



TEILHARD PERSPECTIVE

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President's Corner John Grim, December 2013

In a recent issue of the Smithsonian *Museum of the American Indian* magazine I came across an interesting reflection on the idea of “living in the anthropocene” in an article titled, “Being Human in an Age of Humans.” Anthropocene is a geological term proposed for the contemporary era of human-induced change on planet Earth. At one

point the writer observed that: “We need to get over our mourning for an ancient concept of nature as pristine, eternal if only people would leave it alone. This idea defines nature as something that exists beyond where people live, and thus is now largely invisible, inaccessible

and irrelevant to most people. Such an unchanging, original natural world is a misreading of nature. And it draws from the mistaken assumption that humans are separate from it by special dominion and mastery of the environment. This old myth offers none of the insights and understandings on which human lives depend as part of

the physical and biotic systems across the planet.” (Rick Potts, Director of the Human Origins Program at the National Museum of Natural History, *MAI* Winter 2013: 31).

Here a view of nature as something beyond the human is not only labeled mistaken, but this writer also castigates as “old myth” the story of the human as separate from something that could be called the “wild,” and somehow in control of, the Earth. In thinking about the term anthropocene, then, it



seems to carry inherent tensions: namely, we humans are totally embedded in a world we're altering; we often name that world in ways that masks what we know about it and what we do to it; and we're neither in control of the planet nor our human-induced change to it. These tensions

appears to mask a double-blindness, a two-fold inability to see ourselves and the world.

In this sense the tension reminds me of Pierre Teilhard de Chardin's opening remarks about “seeing” in his *Human Phenomenon* as well as Thomas Berry's capacity to see Teilhard's commit-

ment to universe evolution as our deepest human narrative or story. Most of us know the challenging lines of Teilhard's remarks about seeing in which he says:

See or perish. This is the situation imposed on every element of the universe by the mysterious gift of existence. And thus, to a higher degree, this is the human condition. (*Pierre Teilhard de Chardin: The Human Phenomenon*, trans. Sarah Appleton-Weber, p. 3)

One tension of our times is seeing the reality of the anthropocene appearing all around us and recognizing it for the first time as ourselves. In seeing this we may perish—the despair of seeing sameness overwhelm our inherent creative difference. In this inarticulate despair, we often destroy ourselves lest we be destroyed. This is a paranoia of loss amidst plenty. In contrast, we can see the narrative that we are and learn to enhance “the physical and biotic systems both locally and across the planet.” This is the amazing connection that Thomas Berry brought to Teilhard's thought, namely, seeing the new story of universe emergence as the orienting myth of our time. Orienting, that is, as grounding local peoples into that which is truly nurturing them, as well as reaching out in wonder to that which ultimately drives our transforming spirit.

Another voice of this transition from despoilation to care can be heard in the writings of the poet-farmer, Wendell Berry. Among the many insights he lays out to his readers about conservation of soils, enduring agriculture, and peaceableness is his revisiting of the idea of the wild. He himself had used it in his poem, “The Peace of Wild Things.” I heard him read his poem during an interview at the recent meetings of the American Academy of Religions in Baltimore. First, he read his verses:

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's
lives may be,

I go and lie down where the wood drake
rests in his beauty on the water, and the
great heron feeds.

I come into the peace of wild things
who do not tax their lives with
forethought
of grief. I come into the presence of still
water.

And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am
free.

Now, I marvel at his capacity to articulate a deep yearning for a contemplative peace that arises from human regard, quiet, and patience in waiting for the revelations of the Earth. At this recitation, however, Wendell Berry went in a different interpretive direction. Immediately following his reading he said: “I guess you all recognize Psalm 23 behind that poem, but I think differently about the wild now than when I wrote this poem.” In fact, he stated plainly that he objected to the use of the word, wild, in referring to the creatures of the world. Because, he said, “they're not wild, they're conducting their domestic lives.” They see us as wild, he conjectured. They run away from us, they hide from our wildness.

