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A CHRONICLE

Prof. Holmes Rolston, III  
*2003 Templeton Prize Laureate*



TEMPLETON PRIZE

*For progress toward research or discoveries about  
spiritual realities including research in love, creativity,  
purpose, infinity, intelligence, thanksgiving and prayer.*

Templeton Prize Press Conference | New York City | March 19, 2003

Buckingham Palace | London | May 7, 2003

Templeton Prize Breakfast Media Briefing | London | May 7, 2003

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INTRODUCTION BY

## John M. Templeton, Jr., M.D.

AT THE TEMPLETON PRIZE PRESS CONFERENCE, NEW YORK CITY, MARCH 19, 2003

Good Morning. It is my privilege and pleasure to welcome all of you to the annual news conference for the announcement of the 2003 Templeton Prize. Please let me take the opportunity to thank each and every one of you for coming out this morning.

I would also like to express a very special welcome to the 2003 Templeton Prize Laureate, Professor Holmes Rolston, III, of the United States. It is a great honor for us to have Dr. Rolston with us this morning to share some comments with us and to answer your questions.

Our format this morning at the end of this introduction is as follows: First, we shall hear from my father, Sir John Templeton, who will share with us the vision, mission and purpose of the Templeton Prize. Then, I shall present some of the accomplishments of Dr. Rolston, which clearly guided the judges in their selection of him as the winner of this year's award. Next, Dr. Rolston will share with us some of his perspectives on his life-long work in the growing field of Science and Religion. After his remarks, we shall open the floor to questions.

The Templeton Prize continues to be the world's largest annual prize given to an individual. It is worth £725,000 sterling, which as of yesterday's market close equaled approximately \$1,138,000.

You may recall that last year the name of the Prize, which is now in its 31st year, was changed to the Templeton Prize for Progress Toward Research or Discoveries about Spiritual Realities. For many years, we have been looking for ways to draw greater and greater attention to the idea that progress in spiritual information and spiritual discoveries is just as feasible as progress in medicine, science and cosmology. In fact, spiritual progress may be more important than all of these other areas. Therefore, the name of the Prize

has been changed to inspire greater attention to research or discoveries of a spiritual nature. Spiritual realities refer to matters of the soul that are universal and apply in all cultures and all peoples. Examples would include subjects like love, purpose, infinity, prayer and thanksgiving. These realities are non-material, transcendent or metaphysical areas about which many people have intuitive perceptions.

The Prize is given each year in honor of a living person who represents through his or her work a remarkable spirit of inquiry to understand not only the nature of these realities, but also the nature of the divinity, which gives life to these spiritual realities. This inquiry can come in many forms including scientific research or other methods of discovery by which new knowledge might compliment ancient scriptures and traditions in opening our eyes more fully to our growing understanding about God's nature and purpose. This spirit of inquiry may involve a lifetime of scholarly commitment to the growing field of Science and Religion as demonstrated by the life's work of Dr. Holmes Rolston. We look forward to this event each year to meet with you in order to present the winner of the Templeton Prize and, in particular, to review the work of the winner in context of the Prize Program as a whole.

I would like to turn to my father, Sir John Templeton, the founder of the Templeton Prize and the John Templeton Foundation, to share with us some wider perspectives on the vision, mission and purpose of the Templeton Prize Program.



STATEMENT BY

## Sir John Templeton

AT THE TEMPLETON PRIZE PRESS CONFERENCE, NEW YORK CITY, MARCH 19, 2003

Welcome my friends, my colleagues. We are engaged in an enterprise which as far as I know is the most important way you can spend your short time on Earth.

If you think of any better way for you or me to spend our short life on Earth please do write to me. I'm always looking for ways whereby this life can be used to accomplish the most for humanity and the most for God's purposes.

Let me welcome you to be participating in what, after 50 years of study and research, seems to me to be the most important possible way to spend our lives.

To do that, let me go back to some examples. Until three centuries ago, spiritual information and scientific information were regarded as one unit. But about three centuries ago science developed experimental science research and since then we have witnessed the most glorious race ahead.

Let's take medicine: we know at least a hundred times as much about your body as we knew just one century ago, but that has not happened in spiritual information.

Let's take another one: we know a hundred times as much about chemistry as we knew just one century ago.

Or agriculture: the production per acre in the world is a hundred times as great as it was just two centuries ago.

