



# TEILHARD PERSPECTIVE

Volume 47, Number 1

Spring/Summer 2014

## President's Corner

John Grim, June 2014

At this year's Annual Meeting of the American Teilhard Association on May 3, 2014, the speaker, Elizabeth Johnson, gave an animated and provocative presentation. Titled "Teilhard's Thought: Growing the Tradition" Johnson surveyed aspects of Teilhard's thought in light of her recent studies in preparing her work, *Ask the Beasts: Darwin and the God of Love*. In that book, and in her remarks at the Annual Meeting, she chides theologians for developing their doctrines of creation only within a human-God centered theology. She observed that among theologians there is a striking lack of attention to the world of life that surrounds us and sustains us.

She went on to describe her disappointment when she reread Teilhard in light of her turn towards concern for animals. Teilhard, she lamented, had simply continued the anthropocentric focus of most

of western thought. True, he widened the context of religious thought to the evolution of the universe and of life on Earth, but social justice and environmental justice were not his concerns. It must be noted,

however, that Teilhard was not a theologian, but a paleontologist who wrote *The Human Phenomenon* as a means of understanding the human as expression of a great evolutionary process. Johnson cited Thomas Berry's critique of Teilhard found in "Teilhard in the Ecological Age," *Teilhard Study # 7*, Fall 1982. Following this, she offered a challenge in her remarks to the American Teilhard

Association to become more ecologically committed, although this is indeed the direction in which Thomas led the Association for many decades and endures today.

What struck me was the response from several members of the audience. They questioned the



Image courtesy of Patrick Cage

ways in which the speaker had related dimensions of Teilhard's thought to her theological concerns. First, Kusumita Pedersen, emeritus professor at St Francis College, raised the question of consciousness wondering why the speaker had not brought this concept—so central to Teilhard's thought—into her remarks. In other words, for Teilhard consciousness extends through all life forms in differentiated ways, including humans and non-human animals. Second, Kathleen Deignan, professor of religious studies at Iona College, signaled awareness of Elizabeth Johnson's focus on Teilhard's lack of an ecological understanding. Kathleen felt it would be anachronistic to expect an early 20th century thinker to have a developed environmental position. More importantly, she pressed Beth regarding Teilhard's concept of "hominization." Deignan wondered if a consideration of hominization in Teilhard's thought might not be productive for Johnson's agenda. Then, I ventured into the discussion wondering about Teilhard's view of science and scientific research as involving more than could be reduced to an anthropocentric focus. Hadn't Thomas Berry coined the phrase, "Science as the yoga of the west," namely, science as a contemplative act. Wasn't Teilhard an influence on that idea?

Mary Evelyn Tucker also raised several points immediately after Johnson's talk regarding the ecological direction in which Thomas Berry had led the American Teilhard Association from the 1970s into the 1990s. Specifically, Mary Evelyn made the point that Teilhard's prescient understanding of "cosmogogenesis," namely, evolutionary process changing over time, is what has given birth to life and species biodiversity. Thus, it is the comprehensive cosmological context that Teilhard brings to ecological perspectives that is indispensable to our thinking and acting in the present. In other words, a fish, a bird, or a mammal are all outcomes of a vast evolutionary process which enhances our sense of valuing other species.

These points all seemed worthy of further reflection, but time constraints due to another event in the Union Theological Seminary venue cut short

a fuller discussion that afternoon. I know that Elizabeth Johnson welcomed the dialogue and would gladly have stayed for further exchange. Thus, I thought this newsletter might be a setting to explore briefly some of these issues.

Receiving constructive criticism is certainly a welcome aspect of intellectual exchange. In this spirit, the Teilhard Association benefits from critical discussion. In fact, over the 50 years of this organization, there has been an often unspoken, but widely acknowledged, understanding that this association is not interested in "pedestalizing" Teilhard or canonizing him beyond critique. Rather, we have expressly sought out speakers for our Annual Meeting who would help us carry forward the thought of Pierre Teilhard de Chardin, Thomas Berry, and others into new innovative realms.

Indeed, the 1982 Teilhard Study that Beth Johnson cited substantiates a critical position that a former president of this association, Thomas Berry, took with regard to certain aspects of Teilhard's thought. Rather than only citing those critiques, however, it is appropriate to say that Berry commended Teilhard as the first person to present the four phases of the evolutionary process, namely, galactic, Earth, life, and human evolution. Moreover, Berry commends Teilhard for the way in which he presents this as an encompassing unity and a meaningful story. Berry then pointed out five concerns evident in Teilhard's thinking. First, the story that Teilhard presents of the evolutionary origins of reality is now the context in which all research, all study has to be undertaken. Second, the human for Teilhard is the consciousness of the universe and the fulfillment of evolution. Third, Teilhard shifted the central emphasis in western religious traditions from redemption back to creation. Teilhard spoke eloquently, according to Berry, of the sacredness of universe processes. Fourth, Teilhard saw the dire need in 20th century Europe for the activation of energy in light of the turn toward existential absurdity, reductionist science, and materialist commercialism. Fifth, Teilhard was concerned with the role of science in

the context of evolutionary processes, namely, seeing this research as a noble expression of a vast human quest.

Having acknowledged his contributions, Thomas Berry critiqued Teilhard in ways that Elizabeth Johnson realized were similar to her own reading of Teilhard. Specifically, Thomas Berry located Teilhard in the western paradigm of subduing the Earth. In *The Human Phenomenon* Teilhard writes: “Once humanity has realized that its first function is to penetrate, to intellectually unify, and to tap the surrounding energies in order to further understand them and bring them under control, there is no danger that it will run up against any exterior limits to its unfolding.” [*The Human Phenomenon* translated by Sarah Appleton-Weber, Brighton, UK: Sussex Academic Press, 1999: 200.] In such a passage we can see the extent of Teilhard’s entrancement with the mechanistic, anthropocentric, and technological drives in western thought.

