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Box 92, Folder 8, Templeton Prize, 1985.





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Thirty Rockefeller Plaza
New York, N.Y. 10020 212-664-3097

Dr. Russell B. Barber
Religion Editor

February 21, 1985

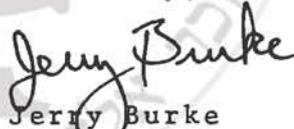
Rabbi Marc Tanenbaum
Director, International Relations
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

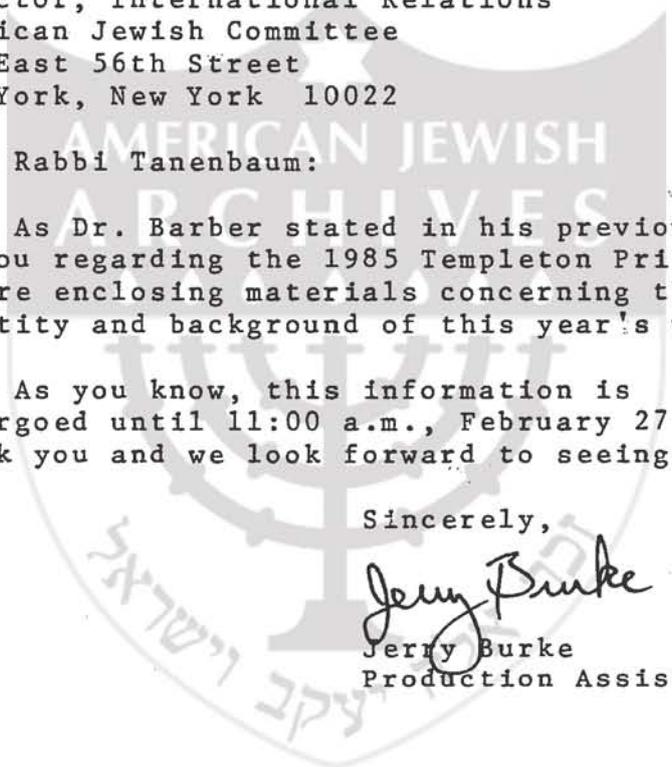
As Dr. Barber stated in his previous letter to you regarding the 1985 Templeton Prize, we are enclosing materials concerning the identity and background of this year's winner.

As you know, this information is embargoed until 11:00 a.m., February 27, 1985. Thank you and we look forward to seeing you then.

Sincerely,



Jerry Burke
Production Assistant



Optimal
John Templeton
Nobel Prize of the 80s
Shalom - Peace Wholeness

Science w/o. Values - unguided missile, Golem, Frankenstein
Auschwitz - Phds (Menzel)
BCG - 1st generation
CONVERGENCE
[Pope-JP II - Academy of Science - 2 Jewish Nobel
Israel - Bible, Halachah & Modern Society
Amor Scientific Application - Eubrychian

1/85

STRICT EMBARGO
1100 Hours E.S.T.
Wednesday, February 27th, 1985

ENGLISH SCIENTIST
WINS TEMPLETON PRIZE

New York, Wednesday, February 27th, 1985 Sir Alister Hardy the distinguished British marine biologist was today named the 1985 Templeton Prize winner for Progress in Religion.

Sir Alister was 89 on February 10th. For fifty years he was a leading marine biologist. Then in 1969 he founded the Religious Experience Research Unit at Manchester College, Oxford.

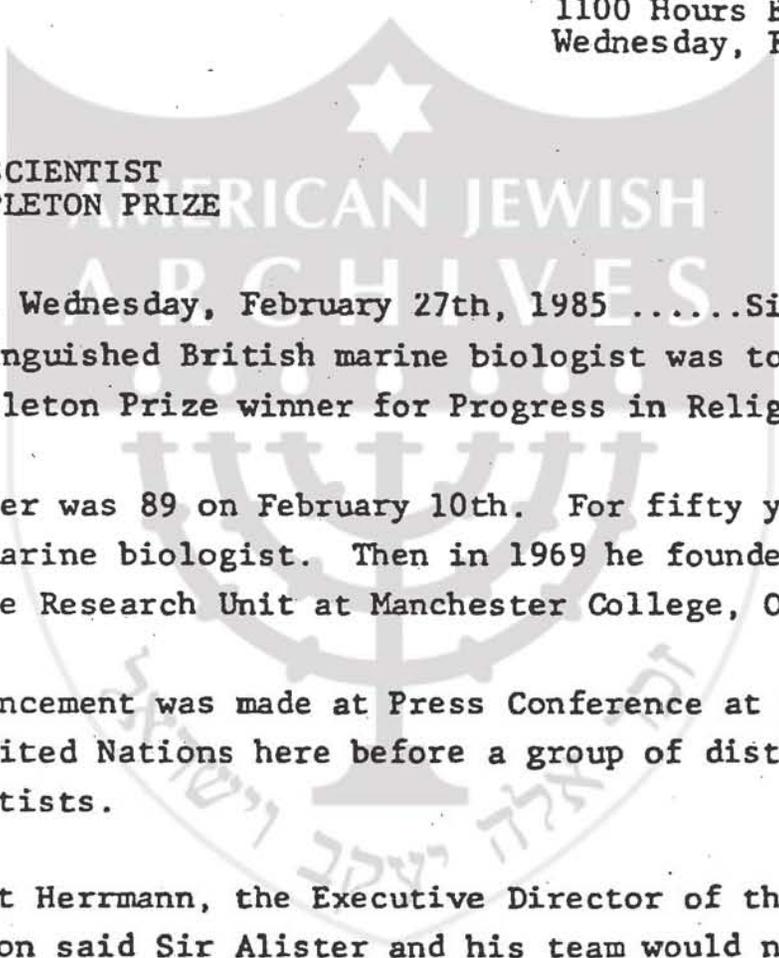
The announcement was made at Press Conference at the Church Centre at the United Nations here before a group of distinguished Churchmen and Scientists.

Dr. Robert Herrmann, the Executive Director of the American Scientific Affiliation said Sir Alister and his team would now be able to pursue even more research in exploring the meaning of religious experience for mankind.

He is the 13th winner of the Templeton Prize which was founded by the Presbyterian Layman, John M. Templeton, to recognize those who have pioneered new ways of understanding God.

Sir Alister in 1951 set out to convince the sceptics among his scientific colleagues with the book, "Science and the Quest for God".

July 26
w. c. Science
Religion



He followed this some years later with "Living Stream" that Yale University awarded him with the Lecomte du Nouy Foundation award and medal for "an outstanding work which is of particular interest for the spiritual life of our epoch".

Sir Alister developed his ideas further in 1979 in the book, The "Spiritual Nature of Man" in which he set out to convince intellectual sceptics that man's religious feelings are indeed part of his true nature.

The Templeton Prize of £170,000 will be presented to Sir Alister on Tuesday, May 14th by Prince Philip at a private ceremony in Buckingham Palace. This will be followed by a public ceremony in the historic Guildhall in London at which Sir Alister will deliver his acceptance address.

