

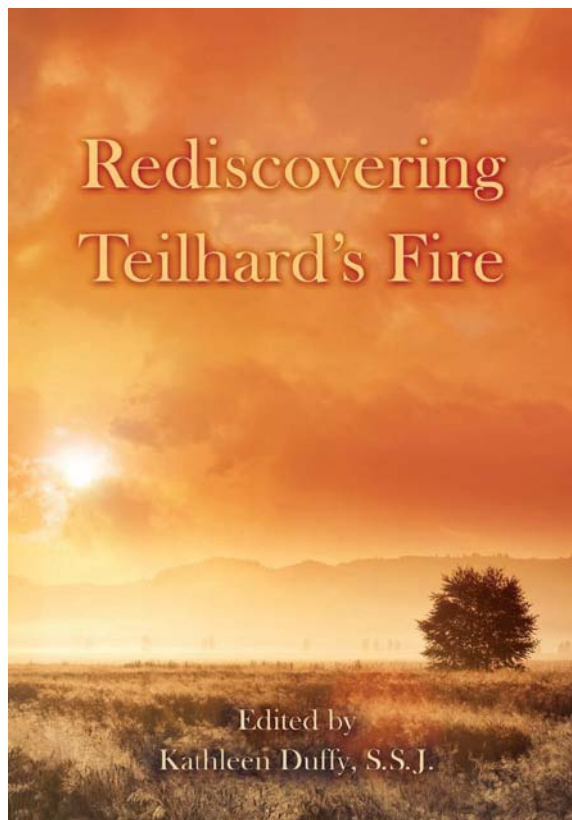
TEILHARD PERSPECTIVE

Volume 43, Number 2

Fall 2010

Rediscovering Teilhard's Fire

A New Saint Joseph's University Press Book Edited by Kathleen Duffy, S.S.J.



We really ought to print this book cover in color (for paper copy) for it has a deep orange hue that effectively conveys a world and a creation aflame with a spirit and energy that Pierre Teilhard so uniquely sought to evoke, embody, and explain.

2011 ATA Annual Meeting

Mark Saturday May 14 on your calendar for this year's gathering, once again at Union Theological Seminary in New York City. The speaker will be the renowned theologian and author John Haught.

We first reprint, by kind permission of St. Joseph's University Press, its Introduction by Kathleen Duffy, Professor of Physics at Chestnut Hill College, Philadelphia, and Editor of our *Teilhard Studies* series. This will be followed by its Table of Contents.

Introduction

More than fifty years have passed since the death on April 10, 1955 of Jesuit paleontologist Pierre Teilhard de Chardin, a man who was at once priest, scientist, mystic, prophet, and lover of life. More than fifty years have also passed since his religious essays began to trickle out, first in French and then in English, to a crowd hungering for his words. Published posthumously, these essays present a vibrant synthesis of evolution and Christology that many people continue to find inspiring and full of meaning. The first of these thirteen volumes of essays was his major opus, *Le phénomène humain*, the one for which he is perhaps best known.

Teilhard's legacy is remarkable. Broad enough to encompass science, theology, philosophy, art, and social thought, his essays tried to update a Christology that had lost meaning in the light of evolutionary theory. His synthesis required a major shift in our understanding of both science and religion as they were understood in the early twentieth century. It attempted to distill the truly significant features both from a belief system that had lost its vitality and ability to inspire and from a science that had could no longer see beneath the surface of the phenomenon. He broke through to the core of his faith and his science to bestow on them a new vitality. Once he achieved this for himself, he yearned to share it with others. His love for the church and its potential to be a light in the darkness motivated him to continue his work even in

the midst of painful rejection. Teilhard was a man of passion. He was passionate about his science so much so that he found himself working at the heart of a major paleontological find, the famous “Peking Man.” He was passionate about his spirituality so much so that he spent a lifetime producing a spiritual opus—one that was rejected by the official church until well after his death. He was also passionate about people, even allowing himself to fall in love with several women despite the difficulties of maintaining these as celibate relationships. He was passionate about the evolutionary cosmos so much so that it became the framework for all of his writings. Yet the fire of his passion burned most brightly when he was able to integrate these individual passions into a life of meaning and purpose.

