

Panentheism

Were Ancient
Pantheistic Views
a First Step
Toward the
Humble Approach
in Theology?

6, 7, AND 8 DECEMBER 2001
ST. GEORGE'S HOUSE
WINDSOR CASTLE
ENGLAND

A Symposium sponsored by the JOHN
TEMPLETON FOUNDATION

PURPOSE

CHAIRS

[Philip Clayton](#)
[Arthur Peacocke](#)

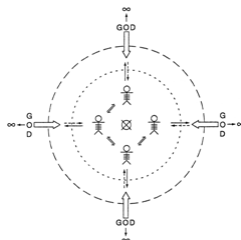
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(Timothy Ware)

**Where can I go from thy Spirit?
Or where can I flee from thy presence?
If I ascend to heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.
If I take the wings of dawn,
If I dwell in the remotest part of the sea,
even there thy hand will lead me,
And thy right hand will lay hold of me.**

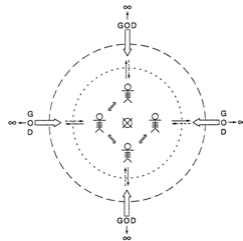
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- Psalm 139: 7-10



Purpose

A dynamic concept of the living world, the product of modern scientific understanding of the nature of matter, impels us to re-think our understanding of God's relationship to His creation. The picture of continuous and incessant change in entities, structures, and processes that emerges from 21st-century physics, chemistry, and biology theologians to re-consider the ways they have articulated God's presence. In a universe where we know that space and time are closely linked, they are called upon to re-examine the notion at the very heart of philosophical theism — that of a Creator entirely separate from and independent of His creation. Contemporary glosses on pantheism are, in fact, recapturing the "living God" of the Hebrew Bible. Can they help penetrate the deep mystery of divine agency? Is pantheism an early step in humility in theology? Are there traditions other than Western Christian ones that offer useful ways of thinking about God's activity in the world? To consider what general frameworks for conceiving of the God-world relation may be consistent both with biblical data and modern philosophical and scientific contexts is the purpose of the conversation among leading thinkers from disparate disciplines assembled within the walls of Windsor Castle under the aegis of the John Templeton Foundation. The exploration of how pantheistic philosophies may encourage open-minded research about the myriad aspects of divinity takes place in St. George's House, which is an integral part of the College of St. George, a community of clergy and lay-people established in 1348 by King Edward III as a spiritual complement to the Knights of the Garter, England's most ancient order of chivalry. The questions pondered by the scholars and scientists gathered in Windsor during the second week of Advent 2001 are at once fundamental and profoundly contemporary.

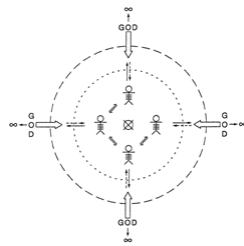


Chairs

Currently a visiting professor of philosophical theology at the Harvard Divinity School, **Philip Clayton** is also a professor of philosophy at Sonoma State University in California. Out of his twin intellectual foci on the interface between science and religion and the history of modern metaphysics came a study already hailed as a "classic" and a "breakthrough in philosophical theology," *The Problem of God in Modern Thought*. Published last year by Wm. B. Eerdmans, the book sets forth the case for pantheism as the most appropriate model for understanding the relationship between God and the world. Its author, a *summa cum laude* graduate of Westmont College, received his M.A. at Fuller Theological Seminary and, after further graduate study at Ludwig-Maximilians-Universität in Munich, earned a Ph.D. in religious studies and in philosophy at Yale University in 1986. After teaching five years at Williams College, where he was an assistant professor of philosophy, he joined the philosophy faculty of Sonoma State where he became an associate professor in 1994 and a full professor in 1999. Dr. Clayton chaired his department from 1998 to 2001. He has been a Fulbright Senior Research Fellow at Ludwig-Maximilians-Universität as well as the visiting Alexander von Humboldt Professor there and a visiting faculty member at Haverford College. Founder of the Systematic Theology Group at the American Academy of Religion, he serves on the editorial board of the *American Philosophical Quarterly* and as co-editor of the New Studies in Constructive Theology Series for Eerdmans. Dr. Clayton is a member of the board of directors of Philosophy Documentation Center as well as the principal investigator of the Science and Spiritual Quest Program, an initiative of the Center for Theology and the Natural Sciences (CTNS) in Berkeley, California. He is a recipient of a University Best Professor Award of Sonoma County Chamber of Commerce, a University Merit Award from Sonoma State, a John Templeton Foundation Science and Religion Course Program grant, and a Templeton Foundation grant for research and writing on the constructive engagement of science and religion. His 1997 book, *God and Contemporary Science*, won a Templeton Foundation Award for the Best Book in Religion and Science. In addition to an earlier technical study of contemporary theories of rationality in the sciences and theology and some forty-five articles in scholarly journals and chapters in edited volumes, he is the co-editor of two books. The most recent, *Quantum Physics and Quantum Field Theory*, a volume edited with Robert J. Russell and John Polkinghorne, will be published later this year by the Vatican Observatory and CTNS. Dr. Clayton currently is preparing several other edited works for publication and is writing a book tentatively entitled "The Emergence of the Spirit:

