

THE TEILHARD NEWSLETTER

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Editor: Ms Michelle Le Morvan, 23C Moston Road, Shrewsbury SY1 4QG
(Assistant Editor & printer – Bill Cranston – bill@cran-ce0.demon.co.uk (0 is a zero)

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Editorial

It is with great sadness that we report the death of our President Sion Cowell. He passed away peacefully on Sunday 12th September at his home in Beaumaris.

The Association was represented at the funeral in Beaumaris by our Secretary, Peter Cox and former Treasurer Fred Redding. Our sympathy and condolences go out to Sion's wife Caroline and daughter Danny.

An obituary and tributes will be included in our next Newsletter. Members are invited to submit their

recollections, either by post to the Editor or by e-mail to the Assistant Editor (see addresses above)

* * *

Two of the talks summarised below, and one of the book notes, draw attention to parallels that have been drawn between Teilhard and other thinkers. That, and the fact that new books drawing heavily on Teilhard's ideas are now appearing, indicate surely that he is at last coming into his own.

2004 Conference Summary 4: **Spirituality and Evolution in the Ideas of Rabbi Abraham Isaac Kook** Rabbi Jonathan Gorsky, Chair of UK Council of Christians and Jews

Rabbi Kook was a unique figure in late nineteenth and early twentieth century Judaism. From a European background he eventually settled in the Holy Land, and although he became very important, his following was limited. Very traditional in his thought he was nonetheless open to his times to a very unusual, and for his contemporaries, alarming degree. He found holiness both in heresy and in those, especially the young, who were leaving the faith. He retained a deep sense of universalism throughout his life. Initially Zionism had been universal but later turned inwards. He retained his openness because he saw Judaism as a part of the world and not isolated from it.

He was concerned to understand the world as a whole, and in this he found God in the wholeness of things—even heretical ideas can lead us to God, he maintained. This openness attracted intense hostility in his Jewish world, for the Jewish communities, especially with many abandoning their faith, were feeling vulnerable.

He was able to integrate evolution into his intellectual framework, especially the Kabbala, for it elevates humanity towards God. This was audacious for modern Jews generally do not integrate scientific and religious currents of thought and evolution was not such a well established theory in the early 1900s

Though the worlds of Kook and Teilhard were totally separate, especially with Teilhard's emphasis on his Christology, yet there is an affinity between these two great thinkers. Kook realised very clearly that God is far greater than we normally tend to conceive him. There is a close association of their ideas on religion and on the world, but Kook was more sensitive to the world as it was being revealed. He saw the universe rising upwards towards God, its roots in the wisdom which increases with time. His vision was of a world progressing but based always in God. The Kabbala (a work of esoteric teaching) revealed a world with a purpose. In this teaching God has to make a space for himself within the world.

As it stands the physical cannot hold the Holy, and collapses—but is gradually healed in history to holiness and perfection—this idea was used by Rabbi Kook. By this process everything returns to holiness, and even ideas are included here. The inner longing of all creation for God is the song of creation.

Kook was not a scientist but there are two significant points of affinity which he shares with Teilhard:

The world is returning to God;

Life arises from darkness and all matter has hope of exaltation.

2004 Conference – Workshop: **Teilhard's Two Visions: Reflections Provoking Questions for Group Discussion**

John Hands, author and RLF Fellow at University College London, & Member BTA

(Apologising for lack of preparation since he'd stepped in at short notice because of Professor Badawi's absence, John offered these reflections designed to provoke questions in group discussions.)

The theme of the conference was **"Sharing the Vision: An evolutionary spirituality in a multi-faith context."** But which vision? Teilhard had two visions: one that other faiths and traditions could share and one that they couldn't.

In *The Phenomenon of Man* Teilhard spells out an evolutionary vision that other faiths cannot share. He identifies five locations that potentially presage "some new and superior state for the noosphere." In one sentence he dismisses the Maya centre in central America as being too isolated and the Polynesian centre as too dispersed, resulting in the former being completely extinguished and the latter radiating in a vacuum.

