At its June 6th annual meeting, the Board of Directors of the American Teilhard Association, with deep gratitude for their many years of service, accepted the resignations of John Grim (president for 33 years) and Mary Evelyn Tucker (vice-president for 41 years). Although John and Mary Evelyn will continue on the Board, their leadership will be sorely missed by members who have grown to love them over the years.

Aware of the immense task ahead, I accepted the presidency with trepidation. However, I find that I have been blessed to be part of a very talented and dynamic leadership team. Vice President Jennifer Morgan, Treasurer Paula Guarnaccia, Secretary Imogene Drummond, and I went to work immediately to learn the inner workings of ATA. Our first initiative was to establish a series of committees, tasked with the day to day work of the Association. In October, an Executive Board which includes not only the leadership team but also the Chair of the Publications Committee, Laura Eloe, and Chair of the Communications Committee, Angela Manno, called together a meeting of all members of the Board who have volunteered to serve on committees so we could finalize our new Board structure and brainstorm ideas for the future.

Under the leadership of Angela Manno, our Communications Committee, with members Imogene Drummond, Andrew Del Rossi, Mary Coelho, Frank and Mary Frost, and Sant Aranda, are tending our website, our Social Media, and our partnerships. Andrew Del Rossi will oversee the preparation of Teilhard Perspective for online publication. Our Publications Committee, headed by Laura Eloe, new editor of Teilhard Studies, and assisted by Associate Editors, Bede Bidlack, Joshua Canzona, Anne Marie Dalton, and Dan Scheid, are responsible for the production of our biannual publication. Our Events Committee, composed of Jennifer Morgan, Kathleen Deignan, and Jayne McPartlin, will prepare the Annual Event as well as other events during the year. Paula Guarnaccia, our treasurer, is tending our finances. And, besides coordinating these activities, I am caring for our membership.

We have generated lots of ideas moving forward and only time will tell what we can accomplish. If you are interested in serving on one of our committees or have ideas you would like to share with us, we welcome your ideas and your participation.

The image of the Auvergne mountain-scape behind the title text is the view from Teilhard’s window in a family chateau. Photo courtesy of the Teilhard de Chardin Project.
TEILHARD PROJECT UPDATE
Frank and Mary Frost

Rediscovering Fire: The Evolution of Teilhard de Chardin is the working title of a television biography currently in production by The Teilhard de Chardin Project. It’s been in the works for almost 10 years now. We never dreamt it would take this long to raise all the necessary funds. But we’ve come a long way. And along the road the extra time has always led to further discoveries, insights, and relationships that have greatly enhanced the project.

We began with the expectation that we would be making a simple television documentary—something we have lots of experience doing—but soon found ourselves riding a wave of rising national and international interest in Teilhard that made us part of a movement, not just producers of a documentary. When we finish, our television show will be accompanied by a robust website filled with additional interviews, photos, video clips, and links to the efforts of others in the Teilhard universe. And we’ll be active in a broad educational effort to bring the vision of Teilhard to bear on our society.

What a journey it’s been so far! We’ve logged nearly 100,000 miles in travel to 10 locations in five countries on 3 continents, (which is just a fraction of the number of miles Teilhard traveled in the course of his life). We’ve shot about 200 hours of video footage, recorded more than 30 hours (~500 pages of single-space transcript) of interviews with 29 people in English, French, and Chinese. We’ve raised and invested more than $600,000 in funding from more than 300 stakeholders in the project, along with an additional $300,000 of in-kind contributions and sweat equity. And we’re not done yet.

We’ve made great progress though. All international shooting was completed before the pandemic forced travel shutdowns. That includes Auvergne, Paris, and Verdun in France; Hastings in England; Beijing, Shuidonggu, Salawusu (Ordos desert), Nihewan, and Zhoushan (Peking Man site) in China. When the pandemic clears, we have a little bit of shooting to do in New York and a few more interviews.

It feels great now to be in post-production, weaving together the color footage of places we shot where Teilhard lived and worked; archival B&W footage of historical locations such as Paris in the 1920s and Peking in the 1930s, along with an abundance of still photos of Teilhard; quotes from Teilhard and his interlocutors (the story is told with heavy reliance on Teilhard’s own words); interviews with scholars and local experts; and narration. The pandemic slowed, but has not stopped, editing. While waiting until it is safe to bring an editor into our studio, we’ve transcribed all the interviews, and gotten translations of the French and Chinese interviews. When an editor does join our ranks, we’ll have a string-out of video footage with integrated audio clips that will help completion move swiftly.