Wendell Berry's reflections hearken back for me to a realization that we have transformed the planet through some wildness in our being that we cannot acknowledge. We look out on the world and see the wild in others but not in ourselves. We are not able to “see” in those ways that Teilhard emphasized as crucial for survival. Perhaps this is the work of the anthropocene, namely, to acknowledge what we have been and where we are much more than simply analyzing the effects of human presence and activities on the Earth. There is something to articulate in our relationships with place about beauty and the other, about ethics and history, and about acknowledging limits and humility.

Having acknowledged this impasse we need to move into what Thomas Berry called the Ecozoic Era. He wrote:

The entire pattern of functioning of the Earth is altered in the transition from the Cenozoic to the Ecozoic Era. The major developments of the Cenozoic took place entirely apart from any human intervention. In the Ecozoic the human will have a comprehensive influence on almost everything that happens. While the human cannot make a blade of grass, there is liable not to be a blade of grass unless it is accepted, protected and fostered by the human. Our positive power of creativity in the natural life systems is minimal, our power of negating is immense. *(Thomas Berry, "The Determining Features of the Ecozoic Era" in Thomas Berry: Selective Writings in the Spiritual Masters Series, Orbis Books, forthcoming.)*

To arrive at this Ecozoic realization requires an experiential immersion into that incredible narrative of the Journey of the Universe. Not simply an intellectual distancing from the world that we seize, but an intimacy of regard for the voices of our food, our warmth, our life. Realizing that epic of evolution as our own story brings us to re-encounter the wild. Not the wild that we project out onto others, but an inner wild capable of overwhelming us or of generating creativity. With Thomas Berry we realize that we are incapable of creating a blade of grass. Yet, accepting, protecting, and fostering creativity in the world reverses the negating anthropocene. There is an encounter with a sacred universe awaiting us. The universe is wildly creative and destructive. The sacred is capable of making us die and making us live.

Brother Conrad Federspiel, C.P.

May 28, 1924–October 6, 2013

Brother Conrad Federspiel, a Passionist Brother, died at Immaculate Conception Monastery in Jamaica, New York. He was 89 years old. He is the son of the late John Federspiel and the late Oliva Ackermann Federspiel. He is the brother of Carl Federspiel of Port Washington, Wisconsin. Brother

Conrad graduated Port Washington High School in 1942. He entered the Passionist novitiate in 1951 and professed vows in 1952 at Saint Paul of the Cross Monastery, Pittsburgh, Pennsylvania.

After his initial formation in the spirituality of the Passion of Christ, Brother Conrad served as an infirmarian for the sick at Saint Michael Monastery, Union City, New Jersey. He then devoted many years in building maintenance at various Passionist foundations.



Possessing a keen appreciation for beauty and a reverence for creation, Brother Conrad was also responsible for beautifying the natural landscapes of Passionist monasteries and retreat centers and in cultivating an appreciation for the new story of creation spirituality. He served the Passionist community in Dunkirk, New York from 1957-1966, the Cardinal Spellman Spiritual Center in Riverdale, New York from 1966-1970, Saint Gabriel Monastery and Retreat Center, Brighton, Massachusetts from 1970-1974, and Saint Michael Monastery, Union City, New Jersey from 1975-1980. He stood not only in the shadow of the cross but also in the shadow of ancient trees and the continuing majesty of the Hudson River flowing below the retreat center. He deepened in appreciation for the passion of the earth while serving at Holy Cross Centre, Port Burwell in Ontario, Canada from 1995-1998. There he not only attended to the soil and the landscape, but also prayed the Stations of the Cross and joined in retreats that cultivated the dream of the earth.

Brother Conrad came to Holy Family Monastery, W. Hartford, CT in 1998 and lived there until his transfer to Immaculate Conception Monastery in 2010. During these years he distinguished himself in caring for Passionists living with chronic illness and disability and in living a life of voluntary simplicity. An unassuming but affable man, Brother Conrad cultivated a profound appreciation for the poor, for the social teaching of the

church, and for the lovely landscapes that revealed his soul's communion with the numinous presence of God.