Berry presents this critique not simply to undermine Teilhard’s thought, but to suggest ways in which it could be reformulated and extended. Thus, Berry highlights five areas in which Teilhard’s insights needs to be advanced. First, Teilhard’s interpretation of the evolutionary process by his own principle of totality cannot culminate in the human, but rather in the whole Earth community. Second, Teilhard’s emphasis on the human as the consciousness dimension of the universe erases the fuller processual context of that consciousness, namely, interiority throughout the universe from the beginning to the present. Third, Teilhard’s struggle with the conservative forces in the Roman Catholic Church made him painfully aware of the stultifying limits that religions can place on human wonder as well as humanity’s “unparalleled zeal for creation” [*Toward the Future*, “The Sense of Man, 32”]. Yet, Teilhard himself could not break free in his understanding of the sciences as ways of knowing for control of the natural world. As Berry says, “He was not really turning Christian thought to the created world in its full natural splendor” [TS #7, 27].

Fourth, Teilhard’s focus on activation of energies was set in a cosmic plane. That is, he felt the depth of darkness, disorganization and alienation in the 20th century as a counter-evolutionary process. Such massive negativities signaled for him the imminent breaking through of a revitalizing flood-tide of energies in the human soul. What is missing, Berry noted, is an awareness of “the remarkable intercommunion of life energies that are taking place throughout the planet.” [TS #7, 29]. Fifth, Berry hoped to extend Teilhard’s scientific insights beyond the domination mystique of the west to its deeper capacities of nurturing life in the Earth community. Berry saw that Teilhard understood, but could not release, this sense of the spontaneities of nature that manifest in an scientific ethics of well-being. That is, what heals the Earth, heals the human. Scientific research that activates our wonder about the Earth, should open us to the wonder of the Other.

There is no doubt, then, that Elizabeth Johnson appreciated Thomas Berry’s critique of Teilhard as exposing what we now realize are gaps and flaws in his thinking. But Johnson seems to have missed Berry’s larger appreciation of what Teilhard provided through his comprehensive vision that has inspired so many. This is why the three questions from the audience at the Annual Meeting suggest innovative approaches. I will turn, then, to brief reflections on those questions regarding consciousness, hominization, and scientific research in Teilhard’s thought.

Consciousness became central to Teilhard’s thought because it expressed the unity he experienced in reality. Among his final remarks in *The Human Phenomenon*, Teilhard links his understanding of the evolution of matter-spirit to consciousness. He wrote: “As far as the value of spirit is concerned, from the point of view to which I have systematically confined myself I have observed that, seen as phenomena, matter and spirit do not appear to be ‘things’ or ‘natures’ but simple conjugated variables, for which it is a question of determining not their secret essence, but their curve as a function of space and time.

And we are reminded that at this level of reflection ‘consciousness’ presents itself and requires to be treated, not as a particular and subsistent kind of entity, but as an ‘effect,’ the ‘specific effect’ of complexity...and this means that psyche shows itself to subtend the totality of the [universe] phenomenon at various degrees of concentration” [*The Human Phenomenon*, 222-223].

For Teilhard consciousness pervades universe emergence and gives expression to the convergence of the ever-varying, unfolding play of matter-spirit. In this view, Teilhard stands as an inspiring exponent of an immanent sacred dynamic within the world. This is evident not simply in human consciousness, but throughout the unity of consciousness in the phenomenon of the universe. Teilhard affirmed consciousness in the Earth community, but we cannot say that he appreciated the ways in which the Earth community gave rise to human consciousness and supports it into the present. Could we have come to that insight without his pioneering work?

Regarding “hominization” Teilhard wrote: “To give the human its true place in nature, it is not enough just to open a supplementary division within the context of systematics—or even one more order or branch. Despite the insignificance of the anatomical leap, through hominization a new age begins. The Earth ‘makes a new skin.’ Better still it finds its soul...But let us look around us more carefully at such a sudden deluge of cerebration, such a biological invasion by a new animal type gradually eliminating or subjugating every form of life that is not human; such an irresistible tide of fields and factories; such an immense and growing edifice of material and ideas. Do not all these signs we see all day long without trying to understand them cry out to us that something on the Earth has changed ‘planetarily?’” [*The Human Phenomenon* 124]. This passage reveals Teilhard’s recognition of the effects of hominization on the whole of the Earth. This sphere of the mind (nous) is the noosphere or new skin of the planet. It has a pervasive hold on the planet. Yet, one also senses what John Haught call Teilhard’s

sense of the biblical “Promise.” Haught writes: “Teilhard’s way of looking at nature, therefore, has its deepest roots in the Abrahamic religious tradition with its understanding of God as coming toward the world from out of the future. A deep affinity exists between Teilhard’s thought and the biblical themes of promise and hope...Teilhard had effectively rediscovered the continent of the future – a future for this world, not an escape from it into a Platonic heaven. [Teilhard Study #63: 9-10] Hominization, then, far from something that happened in the distant past of the human, is the promise still to be accomplished. In the present day, can the biblical promise be complete unless it acknowledges and works toward the flourishing of social and ecological justice?