In one paragraph he dismisses the Yellow River basin in China as lacking both the inclination and the impetus for deep renovation, "an incredibly refined civilisation, admittedly, but unchanged as to method since its beginning, like the [pictograph] writing which betrays the fact so ingenuously...[and] without ever taking the trouble to build up a science of physics."

India, too, is written off in a paragraph that acknowledges "our indebtedness to the mystic influences which have come down to each and all of us," but asserts that "we have to recognize that with their excessive passivity and detachment, they were incapable of building the world...[and with] phenomena regarded as an illusion (*maya*) and their connections as a chain (*karma*), what was

The stories in the Torah give an insight into the universe and are not meant to be taken on just a literal level. Each story and each person is a song. We are all in exile, both individually and in community (the sin of Adam was essentially "loss of touch with ourselves," hence the question in Genesis "where are you?"). Thus finding ourselves is the beginning of the spiritual journey.

The rejection of God and religion by 'heretics' and those who drop away occurs because they find that the presentation of God and religion says nothing of reality to them. They hope for reality not optimism and he asked the question as to whether their rejection of their beliefs came from a part of them which is from God.

His universality was opposed to the narrow-mindedness of many of his contemporaries for he believed that holiness could be found in all life and in all other religious traditions. For him the changes taking place in the world, the discoveries of science and other opening insights needed to become a part of our spirituality (though, of course, discernment was always needed). Tradition can be a living dynamic force and need not be set in stone.

Though constantly opposed by traditionalists, he always emphasised the importance of the way we see and the way we look at things.

left in those doctrines to animate and direct human evolution?"

This leaves the West "to produce that happy blend, thanks to which reason could be harnessed to fact and religion to action... Mesopotamia, Egypt, Greece—with Rome soon to be added— and above all the mysterious Judaeo-Christian ferment which gave Europe its spiritual form... [Moreover] we would be allowing sentiment to falsify the facts if we failed to recognise that during historic time the principal axis of anthropogenesis has passed through the West. It is in this ardent zone of growth and universal recasting that all that goes to make man today has been discovered, or at any rate must have been rediscovered. For even that which had long been known elsewhere only took on its definitive human value in becoming incorporated in the system of European ideas and activities... The proof of this lies in the fact that from one end of the world to the other, all the peoples, to remain human or to become more so, are inexorably led to formulate the hopes and problems of the modern earth in the very same terms in which the West has formulated them." This is a sentiment that George Bush and Tony Blair no doubt endorse, but not one that opens up Teilhard's vision to other civilisations.

This focus on the West is narrowed even further in *Le Milieu Divin*, which is written on the assumption that the only evolutionary path to be followed is not just a Christian one, but more specifically a Roman Catholic one. In just one of many examples, Teilhard refers to "The Christian who is by right the first and most human of men." His view is made explicit in a letter he wrote in 1951 to the

Superior General of the Jesuits, asserting that he was riveted “ever more firmly to three convictions which are the very marrow of Christianity. The unique significance of Man as the spearhead of Life; the position of Catholicism as the central axis in the convergent bundle of human activities; and finally the essential function as consummator assumed by the risen Christ at the centre and peak of Creation.”

This is not a vision that other faiths can share.

Yet there is another vision that others can share. If you read Teilhard and substitute the words God and Jesus Christ by, say, cosmic consciousness, and eliminate references to the Catholic Church, then his insights bear a striking similarity to those of mystics of other religions and philosophies. For example, Teilhard’s vision that each of us constitutes a particular centre of divinisation, which is like Jesus’ saying that “The Father lives in me and I in Him,” is essentially the same as the central tenet of all Hindu philosophies, *Atman ut Brahman* — the true self is identical to the ultimate Cosmic Self — and mystical insights of Mahayana and Zen Buddhism, Sufism, etc.