Perhaps this is why he believed so strongly that the universe has a direction. Convinced that the direction of his own life was significant, he interpreted the fruitfulness of the universe as evidence for its continued progress towards some meaningful goal. Many scientists—particularly biologists—disagree with this. But Teilhard would ask us to look at the world with our hearts as well as with our eyes. To see where evolution is leading, it is necessary to see the cosmos as it is, to learn all we can about the workings of nature, its intricacies, its vastness, its bounty, its evolutionary process, and to experience our connectedness to nature. This is what makes Teilhard’s mysticism unique. For a person like Teilhard who is capable of doing this, direction in the cosmos becomes obvious.

This present collection of scholarly essays gathers the fruit of recent reflection on Teilhard’s legacy. These essays examine, critique, and expand Teilhard’s fascinating worldview, a worldview shaped as much by the theory of evolution as by the Christian message, a worldview that is the culmination of a life in search of consistence. They provide fresh insight into the life, work, and thought of this most amazing individual. They assess Teilhard’s fascinating and integrated worldview shaped by both the theory of evolution and the Christian message. Although each section focuses on a single aspect, it is impossible to isolate that aspect from the rest of a life that is so integrated.

Section I contains reflections on Teilhard’s life and work: John Grim presents Teilhard’s evolutionary worldview; Ursula King, his spirituality; James Skehan, his life as scientist and mystic; and Donald Viney, his struggle to articulate a metaphysics relevant for his day. These essays set the stage for the analysis of Teilhard’s thought that follows.

Since the poetic quality of Teilhard’s work is a major part of its allure, the essays in Section II are devoted to Teilhard’s aesthetics. Thomas King introduces this section with new insights about Teilhard’s primary motivation: drawing others outside of themselves into an experience of Divine Beauty. The next three essays explore more deeply how Teilhard’s poetry enhances his meaning. John Ryan explores the importance of Teilhard’s poetic language in articulating religious truth; Kathleen Duffy discusses Teilhard’s use of scientific imagery; and William Falla compares Teilhard’s aesthetic theology to that of Przywara, de Gruchy, Balthasar, and Rahner.

Although Teilhard was unable to publish his theological and philosophical writings during his lifetime, his contribution to these fields is very creative and has had tremendous impact on present day thinking. Theological and philosophical themes treated in Section III include the theodicy problem, the question of suffering and evil in the world, by John Haught, God’s action in an evolutionary world by Gloria Schaab, teleology, the belief that evolution has a direction, by Hugh McElwain, and intersubjectivity by Joseph Bracken. Since these themes continue to confront theologians and philosophers with major conceptual difficulties, a review of Teilhard’s solutions and viewpoints might provide new ways of looking at these difficulties.

Teilhard was a well-respected scientist who contributed much to the fields of geology and paleontology. However, it was the extension of his religious ideas into science that have often been criticized by scientists who claim that his teleology is scientifically unfounded. James Salmon begins Section IV by considering some of these critiques. Salmon also discusses Teilhard’s controversial conjectures about radial energy in the light of recent findings from thermodynamics and information theory that lend support to Teilhard’s ideas. Two more essays with scientific themes follow: Daryl Domning criticizes Teilhard’s failure to address the mechanism of natural selection more fully in his evolutionary scheme and Ludovico Galleni highlights the importance of Teilhard’s work in geobiology.

Towards the end of his life, Teilhard focused on the social consequences of his thought and vision. In fact, Teilhard’s influence continues to be felt most strongly in this area. The essays in Section V treat the contemporary social themes of ecology and biotechnology. Reflecting on Teilhard’s own love for Earth and the writings of Thomas Berry, Mary Evelyn Tucker presents Teilhard’s ecological spirituality. Finally, in light of Teilhard’s view of the evolutionary

progress of humanity, Ronald Cole-Turner explores ethical considerations regarding recent developments in genetic modification.

This volume should be of interest and importance to the many people who continue to find Teilhard's life and thought an inspiration and a challenge. It serves as well to introduce Teilhard to those who know him only by name. In it all will find comfort with the sense of meaning that Teilhard's vision provides even as it challenges us to take responsibility for our evolutionary future.