Obituary respectfully reprinted from the website of the Passionist order:

<http://thepassionists.org/blog/2013/10/07/brother-conrad-federspiel-c-p-1924-2013/>



Terri Heveran

1928-2013

Mary T. "Terri" Heveran, 85, passed away Thursday, Oct. 10, 2013, at her residence. She was born June 20, 1928, in

Washington, D.C., daughter of Irish immigrant Patrick J. and Waterbury native Genevieve (Scully) Heveran. Terri was a graduate of D.C.'s Georgetown Visitation high school and New York's College of New Rochelle. In her career, she was variously a stockbroker, writer, editor, proofreader and title searcher. Her employers included Standard and Poor's on Wall Street and various stints in Connecticut. Her community involvements included Mensa, the League of Women Voters, the Turtle Bay Association, Friends of Dag Hammarskjold Park and a Teilhard study group that she led in New York City. She is survived by her son, John Patrick Kusumi of Cheshire.

New Video and Audio Recordings of Thomas Berry

November 9, 2013 was the 99th anniversary of Thomas Berry's birth. Thomas, who was born in 1914 and died on June 1, 2009, continues to be an inspiration to so many of us.



In The Universe Story, Thomas and Brian Swimme write that in order to "tell the full story of a single particle we must tell the story of the universe, for each particle is in some way intimately present to every other particle in the universe" (p. 29). In this same spirit, we find Thomas' thought present in our lives and scholarship. To celebrate his birth and his influence on us all, we have made several new resources available for your use. The Thomas Berry Foundation website now includes a number of videos and audio recordings, as well as transcriptions of several of Thomas' lectures.

Visit <http://thomasberry.org/Biography/videos.html> to view videos from the library of Lou Niznik thanks to the generous gift of Jane Blewett. We thank Don Smith and Wes Pascoe for making these videos available online. This page also includes an excerpt from *Thomas Berry Speaks*, produced by Marty Ostrow.

Visit <http://thomasberry.org/Biography/audios.html> to listen to recordings and read transcriptions of reflections that were delivered at the Cathedral of St John the Divine in New York City where Thomas was a Canon and an advisor to the Dean James Parks Morton. We extend gratitude to the Cathedral Archivist, Wayne Kempton, for making these available and to Wes Pascoe for updating them for the Internet.

Visit <http://thomasberry.org/Biography/lectures.html> to listen to recordings and read transcriptions of lectures given by Thomas.

We have also posted several high resolution photos of Thomas on the website. To view and download these photos, visit: http://www.thomasberry.org/tributes_and_photos/index.html

Premiere of *Emergent Universe* *Oratorio* at Shelburne Farms



Selections from the Endless Spring series by artist
Cameron Davis

The *Emergent Universe Oratorio*, composed by Vermont composer and classical guitarist, Sam Guarnaccia, premiered on September 15th at the historic Shelburne Farms in Shelburne, Vermont. The response was unprecedented, with over a thousand people in attendance.

This groundbreaking work is based on the EMMY® award-winning documentary film, *Journey of the Universe*, written by evolutionary philosopher Brian Swimme and Yale University historian of religions, Mary Evelyn Tucker. The film expands upon the work of geologist Thomas Berry (*Dream of the Earth*, Sierra Club Books) and scientist and philosopher Teilhard deChardin, among others. *Journey of the Universe* has appeared on PBS stations around the country, and its themes and message are expanded upon in the book by the same name from Yale University Press and a 20-part educational DVD series, *Journey of the Universe: Conversations*.

Mary Evelyn Tucker and John Grim, Yale University scholars and co-producers of the film *Journey of the Universe*, participated in the premiere weekend by hosting an invited salon to discuss the themes that underlie both the *Journey* film and the *Oratorio*. They also appeared at a screening of *Journey of the Universe* on the Burlington waterfront that was followed by a lively discussion period.

The *Oratorio* is a choral and chamber orchestra composition that tells the “New Story” of our emerging and expanding Universe through inte-

grated recitatives woven amidst major choral works. More than 50 area singers, musicians, and orators assembled to bring this composition to life, and the work was presented with a dramatic stage set of paintings from the series, *Endless Spring*, by visual artist Cameron Davis, of the University of Vermont. At a time when so much of the world is driven by technology and industry, Bill McKibben asks us, “Where is the art and music to express our troubled times?” Recognizing the need for an artistic expression of our human role in both the current crisis and the future flourishing of the planet, the *Oratorio* offered an opportunity for the gathered community to celebrate the magnificence of our home, planet Earth, through music and art and raise awareness of our responsibilities and the challenges ahead.

