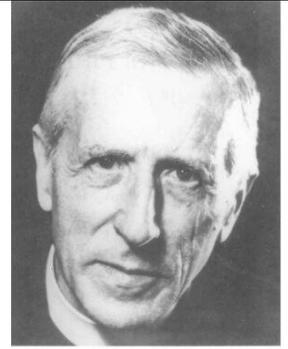


THE TEILHARD NEWSLETTER

Published by the British Teilhard Association

www.teilhard.org.uk



Editor – Rosemary Cattell: Whitegates, Salisbury Road, Horsham, West Sussex RH13 0AL.
e-mail: r.a.cattell@btinternet.com

Assistant Editor – Stephen Retout, 6 Lime Walk, Littleover, Derby, Derbyshire DE23 6BD
e-mail: stephen.retout@talk21.com

Charity No 313682

February 2011

NO. 30

CONTENTS

Editorial	1
Teilhard Audio Recording & the Wenner-Gren Photo Archive <i>by Rod White & Rosemary Cattell</i>	2
RIP: Elizabeth Snead-Cox 20-5-10	2
In the Footsteps of Teilhard – Selsey/Former Selsey Tramway <i>by Rosemary Cattell</i>	3
Teilhard Presented a Blueprint for Spirituality <i>by Fr Frank Mann</i>	4
Books: <i>Rediscovering Teilhard's Fire</i> Kathleen Duffy, S.S.J. (Ed.)	5
Teilhard at Ore Place, Hastings 1908-1912 (Part I, Historical Aspects) <i>by David Grumett</i>	6-8
The Blog Slot <i>by Rosemary Cattell</i>	9
In the Words of Teilhard <i>by Rosemary Cattell</i>	10
Noetic Art 'Great Love' <i>by Maryann Shores</i>	10
Jesus in Rumi & Teilhard - Selected for Our Day – <i>by Maryann Shores</i>	11-14
Conference Report, Forthcoming Events & Cancellation Notice (London Colney, 24-26 June)	15-16
August 2011, Special Event 'Celebrating the Centenary of Teilhard's First Mass at Hastings'	16

Editorial

British Teilhard Association Membership 2011

Our thanks to members opting to receive the Teilhard Newsletter by e-mail, this reduces our administration costs and helps keep the membership fees low. While we will continue to send a paper copy to paid-up members where we are aware of the need to do so, increasing costs mean that we can no longer afford to send the TN by post to former members or other contacts.

Members who pay by cheque and have not renewed their subscription by the next issue date of the TN (30 June 2011) will not continue to receive a postal copy of the TN. If you simply want to be on our Teilhard Newsletter e-mailing list, please send your e-mail address to the Editor.

Information about the British Teilhard Association and how to join can be found on our internet site www.teilhard.org.uk. Please note that **membership enquiries, subscription renewals and new membership application forms should not be sent to the newsletter editors**. Until further notice, please send these to:

Canon Alan Nugent, The Subdeanery, 18 Minster Yard, Lincoln LN2 1PX

E-mail: subdean@lincolncathedral.com

Thank you

Rosemary & Stephen

Teilhard Audio Recording & the Wenner-Gren Photo Archive

In response to *The Teilhard Newsletter* No. 29, **Rod White writes:** Thank you again for the newsletter. It started me again on my research about Teilhard and I have discovered an **audio recording of Teilhard** speaking on *Significance and Trends of Human Socialization* at a Supper Conference meeting of the Wenner-Gren Foundation in New York (April 8, 1948). Apparently the Supper Conferences were well attended and I think Teilhard would have attended them regularly.

<http://wennergren.org/history/conferences-seminars-symposia/supper-conferences>

I don't know if you knew about this but I was quite surprised!

Best wishes, *Rod White*

The Editor responds: No, I didn't know about this— well spotted Rod! How amazing...I never thought I would hear Teilhard's voice...and in English too! Over to our readers – have a listen and see what you think. Apparently, the Supper Conferences began in 1944 and continued at irregular intervals right up until 1980, when the Foundation's 71st Street headquarters were sold and the Foundation was relocated to a smaller office space.

Following this communication from Rod, your editor has been having a 'browse' and finds there are also a couple of photographs of particular interest in the Wenner-Gren photo archive at <http://www.wennergren.org/history/photo-archive> . One photograph is of Teilhard at at the first International Symposium on Anthropology in 1952 and one is of a Supper Conference taking place at Wenner-Gren's New York headquarters in 1973. Although this was taken some years after Teilhard's death, the room and its layout were probably little changed.

Another web link via Rod: <http://tcreek1.jimdo.com/7-final-years-the-united-states.php> where there is a gallery of photographs. If you 'click' on any of these 'to begin a slide show' you will commence a fascinating journey of discovery. Included is a photograph of the Wenner-Gren Foundation offices prior to about 1960. They are quite close to Central park in New York and a caption underneath the photograph says that Teilhard's office was on the fourth floor on the right.

RIP



We have been informed that Elizabeth Snead-Cox has died (20 May 2010).
Our sincere condolences are extended to her family.

In the Footsteps of Teilhard...

Selsey (West Sussex)

When Teilhard visited Chichester Cathedral on 11 August 1911 (see TN 28 p.15 – online at [http://www.teilhard.org.uk/downloads/British Teilhard Association Newsletter 28.pdf](http://www.teilhard.org.uk/downloads/British_Teilhard_Association_Newsletter_28.pdf)) he also travelled to Selsey ‘in the hopes of finding some interesting rock banks’. Although he was ‘partly disappointed’ in this regard, he did find the trip itself very interesting and gives us this description:

Selsey is a large strip of flat land with huge fields of red clover, and then, as it comes close to the sea, there are pastures. In Saxon days, this corner of the country was an important centre, with its own bishopric, but the region was ruined when the coast eroded. The bishop’s old deer park is under water and the golf course that replaces it is marked “the park” on the map. Chichester has replaced Selsey. The coast is very low, naturally, but the sea is less muddy and more rich in algae than it is at Hastings. *Letters from Hastings 1908-1912*. New York: Herder & Herder, 1968, pp. 158-159.

Teilhard says he was able to make the journey ‘thanks to a remarkably cheap tourist train’. This will have been the tramway linking Chichester and Selsey. Little evidence of the tramway remains today but there is a wonderful video clip on You Tube <http://www.youtube.com/watch?v=Ez0dyEHeOv4> , this being the only known surviving footage and dating from the early 1930s.