Mr. John Templeton founder of the Prize said he was delighted that a scientist like Sir Alister had been awarded the prize by the international panel of judges:

Judges for the award are His Royal Highness, Prince Albert of Belgium; The Honourable Walter H. Annenberg; The Right Honourable Lord Coggan; Senator John C. Danforth; Mr. J. Peter Grace; Dr. Harry G. Kuch; The Right Reverend Michael Mann; Mrs. Anwar el Sadat and Dr. Nagendra Singh.

Previous winners include:

- 1973: Mother Teresa of Calcutta, founder of the Missionaries of Charity.
- 1974: Brother Roger, Founder and Prior of the Taize Community in France
- 1975: Dr. Sarvpalli Radhakrishnan, former President of India and Oxford Professor of Eastern Religions and Ethics.
- 1976: H. E. Leon Joseph Cardinal Suenens, Archbishop of Malines-Brussels
- 1977: Miss Chiara Lubich, Founder of the Focolare Movement in Italy.

- 1978: Prof. Thomas F. Torrance, President of International Academy of Religion and Sciences, Scotland.
- 1979: Mr. Nikkyo Niwano, Founder of Rissho Kosei Kai and World Conferences on Religion and Peace, Japan.
- 1980: Prof. Ralph Wendell Burhoe, Founder and Editor of Zygon, Chicago.
- 1981: Dame Cicely Saunders, Originator of Modern Hospice Movement, England.
- 1982: The Rev'd. Dr. Billy Graham, Founder, The Billy Graham Evangelistic Association.
- 1983: Mr. Aleksandr Solzhenitsyn.
- 1984: Reverend Michael Bourdeaux, English Anglican Priest.

(All inquiries to Mena Griffiths at (305) 255-2527)



PROFESSOR SIR ALISTER HARDY, FRs.

FACT SHEET

Born: February 10th, 1896, Nottingham, England

Education: Oundle School
Exeter College, Oxford.

Career: 1915-19 Served in World War 1 as Captain, R.E.,
Camouflage Officer
1919-21 Read Zoology at Oxford, graduating 'with
distinction" in Final Honours School.
1921-24 Naturalist to Ministry of Agriculture and
Fisheries, researching on ecology of the herring
and plankton of North Sea.
1924-28 Chief Zoologist to 1925-27 Discovery
Expedition to Antarctic to study biology of South
Polar seas in relation to whale fisheries.
1928-42 Professor in the University College of Hull,
first of Zoology, in 1931 enlarging his department
to become Professor of Zoology and Oceanography.
1942-45 Regius Professor of Natural History, Aberdeen
1946-61 Linacre Professor of Zoology, Oxford, and
Fellow of Merton College. Set up special research
Department of Zoological Field Studies for study of
ecology.
1949 President of Zoology Section of British
Association, at which he first publicly expressed
dissatisfaction with mechanistic reductionist views
of many biologists.
1951 Gave the Essex Hall Lecture in London with
the title of Science and the Quest for God
1963-65 Gifford Lecturer, University of Aberdeen,
giving two series of lectures published as The Living
Stream: a restatement of evolution theory and its
relation to the spirit of man (1965); and The Divine
Flame: an essay towards a natural history of religion.
(1966)
1969 Founded Religious Experience Research Unit
(R.E.R.U.) at Manchester College, Oxford. Director
until his 80th birthday in 1976. Now Chairman of
its Advisory Council.

Honours and Awards: 1920 Christopher Welch Biological Research Scholarship
1921 (Oxford) Naples Biological Scholarship
1938 Oxford D.Sc.
1939 Scientific Medal of Zoological Society 'for his
work on marine and aerial plankton'
1940 Elected Fellow of The Royal Society
1957 Knighted for his work in marine biology
1960-64 Hon. LL.D. of the University of Aberdeen and
elected Hon. Fellow of Exeter College and Merton

College, Oxford.

1968 Yale University: Lecomte du Nouy Foundation Award and Medal for The Living Stream; given for "an outstanding work which is of particular interest for the spiritual life of our epoch..." and in Washington, received Phi Beta Kappa Award in Science "for outstanding contributions by scientists to the literature of science" given for his oceanographic book Great Waters (1967)

- Publications:
- 1956 The Open Sea: Its Natural History.
Vol. 1: The World of Plankton
 - 1958 Vol. 2: Fish and Fisheries.
 - 1975 The Biology of God. (a scientist's study of man the religious animal; an essay attempting to bring together biology and religious thought).
 - 1979 The Spiritual Nature of Man, (in which he hopes evidence will convince sceptics of the intellectual world that man's religious feelings are indeed part of his true nature).



PROFESSOR SIR ALISTER HARDY F.R.S.

Citation:

As a distinguished scientist in marine biology Sir Alister is leading the new science Empirical Theology by applying scientific methods to the study of varieties of religious experience.

His contribution to the study of Religious Experience

Tim Beardsworth has written the following on Sir Alister Hardy:

"He is concerned not with religious institutions or theological dogmas of any particular creed, but with religion as something very deep in human nature. He feels that the side of man which experiences spiritual and religious feelings is being stifled, repressed, by the materialistic culture of to-day. Religion in its many different forms is as much a part of human natural history as sex - yet it is much less understood. This he is seeking to remedy both by his writings and by his founding of the Religious Experience Research Unit; but it is a small beginning and the funds precarious, and he compares the Unit's meagre and uncertain income with the annual budget of some £300,000 at the Institute he founded to continue his work on plankton.

Some scientists have recognised the importance and validity of religious experience. Thus William James writes: 'I am so impressed by the importance of these phenomena that I adopt the hypothesis which they so naturally suggest. At these places at least, I say, it would seem as though transmundane energies, God, if you will, produces immediate effects within the natural world to which the rest of our experience belongs.' And Sir Frederic Bartlett, the experimental psychologist: "...I remember the ways of life of many unknown and humble people whom I have met and respected. It seems to me that these people have done, effectively and consistently, many things all ordinary sources of evidence seem to set outside the range of unassisted humanity. When they say: 'It is God working through me', I cannot see that I have either the right or the knowledge to reject their testimony."

But many scientists and others adopt a reductionist view, according to which consciousness, and a fortiori religious experience, must be regarded as mere by-products of physico-chemical processes within the brain. It is these sceptics of the intellectual world that Sir Alister is seeking to convince.

Firstly, he believes that consciousness can be shown to have played an increasingly important role in true Darwinian evolution as we come to the higher forms of life. Explanations couched exclusively in terms of genetic variation ignore the central importance of choice and initiative (i.e. conscious behaviour) in giving rise to

new habits, subsequently copied by other members of the species to become selective agents.

Secondly, and within this realm of conscious behaviour, he points to the pervasiveness throughout the human species of the habit of dependence on an outside, spiritual Power - a Power which is felt to be greater than, and in part to lie beyond, the individual self. This Power we call God. Man communicates with it by the act we call prayer. Here is a factor in human life which appears to have a profound effect - one that may truly be called "adaptive". "For here" says Sir Alister "is something which, if he responds to it, provides him with a power over his difficulties that he might not otherwise have; it gives him a feeling of confidence and it generates courage in the face of adversity." In short, he believes that the power we call God may well have some fundamental link with the process of evolution. Some might question whether he is not putting the cart before the horse. For if his theory of the role of consciousness in evolution were refuted, would he not then be obliged to question the validity of religious experience? But for the believer it is self-validating; he does not just believe, he knows, and he knows it to be true because it works, regardless of its position inside or outside the framework of evolutionary theory. Sir Alister would probably agree, but might point out that his business is chiefly to convince the scientific sceptic, hence the line of argument. He suggests that the act of devotion "is as much part of the natural world as is the psychic side of animal life; it is part of the biological system, and as important as sex.