While Frank works on editing, Mary is immersed in fundraising. We’ve reached the stage where we can approach major foundations who fund public television, as well as individuals. Our budget calls for another $600,000 for the remaining shooting, for archival footage, off-line and on-line editing, sound mix, music composition, color-correction and meeting broadcast specifications, among other things.

Early on in the process we wrote to the Teilhard family in France for permission to copy some original documents at Georgetown University, which houses the largest collection of Teilhardiana in the U.S. (Since we live in the Washington, DC, area, this was actually a major factor in our undertaking the project.) In granting our request, the head of the Teilhard Nephews Association, Marie Bayon de la Tour, suggested that to really understand Teilhard we needed to walk in his footsteps, and she offered to be our guide in Auvergne, the volcanic region of France where Teilhard was born and spent his childhood. And thus began a series of research visits to sites of great importance in the life of Teilhard.

In Auvergne we visited Sarcenat, the chateau in which Pierre Teilhard de Chardin was born (the 4th child of an eventual 11) to a gentleman farmer and trained amateur naturalist, and a devoted Christian mother descended from Voltaire’s family line. We visited the nearby church where he was baptized, with its monument to local boys killed in WWI, including two of Pierre Teilhard’s younger brothers. We climbed the rather steep wooded path up the Puy de Pariou, an extinct volcano that Pierre climbed frequently. We learned that the Teilhard de Chardin family owned several other residences in the region, including a townhouse in Clermont-Ferrand where they spent their winters. Across the street from that townhouse, now a bank, the city has erected in Teilhard’s honor a large sculpture of Jacob wrestling the Angel (Genesis 32:22-31), an image that Pierre used to express his struggle to reconcile his love for matter and his love...
for God. On the mighty pedestal holding the statue are the words “Spirit and Matter.”

Among the other places we visited in Auvergne is a workaday family chateau, Murol, situated along the Allier River. Youthful Pierre loved to comb through the piles of stones that washed up on its banks, learning to identify the quartz and amethyst and other stones. The other family residence we visited, Les Moulins, had a built-in chapel where Teilhard said Mass during his month-long stays there during several summers in the late 1940s before he was exiled to New York City.

Before our research trip to China we had no idea that Teilhard is so heavily revered by the Chinese scientific establishment and is considered a co-founder of paleontology in China. With the assistance of the Institute for Vertebrate Paleontology and Paleoanthropology (IVPP) branch of the Chinese Academy of Science, we were able to visit locations where Teilhard had made pioneering discoveries, and where today he is honored with statues and images in local museums. The locations we visited include the spot in the Ordos Desert where he finalized his composition of “Mass on the World,” which he had been writing and revising ever since he served in The Great War, and also the site where Peking Man was discovered, catapulting Teilhard to worldwide fame and recognition. We tend to forget that Teilhard was not just a religio-philosophic thinker. He was a world class down-in-the-dirt geologist, and his published scientific writings match his philosophic writings in volume.

You can see just from this quick overview—only a small portion of all that we experienced—that we have quite a story to tell. This will do for now, though. Any more will have to wait for a later update, or for the release of the program itself.
Contemplating the Beautiful: Nature as Icon  
Angela Manno

The primary task of the human is a recognition of the Beauty in which we find ourselves. —Thomas Berry

In one of our many conversations about my art, Thomas Berry once advised me: follow what fascinates you.

That principle of fascination is what has guided me to explore many different art media, both ancient and contemporary, and ultimately led me to a thirty-year immersion in the study and practice of traditional Byzantine-Russian iconography.

What first attracted me to the icons was their jewel-like beauty. The media—egg tempera and gold leaf—consisted of all-natural materials.

Mixing pure pigments from the earth, (and sometimes semi-precious stones), with an egg yolk carefully separated from the albumen was actually a gorgeous, calming ritual.

In 1992 when I began the practice however, I immediately discovered that there was infinitely more than the icons’ outer beauty; there was also a rich inner meaning that I never understood; the practice is deeply immersed in the mystical Christianity of the Eastern Orthodox Church, which, having grown up Catholic, I knew almost nothing about.

