

THE TEILHARD NEWSLETTER



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Editorial

Vision for our time. Our world is fragmented and a look at what is happening around us certainly appears to bear this out. Religion is steadily losing its way. Society sees an upsurge in violence, in corruption, in greed and in many other areas. One of the things we forget is that this has always gone on and any examination of the past reveals this. The big difference today is twofold. There is an enormous increase in scale, and there is such publicity that it is often instantly seen. The South Sea Bubble cannot really compare with Enron but it shows that humanity has not changed. Now however, we have such power due to the scientific revolution, that unless it is used responsibly, we will destroy our planet (unless God intervenes). But this tangential energy of dissolution is being increasingly counterbalanced by the forces of life, or radial energy. Those

seeking spiritual growth are increasing—unfortunately they do not find real spirituality in most of the Churches, certainly not with any social implications. Public demonstrations and apathy at the Ballot Box reveal a move away from politicians who are perceived as greedy and self-seeking. Environmentalists and conservationists and many others are steadily increasing in numbers. What we lack is a driving vision which will help to bring people together, a dream for the future based on love, forgiveness and reconciliation, service and caring for each other and for the world. We need not only such a dream but also the trust that it can come about and the hope that it will do so. We are seeking the kingdom of heaven as Jesus put it. What are we doing about it—or are we only talking?

Conference 2003

The 21st Annual Teilhard Conference was held at the Pastoral Centre, London Colney from 28th-30th March 2003. The theme was *The Divine Milieu—a Vision of Wholeness*. The three main speakers were Siôn Cowell, Fr. Billy Hewitt SJ, and Chris Frost. It was chaired by Canon Alan Nugent, the Chairman of the Association. The papers were stimulating and there was much discussion in the ensuing workshop sessions, sometimes quite heated but never acrimonious. There has been some interesting

feedback and as a result it has been decided to devote the next Newsletter (No 15) to the Conference. It is expected to be available in July or early August this year. If any participant would like to contribute further thoughts, or any who were unable to be present have something they would like to say about the conference theme, please send it in to the Editor as soon as possible. Thank you.

AGM 2003

The AGM confirmed the existing officers and committee members for a further year of office, as follows:

President	Siôn Cowell
Chairman:	Canon Alan Nugent
Vice-Chairman & Vice-President	Peter Reid
Secretary:	Peter Cox
Treasurer:	Prof. Bill Cranston

Other Members:

John Franklin
William Hewitt SJ
Bronwen Viscountess Astor
Barbara Hogg
Michael Le Morvan

(AGM continued)

In regard to finance, receipt of a substantial legacy from the estate of former member Betty Lamb was reported. Not taking this into account, expenditure had exceeded income for the financial year ended December 2002, due to a smaller than expected attendance at the annual conference. A copy of last years accounts and the notes circulated to the AGM can be obtained from the Treasurer: Bill Cranston, 3 Anthony Road, Largs, KA30 8EQ (e-mail bill@cran-ce0.demon.co.uk - note that the '0' is a zero).

Since the AGM, responsibility for Membership records has been transferred to the Treasurer. During the latter half of this year it is planned to contact all members to ensure the accuracy of our records. Two aspects in particular will be pursued. Firstly we will be asking for e-mail addresses where appropriate – this will enable us to maintain and improve contact. Secondly to encourage all members for whom it is appropriate to sign a Gift Aid declaration, thus enabling us to automatically reclaim income tax in respect of subscriptions or donations.

Obituaries

Bernard Towers (1922-2001)

(A postscript to Michael Le Morvan's obituary published in the last Teilhard Newsletter)

In 1973 in Los Angeles Bernard Towers, then a professor at UCLA Medical School, initiated there a monthly series of discussion panels on social and ethical issues in medicine, entitled "The Medicine and Society Forum".