The emphasis on science in Teilhard’s thought derives directly from his work as a paleontologist. Teilhard himself did not critique science for reductionist method, rather he opposed reductionist metaphysic. That is, he rejected a worldview that refuses the reality of a unity of connections, interactions, and convergences manifest at the heart of reality. Science, for Teilhard, manifested the metaphoric character of ecology, and just as it emerged with hominization it also acquired a “quasi-religious value” [*The Human Phenomenon*, 176].

That is, as a way of knowing, science confronted the human with the long journey of matter-spirit in evolutionary formation. In this sense, Teilhard saw science and religion as variables themselves in the unity of the human journey forward. He wrote: “In this changing universe to which we have just awoken, when we watch the temporo-spatial series diverging and unraveling around us and towards what is behind us like the layers of a cone, perhaps we are acting purely scientifically. But when we turn from the slopes of the summit toward totality and the future, we have to make a religious act as well” [*The Human Phenomenon*, 204].

This passage is suggestive of Teilhard’s view of science as a communion experience with the macrophase mysteries of the evolutionary universe with both its fragmentation and convergence.

Such a view of science provides a life orientation that endures in the face of tragedy and loss. But is his vision susceptible to the entrancements and aggressive extractive drives of our industrial-technological world? Is it also the case that we see the shortcomings of Teilhard's vision in which contemporary science lacks a planetary ethics that protects and nurtures local life?

With John Haught we can respond that Teilhard's vision is anticipatory. That is, our most intelligent commitments are not simply to the temporal past of our evolutionary origins, or to an eternal present offered by many religious messages. Rather, Teilhard's commitment was to an anticipated future focused on hope. Is it any wonder that Teilhard's unfinished work was precisely in that uncertain and awkward state? This is the case not simply because he was marginalized and exiled by his religious colleagues. He recalled his youth and his search for the enduring—rock, stone, even his own hair!—only to find it all passed, burned in the “fire” that captivated him. What he found was a faith in the world as a second discovery of fire, namely, the fire of cosmogenesis. Cosmogenesis is for Teilhard an ongoing reality in which the centered universe pulls the human forward in promise. The human, for Teilhard, constitutes the most complex and holistic expression of the universe precisely because it holds promise.

These are brief reflections on an Annual Meeting lecture that offered so much for all of us to think about. I thank our speaker, Elizabeth Johnson, for her thoughtful remarks. I thank our membership for drawing out key ideas of Teilhard's thought, and for thinking through Teilhard into new areas of concern. Beth's challenge to theologians is especially pertinent, namely, that they embrace a broader ethical consideration for all life. That is precisely what was involved in the conference at Harvard in 1999 with Paul Waldau and Kimberly Patton on “World Religions and Animals.” The Teilhardian spirit was present throughout, especially in Thomas Berry's talk. Indeed, the title of the book that arose from the conference, *A Communion of Subjects:*

*Animals in Religion, Science and Ethics* (2007) reflects the Teilhardian insight of consciousness in all species. Many Teilhardians have, indeed, been concerned about ecology and all species—humans and more-than-humans—for some time now.

## Kenneth Eugene Dupuy

April 8, 1949 – January 4, 2014

Husband. Father. Friend. Brother. Veteran.

Ken was a man of many interests, from model railroading to philosophy to the endless pursuit of knowledge. He was a diplomatic, thoughtful, and disciplined individual who cared deeply for all. Anyone who worked with him would tell you that he had a great sense of humor and made everyday work a little bit brighter.



Ken lectured in philosophy for 30 years, 24 of which were spent as a professor at Fordham University. He also worked as a job counselor to find veterans employment at the Department of Labor for 21 years.

He was a decorated veteran of the Vietnam Conflict and served in the Navy.

His areas of interest included C.S. Lewis, Carl Jung, Francis Bacon, St. Augustine, Teilhard de Chardin, Medieval Christian Mysticism, the rapprochement of science and religion, the singularity and the impact of technology on the world. Some of his publications were as follows: “The Symbol of the Wardrobe: Some Reflections on the Commonplace,” “Screwtape Revisited: The

Waitingroom of the World,” and “The Once and Future Earth: The Millenarian Programmatic in Bacon and Teilhard” ( Teilhard Study #39).

He was also a member of The American Teilhard Association for 35 years and member of The C.S. Lewis Society for 14 years.

*With gratitude to the Dupuy family for this remembrance*

## Remembering Ken Dupuy

There are so many ways that we remember Ken Dupuy and most of them are in the context of the Annual Meeting of the American Teilhard Association. We have long-standing images of Ken and Kateri at the Annual Meeting talking with a fellow teacher, Charles Insirilo, and other members who taught in the New York region. Most of all he was always there, lending a hand. For years during Thomas Berry’s years as President, Ken was Secretary and took minutes of the Board Meeting. For some years until his recent illness he ran the book display after participating in the earlier Board meeting.

His writings on Francis Bacon are in the Teilhard Studies series and they re-engage the thought of this early philosopher of scientific method. Rather than simply accepting a popular disparagement of Bacon as a thinker who would “force nature to divulge her secrets,” Ken drew a more balanced picture of Bacon’s agenda. Some of his reflections on the debate over evolution between C. S. Lewis and Pierre Teilhard de Chardin are in the Teilhard Perspective newsletters as well as with the C. S. Lewis Society. Again, his effort was to uncover the merits of each thinker and the commitments they held that brought them to their positions.

