

TEILHARD PERSPECTIVE

Volume 45, Number 1

Spring 2012

Emerging Earth Community: Teilhard 2012



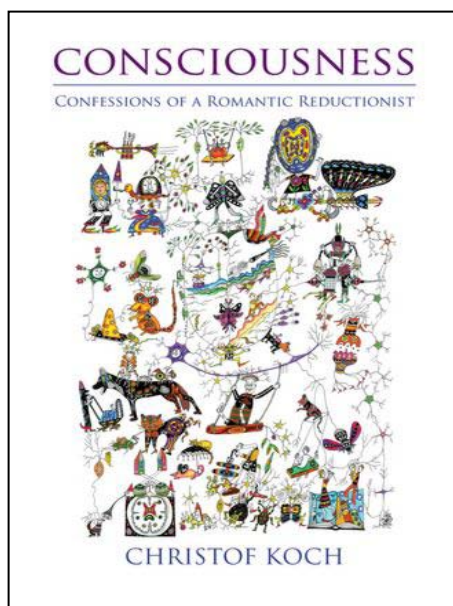
Teilhard once wrote about the Earth: “We do well to look at it with emotion. Tiny and isolated though it is, it bears clinging to its flanks the destiny and future of the Universe.” (FOM, 114) Our challenge now is to actualize an integral while multicultural Earth community. How can we become involved planetary citizens as a movement toward a sustainable future?

The above image places our precious planet within the stellar raiment. By an Immense and Infinitesimal view only, this minute orb could not be more insignificant. With Teilhard, if a third, temporal rise of Complex Consciousness is admitted, everything changes. Our biosphere becomes a unique locus of self and spirit. This historic expansion and reset of the fate of the Earth within an innately present, biologically developing and expectant cosmogenesis calls us to what Thomas Berry named this Great Work of our 21st century Ecozoic age.

Journey of the Universe EMMY Award

We are pleased to announce that Journey of the Universe has won an Emmy Award for best documentary in the northern California region. This is wonderful news for the collective work of so many people who were inspired by the vision of Teilhard de Chardin and of Thomas Berry, especially our ATA officers: Brian Swimme, Mary Evelyn Tucker, and John Grim. For more on the Journey of the Universe trilogy: film, book, and educational series, please see page seven of this Perspective.

With regard to this issue, it is remarkable that instead a fading away, significant turns to Teilhard for guidance are on the increase. A wide range of significant works reviewed next both document this and testify to growing scientific and philosophical confirmations of a procreative genesis universe.



Koch, Christoph. *Consciousness: Confessions of a Romantic Reductionist*. Cambridge: MIT Press, 2012.

In this accessible, personal account, a senior California Institute of Technology neuroscientist joins the subtitle terms - a Reductionist: “because I seek quantitative explanations for consciousness in billions of nerve cells and synapses,” and a Romantic: “because of my insistence that the universe has contrails of meaning that can be deciphered in the sky above and deep within us.” This blend of laboratory studies and philosophical implications results in a rare entrance into an innately developing, earthly and cosmic, genesis vision.

In this regard Koch views Teilhard’s tandem ascent of organic complexity and informed sentience as the prescient exemplar of this 21st century vision. By these lights, an innately meaningful universe can be understood and averred. And today, as Teilhard foresaw, a “supraindividual, planetary Ubermind” seems forming in our midst, whose own cognitive faculty is a core premise.

A theoretical basis is the “integrated information” theory of his colleague, University of Wisconsin neuropsychologist Giulio Tononi, which perceives aware sentience to advance together with relative degrees of knowledge. This work was noted in the Fall 2009 TP, wherein Tononi likewise believes a Copernican universe change is indeed merited that returns informed, self-conscious human beings to a central place and role.

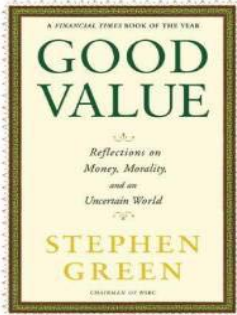
For Koch, if the whole expanse of a universe that by its own propensities evolves human persons who

can so witness and discover, unburdened by predilections or paradigm, can be allowed, then a purposeful scenario avails. “I feel deep in my bones that the universe has meaning that we can realize.”

“It (cellular life) was accompanied by the emergence of nervous systems and the first inkling of sentience. The continuing complexification of brains, to use Teilhard de Chardin’s term, enhanced consciousness until self-consciousness emerged: awareness reflecting upon itself. This recursive process started millions of years ago, in some of the more highly developed mammals. In Homo sapiens, it has achieved its temporary pinnacle.

But complexification does not stop with individual self-awareness. It is ongoing and, indeed, speeding up. In today’s technologically sophisticated and intertwined societies, complexification is taking on a supraindividual, continent-spanning character. With the instant, worldwide communication afforded by cell phones, e-mail, and social networking, I foresee a time when humanity’s teeming billions and their computers will be interconnected in a vast matrix – a planetary Ubermind. Provided mankind avoids Nightfall – a thermonuclear Armageddon or a complete environmental meltdown – there is no reason why this web of hypertrophied consciousness cannot spread to the planets and, ultimately, beyond the stellar night to the galaxy at large. (7 - 8)

“Teilhard de Chardin is alluring because his basic insight is compatible with the observed tendency of biological diversity and complexity to increase over the course of evolution and with the ideas about integrated information and consciousness I have outlined here. (134) The rise of sentient life within time’s wide circuit was inevitable. Teilhard de Chardin is correct in his view that islands within the universe – if not the whole cosmos – are evolving toward ever-greater complexity and self-knowledge. I am not saying that Earth had to bear life or that bipedal, big-brained primates had to walk the African grasslands. But I do believe that the laws of physics overwhelmingly favored the emergence of consciousness. The universe is a work in progress. Such a belief evokes jeremiads from many biologists and philosophers, but the evidence from cosmology, biology, and history is compelling.” (165)



Stephen Green

***Good Value:
Reflections on Money,
Morality, and an
Uncertain World.***

NY: Grove Press, 2011.

Thank you to Michael Meyer, an ATA member from Spencerville, Ohio, for informing us of this award-winning book from the business press, not where you would expect an emphatic turn to Teilhard. The author, once CEO of HSBC bank, presently British Minister for Trade, is also an Anglican priest who studied at Ming Hua Theological College in Hong Kong. While immersed in global affairs, he is acutely aware of financial impacts on indigenous peoples and lands. In this sensitive and erudite book, Teilhard's spiritual expanse is offered to move beyond Tom Friedman's well-meaning "the world is flat" to properly realize "the world is round, with limits."

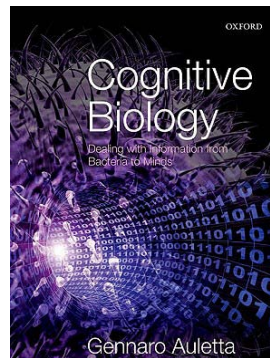
A novel view of "globalization" results as an evolutionary planetization, whose historical phase of commerce and consumption has its benefits, but is in much need of wary constraint. Teilhard's thought, which Green appreciates, can open to deeper, answers and guidance not available anywhere else. And as someone who knows the ways of the world, the book closes with the crucial necessity to rectify the prevalence of men with a salutary parity with women. This admonition concludes with Teilhard's "The eternal feminine draws us on."