God Beyond Theism and Physicalism.”

Arthur Peacocke, the 2001 winner of the Templeton Prize for Progress in Religion, devoted the first twenty-five years of his career to teaching and research in the field of physical biochemistry, specializing in biological macromolecules and making significant contributions to our understanding of the structure of DNA. His principal interest during the past twenty-five years has been in exploring the relation of science to theology. After going up to Oxford, where he was a scholarship student at Exeter College and took first class honors in chemistry, he worked in the Physical Chemistry Laboratory, with Nobel laureate Sir Cyril Hinshelwood, and earned a D. Phil. in physical biochemistry in 1948. For the next eleven years, he taught at the University of Birmingham and then returned to Oxford as a fellow and tutor at St. Peter's College from 1959 to 1973. In addition to publishing more than 125 papers and three books in his field, he served as editor of *Biopolymers*, the *Biochemical Journal*, and a series of monographs on physical biochemistry published by Oxford University Press. While lecturing at Birmingham, Dr. Peacocke also had studied theology, and he was ordained a priest in the Church of England in 1971. He went on to serve as dean, and as a fellow, of Clare College, Cambridge, for eleven years. In 1985, he became founding director of the Ian Ramsey Centre at St. Cross College, Oxford, a position he held until 1988. To oversee the administration of a grant from the John Templeton Foundation, he resumed the directorship of the Centre, which studies issues in the relation of theology to science, from 1995 to 1999. A founder of the Science and Religion Forum in the United Kingdom, of the corresponding European society (ESSSAT), and of the Society of Ordained Scientists, a new dispersed religious order, he is an honorary chaplain and canon of Christ Church Cathedral, Oxford. He formerly served on the Advisory Board of the Templeton Foundation. Dr. Peacocke has been awarded the senior degree of D.Sc. as well as a D.D. by Oxford and honorary degrees from Georgetown University and De Pauw University. He was made a member of the Order of the British Empire by Queen Elizabeth II in 1993. The author of ten books exploring the relationship between science and religion, his studies include *Theology for a Scientific Age* (1990 and 1993), winner of a Templeton Foundation Outstanding Book Prize, *From DNA to Dean: Reflections and Explorations of a Priest-Scientist* (1996) and *God and Science: A Quest for Christian Credibility* (1996). His most recent book, *Paths From Science Towards God: The End of All Our Exploring*, was published earlier this year by Oneworld Publications. Drawing upon decades of creative reflection and writing on science and religion, it expounds various ways of thinking of God's presence and activity in the world and of re-vitalizing the enterprise of theology.



Participants

A professor of theology at Xavier University in Cincinnati, Ohio, **Joseph A. Bracken, S. J.** directs the university's Brueggeman Center for Interreligious Dialogue. He was the first occupant of Xavier's Beckman Family Chair in Roman Catholic Theology, a position he held from 1982 to 1992. For the next six years, he served as rector of the university's Jesuit Community. Dr. Bracken entered the Society of Jesus in 1949. A graduate of Xavier, he earned a master's degree in philosophy at Loyola University of Chicago and a licentiate in theology from West Baden College in Indiana. He received his Ph.D. in philosophy from the University of Freiburg in 1968. Returning from Germany, he joined the philosophy faculty of St. Mary of the Lake Seminary in Illinois as an assistant professor. Later named an associate professor of theology at St. Mary's, he became an associate professor of theology at Marquette University in 1974. He joined the Xavier faculty as professor and chair of theology in 1982. Dr. Bracken has served on the boards of directors of the Catholic Theological Society and the College Theology Society. His primary areas of focus have been the doctrine of the Trinity, the interrelation of process philosophy and theology, and the dynamic tensions between Western and Eastern spiritualities. The author of sixty articles in scholarly journals, he co-edited (with Marjorie Suchocki) *Trinity in Process: Essays on the Relationality of God* (1997) and has published six other books. His most recent study, *The One in the Many: A Contemporary Reconstruction of the God-World Relationship* (Eerdmans, 2001), offers a "reconstruction" of the metaphysical traditions of the West that is responsive to postmodern criticism, to non-Western philosophies, and to science.