If in our private lives, or in a place of worship, we feel we can approach this hidden Power with a greater sense of divine reverence in a physical act of obeisance, as on our knees, we should not, I believe, feel it to be a childish act. Religion is not rational, it is essentially emotional; if it is to be real and to work, it must be as deep and sincere as human love".

To demonstrate that such experiences are real and should be considered by science as a valid part of investigating human nature, and to show just how important and universal this spiritual element is, Sir Alister in 1960 began collecting contemporary accounts of religious experience, sent in to him in response to his broadcasts and newspaper articles. Such was the energy and enthusiasm with which he pursued this quest, and the persuasiveness of his style and public image, that his Research Unit has now received several thousand useful first-hand accounts. Several years have been spent in classifying these accounts, though any such classification must inevitably contain a subjective element.

The next stage has been ecological: to determine what proportion of any population has enjoyed this experience of spiritual awareness of a Power beyond themselves. A survey conducted in the United Kingdom by members of his staff has shown that the proportion of the population of this country is over 30%, a figure closely similar to that arrived at (by Back and Bourque) in a previous survey in the United States. Moreover, individual interviews suggest that the figure is really much higher than the questionnaire answers in the survey indicate. Certainly the work of the Unit is showing that religious

or spiritual awareness is far more common among a sophisticated population than most sceptics would suppose.

Whilst Sir Alister aims at providing as he puts it "such a mass of evidence that the majority of the intellectual world must come to realize that religious experience is indeed a vital part of man's make-up", this is not his only reason for building up this vast collection of written records; "the mine of our material" he says "awaits a host of researchers to do justice to the importance of a better understanding of this spiritual side of man". When the collection of accounts is complete, it is intended to make it available to scholars throughout the world in a form that will facilitate further research."



JOHN M. TEMPLETON

John M. Templeton is an Investment Counselor and Chartered Financial Analyst. He is a Presbyterian elder and lives at Lyford Cay, Nassau, (Bahamas). Mr. Templeton, a Rhodes Scholar, holds the BA degree in economics from Yale, the MA degree in law from Oxford and honorary doctorates from Marquette University, Beaver College, Wilson College and Buena Vista College in the USA.

Mr. Templeton is President of Templeton World Fund Ltd., and President of the Board of Trustees of Princeton Theological Seminary (New Jersey, USA). He is a member and former president of the Chief Executive Organization.

Mr. Templeton is a member of the International Academy of Religious Sciences and author of "The Humble Approach" published in 1982 by Seabury Press and Wm Collins & Sons. He serves on the board of Managers of the American Bible Society, the Board of Corporators of the Presbyterian Ministers Fund, Inc., as a director of the Centre for Theological Inquiry, as Secretary of the Templeton Foundation, trustee of Buena Vista College, and as a member of the Presbyterian Council on Theological Seminaries and the Mont Pelerin Society. He is married to Irene Reynolds Templeton and they have five children and five grandchildren.

Strict Embargo
1100 Hours E.S.T.
Wed., Feb. 27, 1985

PRESS RELEASE FOR THE 1985 AWARD OF THE TEMPLETON PRIZE, Feb. 27, 1985

Title: Sir Alistair Hardy, British Marine Biologist,
Receives Templeton Prize

"The awarding of the 1985 Templeton Prize for Progress in Religion to Sir Alistair Hardy, British scientist of world renown, is applauded by all those who seek to understand the relationship between scientific and religious approaches to truth." So said Dr. Robert L. Herrmann, Executive Director of the American Scientific Affiliation. Dr. Herrmann represented Dr. Hardy at a press conference held at the Church Center of the United Nations in New York City.

"Professor Hardy was educated at Oxford University and subsequently pursued a career in marine biology and ecology which spanned some fifty years. In 1940 he was elected a Fellow of the Royal Society and in 1957 he was knighted for his research in marine biology. In 1969, after many years of concern about the mechanistic reductionist view of many biologists, Sir Alistair founded the Religious Experience Research Unit at Manchester College of Oxford University. In the ensuing years he has systematically compiled and classified data on religious experiences in Britain and concluded, on ecological analysis, that 30% of that population has had a significant religious experience. Furthermore, the experience was not limited to the uneducated or unsophisticated. His conclusion, set forth in part in a 1979 book, The Spiritual Nature of Man (Oxford University Press), is that religion is something deeply rooted in human nature but stifled and repressed by the materialism of our day.

"The extremely important data which Professor Hardy has contributed, as

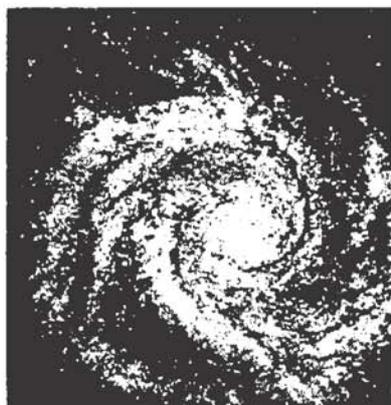
he says, 'in the spirit of an inquiring naturalist,' has been obtained with little support and few colleagues. The award of over \$ 150,000, the substantial prize founded by John M. Templeton, will be an important encouragement to Sir Alistair as he and his colleagues continue to explore, as he says, 'the mine of our material.' He also adds an admonishment to all of us in Science as he 'awaits a host of researchers to do justice to the importance of a better understanding of this spiritual side of man.'

"We are grateful to John Templeton, economist and long-term member of the American Scientific Affiliation, for this opportunity to applaud Sir Alistair Hardy for his demonstration of the potential of the scientific perspective in enhancing our understanding of the spiritual nature of human beings."

The American Scientific Affiliation, an organization of Christians in Science devoted to encouraging the integration of Science and Faith, is based in Ipswich, Massachusetts. Dr. Robert Herrmann, Executive Director, has been a medical school professor and researcher for 22 years. He is a member of the American Society of Biological Chemists and a Fellow of the American Association for the Advancement of Science.

B.L.

The Templeton Foundation...



Prize for Progress in Religion



Purpose

The Templeton Foundation Prize for Progress in Religion was established to call attention to a variety of persons who have found new ways to increase man's love of God or man's understanding of God. It seeks to help people of all nations to hear about the rich variety of new spiritual concepts and organisations. Also to help people to see the infinity of the Universal Spirit still creating the galaxies and all living things and the variety of ways in which the Creator is revealing himself to different people. The programme is aimed at providing recognition of ideas, insights or accomplishments which have been or may be instrumental in widening or deepening man's knowledge or love of God and thereby furthering the quest for the quality of life that mirrors the Divine.