"Teilhard's thought-world is not easy to enter. His vision of human development can easily seem nebulous. But I believe he has glimpsed something which few others have sensed so perceptively. He has seen that globalization is about something far deeper than economics, commerce and politics. It is an evolution of the human spirit. And, on this view, the end of globalization remains radically open precisely because of the ambiguities that seem to be intrinsic to the human spirit as it evolves." (32)

"John Donne's famous phrase "No man is an island" spoke of the human condition in all its complexity – the complexity of the individual as part of the human tapestry, separate and yet part of the whole. Teilhard de Chardin's vision was that only by oneness with the whole is there in fact any meaning or basis for the

one. Yet at the heart of this Human condition is a capitalist commercial instinct that is profoundly ambiguous in its impact on human relationships." (88-89)

"There is no question that this is one of the most significant senses in which Teilhard de Chardin's insight is true – that the human becomes a person not just as individual, but in community. Teilhard saw community as emerging through the growing global connectedness of humankind (not as a reversion to earlier, small-scale, communitarian living). This community is by definition borderless, and cannot be exclusive. And by definition it has to have the full participation of personalities made individual (and therefore open) by the same process of globalization. "No man is an island." And no woman either. (227)



**Cognitive Biology:
Dealing with
Information from
Bacteria to Minds.**

Gennaro Auletta.

We cite this erudite opus (Oxford University Press, 2011), some 900 pages and 2,500 references, as another vision apropos a Great Earth. The author is a Pontifical Gregorian University, Rome, philosopher of science, with interests in physics, biology, linguistics, and theology. Three main parts: Acquiring Information, Controlling Information, and Interpreting Information, offer a comprehensive, unbiased survey of a dynamic cosmos that exists so that complex, conscious beings can lately inquire of it. The work draws upon academic and technical terms to range across quantum theories, nonlinear systems, neuroscience, semiotics, Darwinian mores, and so on. On Amazon.com much of the text can be viewed, and the entire bibliography. The volume then rewards with a directional evolutionary creativity tracked from a fertile material origin to microbial life and onto aware intelligence by virtue of an innate informational source.

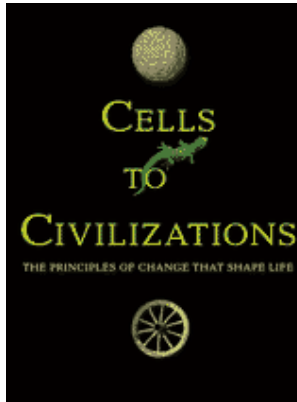
As a brief tour, Auletta, conversant with these scientific frontiers, views quantum physical matter as a programmatic source. So informed, nature's active development proceeds via self-organizing processes to

generate life's somatic epigeny, phylogeny and ontogeny. This serves a cognitive, episodic emergence of learning and knowing as "selfhood in community." Once in a quantum phase, onto genetic biology, then by way of major transitions toward symbolic, language-based culture, with a constant convergence in effect at every stage.

A conceptual resolve is then expressed in Chapter 25 Final Philosophical Remarks. What is wrought is a dual reality of spontaneous, contingent diversity of life's evolutionary gestation, which yet springs from, is founded upon, a pre-existent, universal guidance. There is indeed chance, randomness, local environmental "events," but not without correlations, constrained channels, global quantum "features," an invariant unity. And although Teilhard is implied throughout, he is not mentioned. But as noted in the Fall 2011 TP, an article by Auletta and William Stoeger, SJ about the Pontifical 2009 Evolution conference made the point that Teilhard was duly seen as presaging a 21st century genesis vision. From Galileo to Gennaro, four centuries later, we find that a mathematical Nature, lately as quantum, informational, and ultimately genetic, is quite scriptural in kind.

"Quantum-mechanical systems provide both the informational pool and the basic interconnections of our universe. Quantum-mechanical systems can be considered as the sources of any information in our world. (34) Therefore, organisms show a complementarity between modularity (discontinuity) and connectedness (continuity), which allows for the integration of different levels of organization. (177) So, an organism, by integrating in a new way systems that can be found separately in the physical world somehow duplicates the world and is constituted as a universe apart." (271)

"Nothing in our universe is still. Everything, at any level of reality and complexity, is a continuous process of change, a basic fact that is true in a special sense of biological systems. As I have tried to show throughout this book, all changes at the evolutionary scale, as well as at the ontogenetic or epigenetic scale, deeply involve both global and local factors, interdependencies, and global constraints on the one hand, and sport and mutation on the other." (681)



Cells to Civilizations: The Principles of Change That Shape Life Enrico Coen

From Princeton University Press in late May is this graceful essay by a plant molecular geneticist at the John Innes Centre in Norwich, UK, Google for his floral lab website. Along with Auletta, and other works herein, it exemplifies how an insightful survey of life's emergent course can reveal constant patterns and processes not evident earlier. In this regard are noted four main phases and aspects – evolution, development, learning, and culture - arising from seven features as per the first quote. Each subsequent stage is then appreciated as a "different manifestation of the same underlying process."

Although Teilhard is not referenced, at the center of his evolutionary vision was the same "principle of recurrence" – in some way embryonic Nature proceeds by a grand reiteration, as if springing from its own creative genetic code. A further appreciation, not overtly stated but implicit throughout, is an historic return to understanding life's evolution much as an embryonic gestation. This in fact was the actual paradigm in Charles Darwin day that well guided his thought.

"Our seven principles – population variation, persistence, reinforcement, competition, cooperation, combinatorial richness, and recurrence – and their interactions provide the driving force for these journeys, leading to the remarkable variety of organisms we see today. I have called this collection of seven principles and how they work together life's creative recipe. It relies on the action of physical forces and the limitations of a finite world. This is because life is a manifestation of matter." (60)

“Like nested dolls, evolution and development exhibit a double relationship. On the one hand, development is historically embedded in evolution, it arose through, and is contained within, the evolutionary process. On the other hand, development has a similar form to that of its evolutionary parent; they are based on the same creative recipe. Even though one operates over many individuals and generations, and the other within a single individual generation, we find common fundamental principles at play in both cases.” (121)

“Like evolution and development, learning is built on a set of common interacting principles, although they are now in a neural guise. (173) The same set of principles and interactions operate at the heart of learning as in evolution and development. Learning is our third manifestation of life’s creative recipe. But instead of propelling organisms through genetic or developmental space, this instance of the recipe takes organisms on a journey through neural space.” (174)

“As well as having a similar form, these journeys are also connected in other ways. It was through the earlier processes of evolution, development, and learning that the basic ingredients of cultural change arose. Our cultural journey follows from the other three. But there is also a relationship that goes in the other direction. Our scientific understanding of evolution, development, and learning is itself a cultural product. It is through culture that we view all living transformations.” (265)

exists between an indigenous landed animism and a self-organizing cosmic genesis.