The Hundred of Manhood and Selsey Tramways Company to give it its proper name, was formed in 1896, commenced operations in 1897 and finally closed in 1936, largely due to competition from road transport.

There is a most interesting photo gallery at <http://www.colonelstephenssociety.co.uk/ST%20WSR%20Photo%20gallery.html> and a detailed history of the tramway on the website of the Colonel Stephens Railway Museum (this looks well worth a visit too and is due to open for the new visitor season on 19 March 2011: [The Colonel Stephens Railway Museum](#), Tenterden Town Station, Station Road, Tenterden, Kent, TN30 6HE, UK Telephone: 01580 765155).

<http://www.hfstephens-museum.org.uk/other-railways/selsey-tramway-in-its-last-days.html>

Photograph (below left) and following notes from *Geograph Britain and Ireland*:

www.geograph.org.uk/photo/766080

Former Selsey Tramway

The farm track between the northern tip of Selsey Golf Club and Ferry Farm is one of the few remaining sections of the Selsey Tramway that opened in 1897 and closed in 1936. Built by Colonel Stephens it was considered the most ramshackle of his private railways having been designated a tramway in order to circumvent stringent railway building regulations.



Consequently, the line has no signals and little in the way of embankments as can be seen here. Linking Chichester to Selsey, the line initially started well but the breaching of an embankment at Pagham Harbour in 1911 and the cost of raising and repairing set the company finances back to a position that they were never able to recover and in the post war world were hit hard by competition from buses. The company went bankrupt in 1933 and was looked over by the future builders of the Romney, Hythe and Dymchurch railway as a possible site for their miniature railway before baulking at the cost of bridging. Southern Railways then surveyed the line and decided the cost of upgrading a line that had only ever received the most rudimentary of maintenance was too much and the line closed for good in 1936. This section and ironically the part that skirts the border of Pagham Harbour are the only traceable parts left today.

© Copyright [Simon Carey](#) and licensed for reuse under this [Creative Commons Licence](#)

Teilhard Presented a Blueprint for Spirituality

Fr. Frank Mann

Reproduced with thanks to the American Teilhard Association. Originally published in *Teilhard Perspective* Vol 43, No. 2, Fall 2010. [Ed.]

I recently stumbled upon a deeply moving quote of Father Pierre Teilhard de Chardin. It was emblazoned in stunning calligraphy, gracing the wall of the chapel in Our Lady of the Miraculous Medal rectory in Ridgewood. The stirring words proclaim, "To the full extent of my power, because I am a Priest, I wish from now on to be the first to become conscious of all that the world loves, pursues and suffers. I want to be the first to seek and to sympathize, the first to unfold and sacrifice myself to become more widely human and more nobly of the earth than any of the worlds servants."

Father Teilhard was a philosopher, paleontologist and visionary. First and foremost however, he was a priest - and most certainly far more than the sum of the disparate labels associated with his name.

On July 24, 2009, during his vacation in northern Italy, Pope Benedict XVI delivered a homily in the Cathedral of Aosta before Vespers. He commented on a passage of a Epistle of St. Paul (Rom 8:1-2). At the end of his commentary, he praised the French Jesuit Pierre Teilhard de Chardin as a model for priests, attributing to him the idea of a cosmic liturgy, which he said was something they should aim to achieve.

The Holy Father's comments are both deeply moving and personally profound: "So our address to God becomes an address to ourselves: God invites us to join with him, to leave behind the ocean of evil, hatred, violence and selfishness and to make ourselves known, to enter into the river of his love. This is precisely the content of the first part of the prayer that follows: 'Let Your Church offer herself to You as a living and holy sacrifice.' This request, addressed to God, is made also to ourselves. It is a reference to two passages from the Letter to the Romans. We ourselves, with our whole being, must be adoration and sacrifice and, by transforming our world, give it back to God."

The Holy Father then referred to the intimate relationship of the sacraments of Holy Orders and the Eucharist. He said, "The role of the priesthood is to consecrate the world so that it may become a living host, a liturgy: so that the liturgy may not be something alongside the reality of the world, but that the world itself shall become a living host, a liturgy. This is also the great vision of Teilhard de Chardin:

in the end we shall achieve a true cosmic liturgy, where the cosmos becomes a living host."

Without doubt, that which emerges from the life and thought of Father Teilhard de Chardin is an engaging portrait of a man who was imbued with a profoundly deep spirituality and insight that was both illuminating and transforming.

In his monumental work, "The Divine Milieu," Teilhard de Chardin states, "To begin with, in action I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension. And as there is nothing more personal in a being than His will, I merge myself, in a sense, through my heart, with the very heart of God." More than a half-century after his death in 1955, Teilhard de Chardin is still considered one of the boldest navigators for the soul.

In a rather stirring letter to his friend, Jeanne Mortier, in 1952, Teilhard states, "I hope the Lord will use us as much as possible in the great task of bringing 'the Christ of today' to the world of today. The heart of Christ is the centre of energy that creates and drives the world; it suffers, indeed, but it is even more a fire - the only fire that can keep in motion the entire universe."

Perhaps nothing illuminated the life and work of Father Teilhard more than this humble and deeply moving prayer found in his work, 'Le Coeur de la Matiere': "Lord, since with every instinct of my being and through all the changing fortunes of my life, it is You whom I have ever sought, You whom I have set at the heart of universal matter, it will be in splendence which shines through all things and in which all things are ablaze, that I shall have the felicity of closing my eyes."

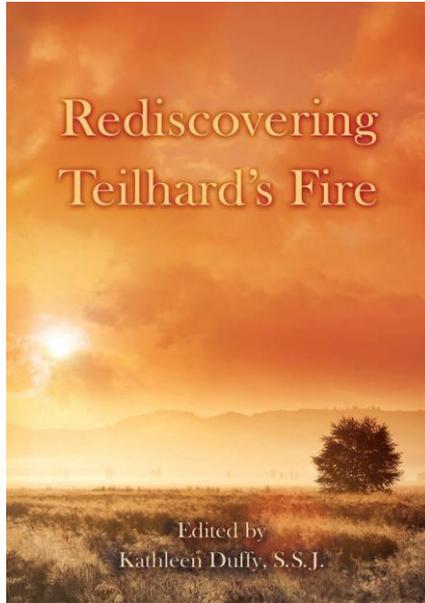
Like St. Augustine, who once stated that, "Our hearts are restless until they rest in thee, Oh God," Father Teilhard shared with the world a universal and abiding "blueprint" for a highly motivating and uniquely transforming spirituality.

