

THE TEILHARD NEWSLETTER



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Editorial

In this issue we look back as well as forwards.

During 2003 we have consolidated our position. We had a very successful conference, and we have begun to recruit new members. We have remembered the loyal friends we have lost. Continuing in that vein we have below an obituary of the famous Nobel Laureate in Chemistry, Vicomte Ilya Prigogine, who died in June 2003.

Following on the feedback from members in the last issue on the conference, we have contributions from Sheila Ward and from Fr Matthew, one of our international members. We have a 'feature article' reflecting on Teilhard as scientist, followed by a report of a recent item in the

journal *Nature* where his name arises in a scientific context.

Information is given about the availability of books by, and about, Teilhard. We also report on Teilhard having inspired the design of a stained glass window, and on a musical performance of a setting of his 'Hymn to Matter.'

A report on recently broadcast and published hypotheses about who was truly responsible for the Piltdown hoax has been held over for the next newsletter. (Teilhard receives scarcely a mention in any of these new suggestions.)

Finally we look ahead to our 2004 conference (see registration form on page 7).

Pierre Teilhard de Chardin – The Scientist – Michelle le Morvan

When I first became interested in Teilhard, forty years ago, the first thing which drew me to him was that he was a scientist, essentially a geologist, whose speciality was palaeontology, but whose geological expertise was much wider. He was also interested in evolution, especially human evolution, and here was a priest whose eminence was essentially built on his scientific reputation. It is true that most work in science soon appears to be left behind and the general public knows the names of very few scientists—perhaps only Einstein and Darwin.

Even within a particular science names which are famous are soon lost to sight. Yet what has been done forms the basis for future work—just as bricks become part of the superstructure of a building. Scientific development is something like a tree—you can't have the branches and leaves without the trunk and the roots which can no longer

be seen. Today, when Teilhard is remembered and discussed it is because of the magnificent sweep of his evolutionary vision of the human story with all the implications for theology and other related studies. Yet that was only possible because of his very wide geological experience, built upon years of fieldwork, of rocks, of fossils and of prehistoric archaeology.

These thoughts led me back to the words of his great contemporary, Sir Julian Huxley, who wrote the Introduction to *The Phenomenon of Man*. Rereading it after forty years I was a little saddened by the fact that it had been omitted from the new translation (now available in paperback) under its more accurate title *The Human Phenomenon*. Huxley was a great scientist in his own right, who had known Teilhard for some years and, although agnostic, had been deeply interested in Teilhard's

thinking, which had in significant ways run parallel to his own. If you have a copy of the old translation, the introduction is well worth reading again.

To read Teilhard's letters and the books by George Barbour and Helmut de Terra who worked with him in the field is to catch glimpses of an outstanding scientist at work in his chosen sphere. Huxley summarises his achievement:

“He contributed a great deal to our knowledge of palaeolithic cultures in China and neighbouring areas (including Mongolia), and to the general understanding of the geology of the Far East. This preoccupation with large-scale geology led him to take an interest in the geological development of the world's continents: each continent, he considered, had made its own special contribution to biological evolution. He also did important work on the evolution of various mammalian groups.

The wide range of his vision made him impatient of over-specialisation, and of the timidity which refuses to pass from detailed study to broad synthesis...” (p.24, Fount Paperback, 1977 reprint)

In the last years of his life Teilhard worked for the Wenner-Gren Foundation, helping to frame their research policy; he also made valuable contributions to the international symposia which it organised. On his visits to South Africa in connection with the discoveries of the australopithecine fossils he helped to formulate a plan for the future co-ordination of palaeontological work in this area.

Teilhardina asiatica – a Chinese link to early primates

The discovery of a very early (55 million years old) asiatic primate, assigned to the genus *Teilhardina* and given the species name *Teilhardina asiatica*, was announced in an article in the scientific journal *Nature* early in January 2004 (Ni et al, *A euprimate skull from the early Eocene of China*, *Nature* 427, 65 - 68). The discovery is said to have important implications for the geographic location of very early primates and for habits in the development of the lineage at the root of the primate tree.