In Orthodox Christianity, the icon is considered a “window to the divine” and Scripture in images. It is integral to the Orthodox liturgy, which, if you’ve ever experienced one, is profoundly beautiful and transformative, engaging all the senses.

The icon is an expression in symbolic form of the teachings of the saints, ascetics, and leaders in the Church throughout the centuries. It is meant to be contemplated; that is, to present oneself in a receptive stance before the divinely inspired image, so that the soul is conformed to a more perfect image of itself. This recaptivity is represented in the icon of the Theotokos (God bearer) in Our Lady of the Sign (Figure 1) denoting a process of emptying—kenosis—in order to be receptive to doing God’s will, “Let it be done unto me according to thy word.”

The making of an icon is a spiritual discipline that consists of many stages and layers; it actually recapitulates the act of our own creation. Though there is not enough room here to describe the entire process, this will give a sense of the method: The wooden icon board itself represents the Tree of Life; applying the thirteen layers of white gesso provides a way to clear the mind, to enter into a state of contemplation as God does before creating the world. The white of the board represents pure consciousness, and when we write the design into the gesso, the white on white represents an idea in the mind of God. Then comes color, which is the principle of life, as when invisible light passes through a prism and you get the multicolored rainbow, representing the beginnings of manifestation—the incarnation of an idea in the mind of God. The icon progresses from course, dark pigments, representing chaos, to more refined pigments that become lighter and brighter, representing the transformation towards more and more complexity and consciousness.

Figure 1: Our Lady of the Sign, 9” x 11” Egg tempera & gold leaf on wood, private collection

At about the same time that I began this practice, I enrolled in Genesis Farm’s Earth Literacy Certificate program in Blairstown, NJ. My main objective was to understand more fully the book, The Universe Story by Brian Swimme and Thomas Berry, which had just been published.


http://www.angelamanno.com/icon/images/Art%20of%20Transfiguration%202013.pdf
As I continued both creating traditional icons and studying The Universe Story, I started to detect parallels between the stages of creating an icon and the great moments of transformation in the New Story of the Universe. I also began to feel that the traditional form I was practicing was unfinished, that it needed to be expanded; although the material world is symbolized in the earliest stages of creating an icon, in the image as a whole, nature is relegated to the backdrop for the human-divine drama.

All the while, Thomas’ words that humans are derivative of the Earth kept resonating within me. For me to continue making the images according to the canon was beginning to feel inauthentic.

The tension between these two worldviews finally led to the creation of my first contemporary icon, *The Earthly Paradise, Icon of the Third Millennium*—just in time for the turn of the millennium. My desire in creating this icon was to celebrate what Thomas called the “Grand Liturgy of the Universe,” to consecrate this new “unspoiled time,” and to offer a way to experience, through contemplation, a deep reverence for and identification with our beautiful planet, initiating a new, mutually-enhancing relationship with the Earth.

The conceptualization for this piece however, developed over five years:

I would use the same liturgical method and materials used to create traditional icons, and strive to see how far the parallels would stretch. I suspected that these two ways of knowing—the one ancient and intuitive, and the other, our new understanding based on the empirical work of science over the past 400 years—were struggling to grasp the same ultimate reality, and that there would be more parallels.

As I began work on the icon, “The Earthly Paradise” (Figure 2), it became clear that the continents would be executed as if I were doing flesh in a traditional icon. Traditionally, the color of flesh always starts with a special mixture of green which symbolizes anthropos, the meeting place between matter (yellow) and spirit (blue). In “The Earthly Paradise,” this same green can be seen popping through the sandy color of the landmasses, and represents the flesh of all living beings, i.e., the biosphere.

I also knew that the space surrounding the orb of the Earth indicating empty space would not be black, as in the photographs taken by NASA probes and satellites, but the deep indigo blue used in traditional iconography to represent Logos, or as Thomas called it when I consulted with him, “the form-giving powers of the Universe.”

I also departed from the photographs of the planet by adding another dimension to the Earth, by encircling the fragile, physical envelope of the atmosphere with a gold halo, to portray the Earth as a bio-spiritual entity, and signify it as having reached its fulfillment in the Omega Point, “the revelation of God as the fullness of love, the dynamic center of love at the heart of all creation.” The gold halo in traditional iconography represents our divine nature. The small rays emanating from the gold halo are the marks signifying the Holy Spirit in traditional iconography, who is associated with the World Soul. This pattern also seemed fitting to bring into the creation of this new icon.

