

QUARKS, CHAOS AND CHRISTIANITY QUESTIONS TO SCIENCE AND RELIGION 1ST EDITION Free



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In these chapters, Polkinghorne attempts to accomplish three broad objectives: 1 to rehabilitate, through discussions of the theology of nature and the theology of scripture chapter two , the ancient Christian conviction regarding the Books of Nature and of Scripture as revelatory of the divine; 2 to correlate our present scientifically-informed understanding of the universe with a trinitarian vision of God on the one hand, and to view the natural world through a trinitarian theological perspective on the other; and 3 to rearticulate the traditional doctrine of God in light of our current scientific knowledge of the natural world understood as the result of the creative work of God. Third, we live in a relational universe confirmed, for

example, through entanglement effects discovered by quantum mechanics ; this correlates well with the inner-trinitarian life of God understood by the ancients in terms of the notion of perichoresis literally, mutual envelopment.

Fourth, we have come to realize, through quantum experimentation, for example, that behind the appearances of our everyday experience are hidden realities which belie our commonsense conceptions of the world. Yet on this point, the trinitarian connection seems rather forced. In this case, Polkinghorne appears to be drawing an epistemological analogy rather than a trinitarian correlation. Finally, scientific cosmology predicts a universe of eventual futility: either a Big Crunch if the universe begins to collapse back upon itself, or a gradual whimpering out if the universe continues to expand forever; the trinitarian response to this anticipation of the end of cosmic history is the promise of the resurrection as seen in the life of Jesus on which more in the next section.

Polkinghorne then turns from theology of nature to the nature of God. The most important claims have to do with the relationship between God and the world articulated in terms of kenosis. Although entitled *Science and the Trinity*, the Spirit receives surprisingly little mention in this volume. Yet, conceived in this way, of course, divine action would also be imperceptible to empirical inquiry. More recently, however, Polkinghorne has reconsidered his claim that God acts in the world only through the input of pure information. Drawing from kenotic theory — that the second person of the Trinity emptied himself in the incarnation cf. In this new model, the role of the Spirit remains substantially what it was before: associated with the input of pure information and, hence, remaining empirically veiled. But what if we were to take not only the incarnation but also Pentecost seriously?

My point is that once the possibility of divine action in energetic terms is granted by way of taking the incarnation seriously, then a theologically thick account of divine action must be pneumatologically informed as well. The penultimate chapter of *Science and the Trinity* turns to this topic. Whereas in previous work Polkinghorne has defended the need for a fairly traditional notion of eschatological hope, [26] here focus is on the nature of life after death. If the universe is to make sense and human experience is to find final fulfillment, then creation must be redeemed from its transience, decay, and brokenness in ways that yet retain some sort of continuity with this present world.

This continuity-in-discontinuity must also exemplify the eschatological experiences of human beings. Characteristic conditions include, Polkinghorne suggests: embodiment albeit with transformed spiritual bodies ; temporality albeit no longer subject to death and decay ; and processive experience open to the ongoing transformative graciousness of God even in judgment, surely in purgation, definitely in the dynamical perfection of unending life with God. Not intrinsically immortal, the only hope for life after death is the faithfulness of God with regard to the promise of the resurrection from the dead. What is at stake for Polkinghorne? Ultimately, eschatology concerns both the credibility of Christian belief and human hope beyond this life.

Let me briefly explicate on the implications of each of these topics for Christian eschatology. Charting a course between these positions seems to me to be most diligent to the text of scripture and most cognisant of the scientific information we now possess. Aug 17, Corey rated it really liked it. A thoughtful and valuable book from someone who has been in both fields of science and religion. He oversimplifies both, but I think that's part of the purpose of this book - to give a simple overview of the issues and how to think about them. A very readable book with some profound thoughts that will challenge both believers and non. Apr 30, Berth rated it it was ok Shelves: science-and-non-fiction.