Cajete, Gregory. *Native Science: Natural Laws of Interdependence*. Santa Fe, NM: Clear Light Publishing, 1999.

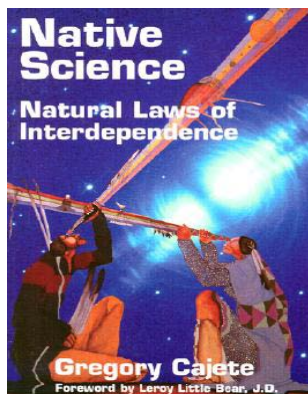
The University of New Mexico Chair of Native American Studies provides an engaging entry to these sustaining essences of original wisdom. A balance of theory and practice is conveyed by fine chapter titles: Telling a Special Story, Philosophy of Native Science, The Ecology of Native American Community, Plants, Food, Medicine, and Gardening, Animals in Native Myth and Reality, A Sense of Place, Native Astronomy, and Creating New Minds and Worlds. Similar to Brian Burkhardt, a crossing to 21st century frontiers is achieved by an affinity to complex systems science as cosmologies extol a dynamic self-organizing, albeit chaotic, emergence of worlds and beings. Vital qualities are a “participation mystique,” and a narrative “metaphoric mind.”

The volume is available from Amazon.com, where it is paired with *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, (Harvard University Press, 2001) a sourcebook edited by John Grim, president of the American Teilhard Association.

“Native science is a metaphor for a wide range of tribal processes of perceiving, thinking, acting, and “coming to know” that have evolved through human experience with the natural world. Native science is born of a lived and storied participation with the natural landscape. To understand the foundations of Native science one must become open to the roles of sensation, perception, imagination, emotion, symbols, and spirit as well as that of concept, logic, and rational empiricism.” (2)

“Thomas Berry, a Catholic priest and former president of the Teilhard de Chardin Association, argues that the nature of the new cosmology must be life-nourishing, in tune with the Earth. De Chardin, a Jesuit priest, was one of the first modern scholars to integrate faith with modern understandings of Western science. Berry brought the profound insights of de Chardin into the present and offered the thesis that what we are really facing is a “crisis of cosmology.” Berry believes we must develop a capacity to re-think the predominant guiding story of Western civilization in a now and life-nourishing way.

The new cosmology and philosophy must encompass the realization that the Earth is in essence a superbeing in a universe of superbeings and



A Native Universe

A Once and Future Natural Synthesis

This book cover can evoke an historic spiral and convergence of aboriginal tradition and 21st century systems science. A collection of reviews to follow befits the issue’s theme, distinguished by Pierre Teilhard, Thomas Berry, and Ewert Courins. As Native American scholars Gregory Cajete, Brian Burkhardt, and Anne Waters convey, a deep affinity

supercommunities. It must incorporate the understanding of human beings as dynamic bodies intimately cradled in the body of the world. We are the Earth becoming conscious of itself, and collectively, humans are the Earth's most highly developed sense organ. In a sense then, "humankind is nature, looking into nature." (54-55)

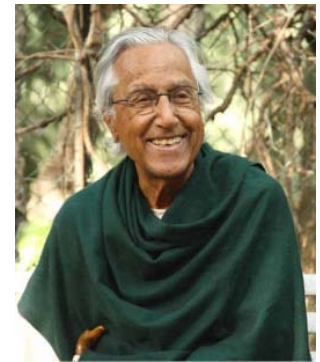
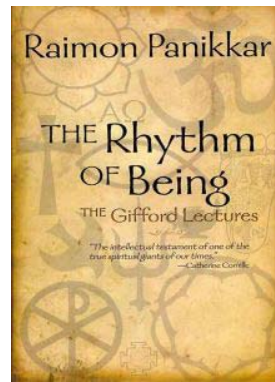
Cajete, Gregory. **Philosophy of Native Science.** Waters, Anne, ed. *American Indian Thought.* Malden, MA: Blackwell, 2004.

The Pueblo educator continues in this chapter an evocative appreciation of an organically developing and abiding earthly and cosmic genesis that is surely Teilhardian in its essence.

"Our universe is still unfolding and human beings are active and creative participants. Creativity is both the universe's ordering principle and its process, part of the greater flow of creativity in nature. It flows from the "implicate order" or inherent potential of the universe, and whatever it produces becomes a part of the "explicate order" of material or energetic expressions. These expressions range from entire galaxies to the quarks and leptons of the subatomic world. Human creativity is located in this immense continuum. We are, after all, a microcosm of the macrocosm. It is from this creative, generative center of human life that central principles of Native science emanate." (47)

Burkhart, Brian Yazzie. **The Physics of Spirit: The Indigenous Continuity of Science and Religion.** Haag, James, et al, eds. *Routledge Companion to Religion and Science.* New York: Routledge, 2011.

The Native American, Arizona State University, philosopher traces and enhances a luminous historical spiral and synthesis. As if an initial right brain, an aboriginal mind and vision perceived an innately living, spiritual cosmos. Human beings, along with flora and fauna, sacred landscape, spring from, abide in, and return to an animate, mystical, personified milieu. Astride the millennia, Burkhart draws on the physical theories of David Bohm, David Peat, and others. He sees this as akin to Lakota understandings, namely as distinguished by a doubleness of "implicate" life force, and its "explicate" manifest creativity unto a dynamically vital nature. The *Companion* volume is on the Natural Genesis website, search James Haag.



The Rhythm of Being

Raimon Panikkar

It is appropriate in this issue to enter the parallel achievement of Raimon Panikkar, (1918-2010) as expressed in this 2010 Orbis Book. Born in Barcelona, his mother was a Spanish Catholic, and his father an Indian Hindu. His education includes doctorates in philosophy and chemistry from the University of Madrid. A lifelong literary corpus can be accessed at: www.raimon-panikkar.org. Our interest is a unique affinity with the 20th century visionaries Pierre Teilhard, Thomas Berry, and Ewert Cousins, the latter two with whom Raimon commiserated. I heard him speak in 1991 at a Fordham conference. Although small of stature, he had a fiery spirit akin to Desmond Tutu and Helder Camara.

At over 400 pages it offers a grandly insightful evocation of a Teilhardian pantheism, a mystical, mythical encounter. Its essence is a "cosmotheandric" reality so as to convey a spatial and temporal unity of Divinity, Universe, Earth, and Human. A rhythmic, dynamical creation thus pulsates via a recurrent Trinitarian synthesis across eons, from parent to child. The book's final section, The Emerging Mythos, well serves our auspicious moment when the perennial mysteries seem at last to be opened, clarified, and availed.