Innovative in so many ways, Ken saved one of his most enjoyable surprises for the last two decades. That is, over these past years he invited and brought students from his philosophy classes at Fordham University to the Annual Meeting. How delightful it was to have these younger faces in the audience! We still find those memories most telling, namely, Ken

with his students after the Annual Meeting gently drawing out comments from them about what they had heard or who they had met. Here was a teacher who cared, we thought, and a colleague who realized what a legacy he was handing on to them. On behalf of the American Teilhard Association, then, we remember Ken Dupuy and thank him for all the service he gave to this organization.

*John Grim and Mary Evelyn Tucker*

## Claire Antoinette Langie

**July 5, 1931-November 6, 2013**

Claire attended the Convent of the Sacred Heart, graduated from Columbia School and the College of New Rochelle where she entered the Ursuline order. She received her masters from Catholic University before she was missioned to Bangkok Thailand. During her tenure she served as principal of Mater Dei elementary school.



Upon her return to the states, Claire joined with Sr. Vergilia to teach at Holy Name School at Times Square. While teaching they recognized the need for a child centered peace program and co-authored “Peace Begins with Me,” a teacher’s guide to holistic orientation for peace education. They brought this program to schools throughout the states and Hawaii.

In 1992 Claire and Vergilia founded the Oneness and Peace Spiritual Center in Germantown, NY where for over twenty years they have offered holistic spirituality and hospitality.

## Father James Profit

**August 12, 1957-January 11, 2014**

Father James Profit, S.J. died on Saturday, January 11, 2014 in Summerside, Prince Edward Island after a struggle with cancer. He was in his 58th year of life and 34th year of religious life. Jim was born in Summerside, P.E.I., of James Profit and Catherine Wallace and was the third oldest of nine



in a very close knit family. It was out of his deep rootedness in his family and in P.E.I. (which for him was the closest you could get to heaven on earth) that he returned there for his final weeks of life. He studied at Summerside High School and later at the University of Guelph earning a B.Sc. in Agricultural Science.

His commitment to healthy sustainable agriculture would mark his entire life. He entered the Society of Jesus in August 1980 and engaged in the Jesuit course of studies in Guelph, Spokane, Washington State, and Toronto. Shortly after ordination to the priesthood on May 25th 1991, he moved to Jamaica (1991 – 1995) to work as an associate pastor in St. Theresa’s Church in Annotto Bay and to do agricultural development work with local farmers. From 1996 - 1999, Jim worked on Manitoulin Island, Ontario among the Native Peoples. He was deeply appreciated in both Jamaica and northern Ontario and enjoyed the friendship of peoples from both places for the rest of his life.

In 1999, Jim returned to Guelph, Ontario and the farmland there where he would spend the rest of his life. There he was very creative in the context of the Jesuit Centre for Social Faith and Justice, always with a focus on ecological issues. He initiated the development of organic community farming on the

Jesuits property as well as celebrating a spirituality focused on the gifts of creation throughout the world. He saw his Christian faith as a loving response to the gifts and responsibility of and to the earth, drawing on the work of Rev. Thomas Berry, CP. He worked very much in the soil, and the flower gardens that beautify the settings of both Loyola House and the Red House. His vegetable garden that nourished the Jesuit community is a testimony to his care and cooperation with the earth. He grouped with local farmers and their families as well as with the social activist community of the area. With others, he became a leader in a new consciousness that would articulate a fundamental responsibility of all persons and nations to respect and protect the earth. Among many who came to work with him and learn from him, he expanded the concerns of Ecology to the daily concerns of life and as matter of our innermost spirit. He would take groups for a walk on the farm, and lead a deep meditation on its life significance. He travelled to many parts of Canada and the world to lead Ignatian retreats with an Ecological focus, doing ground breaking work in the greening of the Spiritual Exercises. In 2003, he was asked to be the superior of his community and the director of its major works. His work was affirmed in the official documents of the Society of Jesus and the Church.

Jim was a tall, charming and caring man who was appreciated by Jesuits he lived with and by many others. He embodied intelligence and had a twinkle in his eye. His family, his Jesuit companions, and many friends and associates will miss him. His faith-filled struggle against his cancer, which he believed was related to the illness of the earth itself, has been a source of inspiration to many. He never gave up hope for himself or for the earth.

### **“An Ecological Commitment to the Poor”**

**By James Profit, S.J.**

In their May Day message of 2001, the bishops of Quebec state, “The cry of the Earth and the cry of

the poor are one.” They ask, “Are we still capable of hearing and listening to the cry of the poor? Are we attentive to the cry of the Earth itself?” When I first read the message from the bishops, I readily assented to the truth proclaimed and was grateful that voice of the Earth was becoming the voice of the bishops. Yet, even though I have had a commitment to the poor and the Earth for a long time, I had not always really believed the point that the bishops made. In reality, I was more attentive to the voice of poor humans than the cry of the Earth.

The seeds of my concern for the poor and my love for the Earth were nurtured on the farm of my aunt. I was a town kid, but I sometimes wondered if my parents ever really left the farm. My father’s job gave him daily contact with the farms surrounding our town. Our garden matched the size of our family - big! Almost every weekend when I was a child, we visited the farms of relatives, all of which had a big influence on me. Yet, one farm in particular, that of my aunt, was special. My visits there connected me to the land of my ancestors. They connected me to the Earth in a way that I simply was not aware of at the time.

My visits also exposed me to the life of “the poor.” My aunt’s family had no electricity, running water, indoor plumbing, car nor tractor. The house was not in the best of shape. The barn always needed some repair. We did not always have a variety of food as we sat around the dinner table (yet there was always enough food to feed me, the one extra). My aunt and cousins were the human faces of “the poor.”

My commitment to the Earth and my commitment to the poor are rooted in these exposures to the Profit farm.