The Templeton Prize is awarded annually to a living person who may be a representative of any religious tradition or movement. The Templeton Prize does not encourage syncretism but rather an understanding of the benefits of diversity. It seeks rather to focus attention on the wide variety of highlights in present-day religious thought and work. It does not seek a unity of denominations or a unity of world religions; but rather it seeks to encourage understanding of the benefits of diversity. There is no limitation of race, creed, sex or geographical background.

Objectives

An objective of the Templeton Prize is to stimulate the knowledge and love of God on the part of mankind everywhere. Man is created by God for fellowship with Him, to know Him, and to worship and serve Him.

This is not a prize for religion. It is not a prize for saintliness nor mere good works nor social justice nor racial justice nor peace. It is a prize for progress. And progress is needed in religion as in all other dimensions of human experience and endeavour. It is imperative that progress in religion be accelerated as progress in science and other disciplines takes place. A wider universe demands a fresh look at the omnipresence of the spirit and of the spiritual resources available to man, of the immensity of God, and of the divine knowledge and understanding still to be claimed.

The Templeton Prize serves to highlight original and fruitful spiritual projects: to act as a catalyst in the quest for deeper understanding and pioneering breakthroughs in religious knowledge. It is hoped that there will be the opening up of religious thought to a wider vision of God's infinity: a deeper spiritual awareness on the part of men, a better understanding of the meaning of life and a heightened quality of devotion and love, thus releasing new and creative energies into human society.

Criteria

The judges consider a nominee's contribution to progress in religion made either during the year prior to his selection or during his entire career. The qualities sought in awarding the Prize are: freshness, creativity, innovation and effectiveness. Such contribution may involve a study of a life, new concepts of the spirit, new organizations, new methods of evangelism, new and effective ways of communicating God's wisdom and infinite love, creation of new schools of thought, creation of new structures of understanding the relationship of God to the universe, to the physical sciences, the life sciences, and the human or man sciences, the releasing of new and vital impulses into old religious structures and forms, etc.

Award

The Prize, a sum in the amount of £170,000 sterling or its equivalent, is awarded each year at a ceremony in honour of the recipient, at which the recipient delivers a lecture.

Nominations

The Templeton Prize is awarded annually on the decision of a panel of nine judges, who are representatives of the major faiths of the world today.

Nominations are sought from leaders of all the major religions of the world. Leaders of theological and religious institutions and those engaged in innovative and creative work are invited to submit nominations. Other persons desiring to nominate should write to the Templeton Foundation, P.O. Box N7776, Nassau, Bahamas.

The good influence of the Prize is increased by a wide diversity of winners. Accordingly, if for five years no scientist has been elected, then only scientists will be circulated to the judges the following year. Similar procedure applies also to evangelists and nominees from different races, sexes and religions.

All nominations are considered by a central committee, with finalists then being submitted to the panel of judges, whose decision is final.

Judges

His Royal Highness, Prince Albert of Belgium is the brother of H.M. King Baudouin and heir to the Throne.

Married to Donna Paola Ruffo di Calabria, they have two sons and a daughter.

Being a rear-admiral in the Belgian Navy, the Prince takes a particular interest in matters related to the sea, such as economics of transport, port organisation and yachting.

In 1962, H.M. the King appointed Prince Albert Chairman of the Belgian Foreign Trade Office. In this capacity, and not taking into account the many consular meetings the Prince presided over and the numerous trade fairs he visited, he has headed over seventy missions in Europe as well as to North and South America, Australia, Africa and Asia.

Apart from his activities in foreign trade, Prince Albert is also Chairman of the Belgian Red Cross and Chairman of the "Caisse Generale d'Epargne et de Retraite" which is a public savings bank.

Since 1967 his initiatives have been noteworthy in the field of town-planning, housing, the protection of natural sites and historic buildings and, more generally, the promotion of a better environment. As a consequence he played an important role in several international conferences aiming at the conservation of Europe's natural and architectural heritage.

The Honourable Walter H. Annenberg, who served as United States Ambassador to the Court of St. James's from 1969-74 was educated at The Peddie School and the Wharton School of the University of Pennsylvania. An editor and publisher of newspapers and magazines, his philanthropic activities have been largely in the field of education. The pioneer of education on television, he was honoured with the Alfred I. du Pont Award in 1950. He founded an Annenberg School of Communications at the University of Pennsylvania, one at the University of Southern California, and a Washington (DC) Programme which is administered by The School. The Annenberg/Corporation for Public Broadcasting Project, which operates on an Annenberg School grant, is dedicated to providing an opportunity for those who cannot attend college to gain an education by means of telecommunication techniques. His honorary degrees include a Ph.D. from Hebrew University of Jerusalem and his awards include the Humanitarian Award of the Federation of Jewish Agencies.

The Right Honourable Lord Coggan was Archbishop of Canterbury until his retirement in 1980. He was professor of New Testament at Wycliffe College, Toronto and Principal of the London College of Divinity. In 1956 he was

consecrated Bishop of Bradford and in 1961 Archbishop of York. He became Archbishop of Canterbury in 1974. Lord Coggan has had honorary doctorates conferred upon him by universities in Europe, Asia and North America. He is the author of many books on the New Testament and Christian Doctrine.

John C. Danforth, a fifth generation Missourian, was born in St. Louis U.S.A. He received his secondary education at St. Louis Country Day School and a Bachelor of Arts Degree with honours, from Princeton University in 1958. In 1963 he received a Bachelor of Divinity Degree from Yale Divinity School and a Bachelor of Laws Degree from Yale Law School.

In November 1968 he was elected Attorney General of Missouri and was re-elected in 1972.

Mr. Danforth was elected to the Senate in 1976 and elected to a second term in 1982.

He is ordained to the clergy of the Episcopal Church, and has served as Assistant or Associate Rector in several churches in New York and Missouri. He is an Honorary Canon of Christ Church Cathedral, St. Louis, Honorary Associate at St. Albans Church in Washington, and a member of the governing board of the National Cathedral.

J. Peter Grace, Chief Executive Officer of W. R. Grace & Co. since 1945, is President of the American Association of Master Knights of the Sovereign Military Order of Malta and President of the Catholic Youth Organization (CYO) of New York. Mr. Grace has been decorated by five Latin American nations. He is Chairman of the Council of National Trustees of the National Jewish Hospital at Denver. President Reagan appointed him Chairman of the President's Private Sector Survey on Cost Control, a private sector Commission which made 2,478 recommendations for reducing expenditures and improving the efficiency of Government operations.

Dr. Harry G. Kuch is a Presbyterian layman and stockbroker in Philadelphia and former Vice President of The Board of Trustees of Princeton Theological Seminary. He is an active civic leader in Philadelphia.

The Right Reverend Michael Mann is Dean of Windsor and Domestic Chaplain to Queen Elizabeth. He is Registrar to Order of The Garter. Educated at Harrow, Sandhurst and Wells Theological College Dean Mann also served in Nigeria and as Home Mission Secretary to the Mission of Seamen. In 1974 he was appointed Suffragan Bishop of Dudley and has been Dean of Windsor since 1976.