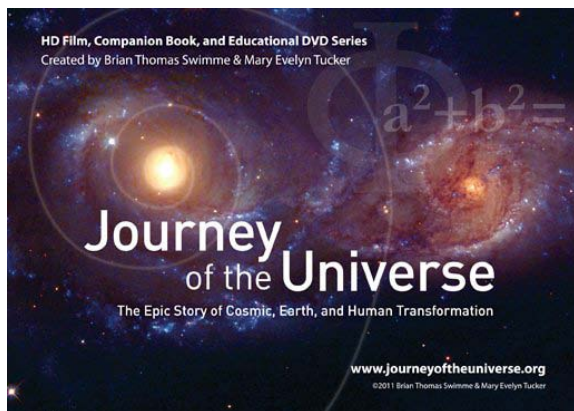
"The fundamental insight of the belief in the *anima mundi* is neither a scientific discovery that the earth presents regularities of self-organization, as do plants and animals, nor a theological formulation of pantheism. Nor can it be reduced to the idea of the sublunary world as a living thing. The traditional insight sees the entire universe, and not the earth alone, as a living organism that constitutes a Whole of which human life is the root metaphor. From the *purusa sukta* of the Rig Veda and the several metaphors of Saint Paul regarding the mystical body

of redeemed Reality, and passing through the Chinese, Buddhist, African, and native American traditions, one could give innumerable examples.” (270)

“Summing up: a new *mythos* may be emerging. Signs are everywhere. I have already given many names to fragments of this dawning: cosmotheandric insight, sacred secularity, cosmology, ontonomy, radical trinity, interdependence, radical relativity, and so on. I may also use a consecrated name: *advaita*, which is the equivalent of the radical Trinity. Everything is related to everything but without monistic identity and dualistic separation. I have tried to spell it out throughout these pages.” (404)

Emerging Earth Community

www.emergingearthcommunity.org is the address for this website about the expanding multimedia contributions by John Grim and Mary Evelyn Tucker, president and vice-president of the American Teilhard Association. In regard, it draws much from the wellspring of Thomas Berry’s wisdom. Its home page message is: “How do we respond to the challenges in this critical moment of Earth’s history.” Three main projects are Journey of the Universe, Forum on Religion and Ecology, and the Earth Charter. From each icon can be accessed much more information, along with links to dedicated sites.



Journey of the Universe

This multi-media project presents the epic story of cosmic, Earth, and human transformation. It consists of an HD film, a book, an educational DVD series, and a website. Drawing on the discoveries of modern science as well as the wisdom of the world’s cultures, *Journey of the Universe* tells a compelling story that reveals our profound connection to the web of life.

The film has now been widely shown to appreciative audiences, featured on a PBS fund drive special, and

has just received a regional EMMY award for Best Documentary in the Northern California area. As also cited on the back page, please visit the Journey project website www.journeyoftheuniverse.org.

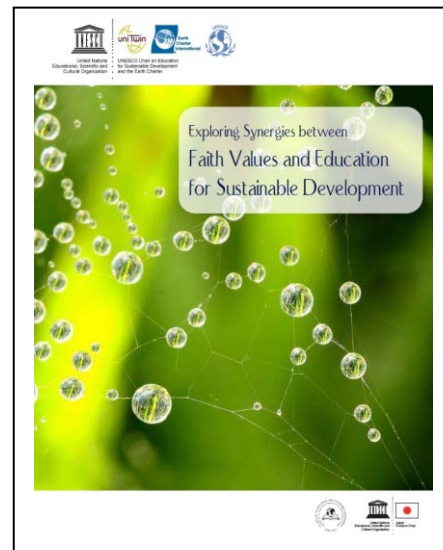
Forum on Religion and Ecology

The Forum on Religion and Ecology at Yale is the largest international multi-religious project of its kind. With many conferences, publications, and website it is engaged in exploring religious worldviews, texts, and ethics in order to broaden understanding of the complex nature of current environmental concerns, so as to save the precious planet

Earth Charter

The Earth Charter is a declaration of fundamental principles for building a just, sustainable, and peaceful global society in the 21st century. Endorsed by thousands of prominent global institutions, it seeks to inspire a new sense of interdependence and shared responsibility for the wellbeing of the human family and the larger living world.

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Exploring Synergies between Faith Values and Education for Sustainable Development

On the Earth Charter Initiative website, an extraordinary 2012 document has been posted with this title wherein seventeen articles from Indigenous, Abrahamic, and Asian cultures offer join tradition and Terra. On the ECI home page, click on Resources, then Virtual Library. On that page, click Religion and Sustainability to reach the posting. I found the Full

Text accessible by clicking on “more” at the bottom of the option, each contribution can be read in turn.

Edited by Rick Clugston and Steve Holt, with a preface by Mary Evelyn Tucker, it is the result of a collaboration between Earth Charter International, the University for Peace, and UNESCO. A sense of global good will rises from contributions such as “We are One Human Body” by Rabbi Awraham Soetendorp; “The Contribution of Christianity to Sustainability,” Leonardo Boff; “Planet Earth: Christian Values and the Principle of Sustainability;” “Sustainability in Islam,” Zabariah Matal; and “Faith and Sustainable Development: An African Christian Perspective.” We offer excerpts from Mary Evelyn Tucker and Confucian philosopher Tu Weiming.

World Religions, the Earth Charter, and Sustainability

Mary Evelyn Tucker

In terms of general principles and values that the world religions offer to sustainability discussions, they can be described as broadening the category of sustainable development to include past, present, and future concerns. In short, large-scale and long-term perspectives will be needed to envision sustainable ecosystems that have developed over billions of years, sustainable living for humans at present, and a sustainable future for all life. These correspond to the central concerns of the Earth Charter and the growing commitments of the world’s religions to ecology, justice, and peace. They correspond to six key “values for human-Earth flourishing” shared by the world’s religions as they are being challenged to envision a viable future for the Earth community. These values include: reverence, respect, restraint, redistribution, responsibility, and renewal. (Summary Statement, 1)

The human community is still struggling to reinvent the idea of “sustainable development”. It is becoming clear that a broader definition is needed for more effective practice – one that integrates efforts at poverty alleviation with environmental protection. Many religious communities have been involved in efforts to mitigate poverty, hunger, and disease, but now they are recognizing this cannot be done adequately without attention to the environment, which is deteriorating rapidly. Sufficiency of food, shelter, and health for humans will depend on a thriving biosphere to support life for the Earth community.

The challenge, then, is to create whole communities, where humans are not dominating nature, but rather recognize their profound dependence on the larger community of life. In this spirit, economic growth needs to be redefined and a broader ethical perspective needs to be articulated so as to integrate ecology and economy. Neo-classical economic thinking has equated economic growth with progress, despite any harm to the environment. In short, new indicators of “progress” need to be developed. The world’s religions and the Earth Charter can play a role in this redefinition with an ethical articulation of a path toward a flourishing Earth community. (1)

This integration of these principles provides a unique synergy for rethinking sustainability. Such a synergy can contribute to the broadened understanding of sustainable development as including economic, ecological, social, and spiritual well-being. This broadened understanding may be a basis for long-term policies, programmes, and practices for a planetary future that is not only ethically sustainable, but also sustaining for human energies. For at present we face a crisis of hope that we can make a transition to a viable future for the Earth Community. The capacity of the world’s religions to provide moral direction and inspiration for a flourishing community of life is significant. The potential for sustainable development plans and practices is considerable. Together they may provide a comprehensive grounding for creating a common future. (3)

Ecological Implications of Confucian Humanism

Tu Weiming

As a spiritual humanism, Confucianism’s project for human flourishing involves four dimensions: self, community, Earth, and Heaven.