Celia Deane-Drummond is a professor of theology and biological sciences at Chester College. Her distinguished contributions to the new discipline of "ecothology" reflect her early interest in botany and her later concentration on Christian theological studies. Dr. Deane-Drummond did her first baccalaureate degree at Girton College, Cambridge, and took honors in natural sciences. She went on to earn a Ph.D. in plant physiology at Reading University in 1980 and to do post-doctoral research in botany, first at the University of British Columbia and then at Cambridge. Upon changing fields, she received a post-graduate diploma in Christian studies from Canada's Regent College in 1983, a baccalaureate degree with honors in theology from Trinity College, Bristol in 1989, and a Ph.D. in theological studies from the Manchester University in 1992. Dr. Deane-Drummond began her teaching career as a lecturer in botany at Durham University. She became involved with theological education through her curricular design work with the International Consultancy for Religion, Education and Culture from 1991 to 1994 at the same time she was also a visiting lecturer in theological studies at Manchester University. She then joined the theology and religious studies faculty at Chester where she was promoted to professor last year and named the director of the new Centre for Religion and the Biosciences, which will be formally launched early in 2002. The winner of several prizes for curricular development, including a John Templeton Foundation Science and Religion Course Program grant, Dr. Deane-Drummond has received additional research support from the St. Gabriel Trust and the Christendom Trust. She serves on the editorial board of the *British Journal of Theological Education* and is editor of *Ecology*, a journal promoting dialogue between scientists and theologians on ecological matters. As a consultant to the Roman Catholic Bishops' Conference of England and Wales, she has helped to shape church policy on environmental issues. The author of more than fifty articles in scientific and scholarly journals and eight chapters in volumes of collected works, she is also the author or co-author of nine other books, including two published last year, *Creation Through Wisdom: Theology and the New Biology* (T & T Clark) and *Biology and Theology Today: Exploring the Boundaries* (SCM Press). An earlier study, *Theology and Biotechnology: Implications for a New Science* (1997), won a Templeton Foundation Prize for Outstanding Books in Theology and the Natural Sciences. Dr. Deane-Drummond is the editor (with Bronislaw Szerszynski) of *ReOrdering Nature: Theology, Society and the New Genetics*, which will be released next spring by T & T Clark.

Senior lecturer in systematic theology in the School of Theology at Flinders University and at the Catholic Theological College within the Adelaide School of Divinity, **Denis Edwards** played a leading role in the founding of the Centre for Theology, Science, and Culture at Flinders and serves on the centre's board of trustees. He has coordinated the center's post-graduate research program in ecotheology and edited a book growing out of the ongoing collaborative venture, *Earth Revealing/Earth Healing*, which was published earlier this year by the Liturgical Press. A graduate of St. Francis Xavier Seminary in Australia, Dr. Edwards was ordained to the Roman Catholic priesthood in 1966. He received a master's degree in religious education from Fordham University and took a doctorate in sacred theology at The Catholic University of America in 1980. After teaching theology for the Catholic Adult Education Service, he joined the theology faculties at Flinders and Adelaide in 1988. He currently serves as consultant theologian to the Archbishop of Adelaide and on national commissions concerned with dialogue between Roman Catholics and Lutherans and Roman Catholics and Anglicans. In addition to articles in scholarly journals, Dr. Edwards is the author of seven books. A recent volume, *The God of Evolution: A Trinitarian Theology* (Paulist Press, 1999) finds the foundation for a theology that takes evolution seriously in the "trinitarian vision of God as a God of mutual relations" who acts not alongside of or in addition to natural selection but "through it." Dr. Edwards is currently working on a new book on the theology of the Holy Spirit that he has tentatively entitled "Making All Things New: An Ecological Theology of the Creator Spirit."