After more than fifty years of scholarship regarding Teilhard's work, we look back on his legacy with new eyes to discover what can truly inspire us, what can truly lead us to a more profound understanding of our cosmos and our God. What emerges is not only deeper insight into Teilhard's life, work, and thought but also the impact that his thought has had and can have on our religious, scientific, and social thought. Today more than ever, when people are in need of better ways of connecting rapidly changing scientific understandings of our world with their traditional religious beliefs, Teilhard's attempt at integration is invaluable. We rediscover the passion of a man whom, in his own words, "the Lord had drawn to follow the road of fire.

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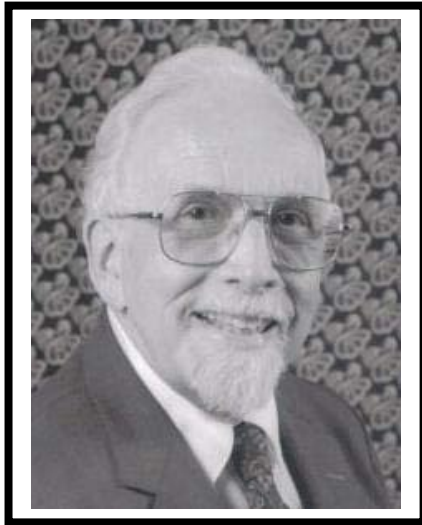
Thomas Berry

Reflections on His Life and Thought

John Grim and Mary Evelyn Tucker

This latest Study is a timely memorial essay on our extraordinary "geologist" mentor for the American Teilhard Association and a vitally sustainable Earth Community. The authors are ATA president and vice-president and uniquely familiar with and touched in their lives by Thomas' personage and guidance.

An Introduction first surveys his luminous 94 year lifetime byways. The sections Thomas Berry as Scholar and Mentor, Story as Functional Cosmology, The Critique of Modernity and the Environmental Crisis, and Berry's Call for an Engagement of the World's Religions then follow. The Influence of Teilhard next reviews his enduring relevance for Thomas. A Conclusion wraps up this fine edition.



In Memoriam: Harry Buck
November 18, 1921 – July 4, 2010

It is fitting that a great friend, advisor and helper of the American Teilhard Association passed away on Independence Day. Harry Buck blazed and strode his own path throughout his life. For the ATA, Harry Buck served as publisher from the 1970s to the late 1990s, with his Anima Books, for our *Teilhard Studies* pamphlet and the *Teilhard Perspective*. In these many years of cut and paste before word processors, Harry was a patient, careful editor and facilitator for some 30 years. We excerpt obituaries, which offer different aspects, from the American Academy of Religion, AAR, and from the Chambersburg (PA) Public Opinion, where Harry and his family resided.

Religious Studies News/ AAR: Harry M. Buck, a key leader of the AARs mid-1960s transformation from the National Association of Biblical Instructors to the American Academy of Religion, died July 4, 2010, at age 88. As a teacher, editor, and publisher, he opened new opportunities for Asian religions and for feminist scholars. His extensive AAR involvement includes serving as Treasurer from 1958 to 1972, Managing Editor of the journal from 1961 to 1973, and Executive Director from 1970 to 1972.

Buck made the AAR more inclusive. Former president Vasudha Narayanan, for example, credits him with “intellectually and institutionally opening up South Asian studies at the AAR,” noting that he was “culturally at home in many parts of the world and worked hard to make sure that these cultures were a part of the AAR’s intellectual life.” In addition to his efforts within the AAR, he founded Anima Books,

which published a number of volumes on religion in India. (Along with early writings of Thomas Berry)

Buck fostered increased participation of women in the Academy. Joanne Punzo Waghorne, Syracuse University Professor of Religion, calls him “one of the catalysts for our current demographics and the many panels and papers at the AAR that speak to the issue of gender comparatively and forcefully.” Former president Judith Plaskow notes his support of “the Working Group on Women and Religion from its beginnings in 1972,” including “being one of the few men at the first sessions.” Carol P. Christ, currently Director of Ariadne Institute, remembers that “when we cooked up the plan for the Women’s Caucus in the AAR and SBL,” Harry was very supportive and sent us the names and addresses of all AAR members whose names were not clearly male.”