Far from being “individualistic,” Confucian learning is a communal act. The self is never an isolated individual but a center of relationships. As the center, the self is independent and autonomous. Such independence and autonomy are predicated on the dignity of the person as an internal value rather than as a socially constructed reality. At the same time, the self as a center of relationships is inevitably interconnected with an ever-expanding network of human-relatedness. (78)

Strictly speaking, the Way of the Great Learning is anthropocosmic rather than anthropological, not to mention anthropocentric. To use an expedient Christian analogy, the divinity in the human as endowed by God entails self-illumination. Yet, contrary to Christian theology, in Confucian philosophy this self-illuminating virtue, although endowed by God, is distinctively human to the extent that its further illumination to enable the inner divinity to be a sustained presence in the lifeworld cannot depend on God's continuous grace. It must be maintained by persistent human effort. (79-80)

The time is ripe for us to rethink the human in the 21st century. We are in need of a comprehensive spiritual humanism that is capable of integrating the four inseparable dimensions of human flourishing: self, community, Earth, and Heaven. As Ewert Cousins wisely remarked, the Earth is our prophet. Those who are musical to the sound of the Earth will guide us on to a new path of survival. Furthermore, there is a great deal that humans seasoned in a modernistic mentality can learn from indigenous traditions. (81)



Humanism, A New Idea

UNESCO
Courier

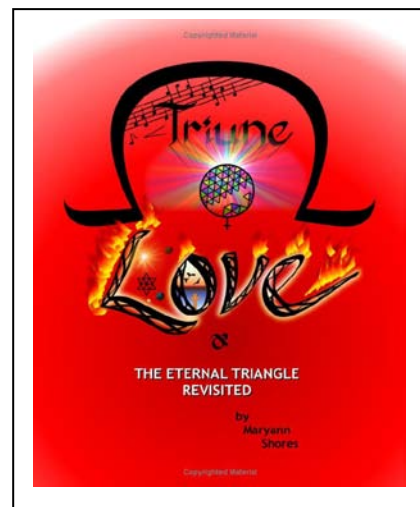
September 2011

As a companion, but in contrast, to the Earth Charter guide, the September-December 2011 issue of UNESCO Courier offers an eclectic array of well-meaning voices, views, and pathways toward a better, healthier world. The full issue is available online, Google its title. But in this case, trying to be so culturally diverse, global, and postmodern, the absence of an abiding philosophy or theology results in a contradictory *mélange*.

In “Where is Humanism Going?” political scientist Sanjey Seth echoes the postmodern tenet that nature offers no deep purpose, we are on our own. But Chinese scholar Liu Ji’s “For a World of Harmony”

exudes the opposite view of innate guidance. “I Am Because You Are” by African historian Michael Eze advises a mutual reciprocity of Me and We with much affinity to Asian mores. We might also note “Welcome to the Anthropocene” by Ruth Irwin, Paulette Dieterlen’s “Justice and Dignity,” and “Dreams of Science” by Michal Meyer.

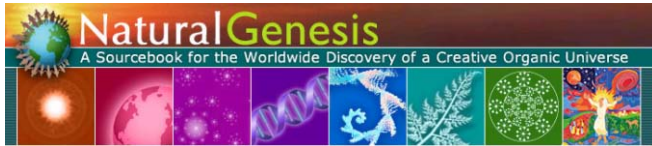
“The dichotomy between Western and Chinese civilizations is much like the two hemispheres of the human brain: the logical left side and the emotional right side. Only when these two hemispheres are mobilized simultaneously can their full potential be realized. Thus, logic and affection should be combined together to give a full-scale representation of new humanism.” (Liu Ji, 26)



Maryann Shores 1922 - 2012

We sadly note the passing of Maryann Shores, a veteran member, booster, contributor of the American Teilhard Association and the Teilhardian spirit in the 20th and 21st century. From her residency in Fergus Falls, Minnesota, where she raised six children, came forth a steady stream of extraordinary artwork, cards, poems, as numinous global, and galactic, good thoughts and wishes.

I had the pleasure to meet Maryann once in New York 1982 at the United Nations Teilhard Conference. With much energy, she got the message as well as anyone, which was communicated to church groups and the like in her northern lakes region. On Amazon.com can be found *Triune Love: The Eternal Triangle Revisited*, with the description: “A compendium of assorted pieces created and collected by Maryann Shores founded in the Christian faith and inspired by the works of Pierre Teilhard de Chardin.”



Natural Genesis

Through a collaboration with Mary Evelyn Tucker, John Grim, and Brian Swimme, in Berkeley, CA, that began a decade ago, this on-going website has been posted in bibliographic support. Its URL is: www.naturalgenesis.net. The subtitle is An Annotated Anthology Sourcebook for the Worldwide Discovery of a Creative Organic Universe. The title term, broadly conceived, is a synthesis of natural selection and natural law. Its working premise is a new dimension of learning and discovery by an emergent humankind just coming to her/his own collaborative knowledge. Presently this bibliography contains over 1,200 text pages and 4,000 reference citations, any name or subject cited can be entered into its search box for more information. These headings compose the main Table of Contents sections.

- I. The Genesis Vision: A Creative Organic Universe
- II. A Learning Planet: An Integral Knowledge
- III. Organic Universe: An Animate, Amniotic cosmos
- IV. Cosmic Code: A Universal Genetic System
- V. A Genesis Evolutionary Synthesis
- VI. Earth Life Emergence: Stages of Life, Mind, Self
- VII. A Genesis Future: Earthkind at Home

Notable Books and Articles

Here we highlight recent, and earlier publications across a general worldwide Teilhardian literature, some that might not be immediately noted or accessible. Along with other works cited herein, they well convey a growing sense of and turn to an organically creative cosmos.

Complexity Digest. www.comdig.unam.mx.

This is an international online source, updated daily, replete with information about Articles, Talks, Books, and Conferences, in broad reference to the emerging dynamical, self-organizing systems worldview. In business for a decade, it has recently been totally redesigned to provide an engaging and accessible web presentation. Its founding editor was the late Gottfried Mayer, presently Carlos Gershenson of Universidad Nacional Autonoma de Mexico is the Editor-in-Chief.

Cousins, Ewert. *A Spiritual Journey into the Future*. Lima, OH: Wyndham Hall Press, 2011.