In his work, "The Priest" in 1918, he wrote this powerful and abiding thought: "I shall remind those who are successful and happy that their success involves something infinitely more lofty than the satisfaction of their own petty personality. They can and indeed must take delight - but in Christ, whose plenitude calls for a certain fulfillment in nature. And I shall teach them to discern, even in their joy, side by side with the selfishness that retires into itself and sensuality that gloats, a force of well-being and personal development that can be used for the activity of their soul in God. And above all, I shall tell those who suffer and mourn that the most direct way of using our lives is to allow God, when it pleases Him to do so, to grow within us, and through death, to replace us with Himself."

Books

Rediscovering Teilhard's Fire

A New Saint Joseph's University Press Book
Edited by Kathleen Duffy, S.S.J.



[Editor's Note: My attention was recently drawn to this publication – a collection of scholarly essays gathering ‘...the fruit of recent reflection on Teilhard's legacy...’, firstly by one of our members, and again by the American Teilhard Association Newsletter *Teilhard Perspective* Vol 43, No. 2, Fall 2010. The following *Table of Contents* is reproduced with thanks to the American Teilhard Association. My own copy is on order and eagerly awaited!]

Rediscovering Teilhard's Fire Table of Contents

Introduction: Kathleen Duffy

I. Teilhard: Visionary, Mystic, Scientist, and Philosopher

1. Teilhard's Evolutionary Vision John Grim
2. Spirit of Fire: Teilhard's Cosmic Spirituality Ursula King
3. Teilhard's Science and Mysticism James W. Skehan
4. Teilhard: *Le Philosophe malgré l'Église* Donald Wayne Viney

II. Teilhard's Aesthetic Legacy

1. Teilhard, Beauty, and the Arts Thomas King
2. The Truth of the Teilhardian Vision John Ryan
3. Teilhard's Physics Imagery Kathleen Duffy
4. Redeemed by Beauty: Teilhard as Poet William Falla

III. Teilhard's Theological and Philosophical Legacy

1. Teilhard and the Question of Life's Suffering John F. Haught
2. Toward a God for Evolution: A Dialogue between Teilhard and Arthur Peacocke Gloria L. Schaab
3. Teilhard and John Stewart: A Metaphysics of the Future Hugh McElwain
4. Teilhard, Whitehead, and a Metaphysics of Intersubjectivity Joseph A. Bracken

IV. Teilhard's Scientific Legacy

1. Teilhard's Science James Salmon
2. Teilhard and Natural Selection: A Missed Opportunity? Daryl P. Domning
3. Teilhard and the Science of the Biosphere Ludovico Galleni

V. Teilhard's Social Legacy

1. Teilhard's Ecological Spirituality Mary Evelyn Tucker
2. Genetics and the Future of Humanity: Teilhardian Perspectives on Human Modification Ronald Cole-Turner

Also from *Teilhard Perspective* Vol 43, No. 2, Fall 2010:

Euvé, **Francois, SJ.** ‘Teilhard de Chardin: Evolution for a Believing Scientist’ in **Caruana, Louis, ed. *Darwin and Catholicism: The Past and Present Dynamics of a Cultural Encounter.* London: T & T Clark, 2009.**

Fr. Euvé is a physicist, and dean of theology at the Centre Sèvres- Facultés Jésumites de Paris. The chapter presents a cogent review of Teilhard's fusion of spirit and science, in the context of modernity, as other writers here such as Fisher and Haught do, to recast a human destiny within a sustainable future. Sections include Teilhard and the Scientific World, A Search for the Absolute in a World in Genesis, The Human Phenomenon, Teilhard and Darwin, and Christ, Source of Evolution.

Teilhard at Ore Place, Hastings 1908–1912 (Part I Historical Aspects)

David Grumett

In September 1908, Pierre Teilhard de Chardin arrived in Hastings, on the south coast of England, to commence his four years of Jesuit theological formation at Ore Place—a period known as the theologate. The centenary of his time there provides a suitable opportunity to consider the importance of this little-known period to Teilhard's life and theology, as well as the contribution made by Teilhard and fellow scholars there to twentieth century catholic thought. I shall begin by explaining why Teilhard was studying in England rather than in France, and describe the extent and significance of the French Jesuit presence in the town, which lasted from 1883 until 1926. I will next highlight two key aspects of Teilhard's theology with origins traceable to this period: the relation of God and nature; and christology. Finally, I will assess the overall importance of Ore Place for Teilhard's intellectual development, and for the French provinces of the Society of Jesus in France generally in the early twentieth century.

Hastings and the Ore Place Theologate, 1906–1926

The city of Lyons has a good claim to be the *foyer* of the Christian church in France, and was a major Christian centre into the later nineteenth century. By the time of Teilhard's birth in 1881, the city boasted a large Jesuit house overlooking the city on the hill of Fourvière, and a recently founded Catholic university. A large basilica was under construction, also on Fourvière, overlooking the medieval cathedral on the River Saône.

But storm clouds were on the horizon. In 1880, the year before Teilhard's birth, the Society of Jesus had been forbidden to teach in France, as part of the laicization of teaching promoted by Jules Ferry, then Minister of Education. As a result, several Jesuit schools and colleges were relocated to surrounding countries, with the south-east coast of England particularly favoured because of its close proximity to France. In Hastings, the Lyons province opened a novitiate at Hurst Court in 1883—translated from Peak House at Sidmouth in Devon—and in 1887, as numbers expanded, built new premises, named St Stanislas College, at nearby Hollington Park in Saint Leonards-on-Sea. By the end of the decade, the teaching ban on religious orders was being enforced

less rigorously, with the result that, in 1896, the Jesuits left Hastings and moved back to France, to Aix-en-Provence. This return proved short-lived, however, as persecution escalated with the passing of the Waldeck-Rousseau legislation on 1 July 1901, which permitted the Council of Ministers to disband any religious congregation by decree. This further deterioration in relations with the state precipitated the return of the novitiate to Hollington Park—which, in the intervening period, the Society had, fortuitously, not been able to sell—now accompanied by the provincial hierarchy. This relocation proved foresightful, because the Waldeck-Rousseau measure was applied vigorously by Émile Combes, who assumed office as Prime Minister the following year. On 7 July 1904, yet another law was passed, this time authorizing confiscation of the assets of religious congregations.