The first question therefore is: **Are we prepared to abandon or reject those parts of Teilhard's vision that other faiths cannot share?** Specifically, that the evolution of humankind must pass through a Judaeo-Christian axis; and, related to this, the dualism of spirit and matter — which is essentially Aristotelian philosophy adopted by mediaeval Christianity — which contrasts with the spiritual monism of most Eastern faiths.

A second question, since we are considering an evolving spirituality, is: **What exactly do we mean by spirit?** Both the Old and New Testaments are vague about this. Is an

individual spirit the same as a soul? How does it differ from consciousness or from mind? Where is it located if it is different from the material body? Is your spirit immortal or does it begin to exist at your conception?

A third question arises from the suggestion that Teilhard’s two visions are born of the conflict between his mystical insights and his being wedded to the Roman Catholic religion. Mystical insights and religion have always been in conflict. The fundamental insight of Jesus is the primacy of love, and yet the institution that claims to proclaim and safeguard that insight engages in territorial wars led by popes, the tortures of the Holy Inquisition, etc. Thus, while individuals within the institution try to maintain that insight, the very process of institutionalisation leads to a contradiction in practice. And it’s not just Christianity. The fundamental insight of the Advaita Vedanta, that the consciousness of each of us is inseparable from that of the divine ultimate reality, is adopted by nearly all Hindu religions, and yet has produced in practice the divisive caste system and its appalling treatment of the Untouchables.

So, the third, provocative question is: **Should we be prepared to abandon institutionalised religion because it has proven a barrier to Teilhard's vision of the ultimate convergence of humanity in Omega point?**

* * *

(After John’s presentation, the conference divided into six groups to address his questions. The discussion was fast and, at least occasionally, furious. Rather than include feedback at this stage, members are invited to submit responses to us. We will report back in the next newsletter — *Eds.*)

(Joint Alister Hardy Society/British Teilhard Association Event), 2nd October, 2004

Pursuing the Vision: The Nature of Spirituality and Essential Vision of Love

The event was held in St John’s Church, Waterloo, London. Around 50 attended, drawn from both societies but also including a number responding to advertisements. The sessions were chaired by Canon Alan Nugent, Chair of the BTA, and Tristram Jenkins, Vice-Chair of the AHS.

The audience was both attentive and appreciative. Lunch and coffee were provided by a team of volunteers from both societies, to whom many thanks. Particular thanks are also due to John Franklin who organised the event.

Session 1 Summary: Spiritual Experiencing Today: A Vision Perceived

Dr. Mark Fox, Member Alister Hardy Research Committee

Sir Alister Hardy was essentially a visionary. A chief concern of his life was to bring together spiritual experience and science, especially biology. He was a marine biologist of distinction but with maverick interests. In particular these included prayer and paranormal and telepathic experiences. This meant that he was not always in touch with the 'establishment'. He had had spiritual experiences from a young age and for him God was a Presence who was accessible to all. He was disillusioned by the failure of the Church to grasp the reality of science and religious experience.

In his work he was looking for people with ongoing spiritual experiences, but he did not start formal research into these interests until he had firmly established himself

as a scientist. He was looking to use the religious experiences of ordinary men and women as the basis for the reconciliation of science and spirit.

He was 72 years old when he started what many regard as his chief work. This involved setting up a group to study religious experience—seeking to elucidate and study what he saw as a spiritual biology. He was primarily concerned with collecting data showing religious experience. This data consisted of accounts by individuals of their experiences. The flavour of the accounts is varied. There were some with the experience of continuous Presence; others are of single episodes, overwhelming experiences of peace, etc. Others tell of experiences in times of crisis. He sought accounts of these experiences from people of other

cultures—seeing the unity of all things in their beauty, ecstasy and oneness.

Though originally he had not been interested in near-death experiences, these were later included together with out-of-body experiences. Other experiences including Clairvoyance and similar topics were also included.