For more information and to purchase copies of the *Oratorio* DVD when it becomes available, go to <http://www.samguarnaccia.com/> or contact sgm@samguarnaccia.com

Journey of the Universe and High School Teaching and Learning

A conference for high school teachers and administrators was held October 4-6, 2013 at the Lawrenceville School in Lawrenceville, NJ. Conference presenters included: Mary Evelyn Tucker, John Grim, R. Craig Kochel, David Grant, Thomas Collins, and Kevin Mattingly.

This conference was the first of a series of workshops to begin an ongoing dialogue centered around how to use *Journey of the Universe* as an organizing framework for high school teaching and learning. The long-term goal of the series is to seek out, cultivate, create and disseminate best practice approaches for using the *Journey of the Universe* story in high schools around the country in the form of individual courses, coordinated curricular sequences, and/or integrated multidisciplinary learning experiences. This is an opportunity to consider new ways to engage high school students.

The next workshop will take place in June 2014. For more information contact journeyoftheuniverse@lawrenceville.org

The De Chardin Project



A theatrical Reading of the *The De Chardin Project* was held at Friends House in Toronto on November 16th. Members of The Quicken Theatre Co. performed the work, including Adam Seybold as Pierre Teilhard de Chardin.

The De Chardin Project won a Dora Theatre Award for Outstanding New Play and a Dora Nomination for Outstanding Lighting Design. The performance was well-received with a full house and a standing ovation. More information available at <http://www.thequicken.com>

Upcoming Conference on *Journey of the Universe* and Christianity

In November the Forum on Religion and Ecology will hold a conference at Yale University titled “**Living Cosmology and the Earth Community: Christian Responses to *Journey of the Universe*.**” This conference will honor the 100th anniversary of Thomas Berry’s birth on November 9, 1914. *Journey of the Universe* was inspired by his seminal essay “The New Story” (http://www.journeyoftheuniverse.org/storage/The_New_Story.pdf), as well as by *The Universe Story* that he wrote with Brian Swimme (1992). Thus we feel this conference is a fitting occasion to honor Thomas and his ongoing legacy. During the conference the Thomas Berry Award will be presented to Gus Speth, one of our leading American environmentalists, whose latest book is *America the Possible: Manifesto for a New Economy*.

“The Teilhardian Roots of Journey of the Universe”

An excerpt from Dr. Mary Evelyn Tucker’s address at the 2012 ATA Annual Meeting

The universe is far greater in time and space than humans could have imagined and we are birthed from this process. This is Teilhard’s remarkable insight—that the increasing complexity and consciousness of the universe gave rise to the human and awakens us to the depths of developmental time. He wants us to see that humans are a phenomenon of this universe not an epiphenomenon, that is, an addendum. We are part of this unfolding fourteen billion year old immense journey. Our orientation to the universe is the foundation of who we are. We are not at the margins of this process by virtue of our unique consciousness, but intrinsic to it, central to it, arising from it, and responsible for its future flourishing. We are, as the Chinese suggest, and as we say in the film, “the mind and heart of Heaven and Earth.”

Journey of the Universe explores this idea of cosmogenesis further, inviting us to imagine how this vast process arose from the initial flaring forth some 14 billion years ago. It draws us into the almost miraculous rate of expansion of the early universe, illustrating that the conditions for life were so carefully enfolded into this process that one cannot help but be filled with amazement. The age of the universe, its vast scale, and its rate of expansion were only discovered within the last several decades. These discoveries are what Journey is bringing forth in a way that humans can comprehend and absorb, not as an abstraction or scientific fact but as a lived reality.