Niels Henrik Gregersen is a research professor in science and theology at the University of Aarhus and an ordained minister of the Evangelical-Lutheran Church of Denmark. His primary fields of research are systematic theology and the intersection of science and religion. Dr. Gregersen graduated from the Haderslev Cathedral School and the University of Copenhagen, where he earned his Ph.D. in 1987. He began his academic career as an assistant professor in ethics and philosophy of religion at Aarhus, became an associate professor of systematic theology in 1989, and was named to his present position in 2000. He has served as assistant pastor of the university's Church of St. John. An elected member of the Learned Society of Denmark, Dr. Gregersen is vice president of the European Society for the Study of Science and Theology, a member of the Theological Commission of the Church of Denmark's Council on Inter-Church Relations, and a member of the board of advisors of the John Templeton Foundation. Since 1992, he has been a leader of the Danish Forum for Science and Theology. Dr. Gregersen is the recipient of a Templeton Foundation Science and Religion Course Program grant and a Templeton Foundation grant for research and writing on the constructive engagement of science and religion. He also has

received research support from the Danish Research Foundation for the Humanities, the Felix Foundation, the Niels Møgelvang Foundation, and the Research Foundation of the University of Aarhus. He is general editor of *Studies in Science and Theology*, systematic theology editor of the *Danish Journal of Theology*, and associate editor of the *Encyclopedia of Science and Religion* as well as a member of the editorial advisory board of *Zygon* and a member of the editorial council of *Dialog: A Journal of Theology*. A former member of the editorial board of the Danish publisher ANIS and currently co-editor of the Complementa Series published by the University of Aarhus Press, he has inaugurated the new Issues in Science and Theology Series, which will be published in Scotland by T & T Clark and in the United States by Wm. B. Eerdmans. Dr. Gregersen has contributed more than sixty major articles in Nordic, German, and English to scholarly journals, a number of which have won prizes, and he is the author of three books and co-author of two others in addition to co-editing five volumes of collected works. The most recent (with Willem B. Drees and Ulf Görman), *The Human Person in Science and Theology*, was published by T & T Clark and Eerdmans last year.

A leading exponent of process theology, **David Ray Griffin** is a professor of philosophy of religion and theology at the Claremont School of Theology and Claremont Graduate University. In the extensive body of work he has produced over the past quarter century, he has drawn on the metaphysical system developed by Alfred North Whitehead to craft a new naturalistic theism that seeks to resolve conflict between science and religion, partly by defining divine reality as a persuasive rather than a coercive power. Dr. Griffin is a graduate of Northern Christian College in Eugene, Oregon. He went on to receive a master's degree in educational counseling from the University of Oregon and, after attending the School of Theology at Claremont and Johannes Gutenberg University in Mainz, Germany, a Ph.D. in religion from the Claremont Graduate School in 1970. He began his teaching career as an assistant professor of theology at the University of Dayton and returned to Claremont in 1973, at which time he also became executive director of the Center of Process Studies, which he founded with John Cobb. In 1983, Dr. Griffin established the Center for a Postmodern World in Santa Barbara, an organization that remained active until 1990. The recipient of a Rockefeller Foundation fellowship for study in Bellagio, Italy, he also has been awarded a John Templeton Foundation Science and Religion Course Program grant and Templeton Foundation prizes for exemplary papers. Dr. Griffin is the founding editor of the SUNY Press Series in Constructive Postmodern Thought and of the Forum, a section of *Process Studies* devoted to dialogue and debate. The author of some 125 scholarly articles and book chapters, he is the editor or co-editor of eleven books, the co-author of three, and the author of nine others. After two books on the problem of evil, he turned to an exploration of evidence for extrasensory perception, psychokinesis, and life after death in *Parapsychology, Philosophy, and Spirituality* (1997). In *Unsnarling the World-Knot: Consciousness, Freedom, and the Mind-Body Problem* (1998), he proposes a panexperientialist answer to the problem of how mind emerges from, then interacts with, an apparently purely material universe. His *Religion and Scientific Naturalism: Overcoming the Conflicts* (2000) offers reconciliation based on a rejection of the sensationist, atheistic, materialistic version of naturalism. Developing his suggested alternative more fully, he offers a prehensive, panentheistic, panexperientialist version of naturalism in *Reenchantment Without Supernaturalism: A Process Philosophy of Religion*, which was published earlier this year by Cornell University Press.