Ewert Cousins (1927-2009) was a past President of the American Teilhard Association, and with Thomas Berry a leading advocate for Teilhard's thought. A lifetime professor of theology at Fordham University, among his many achievements was general editorship of the 25 volume *Encyclopedia of World Spirituality*. As edited and introduced by Janet Kvamme Cousins, also a Fordham University theologian and his widow, it is a select collection of the range of Cousins' published articles and book excerpts. Among the dozen chapters are: Mysticism and the Spiritual Journey, The Coincidental Oppositorum in the Theology of Bonaventure, Francis of Assisi and Interreligious Dialogue, Global Spirituality, and Religions of the World Facing the Future Together.

Cousins, Ewert. *Christ of the 21st Century*. New York: Continuum, 1992.

Along with the collection of Ewert's writings above, this earlier volume adds to the essence of his thought. In regard, he identifies three historic eras. As the quote suggests, an original mythic time as if an integral "right brain" earth-human continuum, then turns to a First Axial Age of the world religions. This phase is astutely seen as a more analytical, self-centered, as if a long "left brain" mode. We are just now entering a Second Axial Age of their hopeful global consummation and marriage. And appropriately, Chapter IV is "Panikkar: The Systematic Theology of the Future."

"In the Second Axial Period we must rediscover the dimensions of consciousness of the spirituality of the primal peoples of the pre-Axial period. As we saw, this consciousness was collective and cosmic, rooted in the earth and the life cycles. We must rapidly appropriate that form of consciousness or perish from the earth. However, I am not suggesting a romantic attempt to live in the past, rather that the evolution of consciousness proceeds by way of recapitulation. Having developed self-reflective, analytic, critical consciousness in the First Axial Period, we must now, while retaining these values, reappropriate and integrate into that consciousness the collective and cosmic dimensions of the pre-Axial consciousness. We must recapture the unity of tribal consciousness by seeing humanity as a single tribe. And we must see this single tribe related organically to the total cosmos." (10)

Dick, Steven. **Cosmic Evolution: The Context for Astrobiology and its Cultural Implications.** *International Journal of Astrobiology.* Online February 2012.

The National Air and Space Museum historian condenses some 14 billion years of cosmic and earth history, and a century of our human ken and encounter, into a summary article not possible earlier. With Teilhard, Thomas Berry, and Brian Swimme duly referenced, along with a constellation of scholars such as Eric Chaisson and David Christian, a widest survey of physical, biological, cultural and onto possible “cosmotheological” phases is recorded. But it remains to envision this scenario as an encompassing genesis, with its own destiny, of which people are an intended phenomenon.

“Cosmic evolution encompasses physical, biological and cultural evolution, and may result in a physical, biological or postbiological universe, each with its own implications for long-term human destiny, and each imbuing the meaning of life with different values. It has the status of an increasingly accepted worldview that is beginning to have a profound effect not only in science but also in religion and philosophy.” (Abstract)

“During the course of the 20th century a powerful new idea gradually entered human consciousness and culture: that we are part of a cosmos billions of years old and billions of light years in extent, that all parts of this cosmos are interconnected and evolving, and that the stories of our galaxy, our solar system, our planet and ourselves are part and parcel of the ultimate master narrative of the universe, a story we now term ‘cosmic evolution.’” (1)

“Indeed in the first half of the 20th century, scientists treated the evolution of planets, stars and galaxies for the most part as distinct subjects, and historians of science still tend to do so. But the amazing and stunning idea that overarches these separate histories is that the entire universe is evolving, that all of its parts are connected and interact, and that this evolution applies not only to inert matter but also to life, intelligence and culture. Physical, biological and cultural evolutions are the essence of the universe.” (1)

Feminist Alternatives. *My Dream is to be Bold: Our Work to End Patriarchy.* Cape Town, RSA: Pambazuka Press, 2011.

Feminist Alternatives is a group of feminist activists in South Africa working toward finding meaningful alternatives to leadership and power and creating real social transformation where women, and all people, can be free to realize their full potential and humanity.

As the quotes aver, this book, as urgent as it can be, cites an entrenched male rule as the root of all personal, familial, and social tragedies, bad for children. Typical chapters are “Local Rural Development” by Ntombolundi Zitha, and “Women and the Soweto Electricity Crisis Committee” by Virginia Setshedi. An African cry for redress and justice, but the sentence about patriarchy could just as well describe the United States.

“Women's struggles and organizing efforts within and outside the antiapartheid liberation movement have meant that women now occupy positions of power in South Africa, but capitalist patriarchy is still intact. From 19 differing vantage points within struggle, this book offers a critique of women's position in South Africa today and gives new meaning to women's knowledge, analysis, vision, and actions for change. Feminist Alternatives suggests that rights and freedoms for women are the litmus test of meaningful change and asserts that any notion of sustainable transformation must insist on radical ruptures with capitalist patriarchy. Any conceptualization of democracy that ignores the economic and social disenfranchisement of the social majority must be rejected.” (Synopsis)

“**Patriarchy** is the single most life-threatening social disease assaulting every aspect of our lives. In South Africa today new forms of patriarchy masked as a conservative traditionalism and militarism are on the increase.”

Ferry, Luc. *A Brief History of Thought.* New York: Harper Perennial, 2011.

We note this edition both for its cogency, and a Teilhardian spirit. The University of Paris philosopher offers a synopsis of his many writings, which allows one to view the whole sweep of humankind's conjecture, angst and wonderment. “Religion” becomes a human thrall before an encompassing Deity, but divinity can also be graced by transcendent and immanent realms. “Philosophy” in turn affirms “the exercise of our own resources and

our innate faculty of reason,” which moves toward a dichotomy of God and human. A contrast stands between an original Greek (and Asian) sense of an abiding, organic cosmos with a harmonious order to serve daily guidance, and its abandonment into an enlightened, mechanical modernity. While it has been long hoped that human inquiry could discern a pre-existing reality, in today’s “constructivist” postmodernism, we must struggle to make one up out of insensate chaos.

But if contemplative “theoria” may again become wisdom, Luc Ferry suggests that a grand resolve may be at hand. Failed materialism is to be rejected and surpassed by a historical synthesis – a “personification” of the Divine in both heavenly and incarnate modes, along with a progressive, historic “divinization” of the Human.

Hwang, Kwang-kuo. *Foundations of Chinese Psychology: Confucian Social Relations*. Dordrecht: Springer, 2012.

After decades of “cross-cultural” studies, this senior National Taiwan University social psychologist can confirm a definitive contrast of Eastern and Western partialities. It is notable that he sees an Asian ethos as “indigenous” and originative versus a Western technical modernity, a preference for either animate context or isolate object. Two types of knowledge and worldview can thus be distinguished, a “primordial” Lifeworld, or mechanical Microworld. These options align with right and left brain hemispheres, whose earlier and later sequence parallels each person, a “recapitulation” alluded to. Akin to a brain, the Chinese cosmos embraces not only a holistic compass, but also includes a particulate mode. As Confucian social mores draw on Taoist nature wisdom, such yin and yang complements serve a personal and social balance and harmony. A middle creative reciprocity prevails, rather than the western gridlock, conflict of opposites.