When I had much of the new icon conceptualized, in 1995, I paid a visit to Thomas, who at that time was still at the Riverdale Center. I wanted to confer with him and get his thoughts about what I was doing. He was delighted to see what I was attempting and after a long conversation gave it his blessing.4

![The Earthly Paradise: Icon of the Third Millennium](image)

*Figure 2: The Earthly Paradise: Icon of the Third Millennium © Angela Manno 1999, 13" x 13", Egg tempera & gold leaf on wood. Private collection.*

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2 From a speech by Desmond Tutu on the eve of the turn of the century, “In front of us stretches the unending vista of pristine days, unspoiled…”

3 Liturgy, from the Greek leitourgia ‘common work’, worship. In his book, *For the Life of the World*, Orthodox theologian Alexander Schmemann also speaks of living liturgically. This notion has great implications for the Great Work.

4 A full accounting of this consultation is part of a longer treatment in progress entitled, “The Earth Icon: Theory and Practice.”
It’s been twenty years since I began creating these unconventional icons. Now, in the second decade of the 21st century, the threat to the natural world is all around us like an engulfing fire. Ecosystems are disappearing or being irrevocably polluted, and the rate of extinction of species is between 10,000 and 100,000 per year—one thousand times the natural rate.

Thomas’ words, “To wantonly destroy a living species is to silence forever a divine voice,” again resounded within me. Thus began the logical continuation of my work: a series of icons of threatened and endangered species with an aim to help transform our notion of what is sacred and to move from anthropocentrism to a biocentric norm of reference.5

It is most clear to me that the whole universe is in the image of God and that this notion fulfills the iconographic tradition that achieved its height in the monasteries of 14th-16th century Russia. In the words of Thomas Aquinas,

> Because the divine could not image itself forth in any one being, it created the great diversity of things so that what was lacking in one would be supplied by the others and the whole universe together would participate in and manifest the divine more than any single being.6

Recently, I initiated a program, “Sacred Icons of Threatened and Endangered Species,”7 where I have been donating half of the proceeds from the sale of these icons to the Center for Biological Diversity,8 an organization that is successfully protecting the integrity of the Endangered Species Act and securing a future for all species great and small who are hovering on the brink of extinction. This, I perceive, is my life’s work.

Their first exhibition in New York City last December confirmed their power as objects of contemplation. In contemplating the icon of an Orangutan Mother and Child, a friend wrote to me:

> I feel as if I am actually developing a relationship with these creatures. The mother looks incredibly caring with an arm firmly but very gently pulling her baby close to her body . . . The baby looks totally unafraid and has that wise look very young children sometimes have. I’m sure I will continue to discover more in this icon.

Through contemplation, we can become reunited with all species and all nature as one single sacred community. The icon, both artifact and living reality, is the face (prosopon), the “outward sign,” of our divine origins. It is the Beauty in which we live and move and have our being.

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6 Thomas Aquinas, *Summa Theologia*.
7 To see these works and learn more about my program to benefit the Center for Biological Diversity, visit [http://www.angelamanno.com/icon/endangered.php](http://www.angelamanno.com/icon/endangered.php)
8 [https://www.biologicaldiversity.org](https://www.biologicaldiversity.org)
Teilhard and Abbé Breuil on Postal Stamps
Rasoul Sorkhabi
University of Utah

The lockdown life of 2020 has its own peculiarities, and one of them is that it gives to organize your space and your stuff. It was in one of these trivial but courageous acts that I uncovered my stamps collection and came across postal stamps featuring Teilhard de Chardin. These stamps motivated me to do a bit of research. The result is this note and the accompanying images.

Figure 1 depicts first day covers of Teilhard’s stamps (1.40 franc) issued in France on 23 May 1981, to celebrate the 100th anniversary of his birth.

Teilhard has been featured on two other stamps as well. In 1982, Ireland issued a “Jersey: Links with France” stamp (19.5 pence) featuring Teilhard the geologist and his book *Le Phénomène Humain*, published posthumously in 1955, the year of his death (Figure 2). In 1901 the French Jesuits, to which Teilhard belonged, relocated their schools on the island of Jersey off Britain to avoid state control of their properties in France. Teilhard studied there from Fall 1901 to Summer 1905: “four important years that contributed much to the future direction of his life. Although he lived in a French-speaking community, he was surrounded by speakers of English. He now became more fully acquainted with Anglo-Saxon ways of life.”