Over the years these events were videotaped and came to be seen by John Woodcock and colleagues at the UK *Teilhard Centre* in Kensington. As a result, in 1982 Professor Towers was invited to give the Third Annual Teilhard lecture, which he called 'On the Practice of Teilhardian Principles: the role of Empathy in Transdisciplinary Studies'. In his lecture Professor Towers began by saying that although in California he had not continued studying, contemplating and writing about Teilhard as he had done in the fifties and sixties, all or most of the activities he engaged in were inspired by Teilhardian principles. He spoke of humanity's role in promoting increasing complexity-consciousness, and how there were two main Teilhardian principles for action: *empathy*, 'the power of projecting one's personality into (and so fully comprehending) an object of contemplation', which he related to Teilhard's 'seeing', the a-ha factor, a breakthrough in understanding a person or situation, and *transdisciplinary study*. Increasing complexity has led to a breakdown into ever smaller specialisations and disciplines, a modern Tower of Babel—much knowledge, little understanding.

His 'Medicine and Society' discussions between specialists aimed to integrate different insights and promote empathetic discourse. His own field was medical ethics, but the transdisciplinary technique could be used at all levels of society, a true noogenesis, a teilhardian 'conspiracy of love', even.

Evelyn Woodcock

John Wedgewood Woodcock

John was secretary of the Teilhard Centre for the Future of Man, as the present Association was then known, from 1982-1988. He retired from a career in business, during which he developed an interest in Industrial Common Ownership and the need to balance the functional relations of staff members with their relations as human beings. This was one of several strands of John's knowledge and experience which enriched his contribution to the Teilhard Centre.

Another was his active membership of the community at Braziers Park in Oxfordshire. The Braziers School of Integrative Social Research is based on the evolutionary philosophy of Norman Glaister, with the additional influence of his Quaker wife Dorothy. John continued to give courses at Braziers Park during his years as Secretary of the Teilhard Centre, some of which were part of the Centre's own programme. A further significant influence on John was the work of C G Jung, which inspired him

to run long-lasting Dream Groups and to give a course at the Centre comparing Jung and Teilhard. Finally, of course, there was John's deep knowledge of Teilhard's thought, on which he reflected with his own constructively critical mind.

He took to heart Teilhard's saying that 'If I have had a mission to fulfil, it will only be possible to judge whether I have accomplished it by the extent to which others go beyond me. . .'. Teilhard perceived that evolution proceeded by complexification in the direction of consciousness; that each higher level was achieved 'centre to centre . . . and not otherwise'; and he was keenly aware of the obstacle presented by our natural hostility to 'the other, quite simply as other.' Accepting those premises, John sought practical ways of moving with the grain of evolution toward its next step, human groups thinking and feeling as one in 'differentiated union.'

In February 1983, he organised the first of a series of Transdisciplinary Forums, following a model devised by Bernard Towers in California. The idea was to 'consider the impact of cosmogenesis on society' by having speakers from three different disciplines addressing a common Teilhardian theme: 'Building the Earth' came first, with others including 'Man's Place in Nature', 'Activation of Energy' and—in 1990—'The Conscious Village'.

Another of John's important initiatives arose from a request from our host community at Kensington Square to contribute something for a Day of Peace programmed in November 1984. This developed into the Centre-to-Centre workshops which continue to this day, and were described by John himself in the following terms:

A Centre-to-centre workshop aims to strengthen inner unity and unity with God through seeking a unity in depth between its members, despite their differences. We seek to do this in small groups, reporting to one another *in turn* and accepting and separating the reports in silence during these 'rounds'. . . The workshops aim to suggest how an organised commitment to centred union might contribute to peace, and benefit the corporate bodies of our industrial society.

Other highlights of John's time as Secretary of *The Teilhard Centre* undoubtedly include the Annual lectures he arranged, among them those of Bernard Towers, Claude Curling and Paul Davies.

Members of the Centre-to-Centre groups had the opportunity to follow John's developing interests from the time he handed over the secretaryship until he and his wife Evelyn moved to Norwich. Notable among them was an enthusiasm for Time Walks, as a means of grounding the story of evolution in a truly memorable way.

John shared with Teilhard a mixture of frustration, disappointment and perhaps some surprise that so few people

shared his vision. Why was it not clear to all that the cosmos has evolved toward ever-higher levels of consciousness, and that contemporary humanity is on threshold of something new, with a responsibility to prepare for the next step forward? Again like Teilhard John remained hopeful, committed to the personal and interpersonal effort required by evolution 'to make it work, because we know what to do!'