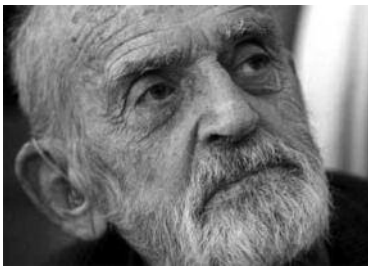
To see this as a story in which humans emerge is the intent of *Journey*. The universe is not simply a background, the Earth is not just a platform, but as a cosmogenesis it is an epic process in which we participate. Our role matters and we are discovering ourselves anew in this epic context. Our individual and collective journeys are aligned with the Journey of the Universe. We are birthed into deep time and vast space. Our coming alive to these

new dimensions of being human in an evolving universe is one of the great challenges of our time. We are acquiring a sixth sense, an integrated understanding of the expanding space and developmental time. This consciousness changes everything—who we are and why we are here.

Letter from Father Teilhard to Théodore Monod, August 25, 1947

Courtesy of Marie-Anne Roger, Worldwide Teilhard

[...] You know that in my mind (as in yours, I reckon) Man still is far from being completed, - all the less so as apparently he is putting his hand on some springs (they were discovered by collective thinking) that will enable him to cause his own evolution (“self-evolution” forces).



Regarding moral and mystical energies, I am certain that we are going to be led to admit their biological place and function. And the reason for this is precisely because with mankind, evolution has become the subject of thought, and as a result it demands to be supported and fed by an inner impulse or taste that apparently (?) was not needed in pre-human Life, but that is to become more and more essential for Evolution in the future, in its stage of thought-out development, starting with Man. In a general way, I don't think that Man is able to get organized technically upon himself without developing appropriate morals and “faith”. Which means that some kind of morals and some kind of mysticism are going to reappear, not only as virtues or spiritual values more or less “floating” on the evolutionary process, but as perfectly determined “conditions of survival (and of super-life)”. There we are faced with a totally strange and unexpected articulation between Physics, Biology, Ethics and Mysticism. From this viewpoint, Ethics and Mysticism get deeply rooted again in the Cosmic

because of their basis, - in fact without in the least losing their tendency to emerge from “Matter” and to get detached from it (as human conscience itself) through sublimation and self-sufficiency based on an ideal that is progressively discovered and individualized.

I should like to read again, from this viewpoint, the pages by Sabatier that you gave me (I have left them in Paris). It cannot be doubted that Christianity, because of its belief maintained with audacity (and modernized with audacity) in the universe made a whole based on and in some Personal (through forces of union) is the only Morals and Mysticism within view that is able to give a soul to the phenomenon of super-man-making (as we sense it). But a lot remains to be thought about that, and more particularly a lot is to be experimented and to be lived. I often feel that at the moment that men stagnate, they wait for the new “Saint” that will give them the lived formula and the model for a way of adoring and a path to perfection that they sense though they are not able to put it into words.

Religious Leaders Urged to Aid Earth

by Christy Brown

Respectfully reprinted from the Courier Journal (http://www.courier-journal.com/apps/pbcs.dll/article?AID=2013311240007&nclick_check=1)

Christy Brown of Louisville delivered the keynote address at the Religions for Peace Ninth World Assembly in Vienna, Austria. More than 600 international religious leaders and other concerned governmental and non-governmental representatives met to “advance multi-religious action for the common good. Brown spoke about the sacredness of air, water and soil, and the responsibility of people of faith to revere life. Here are excerpts from her address:

It is an exceptional honor to be here at your truly remarkable Religions for Peace 9th World Assembly. I am humbled to be before you because I sincerely believe that you represent the very best of the best of our world.

Each one of you in carrying out your vitally important vocations, is a true beacon and model of peace and of hospitality because you daily lead by love, inspiring faith, hope, and charity around our entire suffering world.

I accepted your invitation out of my gratitude to you and to Religions for Peace, which I have been privileged to serve many years as an international trustee. This has allowed me to witness firsthand your loving and powerful work of developing an ever expanding Religions For Peace global movement. Finally, I accepted because of my extremely deep concern for the health of all of life, and my alarm at the terrifying rate at which we are currently destroying our world's environment.

The breadth of your developing Religions for Peace family is truly exceptional, showing me and all of our globe's faith-filled individuals the endless potential power of all faiths working together to effect serious, positive global change.