Another Teilhard stamp was issued by Belgium in 2001 on the 120th anniversary of Teilhard’s birth (Figure 3). In 1991, China issued a stamp featuring Peking Man, (Figure 4) a discovery in 1929 in which Teilhard played a leading role.

Figure 2

Figure 3

Figure 4

Figure 5

Figure 6

Abbe Henri Breuil (1877-1961), French Jesuit priest and eminent anthropologist and archeologist, was a good friend and supporter of Teilhard throughout his life. His contributions to the study of the rock art and cave paintings of Europe were highly significant. Teilhard became acquainted with Henri Breuil in 1912 at the French National Museum of Natural History (musée national d’histoire naturelle), founded in 1635 in Paris where Teilhard studied paleontology. In 1910, Abbé Breuil was the moving spirit behind the Institute of Human Paleontology (Institut de paléontology humaine), part of the Museum established by order of the French president in 1910. Teilhard often met with Breuil until being drafted into the war in 1914. The Institute of Human Paleontology, supported by the Foundation of Albert 1st of Monaco (1848-1922), is the third oldest research institute in France, after the Pasteur and the Oceanography institutes. In 1913, Teilhard took part in Breuil’s field trip to the Cave of El Castillo in northwest Spain, site of prehistoric paintings.

France issued two stamps in honor of Abbé Breuil: one in 1977 (Figure 5) on the occasion of the 100th anniversary of his birth, and the second in 2010 to celebrate the 100th anniversary of the establishment of the Institute (Figure 6).

O’er Every Living Thing—
A Communion Reflection

Notes from the Composer, Sam Guarnaccia

It was an honor and great pleasure to be asked to compose a “reflection song” for the 2017 World Union of Jesuit Alumni World Congress, Cleveland. The honor, and challenge, was to create a musical expression that could contain the depth and power of St. Ignatius’ founding vision and the revolutionary scientific understanding and mystical vision of the great Jesuit scientist-priest Pierre Teilhard de Chardin. Attempting to ground a great faith tradition in the phenomenal discoveries of 20th to 21st century cosmology—the cosmology of an evolving universe alive with unbounded creativity—in a few words from a 16th century soldier priest and a 20th century spiritual and scientific visionary requires both an “act of faith” and an exercise of supreme reason.

The seemingly endless debates between “faith and reason,” religion and science, are evocatively expressed in Albert Einstein’s famous “Science without religion is lame, religion without science is blind”—an epithet that has generated its own generations of debate. The other great 20th century Jesuit scientist priest Georges Lemaître, who corrected both Einstein and Pope Pius XII, the former for doubting the expansion of the Universe and the latter for likening the Big Bang to God’s initial act of creation, received public apologies from both, and was in turn a tremendous influence on the thinking of Teilhard. Now Pope Francis has called for a worldwide “ecological conversion,” to include ALL people. Himself a Jesuit scientist-priest, Pope Francis in Laudato Si’ has given the world a call to deep scientific understanding, passionate faith, and the assumption of global responsibility for humanities’ “respect and care for the Earth” (Earth Charter) in the spirit of both Ignatius and Teilhard. It is an immeasurable gift that through reason, we may experience the magnificence of the knowable, and through “faith,” the unimaginable mysteries of the unknowable.

Lyrics taken from Teilhard de Chardin’s “Mass on the World” and from words of St. Ignatius of Loyola are embraced in a musical setting with the challenge that it be “versatile,” easily used by children, youth, or adults in simple, intimate, personal settings, and expandable for use in experienced choral, instrumental, liturgical, or concert settings.

This all-embracing host
This bread our toil
This wine our pain.

The whole Earth is my altar,
The world our house,
Our liberty. (1)

The Earth a-wakes and trembles—
Radiant Word, blazing Power,
Lord, Make Us One.

O’er every living thing—
Which is to come,
To grow, to flower—

Say, “This is my body,
This is my blood,”
My memory. (1)

The Earth a-wakes and trembles—
Radiant Word, blazing Power,
May We Be One.