Alison Williams

Frances O'Kelly (1921-2003)

My friend and anamchara Frances O'Kelly died in Ysbyty Gwynedd, Bangor, Gwynedd, on Holy Saturday 19 April 2003. I was privileged to have known her for many years. It must have been in the late seventies or early eighties where we first met in France where I was then living. Friendship quickly blossomed. And Frances became a regular visitor to our apartment in Neuilly-sur-Seine where she got to know my wife Caroline and my daughter Danielle. Whenever we spoke over the years she never forgot to ask after them both. And she was asking after them and my grandsons when we spoke on the phone only the day before she died.

Frances and I shared a passion - a passion for 'this fragile earth, our island home' inspired by that great servant of God, Pierre Teilhard de Chardin, who envisioned a cosmos in movement towards its ultimate completion in the Cosmic Christ whose death and resurrection we were celebrating when she died. She would, I think, have been comforted to know that she would be passing from this life to the next on the eve of the Feast of the Resurrection.

Many will remember her years of service as headmistress of Loreto College, St Albans, from 1972 to 1985. Others will recall her devotion to *The British Teilhard Association* while serving on its Council and Executive Committee and, more recently, her work as organiser of the *International Teilhard Conferences* at All Saints Pastoral Centre, London Colney, between 1989 and 1993. For me she will always be the Pronnsias Ni Ceallaigh who embodied the very best that came out of Ireland. I shall never forget the many times, whilst travelling to meetings of the *European Teilhard Centre* in France, Switzerland and Italy, she would fill in the many gaps in my geological and geographical education while regaling me with stories of the great figures of modern Irish history like Eamon De Valera, Sean O'Kelly and Erskine Childers who had been personally known to her and her family.

Born in 1921 and professed as a member of the Institute of the Blessed Virgin Mary in 1944, Frances was a true daughter of Mary Ward who had long delighted in the cutting-edge theology of her good friend and mine Diarmuid Ó Murchú MSC whose absence in Canada prevented him attending her funeral in Llandudno on Tuesday 29th May. She inspired Diarmuid to challenge our conventional way of seeing in books like *Quantum Theology* and *Evolutionary Faith* as she inspired me to publish my *Teilhard Lexicon* and, more recently, to pursue my research on the influence of the Greek Fathers on the development of Teilhard's cosmic vision.

We shall miss her wit and her intelligence, her insights and her compassion. She is no longer with us in this life but she awaits

us 'above and ahead' as we prepare—each in our own way—to meet 'the one who is to come but who is already present'. She has entered into eternity with Christ together with Pierre Teilhard de Chardin SJ, Pierre Noir SJ, Francis Xavier O'Sullivan IBM, and many, many, others.

I thank God for the exemplary life of one of whom it can truly be said: 'Well done, thou good and faithful servant.' Thank you, Frances. RIP.

Siôn Cowell

It is with great sadness and indeed shock, that I learned of Frances's death. She seemed in remarkably good form when we last spoke about two weeks ago. For me, her going from us means the loss of an outstanding friend, an amazing mind, and a visionary that inspired and animated me in so many ways.

In my mind and heart she will remain a cherished memory, whose support and encouragement I will always relish. May she rest in peace.

Diarmuid Ó Murchú MSC

Joanna Kelley OBE (1910-2003)

The death of Joanna on the same day as Frances O'Kelly, marks the passing of one of the pillars of the Teilhard de Chardin Association in its early days in England in the sixties and seventies. She was, at that time, Governor of Holloway Prison where she served as a highly enlightened Governor from 1959 to 1966. She then became Assistant Director of Prisons (Women) where she worked until her retirement in 1974. In the 1930s she had worked as a Souschargé at the Musée de L'Homme in Paris. There she frequently met Teilhard when he was in Paris and he often had tea with Joanna and her husband Harper Kelley, an American archaeologist, on Sunday afternoons. When Teilhard returned to Paris after the war he tried to contact her but for whatever reason they never met again. In later years she deeply regretted that.