Where has the name *Teilhardina* come from? The *Nature* article does not tell us. But it has been established¹ that George Gaylord Simpson allocated the name in 1940, in honour of Teilhard. Here is the appropriate passage from the relevant paper (G G Simpson, *Studies on the Earliest Primates*, *Bull Am Mus Nat Hist* 77, 185 - 212 (1940)).

“In 1927 Father Teilhard de Chardin described a primate from the lower Eocene of Belgium, referring it tentatively to the American Middle Eocene genus *Omomys*. He recognised that this would probably prove to be generically distinct, but he has not had

A touching tribute to him, both as a human being and as a scientist, is found in Appendix 4 of a work entitled *The Story of Peking Man* by Jia Lanpo and Huang Weiwen. It is headed ‘Father Pierre Teilhard de Chardin and I,’ and is subtitled ‘in Commemoration of the Hundredth Anniversary (1881-1981) of the birthday of the Great Scholar.’ Jia Lanpo describes how he got to know Teilhard, worked with him, and learnt much from him. On the last occasion he saw him (in 1943), Teilhard gave him a copy of his newly prepared paper *Fossil Man: Recent discoveries and recent problems* (published by Collins in ‘*The Appearance of Man*’¹ under the title ‘*The Question of Fossil Man*, pp 93-125) which he signed for him. Jia Lanpo still treasures it, saying: “This paper evokes many happy memories of my life with this dedicated scholar.”

Perhaps one of the reasons why Teilhard's scientific contributions are so little known is because his greatest contributions were made in Asia where his geological experience was as wide as that continent: from China to India to Indonesia and Mongolia. No geologist today can hope to have such wide opportunities - the world has changed much since the 1920s, 30s and 40s.

Michelle le Morvan

¹ This volume, containing general essays by Teilhard about his paleontological work (and its implications for society and religion) appears never to have been reprinted, confirming the view expressed above that scientists have not yet given Teilhard the attention he deserves. (Asst Ed)

occasion to make the comparisons involved in checking this point. Upon making these comparisons for myself some years ago I observed that the European form is certainly generically distinct and extremely important. This occasion is therefore taken to give the genus a name, and the circumstances fortunately and appropriately permit that it be named for its discoverer.”

Teilhard and Simpson (1902-1984) were not only paleontological colleagues but also friends. But they did not always see eye to eye. Simpson felt that Teilhard's approach to evolution erred on the side of being overly teleological, of excessively emphasizing movement to a pre-designated goal or end. But he nonetheless strongly defended Teilhard in the matter of the Piltdown hoax.

¹ From investigations reported to the Yahoo Teilhard E-discussion group which ‘seeks to promote Teilhard's vision of Noospheric planetary consciousness through study, discussion, sharing, mutual support, and compassionate understanding.’ (Member Alec McAndrew located the Simpson paper and obtained a copy from the British Library.)

(<http://groups.yahoo.com/group/teilhard> gives you access not only to view recent contributions, but also to search the complete archive back to 1998)

Obituary: Vicomte Ilya Prigogine Michelle le Morvan

Ilya Prigogine, born in Russia in 1917, eventually settled with his family in Brussels shortly after the beginning of the Soviet revolution. Although destined for a legal career, the discovery of a book on the chemistry of the brain led him away from the law and into the study of chemistry.

At the heart of his work was an attempt to reconcile a tendency in nature for disorder to increase (described in the

Second law of Thermodynamics), with so-called ‘self-organisation’—a countervailing tendency in nature to create order from disorder. He suggested that in certain circumstances the Second law might be broken, and that conditions of order and disorder could suddenly stabilise. He then suggested not only that life and consciousness might complexify, but that the universe was not necessarily

doomed to a long, slow slide into 'heat death.' This study has had widespread ramifications in many fields. It suggested among other things that man was not merely a prisoner of circumstances, but could act to improve his environment. The first reactions from the scientific community were almost entirely negative. He set about developing mathematical models for examples of biochemical 'self-organisation.' His ideas received experimental proof from work done in Russia (the Belousov-Zhabotinski reaction).