Robert L. Herrmann is a retired biochemist who served for thirteen years as the executive director of the American Scientific Affiliation (ASA), a fellowship of scientists dedicated to research and publication in areas of intersection between science and Christianity. A graduate of Purdue University, he earned a Ph.D. in biochemistry from Michigan State University in 1956. He was a Damon Runyon Fellow and then a research associate in biology at the Massachusetts Institute of Technology before joining the faculty of the Boston University School of Medicine as an assistant professor of biochemistry in 1959. Named an associate professor in 1965, Dr. Herrmann was appointed professor and chair of biochemistry at Oral Roberts University Schools of Medicine and Dentistry in 1976, positions he held until 1981 when he assumed the leadership of the ASA. He also served as an adjunct professor of chemistry at Gordon College from 1982 to 1997. A former trustee of the Christian Medical Society, Barrington College, and Southeastern Massachusetts University and the founding board chair of the National Institute for Healthcare Research, he served for five years as director of the John Templeton Foundation Science and Religion Course Program and currently serves as a member of the Center for Theological Inquiry in Princeton and as a member of both the board of advisors and the board of trustees of the Templeton Foundation. Dr. Herrmann is a member of Sigma Xi, a fellow of the American Association for the Advancement of Science, the ASA, and the Gerontological Society, and an elected member of the American Society for Biochemistry and Molecular Biology. He has received research support from the United States Public Health Service, the American Cancer Society, the United States Office of Naval

Research, and the Veterans Administration. In 1993, he won the Boucek Award of the Loma Linda University School of Medicine. Dr. Herrmann is a former member of the editorial board of the Christian University Press and a former editor of the Templeton Foundation newsletter, *Progress in Theology*. The author of some 100 scientific articles, he is the co-author with John Marks Templeton of *The God Who Would Be Known* (1989) and *Is God the Only Reality?* (1994). He is the author of *Sir John Templeton: From Wall Street to Humility Theology* (1998). Dr. Herrmann edited *God, Science, & Humility: Ten Scientists Consider Humility Theology*, which was published by the Templeton Foundation Press in 2000, and *Expanding Humanity's Vision of God: New Thoughts on Science & Religion*, which the Templeton Foundation Press published this year.

A senior research associate at St. Edmund's College, Cambridge, **Christopher Colson Knight** took first class honors in physics at the University of Exeter and went on to earn a Ph.D. in theoretical astronomy at the University of Manchester in 1977. He subsequently received a bachelor of theology degree with distinction from the Salisbury and Wells Theological College of the University of Southampton. After teaching physics at the Uppingham School, he served as chaplain of St. Mary's Cathedral in Edinburgh and then as rector of Lighthorne as well as vicar of Chesterton and Moreton Morrell with Newbold Pacey in the Diocese of Coventry. In 1987, Dr. Knight became chaplain and a fellow and director of studies in theology at Sidney Sussex College, Cambridge, a position he held until 1992. He is the author of some fifteen articles in scholarly journals for which he won several John Templeton Foundation prizes for exemplary papers. In his first book, *Wrestling With the Divine: Religion, Science, and Revelation*, published earlier this year by Fortress Press, he uses the early Christian experience of the risen Jesus to investigate the psychological basis of revelatory experience. Dr. Knight is currently working on a new study entitled "Religion, Science, and Naturalism: God and the Cosmos in New Perspective."

God is one and the same God always and everywhere. He is omnipresent not only virtually but also substantially; for action requires substance.... In him all things are contained and move, but he does not act on them nor they on him. God experiences nothing from the motions of bodies; the bodies feel no resistance from God's omnipresence.