She was one of the first members of the newly formed Teilhard Centre for the Future of Man, and was the first Vice-President with Sir Joseph Needham as the first President. She attended all the Conferences at Paddington Town Hall and would sometimes entertain the Committee and visiting speakers in her residence at Holloway after the day's work was finished. She was later Chairman of the Centre for a year and then retired. I remember her in the late seventies or early eighties coming to Portsmouth to talk to the Parents Association at St. Edmund's School about her experiences with young people and their problems, giving us the benefit of her long experience in the prison service and her other work for charities. She was a kind, gentle and yet a strong woman who sometimes made life difficult for those with whom she disagreed. She was a deeply committed Christian who served the Anglican Church in many ways in the later part of her life. She was appointed OBE in 1973. The Teilhard Association owes her a great deal. Now she has been reunited with her friend in the presence of the Cosmic Christ. May she rest in peace.

M. Le Morvan

Creationism, Fundamentalism and Real Science.

(This article has been written in an attempt to start a Correspondence Page in the Newsletter. If you have any comments on this—or any other item—do please write in. We shall be delighted to have your views. *Ed.*)

Three of the world's great religions are the 'Religions of the Book'. The Books, of course, are the Old Testament (Judaism),

the Complete Bible (Christianity) and the Quran (Islam). For many adherents everything is bounded by the Book. It is unchanging, for how can anything happen which is not already described, for they are not only concerned with doctrinal beliefs but also with the way that they live and worship. They even want to impose these on others—by force if necessary. They are

beautifully depicted by Dostoyevsky (for Christianity) in the scene between the Grand Inquisitor and Jesus in *The Brothers Karamazov*. He points out to Jesus that people cannot cope with the freedom of the Gospel, and the Church had to 'correct his work'. Instead of this freedom it offered people 'miracle, mystery and authority' an authority which had to be carried out by violence if necessary. For these adherents the book has become 'god'. Thus Creationism and Fundamentalism are ultimately the greatest abomination condemned by those very books—idolatry. In reality they are bibliolatry. So much of religious tradition is tied up in this.

In reality God reveals Himself in three other ways. Through Creation itself (not a description of it), through History and, if we allow Him, in our own lives. This was the freedom condemned by the Grand Inquisitor. The Tradition is important but what does it consist of? For me St Paul sums it up in 1 Cor 15:3-8, 14, 17, 20-28; Eph 1: 3-14; Col 1:15-20; 1 Cor 11:23-26. Many other passages can be found. This tradition is central and essential, but it is a tradition looking forward to the fulfilment of the Universe in Christ. Most adherents of the religions of the Book look backward, or are obsessed with so-called prophecies about the 'future'. Their underlying philosophy is 'do not move', cling to the past until all the prophecies are fulfilled. But even if prophecies are 'prophecies' they are not set in stone and will only come to pass if, as it is said, 'good people do nothing'.

The greatest gift that humanity has been given over the last four centuries has been the opportunity to use the great gifts of curiosity and imagination in the scientific exploration not only of the earth but of the very constituents of matter and the depths of the cosmos. Linked with this is an ability to store and transmit information and to communicate to a degree which has transformed the Noosphere in a way which Teilhard could never have imagined but in which he would have rejoiced. All advances are open to abuses, some enormous, which cannot be controlled by private morality. As Liberation Theology has shown us clearly most real sin is social and inbuilt into society. It is about prestige, possessions, power and its accompanying violence.

'Seek and ye shall find': Teilhard on the World Wide Web

What is the World Wide Web?

A spider's web is a good analogy—but you have to imagine a really huge one, with millions of meshes each set to catch an insect, each a square of slender threads connected by individual 'knots.' In the electronic version, each knot represents a body of information (called a website) prepared either by (and usually about) an individual, or by an organisation (in this case about what they do and who 'they' are). The mesh system allows immediate connection between any two knots, anywhere in the world. The means of connection for most people is by connecting their computer to their telephone—and then carrying out a few simple instructions via the keyboard.

Don't we get swamped by all the information in these, by now, tens of millions of websites around the world? Well, it's worth remembering that we went into information overload a long time ago. Around the 1800s, the amount of printed material got to the stage that it was worthwhile preparing encyclopaedias, with information arranged in alphabetical order. It became usual to add indexes to books, so that you could quickly find pages on particular topics or about individual people. Electronic searching of indexes has been around in libraries for many years now; more recently it isn't just titles that are searched but summaries and abstracts too.