“In contrast to lifeworlds, the major aim of sustaining most social systems in modern societies is material reproduction, and the criterion for evaluating system evolution is the enhancement of social control. Because of the replacement of originative thinking with technical thinking, money and power replace the position of language in lifeworlds, and become the media for system integration.” (33)

Constructing the Way of Humanity by Understanding the Way of Heaven “The (Chinese) cosmology manifests three main characteristics. First, it assumes

that the universe itself has infinite capacity for procreation. The endless flow changes of the “myriad things in the universe” are caused by the encounter and interaction between Heaven and Earth. Second, it assumes the change of all things in the universe to be cyclic. The third point that this cosmology assumes is that all things in the universe have endless vitality. The grand virtue of Heaven and Earth is to breed in an endless succession.” (103)

Klibengajtis, Thomas. **“Total in God – Total in Oneself” The Teilhardian Vision of Unification of the World and God and its Roots in European Philosophical/Theological Tradition.** www.grin.com. 2012.

Per his email, the author is a lay theologian (MA 1993, Lublin; PhD 2002, Warsaw), who is affiliated with the Faculty of Catholic Theology at the University of Münster, Germany. This paper, along with ‘Emergentist Theism’ as a Panentheistic Thread within Traditional Theism, and others, can be accessed at the above website by typing his name in the search box.

Mickey, Sam and Elizabeth McAnally, eds. **Nature and Eros: Love in the Planetary Era.** *World Futures: Journal of Global Education*. 68/2, 2012.

A special issue by these Guest Editors from the California Institute of Integral Studies, who have also been editors of the Forum on Religion and Ecology Newsletter, online at its website. Elizabeth McAnally is the current editor, and kindly posts this Perspective on our ATA site. We sample its Table of Contents, most authors are from CIIS. From the journal website, Abstracts of each article can be read.

“Loving Nature” Nature’s Way: Exploring Radical participation with Nature Through the Metaphor of Complex, Dynamic Self-Systems – Regula Wegmann
Logos of a Living Earth: Toward a New Marriage of Science and Myth for Our Planetary Future – Matthew Segall.

Nature Awareness and Panpsychic Ritual Gratitude – Jeff Jenkins.

Nature and Eros: An Educational Process for Engaging with a Living Universe - Kerry Brady with Brian Swimme.

Planetary Love: Ecofeminist Perspectives on Globalization – Sam Mickey and Kimberly Carfore.

“The task for humans is to deepen participation in the story of the universe so as to transform the

planetary era. Such participation can help humans navigate through the current social and environmental crises and transition into a sustainable Earth community. In the words of (Mary Evelyn) Tucker and Brian Swimme, this is a transition toward “a sustainable multicultural planetary civilization.” This resonates with the sense of the “Great Work” articulated by Thomas Berry, with whom Swimme wrote *The Universe Story*.

In this issue, we present essays that take up the Great Work of our time, the work of facilitating the emergence of a sustainable planetary civilization. These essays share a common focus: love. They all examine the place of love in the emergence of a planetary civilization. In the contexts of these essays, love takes on more comprehensive meanings. It functions as a philosophical concept that resonates with topics of relationality, interconnectedness, responsibility, transformative contact, erotic longing, and otherness. Love is envisioned as an integral component in individual and collective efforts of humans to be present in mutually beneficial ways to one another and to the whole Earth community.” (78)

Introduction - Sam Mickey and Elizabeth McAnally

“Nature and Eros is an integral educational process offered to graduate students at the California Institute of Integral Studies. This course was developed in response to the illusion, operative throughout Western industrialized culture, that we are separate selves living upon the earth. Across many disciplines we are awakening to the knowledge that we are living organisms intricately woven into the ever evolving vibrant web of life. The central aim of Nature and Eros is to support a shift in our perception of this larger web and activate the lived recognition of our deepest identity as an inextricable part of cosmic evolution.” Kerry Brady with Brian Swimme.

“The Western metaphor of self-as-identity—as a static, inherently exclusive entity—has been instrumental, historically, to our radical separation from nature, and still hampers a reviving of genuine participation with nature. Suggesting an alternative to this metaphor, I explore the more nature-informed metaphor of dynamic, complex self-systems, involving both natural and human subsystems. Through this latter metaphor, I re-vision radical participation with nature: in the process of perception, in epistemology/ontology, and in the ways of indigenous, oral cultures. This systems metaphor also sheds contrasting light on literacy-informed, Western ways.” Regula Wegmann

Rescher, Nicholas. *Axiogenesis: An Essay in Metaphysical Optimism*. Lanham, MD: Lexington Books, 2010.

The University of Pittsburgh emeritus philosopher of “pragmatic idealism” continues apace with erudite volumes. Drawing on deep roots in Greek thought, the title word signifies an evolutionary cosmos which by its intrinsic essence fosters embodied intelligence, a propensity dubbed “noophelia.” Nature is thus suffused by a regular order for this unfolding, optimal purpose, a “noophelic cosmos.” This view is seen akin to Teilhard’s “noogenesis” vision, which would then have an affinity with Christof Koch’s verification.

“A world in which intelligence emerges by anything like standard evolutionary processes must be a realm pervaded by regularities and periodicities regarding organism-nature interaction that produces and perpetuates organic species. And so, to possibilize the evolutionary emergence of intelligent beings, the universe must afford a manifold of lawful order that makes it a cosmos rather than a chaos.” (133)

“The most eloquent exponent of nootropism is Teilhard de Chardin. Whether the evolutionary emergence of what he calls the noosphere will go as far as to reach the ultimate “omega state” that he envisions could be seen as speculative and eschatological. Yet the fundamental process of ratiotropic evolution that he envisions is there for all to see presently, irrespective of how far they may be prepared to venture into its speculative projection into a yet uncertain future. While in their detail the present deliberations differ substantially from those of Teilhard, nevertheless their tendency and motivating spirit is unquestionably akin to his.” (68)

Schore, Allan. *The Science of the Art of Psychotherapy*. New York: Norton, 2012.

The esteemed UCLA biobehavioral psychiatrist brings together a lifetime of finding ways to heal and advance personal and social well being through both practice and principle. Its Introduction is “Toward a New Paradigm of Psychotherapy,” so as to move beyond Freudian to a broad palliative and affirmative resolve. In this regard he joins Iain McGilchrist (*The Master and His Emissary*, Spring 2010 TP) to propose that the best approach is an appreciation of the complementary brain hemispheres. To our great deficit, the analytic, particulate left side so dominates person and world as to exclude any contextual,

empathic meaning that the right mode could achieve.

As per the first quote, after decades it can be averred that our cerebral faculty is distinguished by, and founded upon, gender-like archetypes. It is now known that right brain holistic imagery, mother – child contact, graces the first three years. But these qualities are soon taken over, and set aside, by a long left brain, self-centered phase that continues through adulthood. Schore’s solution is a rehabilitation and reintegration, unto harmony and balance, of implicit, reciprocal and relational guidance. The left mode deals with familiar inputs, object seriality, but not unusual, perilous events, (like climate change) which a right wholeness can orient and respond to. This “paradigm shift” for therapeutic psychology to a “self-organizing neurological development” aligns with similar revisions across the sciences.