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- *The Principia*
Sir Isaac Newton

Andrew Louth is professor of patristic and Byzantine studies at the University of Durham. A graduate of St. Catharine's College, Cambridge, where he took first class honors in mathematics and theology, he went on to earn a master's degree in theology at the University of Edinburgh in 1968. Dr. Louth began his teaching career at Oxford University as a fellow and tutor in theology at Worcester College and University Lecturer in Theology in 1970. He also served as the chaplain of Worcester College. Joining the faculty of Goldsmiths' College, University of London, as senior lecturer in religious studies in 1985, he was named a reader in religious studies in 1989, and professor of cultural history in 1992, a post he held for the next four years. He went to Durham as a reader in patristics in 1996 and was appointed to his present position in 1998. Dr. Louth's research has focused on the history of Christian theology in the Greek East from the fourth to the ninth centuries, the history of Christian spirituality and mysticism, and modern Orthodox theology. His scholarly contribution to our understanding of the development of patristic and Byzantine theology was recognized by Oxford when it awarded him a doctor of divinity degree in 1991. Chairman of the board of *Studies in Theology*, Dr. Louth serves as general editor of the Oxford Early Christian Studies Series, as co-editor of the Cambridge History of Early Christian Literature Series, and as a member of the editorial board of *Dialogus: Hellenic Studies Review*. He has published some 100 scholarly articles and book chapters and edited three collections of early Christian writings. The author of five books, he is perhaps best known for *The Origins of the Christian Mystical Tradition: From Plato to Denys* (1981) and *Maximus the Confessor* (1996), both of which are principally devoted to aspects of the development of the Greek Byzantine theological tradition. His latest work, *St. John Damascene: Tradition and Originality in Byzantine Theology*, will be published in 2002 by Oxford University Press.

An experimental biologist, **Harold J. Morowitz** is the Clarence Robinson Professor of Biology and Natural Philosophy at George Mason University and a member of its Krasnow Institute for Advanced Study. He formerly taught for thirty-three years at Yale University where he was a professor of molecular biophysics and biochemistry and, from 1981 to 1986, master of Pierson College. Dr. Morowitz earned his B. S. degree in physics and philosophy at Yale in 1947 and his Ph.D. in biophysics in 1951. He spent the next two years as a biophysicist at the National Bureau of Standards and then at the National Heart Institute of the National Institutes of Health before returning to his alma mater as an assistant professor in 1955. He has been a visiting professor at the University of Hawaii and the University of California/Berkeley and a visiting scientist in the exobiology section of the National Aeronautics and Space Administration. Dr. Morowitz joined the George Mason faculty in 1988 and served as director of the Krasnow Institute from 1993 to 1998. A fellow of the American Association for the Advancement of Science and a member of Phi Beta Kappa and Sigma Xi, he is a charter member of the Biophysical Society as well as a member of the American Institute of Biological Sciences. He serves as co-chair of the Science Advisory Committee of the Santa Fe Institute. Currently editor-in-chief of the journal *Complexity* and on the editorial boards of *Biology and Philosophy* and *Computational Biology*, Dr. Morowitz is the author of some 130 research papers and fourteen books. His work deals with the thermodynamics of living systems, as well as the relation of science to society. Two volumes of continuing influence, *Beginnings of Cellular Life: Metabolism Recapitulates Biogenesis* (1992) and *Cosmic Joy and Local Pain* (1987), examine the critical passages from inanimate matter to life and from life to consciousness. Dr. Morowitz has described himself as a "mystical scientist," and he sees within the workings of the biological and geological universes "a plan or cosmic intelligence that somehow had us in mind." His latest collection of essays, *The Kindly Dr. Guillotine*, was published by Counterpoint in 1997.

Alexei V. Nesteruk is a senior lecturer in computer science and mathematics at the University of Portsmouth. A native of Russia, he completed baccalaureate studies in physics and mathematics in St. Petersburg and received a master's of science degree with honors in physics from St. Petersburg State University and a Ph.D. in theoretical and mathematical physics from St. Petersburg State Technical University in 1983. For the next six years, he worked as a research scientist in the department for theoretical physics at S. I. Vavilov State Optical Institute and, during the latter part of that period, pursued graduate level studies in philosophy at St. Petersburg State University. After spending a year as a research fellow with the Group in General Relativity at the Free University of Brussels, he was appointed an assistant professor of mathematics at the University of Economics and Finance of St. Petersburg. In 1993, he undertook research on the philosophical and theological implications of an anthropological approach to the origins of the universe as a fellow in the College of Human and Social Sciences at St. Petersburg State Marine Technical University. Named a Royal Society Postdoctoral Fellow, he pursued research on gravitational entropy and quantum field theory at the Mathematical Institute at Oxford University. Dr. Nesteruk accepted his present position in 1994. He subsequently studied theology at the Institute of Orthodox Christian Studies at Cambridge University, and is currently a research associate there as well as teaching at Portsmouth. A corresponding member of the St. Petersburg Academy on the History of Science and Technology, he has received several awards from the John Templeton Foundation, including a Science and Religion Course Program grant. Dr. Nesteruk is the author of some seventy articles in mathematical physics, cosmology, philosophy of science, and science and theology. He is currently preparing a monograph on modern physical theory and the new patristic synthesis, which is tentatively entitled "Logos and Cosmos: Eastern Orthodox Perspective in Theology and Science."