In 1979 he published *Order out of Chaos* (with Isabelle Stengers) which called for a new dialogue between science and the humanities. He presented time as a 'construction' which confers ethical responsibilities on man who had a real responsibility to enhance environment by careful interventions in fields such as food supply, disease control and bio-engineering. The book was a bestseller.

On Bibliolatry - Sheila Ward (Member BTA)

(This is a response to my article in the last newsletter on the dangers of bibliolatry – Ed.)

Why indeed is there this need to authenticate everything by reference to the Bible? If it were just the account of the life and teaching of Christ in the Gospel that we held in such reverence, this would be understandable (although even He was perceived through the eyes and ears of his time). But the whole Bible?

Why don't we recognise that the Bible was not handed to us by God on a plate. It was written by human beings like ourselves who were divinely inspired. The various writings were later collated by human beings like ourselves who were probably not so divinely inspired as they ended with a curse on anyone who added to the contents thereby denying that such revelation is an ongoing phenomenon. Indeed such revelation has continued (mostly unrecognised by the traditional church) down the centuries in a continuous stream: e.g. Julian of Norwich, George Fox, John Wesley, Pierre Teilhard de Chardin to name a few, some with eternal significance and others with more relevance to the time in which they were written. (The writers of the Sacred Texts were writing for their own contemporaries, not for the twenty-first century – Ed.)

Why is it that the authoritarianism of men who lived two thousand years ago has echoed down the centuries to our own day so that in our spiritual insecurity we still cling to the wisdom of the past instead of having the courage and vision to explore the spiritual significance of present reality and the potential for growth which we can see in Christ and aim to create in our own lives?

Teilhard derived his ideas from the past, both scientific and theological, but he looked to the future - and a future

Earlier in his career he had been inspired by the thinking of Henri Bergson on the differences between time as conceived by scientists as the fourth dimension, and time as it is experienced in everyday life. He became fascinated by the apparent contradictions in the inevitable drift towards entropy suggested by the Second Law of Thermodynamics and Darwinian evolution, which suggested a contrary movement to more complex and ordered structures. This led him into his main scientific contributions as detailed above and also, from our viewpoint, towards the solution of the same problem which had deeply troubled Teilhard.

He won the Nobel prize in Chemistry in 1977, and many other prestigious awards in the course of his career. The King of Belgium created him a Vicomte. It is also worth recording that he had wider gifts; as a young man he won a prestigious piano competition.

significantly different. He spoke of the possibility of an evolutionary leap as great as that into speech and consciousness. What could this mean in terms of daily living?

Does it involve the leap from creature ("Help me, Save me,") to co-creator ("Make me an instrument of your peace"); from competition to cooperation; from duality to holism; from a goal of more and more material consumption to a quest for spiritual and emotional growth; from an emotional level mainly based on what C.S. Lewis calls 'need love' to the overflow of loving energy such as was experienced at Pentecost? We see this in Christ and many of us have experienced it ourselves for a longer or shorter time. Such a shift may be the beginning of an evolutionary development which could emerge into a whole new way of being and awaken latent faculties as yet hardly known.

"What is the British Teilhard Association doing to move towards 'building the earth'?"

Can we affirm such signs of this new way of being in our lives and words and identify other aspects?

Could we evolve new forms of worship in which we would read the words not only of the Bible but of modern visionaries such as Pierre Teilhard de Chardin? Above all his words:

"When we have mastered the winds, the waves, the tides and gravity, we shall harness for God the energies of love and then for the second time in the history of the world we shall have discovered fire." (Final sentence of 'The Evolution of Chastity', *Toward the Future*, pp 60-87)

Teilhard Today: an Asian Perspective K M Matthew S.J. (India)

(This piece was originally published in the *Teilhard Review*, No. 3, 1993. It gives a good 'lead-in' to our 2004 conference – Ed.)

I like to reflect on what Teilhard, always forward-looking, would have thought, said and done in the Asian context.