Mrs Anwar el Sadat is the widow of the former President of Egypt. A member of the Islamic faith Mrs Sadat takes a major interest in the pioneering of religious faith and experience.

Dr Nagendra Singh is a member of the International Court of Justice at The Hague. A Hindu and leading member of the Indian Civil Service, Dr Singh has also had a distinguished University career in Geneva, Nepal and India. He is a leading authority on International Law, and past chairman of the Government Shipping Corporation. A Master Bencher of Grays Inn and a Fellow of St. John's College, Cambridge.



Former Judges

Mr P.N. Bhagwati is a judge of the Supreme Court of India.

The Rev'd Dr Eugene Carson Blake who was General Secretary of the World Council of Churches, USA.

The Most Reverend Stuart Blanch, Archbishop of York.

Professor Suniti Kumar Chatterji, National Professor of India in the Humanities and past President of the Senate of Bengal.

The Dalai Lama, Tibet.

His All Holiness Demetrios I, Ecumenical Patriarch, Turkey.

Mr Masakazu Echigo, Buddhist layman, President, C.Itoh Co. Japan.

Her Majesty Fabiola, Queen of the Belgians.

Mr C.R. Fillmore is Chairman of The Board of Directors and President of Unity School of Christianity, USA.

President Gerald Ford, USA.

Senator Orrin Grant Hatch, represents the State of Utah in the United States Senate.

Senator Mark O. Hatfield represents the State of Oregon in the United States Senate.

Dr Inamullah Khan, Secretary-General, World Muslim Congress, Pakistan.

Sir Muhammad Zafrulla Khan, former President of the International Court of Justice at the Hague, Pakistan.

Dr Margaretha Klompe, the first Dutch lady to become a cabinet minister.

The Hon. Philip M. Klutznick, USA.

Sir Bernard Lovell, former Professor of Radio Astronomy at Manchester, England.

Her Royal Highness the Grand Duchess Josephine of Luxembourg is President of the Luxembourg Red Cross.

The Rev'd Dr James I. McCord, President of Princeton Theological Seminary, Princeton, New Jersey, USA; President, World Alliance of Reformed Churches.

Mr Yehudi Menuhin, Violinist, England.

Sir Alan Mocatta who is a Judge of the Queen's Bench Division of the High Court in England and President of the Restrictive Practices Court.

The Lord Abbot Kosho Ohtani, Patriarch of The Nishi Hongwanji Temple, Japan.

Mr Apasaheb Balasaheb Pant, former Ambassador of India to Italy.

Dr Arthur R. Peacocke is Dean of Clare College, Cambridge, England.

The Rev'd Dr Norman Vincent Peale,
Minister, Marble Collegiate Church, New
York, and Founder of *Guideposts*
Magazine.

**The Right Honourable Lynden O.
Pindling, P.C., M.P.**, is Prime Minister
and Minister of Economic Affairs of the
Bahamas.

**Her Serene Highness Princess Poon
Pismai Diskul**, Thailand, former President
of World Federation of Buddhists.

Mr Edmund Leopold de Rothschild,
former President of the Bank of
Rothschild, England.

The Rt Rev'd John V. Taylor, Bishop of
Winchester, England.

The Rt Hon The Lord Thurlow, England,
former Governor of the Bahamas.

Mr Leo Tindemans, former Prime Minister
of Belgium.

The Rt Rev'd R. W. Woods, former
Bishop of Worcester, England.

Recipients

- 1973 Mother Teresa of Calcutta, founder of the Missionaries of Charity.
- 1974 Brother Roger, Founder and Prior of the Taize Community in France.
- 1975 Dr Sarvepalli Radhakrishnan, former President of India and Oxford Professor of Eastern Religions and Ethics.
- 1976 H. E. Leon Joseph Cardinal Suenens, Archbishop of Malines-Brussels.
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- 1981 Dame Cicely Saunders, Originator of Modern Hospice Movement, England.
- 1982 The Rev'd Dr Billy Graham, Founder, The Billy Graham Evangelistic Association.
- 1983 Mr Aleksandr Solzhenitsyn, U.S.A.
- 1984 The Rev'd Michael Bourdeaux, Founder of Keston College, England.

Chairperson of the Public Ceremonies

- 1973 H.R.H. The Duke of Edinburgh.
- 1974 The Rt. Hon. The Earl of March.
- 1975 The Rt. Rev'd and Rt. Hon. Lord Coggan.
- 1976 The Rt. Hon. Margaret Thatcher, M.P.
- 1977 Johannes Cardinal Willebrands.
- 1978 The Rev'd Dr. James I. McCord.
- 1979 Mr. Leo Tindemans.
- 1980 Lady Marguerite Pindling.
- 1981 Sir William Rees-Mogg.
- 1982 The Rt. Hon. Geoffrey Howe, M.P.
- 1983 The Rt. Hon. Lord Pritchard.
- 1984 The Rt. Hon. Edward duCann, M.P.



The Templeton Prize

the templeton prize the world's largest prize

PRESS RELEASE

1/85

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He is the 13th winner of the Templeton Prize which was founded by the Presbyterian Layman, John M. Templeton, to recognize those who have pioneered new ways of understanding God.

Sir Alister in 1951 set out to convince the sceptics among his scientific colleagues with the book, "Science and the Quest for God".

- 1978: Prof. Thomas F. Torrance, President of International Academy of Religion and Sciences, Scotland.
- 1979: Mr. Nikkyo Niwano, Founder of Rissho Kosei Kai and World Conferences on Religion and Peace, Japan.
- 1980: Prof. Ralph Wendell Burhoe, Founder and Editor of Zygon, Chicago.
- 1981: Dame Cicely Saunders, Originator of Modern Hospice Movement, England.
- 1982: The Rev'd. Dr. Billy Graham, Founder, The Billy Graham Evangelistic Association.
- 1983: Mr. Aleksandr Solzhenitsyn.
- 1984: Reverend Michael Bourdeaux, English Anglican Priest.

(All inquiries to Mena Griffiths at (305) 255-2527)



PROFESSOR SIR ALISTER HARDY, FRS.

FACT SHEET

Born: February 10th, 1896, Nottingham, England

Education: Oundle School
Exeter College, Oxford.