My commitment to the poor was fostered first. The poor were not simply a statistic. I became an advocate for social justice. It was a summer exposure on an Aboriginal reserve that brought my commitment to the Earth more to the surface. The rituals and symbols of traditional Aboriginal spirituality enabled me to realize and then ritually

celebrate that my love for the Earth was a love for God.

Yet, a conflict remained between my love for the Earth and a commitment to the poor. While I lived and worked with peasant farmers in Jamaica for four years, a commitment to the Earth receded to the background. Oh, the beauty of sea and hills of Jamaica nourished my soul. No doubt about it! But, my task was to help alleviate poverty, and sometimes this justified a greater exploitation of the Earth. I did not immediately see that the fish killed in the river, due to the pesticide run off from the banana plantation, spoke of a dysfunctional relationship in need of healing every bit as much as did the poverty of the labourers on the plantation. When push came to shove, humans were higher in the hierarchy than the land and sea, which spiritually nourished me so much.

When I returned to Canada, I lived on another Aboriginal reserve, Wikwernikong. My commitment to the Earth came more to the foreground. I relished immersing myself again in some aspects of Aboriginal spirituality. Yet, the voice of the poor among whom I lived was even louder than it was in Jamaica. There was more money on the reserve, and much better educational and health services, but the social problems seemed quite severe. I just could not be deaf to the voice of these poor people!

At the time, the community was debating opening a limestone quarry on the reserve, and many were attracted to the promise of jobs that this quarry would bring to their community with its high unemployment. However, it was to be located in a wilderness area of the reserve, the location of rare indigenous plants and, often, the location of sacred ceremonies. The issue divided the community in a way that I had not witnessed before. What was the right thing to do? And, I was asked for my opinion!

While I lived in Wikwemikong, I attended a weekend discussion on ecology and spirituality at Loyola Retreat House in Guelph, Ontario. To a friend, I expressed my dilemma about the conflict that I experienced between the poor and the Earth.



I remember him saying: “Jim, you still think as though humans are separate from the Earth!” Now, intellectually, I had conceded to the fact that humans were a part of the Earth, not separate from it, a full decade earlier. Yet, as I thought about this, I experienced my “ah ha” moment. Of course, humans are a part of the Earth! The voice of suffering people in Wikwemikong is the voice of the suffering Earth. They speak also for the rare indigenous plants in the wilderness area of the reserve. They provide the voice for the indigenous plants. As Leonardo Boff states, “The cry of the poor is the cry of the Earth!” Yes, the same system that oppresses poor human beings oppresses the other beings of the Earth as well. “The poor” became for me, at that moment, all the poor of the Earth. Because humans are a part of the Earth, ecology was no longer one more justice issue for me, but social justice became one more ecology issue.

The people of Wikwemikong eventually decided not to open a limestone quarry, after one of the clearest albeit painful, expressions of democracy at the grass roots level that I have ever witnessed. It was not an easy decision.

My aunt was once faced with a similar decision regarding a gravel pit on her farm. Gravel was needed for the construction of a highway, and she provided the gravel. Her decision to sell the gravel could not have been an easy one. A bad scar remains in the back field of the family farm. Four years ago, during a retreat in my home province, I spent a day on each of the farms on which my four grandparents were born. While at the Profit farm, I visited the gravel pit. The cliffs of the pit were still there. A rocky surface was there instead of the normally rich sandy loam soil. Yet, plants were managing to grow even on these less than ideal conditions. I recall spending time with a native flower, a Brown Eyed Susan. It symbolized the resilience of life characterized by my aunt. It became a symbol of hope for me. The Earth was healing itself. The Earth is about life, not death, and life is reclaiming the pit. This time, the flower spoke for the poor humans such as the people of Wikwemikong. The flower spoke of their hope.



*Respectfully reprinted from the August 2004 issue of Spiritearth*

## **Deep Time Journey Network**

**[www.deeptimejourney.org](http://www.deeptimejourney.org)**

A New Social Network to Build Community in an Evolving Universe  
Where Science, Education and Culture Meet

This new global Network is for people and organizations inspired by Teilhard, the movie “Journey of the Universe,” Thomas Berry, Brian Swimme, Mary Evelyn Tucker & John Grim, Maria Montessori, Big History scholars and others around the world who are contextualizing everything inside the context of an evolving universe. The implications of a narrative of evolution for human identity and how to address the huge crises we face, “changes everything” as Brian Swimme says in the movie Journey of the Universe. The Network is a place to find out who’s doing what where, to build community, and evolve the universe together.



Members add profiles, connect with others, share resources, post events, and create and join groups. A core goal of the Network is to foster deep time education across all levels. Teacher training programs on the site represent three educational

lineages: Story (Journey) of the Universe, Montessori Cosmic Education and Big History. Retreats and workshops for on-going adult learning are also an important part of the site.

The DTJNetwork launched in March and is now in eight countries. Members include Tarumitra in India, an organization inspired by Teilhard and founded by Jesuit Robert Athicakal, which has a quarter of a million members and networks with 2,500 schools, other individuals and organizations in Ireland, UK, Australia, Canada, Spain, the Netherlands, and the US.

The link to the Deep Time Journey Network is [www.deeptimejourney.org](http://www.deeptimejourney.org). Visitors can view all parts of the site—resources, members, events, forum and activity stream. Approved Contributing Members can interact on the site. Basic Members receive regular notices.

For further information, contact ATA board member Jennifer Morgan, one of the founders of the Network. To see the names of other founders, go to “Our Board” under “About” on the menu bar.