Chambersburg Public Opinion: Harry M. Buck, graduated from Albright College with an A.B. in 1942, from United Theological Seminary with an M.Div. in 1945, and from the University of Chicago Divinity School with a Ph.D. in 1954. He also did additional graduate work at Lutheran Theological Seminary from 1944-46 and Pennsylvania State University from 1946-48, as well as post-doctoral work at the University of Pennsylvania in 1965, Madras University from 1965-66, and Carleton College in 1968.

He was an ordained minister of the United Methodist Church, and served as pastor in Baltimore, MD, from 1942-46, and in State College, PA, from 1946-49. He was a Professor of Religion at Wellesley College in Wellesley, MA from 1951-59, and at Wilson College in Chambersburg, PA, from 1959 until he retired.

Dr. Harry Buck authored *People of the Lord*, an Old Testament textbook, and numerous other books and articles. He was Publisher and Editor of Anima Books, and of the journal *Anima*, giving voice to many new authors, ideas, and currents in the contemporary study of religion.

We also note that **Catherine deBary Sleight**, daughter of Fanny and Ted deBary, passed away peacefully on Thanksgiving evening after a long illness. She was surrounded by her husband Bill their children, Sean, Ryan, and Cynthia, and family. Cathy was a long time member of the Teilhard Association who often attended functions in Riverdale with her husband.

Pierre Teilhard de Chardin for a New Generation Conference

An extraordinary conference with this name was held at Santa Clara University on November 18 – 21, 2010, sponsored by the Jesuit Religious Studies Department at that University, and our American Teilhard Association. A prime organizer was David Ayotte, SJ, 2010, Ph.D., Jesuit School of Theology, Berkeley, CA. In order to fully convey its significance, we will note the four main speakers, first with their credits as listed on the conference website, and then by an abstract for their presentation. In addition John Grim and Brian Swimme participated.

Mary Evelyn Tucker is a Senior Lecturer in Religion and Ecology at Yale University. With John Grim, she cofounded the Forum on Religion and Ecology. Tucker and Grim also coordinated a ten conference series on World Religions and Ecology at Harvard's Center for the Study of World Religions and served as general editors of the ten volumes published from Harvard. Tucker has been a committee member of the Interfaith Partnership for the Environment at the United Nations Environment Program (UNEP) since 1986 and is Vice-president of the American Teilhard Association since 1987.

Dr. Tucker will give the Evening Banquet – Keynote Address on November 20 entitled “Teilhard for a New Generation: An Ecological Vision for the World.” Here is its abstract:

“Life in all of its variety and beauty calls to us for a response, for the Earth’s ecosystems are being rapidly destroyed in the name of progress and development. And this response requires not simply another managerial or legislative environmental plan for saving forests and fisheries, as important as they are. Rather, a new integrated understanding and vision of who we are as humans is also essential. Our challenge, then, is to identify the kind of vision which will spark the transformation that will create a multiform planetary civilization. This is where Teilhard’s vision of evolution can make a distinctive contribution to the emerging intersection of cosmology and ecology.”

Ilia Delio, OSF is a Senior Fellow at the Woodstock Theological Center, Georgetown University, concentrating on various topics in science and religion. She holds a doctorate in Pharmacology from UMDNJ-New Jersey Medical School and a doctorate in Historical Theology from Fordham University. Her

recent book *Christ in Evolution* continues to draw interest internationally.

Sr. Ilia is the author of our recent Spring 2010 *Teilhard Study* “Is “The World” a Problem? A Teilhardian Response,” noted at length in the Spring *Persepective*. The title of her Session I talk is: “Globalization, Science and Technology: The Vision of the Human and Transhuman,” abstracted next.

“Teilhard de Chardin is described as a Christian transhumanist because he believed technology and the evolution of the noosphere was a positive step in the cosmic genesis of Christ who is the personal center of a personalizing universe. He envisioned transhumanity as a forward movement of spiritual energy, a maximization of consciousness and a complexification of relationships. Today the influx of technology into daily life is causing a new subjectivity to emerge where there are few or no essential differences between bodily existence and computer simulation, cybernetic mechanism and biological organism. Is the emergent noospheric person or techno sapien a deepening of the cosmic Christic center? Is transhumanism a positive step in Christogenesis or the end of Christianity? I will explore Teilhard’s transhumanism as one that illuminates this emergent phenomenon from within giving it meaning, purpose and direction.”