In 1905, the owner of woodland adjacent to Hollington Park died. He had been hostile to the Jesuit presence there, but the community was now able to purchase the land and enlarge its premises. Apart from these, the Society owned several other properties in Britain. Saint David's College, a former prison abandoned for two years and situated far away at Mold in north Wales, had from 1880 accommodated the theologate of the Lyons province. Following a brief return to Lyons in 1897, the theologate resided at Hales Place, Canterbury, from 1901. Here, significantly, they were joined by the theologate of the Paris province, which had been located at the Maison Saint-Louis on Jersey from 1880 until 1899.

During the most intense period of state persecution, the Society was developing these British foundations. In 1905, it purchased Ore Place, an old manor house above Hastings on the eastern side, possessing good sea views and a fourteen hectare park. These grounds allowed space for much-needed expansion, and a four-storey extension was constructed providing accommodation for 120 people each in a separate room. A further building, apparently a recreation hall, was erected during 1911.

Exile from their own country gave a whole generation of theologians a very particular stake in issues surrounding secularity and the defence of the supernatural. At the same time, the exile certainly presented the Jesuits and other religious orders with some logistical difficulties, and with challenges in maintaining levels of vocations during their isolation from French society. The exile nevertheless had some positive outcomes, not least the concentration of the theological activity of the Lyons and Paris provinces in a single location. A similar arrangement had been

in place for philosophy since 1892, when the Lyons philosophate had transferred to Jersey to join the Paris philosophate, which had been situated on the island since 1880. There were significant advantages in combining forces, with the arrival of the Lyons philosophate on Jersey contributing to the maintenance of high intellectual standards.

Similarly high levels of theological enquiry were maintained at Ore Place. Louis Rosette, situating Ore within the entire sweep of Jesuit formation beginning in the sixteenth century, states in his entry on Hastings in the *Établissements des Jésuites en France* encyclopedia:

There was, in the large house, an intense and profound activity, from which derived its real cachet. The twenty years' existence of Ore Place resulted in a top-ranking house of studies. Teachers and students worked together well there, mirroring and emulating, from a theological point of view, the Colleges of the former Society whose reputation is better established. . . We thus came to possess a group of truly competent men, who placed the scholasticate of Ore in the top ranking of our houses of formation.

This positive assessment is endorsed by Cardinal Henri de Lubac, himself a student at Ore from 1924 until the transfer of the theologate back to Fourvière in 1926. Thirty years later, he reflected in his memoir *At the Service of the Church*:

Anyone who did not live at Ore Place did not know in all its fullness the happiness of being a 'scholastic'. There we were really rather far from the world, away for a while from nearly all the responsibilities of the apostolate; alone among ourselves, as if in a big ship sailing, without a radio, in the middle of the ocean. But what an intense life within that ship, and what a marvelous crossing!

The tremendous intellectual energy the theologate boasted is confirmed by the names of contributors to the groundbreaking journal *Recherches de science religieuse*, founded in 1910. This publication included, in its first two years, twenty articles by seven different Hastings scholars. Referring to the seminarians, moreover, Pierre Clavel states: 'They will become men of great worth who will distinguish themselves in fields as diverse as education, missions, byzantine studies, history of religions, etc. The exchanges between these young men aged between twenty-five and thirty could only be stimulating.'

Most French Jesuits seem to have enjoyed their work and recreation in Hastings and the surrounding area, appreciating in particular the favourable climate and pleasant countryside. Teilhard even describes the town to his parents as the 'Cannes of England'. French members of the Society was welcomed by English Roman Catholics, notably Bertram, fifth Earl of Ashburnham and a convert to Roman Catholicism, who allowed them to roam freely across his 600 hectare estate. Teilhard recollects, in his memoir *The Heart of Matter* written five years before his death:

the extraordinary solidity and intensity I found then in the English countryside, particularly at sunset, when the Sussex woods were charged with all that 'fossil' life which I was then hunting for, from cliff to quarry, in the Wealden clay. There were moments, indeed, when it seemed to me that a sort of universal being was about to take shape suddenly in Nature before my very eyes.

Life in Edwardian England, tolerant of Roman Catholicism, thus provided some respite from the state persecution prosecuted in France, as well as conditions conducive to intellectual and spiritual contemplation. Community life, teaching, and research were able to flourish in these liberal conditions.

Toward the Future

At the heart of Teilhard's theological formation at Ore Place was his ordination. He was made subdeacon and deacon on Saturday 25 and Sunday 26 March 1911, the feast of the Annunciation. He was ordained priest on 24 August of the same year, the feast of Saint Bartholomew, by Bishop Peter Amigo of Southwark, who held office from 1904 to 1949, and in whose diocese Hastings was then situated, being one of a total of over 500 French Jesuits ordained by him. In a letter to his parents shortly after, Teilhard commented: 'My life has been extremely calm, quite transformed by morning Mass, and the knowledge that I am finally a priest.' This part of priestly formation was, for Teilhard, both spiritual and intellectual: he had written his thesis on the eucharist, defending it in a Latin disputation in December 1911.

There is no anticipation during Teilhard's time at Ore of the life changing deluge of war into which he and most of his fellow scholastics would soon be plunged. Yet attention to Teilhard's intellectual and priestly formation in this prior period, and the continuities with later periods in his life, reveals his thought and mission to be rooted firmly in the French

Jesuit intellectual and community milieu of the early twentieth century. As Henri de Lubac states of Teilhard:

In order to understand certain orientations and emphases of his thought, in order to do justice to what was both most daring and most timely in it, a work of historical reconstruction has become necessary. We must bring to mind again the situation of the religious and conservative world in France around 1900, the interior exile of Catholic society, the theology current at that time, as well as the positivist, determinist and antireligious mentality then dominant.

Although the experience of war undoubtedly made many impacts on Teilhard, his thought has prior origins, and specifically, prior theological origins. As René d’Ouiné beautifully affirmed in *Un prophète en procès*:

If the walls of the house . . . of Ore Place in Sussex were able to speak, they would tell much of this special period, of which few written records remain. But the silence of archives means little. The shock of the Great War was decisive for Teilhard’s thought, but an intense intellectual activity had preceded it. Most of Teilhard’s theological ideas had gained form at the scholasticate, in these conversations between equals where young intellectuals freely discussed the results of their personal reflections.

