

# THE BRITISH TEILHARD ASSOCIATION NEWSLETTER

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## EDITORIAL

### *WHY TEILHARD?*

Why is Teilhard de Chardin still so important today? Who is this Frenchman who was both priest and religious, scientist and scholar, and - above all - poet and mystic?

For many of us, Teilhard is indeed best remembered as the "cosmo-mystic" or mystic of the cosmos who envisioned an evolutionary universe in movement towards its ultimate completion or consummation, not in something, but in someone he identified with the Cosmic Christ of St Paul and St John.<sup>1</sup>

Of "Three Twentieth Century Visionaries" - Pierre Teilhard de Chardin, Carl Gustav Jung, Alister Hardy (see "Upcoming Events" below) - Teilhard is, perhaps, the most misunderstood.<sup>2</sup> He is still, in the words of René d'Ouince, "a prophet on trial".

Teilhard readily accepts that what he calls his "fundamental vision" is "strictly undemonstrable to science". Yet he argues that his seminal work *The Human Phenomenon* (usually mistranslated as "The Phenomenon of Man"), should be read as though it were a scientific treatise. This may have been a device to satisfy the censors in Rome but, says Theodosius Dobzhansky, it meant Teilhard became "easy prey for critics who pointed out that his work deviates from the accepted style of scientific discourse." This criticism is largely the consequence of his advocacy of wholism and his rejection of reductionism - theory that complex phenomena can only be understood in terms of something simpler.

He has been attacked - and continues to be attacked - by scientists, mostly reductionists, like Peter Medawar and more recently Stephen Jay Gould. They impugn his scientific bona fides. They even accuse him of fraud and dishonesty. Medawar says Teilhard's work is unscientific (BBC Radio 4, 29 April 1981): "My grouse against 'The Phenomenon of Man' is the pretension to be a work of science. It is nothing of the kind. It is a metaphysical romance, a philosophical romance... a philosophical fiction, a good parallel with science fiction" - a charge not directly rebutted on the programme although more than adequately dealt with elsewhere by scientists of international repute such as Édouard Boné, Fritjof Capra, Paul Chauchard, Bernard Delfgaauw, Edward Dobson, Theodosius Dobzhansky, Julian Huxley, Henry and Marie-Antoinette de Lumley, Joseph Needham, Jean Piveteau, Bernard Towers, Albert Vandel, Conrad Waddington, Pei Wen-chung and Yang Chung-chien (C.C. Young), etc.

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<sup>1</sup> Claude Cuénot, *Encyclopédie Universalis*, 798.

<sup>2</sup> This is a useful occasion for reminding those who have only recently met Teilhard (pronounced "tay-yar") that he usually simply called himself "Teilhard", sometimes "Teilhard de Chardin", but never "de Chardin". Librarians, editors and compilers of indices please note!

Julian Huxley, who was to become one of Teilhard's closest friends and most ardent defenders, speaks of his achievement in "linking science and religion across the bridge of evolution."<sup>3</sup> And although Huxley confesses he was "quite unable to follow him in his conclusions about Christification, Point Omega and the like," he never denies Teilhard's achievement as a builder of bridges.

The charge of complicity in the Piltdown Fraud is more serious. In 1911 Charles Dawson claimed to have "discovered" Piltdown Man (*Eanthropus dawsoni*) near Uckfield, Sussex. Teilhard mentions the "findings" in his diary (3 June). And later, he was to find himself implicated, by association, with the scandal that was to break many years later (1953-1954). Was Teilhard really involved in the deception? His many friends in the scientific world did not think so. And his ongoing standing in the scientific community was more than adequately reflected in the composition of the international scientific committee of patronage formed after his death to promote the publication of his collected works. UNESCO twice held international symposia in his honour (13-15 December 1965 and 16-18 September 1981) which demonstrated his ongoing standing as a thinker of world repute. He was - and continued to remain after the scandal broke - a Corresponding Member of the French Institute (Academy of Sciences), Hon. Fellow of the Royal Anthropological Institute, Hon. Member of the New York Academy of Sciences, and Officer of the Legion of Honour. None of this would have been possible had there been any doubt about his integrity.<sup>4</sup> Happily, his reputation has survived attempts by Stephen Jay Gould to suggest his complicity in the Piltdown deception.