Brother Jeffrey Gros, FSC, is Distinguished Professor of Ecumenical and Historical Theology at Memphis Theological Seminary. His PhD in Theology is from Fordham University. Br. Gros will present the Session II lecture entitled “Full Communion in Christ: Our Journey into the Unity of Church as the sign of the Omega Vision.”

“Teilhard de Chardin began an important mid-20th-century conversation between religion and science, enabling a spirituality for both the religious and scientific communities who live in the modern world. His view of the Christian liturgy, the Eucharistic celebration and the tedious technical research of science and theology, brought a vitality and sacramental spirituality to a generation of Christians. While his vision was unable to be debated during his life time leaving it quite tentative, it laid out principles of hope, development and a relational ontology which has served to give a form to the ecumenical aspirations of Christians together as they focus on the goal of full communion; to a new appreciation of the role of the Holy Spirit in the believer, researcher and human family; and to a vision of the Pilgrim People of God serving the Kingdom on the journey towards the Christic Omega Point.”

David Grumett is author of *Teilhard de Chardin: Theology, Humanity and Cosmos* (Peeters, 2005). He is Research Fellow in Theology in the University of Exeter, UK. David has published articles and reviews on a range of topics in twenty peer-reviewed journals. Those on Teilhard include an assessment of the importance of his time, his relationship with Henri de Lubac, his evolutionary theology, his eucharistic cosmology, and his view of the Church. An upcoming work will discuss Teilhard's metaphysics of substance, comparing and contrasting his thought with present-day transhumanism. Dr. Grumett will present "Teilhard's Christian Metaphysics and Politics" to lead Session III.

"One of the reasons Teilhard can seem difficult is his metaphysics. Neither philosophers nor theologians are used to picturing the world in such apparently abstract ways, while natural scientists are reluctant to move beyond the verifiable. But Teilhard believes that metaphysics is inextricably linked with politics and morality. From his privileged standpoint as at once theologian, philosopher and scientist, he draws on these three discourses to articulate a Christian metaphysics for a new generation. I shall explore its key elements: action, motion and change, complexity, unity and analogy, finitude and vision. In so doing, I shall show how each of these emerges from Teilhard's scientific research and philosophical reflection, and impels him into moral and political commitments."

Assisi International Colloquium on Teilhard de Chardin

As reported by the British Teilhard Association on their website: www.teilhard.org.uk, this grand meeting occurred in Assisi, Italy on Thursday October 14 to Sunday October 17, 2010. Its Theme is: "Francis of Assisi and Teilhard de Chardin: A Great Love for Life, for Nature, for Man and for the Spirit of God." Please also visit the BTA site to view their "Teilhard Newsletter".

Friday October 15 – Morning Program:

1. Greetings from Annamaria Tassone, President of the Teilhard Association of Italy.
2. A welcome to the conference: "Building the World": why Assisi 2010? - Remo Vescia, President of the European Teilhard Centre
3. Greetings from the Bishop of Assisi.
4. Teilhard's Eschatology Speaks to us of our own Hopes, and those of Humanity – His Excellency

the Bishop of Mondovi (Italy).

5. St. Francis Today – Fr. Orlando Todisco ofm

Friday October 15 – Afternoon Program: **Evolution and the Future.**

1. From the Big-Bang to the Emergence of Life – Thierry Magnin
2. Evolution as a Natural Process and as a Rational Process - Gianluigi Nicola
3. Consciousness as the Driving Force of the Biosphere – Fr. Henry Madelin
4. From the Biosphere to the Noosphere and Beyond – Silvana Procacci (Italy)

Saturday October 16 – Morning & Afternoon Program **Man and the World**

1. Francis and Teilhard: The Meeting of Mysticism and Ecology – Annamaria Tassone Bernardi
2. Re-evaluation of the works of St. Paul and Teilhard de Chardin - Luciano Benono Mazzoni, Vice-President of Italian Teilhard Association.
3. Universalism and Liberty – Canon Alan Nugent
4. The Echo of Teilhard in the Ethical Sphere of a Pluralistic Society - Michel Renaud, Vice-President of the Portuguese Association

The Spiritualisation of the Universe According to Teilhard

1. The Material and the Spiritual, or the Fabric of the Universe - Father Gustave Martelet
2. The Spirituality of Consciousness – Mons. Carlo Molari
3. Teilhard, Prophet of the Third Millennium – Mons. Andre Duplex (France)

The Life & Vision of Father Pierre Teilhard de Chardin, S.J.