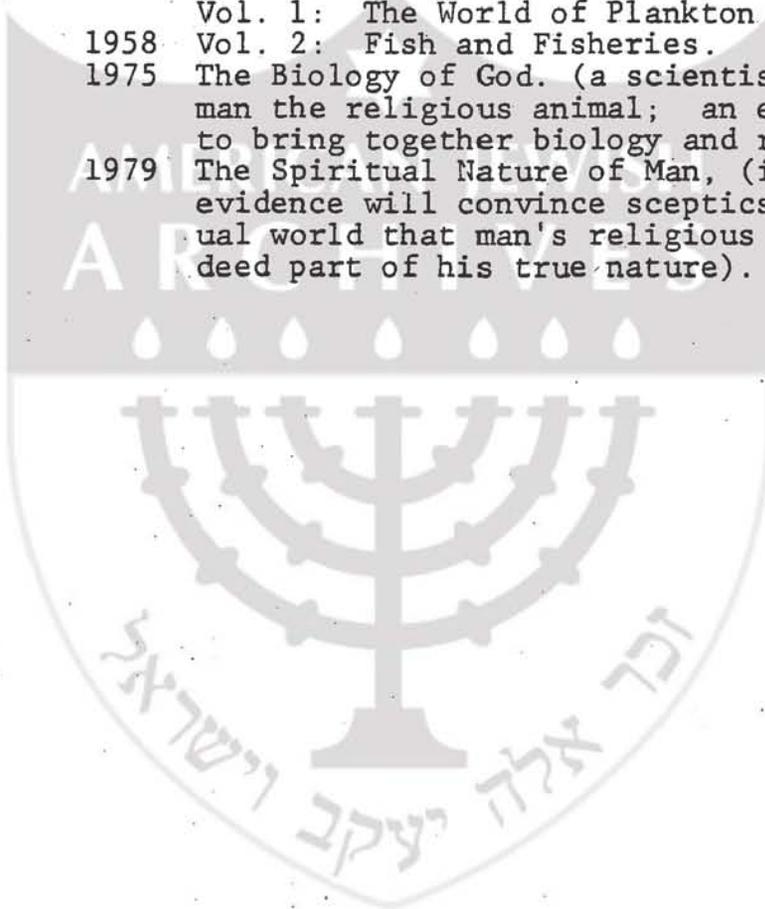
Career: 1915-19 Served in World War 1 as Captain, R.E.,
Camouflage Officer
1919-21 Read Zoology at Oxford, graduating 'with
distinction' in Final Honours School.
1921-24 Naturalist to Ministry of Agriculture and
Fisheries, researching on ecology of the herring
and plankton of North Sea.
1924-28 Chief Zoologist to 1925-27 Discovery
Expedition to Antarctic to study biology of South
Polar seas in relation to whale fisheries.
1928-42 Professor in the University College of Hull,
first of Zoology, in 1931 enlarging his department
to become Professor of Zoology and Oceanography.
1942-45 Regius Professor of Natural History, Aberdeen
1946-61 Linacre Professor of Zoology, Oxford, and
Fellow of Merton College. Set up special research
Department of Zoological Field Studies for study of
ecology.
1949 President of Zoology Section of British
Association, at which he first publicly expressed
dissatisfaction with mechanistic reductionist views
of many biologists.
1951 Gave the Essex Hall Lecture in London with
the title of Science and the Quest for God
1963-65 Gifford Lecturer, University of Aberdeen,
giving two series of lectures published as The Living
Stream: a restatement of evolution theory and its
relation to the spirit of man (1965); and The Divine
Flame: an essay towards a natural history of religion.
(1966)
1969 Founded Religious Experience Research Unit
(R.E.R.U.) at Manchester College, Oxford. Director
until his 80th birthday in 1976. Now Chairman of
its Advisory Council.

Honours and Awards: 1920 Christopher Welch Biological Research Scholarship
1921 (Oxford) Naples Biological Scholarship
1938 Oxford D.Sc.
1939 Scientific Medal of Zoological Society 'for his
work on marine and aerial plankton'
1940 Elected Fellow of The Royal Society
1957 Knighted for his work in marine biology
1960-64 Hon. LL.D. of the University of Aberdeen and
elected Hon. Fellow of Exeter College and Merton

College, Oxford.

1968 Yale University: Lecomte du Nouy Foundation Award and Medal for The Living Stream; given for "an outstanding work which is of particular interest for the spiritual life of our epoch..." and in Washington, received Phi Beta Kappa Award in Science "for outstanding contributions by scientists to the literature of science" given for his oceanographic book Great Waters (1967)

- Publications:
- 1956 The Open Sea: Its Natural History.
Vol. 1: The World of Plankton
 - 1958 Vol. 2: Fish and Fisheries.
 - 1975 The Biology of God. (a scientist's study of man the religious animal; an essay attempting to bring together biology and religious thought).
 - 1979 The Spiritual Nature of Man, (in which he hopes evidence will convince sceptics of the intellectual world that man's religious feelings are indeed part of his true nature).



PROFESSOR SIR ALISTER HARDY F.R.S.

Citation:

As a distinguished scientist in marine biology Sir Alister is leading the new science Empirical Theology by applying scientific methods to the study of varieties of religious experience.

His contribution to the study of Religious Experience

Tim Beardsworth has written the following on Sir Alister Hardy:

"He is concerned not with religious institutions or theological dogmas of any particular creed, but with religion as something very deep in human nature. He feels that the side of man which experiences spiritual and religious feelings is being stifled, repressed, by the materialistic culture of to-day. Religion in its many different forms is as much a part of human natural history as sex - yet it is much less understood. This he is seeking to remedy both by his writings and by his founding of the Religious Experience Research Unit; but it is a small beginning and the funds precarious, and he compares the Unit's meagre and uncertain income with the annual budget of some £300,000 at the Institute he founded to continue his work on plankton.

Some scientists have recognised the importance and validity of religious experience. Thus William James writes: 'I am so impressed by the importance of these phenomena that I adopt the hypothesis which they so naturally suggest. At these places at least, I say, it would seem as though transmundane energies, God, if you will, produces immediate effects within the natural world to which the rest of our experience belongs.' And Sir Frederic Bartlett, the experimental psychologist: "...I remember the ways of life of many unknown and humble people whom I have met and respected. It seems to me that these people have done, effectively and consistently, many things all ordinary sources of evidence seem to set outside the range of unassisted humanity. When they say: 'It is God working through me', I cannot see that I have either the right or the knowledge to reject their testimony."

But many scientists and others adopt a reductionist view, according to which consciousness, and a fortiori religious experience, must be regarded as mere by-products of physico-chemical processes within the brain. It is these sceptics of the intellectual world that Sir Alister is seeking to convince.

Firstly, he believes that consciousness can be shown to have played an increasingly important role in true Darwinian evolution as we come to the higher forms of life. Explanations couched exclusively in terms of genetic variation ignore the central importance of choice and initiative (i.e. conscious behaviour) in giving rise to

new habits, subsequently copied by other members of the species to become selective agents.

Secondly, and within this realm of conscious behaviour, he points to the pervasiveness throughout the human species of the habit of dependence on an outside, spiritual Power - a Power which is felt to be greater than, and in part to lie beyond, the individual self. This Power we call God. Man communicates with it by the act we call prayer. Here is a factor in human life which appears to have a profound effect - one that may truly be called "adaptive". "For here" says Sir Alister "is something which, if he responds to it, provides him with a power over his difficulties that he might not otherwise have; it gives him a feeling of confidence and it generates courage in the face of adversity." In short, he believes that the power we call God may well have some fundamental link with the process of evolution. Some might question whether he is not putting the cart before the horse. For if his theory of the role of consciousness in evolution were refuted, would he not then be obliged to question the validity of religious experience? But for the believer it is self-validating; he does not just believe, he knows, and he knows it to be true because it works, regardless of its position inside or outside the framework of evolutionary theory. Sir Alister would probably agree, but might point out that his business is chiefly to convince the scientific sceptic, hence the line of argument. He suggests that the act of devotion "is as much part of the natural world as is the psychic side of animal life; it is part of the biological system, and as important as sex.