“A further important insight, with McGilchrist, is that the left focus on isolated detail tends to a mechanistic view, while the right mode perceives and favors living systems. It is noted that neuroscientists often speak of cognitive “machinery.” As the course of history, from our vantage, runs from feminine and maternal to masculine and patriarchal, an avail of hemispheric penchants might explain why the west comes up with the wrong moribund cosmos. Here is a profound neural basis for a worldwide bilateral (woman’s) brain/mind ability, two brains in concert, to fathom, allow, and discover an organic procreative universe.

“Numerous studies now indicate that the right and left human brain hemispheres differ in macrostructure, ultrastructure, physiology, chemistry, and control of behavior. Indeed, the left hemisphere of the vertebrate brain is specialized for the control of well-established patterns of behavior under ordinary and familiar circumstances. In contrast, the right hemisphere is the primary seat of emotional arousal and the processing of novel information. Furthermore, there is now agreement that verbal, conscious, rational and serial information processing takes place in the left hemisphere, whereas nonverbal, unconscious, holistic, and subjective emotional information processing takes place in the right.” (7)

“I agree (with McGilchrist) that especially western cultures, even more so than in the past, are currently overemphasizing left brain functions. Our cultural conceptions of both mental and physical health, as well as the aims of all levels of education, continue to narrowly overstress rational, logical, analytic thinking over holistic, bodily based, relational right brain

functions that are essential to homeostasis and survival.” (15)

Stefanovic, Ingrid Leman and Stephen Scharper, eds. *The Natural City*. Toronto: University of Toronto Press, 2012.

It’s been some twenty years since I would chat with Stephen Scharper at Teilhard events in Riverdale, now a professor of anthropology at Toronto. Ingrid Stefanovi is a philosophy professor there. The book’s quality can be conveyed by the section “From the Stars to the Street,” wherein Stephen’s paper “From Community to Communion: The Natural City in Biotic and Cosmological Perspective.” This is a respectful revisioning of lean, green, humane settlements guided much by Aldo Leopold and Thomas Berry.

Steffen, Will, et al. **The Anthropocene: Conceptual and Historical Perspectives.** *Philosophical Transactions of the Royal Society A*. 369/842, 2011.

Climatologist Steffen, with historian Jacques Grinevald, Nobel chemist Paul Crutzen, (initial proposer of the term,) and historian John McNeill, introduce a special issue about how centuries of human migrations whose technological, industrial impacts so altered the earth as to constitute a new epochal era. By this vista, Earth-system qualities such as climate change, biodiversity, phosphorous cycles, ozone loss, ocean acidification, aerosols, and chemical pollution, as if a planetary physiology, can be better appreciated. Its visionary precursors are then seen as Vladimir Vernadsky and Pierre Teilhard de Chardin, who personally collaborated in Paris in the 1920s.

“In fact, before the introduction of the Anthropocene concept, several historical precedents for this far-reaching idea have been revisited. In retrospect, this line of thought....can be traced back to remarkably prophetic observers and philosophers of Earth history.

At these academic meetings (Man’s Role in Changing the Face of the Earth, 1955), references were made to the earlier concept of a transformation of the biosphere into the noösphere, that is, the anthroposphere or the anthropogenic transformation of the Earth system.

More directly, the concept of the noösphere was the result of the meeting of three prophetic great minds: the Russian geochemist and naturalist Vladimir Vernadsky, creator of biogeochemistry and long neglected father of the science of the biosphere

(later called global ecology); and two heterodox Catholic thinkers of evolution, Pierre Teilhard de Chardin, then professor of geology, and his close friend the mathematician-turned-philosopher Edouard Le Roy, Henri Bergson's disciple and successor at the Collège de France. Vernadsky's teachings at the Sorbonne were published under the title *La Géochimie*, in fact the first monograph on biogeochemistry, and, as a follow-up, the now famous book on *The Biosphere*. After Teilhard's death in 1955, many people confused the various conceptualizations of the biosphere and the noosphere developed by Teilhard (his disciples or opponents) and Vernadsky (partly assimilated by US ecosystems pioneers following G. E. Hutchinson's Yale scientific school).

Both Teilhard and Vernadsky were readers of Suess's *La Face de la Terre* and the celebrated French philosopher Henri Bergson. In his 1907 master book *L'Evolution Créatrice*, Bergson wrote: 'A century has elapsed since the invention of the steam engine, and we are only just beginning to feel the depths of the shock it gave us. . . . In thousands of years, when, seen from the distance, only the broad lines of the present age will still be visible, our wars and our revolutions will count for little, even supposing they are remembered at all; but the steam engine, and the procession of inventions of every kind that accompanied it, will perhaps be spoken of as we speak of the bronze or of the chipped stone of pre-historic times: it will serve to define an age.' (843-844)



Tracy, Christine. *The Newsphere: Understanding the News and Information Environment*. New York: Peter Lang, 2012.

We have just received from the author notice of this innovative work whose title and content is based on

Teilhard's well regarded prescience of a communicative planetary noosphere. With a doctorate in communication and rhetoric from Rensselaer Polytechnic Institute, Christine Tracy is presently an Associate Professor of English Language and Literature at Eastern Michigan University. Its Table of Contents and much text can be viewed at the Amazon.com site, such as Chapter 1 – Teilhard's Rules for Navigating the Newsphere.

“This book balances critical theory and professional practice to create specific strategies that result in more effective and enlightened news production and consumption. Emerging from the integral theories of Teilhard de Chardin and embracing Neil Postman's media ecology, the reception theories of John Fiske, and the work of many contemporary scholars, *The Newsphere* constructs a solid theoretical, historical, and practical framework for news as ecology. It illuminates how stories emerge and evolve across digital networks and complex systems and examines the historical and theoretical forces that are precipitating the decay of the traditional American news and information structure. This book is an exciting and progressive foundation text for introductory journalism and mass communication courses, with applications in advanced reporting, new media, news literacy, media ethics, and political science classes. *The Newsphere* will inspire its readers to move beyond the conventional and to embrace the new news, a dynamic network of unlimited participation.” (Publisher)

Williams, A. N. **The Traditionalist *malgre lui*: Teilhard de Chardin and Ressourcement**. Flynn, Gabriel and Paul Murray, eds. *Ressourcement: A Movement for Renewal in Twentieth-Century Catholic Theology*. Oxford: Oxford University Press, 2012.

We note this chapter in a volume on French endeavors from 1930 to 1960 to get along with a modernization of church and Vatican, a scene that Teilhard was immersed in as a leading player.

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 material for this newsletter. The editor is Arthur Fabel, email artfabel@crocker.com. The *Teilhard Perspective* newsletter along with the biannual *Teilhard Studies* pamphlet and Annual Meeting notices are mailed 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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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.

"What if the universe – even the Earth, itself – has its own unique story to tell? One in which we play a profound role?" - from the Journey of the Universe film.