An evening event by this title was held on November 4, 2010 at the Immaculate Conception Center in Douglaston, Long Island, NY, sponsored by *The Tablet* Forum Series. The program included a showing of the film "Pierre Teilhard de Chardin: The Wings of Spirit," and a talk on Teilhard's life and thought by Fr. Peter Schineller, SJ. Over 300 people were in attendance. We next reprint an article from *The Tablet* of October 9, 2010 by Fr. Frank Mann, a diocese priest who attended last year's ATA annual meeting with Fr. Schineller.

Teilhard Presented a Blueprint for Spirituality

Fr. Frank Mann

I recently stumbled upon a deeply moving quote of Father Pierre Teilhard de Chardin. It was emblazoned in stunning calligraphy, gracing the wall of the chapel in Our Lady of the Miraculous Medal rectory in Ridgewood. The stirring words proclaim, "To the full extent of my power, because I am a Priest, I wish from now on to be the first to become conscious of all that the world loves, pursues and suffers. I want to be the first to seek and to sympathize, the first to unfold and sacrifice myself to become more widely human and more nobly of the earth than any of the worlds servants."

Father Teilhard was a philosopher, paleontologist and visionary. First and foremost however, he was a priest - and most certainly far more than the sum of the disparate labels associated with his name.

On July 24, 2009, during his vacation in northern Italy, Pope Benedict XVI delivered a homily in the Cathedral of Aosta before Vespers. He commented on a passage of a Epistle of St. Paul (Rom 8:1-2). At the end of his commentary, he praised the French Jesuit Pierre Teilhard de Chardin as a model for priests, attributing to him the idea of a cosmic liturgy, which he said was something they should aim to achieve.

The Holy Father's comments are both deeply moving and personally profound: "So our address to God becomes an address to ourselves: God invites us to join with him, to leave behind the ocean of evil, hatred, violence and selfishness and to make ourselves known, to enter into the river of his love. This is precisely the content of the first part of the prayer that follows: 'Let Your Church offer herself to You as a living and holy sacrifice.' This request, addressed to God, is made also to ourselves. It is a reference to two passages from the Letter to the Romans. We ourselves, with our whole being, must be adoration and sacrifice and, by transforming our world, give it back to God."

The Holy Father then referred to the intimate relationship of the sacraments of Holy Orders and the Eucharist. He said, "The role of the priesthood is to consecrate the world so that it may become a living host, a liturgy: so that the liturgy may not be something alongside the reality of the world, but that the world itself shall become a living host, a liturgy. This is also the great vision of Teilhard de Chardin: in the end we shall achieve a true cosmic liturgy, where the cosmos becomes a living host."

Without doubt, that which emerges from the life and thought of Father Teilhard de Chardin is an

engaging portrait of a man who was imbued with a profoundly deep spirituality and insight that was both illuminating and transforming.

In his monumental work, "The Divine Milieu," Teilhard de Chardin states, "To begin with, in action I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension. And as there is nothing more personal in a being than His will, I merge myself, in a sense, through my heart, with the very heart of God." More than a half-century after his death in 1955, Teilhard de Chardin is still considered one of the boldest navigators for the soul.

In a rather stirring letter to his friend, Jeanne Mortier, in 1952, Teilhard states, "I hope the Lord will use us as much as possible in the great task of bringing 'the Christ of today' to the world of today. The heart of Christ is the centre of energy that creates and drives the world; it suffers, indeed, but it is even more a fire - the only fire that can keep in motion the entire universe."

Perhaps nothing illuminated the life and work of Father Teilhard more than this humble and deeply moving prayer found in his work, 'Le Coeur de la Matiere': "Lord, since with every instinct of my being and through all the changing fortunes of my life, it is You whom I have ever sought, You whom I have set at the heart of universal matter, it will be in resplendence which shines through all things and in which all things are ablaze, that I shall have the felicity of closing my eyes."

Like St. Augustine, who once stated that, "Our hearts are restless until they rest in thee, Oh God," Father Teilhard shared with the world a universal and abiding "blueprint" for a highly motivating and uniquely transforming spirituality.