A famous experiment at Caxton Hall to test for telepathic communication yielded not a scrap of positive data, to set against the many accounts of such experiences submitted to him by individuals. In 1979 he published 'The Spiritual

AHS/BTA Event, Session 2 Summary: **The Vision of Teilhard de Chardin Today**
Bill Cranston (Emeritus Professor in Civil Engineering, University of Paisley), Member BTA

(Bill's talk was based on the essay *The New Spirit* written by Teilhard in 1942, and published in 1948 in a French journal entitled *Psyché*, aimed at an educated general public. It is published in English translation in *The Future of Man*, Collins, 1964, pp 85-100)

Introducing the essay Teilhard says:

“What I offer here is the outcome of my own thinking expressed in a simple and clarified form so that everyone may understand it.”

The key steps in the essay are described in **1.-5.** below.

1. Reflection on time – the fact of evolution—a world in movement

Up till 200 years ago, the accepted view in the West was that the world was only 6000 years old. In addition many thought that the world would end in just a few hundred years. But by 1942, the vast age of the earth was now clearly evident from geology and palaeontology, subjects in which by this time Teilhard was an acknowledged world figure. Teilhard had thought hard about evolution—and as a result saw a world in movement—a cosmogenesis.

2. Humankind is ‘woven in’ with evolution.

The evidence for this was limited in 1910. Now the evidence is overwhelming that we come from chimpanzee stock, through several intermediate ancestries, to *Homo sapiens sapiens* who appears first only some 60,000 years ago. But up to 10,000 years ago, there were, at most, just 10 million of us on the whole planet.

3. Humankind is the high point and spearhead of evolution

Why? Because we are not just conscious but *reflectively conscious*. We know that we know. And we have foresight—we plan ahead. (Not in the instinctive way that squirrels bury nuts, or dogs bury bones, but for specific purposes we have worked out.)

4.a Teilhard sees humankind converging forward to a unique point, due to pressures as follows:

a. Our success, spreading and prospering as a single species over the entire globe, including Antarctica, unknown to any human being in 1845. There are more than 600 times as many of us than there were 10,000 years ago. We are being compressed together. We jostle.

Nature of Man'. This study looked at the different types and categories of spiritual experience but was not a statistical study. He died in November 1985.

Since then the Alister Hardy Religious Experience Research Centre & Society has continued his work and the archives at the University of Wales, Lampeter contain thousands of accounts of religious experience. His vision is still alive and is expanding, continuing to seek to bring together biology and spirit, science and religion.

b. We jostle in actual wars and trade wars—but we also intermarry (today at an astonishing pace) and, more and more, learn to live with one another. Many of us have read books on Islam in the last few years. Isn't that down to 9/11, and the invasions of Afghanistan and Iraq? We try to remain apart, but we cannot.

c. We travel and communicate more and more.

d. We have ever-larger storehouses of knowledge in libraries and on the Internet – the intellectual aspect of the Noosphere.

These pressures are leading to growing collective action in the world—for example by the UN.

4.b We will converge toward a new Humanism

This new Humanism must mean a convergence to a unity. The characteristics of that unity will be:

a. We will move from disorder to order. There will be inevitable pains and losses in this process.

b. But we will begin to move towards previously worked out directions and objectives. There will be a sense of purpose. We will have a ‘zest for living.’

c. Arising from *a* and *b*, we will see and feel that our work in the world is worthwhile – we will have the joy of achievement.

d. We will need to be open to Love, as a condition of harmonious working together towards the objectives.

e. We will become conscious of a “Supreme Centre ahead of us” and that that Centre is the source of our motivation.

It is clear that *e.* above cannot be accepted by atheists, and accepted only as a hypothesis by agnostics.

5. Christian renewal

(This stage or step in Teilhard's vision is aimed at Christians. But since he had it published in a secular journal it is clear that he wanted it to be noted by atheists and agnostics as well.)