Just one example of the theological origins discussed in this article has been evolution. That the concept of the Omega Point (the final synthesizing goal of the evolution of the created order) originates in Teilhard’s Christian faith, theology, and worship, is confirmed by a comment in *The Human Phenomenon*, in which he states of Omega: ‘I probably would never have dared to consider or form the rational hypothesis of it, if I had not already found in my consciousness as a believer not only the speculative model for it, but its living reality.’

The theologate at Ore Place closed in 1926, following a decision that June after the former Rector, Jean-Baptiste Costa de Beauregard, had assumed office as the new Provincial. The community was relocated back to Fourvière in Lyons. The house and its grounds remained empty for a time, but were then sold to the Society of African Missions, who retained ownership until 1986. The building was demolished in 1987, by which time it was in advanced disrepair. All that

remains of the site from Teilhard’s time are a gatehouse and gateposts, some ruins from the original manor house, and some of the flora he refers to, including the rhododendrons and mature trees. A small housing estate has been built on the site with its two roads named after Teilhard and the theologate.

Memory of the large impact of the Ore Place theologate on French Catholic theology in the twentieth century has been similarly obliterated. This has been due largely to the myth that all the important theological developments occurred at Fourvière in Lyons as part of the movement labelled «la nouvelle théologie». Yet the notions that «la nouvelle théologie» represented an organized school that began in the 1930s and was located in Lyons have rightly been challenged. The origins of the shift in French Jesuit theology away from a purely defensive apologia towards engagement with the world and contemporary thought in fact need to be traced earlier, to the period 1900 to 1930. By nurturing a scholarly and spiritual community banished from France, by freeing members from their native social and pastoral commitments, by uniting numerous theologians of the Lyons and Paris provinces of the Society under a single roof, and by its proximity to important sites for geological research, the theologate at Ore Place, Hastings, made a tremendous contribution to modern French Catholic thought, and thereby to the theology of the wider Church, that has gone largely unacknowledged.

This article was first presented at the British Teilhard Association annual conference, Aylesford, 18–20 April 2008. I am grateful to François Euvé SJ and Stephen Retout for discussion. A fuller, referenced version is in *New Blackfriars* 90, 1030 (2009), pp. 687–700.

[BTA Editor: The above article comprises the first and fourth sections of David’s original paper, covering the historical aspects of Ore Place and Teilhard’s four years there. Part II of this paper will appear in TN 31 in June 2011 and will comprise two further sections on Teilhard’s substantive Theology in sections titled ‘**God and Nature: Miracles, Anthropology and Evolution**’ and ‘**Christology**’. Thank you David for suggesting we may divide and rearrange the paper in this way for the TN. This paper will help inform us prior to our visit to the Church of St. Mary (Our Lady) Star of the Sea, Hastings in August 2011 for the anniversary of Teilhard’s first Mass.]

THE BLOG-SLOT

Professor David Wayne Parsons has commissioned an icon of the Sacred Heart inspired by the work of Teilhard. In an e-mail inviting us to follow this exciting project he says ‘...we have just begun the journey which is proving to be absolutely fascinating. It is a spiritual, artistic and intellectual journey. The project has a blog so that people who are interested in the artist's work and /or Teilhard can follow the process. I wonder if the British Teilhard Association could be told about it as it may be of interest to members.’ The blog can be found at: <http://eliasicons.blogspot.com/>.

The welcome to the blog (Elias Icons Sacred Arts Studio: Making an icon of the Sacred Heart of Jesus for the 21st century) explains:

This is a blog dedicated to the development of a new icon of the Sacred Heart. Commissioned by Prof. D. W. Parsons from Ian Knowles at Elias Icons the inspiration comes from the work of Teilhard de Chardin. As ideas develop they will be posted here, and any reflections will be warmly welcomed. The aim of the blog is to chart and explore the spiritual, artistic and intellectual dimensions of the making of a sacred icon of one of the most well-known symbols in the Christian tradition.

After an initial blog on the traditional image of the Sacred Heart and Teilhard, Professor Parsons posts a very moving and deeply reflective entry:

Sunday 30 January, 2011. Tea and Talk:

Today Ian and I had our first meeting – in the National Gallery over a nice cup of tea - to discuss the Sacred Heart project. In a short time we covered a good deal of ground. I explained that my interest and devotion to the Sacred Heart was the result of a spiritual experience, but that this also had considerable intellectual consequences in enabling me to formulate ideas which I have on public policy and the relationship between faith and reason in the public square. This will all have to be unpacked in due course. But one thing which became apparent as we talked was that during a recent illness I came to realize that God does not stand outside our pain looking in: he is inside with us and sharing our pain. This is why the Sacred Heart is such a powerful visible symbol of the invisible power of the energy of divine love. As a result of my illness I finally got the whole point of the cross. By pointing to His heart Jesus is reminding us that he suffered for us and suffers with us. The image of the Sacred Heart is therefore the complete embodiment of the love of God: it is about light and love but it is also about dark and pain. It is an image which is asking us to respond to God's love: it is an image which is supposed to challenge us to live by placing our trust completely in that love. We agreed that this was a good starting point for the project.

Thank you to David (also known to us by his middle name – Wayne – contributor of the paper *The Evolution and Planetization of Political Life* published in two parts in TN 28 and TN 29) for sharing this deeply personal and holy journey with your friends in the British Teilhard Association and beyond. Our prayers go with you and we look forward to seeing the project unfold.

Rosemary Cattell

In the Words of Teilhard...

The following quotation is taken from *Letters from Hastings 1908-1912*. Teilhard was writing to his Mother and, as he would not be able to write again for a few weeks, he assures her he will be praying to the Sacred Heart for her and the family, just as he knows she will be praying for him.