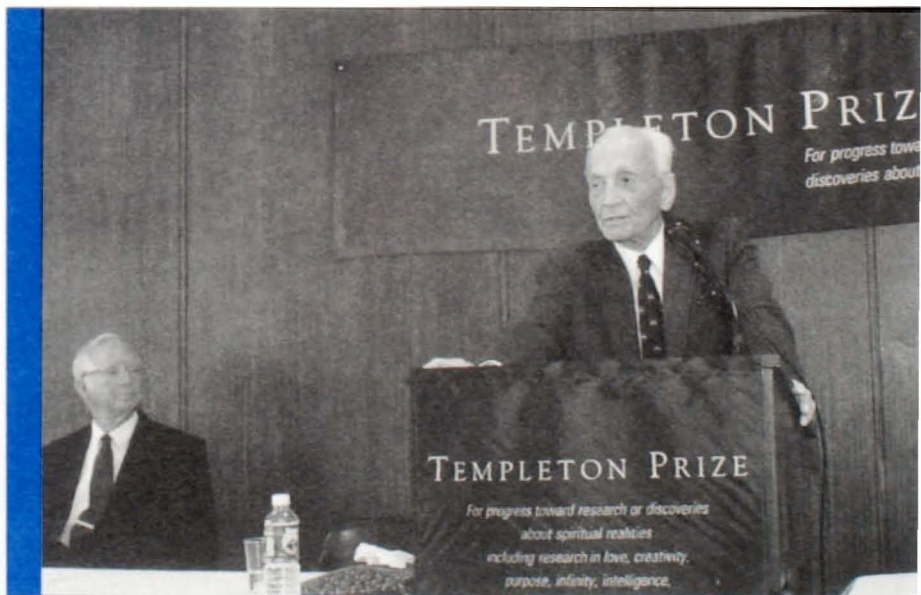
Or electronics: we now know at least one thousand times as much about electronics as we knew only one century ago.

Or Wall Street: the number of security analysts when I became a security analyst only 80 years ago was seventeen on Earth. Now there are 32,000 members of the chartered financial analysts.

Or take any one of the other sciences: there is no major science that hasn't just raced ahead. So we live in the most glorious, rapidly improving time in all the world's history except in our knowledge of divinity.

Quite likely—the best I can find out after 50 years of study—is that it's just a human attitude. Let me clarify that attitude.

The greatest book on medicine ever written at the time of the scriptures was Hippocrates.



*Holmes Rolston, III, with Sir John Templeton at the Templeton Prize Press Conference.*

And the medical doctors now take the Oath of Hippocrates before they practice medicine.

Now, if you had a problem and go to your priest, you'd expect him to take out the Bible, 2000 years old, and give you good advice. But if the next day you have a body problem, and you go to your medical doctor and he takes out the book of Hippocrates to give you medical advice, you would be disappointed. You'd probably go to a new doctor. You'd think your doctor was old-fashioned.

Now why is that not true in spiritual matters? It's because of an unintentional attitude. Nobody planned it, nobody even realizes it's there. But it is the idea that, when you're trying to do research of a spiritual nature, you must look back two thousand years. Not only in Christianity but in Buddhism, or in Islam back fourteen hundred years, or Confucianism or any of the others, you look back two thousand years to discover or do research on spiritual matters.

It's a backward attitude. Whereas no science will look backward. The scientists all say let's discover something new. And that's called the scientific method that represents empirical research, experimental research.

You've never heard of a war being fought about a disagreement on a scientific subject. They just say, "let's test it, let's experiment to find out which way seems to be the truth."

So why can't we get all the world's peoples to be enthusiastic rather than resistant to new concepts in the field of spiritual information? Why?

I think I can convince almost anybody that there's never been a human being who knew even one percent of what can be known about God. Almost everybody in the western world believes there is a God. But the amount of high quality scientific

research done on the aspects of divinity is tiny. Because with any great religion, as soon as the founder is gone, within a few generations there develops a bureaucracy. The bureaucracy, without intention, no planning, begins to teach their seminary students and others a dogma and a ritual. And anybody who departs from this dogma and ritual laid down by the church fathers is not welcome, and it's unlikely to help their career.

The great example is Galileo, persecuted in Rome, and his predecessor, Bruno, burned at the stake for saying that the Earth revolves around the sun. It was not church dogma so they burned him at the stake. And it's not just in Christianity, but this has happened in all major religions. And it's caused the religions to become old-fashioned, the lack of progress has put the religions out of step with the rapid, wonderful progress that has happened in every other area.