If in our private lives, or in a place of worship, we feel we can approach this hidden Power with a greater sense of divine reverence in a physical act of obeisance, as on our knees, we should not, I believe, feel it to be a childish act. Religion is not rational, it is essentially emotional; if it is to be real and to work, it must be as deep and sincere as human love".

To demonstrate that such experiences are real and should be considered by science as a valid part of investigating human nature, and to show just how important and universal this spiritual element is, Sir Alister in 1960 began collecting contemporary accounts of religious experience, sent in to him in response to his broadcasts and newspaper articles. Such was the energy and enthusiasm with which he pursued this quest, and the persuasiveness of his style and public image, that his Research Unit has now received several thousand useful first-hand accounts. Several years have been spent in classifying these accounts, though any such classification must inevitably contain a subjective element.

The next stage has been ecological: to determine what proportion of any population has enjoyed this experience of spiritual awareness of a Power beyond themselves. A survey conducted in the United Kingdom by members of his staff has shown that the proportion of the population of this country is over 30%, a figure closely similar to that arrived at (by Back and Bourque) in a previous survey in the United States. Moreover, individual interviews suggest that the figure is really much higher than the questionnaire answers in the survey indicate. Certainly the work of the Unit is showing that religious

or spiritual awareness is far more common among a sophisticated population than most sceptics would suppose.

Whilst Sir Alister aims at providing as he puts it "such a mass of evidence that the majority of the intellectual world must come to realize that religious experience is indeed a vital part of man's make-up", this is not his only reason for building up this vast collection of written records; "the mine of our material" he says "awaits a host of researchers to do justice to the importance of a better understanding of this spiritual side of man". When the collection of accounts is complete, it is intended to make it available to scholars throughout the world in a form that will facilitate further research."



JOHN M. TEMPLETON

John M. Templeton is an Investment Counselor and Chartered Financial Analyst. He is a Presbyterian elder and lives at Lyford Cay, Nassau, (Bahamas). Mr. Templeton, a Rhodes Scholar, holds the BA degree in economics from Yale, the MA degree in law from Oxford and honorary doctorates from Marquette University, Beaver College, Wilson College and Buena Vista College in the USA.

Mr. Templeton is President of Templeton World Fund Ltd., and President of the Board of Trustees of Princeton Theological Seminary (New Jersey, USA). He is a member and former president of the Chief Executive Organization.

Mr. Templeton is a member of the International Academy of Religious Sciences and author of "The Humble Approach" published in 1982 by Seabury Press and Wm Collins & Sons. He serves on the board of Managers of the American Bible Society, the Board of Corporators of the Presbyterian Ministers Fund, Inc., as a director of the Centre for Theological Inquiry, as Secretary of the Templeton Foundation, trustee of Buena Vista College, and as a member of the Presbyterian Council on Theological Seminaries and the Mont Pelerin Society. He is married to Irene Reynolds Templeton and they have five children and five grandchildren.

Presbyterian SURVEY

The Biggest Prize Of All

By Bill Lamkin

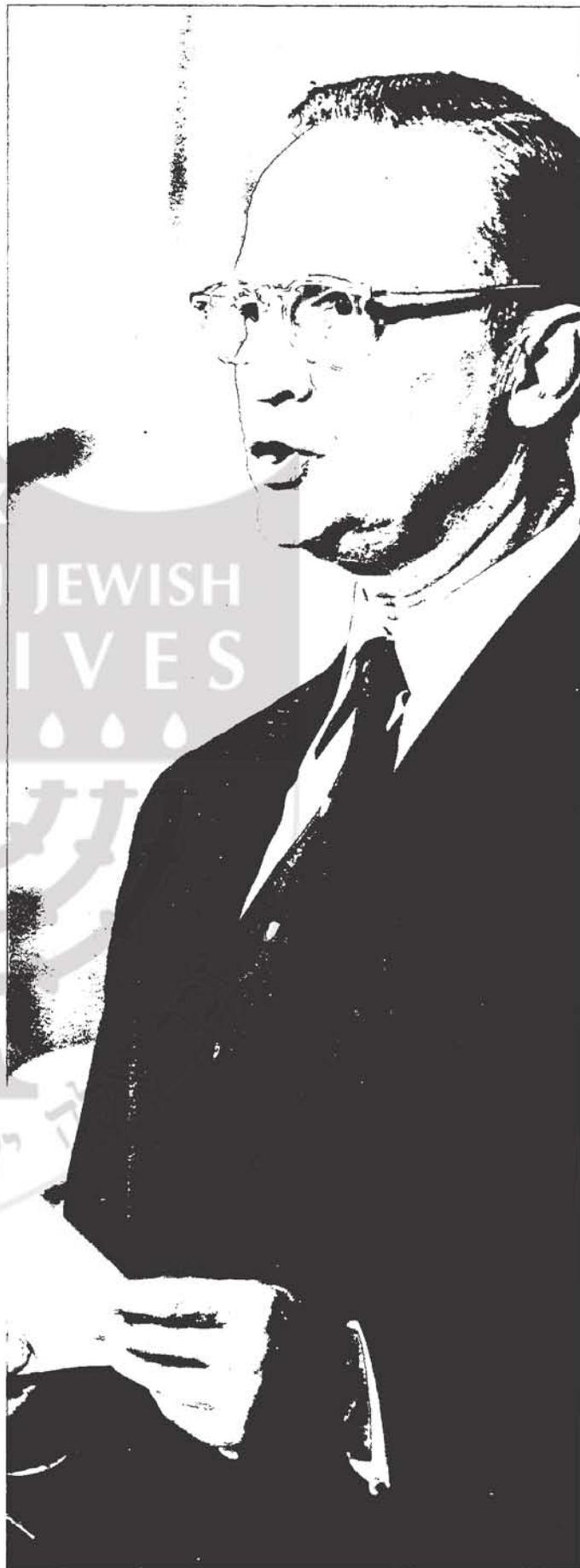
Question: What is the world's largest annual cash prize?

- A. Pulitzer Prize for Community Service.
- B. Nobel Peace Prize.
- C. Templeton Prize for Progress in Religion.
- D. Atoms for Peace Award.

I won't ask you to read any upside-down type on the next page. The answer is "C." The 1980 Templeton Prize winner will receive \$200,000 (90,000 British pounds). The only cash award that even comes close is the Nobel Peace Prize of \$190,000.

John Marks Templeton planned it that way. "We are trying to say to the world that progress in religion is more important than progress in anything else—or even all other things combined," he told me in a day-long interview at his home in Nassau. "And one way to say that is by making the prize the largest in the world. If it's going to be a prize for progress in religion it shouldn't be some small thing."

The Tennessee-born Presbyterian elder established the award in 1972 and it was first presented in 1973 to Mother



Financier/philanthropist John Marks Templeton.

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SURVEY from the May 1980 issue.



Prince Philip (left) greets Eugene Carson Blake and Sister Teresa of Calcutta, winner of award in 1973.

Teresa of Calcutta. The 1980 Templeton Prize will be presented to Dr. Ralph Wendell Burhoe of Chicago by Prince Philip at a London ceremony May 13 (see April Survey, page 35).