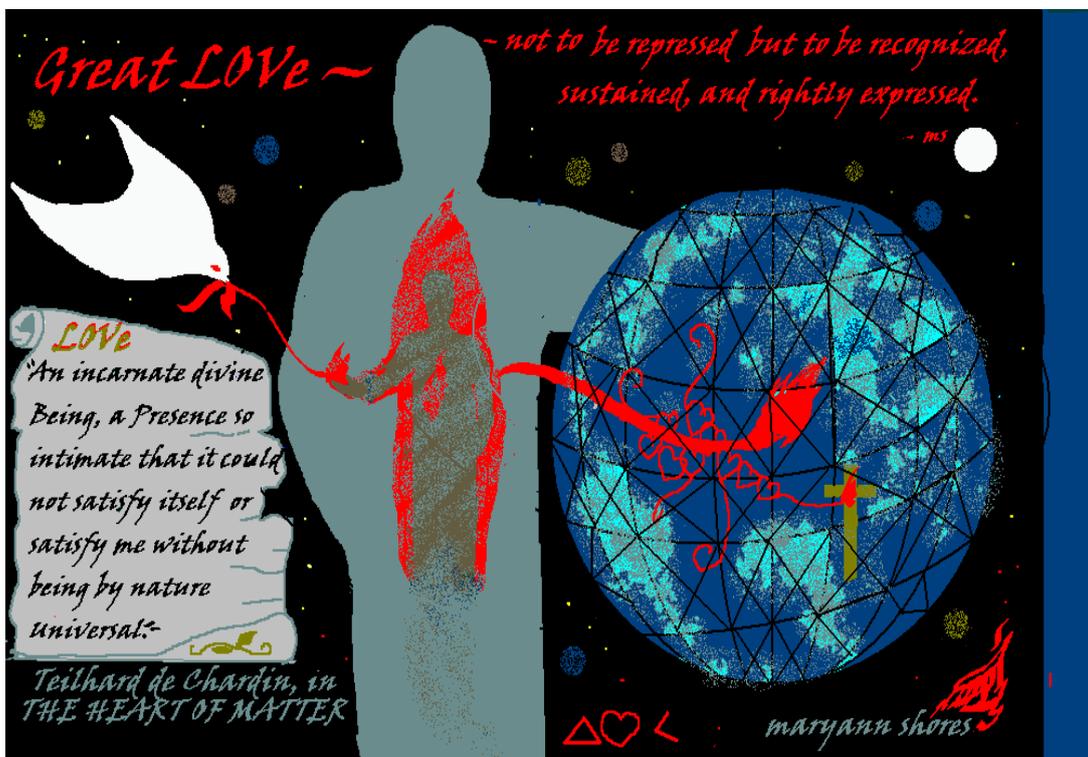
I have selected these words as they particularly seemed to ‘leap out of the page’ at me and speak to me in the light of what I was editing for the *Blog Slot* on the page above.

This is what he had to say:

Let’s never forget that the greatest pleasure we can give Him is to have confidence in Him – and may our confidence in Him never be greater and truer than when we cannot hook our hope onto anything human. Then, He alone remains; one hopes in Him alone. Then may He make us understand that His will is the only absolutely necessary and precious thing here below...that which stays and takes the place of everything else. Then doesn’t that will seem better, when you think that it comes from the Sacred Heart? What won’t a person accept in the knowledge that it is He who is acting in us?

Letter of 23 May 1910.

Pierre Teilhard de Chardin. *Letters from Hastings 1908-1912*. New York: Herder & Herder, 1968, p. 97.



Thank you to Maryann Shores for sharing her Noetic art with us again. Please follow this link for more examples: <http://maryann.enigmadream.com/index.html>

Jesus
IN
Rumi & Teilhard

Selected for our Day -Maryann Shores
(see, also, Google: maryann shores. Cache)

Let it be so, now for it is fitting for us, in this way, to fulfill all righteousness. --Matt.3:15

There is nourishment like bread that feeds one part of life, and nourishment like Light for another. -Rumi -p.248

It is written: man shall not live by bread alone, but by every Word that proceeds from the mouth of God – Matt.4:4

A true feel of what comes from the Presence can free the imprisoned and resurrect the helpless- -Rumi-p.217

*From the depths of Matter to the highest peak of the Spirit there is only One evolution..
Teilhard - FM-page 24*

Repent for the Kingdom of Heaven is at hand.
-- Matt. 4:17

The things we forget, the people we don't meet, and the Spirit gardens we do not enter.

Rumi- page-187

I see the New Jerusalem descending from Heaven, and rising from the Earth.

Teilhard- FM-page -24

Follow me and I will make you fishers of men.
Matt-.4:19

In the ocean there are many bright strands and many dark strands Not like the sad edge of the surf, but the sound of no shore.

Rumi - page -265

It is in intelligent alliance with the rising tides of matter that we shall draw nearer to the Spirit.

Teilhard - FM- page - 46

Blessed are the humble in spirit, for theirs is the Kingdom of Heaven.

--- Matt. -5;

If someone bumps you in the street, don't be angry. Everyone careens about in this surprise.

Rumi- page - 194

Their initial defects are neither heresies nor biological regressions; they are in line with the essential trend of cosmic movement.

Teilhard FM -page -48

Blessed are they that mourn for they shall be comforted.

Matt. - 5:4

"You've caught me" Grief answered, and you've ruined my business. How can I sell sorrow when you know it is a blessing?"

Rumi - -page 179

In becoming men we have acquired the power to look to the future and of assessing the value of things.

Teilhard - FM - page 49

Blessed are the meek, for they shall inherit the Earth.

Matt. - 5:5

They know and love the feel of purity, and they have dust marks on their foreheads.

Rumi - page - 276

Political plans for the new world are not fantastic enough.

Teilhard - FM - page - 146

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

- Matt. . 5:5

*No one knows what makes the soul wake up so happy!
Maybe a dawn breeze has blown the veil from the face of God.*

Rumi - page - 82

We need to remind ourselves again, It is not well-being, but a hunger for More Being, that can alone preserve the thinking Earth from 'Tedium vitae'.

Teilhard - FM - page: 317

Blessed are the merciful for they shall obtain mercy.

-- Matt. -5:7

This is how human beings move from their attachments to food and sleep to some unpayable state beyond the angels.

Rumi - page - 125

Faith in Man does not exclude but on the contrary must include the worship of Another.

One who is higher than Man.

Teilhard - FM - page - 194

Blessed are the pure in heart for they shall see God.

Matt. - 5:8

Let Love lead your soul. Make it a place to retire to, a kind of cave, a retreat, for the deep core of Being.

Rumi - page - 15

Man's urge towards Some Thing ahead of him cannot achieve

its full fruition except by combining with another still more fundamental aspiration ---from above, urging him towards

SOME - ONE.

Teilhard - FM - page - 302

Blessed are the peacemakers for they shall be called the children of God.

Matt. -5:9

You've been stony for too many years. Try something different. Surrender.

Rumi - page - 21

Peace therefore is certain.

.....in the search for knowledge a new spirit is silently taking shape around us - the soul of Mankind in its total integrity, the fulfillment of its powers and destiny.

Teilhard - page - 160

Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of Heaven.

--Matt. - 5:10

Midnight. But your forehead shines with Dawn.

- Rumi -

It is upon its point (or super structure) of spiritual concentration, and not on its material arrangement, that the equilibrium of Mankind biologically depends.