To locate information on the Web we use so-called 'Search Engines.' You have to be searching for something – and just like an ordinary index, you search on words. The most recent, and most powerful, engine is called 'Google.' It operates, as all of

Because in the West these advances have been accompanied by a withering of real spiritual values (also visible in much modern art), we find ourselves on the brink of self-destruction. We will not be saved by fundamentalism or creationism but only by a real discovery of a spirituality of dynamic force which is capable of radically changing humanity. Fundamentalism, creationism and prophetism are all illusions totally out of touch with what is now and are totally incapable of changing people. As a Christian I believe, with Teilhard, in the centrality of a dynamic risen Christ in whom all will be fulfilled, and with him I also believe in God's ultimate victory. This does not mean that I have to push Christ, the real Christ, down the throat of every Jew, Muslim and Christian, but it does mean that my life has to be Christ living in this world. My journey is not to look backwards but to help shape the present to bring about the future. For this I need vision and Teilhard's is the most inspiring and one which takes the world as it is at this moment. It gives it a whole new meaning which underlies the myriad of facts which now fill our knowledge but which in themselves have no real meaning. As he did I have to live by the Gospel, not as a religious fanatic but a committed human being, sinful but redeemed and thus freed to move forward. The glory of God is a human being fully alive.

I ask the question 'What is the British Teilhard Association doing to move towards 'building the earth.' Is it presenting this vision of Teilhard's? If not, what is the justification for our existence? Teilhard described himself as a prophet of the future coming from a journey made almost entirely into the past and from that journey learning how the future could be built. We will never defeat fundamentalism and creationism, both substitutes for reality, in verbal battles. We have to let the vision speak through our lives, remembering the words of Jesus meant for a world in a mess: '... when these things begin to take place, stand up and raise your heads. . .' (Lk 21: 28). Teilhard has helped many to do this. Our redemption is at hand but we have to live in the present and take our share in forming the future.

M. Le Morvan.

them do, by getting their powerful computer to continually dialling up the telephone numbers of sites, and automatically scanning the text, word by word. It passes by all the ordinary words, like the ones used in this particular sentence, up till now – but it makes careful note of words like 'Teilhard', 'Noosphere', as well as on general 'classification' words like 'engineering', 'dentistry', 'law', etc. Then it picks up on the fact that all websites (as do most non-fiction books) refer to **other** sites for useful or further information.

So Google rates sites, not only on reported numbers of visitors (which can be faked, though Google is doing its best to keep up with this sort of fraud), but on the number of **other** sites which provide references (or 'links' as they are called) to it. You can see the sense of this, since the person running any particular site is only going to provide a link, if he or she has checked out that the information is relevant and reliable.

Seeking Teilhard on the Web

So, finally, to get to the point, how does 'Teilhard' fare with 'Google.' I recently did a search on the four single words: 'Teilhard', 'Aquinas', 'Scotus', and 'Dawkins.' The total number of 'hits' for each is in the second column of the table on the next page. You can see that in terms of numbers of people and organisations, Teilhard and theology/philosophy are held in much the same esteem to science. I then searched on 'Teilhard' AND 'Theologian', 'Teilhard' AND 'Philosopher', 'Teilhard' AND 'Scientist' and did the same for the others.

Person (P)	Person only 'hits'	P + Theo 'hits'	P + Phil 'hits'	P + Sci 'hits'
Teilhard	53,000	2,730	3,600	3,480
Aquinas	382,000	19,900	32,300	9,920
Scotus	85,000	3,340	5,050	1,410
Dawkins	279,000	1,950	7,630	17,400

Table 1 – Hits identified by Google Search Engine, May 2003

You'll see that the totals for the 'combined' searches are much lower than for the names on their own. This is simply because, for example, you really need to include 'Theology', 'Religion', 'Spirituality,' etc. to fully assess interest in Teilhard from 'transcendental folk', and equally include 'Science,' 'Biology', 'Zoology' etc. to assess interest in Richard Dawkins from 'techie folk.' (like me!). Also, there are many others, for example geologists, who have interests. But we can make reliable comparisons, I think. Teilhard scores evenly on all three, proving his success in appealing equally to all three of the fields. Aquinas and Scotus (covering Duns Scotus and John Scotus Erigena) don't do well in Science, but certainly higher than I expected. Dawkins and Theology don't do well, as one would expect, but the result is significant, I think.