The first woman to serve as principal of New College, which houses the faculty of divinity of the University of Edinburgh, **Ruth Page**, now retired, is an ordained minister of the Church of Scotland who began her career as a schoolteacher. She studied French and English at St. Andrews University and after taking her master's degree in 1956, she taught both subjects in Scotland and in New Zealand. In 1971, she earned a bachelor of divinity degree at the University of Otago in Dunedin and, winning a scholarship for graduate study, took a D.Phil. at Oxford University. She returned to Otago as lecturer in systematic theology in 1975, and four years later, she accepted a position as a lecturer in systematic theology at New College. She was named principal in 1996 and, following her three-year term, served as senior lecturer until her retirement. Dr. Page was active in the World Council of Churches and served on the Central Committee and the Commission on Churches in Mission. She was chief theological consultant in the World Council of Churches' study on HIV/AIDS. Within the Church of Scotland, her many activities at the presbytery and national level included a 1998 keynote address on the "Future of the Church." Her research interests center upon apologetic theology and ecology. She serves on the editorial boards of *Ecotheology* and *Worldviews: Environment, Culture, Religion*. In addition to publishing articles in

scholarly journals and contributing chapters to edited volumes, she served as an editor of SPCK's recently released *Dictionary of Pastoral Concern*. Dr. Page is the author of four books published by S.C. M. Press, including *God and the Web of Creation* (1996), in which she proposes an environmentally sensitive doctrine of creation, and *God With Us: Synergy in the Church* (2000), a reflection about the future of Christian churches in the postmodern world.

F. Russell Stannard is an emeritus professor of physics at Open University and a longtime contributor to the science and religion dialogue not only through widely read articles and books but also through popular radio and television programs. A graduate of University College, London, where he took first class honors in physics followed by a Ph.D. in cosmic ray physics in 1956, Dr. Stannard spent three years as a research assistant at his alma mater then a year as a physicist at the Lawrence Radiation Laboratory in Berkeley, California. He returned to University College as a lecturer in 1960 and was named an honorary research fellow in 1969 when he joined the faculty of Open University as a reader in physics. Dr. Stannard was promoted to professor of physics in 1971 and, at the same time, appointed head of the physics department at Open University, a post he held until 1992, except for two years when he took on the administrative duties as pro-vice chancellor for planning. He became an emeritus professor in 1999. The next year he was named a fellow of University College. Dr. Stannard is also a fellow of the Institute of Physics and was formerly a visiting fellow at the Center for Theological Inquiry in Princeton. He is the recipient of a John Templeton Foundation Project Trust Award and is a member of both the board of advisors and the board of trustees of the Templeton Foundation. Queen Elizabeth II made him an Officer of the Order of the British Empire in 1998. Dr. Stannard's early research was in high-energy physics, and he was involved in the international collaboration responsible for the first direct sighting of the new property of matter designated "charm." For the past twenty years, he has studied the relationship between science, religion, psychology, and philosophy, as well as exploring ways of teaching modern physics to school children and incorporating modern thinking into school religious education lessons in the UK. He has contributed more than sixty articles to scientific journals and seven chapters to volumes of collected works. Dr. Stannard is the author of a dozen prize-winning books for children, including the widely read Uncle Albert Series, and six books for general readers on science and religion. His *Doing Away with God* (1993) was short-listed for the Collin Biennial Religious Book Award and his revision of George Gamow's classic, *The New World of Mr. Tompkins* (1999), met with high acclaim. He is the editor of *God for the 21st Century*, which was published by the John Templeton Press/SPCK in 2000.