Teilhard sees his scientific knowledge illuminated by his mystical insights. He sees the universe as a "divine milieu" - filled with the presence of God. He uses his scientific knowledge to express these mystical insights within an evolutionary framework. His spirituality is not derived from his evolutionary principles but he employs evolutionary principles to create what he calls a coherent worldview which would include both mystical Christianity and scientific knowledge.

This was not good enough for his religious critics. One of his bitterest opponents, Philippe de la Trinité OP, suggests he is "a pseudo theologian from the point of view of catholic theology".<sup>5</sup> Guérard des Lauriers OP believes his thesis is nothing more than "a false metaphysics and a false theology sheltering under a parody of 'science'".<sup>6</sup> And G.H. Duggan SM thinks his synthesis bold but "not compatible with the christian faith."<sup>7</sup>

Such criticisms are not isolated. Sufficient to say for the moment, however, that the other side of the case has been more than ably put by a critical but objective company of theologians, mainly although not exclusively Jesuits, including Louis Barjon, Madeleine Barthélemy-Madaule, Gérard-Henry Baudry, Emily Binns, Étienne Borne, Richard Brüchsel, Jean Daniélou, Francis Elliott, Robert Faricy, Jean Guilton, Thomas King, Ursula King, Pierre Leroy, Henri de Lubac, James Lyons, George Maloney, Christopher Mooney, Pierre Noir, René d'Ouince, André Ravier, Charles Raven, Émile Rideau, Bruno de Solages, Claude Tresmontant, Gerald Vann, etc. And we should never forget Agostino Casaroli, Cardinal Secretary of State, writing in 1981 on behalf of Pope John Paul II, reminding us how Teilhard "combined undeniable religious fervour with a powerful poetic insight into the deep value of nature, a keen perception of the dynamism of creation and an immense vision of a world in becoming."

Perhaps we can leave the last word to Timothy Radcliffe, Master of the Dominicans: "His life showed the beautiful unity of faith and reason. He dared to let the most recent scientific discoveries lead him onwards, confident that all understanding helps us to draw near to God, the maker of creation, its source and its goal. He suffered much for his intellectual integrity, but he bore this with courage and faith.

"A few days ago, staying in a Dominican house under the shadow of Mount Fuji, I found a place where people of prayer, men and women, christian and buddhist, come to meditate together and honour the one God. Here in this place of silence and poetry, Teilhard would have been at home. May his example be an inspiration to all of us."

## 1998 CONFERENCE

*Everyone who attended this year's annual conference on "Teilhard and Eastern Christianity" tells us it was a richly-rewarding experience. Warm congratulations to Peter Cox, Fred Redding and Peter Reid and other unsung heroes who worked so hard to make this year's conference a success. Copies of papers by Donald Allchin, Bishop Basil, Peter Cox, Monique Forthomme-Nicholson and Andrew Louth will be available shortly - further details in due course from the Secretariat in Beaumaris. Meanwhile we publish below an edited version of the introductory paper by Siôn Cowell which set the scene for the conference.*

<sup>3</sup> Introduction, in George Barbour, *In the Field with Teilhard de Chardin*, 1965, 9.

<sup>4</sup> Anyone wishing to learn more about Teilhard's supposed involvement in the Piltdown Affair could usefully consult Gérard-Henry Baudry, ed., *Lettres inédites*, 1988, 323n; Claude Cuénot, *Pierre Teilhard de Chardin, Les grandes étapes de son évolution*, 1958/1986, 36-37; *Teilhard de Chardin*, 1965, 20-21; Mary and Ellen Lukas, *Antiquity*, LVII, 1983, 7-11; Lukas and Lukas, *Teilhard*, 1977, 312-313; Winifred McCulloch, *Teilhard de Chardin and the Piltdown Hoax*, Teilhard Studies No. 33, Spring 1996.

<sup>5</sup> See Attila Szekeres, ed., *Le Christ Cosmique*, 1969, 138.

<sup>6</sup> *Revue Thomiste*, 1956.

<sup>7</sup> G.H. Duggan SM, *Teilhardism and Faith*, 1968, 78.

Teilhard de Chardin and Eastern Christianity may appear uneasy stablemates at first glance. The Orthodox monks of Mount Athos might not necessarily appear to have much in common with members of the Society of Jesus in their missionary work around the globe. Yet we believe there is much that brings them together.