Two aspects of the Asian situation are relevant. On the one hand, Asia is a continent of promise, rooted in a glorious heritage, rich in resources, human and natural. One such heritage is not only that it is the home of the great world religions but that religion continues to animate life (despite numerous aberrations arising from ignorance

or human perversity). This must be an important factor why Christianity made so few converts in spite of such massive investment in personnel and resources across recent centuries. Asia found her religion so fulfilling that there was no reason to convert to another. The Asian contemplative ethos can be a valid and effective complement to the action-driven western one in the planetary context of the earth community.

On the other hand, most parts of Asia have yet to benefit from modern technology, or worse, vast sections of the people are below the poverty line. Globalization has not benefited them, but is, on the contrary, debilitating them further. A consequence of this near desperate situation is that the educated or the well-to-do try to escape to the materially affluent west. Or worse, instilling such a lifestyle at home in stark contrast to the grinding poverty around—but proclaimed by the media as the rise of the middle class, a sign of economic prosperity of emerging economies. The lure of consumerism can destroy the entire heritage, value system and ethos. In fact some of the idealistic youth from the west, rebelling against consumerism at home and coming eastwards, have been disappointed at the ground realities here.

Teilhard Books – New and Old

One might have thought that everything that Teilhard wrote would have been published by now. Not so! Siôn Cowell in the next item tells us about the recent publication (in French) of Teilhard's retreat notes. A transcription of all his Journals is also now available for the first time—see also below.

In addition, many of the volumes of his essays have been republished in the USA in the last four years, for example *Christianity and Evolution* (scientific emphasis) and *The Heart of Matter* (spiritual emphasis), as well as *Toward the Future*—in French *Les Directions de L'Avenir* ('building the earth' emphasis). These three American titles are available in the UK from www.amazon.co.uk at between £7 and £8. In France *L'Energie Humain*—in English *Human Energy*—was reprinted by du Seuil in paperback in 2002 and appears already to be out of print.

A Word from the President, Siôn Cowell – Publication of Teilhard's Retreat Notes

(Members will note Siôn's reference to his having been diagnosed with cancer. He has asked to be held in your thoughts and prayers. Chemotherapy has started - we hope and pray for a successful treatment – Ed.)

Some weeks ago I had some bad news from my medical advisers. But within days of learning that I had cancer of the oesophagus a package arrived on my desk. It contained good news from France. And what good news! Nothing less than a copy of the newly-published *Notes de retraites de Pierre Teilhard de Chardin 1919-1954*. (Éditions du Seuil, 2003, ISBN 2 02 061338 7, € 22.00) This is a tremendously exciting book. For me it could not have arrived at a better time. It quickly gained a privileged place on my bedside table.

Here is the significance of Teilhardian insights, leading to true liberation of the spirit, as Mahatma Gandhi led India to national independence through non violence.

True, Asians as members of the global village, will strive towards development, but one with a human face, after Schumacher (*Small is Beautiful*), and several modern environmentalists. This is a totally new paradigm of development: sustainable, 'enough for everyone's need, not for everyone's greed' (M. Gandhi).

Asia appears to be the ideal point of departure for this new environmental initiative of living as an ordinary member of the earth community, rather than its exploiter, in unison with nature in the steps of the great seers and ascetics. Life styles will change, even drastically; for instance, some persons find vegetarianism more consonant (and it has gained much ground in the West recently – Ed.)

Such a movement, bereft of denominational labels, will lead to a convergence in the spirit, stressing what unites humans, not what divides them. Such can be the unique contribution Asia can make towards the earth community: a new heaven through a new earth.

Finally here, the revised translation of *The Phenomenon of Man* by Sarah Appleton-Weber (under the more correct title *The Human Phenomenon*) is now available in paperback at £29.95 (but see note below).

Members of the Association should note that any hardback books which they own, particularly first editions, are now 'collectible,' with prices often quoted of \$40—around £25 at the present exchange rate—or more. With the 50th anniversary of Teilhard's death coming up, prices are likely to rise. (If you have prepared some notes for your executor, it may be worth adding a comment dissuading him or her from just passing 'all these old books' to the local charity shop!)