My Louisville colleague, Dr. Kathleen Lyons, and I have brought you two gifts from our Kentucky home: The first is a global toolkit, which is your invitation to please become recognized as the world's voice for the preservation of our sacred air, water and soil so as to create healthy communities that are essential for the survival of all of life — human and natural. Our other gift is your personal key and bookmark, which is a symbol of our prayer that you will continuously unlock your minds and hearts in new kinds of ways to discover that you are the true spiritual and inter-religious guardians of health and the loving protectors of all of life.

HRH Prince Charles laments that we have for years been encouraged to think of ourselves as disconnected from nature, perhaps even the “masters of nature.” As a result, we have lost touch with the holiness of nature, which has been left in our care in a very, very sacred trust.

He believes, as many of us do, that to be restored to wholeness we must be reinstated consciously, spiritually and emotionally, with the vast, larger life of which we are a part. This larger life is sustained

by the sacred air, water, and soil — all of which are the gifts of life from the great author of life.

There is widespread evidence that we are scarcely conscious of our unity with all of life. The U.N.'s Millennium Ecosystem Assessment warns that “nearly two-thirds of the natural machinery that supports life on Earth is being degraded by human pressure” and yet the reality is that this alarming news has scarcely drawn a response. Gandhi has told us “the Earth provides enough to satisfy every man's needs, but not every man's greed.”

Again, no response.

My fellow Kentuckian and dear friend, Wendell Berry, has said “industrial humanity has brought about phase two of original sin, making us all now absolutely complicit in the murder of creation.” But I ask you, our religious leaders — who is listening?

Thich Nhat Hanh, a brilliant thinker in his own right and a friend to one of my personal heroes and fellow Kentuckians, Thomas Merton, has been telling us, “The bells of mindfulness are sounding. All over the Earth, we are experiencing floods, draughts, and massive wildfires. Sea ice is melting in the Arctic, hurricanes and heat waves are killing thousands. Mother Earth is being destroyed and Mother Earth is angry ... and yet we continue to consume, ignoring the ringing bells.” So I ask you again — who is listening?

We hear comments equally startling on a daily basis from those who love the Earth, like His All Holiness Ecumenical Patriarch Bartholomew who tells us that “the way we respond to the natural environment directly reflects the way we treat human beings and that the survival of the natural environment is also the survival of ourselves and that a crime against nature is a crime against ourselves and sin against God.” Pope Francis is asking us “to protect with love all that God has given us.” So with our hearts full of love, let's begin now by heeding the voices that speak on behalf of nature and encouraging our followers to do the same.

The challenge before us is twofold: We face an ecological crisis as well as an unheeding populace.

While I do not underestimate the magnitude of this challenge, I believe that our faiths give each of us hope that an improved understanding of the urgency of climate change can and will take place through you, our world's religious leaders. We will see positive change when you begin to teach daily from your mosques, your cathedrals, your temples and your synagogues that all of human life is precious. Health, harmony and peace can only be achieved when we practice justice towards the world's sacred elements, the source of all life and our connection with the divine.

I am confident that our connection to this one planet is one of our greatest commonalities. You, the religious leaders of our globe, who have "the allegiance of billions of believers," hold the world's keys and are the prophetic voices that our suffering Earth has been waiting for. You are the voices of faith, of hope and of charity which can create that one unified interreligious voice that will empower all religious leaders to find the much needed new ways to apply our universally shared moral principles to all life, natural and human, such as:

- Thou shalt not kill.
- Thou shall love thy neighbor as thyself.
- And thou shall do unto others as we would have them do unto us.

Fifty years ago at the young age of 16, I was among the 250,000 participants in the Civil Rights March on the Mall in Washington, D.C. It was on that August day in 1963 that I witnessed for the first time in my life what I believe to be the absolutely remarkable power of successful inter-religious leadership. It was there that those very diverse religious leaders, speaking from their hearts, insisted that the racial atrocities that our suffering United States of America were tolerating were absolutely immoral and therefore completely unacceptable. Because of their fervor, we, the 250,000 plus people of all ages, creeds, and colors learned that day that, yes, together, "We must overcome," and that, yes together we shall overcome.