On his entry to the Society of Jesus in 1899 the young Teilhard had been attached to the Province of Lyon, one of four Jesuit provinces in France with particular responsibility for missionary and pastoral work in Armenia, Syria and Egypt.

In the years before the First World War the Jesuits of Lyon were responsible for a vast swathe of territory stretching from the Caucasus in the north to Khartoum in the south and from Constantinople and the Mediterranean in the west to the Persian Gulf in the east. The area contained substantial Christian communities that had somehow survived centuries of Moslem domination. These communities included not only the Armenians and Nestorians who had broken with the Catholic Church in the early centuries of the first millennium but also those who had remained in communion with the Orthodox patriarchates of Alexandria, Antioch, Constantinople and Jerusalem after the rupture with Rome in the eleventh century as well as important minorities such as the Melkite Catholics of Syria and Lebanon who had returned to communion with Rome in the eighteenth century..

The young Jesuits who were to go on mission in these lands would have been expected to have more than a passing knowledge of the Orthodox tradition to which the majority of Christians in the Near East would have then belonged. Their tutors may well have had a particular interest, not only in the Greek Fathers, but also in the contribution Greek Christianity made to the Church of the First Millennium.

The names and interests of Teilhard's tutors in France (1899-1901) and in Jersey (1901-1905) await the attentions of some future researcher but we do know that John Henry Newman was one of those who were to exercise a seminal influence on Teilhard during his years in England (1908-1912). He was deeply impressed by Newman's ideas on development and on the Church of the first millennium that was both Catholic and Orthodox - a Church that was characterised, not by uniformity, but by pluriformity.

Only a few years later while on active service in the trenches on the Western Front we find Teilhard re-reading Newman's *Essay on the Development of Christian Doctrine* (1845) and his *Apologia* (1864). He tells his cousin, Marguerite Teilhard-Chambon: "I have been reading Thureau-Dangin's *Newman catholique*... I feel more than ever in sympathy with the great Cardinal, so undaunted, so firm of faith, so full, as he says himself, 'of life and thought' - and, at the same time, so thwarted."<sup>8</sup>

After the First World War he found himself speculating whether he might be called upon to exercise his apostolate in one of the countries that had emerged in the Middle East following the Ottoman collapse in 1918. Palestine, Jordan and Iraq had been handed over to the British while the French had had to content themselves with a truncated Syria and Lebanon. He long hoped he might be sent to teach in Beirut. This, of course, was not to be. And Teilhard was to pass the rest of his life - with the exception of the years 1946-1951 in France - in virtual exile in parts of the world where his religious superiors thought he could do the least theological harm. The years in exile were, however, to prove extremely fruitful. These were the years that were to see the development of that vision of the Cosmic Christ that was to demonstrate the tremendous debt Teilhard owed the Greek Fathers. Teilhard himself is far from being unaware of this debt.

"What would happen," he asks, "if one were to try, following a line already suggested by the Greek Fathers, to transpose the data of revelation into a universe in movement? Such an idea is engaging the attention of a number (an ever increasing number) of Catholic thinkers today."<sup>9</sup> And he suggests: "The full mystery of baptism is no longer to cleanse but (as the Greek Fathers understood so well) to plunge into the fire of the purifying struggle 'for being'. No longer the shadow, but the ardours of the Cross."<sup>10</sup> He concludes his spiritual masterpiece, *The Divine Milieu*, with the words: "Christians are not asked to live in the shadow of the Cross but in the fire of its creative action."<sup>11</sup>

In his essay "What Should We Think of Transformism?" (1930), he invokes the authority of St Thomas Aquinas when he compares what he calls the "fixist perspective of Latin Fathers like St Gregory" with the "evolutionary perspective of the Greek Fathers and St Augustine."<sup>12</sup> This identification of Augustine with an evolutionary perspective will hardly surprise those who know their Augustine!

George Maloney SJ argues persuasively that after Maximus there was "an eclipse of the cosmic dimension in the study of christology, as theological reflection about Christ became largely a science of excessively rigorous rational concepts. The view of Christ as the life of the world, in the world, bringing life to the world, was increasingly obscured, only to be brilliantly recaptured by Teilhard."<sup>13</sup> "Maximus," Maloney continues, "marks the end of the patristic theological development... Although he is best known for his staunch defence of the orthodox teaching on the two natures in Christ as defined in the Council of

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<sup>8</sup> Letter to Marguerite Teilhard-Chambon, 22 July 1916, in *The Making of a Mind*, Collins, 1965, 114. Paul Thureau-Dangin (1837-1913) was permanent secretary of the French Academy.