The vision outlined in **1.-4.** above fits well with Christianity—indeed it will be transformed by the perception that Christ in fact is the ‘Supreme Centre’ just mentioned under *e.* above. Not only that, but His Spirit will provide the motivation for our work in the world.

Christian charity will also be widened in scope and transformed. To assist convergence Christians are called to

participate in the fullest way possible in “all the aspirations and also all the affections of the earth—in so far as they embody a principle of ascension and synthesis.”

Concluding reflection

The presenter, as a Christian and an engineer, reflected on one important “aspiration . . . of the earth” which concerned him:- the need to provide proper sanitation for the 2500 million people who currently do not have it, and whose health suffers as a result. He had recently renewed the WC cistern in his house. Two items were displayed. The first was the new flush mechanism, made entirely of cheap plastic, and weighing just 300 gm. The second was the 60 year old intricate affair which had been replaced,

AHS/BTA Event, Oct 2nd, Summary of Presentation 3: **Pursuing the Vision and Putting it into Practice**

Professor Ursula King, recently retired from Department of Theology and Religious Studies, University of Bristol Pierre Teilhard de Chardin’s vision is based on his ‘experience of the Cosmic Christ.

We look first at two of his themes, the Noosphere and Love. They link together and need to be seen together.

The Noosphere idea derives from work by the geologist Suess and the Russian scientist Vernadsky, to both of whom Teilhard refers in his writings. The Noosphere is not just the zone of thought that envelops the world. It contributes to convergence and union, as emphasised in the previous talk, and therefore draws in Love and contributes to our powers of action and adoration. This ultimately leads to both personal and social development and transformation.

The Noosphere is coming to the fore in current discussions, particularly on the Internet. A comprehensive review of the concept is contained in the book *The Biosphere and Noosphere Reader: Global Environment, Society and Change*, by Paul R Samson, David Pitt, Mikhail S. Gorbachev, published by Routledge in 1999.

‘Noospheric diversity’ is important. This includes the harnessing of many ‘wisdoms’. Four of the most important of these are: the wisdom of science, the wisdom of women, the wisdom of the native peoples and the wisdom of traditional faiths found in their ancient traditions.

Returning to love, there are remarkable parallels between Teilhard, Alister Hardy, and the sociologist Pitirim Sorokin. Sorokin was born of poor parents in Czarist Russia. He emigrated to the USA, and was the founding Professor of Sociology at Harvard University. Paralleling Alister Hardy, Sorokin turned later in life to a new field of study, that of love. Teilhard describes the need for

weighing 1000 gm, and made entirely—and extravagantly—of brass.

The new plastic technology will save around 600,000 tons of copper (the main constituent of brass), as we get around to providing the 600 million or so toilets needed. That 600,000 tons is about one twentieth of the current annual world production of copper, giving a very good example of the savings that can accrue from developments in technology.

We should perhaps all think of aspirations, whether related to our own walk in life or not, and reflect on them. That would be an exercise in love

“amorization” (the process of the development of love) and asks the question “where are the technicians of the spirit?” Sorokin made a study of good neighbours and of Christian saints. He saw that love was expressed as altruism and leads to unification within humanity. In his 1954 book *The Ways and Power of Love*, recently (2002) reprinted by the Templeton Foundation, he outlines ways in which love and altruism can be encouraged, developed and maintained in societies. He goes on to suggest that more resources must be devoted to this, a plea also found in Teilhard. A failure to achieve a real universal love will lead to the death of humanity.

A research centre to build on the work of Sorokin and others on love has recently been set up at the Case Western Reserve University, and many young scientists have shown substantial interest in its activities.

The vision of Teilhard and others must be pursued if we are to harness the great power and energy of love.

* * *

(For those wishing to obtain further information, Professor King recommended two articles by her as follows:

Love: A Higher Form of Human Energy in the work of Teilhard de Chardin and Sorokin, Zygon, Journal of Religion and Science, Mar 2004, pp 77-102,

Love, Cosmic, Human, and Divine: Pierre Teilhard de Chardin’s Thoughts on the Phenomenon of Love, *Composite Theology: Essays for Keith Ward*, Ed. T. W. Bartell, SPCK, 2003, pp 177-187.