What about quality, you may ask. For that you need to look in detail at the content of sites. I've only scratched at the surface here, but I must mention first a 1960s paper by Bob Faricy, and a short 1998 essay by member Paul Bentley – they occur pretty early in these searches. Also quite high up is a reference to an archive of work by Claude Curling, held in King's College

The Joint Alister Hardy Society and the British Teilhard Association Meeting on 'Hardian and Teilhardian Perspectives'

A report on this was promised in the last newsletter. The topic was introduced by two speakers: Dr. David Hay and Siôn Cowell.

David spoke of the awareness needed so that one's ideas can be continuously revised in the light of new experience. The evidence suggests that religious experience is steadily increasing even as Church attendance declines. He suggested that on the basis of the study of the spiritual experiences of children it might be more realistic to stop talking of 'religious experience' and use the term 'relational consciousness' which underpins both conscience and religion.

Siôn spoke about the growth of religious fundamentalism in recent years, whether theistic or atheistic. Teilhard in common with other mystics had the problem of expressing in language

The Alister Hardy Society and Religious Experience Research Centre (RERC) – an update

(Provided by the Alister Hardy Society, who in return provide information about our events to their members.)

The Society is settling down well at its new home at the University of Wales, Lampeter, where it has joined up again with the Religious Experience Research Centre, which had moved there earlier in 2000. More books have been added to the Centre's library, and the archive of accounts of spiritual/religious experiences has been boosted by the addition of 500 accounts of near-death experiences kindly donated by Dr. Peter Fenwick (author, with his wife Elizabeth, of the book *Into the Light*, a study of near-death experience). The research project into whether there is a 'common cord to spiritual/religious experience' is proceeding well, concentrating on the experiences of 'light'. Based on the accounts in the Centre's archives, an occasional paper on the subject is about to be published, and the results of the study, finally, will be published in a full-length book. Further extension of this study, through investigation into religious experiences in China and Russia, is being pursued, and funding for this is currently being sought.

London Archives, which details a booklet on Teilhard and a 1986 article in *The Teilhard Review*. So our efforts are represented.

Google also has a 'directory' specifically related to Teilhard with what it estimates are the 'top references'. The first reference is 'Pierre Teilhard de Chardin -Toward a Science Charged with Faith'. It is chapter 5 of a book published in the USA, entitled *God and Science*, some time ago, by Rev.Charles Henderson (Presbyterian). Rather than reprinting it, he is putting it up on his website (www.christianity.about.com). It is an excellent summary of Teilhard's life and work. Isolating just one quote, Henderson says: '... the majority of scientists have reacted as defensively as the Vatican theologians'.

Conclusion (and where we are going))

The key message is that Teilhard is doing pretty well, out there on the 'Web.' And, in my view, he is doing so because of his breadth of appeal, already mentioned above, from seriously agnostic scientists/philosophers right across to people of deep religious faith. His vision is getting through.

The next issue of the Newsletter will give information our own plans for developing our 'presence' on the Web. (And, of course, we'll be asking those responsible for other sites featuring Teilhard to consider inserting links to ours.)

In the meantime, if any member comes across any items of interest, please forward details to me at bill@cran-ce0.demon.co.uk (the 0 is a zero)

Bill Cranston

what he had experienced with the inner eye. His was an experience of cosmic consciousness, in a dynamic universe over thirteen billion years old. Love is the only force that Teilhard could see as bringing the universe to its completion in Omega without suppression or distortion. The present gap in humanity is not between believers and non- believers but between those who 'see' and those who do not.

A lively discussion followed.

(A cassette recording of the talks and discussions is available from John Franklin, 21 Park Vista, Greenwich, London, SE10 9LZ. Please send a cheque for £5, payable to the AHS London Group).