<sup>9</sup> "Catholicism and Science" (1946), in *Science and Christ*, Collins, 1968, 189.

<sup>10</sup> "Christology and Evolution" (1933) in *Christianity and Evolution*, Collins, 1971, 85.

<sup>11</sup> *The Divine Milieu* (1927), Collins, 1960, 88.

<sup>12</sup> "What Should We Think of Transformism?" (1930), in *The Vision of the Past*, Collins, 1966, 154.

<sup>13</sup> George Maloney SJ, *The Cosmic Christ from Paul to Teilhard*, Sheed and Ward, 1968, 15.

Chalcedon (451), Maximus interests modern readers more because of the cosmic dimension of his synthesis of the whole created order, a harmonious unity in union with God through Christ.”<sup>14</sup>

“St Maximus,” says Donald Allchin, “was a man who lived between Christian East and West, as familiar with Rome as he was with Constantinople. He suffered in his own body the tensions already developing between those two worlds, and he died for the integrity of his vision of the bringing together of all things in Christ.”<sup>15</sup> And in his foreword to the second edition of Lars Thunberg’s deeply insightful study of Maximus, *Microcosm and Mediator, The Theological Anthropology of Maximus the Confessor*, Donald Allchin is surely right when he says, “to study a writer such as Maximus is to come into contact with a person whose work will hardly leave one unchanged...”<sup>16</sup>

Lars Thunberg argues that Teilhard’s speculations on “the evolution of the world towards the Omega point also seem to have a certain affinity to those of Maximus. This is the case not least in regard to their common positive evaluation of *movement* as a creative force, although Teilhard, of course, sees things in a more definitely historical and evolutionary perspective.”<sup>17</sup>

“The work of the Greek Fathers of the first seven centuries of Christian existence,” Maloney adds, “was well done. The Church has need of thinkers of the twentieth century who can complete the teaching of the Fathers in terms that are intelligible to us today. We turn to one such modern teacher, Teilhard de Chardin, as representative of a modern school of Fathers eager to explore the cosmic dimensions of the christology formulated by the Greek Fathers, in ways, at times, so strikingly presaging Teilhardian thought, as when Maximus speaks, across twelve centuries, of ‘Christ... as a centre upon which all lines converge.’”<sup>18</sup> This is truly a vision for the twenty-first century!

## In Memoriam: Glynn Faithfull

*John Woodcock pays tribute to Glynn Faithfull, Chairman of The Teilhard Centre in 1973*<sup>19</sup>

I am here today to give thanks for the life of my friend and colleague of 40 years, Glynn Faithfull. I am grateful for this opportunity to share with you my belief that Glynn was a social pioneer, and thus, perhaps surprisingly, something of a tragic figure.

There was one event in Glynn's early life which subsequently drew him and Margaret his wife, whose recent death we also mourn today, to the very limits of sustained human effort. To help you understand what may seem an extravagant assessment I must remind you of Glynn's meeting and subsequent relationship, with Dr Norman Glaister. They met at a Woodcraft camp when Glynn was a boy of twelve from a progressive boarding school and Norman a 41-year-old doctor and practical idealist.

The importance to Glynn of this meeting with Norman concerned Norman's conviction, which he justified rationally, that it was possible to discern the larger lines of a natural providence at work within the world, with which it was possible to harmonise one's life for one's own good and the general good of humanity. This was an assumption in conflict with the widespread cynicism and despair of Western civilisation then and since, but attractive to those with a post-1918 progressive background - such as Norman's second wife, Dorothy Glaister, a teacher at Glynn's father's school, and, of course, Glynn himself.

Norman Glaister practised what he preached in a number of altruistic social experiments, in which Glynn, as he grew up, was invited to participate. These experiments culminated in Norman's selling all that he had and using the proceeds to buy Braziers Park and form Braziers Park School of Integrative Social Research.