Also, in the preparation of this summary, a comprehensive review of *The Ways and Power of Love* was downloaded from Amazon.com. A print-out of this review will be sent on request – Eds.)

Books Old and New

1. *The Emergence of Everything: How the World became Complex* by Harold Morowitz, published by Oxford University Press in 2002. The author draws major inspiration from Teilhard—and says so loud and clear within the book (though Teilhard’s name does not appear on the dust jacket!). In the final discussion section of the book it is suggested that “we are now in an era that is ready for a dialog between faith and reason.”

It was reviewed by Lynn Margulis and Dorion Sagan in the Times Higher Education Supplement in October 2003. They ‘sigh’ at the fact that the author ‘has looked to Jesuit priest Teilhard de Chardin as his “role model,”’ (BC Note)

2. *Christianity and Progress*, by Harry Emerson Fosdick, published in 1923 by Harry Emerson Fosdick. He was the founding pastor of the interdenominational Riverside Church in New York.

There are strong parallels between Fosdick and Teilhard. Both accepted the fact of evolution early in their careers, and they both suffered for it. Fosdick took issue in an article in the New York Times with Bryan who opposed the teaching of evolution in the famous Scopes trial in the USA. As a result he had to resign from his post as preacher in a Presbyterian Church. The Presbyterian Church's loss was Riverside's gain. Fosdick's ideas are also close to Teilhard in many respects. A copy of the book is to be placed on the website www.religion-online. A printed copy (in an A4 size folder) can be provided – contact the editors.

3. *Jehovah and Hyperspace* by Frank Parkinson, recently published by New European Publishers. “Frank Parkinson's interest, as illustrated in this book is at the interface where science, philosophy and theology meet. Dr Parkinson is a Quaker but an evolutionist above all. He is deeply committed to the quest for a theology based on the creation story of science that will enable the religious divisions arising from ancient myths to be transcended in a truly global family.” (quotation from rear cover)

(Recommended by member Oliver Knowles.)

4. *Teilhard de Chardin and Orthodox Theology* by 33 yr old Dr Evgeny Strugovshchikov (in Russian). We have

been told about this book by the Dutch Teilhard Association (Stichting Teilhard de Chardin (StTdc)). Details are on the StTdc website (in Russian), below the Russian flag (home.tiscali.nl/~sttdc/). Henk J. Hogeboom van Buggenum, Chair of StTdc, is having a review prepared and will try to have it translated into English. If you can help with this please contact Henk. His address is. Op de Wieken 5, 1852 BS Heiloo, Netherlands; Tel: 0031 (0)72 533 2690; e-mail: sttdc@tiscali.nl.

5. *An Introduction to Teilhard de Chardin*, by N M Wildiers, published first in Dutch in 1963, and in a subsequently revised English edition in 1968. It was reprinted four times.

We would be interested to hear opinion from members who have read this book. In the foreword it is described as “an attempt to formulate a modest synthesis of what might be called the world of ideas created by Teilhard de Chardin,” and is said to be aimed at “the non-specialist reader who wishes to know something of the opinions and insights of one of the most remarkable scientists and thinkers of our century.”

(Second-hand copies of Wildiers' book are available through Amazon, for those whose curiosity is whetted!)

Association News

2005 Annual Conference – This will take place, as previously announced from Friday 29th April (from 5 pm) to Sunday 1st May (till lunchtime). We will have two speakers from the USA, Fr Robert Faricy SJ, and Fr Jim Skehan, SJ, who have long been exponents of Teilhard's thought and spirituality. The venue will be the Pastoral Centre at London Colney, near St Albans. Full details and registration forms with the next newsletter. We anticipate a large attendance. Those wishing to register advance interest should contact the Secretary now (see below).