## ***Divine Sparks: Celebrating the Creativity in the Universe and—in You!***

Forthcoming, [www.divinesparks.com](http://www.divinesparks.com)

*Divine Sparks*, a 21st century myth of creativity in the universe, is a new award-winning 30-minute film and companion book by ATA member, artist, and filmmaker Imogene Drummond. Designed for diverse educational, spiritual, and trade venues, this innovative multimedia program sparks empowerment through creativity.

The film presents a new cosmological narrative via a whimsical archetypal story for viewers of all ages. Like a Venn diagram, *Divine Sparks* finds common ground among some of the world’s major sacred texts and spiritual traditions. It connects with Genesis, references the Kabbalah, and reflects Eastern traditions that honor the sanctity

of all life. Synthesizing nature’s cooperative and self-transforming process, *Divine Sparks* provides a metaphor for such Teilhardian concepts as cosmogenesis and the journey of consciousness.

The film playfully interweaves live action with myriad animation, art, and accents. Members of the Limón Dance Company stretch and sway, eyeball puppets cavort, whales sing, and Native American dancers in full regalia celebrate! The sound track features music by award-winning “interspecies musician/composer” David Rothenberg—who plays music with birds and whales.

For more information, please visit [www.divinesparks.com](http://www.divinesparks.com). For copies, presentations, and screenings, contact Imogene Drummond at: [imogene@divinesparks.com](mailto:imogene@divinesparks.com) or 845-424-3599.

## **“Conversations” Now on YouTube**



Now available on YouTube is a series on the theme of evolving a third millennium theology by the Australian website, Catholica and the Blue Mountain Education and Research Trust.

The series focuses on new developments in science and theology and is enriched by the insights of such thinkers as Teilhard de Chardin and Carl Jung. Of particular interest to the work of Teilhard are episode #2 and episode #6:

#2: <http://youtu.be/YeUIPfxmXI0>

#6: <http://www.youtube.com/watch?v=60njrewEwZQ&feature=share&list=PLWDE6eg9p4qgZLzW8syuR9-WXUrEnj3dD>

Or just go directly to the Catholica Channel at YouTube. The Moderator, Stephen Crittenden was formerly Director of Religious Broadcasting for ABC national radio in Australia.

## “The Legacy of Thomas Berry in Journey of the Universe” at Sophia Summer Institute



The focus of this year’s Sophia Summer Institute at Holy Names University is “The Legacy of Thomas Berry in Journey of the Universe.” It will take place July 17-20 in Oakland, CA. Presenters include Mary Evelyn Tucker, John Grim, Sister Helen Prejean, Brian Swimme, Carl Anthony, Paloma Pavel, Marya Grathwohl, Ursula King, Dedan Gills, Belvie Rooks, Drew Dellinger, Peter Mayer, and Jim Conlon. A post-institute retreat on “Beauty and Danger: A Spiritual Path Inspired by Thomas Berry” will be held July 20-22 and led by Helen Prejean and Marya Grathwohl.

Summer Institute Schedule:

*Thursday, July 17*

7:00 pm: The Evolution of Thomas Berry’s “New Story” Mary Evelyn Tucker and John Grim

*Friday, July 18*

9:30 am: Quantum Consciousness  
*Brian Swimme*

2:00 pm: A Great Work of our Time: Climate Justice Coalitions in California Rise Up  
*Carl Anthony and Paloma Pavel*

7:00 pm: Everybody Has a Meadow: Conversations and Commitments  
*Helen Prejean and Marya Grathwohl*

*Saturday, July 19*

9:30 am: Dreaming a Bigger Dream!  
*Belvie Rooks and Dedan Gills*

2:00 pm: Peter Mayer in Concert  
*Peter Mayer*

7:00 pm: The New Story: Thomas Berry’s Cosmology of Connection  
*Drew Dellinger*

*Sunday, July 20*

9:30 am: News From The Universe: A Communion of Subjects  
*Jim Conlon*

11:00 am: Missa Gaia Celebration

*For more information on these events, visit: <http://www.hnu.edu/sophiasummerInstitute.html>*

## L’Evolution Sous le Regard de Pierre Teilhard de Chardin

*October 14-25, 2014; Montauban, France*

This October, the Association Toulousaine des Amis de Teilhard de Chardin will celebrate the centenary of the paleontologic research conducted by Pierre Teilhard de Chardin in the Museum of Montauban (a small town in southwest France). This event will be an opportunity to share Teilhard’s thoughts with those who are interested in the link between faith and science. The 11-day event will consist of lectures, films, concerts, exhibitions at the museum, and will culminate with a mass celebrated at the Montauban Cathedral. For more information go to:



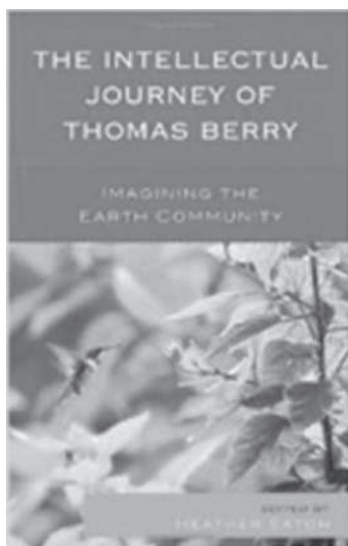
[www.teilhardmontauban2014.fr](http://www.teilhardmontauban2014.fr)

## Notable Books and Articles

Eaton, Heather, ed. *The Intellectual Journey of Thomas Berry: Imagining the Earth Community*. Lexington Books, 2014.