Last September the Society and RERC, in conjunction with the University of Wales, Lampeter, and the Scientific and Medical Network, held a successful conference at Lampeter on the theme, 'Spirituality, Science and Religious experience', this including an optional Pre-Conference Workshop on 'Spirituality and Creativity'. Ninety people attended the conference and fifty-five the pre-conference workshop. This year there will be a similar event at Lampeter (see below). These RERC/AHS Conferences are now being planned as regular events. For 2004 the Conference will be held closer to London. For 2005, consideration is being given to a possible joint conference with the British Teilhard Association on a theme of mutual importance and interest to be discussed.

Further information about the Alister Hardy Religious Experience Research Centre and Society can be obtained from *Anne V. Watkins, Librarian/Correspondent, Dept of Theology and Religious Studies, University of Wales, Lampeter, Ceredigion, SA48 7ED*. Tel 01570 424821. E-mail: ahardytrust@lamp.ac.uk - see also website www.alisterhardytrust.org.uk.

The Beginnings of the Teilhard Movement in the British Isles

With the deaths of Bernard Towers, Joanna Kelley, Betty Lamb, Frances O'Kelly and John Woodcock, the number of present members of the Association who can remember the early days are significantly fewer. The Editor would be glad to have any memories of those early days from any present members of the Association. Whether the reminiscences are long or short does matter. Please let me have them. If there are enough a whole Newsletter could be devoted to them. And they will in any event be a useful contribution to our archives of the early years of the Association, currently in preparation. So go back in your memories. Thank you in advance.

Forthcoming British Teilhard Association Conferences

Preparations are in hand for both 2004 and 2005. Note the dates in your diaries now! More details in the next Newsletter.

2004 26 - 28 March Venue: London Colney

2005 29 April - 1 May Venue: London Colney

The 2005 conference will be a celebration of the 50th anniversary of Teilhard's death. We intend to run a number of other events in that year. Events are being planned in other countries, particularly, of course, in France and in the USA. We will be gathering details of these and will let you know about them in good time.

Alister Hardy Society Events

Alister Hardy Conference 2003

Spiritual Experience and the Worlds Religious Traditions, 12-14 September 2003
(plus optional Pre-Conference Workshop on Experiencing Spirituality, 11-12 September)
Conference Chairs: Professor Paul Badham and Dr. Wendy Dossett. Further details from Anne V. Watkins (see above)

Other Alister Hardy meetings

Wednesday 17th September 2003

Religious Experience: Freeing the Human Spirit by Sister Elaine MacInnes, 3pm and evening discussion group 6pm, at St. Mary Abbots Church Hall, Vicarage Gate, London W8.

Tuesday 18th November 2003

Signs of God in Human Experience and in Scientific Discovery by Revd. Prof Sir John Polkinghorne, 3pm and evening discussion group 6pm at St. Mary Abbots Church Hall, Vicarage Gate, London W8

Saturday 22nd November 2003

Alister Hardy Society Members' Day. Talk by Dr. Peter Harvey, The Society's AGM, and the 2003 Alister Hardy Memorial Lecture by Peggy Morgan. 10am to 4pm. Friends Meeting House, St. Giles, Oxford.

Brian Swimme Talk

This talk, entitled '*Eros and Earth*', will be given at the Friends Meeting House, 173 Euston Road, Euston, London NW1, on Saturday 24th May at 2.15 pm. Please contact Ian Mowll on O20 8552 2096 for further details. (Brian Swimme wrote the foreword to the new translation of *The Human Phenomenon*)

New and Recent Books of Interest:

1. *Creation Through Wisdom, Theology and the New Biology* by Celia Deane-Drummond, T & T Clark, £24.95.

2. *Evolutionary Faith, Rediscovering God in Our Great Story* by Diarmuid Ó Murchú, Orbis Books, £14.99.

(If any members wishes to recommend relevant new books for us to review please don't hesitate to contact the editor. Book Reviews on related issues will also be welcome.)

'Disperse, O Jesus, the clouds with your lightning! Show yourself to us as the Mighty, the Radiant, the Risen! . . . Nothing less than this Parousia is needed to counter-balance and dominate in our hearts the glory of the world that is coming into view.'

Pierre Teilhard de Chardin

Communications and enquiries should be addressed to the Secretary:
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