Glynn, a person abnormally endowed with extraverted energy and possessing a sharp intelligence, found in Norman's theory, but more particularly in his practice, an outlet for his energy compatible with the progressive schooling of his youth which had been presided over by Dorothy, before her marriage to Norman.

The moment of truth for Glynn came with the death of Norman in 1961 when Glynn was 49 years old. He had to decide whether or not to limit, without closing, his career as a university lecturer, giving Braziers the priority in his life, even to the extent of living there and moving to a post at Bedford College, London University. Glynn chose Braziers. Unless we recognise the quasi-religious commitment of Norman to his ideas and of Glynn to the person of Norman, we will remain amazed and uncomprehending at the dedication, energy and passion applied by Glynn to Braziers' affairs over the following thirty years. In this work the help in particular of Margaret his wife was crucial, especially through the sound feeling qualities she contributed. Of course Glynn's dedication had its dark moments, but the balance was strongly positive, as I will try to show.

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<sup>14</sup> Maloney, op. cit., 167, 168.

<sup>15</sup> A.M. Allchin, foreword, Lars Thunberg, *Man and Cosmos, The Vision of St Maximus the Confessor*, St Vladimir’s Seminary Press, 1985, 9.

<sup>16</sup> A.M. Allchin, foreword, Lars Thunberg, *Microcosm and Mediator, The Theological Anthropology of Maximus the Confessor*, Open Court Publishing, 1995, xvii.

<sup>17</sup> Lars Thunberg, *Man and Cosmos*, 137.

<sup>18</sup> Maloney, op. cit., 181.

<sup>19</sup> Glynn Faithfull (1912-1998) was buried in Ipsden Parish Church on 4 March 1998. His wife Margaret (1930-1998) was cremated and her ashes scattered the same day in the Chiltern woods behind Braziers.



Life for me is becoming a balance between movement and stillness, pilgrimage and worship. When I am alone movement and stillness are meditative, with the awareness and expectancy that generates; when with others pilgrimage and worship are social, with joys and sorrows shared.

Pilgrimage moves towards unknown places, unknown people and has a fundamental sense of adventure. Whereas places where one rests along the way give space for refreshment and maintenance; space for worship as one cooks and cleans and dines. So Teilhard, and also Jung, have helped me understand that we are pilgrims when we move, worshippers when we are still. And ritual worship in the Real Presence of the Cosmic Christ holds us as One and helps us become who were uniquely born to be.

## A GOOD READ

*The Whispering Pond, Ervin Laszlo, Element Books, 1996*

As Founder and President of the Club of Budapest, Past President of the International Society for Systems Sciences and Adviser to the Director-General of UNESCO, Ervin Laszlo looks afresh at the interconnected, all-embracing cosmos of which we are part. He looks to works such as Henri Bergson's *Creative Evolution*, Herbert Spencer's *First Principles*, Samuel Alexander's *Space, Time and Deity*, Pierre Teilhard de Chardin's *The Phenomenon of Man*, and Alfred North Whitehead's *Process and Reality* as "enduring milestones of evolutionary thinking" that have contributed towards the "grand synthesis" that is emerging from the new scientific story in which scientists are increasingly compelled to employ the language of the mystics to convey the sense of awe they feel the more they learn about the universe within and without. Strongly recommended!

*Science Meets Faith, Fraser Watts, ed., SPCK, 1998*

Teilhard would argue science must always remain scientific and religion must always remain religious. He looked for coherence, not concordance. But what do science and religion say to each other today? Fraser Watts reminds us "they are each concerned with truth, and there cannot be multiple truths that are completely unconnected." The contributors to this book - all leading experts in science and theology - believe a constructive dialogue is not only possible but vitally important. Teilhard was one of those in the vanguard of dialogue. Sadly, he is not mentioned in any other extremely good read!

*Religion and Science, Ian Barbour, SCM, 1998*

This is a newly revised and expanded version of *Religion in an Age of Science: The Gifford Lectures 1989-1991, Vol. 1*. Barbour has added new sections on biology and theology in the nineteenth century as well as developments in nature-centred spirituality, information theory and chaos and complexity theories. The whole represents important background material for anyone attending our 1999 annual conference. And, of course, for anyone concerned with contemporary discussion on our understanding of God and religious truth and experience in a scientific age. Teilhard is frequently mentioned!