(Information obtained from search on 'Teilhard de Chardin' on Amazon.com's US and UK websites. At the time of search *The Human Phenomenon* was available in their sale at £16.95)

I knew Pierre Noir had long been working on their transcription until illness and, finally, death overtook him. His work has now been brought to happy fruition by Gerard-Henry Baudry, with an important introduction by Gustave Martelet. Baudry provides us with invaluable comments which put Teilhard's notes into context.

The *Spiritual Exercises* lie at the heart of Jesuit life. Those acquainted with his spiritual life will know that with few exceptions—notably during the First World War—Teilhard like the true son of St Ignatius that he made the *Exercises* every year. His retreat notes reveal his hopes, his fears and his concerns. And, for me, his ongoing debt to the Greek Fathers.

His friend and companion in China, Pierre Leroy, has noted their importance in his autobiography *Un Chemin*

non tracé which, sadly, still awaits translation into English. Leroy reminds us that Teilhard was increasingly concerned over the years with transposing the *Exercises* from the dimensions of cosmos to those of cosmogenesis—from those of a static universe to those of an evolutionary cosmos.¹

Gustave Martelet puts it well when he reminds us that, for Teilhard, “the sacramentally limited place of Christ in the host contains an unlimited power of expansion and irradiation throughout the universe” (Martelet, Introduction, *Notes de retraites*, p. 16).

Teilhardians around the world owe a special debt of gratitude to Maurice Ernst, Administrator of the Fondation Teilhard de Chardin, and his wife, Anne-Marie, for the exceptional work they have done to ensure this most important book is available to students and teachers around the world.²

The Journal of Father Pierre Teilhard de Chardin, S.J.

From August 1919 onwards until three days before his death Teilhard kept a daily journal. Nos 1-9 and 13-21 of the notebooks in which he made notes have survived – the three notebooks that are missing had to be left behind in China when he left in 1946 to return to France.

Notebooks 1-5 were transcribed by Nicole and Karl Schmitz-Moorman and published in French in 1975. Notebooks 1-8 have been translated into German and were published in 1971. Since then work has continued and a

*Lord God of the universe,
You, who called your servant,
Pierre Teilhard de Chardin, to burn like a flame,
Set our hearts on fire with your love,
Open our eyes to your glory,
Open our lives to your radiance,
Help us today to witness to your presence;
through Christ our Lord,
Light of the world and Light of the universe. Amen*

¹ Pierre Leroy SJ, *Un Chemin non tracé*, Desclée de Brouwer, pp. 124-125.

² Why not order a copy for yourself? It will do wonders for your French! And, while you are about it, why not order a second copy for your local church, school or library? It would make a great New Year gift! If you have any difficulty you could always contact my own bookseller, Daniel Janes, *Tyler's Academic Books*, 154 High Street, Bangor LL57 1NU (tel: 01248.372057; email: orders@tylers-books.co.uk). Daniel is always very helpful.

complete transcription (again in French) has now been made (1684 pages of closely written manuscript) and has been lodged at the Woodstock Theological Center at Georgetown University, Washington DC. Scholars wishing to study the transcription should apply to Father Gaspar Lo Biondo, S.J., Director of the Center

(Notes prepared from pages on Georgetown University website www.georgetown.edu)

Teilhard in Visual Art and Music

A stained glass window inspired by Teilhard

Our vice-chairman Peter Reid has sent us a photograph of a window entitled ‘Hymn of the Universe.’ It is located in the Martyrs’ Church, North Street, St Andrews, Scotland. The designer, Sadie McLellan, drew her inspiration from Teilhard. She comments in her notes:

“ . . . I found his writing passionate, mystical, poetic and visual and I rejoice in his vision.