Teilhard - FM - page - 317

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.

Matt. - 5:11

Be like a mountain in the wind.

-- Rumi - page - 190

..... through the very excess of unification and co-reflection.

Teilhard - FM - page - 316

Rejoice and be glad for your reward is great in Heaven, for so people persecuted the prophets before you.

Matt. - 5:12

Live in that place of pure Being. Don't worry about having ten days of fame.

Rumi - page - 183

It is to this original sap that we must return if we wish to communicate with the people with whom we wish to be united.

Teilhard - FM - page - 200

You are the salt of the Earth. But if the salt has lost its taste, how shall its saltiness be restored ? It is no

longer good for anything, except to be thrown out and trodden under foot by people.

- Matt. - 5:13

We need to live with a greater longing that purifies love and opens the eye of mystery.

- Rumi - page - 379

What is of extreme importance is not de-humanizing us through mechanization, but of super humanizing us by the intensification of our powers of understanding and love.

Teilhard - FM - page - 290

You are the Light of the world. A city set on a hill cannot be hid.

_ Matt. --5:14

Lightening burns through cloud cover.

Rumi - page - 29

It is above all Christ who invests himself with the whole reality of the Universe; but at the same time it is the Universe which is illumined

with all the warmth and immortality of Christ

Teilhard - FM - page - 233

Nor do people light a lamp and put it under a basket but on a stand and it gives light to all in the house.

Matt. - 5:15

The heart is a great house that has an opening in the wall that neighbors can see through. Everyone can see in!

Rumi - page - 321

However personal and private it may be at its root and origin, Reflection can only be developed in communion with others. It is essentially a social phenomenon.

Teilhard - FM - page - 138

Let your Light so shine before people that they may see your good works and give glory to your Father who is in Heaven.

- Matt. - 5:16

Write with gold ink so whoever reads this will feel the ocean's Light around them and will grow in the Spirit.

Rumi - 372

For whatever deeper reasons, still calling for discovery and debate, the human mass which at one time seemed immobile or immobilized, is again on the move.

Teilhard - FM - page - 260

Think not that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill them.

Matt. - 5:17

... In the waves and underneath there's no volition, no

hypocrisy, just Love forming and unfolding.

Rumi - page - 166

... in the case of the Christian, who, drawing upon an added Source of knowledge, may advance yet another step.

Teilhard - FM - page - 231

For truly I tell you until Heaven and Earth pass away, not an iota or a dot shall pass from the law until all is accomplished.

Matt. - 5:18

Moses is talking still to Pharaoh: My being here with you is clear evidence that your illness and your country's condition desperately need the cure a prophet brings.

Rumi - page - 344

... At certain moments in the past, human consciousness has risen to a perceptions of new dimensions... and values...

And that the age in which we are living is precisely such a moment of awakening and transformation,

Teilhard - FM - page - 193

Whoever, then, relaxes one of the least of these commandments and teaches people so shall be called least in the Kingdom of Heaven, but he who does them, and teaches them, shall be called great in the Kingdom of Heaven.

- Matt. - 5:19

Look how the caravan of civilization has been ambushed. . . .

You are the guide out of the grief time just past, into now.

Rumi - page - 314

There has occurred, at the first ending of time, the breaking of the dykes, followed by what is now in progress, the flooding of Thought over the entire surface of the biosphere,

Teilhard - FM - page - 229

For I tell you unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the Kingdom of Heaven.

Matt. - 5:20

Everything begs, with the silent rocks, for you to be flung out like Light.

Rumi - page - 192

Not a gradual darkening, but a sudden blaze of brilliance.

Teilhard - FM - page - 310

You have heard that it was said to the men of old, 'you shall not kill; and whoever kills shall be liable to judgment'

Matt - 5:21

A curious man comes to Jesus and asks "What is the hardest thing to bear in existence?" God's anger is the most difficult, the

wrath. . . . "How can I be safe from that?" By giving up your own anger at anyone or anything.

Rumi - page - 273

... there will finally be assembled, and in detail, everything that is irreplaceable and incommunicable in the world.

Teilhard - FM - page - 187

But I say to you that everyone who is angry with his brother shall be liable to judgment . . .

Matt. - 5:22

If something goes wrong accuse yourself first. Rumi - page - 326.

Man not only knows; he knows that he knows.

Teilhard - FM - page - 138

So if you are offering your gift at the altar, and there remember that someone has something against you, leave your gift there before the altar and go; and be Reconciled, and then go and offer your gift.

Matt. - 5:23-24

Blessed is he who sees his weakness, and blessed is one who, when he sees a flaw in someone else, takes responsibility for it.

Rumi - page - 52

We believe in the possibility and the rewards of a higher state of consciousness. . . . The individual, if he is to fulfill and preserve himself, must strive to break down every kind of barrier that prevents separate beings from uniting.

Teilhard - pages - 45 - 48

Make friends quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge . . . and you will be put into prison Truly I tell you, you will never get out until you have paid your last penny.

Matt. - 5: 25 - 26

Try to see the beginning and the end at once.

Rumi -

In a final effort of thought let us remove ourselves to that ultimate summit where in the remote future (but seen from the present) the tide that bears us, reaches its culmination.

Teilhard - FM - page - 186

You have heard that it was said, "You shall not commit adultery."

Matt. - 5:27

How will you know the difficulties of being human if you are always flying off into blue perfection?

Rumi - page - 32

Therefore, it is inwardly that we must come together.

Teilhard FM - page 77

But I say to you that anyone who looks at someone lustfully has already committed adultery in his heart...If your eye causes you to sin, pluck it out and throw it away?.....and if your right hand causes you to sin, cut it off and throw it away? It is better for you to lose one of your members than that your whole body be thrown into hell.

Matt. - 5:29 - 30

Without this great grieving no one can enter the Spirit.

Rumi - page - 178

Everything glows, expands and is impregnated with the essential . . . Absolute. Even more, everything is animated with a flow of Presence and Love - the Spirit. . . . But the succeeding acts of the drama must take place on another level.

Teilhard - FM - page - 63

It was also said, "Whoever divorces his wife, let him give her a certificate of divorce." But I say to you that everyone who divorces his wife, makes her an adulteress, and whoever marries a divorced woman commits adultery.

Matt. - 5:31-32

Desires come, my wishes and longings, I am tied up, knot upon knot. Then you that untie me come Let the Way itself arrive.