Regius Professor of Divinity at Oxford University, **Keith Ward** is one of Britain's foremost writers on Christian belief and doctrine in the light of modern scientific discoveries and in the context of other faith traditions. He has explored the tensions between the classical tradition of natural theology, with its atemporal and self-sufficient God, and the Biblical idea of a creative and responsive God, critically examined recent secular theories of human nature that have led to what he perceives as a subtly misconceived attack on the idea of the soul, compared the place of revelation and concept of creation in the major world religions, and sketched a revised Christian vision that looks to a convergent global spirituality. A graduate of the University of Wales, where he took a first class honors degree in 1962, he holds a B. Litt. from Oxford and an M.A. and doctorate in divinity from both Oxford and Cambridge universities. He has been a lecturer at the University of Glasgow, St. Andrews University, and King's College, London. Elected a fellow and named dean and director of studies in philosophy and in theology at Trinity Hall, Cambridge, in 1976, he was appointed F. D. Maurice Professor of Moral and Social Theology at the University of London in 1986 and subsequently professor of the history and philosophy of religion, a position he held for five years before returning to Oxford in 1991. He has been a visiting professor at Drake University and at the Claremont Graduate School and lectured in India and New Zealand as well as throughout the United Kingdom. Ordained a priest in the Church of England in 1972, he has been canon of Christ Church, Oxford, for the past ten years and is a member of the council of the Institute of Philosophy, the academic advisory board of the Oxford Centre for Islamic Studies, the board of governors of the Oxford Centre for Vaishnava and Hindu Studies, and the board of advisors of the John Templeton Foundation. Earlier this year, he was elected a Fellow of the British Academy. Dr. Ward formerly served as co-editor of *Religious Studies*. The author of numerous articles and fourteen books on theology and philosophy, he recently completed a four-volume comparative theology. The final volume, *Religion and Community*, was published by Clarendon Press last year and won high praise for its critical and comparative perspective.

Bishop Kallistos of Diokleia (Timothy Ware) was the Spalding Lecturer in Eastern Orthodox Studies at Oxford University for thirty-five years until his retirement last summer. Educated at the Westminster School in London and at Magdalen College, Oxford, where he took a double first in classics and theology,

he joined the Orthodox Church in 1958. He then studied at Princeton University on a graduate fellowship and went on to earn a D.Phil. from Oxford in 1965, the same year he was ordained a deacon and given the new name of Kallistos. In 1966, the year he joined the Oxford faculty of theology, he was ordained to the priesthood. He took monastic vows at the Monastery of St. John the Theologian in Patmos, Greece, and remains a member of that community. After founding the Greek Orthodox Parish of the Holy Trinity in Oxford, Bishop Kallistos was promoted to the rank of archimandrite. In 1970, he was named a fellow of Pembroke College. In 1982, he was consecrated titular Bishop of Diokleia, the first Englishman to become a bishop within the Orthodox Church since the eleventh century, and appointed one of the assistant bishops of the Orthodox Archdiocese Thyateira and Great Britain under the Ecumenical Patriarchate of Constantinople. He served as chair of the board of Oxford's He served as chair of the board of Oxford's theology faculty from 1992 to 1994. Long active in the work of Christian unity, Bishop Kallistos was a member of the Anglican-Orthodox Joint Doctrinal Discussions for eleven years, and for much of that period, he served as the Orthodox theological secretary to the commission. He also has served as the Orthodox co-chair of the Preparatory Commission for the Orthodox-Methodist Theological Dialogue. A moderator of the Ecumenical Society of the Blessed Virgin, he is a vice president of the Fellowship of St. Alban and St. Sergius and serves as a member of the editorial committee of the fellowship's journal, *Sobornost*. He was formerly an editor of the *Eastern Church Review*. In addition to publishing articles in scholarly journals, Bishop Kallistos is the co-translator of two Orthodox service books and of *The Philokalia*, a collection of texts written between the fourth and fifteenth centuries by Orthodox spiritual masters. He is the author of four books, including *The Orthodox Church* (1963; revised edition 1993), a work considered throughout the English-speaking world as the standard introduction to Eastern Orthodox Christianity. *The Inner Kingdom*, the first of six volumes of his collected works, was published last year by St. Vladimir's Seminary Press.

PANENTHEISM

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