Website - Our website is growing in popularity, with the weekly number of visitors to the site continuing to grow. Earlier in the summer a check revealed that we were in 45th place on a 'Google Search' on the single word "Teilhard." We currently occupy 16th place, just behind the American, French, and Dutch Association sites.

And this growing interest is bearing tangible fruit. Five new members have joined us in the last few months, using application forms printed out from the internet.

Visitor from Ceylon – Fr Dominic Saminathan, a Senior Lecturer of the Eastern University, currently reading for a Post Doctoral M.Phil. degree on Teilhard de Chardin's Concept of Noogenesis, is coming to this country in December for a 3 month stay. We have agreed to meet with him and provide advice and assistance.

Amendments to our Constitution - Our Constitution was drawn up in 1995, and has remained unchanged since that time. The five key changes proposed are summarised below:

1. Our main objective is:

“To promote *The British Teilhard Association* exists 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.”

This key objective will of course remain, but we need to *re-define the ways in which we intend to work*. For example, on the one

hand we are no longer in a position to ‘maintain a library or reading rooms,’ but on the other it is thought we should make specific mention of our commitment to award grants to students—see decision on *Betty Lamb Fund* in next column.

2. The workload of the Honorary Officers is growing both with our membership and increased activity. It is proposed that additional posts of ‘Membership Secretary’ and ‘Newsletter Editor’ be added, to draw in others to share the burden (and fun!)

3. It is proposed that the power granted by the Constitution to the Executive Committee to appoint salaried staff be relinquished. This is beyond our current means—and also beyond the administrative ability of your current Committee.

4. At the moment Honorary Officers (Chairman, Secretary, etc.) are appointed with no term limit, while the terms of appointment of members of the Committee are not entirely clear, but a strict reading implies a term of service of only one year. The Charities Commission recommend strongly that all who serve on Committees should have specified terms of office. It is therefore proposed that all members of the Executive Committee (except for the President, who will serve for life) should serve initially for terms of three years, with the possibility of re-election at the end of such terms.

5. Amendments are necessary to make it absolutely clear that the Association can choose between ‘examination’ and ‘audit’ of our Annual Accounts. (The Charities Commission suggest an audit is only necessary when large amounts of funds are being generated and/or spent.)

These proposals will be set down in detail for approval at the Annual General Meeting to be held in April 2005 (at the Annual Conference). Questions and comments should be sent to the Secretary (see below)

Funds for specific purposes – It was agreed at the Executive Committee Meeting in October that two funds be set up. The first will be called the *Betty Lamb Fund*, and will be devoted to the support of students, both in regard to attendance at our (and other related) conferences, and in specific studies relating to Teilhard.

A substantial portion of the Betty Lamb Bequest received during 2003/4 will be allocated to this fund. The second is the *Publicity Fund* which, as its name implies, will be devoted to financing projects designed to bring the Association to the attention of the public at large.

Further details still have to be worked up as to how these funds will operate. When this has been done, an appeal will be sent out to all members inviting donations, either to these funds or to the Association's *General Fund* which covers general expenditure.

Event dates

Friday 29th April – Sunday May 1st – *BTA 2005 Conference* – Celebrating the 50th Anniversary of Teilhard's death
Autumn 2005 – *Joint one-day event in Glasgow with the Glasgow Newman Circle* – date and programme to be arranged
Friday 16th September – Sunday September 18th – *Joint two-day event in London with Alister Hardy Society* – programme to be arranged
Friday 5th May – Sunday 7th May – *BTA 2006 Conference* – topic to be announced

The Next Newsletter will be issued in January 2005. Conference registration forms will be circulated.

Communications and enquiries should be addressed to the Secretary:
Peter Cox, 12 Falconer's Field, Harpenden, Hertfordshire, AL5 3ES
Phone: 01582 761955 Fax: 01582 621526 E-mail: peterjohncox@lineone.net.