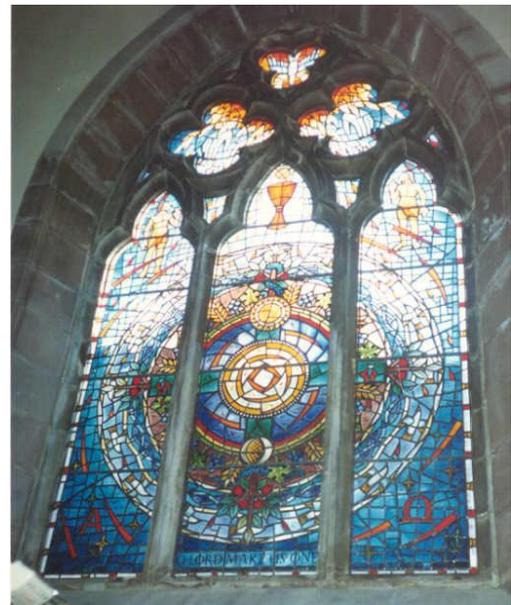
At this point in the history of the world, Man is exploiting the earth’s resources for material gain, destroying the rain forests, polluting the atmosphere with fumes, acid rain and nuclear emissions without thought of the ultimate consequences to himself and the Natural world. The perpetual renewal of the biosphere through Man’s Faith in God is a glorious beam of light in the darkness.

My design, therefore, is not so much an interpretation of Teilhard’s concept but a personal response in symbolic and aesthetic terms. I say this with humility. . . .”

She goes on to describe the various parts of the window, interspersing quotations. The main window has three themes:

The Beginning – Creation, Adam and Eve, the Serpent, Temptation, Original Sin.

The Sacrifice of Christ upon the Cross of the Redemption
The Sacrament of Communion – Man and the Universe.



One might query the emphasis on the literal (rather than metaphorical) aspects of Genesis, in the light of Teilhard’s difficulties with the Church over the interpretation of Original Sin. But the text ‘O Lord, make us One’ at the base of the window certainly echoes Teilhard’s phrase: ‘The Age of Nations is Past.’

Teilhard in Visual Art and Music (contd.)

A Performance on CD of Teilhard's 'Hymn to Matter'

The music for this was written by Kenneth Leighton, at the time Professor of Music at Edinburgh University. A copy of the score is lodged in the National Library of Scotland, with a note that it was commissioned for the official opening in 1978 of the chaplaincy at Heriot-Watt University in Edinburgh.

The performance is by the National Youth Choir of Scotland. It is on a CD (NYCoS CD1) along with two other items 'A Burns Sequence' by John Gardner and 'Six songs for female voices' by John McEwen. The Leighton piece gets a good review on www.musicweb.uk.net as follows:

"[the work] is scored for baritone solo, SATB choir, strings, piano and percussion. . . . The text, by Pierre Teilhard de Chardin, lists the manifestations of matter,

tangible and intangible, which inspire mankind's unending quest for truth and unity. Cast in one thirteen minute structure with a series of dynamic ebbs and flows, the work's string writing is particularly fine. Both choir and Stewart Kempster, the bass-baritone soloist, acquit themselves well. . . . 'the craggy but atmospheric writing Leighton employs is a timely reminder of his gifts in orchestration.'

(Stop press: Having just received the CD, and listened twice through, I found it moving. The music is certainly 'craggy,' but matches the moods of the text well. The Teilhard piece is 13 minutes long; it is preceded by settings of eight of Robert Burns' songs, and followed by a further set of six songs on pastoral themes. The CD costs £10 (plus £1 UK post and packing) and can be obtained from: National Youth Choir of Scotland, Mitchell Library, 201 North Street, Glasgow G3 7DN. An order form can be printed out from www.nycos.co.uk *Billic Note*)

The Twenty-third International Teilhard Conference – London Colney – 26th -28th March 2004 Sharing the Vision

An evolutionary Spirituality in a multi-faith context

Mailed with this newsletter is the notification and enrolment form. The proceedings will formally begin at 5 pm on Friday 26th March and end with lunch on Sunday 28th March. You are cordially invited to attend.