Lyrics: Teilhard’s “Mass on the World”
(1) From words of Ignatius of Loyola

“O’er Every Living Thing,” with words primarily from Teilhard’s “Mass on the World,” is a phrase that celebrates the sacredness of every element of “the creation” and extends the idea of “communion” to every part of the Universe. Ignatius’ understanding that the world is “our house” and that our “memory” and “liberty” are keystones of human freedom and responsibility are stunning and transformational concepts. This mode of celebration is both profoundly scientific, aligned completely with relativity and quantum gravity theories, and profoundly “spiritual” in reverencing the entire creation.

The decision to restate the refrain “Lord, Make us one” as “May We be One,” is an acknowledgement that we are asked to participate knowingly, fully, and responsibly in becoming ONE with each other, the Earth, and the greater whole.

This musical gift to the 2017 WUJA Congress evolved as the emergent/evolving universal cosmology became part of, and aligned with the Congress’ theme of Uniting Jesuit Frontiers.

May this music and these words deeply inform, motivate, and bless all who hear and sing them, and become part of a new and universal frontier of love.

WUJA-2017 World Congress, Cleveland, Ohio
Announcements

“Great Work” Award

The Thomas Berry Forum for Ecological Dialogue of the Kathleen Deignan, CND Institute for Earth and Spirit at Iona presented its first "Great Work" award to long-time student, friend, and teacher of the world-view of Thomas Berry: Dr. Joseph Holland.

The award this year is a stunning print of Angela Manno’s contemporary icon, Earth, and was presented during a virtual convocation on Thomas' birthday, November 9th.

Joe Holland is the author of 18 books and the co-author of two environmental pastoral letters: "At Home in the Web of Life" and "This Land Is Home to Me." Like Berry, his mentor, he is a deep historian and continues to offer context, analysis, and vision for moving toward the ecozoic. The award was followed in a month by a Dialogue Forum among Dr. Holland and several young Berry students who are imagining the next modes of "religious life communities" in the Catholic form based on the vision of Thomas Berry.

“Rethinking Consciousness”: A Conference and A Concert

The lectures of the 2019 Conference of the French Association, "Repenser la conscience," are accessible on YouTube.

A concert accompanied by readings from Teilhard’s works, held during this conference, is also available. You can listen to it here.

Lifetime Achievement Award

In early December, John Haught was presented with a Lifetime Achievement Award at the third annual conference of the Center for Christogenesis. Influenced by Teilhard de Chardin and other pioneering philosophers and theologians, Haught offers a fresh perspective on the relationship between faith and science.

Haught is an emeritus professor in the Department of Theology at Georgetown University (1970-2005) and has authored over 20 books along with well over 100 articles. He is respected as one of the foremost contemporary scholars to explore the relationship between religion and evolution. Click here to continue reading an article from Georgetown celebrating Professor Haught’s award.

2020 Catholic Press Book Awards


Click the titles below to view more details and to purchase:

![Teilhard’s Struggle: Embracing the Work of Evolution](image1)
![Thomas Berry: A Biography](image2)

John Haught, Ph.D.
Zoom Events at ATA

One of the new initiatives of the American Teilhard Association is its partnership with the Institute for Religion and Science at Chestnut Hill College. This fall, the two organizations co-sponsored two events on Zoom with another event beginning in January.

On October 28, about 60 people gathered to discuss a recent paper written by Teilhard’s grandniece, Marie Bayon de la Tour, entitled “Pere Teilhard and the Feminine.” After a short input by Kathy Duffy on the women who influenced Teilhard throughout his life, participants were sent into virtual breakout groups to discuss the paper they had received upon registering. Back at the main session, facilitators shared main points of their discussions. The energy in the room was palpable and many requested that we hold more such experiences.

On November 11, Donald Wayne Viney, University Professor from Pittsburg State University (Kansas), presented a lecture entitled, “Evolution’s God? Teilhard and the Other Process Theologies.” About 150 persons joined to hear Don’s lecture which was followed by time in virtual breakout rooms to share conversation about the lecture. We ended the session with a Q and A and then with a song written and sung by Don called “Teilhard’s Fire.” The song is based on the well-known quotation: “The day will come when, after harnessing . . . the winds, the tides, gravitation, we shall harness for God the energies of Love. And, on that day, for the second time in the history of the world, we will have discovered fire.” The recording of Don’s talk, his slides, and his song are available on our website and YouTube.