Two years ago, in September, my extraordinary husband of 43 years, Owsley Brown II, a fellow Religions for Peace international trustee, died very

unexpectedly and tragically from an extremely rare form of MRSA. His shocking and completely surprising death, I will always believe, was absolutely connected to our destruction of life's natural balance. So I stand before you, a widow with a broken heart, asking that you in the name of all of the children and grandchildren of our globe, please use this your Ninth World Assembly to heed Prince Charles' recommendation to create and lead a global sustainability movement that will restore our world and all of its people to moral and physical wellness. This sustainability movement will allow you, our religious leaders, to become globally recognized as "Mother Earth's Moral Agents of Change" and the Moral Voices for all of Life as you teach each of us to use prayer, song, and love to celebrate the miraculous interconnectedness between our natural and human world. Together, we learn that each of us, bound in a single miraculous unity of life, is blessed to hold the whole world in our collective hands.

Christy Brown, of Louisville, is a founding board member of the Center for Interfaith Relations.



Notable Books and Articles

Johnson, Kurt and David Robert Ord. *The Coming Interspiritual Age*. Vancouver: Namaste Publishing, 2013.



Authors Kurt Johnson and David Robert Ord of the book, *The Coming Interspiritual Age*, provide an overview of significant perspectives on consciousness as a key term for understanding evolutionary thought. They note extensively the contributions on this topic of the late Brother Wayne Teasdale, especially his mystical interpretations. The authors explore Brother Teasdale's articulation of "interspirituality" which

they present as a universal experience of the world's religions evident also in globalization and modernization.

There are some sections (pp. 214-219) on the thought of Pierre Teilhard de Chardin. The work complements existing studies of the contributions of Teilhard de Chardin and Thomas Berry in understanding evolutionary perspectives on human consciousness as an expression of consciousness in the emerging universe.

Forthcoming books

Grim, John and Mary Evelyn Tucker. *Ecology and Religion*. Washington D.C.: Island Press, 2014.

The new volume *Ecology and Religion* will be released from Island Press on January 2, 2014 as part of the Foundations of Contemporary Environmental Studies Series.

For several decades scientists and policy makers have been calling for the involvement of world reli-

gions in ecological issues. In response to that call a new alliance of religion and ecology has emerged both as a field of academic scholarship and as a force of religious environmentalism. *Ecology and Religion* explores this new alliance, acknowledging both the problems and promise of religion. As background, it examines the history of views

of nature in the West from which both the modern science of ecology and the contemporary movement of religious ecology arise.

This book suggests that by engaging in dialogue with the ecological sciences, religious practitioners can gain insight into how ecologists value nature for conservation, for aesthetics, and for ecosystem management. At the same time, scientists may appreciate how religions have woven humans into nature with rituals, symbols, and ethical practices. The relationship of science and religion may thus

be enhanced in a shared concern for our planetary future.

The book draws on the authors' long journeys of experiencing and studying world religions, first in the Western Abrahamic traditions, then, in Asian and Indigenous contexts. These journeys over many decades have involved an appreciation of the remarkable diversity of religions around the planet and their engagements with the rhythms and seasons of the natural world. From these perspectives their book explores two central characteristics of religion, namely, religious ecologies and religious cosmologies.

Religious ecologies are ways of orienting and grounding humans who undertake specific practices of nurturing and transforming self and community within the dynamic processes of universe and Earth. Religious cosmologies are the stories that humans narrate of their experiences of the cosmos and nature in which life arises, unfolds, and flourishes. These two can be distinguished but not separated.

This book highlights case studies from four religious traditions: Christianity, Confucianism, Native American, and Hinduism. These examples illustrate the processes of religious ecologies as ways of orienting, grounding, nurturing, and transforming humans within ecosystems. The book shows how such religious ecologies, pervasive in world religions, are being retrieved, reexamined, and reconstructed. Thus the inclusion of world religions and environmental ethics is acknowledged as an invaluable component of environmental studies. Moreover, there is growing recognition that religions have a crucial role in highlighting and evoking the moral and spiritual dimensions of environmental issues.