So what we are trying to do with our foundation is to change that attitude so that everybody, including the theologians, becomes as enthusiastic for new discoveries as the people are in chemistry or medicine or physics or anything else.

If we can do that, the benefits are likely to be even greater. If we can get the world to spend even ten percent as much on spiritual research, scientific type of research, probably more will be discovered so that by the end of this century humans will know one hundredfold more about the nature of divinity, the nature of creativity, than anybody ever knew before. And the benefits, therefore, are likely to be even greater than the morals and benefits that have come from medicine or chemistry or physics or even cosmology.

Cosmology is a beautiful example. At the beginning of the last century people knew there was a Milky Way, but it looked like a cloud in the sky at night. It was



only about a century ago that the scientists developed instruments good enough to say that's not a cloud, that's a hundred million other suns, and that became our galaxy. It was more recently, only less than half a century ago, that they developed still better instruments to say that outside our galaxy there are at least a hundred billion other galaxies.

That is not only a scientific discovery, a discovery of astronomy or cosmology, but a discovery about God. Either you think that God is a god of triad as the Israelites might say, or you think that God is of a continent, or a God of a nation, or a God of the world. But surely science has proven to us that God is far greater than that, that God is not just the creator of humanity but the creator of eight other planets around our sun and probably tens of thousands of planets about the other suns in our galaxy and millions of other planets around other suns in the other galaxies. So God is millions and millions of times larger than humanity could have imagined just over a century ago.

The discoveries of all the sciences, including cosmology, have been how large is God or what can we learn about God, what can we do and have experiments that will help humanity understand aspects of divinity.

All of this points toward tremendous blessings for humanity and that's what I'm devoting my life to. That's why I sold all my investment counsel operations twelve years ago so I can devote one hundred percent of my time to helping change that simple attitude on the part of all humans, that instead of resisting discoveries of a spiritual nature we're enthusiastic and encourage discoveries of a spiritual nature.

And that's led my life now to be the busiest it's ever been, the most enthusiastic, the most joyful life I've had, and it will be for you. If you will join us in this great enterprise, your life will be more useful, more beneficial, more joyful than ever before. You can be a leader to help that same thing to happen to humans of all races, all nations.

That's my challenge to you, that if you want to be happy, beneficial to humanity, come up with anything that's more likely to be beneficial than the discovery of one hundredfold more spiritual information.

That line of thinking explains why we're here today. I looked at the work of Alfred Nobel and discovered that by giving five prizes, in chemistry, physics, medicine and so forth, he had persuaded the most brilliant people on Earth to devote a huge amount of attention to discovery, discoveries in physics, medicine and so forth. Brilliant people who might not otherwise have made these discoveries were inspired by the fact that other people had discovered something important and were recognized by winning the world's largest prize.

So I said to myself, Nobel is dead and he can't increase his prizes, and I can't give five prizes but I have enough money now from investment counsel that I can give one prize larger than Nobel.

So for 31 years now we've given another prize, larger than the Nobel Prize, larger than any other prize, to a person who makes discoveries of a spiritual nature. And that's what we've focused on. We don't decide who wins the prize. We welcome everybody to make nominations. Everyone here is especially encouraged to send in a nomination for somebody who ought to win the world's largest cash prize.

We always have a board of nine famous judges and there is always a diversity—a diversity of religions, a diversity of careers—and the nine judges vote on the nominations that are sent in, in order, number one, number two, number three, and so forth, and then by arithmetic we count which nomination receives the

That has not been our major purpose and so a few years ago we changed the name of the prize so instead of just prize 'for progress in religion' it is a prize 'for progress toward research or discoveries about spiritual realities.'

*So for 31 years now we've given another prize, larger than the Nobel Prize, larger than any other prize, to a person who makes discoveries of a spiritual nature.*

most votes and that's the winner that year. The ones that came close in the judging are voted on again next year but also next year there will be another ten or fifteen new ones that were not voted on before. So by that process of selection we have no influence whatsoever. The judges themselves don't know who the other judges favor. We just use these wise judges and explain what it is we're looking for and they decide who's the winner. And they've done a good job, but many of the judges did not fully understand what it says in the booklets. For 31 years we've published booklets that explain just what I've said, but many of the nine judges thought we were looking for somebody who had done something wonderful of a charitable nature, somebody who had helped the poor or helped the sick.

I hope I've created some enthusiasm among you, my colleagues, my friends, who carry this message, to get the joy out of life that I get out of life by trying to do the most important thing you could possibly do for humanity.