*The Spirit of Science, David Lorimer, ed., Floris Books, 1998*

Based on papers given over twenty years at the annual *Mystics and Scientists* conferences, this book brings together scientists and thinkers from a wide range of disciplines to examine the relationship of scientific knowledge and practice to the wider dimension of human life and awareness. Further useful resource material for next year's conference.

*Spirituality and Theology, Philip Sheldrake SJ, Darton, Longman and Todd, 1998*

This book makes a useful contribution to the ongoing discussion among scholars on the relationship between spirituality and theology. Sheldrake argues persuasively that we cannot separate the "Doctrine of God" from our personal faith and spiritual experience. A useful corrective to some of the wilder new age ideas!

*The New God-Image, Edward Edinger, Chiron Publications, 1996*

For anyone interested in the Jung-Teilhard interface this book contains a fascinating study of Jung's key letters concerning the evolution of the western God-image which is now emerging through the discoveries of depth psychology. Edinger discusses successively our new awareness of subjectivity, our understanding of the new God-image as a union of opposites, and our conception of continuing incarnation in individual men and women. This book is a must for jungians and teilhardians alike.

*Psychotherapy, Religion and the Teilhardian Vision, John Ryan, Teilhard Studies No. 34, Winter 1997*

A useful follow-up to Edward Edinger in which John Ryan discusses the importance of Teilhard's vision to psychotherapy in the context of his understanding of psychotherapy and its relationship to religion. "Some larger religious structure," Ryan argues, "is required as a complement for psychotherapy. The Teilhardian vision offers such a structure."

**And a final thought...**

Teilhard has long been out of print in the UK. But his books frequently appear on the shelves of the second-hand bookshops in Hay-on-Wye. A journey to Hay in search of books by and about Teilhard is always worthwhile. Phone *Hay Tourist Information* on 01497.820144 for a list of booksellers in the town.

## INFORMATION ON TEILHARD

Books by and about Teilhard can be found at:

**Heythrop College Library, London.** Contact: Librarian, Heythrop College, Kensington Square, London W8 5HQ (tel. 0171.795.4250 or fax. 0171.795.4253).

**Teilhard Library, Bar Convent, York.** Contact: Sister Gregory Kirkus IBVM, Librarian, Bar Convent, Blossom Street, York YO2 2BD (tel. 01904.629359)

**Salle de Lecture (Reading Room), Fondation Teilhard de Chardin, Paris.** Contact: Secretary, Fondation Teilhard de Chardin, 38 rue Geoffroy-Saint-Hilaire, 75005 Paris (tel. [00.33.1] 43.31.18.55).

## “WHAT TEILHARD MEANS TO ME”

*Members and friends are invited to tell us preferably in no more than 50 words what Teilhard means to them*

### **Barbara Hogg**

“What does Teilhard mean to me? In a nutshell - wholeness, being aware that the whole is greater than the sum of its parts. I have come to appreciate his philosophy of complexity-consciousness and differentiated union. Because of this I try to think globally and am struggling to leave behind the dualisms I have inherited. I now have a new concept of spirituality and God. Through Teilhard I have met many people on the same spiritual journey and now know the meaning of coming together “centre-to-centre” in love. Through our meetings and further reading I am endeavouring to meet his request to go beyond him.”

## UPCOMING EVENTS

**4-6 September 1998.** “Coping with Change in the Modern World” with Diarmuid Ó Murchú. For details: Grail Retreat Centre, Tan-y-Bryn House, Tan-y-Bryn Street, Abergynolwyn, Tywyn LL36 9YA (tel. 01654. 782268 or 01686.668502).

**26 September 1998.** “Three Twentieth Century Visionaries: Pierre Teilhard de Chardin, Carl Gustav Jung, Alister Hardy” - an open one-day conference with Ursula King, Molly Tuby and David Hay at St James’s Church, Piccadilly, London W1, 10.00-17.00, admission £15 (students £5). Further details: The Alister Hardy Society, Westminster College, Oxford OX2 9AT (tel. 01865.243006 or fax. 01865.201197).

*And for next year’s diary...*

**16-18 April 1999.** “Teilhard and Evolutionary Cosmology - Complexity-Consciousness for the New Millennium” - Eighteenth International Teilhard Conference at All Saints Pastoral Centre, London Colney, St Albans. Further details in our next *Newsletter*.