Disappointed in this. Polkinghorne is clearly clever and a decent writer. Though he makes some actual argumentation for his case, it remains superficial and quickly desolves into preachy assertions. I doubt many nontheists will find this challenging. Oct 19, Mike rated it really liked it. Read this in from a few notes I made at the time, I'm not convinced that Polkinghorne's thoughts on prayer were particularly helpful. Oct 02, Amber rated it really liked it Shelves: school-reading. Religions can have a bad reputation with the scientific community, as the opposite can also be true. Voices such as Richard Dawkins and Pat Buchanan leave people polarized on the topic of deities and universal knowledge. Fortunately, educated women and men such as John Polkinghorne have devoted their efforts to helping find answers to difficult questions regarding science and religion.

The Rev Dr John Polkinghorne dedicated his initial education to mathematics and physics, earning his degrees from Cambridge and continuing on to teach there. After twenty-five years in the field, he took up education again. This time, he became an ordained priest of the Church of England. While serving as a priest, Polkinghorne continued to stay abreast of the scientific community, and went on to write several books on the relationship between science and spirituality.

He is concerned that people do not understand that even in the scientific process, one must infer from the data that is received which involves theoretical interpretation. For a scientist to understand what they are studying they must already know some science and to do that, the scientist must choose to look at the world from a particular point of view. An educated opinion is needed to make decisions in science. The other side is the idea that religion is blind. After making his conclusion that, yes, a scientist truly can believe with integrity, he gives a list of further readings two pages long for those interested in the conversation of science and religion. Each question he answers can be its own book or lecture. The brevity of does not mean it lacks substance. He writes with personal conviction, being passionate about both the place of science and faith in society. As someone who is interested in science, but has a difficult time comprehending the large equations and industry jargon, I found the writing to manageable and exciting to follow.

He explains bubble chambers 14 , the Anthropic Principle 43 , and the EPR experiment 71 in ways that a humanities focused person such as me can understand enough of the basics for Polkinghorne to make his arguments. Instead he reiterates that death is a necessary part of the free-will of creation. The problem with this is that he does believe that the new heaven and the new earth will be eternal, and thus no death. Because nothing will die, one can argue that the Creator could have done that in the first place. Dialogue between the scientific community and the theological community is crucial during this period of fast-paced globalism. The scientific discovery in Moscow eventually affects the religious views in Brazil while the pastor in Boston can write a critique on a scientific statement made in Germany.

Meanwhile, the whole world can watch it all. Both are vital for bringing humanity closer to God and should work together to do so. Feb 04, Brett Williams rated it really liked it. Good, though Polkinghorne has better Polkinghorne an Anglican priest and Oxford physicist writes a book with remarkable ideas though not without questionable conclusions. Which is more about scientists as humans than science as flawed. Science is refutable. Nature continues to impose itself as final judge, regardless of fashionable politics. He accepts the oddness of quantum mechanics like he accepts the oddness of Jesus as simultaneously man and God. To Polkinghorne the issue is not fact vs. Ignoring tribal aspects of the Hebrew God, God is also loving, thus granting independence, which alone by itself would be disarray, so both order and independence in the universe.

A message to, Creationists. And what about natural disasters like quake fallen churches killing in Lisbon, or cancer? The same biochemical rules allowing evolution also enables cancer. Natural disasters are not gratuitous, but a necessary cost of life. May 27, Sarah rated it it was amazing. One World John Polkinghorne. The Polkinghorne Reader John Polkinghorne. Science and the Trinity John Polkinghorne. Theology in the Context of Science John Polkinghorne. Meaning in Mathematics John Polkinghorne. Exploring Reality John Polkinghorne. On Space and Time Shahn Majid. The Faith of a Physicist John C. Faith, Science and Understanding John Polkinghorne. Living with Hope John Polkinghorne. Quantentheorie John Polkinghorne. Beyond Science John Polkinghorne. Serious Talk John Polkinghorne. Notify me. Try AbeBooks. You can unsubscribe at any time. Enter email address. Welcome to Christianbook. Sign in or create an account.

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