Templeton is a trim and healthy 68. He was dressed in a blue shirt and pink pants when we met at his office in a shopping center near the swank Lyford Cay Club. His answers to questions are measured. While covering the subject, he avoids wandering into needless rhetoric. You get the idea that he knows how to manage his time. After all, in addition to all the work he does in the field of religion he still has to manage one of the most successful mutual funds in the world. And he has a track record few investment counselors can match: The Templeton Growth Fund has increased 1,859 percent in net asset value during its 25 years' existence. The Dow Jones Industrial Average, by comparison, has risen only 120 percent. A \$10,000 investment made when the fund opened for business Nov. 29, 1954, was worth \$243,881 on April 30, 1979.

The annual meetings of the Templeton Growth Fund and Templeton World Fund are opened with prayer. "We don't pray that our stocks will go up," he explains; "we pray because it makes us think more clearly, because it improves our thought patterns."

Templeton first envisioned the prize 25 years ago. "I wanted to find some way that educated people—my friends, particularly—could hear about the exciting new things going on in every religion," said the multimillionaire financier. So he provided funding for the award in his will. But as he observed the turmoil of the 1960s he decided to establish the prize during his lifetime. He first thought about rewarding only progress in Christianity, but a number of Christian leaders advised him to encompass all faiths.

After he decided to go ahead with the prize, the first person he talked with was Dr. James I. McCord, president of Princeton Theological Seminary. Templeton has been on the seminary's board of trustees 27 years and is now president of the board. He said McCord helped him formulate

the wording to describe the award's purpose. Then he went to Geneva to see Dr. Eugene Carson Blake, then general secretary of the World Council of Churches and former United Presbyterian stated clerk. Blake suggested additional ideas and introduced him to the Rev. Wilbert Forker, head of the WCC Press Department. Blake felt that the prize was of such importance that he was willing to release Forker from WCC responsibilities to work for the Templeton Foundation. Now the foundation's vice president, Forker has prime responsibility for gathering nominations and coordinating the selection of the winners and presentation of the awards.

Templeton next turned to Lord Thurlow, then the British governor general of the Bahamas. "I explained to him that if our prize was going to inspire people it would have to be heard about," Templeton said, "and that it would be a great help if we could persuade Queen Elizabeth to make the presentation." Lord Thurlow said he didn't know the queen, but he knew the queen's chaplain, Bishop Robin Woods. The bishop explained that the queen is head of the Church of England and that could complicate things. But there was no such restriction on her husband, Prince Philip.

John Templeton spent his boyhood in Winchester, Tenn., about 50 miles west of Chattanooga, a town with a present-day population of 6,500. His father was a lawyer and cotton merchant. His mother had a reputation as an excellent gardener and cook. She grew fine flowers and vegetables, and gathered them herself for her table. John has one brother, Harvey Jr., who went to Yale two years before the Depression took its toll. John Templeton still owns the family home, a stone house on a five-acre plot at the edge of town. Harvey lives next door.

"John made up his mind when he was 11 years old that he was going to be rich," Harvey says. "He's the kind of person who plans every move. If he comes to Tennessee for Christmas, for instance, he can tell you three months ahead what he will be doing between 10 and 10:30 a.m. December 26. He always has been serious."

One of John Templeton's "luckiest breaks" would be viewed by most people as a misfortune of major proportions. After his freshman year at Yale in 1931 his father broke the news that the Depression had wiped out his earnings and he would not be able to contribute another dime toward his son's education. "That was my luckiest break," he said, "because it taught me very quickly to rely on myself." He worked his way through Yale, graduating Phi Beta Kappa at the top of his class and picking up a Rhodes scholarship to study at Oxford.

John Templeton also was serious about the church at an early age. He attended the Cumberland Presbyterian Church in Winchester, switching to what is now the United Presbyterian Church in the late 1930s when he settled in New York after his studies at Oxford. His membership now is in First Presbyterian Church of Englewood, N.J. Templeton explained there are no United Presbyterian congregations in the Bahamas, and he retains membership at Englewood because of the UP requirement that only elders may serve on denominational boards.

In 1937, the year after Templeton's graduation from Oxford, he married Judith Folk of Nashville. They had three children: John Marks Jr., now a surgeon in Philadelphia; Anne Dudley, also a physician; and Christopher Winston, a graduate of Jamestown College (UPC) in North Dakota, who plans to attend seminary.

Judith Templeton was killed in a bicycle accident in Ber-



Irene and John Templeton in front of Nassau home.

muda in 1951. His second marriage in 1958 was to pretty blond Irene Reynolds Butler, a neighbor in Englewood. Templeton likes to tell how his youngest son used to invite himself over to have tea with Mrs. Butler. And one day Chris told her that if she ever married again he hoped she would consider marrying his father. It wasn't long before Templeton began seeing Mrs. Butler, and soon Chris got his wish. The three Templeton children and Irene Butler's boy and girl became one big family, which Templeton refers to as "our five."

The Templetons live in an elegantly furnished but compact Gone-with-the-Wind house on a hilltop overlooking the Atlantic Ocean. It isn't a large house by millionaires' standards, but its lofty Greek columns on all four sides make it a landmark on the Bahamian landscape.

Templeton spends about half the year away from home on religious interests and business, but he hopes to cut that in half. The Prize for Progress in Religion consumes most of his time—with its eight judges in various parts of the world, a 60-member international board of advisers and the task of collecting information on several hundred award nominees. Another heavy responsibility is serving on the Princeton Seminary board of trustees. As board president, he tries to attend all the committee meetings. The Finance and Investment Committee, which he has chaired 27 years, meets monthly. He also serves on the UP Council of Theological Seminaries and on the boards of the new Center for Advanced Theological Studies and the Ecumenical Institute in Israel.

While Templeton has a tolerance and appreciation for many religions, he is quick to point out that he is not in-



Margaret Thatcher, now British prime minister, shares a laugh with 1976 winner Cardinal Suenens and Templeton.



Templeton and Sister Teresa outside Guildhall in London.

terested in syncretism or trying to further the cause of church union, as such—though he is hopeful that the PCUS and the UPC will unite soon. “We rejoice in diversity. We think that no one has the whole truth and that we can learn more about God and grow spiritually if we listen carefully to what all the different people are saying.”

I asked him how dogmatic a person can be about his own personal belief and still hold this view about non-Christian religions? “The most useful, most fruitful, most helpful people are the ones whose whole heart is in what they believe. And my whole heart is in the Christian gospel. And because it is in the Christian gospel I think it is my duty to help send missionaries to people who haven’t heard the gospel message. But by the same token, I don’t see why I shouldn’t welcome a missionary from the Buddhist faith whose heart is in his scriptures, and who wants to explain it to me. I think it is only open-mindedness to listen carefully to that Buddhist missionary.”

Templeton feels that religion is important whatever anyone does. “How you see yourself in relation to yourself and others and your Creator is the most important thing there is. You see, you can think most clearly when you are at peace with yourself and your Creator.”

I got the unmistakable feeling that John Templeton is at peace with himself, believing that God created and is creating the universe. ■