Those who have not attended before may like to know that the accommodation at London Colney is modest (but comfortable!). Attendance in recent years has been around the 30 mark (though we do expect more this year, in the light of informal indications received in response to newsletters and to requests for subscription payment). But the atmosphere will certainly remain informal, and you can be assured that you will be made most welcome.

Note that student bursaries are available. The Executive Committee decided last year that we should seek to encourage student attendance, and allocated funds from the Betty Lamb Bequest for this purpose. One student attended last year, and found the experience rewarding. She commented:

"I was particularly taken with Teilhard's vision of wholeness, bringing together creation and God, that we should overcome any dualism in our thinking. . . . I also found helpful the idea of Christ being the Christ of the cosmos - that challenged me to think on a bigger scale."

Our speakers this year come from a wide variety of backgrounds – see details below:

The Revd Dr Marcus Braybrooke, at present a vicar in Oxfordshire, has been involved in interfaith work for over

35 years, including being a former Director of the Council of Christians and Jews, President of the World Council of Faiths and Patron of the International Interfaith Centre. He has written several books on interfaith subjects.

Prof Xinzhong Yao is Prof of Chinese Religion in the Dept of Theology and Interfaith Studies at the University of Wales, Lampeter.

Prof M A Zaki Badawi is Director of the Muslim College in Ealing, London. He is a prominent Islamic speaker and often interviewed by the media on issues affecting Muslims.

Dr Jonathan Gorsky is Director of the Council of Christians and Jews. He is fully versed in matters relating to Christians and in particular Orthodox Liturgy. He is a well-known speaker on Jewish matters as they relate to other faith communities.

Dr Joseph Milne is an honorary lecturer at the University of Kent at Canterbury, UK, Fellow of the Temenos Academy, Research Associate, International Institute of India Studies, Canada; his special interests include philosophical hermeneutics, theological and philosophical anthropology. He has a long-standing interest in Teilhard, and is introducing his students to him.

The final programme has yet to be organised – but ample time will be allowed for discussion, some of which may be in small groups with a subsequent report back in plenary session

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e-mail: peterjohncox@lineone.net.

The main objective of the British Teilhard Association is:

"To promote the study of the works, thought and teaching of Pierre Teilhard de Chardin SJ and to develop such study in accordance with his own words: "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."" *(Association Constitution: Object (a))*

ENROLMENT FORM

*"Love is a sacred reserve of energy; it is like the blood of spiritual evolution".
(Pierre Teilhard de Chardin)*

THE BRITISH TEILHARD ASSOCIATION

Twenty-Third International Teilhard Conference

'SHARING THE VISION'

An evolutionary spirituality in a multifaith context

**ALL SAINTS PASTORAL CENTRE
LONDON COLNEY, NR ST ALBANS
FRIDAY 26 – SUNDAY 28 MARCH 2004**

with

**Dr Marcus Braybrooke
Professor M A Zaki Badawi
Dr Jonathan Gorsky
Dr Joseph Milne
Professor Zinzang Yao**

Within the Christian tradition, Pierre Teilhard de Chardin was a pioneer in taking evolution seriously and linking it closely with a distinctive spirituality focused in the Cosmic Christ. This conference is an attempt to learn how other religious traditions have approached evolution and in what ways other living spiritual traditions are able to embrace its insights.

Full cost £125. Student bursaries available.
Further details from: Canon Alan Nugent
18 MinsterYard, Lincoln LN2 1PX.
Tel: 01522 521932
e-mail: subdean@lincolncathedral.com

Please detach and send as soon as possible (with cheque in full or partial payment) to: Peter Cox, 12 Falconer's Field, Harpenden, Herts. AL5 3ES

I enclose cheque for £ payable to "The Teilhard Conference" (**£125.00** per person residential or **£65.00** non-residential but requiring meals, or **£55.00** non-residential without breakfast. A minimum deposit of **£60.00** is payable on enrolment).

Please make the following reservation (please print):

Name Title

First name(s)

Address

.....

..... Postcode

E-mail

Tel: (day) (evening)

Single or double room required

Special meal or other requirements

.....

For office use only:

Received