**29 May 1999.** “In the Footsteps of Teilhard”. An open one-day event with members of the *European Teilhard de Chardin Centre* at All Saints Pastoral Centre. Further details in our next *Newsletter*.

## DEPARTURES

*Three friends have died recently. I was privileged to know all three.*

*I shall miss them but although I grieve over their deaths I rejoice in lives well-led in witnessing to the Risen Christ.*

*- Siôn Cowell -*

**Francis Elliott SJ (1920-1998).** Professor emeritus in the universities of Kinshasa and Leuven, he will be remembered by many in the UK for his contribution to understanding Teilhard’s scientific approach in the early days of our Association. A man who combined scientific integrity with a deep mystical sense, he will be deeply missed by all who knew him. I knew him for a day but it could have been a lifetime. Francis Elliott died at Heverlee (Belgium) on 15 March 1998. RIP.

**Yves Sainsaulieu MAfr (1922-1997).** A former missionary in French West Africa who was deeply influenced by Teilhard’s vision of an evolutionary universe, Yves Sainsaulieu was founder of the *Association pour l’Enseignement de la Synthèse de la Connaissance - APESC* which was devoted to the use of audio-visual aids in bringing Teilhard’s synthesis to a wider audience. I

remember him well from my days in Paris. He worked hard for Teilhard. Yves Sainsaulieu died in Paris on 5 September 1997. RIP.

**Donald Shaw, Lord Craigmyle (1923-1998).** A Life Member and long-time Vice-President of our Association, Donald Craigmyle was particularly well-known for his charitable work. A convert to catholicism (1956), he helped sustain our Association over many years and was one of those who urged us to continue our mission when others were calling for our dissolution. Donald Craigmyle died on 30 April 1998. RIP.

*And also...*

**Paul Flamand (1909-1998).** As director of Éditions du Seuil (1936-1979) Paul Flamand was instrumental in publishing Teilhard's works in those years before the Second Vatican Council when his radical synthesis of evolutionary science and evolutionary christianity was still suspect in Rome. If it had not been for Flamand the bulk of Teilhard's writings might still be under lock and key deep in the vaults of the Vatican. Our debt to him is enormous. Paul Flamand died on 4 August 1998. RIP.

## GRANT US, LORD, THY STRENGTH

*Venetia Carse*

Oft times I think of you; and I pray.  
By day, and lying awake at night  
I sense the stench, the heat,  
the quickening beat of heart, as light  
- such light as filters prison bars -  
dissolves, to conjure images of cruel scars, and death.

Five hundred lashes on a fragile body,  
guilt not proven by our Western Courts:  
I have not in myself nor faith enough, nor courage...  
Is there not somewhere, Lord, a man of justice -

or compassion,  
with Christian strength of Soul to intervene?

Months pass... a year... then Royal decree grants liberty  
and sorrow gives way to joy!  
Yet once again, this joy, this first-born miracle of freedom  
is marred by bitterness, dissension and greed:  
Indeed, no longer know I what to think by day, or night,  
nor even, what to pray;  
except, to dwell in Silence upon the goodness -  
of my Loving Lord.

## POSTSCRIPT

This is a time of year when many of us travel to the continent. If you are visiting Belgium, France, Germany or Italy why not contact our continental friends. You can be sure of a warm welcome:

Belgium *Centre Belge Teilhard de Chardin*, Rue Bosquet 12, 1060 Bruxelles (tel. and fax. [00.32] 2.538.52.66)

France *Association des Amis de Pierre Teilhard de Chardin*, 38 rue Geoffroy Saint-Hilaire, 75005 Paris (tel. [00.33] 1.43.31.18.55)

Germany *Deutsche Gesellschaft Teilhard de Chardin*, Volkshochschule, Kl. Kornhausplatz 1, 8960 Kempten (tel. [00.49] 831.23.614 or fax. [00.49] 831.26.697)

Italy *Associazione Teilhard de Chardin*, CP 8, 37024 Negrar, Verona (tel. and fax. [00.39] 45.750.11.33)

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“In the beginning was Power,  
intelligent, loving, energising.  
In the beginning was the Word,  
supremely capable of mastering and moulding  
whatever might come into being in the world of matter.  
In the beginning there were not coldness and darkness:  
there was Fire.”  
- Pierre Teilhard de Chardin, *The Mass on the World* (1923)