Advance praise for the volume includes:

"The almost unimaginable environmental challenge humanity faces—a daunting Gordian knot of science, plus ethical and moral values—demands ways forward. Those will be found at the intersection of science and religion. Nobody understands this thicket—so filled with hope, promise and com-

plexities—better than John Grim and Mary Evelyn Tucker. *Ecology and Religion* lights the path forward.”

— **THOMAS E. LOVEJOY**, University Professor of Environmental Science and Policy, George Mason University

“How wonderful to have the world’s leading authorities on religion and ecology, John Grim and Mary Evelyn Tucker, offer this profound but accessible examination of the field just as the world’s religions are entering their ecological phase. This book is more than a source of deep understanding—it is an inspiration.”

— **JAMES GUSTAVE SPETH**, author of *America the Possible: Manifesto for a New Economy*

Tucker, Mary Evelyn and John Grim, eds. *Thomas Berry: Essential Writings*. Maryknoll, NY: Orbis Books, 2014.

Orbis Books launched its Modern Spiritual Masters Series in 1998. Thomas Berry will be the focus of a contribution to this series by Mary Evelyn Tucker and John Grim.

These books gather together selected writings of important spiritual teachers from many different traditions. Tucker and Grim will provide an introduction about Thomas Berry’s legacy, along with relevant biographical information and commentary on the writings.

Some of the chapter headings from the planned book for Thomas include:

- The Story of the Universe
- Spirituality of the Earth
- Rejoining the Earth Community
- The Universe as Cosmic Liturgy
- Religions Awaken to the Universe
- Religious Traditions of the World
- The Christian Future
- Ecological Spirituality
- Moments of Grace
- The Role of the Human
- Closing Reflections.

The American Teilhard Association

Annual Meeting

will be held on

Saturday May 3, 2014
at Union Theological Seminary
3041 Broadway at 121st St.
New York City, NY

Lunch 12:00 pm
Talk 1:30pm

Elizabeth Johnson will be speaking on:

"Teilhard's Thought:
Growing the Tradition Forward"

*Elizabeth Johnson is Distinguished Professor of Theology at Fordham University. She is a former president of the Catholic Theological Society of America and the American Theological Society. She is the recipient of fourteen honorary degrees, the John Courtney Murray Award for distinguished achievement in theology, and numerous other awards. Her book *She Who Is* garnered several honors, most notably the Grawemeyer Award in Religion.*

Lunch and lecture \$25.00
Lecture only \$10.00

For more information on the event
and to register,
go to the Events listings at:

www.teilharddechardin.org

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American Teilhard Association, Thomas Berry, and Journey of the Universe Websites

At the new ATA site www.teilharddechardin.org can be found a Biography, List of Writings, Pictures and Quotes, Life Timeline, ATA Events, Teilhard Studies with first page, recent full Teilhard Perspectives, Membership info, Links, and a Brian Swimme interview on Teilhard.

The Thomas Berry site www.thomasberry.org offers a Biography by Mary Evelyn Tucker, a John Grim essay: "Time, History, Historians in Thomas Berry's Vision," Writings by Thomas Berry, comments on his *The Great Work*, Films about or inspired by, and a List of Books.

A new site www.journeyoftheuniverse.org introduces this title film, book and educational series by Brian Swimme, Mary Evelyn Tucker, John Grim, and an advisory board to carry forward in multimedia fashion the inspiration of Pierre Teilhard and Thomas Berry.

Teilhard Perspective

TEILHARD PERSPECTIVE is published by the American Teilhard Association, a non-profit organization whose goals are to explore philosophical, scientific, religious, social and environmental concerns in light of Teilhard's vision and the role of the human phenomenon in this emerging understanding of the cosmos.

We welcome suggestions of relevant ideas, books, news, events and contributions of articles for this newsletter. The editor is Tara Trapani, Yale University. The *Teilhard Perspective* newsletter along with the biannual *Teilhard Studies* pamphlet and Annual Meeting notices are available through membership. Please contact us at: American Teilhard Association, c/o John Grim, 29 Spoke Drive, Woodbridge, CT 06525. Annual membership is \$35.

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