-Rumi - page - 49

A 'conspiration' informed with Love . . . The life-giving coming together of humankind. . . . Sooner or later we will have to acknowledge that it is the fundamental impulse of Life. . .

LOVE is the free and imaginative outpouring of the SPIRIT over all unexplored paths.

Teilhard - FM - page - 57

Again you have heard it said to the men of old. "You shall not swear falsely. But shall perform to the Lord what you have sworn", but I say to you, Do not make any vows

Matt. - 5:33-38

The distance from words to living is a journey of a hundred thousand years.

Rumi - page - 285

. (during the present age) there has been a vast and pitiless confusion of peoples, moved from one hemisphere to another, and hundreds of thousands of refugees being scattered across the world, like seed born on a wind.

Teilhard - FM - page - 131

You have heard that it was said, "An eye for an eye and a tooth for a tooth. "But I say to you do not resist

one who is evil ...

Matt. 5:38

(read verses - 39 - 40 - 41 +42)

This is what our work is, to the great confusion of those who have no inclination toward Spirit. We give value to a piece of ground for the same reason we give food to the poor.

Rumi - page - 301

The Human can only continue to operate in an atmosphere of consent-----meaning, finally under the impulse of some desire, in line with, and gradually replacing, the thrust from below . . .

. We see a force of attraction from above psychic warmth and kindness. . . .

-Teilhard - FM - page - 290

You have heard that it was said; You shall love your neighbour and hate your enemy. But I say to you, love your enemies and pray for those who persecute you.

Matt. - 45 - 45 - -47

What can we know by just watching the time-and-space shapes of each other?

Rumi - page - 159

From where may we expect it to come, this mysterious and indispensable force of attraction, exerting its radiance upon our minds and hearts?

Teilhard - FM - page - 291

You must therefore be perfect as your heavenly Father is perfect.

Matt. - 5:48

There are degrees of nearness. Simply by existing every creature is near the creator. But there is a nobility deeper than just being.

Rumi - page - 184

Since the days when the first breath of individualization passed over the expanse of the Supreme Center, here below, so that it could be seen all things were moving toward the Child born of Woman Christ is the term of even the natural evolution of living beings.

Teilhard - FM - page - 320

The end of chapter five of Matthew.

Holy Bible. Revised Standard Version.

The Soul of Rumi. Harper San Francisco.

The Future of Man. Collins, Fount Paperbacks, 4th Impression, Glasgow: William Collins Sons & Co., May 1982.

Conference Report

Teilhard for a New Generation conference, University of Santa Clara, 18-21 November 2010

David Grumett

To mark the incorporation of the Jesuit School of Theology Berkeley into Santa Clara University, a conference was held to promote Teilhard's work and gain better understanding of its relevance for the present day. Brian Swimme (California Institute of Integral Studies) gave a presentation during the opening reception followed by lectures over the next two days from Sister Ilia Delio (Woodstock Theological Institute, Georgetown University) on Teilhard and transhumanism, Brother Jeffrey Gros (Memphis Theological Seminary) on Teilhard and communion within and between churches, and Dr David Grumett on Teilhard's metaphysics and politics. Dr Mary Evelyn Tucker spoke at the splendid closing banquet and introduced her 'Journey of the Universe' project developed with Brian. Also speaking was her husband Dr John Grim, President of the American Teilhard Association, and Dave Ayotte SJ, who had also co-ordinated the conference and the day before it began successfully defended his doctoral dissertation in public at Berkeley before a panel that included David. Over 150 people participated in the conference, including several groups of students, which is encouraging for the future of Teilhard studies. The conference culminated in a splendid Mass in the university's historic mission church, which included liturgical dance inspired by Teilhard.

Forthcoming events

The **Alister Hardy Society** is mounting, together with the World Congress of Faiths, a one-day conference (10.00am – 4.30pm) in London on **Saturday 11th June** on the theme *Spirituality: how might spiritual/religious experience help towards understanding and compassion?*

There is a discount for members of the BTA.

Speakers: Revd. Dr. Marcus Braybrooke: *Fellowship of Faiths: A Communion of Spirit*, Dr. Gregory Barker: *Faith and No Faith: The Contribution of Atheism to the Spiritual Quest*, and Eley McAinsh: *From Contemplation to Compassion*. The talks will be followed by open discussion.

Venue: The Essex Unitarian Church, 112 Palace Gardens Terrace, Kensington, London W8. Cost: £20 Members of AHS/WCF & BTA - £25.00 non-members - £12 students. Contact: John Franklin, 21 Park Vista, Greenwich, London, SE10 9LZ.

e-mail: johnfranklin35@hotmail.com.

Important Notice

The conference being planned for London Colney for 24-26 June 2011
has been *cancelled*

Please see **Page 16** below
for details of
a special celebration
in Hastings on Thursday 25 August 2011
to celebrate the
Centenary of Teilhard's first Mass at Hastings.

British Teilhard Association
Hastings Event August 2011

Celebrating the Centenary of Teilhard's First Mass at Hastings

Thursday 25 August

at

Church of St. Mary Star of the Sea, 1 High Street, Old Town, Hastings, East Sussex

11.00 Talk: Dr David Grumett 'The French Jesuits in Hastings, 1883-1926'

12.00 Mass (using Teilhard's 'Mass on the World')

13.00 Buffet Lunch with Wine (Provided free by BTA)

14.00 Talk: details still to be announced

15.00 Talk & Visit - White Rock Museum

17.00 Depart

All are welcome but it would help us to know likely numbers

also

***There is the possibility of extending this event from one to two days if there is sufficient interest
(BTA-arranged accommodation and meals to be at participant's own expense)***

Please direct all enquiries to:

Canon Alan Nugent, The Subdeanery, 18 Mister Yard, Lincoln LN2 1PX
e-mail sub dean@lincolncathedral.com

**Contributions for the
June 2011 Newsletter**

The Editorial Team would be pleased to receive
contributions for the June Newsletter

by 31 May 2011

Please send hard copy to Rosemary Cattell at
Whitegates, Salisbury Road, Horsham,
West Sussex, RH13 0AL

E-mail contributions, in Word, are most welcome.
Please send to r.a.cattell@btinternet.com

***General communications and enquiries about the
Association***

These should be addressed to the Secretary:

Peter Cox, 12 Falconer's Field, Harpenden,
Hertfordshire, AL5 3ES
Phone: 01582 761955
Fax: 01582 621526

E-mail: peterjohncox2@btinternet.com