### *Publisher's description:*

Thomas Berry had a gentle yet mesmerizing and luminescent presence that was evident to anyone who spent time with him. His intellectual scope and erudite manner were compelling, and the breadth, depth, clarity, and elegance of his vision was breathtaking. Berry was an intellectual giant and cultural visionary of extraordinary stature.



Thomas Berry's vast knowledge of history, religions, and cultural histories is a unique blend revealing a genuine, original thinker. The ecological crisis, in all its manifestations, came to dominate Berry's concerns. He perceived that the greatest need was to offer the possibility of a viable future for an Earth community. Many know of his proposal for a *functional cosmology*, the need for a *new story*, and a vital Earth sensitive spirituality. Few know of his rich and varied intellectual journey.

*The Intellectual Journey of Thomas Berry: Imagining the Earth Community* is about the roots and insights hidden within his ecological, spiritual proposal. These essays, written by experts on Thomas Berry's work, probe into, and reveal distinct themes that permeate his work, in gratitude for his contribution to the Earth.

### *Table of Contents:*

Foreword: *Brian Swimme*

Introduction: *Heather Eaton*

Chapter 1: Thomas Berry and the New Story: An Introduction to the Work of Thomas Berry  
*Mary Evelyn Tucker*

Chapter 2: *Exploring Thomas Berry's Historical Vision*  
*John Grim*

Part I. Thomas Berry and Traditional Religions  
Chapter 3: Thomas Berry on Yoga, Buddhism and Carl Jung  
*Christopher Key Chapple*

Chapter 4: The Influence of Confucianism on Thomas Berry's Thought  
*Mary Evelyn Tucker*

Chapter 5: Thomas Berry's Understanding of the Psychic-Spiritual Dimension of Creation: Some Sources  
*Dennis O'Hara*

Chapter 6: Understanding the Universe as Sacred: The Challenge for Contemporary Christianity  
*Cristina Vanin*

Chapter 7: Thomas Berry and Indigenous Thought: First Nations and Communion with the Natural World  
*John Grim*

Chapter 8: Metamorphosis: A Cosmology of Religions in an Ecological Age  
*Heather Eaton*

Part II. Expanding Horizons

Chapter 9: The Great Work in a Sacred Universe: The Role of Science in Berry's Visionary Proposal  
*Anne Marie Dalton*

Chapter 10: The Earth Jurisprudence of Thomas Berry and the Tradition of Revolutionary Law  
*Brian Brown*

Chapter 11: From the Daily and Local to the Communion of Subjects  
*Paul Waldau*

Afterword: Postmodern Suggestions  
*Stephen Dunn*

*Praise for the volume:*

“This book, edited by Canadian theologian Heather Eaton, is clearly to be the definitive work on Thomas Berry. Berry was an immensely learned man. His lifetime of study led him across many groups of religion, philosophies, cultures, and science. His vision of a new universe story synthesized these many fields of thought. This book of fourteen essays elucidates these many areas of knowledge that went into his planetary vision.”

*-Rosemary Radford Ruether, Claremont School of Theology*

“Thomas Berry is one of the powerful and original thinkers of the last century; it’s very good to see his crucial work set in context.”

*-Bill McKibben, Middlebury College*

“This book makes clear that Berry’s insight that ‘the universe is a communion of subjects’ has an importance comparable to that of the evolutionary origins of human beings, the unconscious dimension of experience, and the relativity of space and time. Perhaps now, in the twenty-first century, this book will enable far more people to appreciate his vision and to appropriate it, critically but humbly.”

*-John Cobb, Claremont Lincoln University*

*Natural Genesis* Published in 2002, updated 2014  
[www.naturalgenesis.net](http://www.naturalgenesis.net)

This sourcebook, begun in 2002 in collaboration with Mary Evelyn Tucker, John Grim and Brian Swimme, documents the rising planetary vision of an organically developing universe, a cosmic genesis, along with pathways to a sustainable earth community. As an annotated bibliography and anthology, circa 2014 it now offers some 1500 pages and over 5000 entries. Instead of an alphabetic list, its outline tries to convey a once and future narrative of a quickening, numinous creation which involves human participation. As the logo portrays, our guiding premise is that a new composite stage

of worldwide knowledge is just now emerging from the contributions of all people together. From this humankind vantage, whole earth appears as a learning planet coming to its own journey of discovery. For more, visit: [www.naturalgenesis.net](http://www.naturalgenesis.net)

Melin, Anders. “*Living with Other Beings: A Virtue-oriented Approach to the Ethics of Species Protection.*” *Studies in Religion and the Environment/ Studien zur Religion und Umwelt* Vol. 9, LIT Verlag, 2013.

Concern for rare species has been an important part of environmental activism since the first environmental movements started in the nineteenth century. Now the protection of rare species is a part of the political goal to preserve biodiversity. This book discusses ethical issues connected with the protection of rare species from a virtue-ethical perspective. It explores the following two questions: what constitutes a good human life together with other species and how can it be realized? The book takes account of both Aristotelian and Christian virtue ethics.



Stikker, Allerd. *Sacred Mountains: How the Revival of Daoism is Turning China’s Ecological Crisis Around.* London: Bene Factum Publishing, 2014.

Author Allerd Stikker witnessed and actively participated in the Daoist resurgence in China, together with the Alliance of Religions and Conservation (ARC). Here Stikker shares his fascination for Daoism, and explains how nature conservation is deeply rooted in its philosophy and practice.