Our final event for the season is a small-group process called “Catching Fire!” led by Anita Wood and based on Teilhard’s assumption that people gathered together for a valuable shared purpose have greater potential to increase in consciousness and co-evolve society. During four evenings in January and February, participants will explore major spiritual Teilhardian themes in a process that blends contemplative prayer, reflection, and dialogue for the purpose of spiritual growth.

Future events, including our Spring Annual Event, will be advertised on our website and members currently on our mailing list will receive an announcement with details about registration.

Be sure to keep your contact information updated—both email and snail mail.

Send changes to AmericanTeilhard@gmail.com.

In Memoriam

We mourn the loss of three Jesuits, advocates for connecting science and religion in the spirit of Pierre Teilhard de Chardin, SJ:

George Coyne, SJ    Charles Currie, SJ    James Skehan, SJ
Each year at our Annual Event in the spring, the American Teilhard Association offers an opportunity for our guests to purchase back issues of *Teilhard Studies*. Since this year’s event was virtual, we were unable to do that. And it is still unclear what spring 2021 will bring.

Because of this, we would like to offer our members a chance to purchase back issues of *Teilhard Studies* and *Teilhard Perspective* at a reduced rate of $2/copy plus shipping and handling. A list of available issues of *Teilhard Studies* and *Teilhard Perspective*, as well as more information about shipping and handling, can be found on our website. *Teilhard Studies* and *Teilhard Perspective* contain essays by some of our most distinguished Teilhardians. Teachers and group leaders might find a packet of several related issues a helpful resource for discussion. Examples of how issues might be grouped into themes (such as Teilhard and Science, Thomas Berry and the Environment, Teilhard and Spirituality, Teilhard and Evolution, Teilhard and Feminism, and others) are available on our website.

For orders within the United States, you can order and pay via PayPal or you can send your request plus a check or money order made out to American Teilhard Association to:

Kathleen Duffy, SSJ
American Teilhard Association
Chestnut Hill College
9601 Germantown Avenue
Philadelphia, PA 19118

For orders of more than 10 issues and for international orders, request an invoice from Kathy Duffy kduffy@chc.edu. Once shipping and handling are estimated, you will receive an invoice and instructions about how to pay.

**Fall 2020 issue of *Teilhard Studies* now available!**

**Psycho-Spiritual Union: Integrating Spirituality and Psychology in Teilhard, Jung, and Assagioli**

Andrew Del Rossi, Th.D.

“The fields of spirituality and psychology hold the power to connect individual human persons to the self, to others, and to the world, and thus to wholeness. This paper explores how the thought of Pierre Teilhard de Chardin, Carl Jung, and Roberto Assagioli can advance a spiritual understanding of the human psyche that affirms its connection to the collective consciousness of the noosphere and to the transpersonal. Although the thought of Teilhard, Jung, and Assagioli share many similarities, the most prominent overlap occurs in their consensus that wholeness emerges from relationship.”
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.

The editors of Teilhard Perspective welcome suggestions for relevant ideas, books, news, events, and articles. Send materials to Andrew Del Rossi, andrew.delrossi@gmail.com.

Memberships to the American Teilhard Association includes the biannual issues of Teilhard Studies, online access to the Teilhard Perspective newsletter, along with notices about the Annual Meeting and other programs. See our website for further information on membership or contact us at: American Teilhard Association, c/o Kathleen Duffy, SSJ, Chestnut Hill College, 9601 Germantown Avenue, Philadelphia, PA 19118. kduffy@chc.edu.

We ask members to be sure to keep your contact information updated—both email and snail mail. Send changes to AmericanTeilhard@gmail.com.

Annual Contribution (Tax Deductible)

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<td>Sponsoring, beginning at</td>
<td>$250</td>
</tr>
<tr>
<td>Student (full time, under 30 years)</td>
<td>$10</td>
</tr>
<tr>
<td>Life Membership</td>
<td>$400</td>
</tr>
</tbody>
</table>

The American Teilhard Association

President: Kathleen Duffy, SSJ
Vice-president: Jennifer Morgan
Treasurer: Paula Guarnaccia
Secretary: Imogene Drummond
Teilhard Studies: Laura Eloe
Teilhard Perspective: Andrew Del Rossi