He tells the story of his cooperation with the ARC in helping Daoist masters build the first Daoist Ecology Temple in China, and how this ecology

movement has spread throughout China in recent years. He shares the joy he felt when the Chinese government picked up on this success and officially declared that Daoism should be restored as the heart of Chinese culture.



This book is accompanied by a rich variety of unique photos, beautiful color illustrations by Dutch artist Rosa Vitalie, and contributions from renowned Western and Chinese scholars, including Martin Palmer, head of ARC.

Allerd Stikker is a long time member of the ATA. He was a good friend of Thomas Berry and visited him often for the Teilhard meetings at Riverdale and Union Seminary.

*Available now in the UK.  
Available in the US in September 2014*

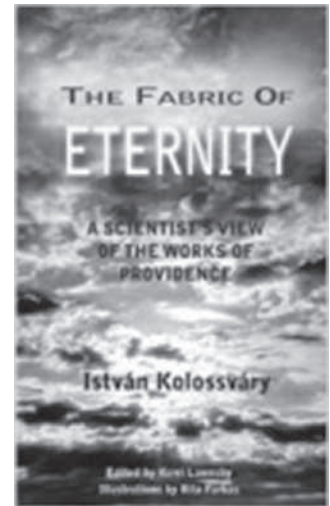
Kolossváry, István. *The Fabric of Eternity: A Scientist's View of the Works of Providence*. Madison, NJ: Biokol Books, 2012.

*Review by Arthur Fabel*

Since the late 1960s when I first attended an Annual Teilhard Meeting and began ATA activities such as book reviews, the unique natural luminosity of Pierre Teilhard's vision became evident as it touched and moved persons to express thoughts, ideas, and responses in prose and poetry. As paleontologist and priest, Teilhard chose to write both in a descriptive mode as *The Human Phenomenon* and in a more lyrical, mystic way such as *Hymn of the Universe*.

From the 21<sup>st</sup> century, István Kolossváry contributes to this evocative genre. He is a Hungarian-American researcher with degrees from the Budapest University of Technology, where he is an adjunct professor. In the United States he was a visiting professor at Columbia University. He has also worked for the Novartis Institute for Biomedical Research and is currently engaged in biomolecular computer simulations. In 2006 he won the Hungarian Academy of Sciences Book Award in Chemistry for Introduction to Computer Aided Drug Design.

The book opens, as does *The Human Phenomenon*, with an invitation to a perceptive mindfulness by which to witness a divine source for and active presence in an ordained, oriented, on-going universe. In our iPad age, a “world tablet” is enlisted as a metaphor wherein one may observe this spatial creation all at once. In this regard, the insights of physicist Julian Barbour from his *The End of Time* (1999) are of special value. In this picture window, a temporal dimension is absorbed. Thus we may view a simultaneous “eternity” in sand and star. By this vista, with Teilhard, a phenomenal human purpose becomes evident as we may learn about and participate in a personal, planetary, and cosmic fulfillment.



The subatomic quantum realm is delved into as a prime portal by which to further appreciate the importance of an act of knowing observation. We human beings, by our conscious reflection, have a real physical and functional role to play in life's complex and cognitive self-organization. By an imaginative extrapolation, it is suggested that in some way God, as “ultimate observer,” serves to

sustain the developmental emergence of a provident cosmos.

István Kolossvary appeals to panentheism, namely God as both in the world and beyond the world. His hope is to imbue a novel sense of the divine, namely as original, eternal, and engaged with the world. A resource here is *Paths from Science towards God* (2001) by the British biochemist and Anglican priest, Arthur Peacocke. John Cooper’s *Panentheism: The Other God of the Philosophers* is also a resource ( reviewed in *Teilhard Perspective* in 2006). This inclusive approach neatly joins a remote, transcendent Creator with a vital, here and now, immanent Creation. Heaven and Earth are no longer in opposition as transcendence and immanence become a seamless spirituality.

The Epilogue returns again to Teilhard who saw from this sacred Earthly milieu the attraction ahead of a Divine destiny. “With cosmogenesis being transformed into Christogenesis...Someone is in gestation in this universe.” (*Christianity and Evolution*, 184) The tragic reality of evolutionary trials and human suffering are duly noted, but if we might turn from past to future, life’s arduous journey from matter to mind, selves, and spirit becomes endurable and leavened in retrospect. Indeed, *The Fabric of Eternity* is a prose poem that illustrates once more how someone immersed in and conversant with the technical world is able to discern, in a generous Teilhardian compass, origin, pathway, and meaning.

The text is embellished by fine illustrations by Rita Farkas, and is available at Amazon.com in both Kindle and Paperback versions.

## **“Living Cosmology: Christian Responses to *Journey of the Universe*”**

A Conference and Celebration of  
Thomas Berry’s 100th Birthday

Yale University  
November 7-9, 2014

Please join The Forum on Religion and Ecology at Yale for our upcoming conference at Yale Divinity School in honor of Thomas Berry’s 100th birthday.

“Living Cosmology: Christian Responses to *Journey of the Universe*” will offer participants an opportunity to hear from dozens of scholars and theologians on the Christian responses to the Emmy Award winning film, *Journey of the Universe*.

The conference will open Friday evening with a reception and screening of the film and will close Sunday evening with a celebratory service.

The conference is free, but pre-registration is required and space is extremely limited.

For more information, go to:

[http://www.journeyoftheuniverse.org/  
living-cosmology-conference/](http://www.journeyoftheuniverse.org/living-cosmology-conference/)

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

At the new ATA site [www.teilharddechardin.org](http://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](http://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](http://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 to clarify 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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