In his work, "The Priest" in 1918, he wrote this powerful and abiding thought: "I shall remind those who are successful and happy that their success involves something infinitely more lofty than the satisfaction of their own petty personality. They can and indeed must take delight - but in Christ, whose plenitude calls for a certain fulfillment in nature. And I shall teach them to discern, even in their joy, side by side with the selfishness that retires into itself and sensuality that gloats, a force of well-being and personal development that can be used for the activity of their soul in God. And above all, I shall tell those who suffer and mourn that the most direct way of using our lives is to allow God, when it pleases Him to do so, to grow within us, and through death, to replace us with Himself."

Journey of the Universe

Brain Thomas Swimme and Mary Evelyn Tucker

The Journey of the Universe book, film and educational series by Brian Thomas Swimme and Mary Evelyn Tucker will be available in June 2011. For information on the book check its Yale University Press website and about the film please visit: www.journeyoftheuniverse.org.



A Complementarity of Cultures Teilhard, Senghor, and Africa

An article with this title appeared in the Fall 2005 *Teilhard Perspective*, which can be found on our ATA website. At the time it sought to convey from disparate sources, with an added bibliography, the continuing significance of the philosophical thought of Leopold Senghor, (1906-2001) Senegalese statesman, scholar, poet, and from 1960 to 1980 president of Senegal. It first came to mind from the 2004 book *Africa's Quest for a Philosophy of Decolonization* by Ethiopian/American scholar Messay Kebede, who highly regarded Senghor, and noted how he looked to Teilhard as the premier guide for a modern African vision.

This update was initiated by notice of a June 2010 issue of the radical journal *Third Text* (see Ekpo below) dedicated to revisiting and newly appreciating Senghor's contribution. While putting it together, from our Internet noosphere, several more apropos books and articles came forth (e.g., Google search Teilhard, Senghor, Universal) which led to this entry. Consistently notable was how Teilhard's sense of a living, numinous genesis nature was seen from many corners to accord with the deep essence of African culture. Now in desperate travail after decades of colonial exploitation and militarism, his vision of an organic, fertile, communion is seen as a novel

resource, with a unique scientific depth, to reclaim its venerable tradition.

Leopold Senghor, a man of mid-century, while aware of both capitalism and Marxism, rejected these as extremes of individualist or totalitarian poles. In seeking a middle way, he coined an often misunderstood term "African socialism" for a resolve distinguished by a "complementarity" of free person and group community. Out of myriad academic writings, I have not found anyone who has advocated more clearly this salutary concept.

This vital reciprocity of self and society is lately gaining a global currency through its central African name "Ubuntu," an ancient African word meaning "humanity to others." It is also phrased as "I am what I am because of who we all are." Extolled by Bishop Desmond Tutu, an increasing number of books and movements highlight its value.

Senghor indeed praised Teilhard as "the only Northern philosopher with an African mind." The rest of the world new seems caught in a "Me vs. We" polarization. This, as some pundits note, confounds our two party political system, and worse, for a half century, the nuclear cold war of cowboy vs. commune. But a crucial clarification of We, Ubuntu, and complementarity, is necessary. It does not at all mean a loss or submersion of personal liberty. Rather a reciprocity of one and all, family and village, actually enhances both one's own welfare and the entire assemblage. Which is just what Teilhard meant by his apt phrase "creative union" – the more one is a member of a group, the more it frees up time, space, economy for personal achievement.

Leopold Senghor was inspired by Teilhard not only for a societal ambience. On a global scale he insisted that any advance of humanity must be built on such a "complementarity" of races and civilizations.

We next offer a sampling of recent, and older, citations as eyes may turn toward Senghor and Teilhard in this age of continental and environmental deprivation. The only way to rightly reinhabit Haiti, for example, with an African sustainability may be "it takes an eco-village." How may it be realized we people abide in and of a living "Ubuntu Universe?"

Battle, Michael. *Ubuntu: I in You and You in Me*. New York: Seabury, 2009. With a Foreword by Desmond Tutu, the author, once dean of Virginia Theological Seminary, and a parish priest in South Africa, notes that Senghor may offer the best resolve for and balance of individual and collective. In so doing, he is seen as providing a way to join Christian beliefs with African cultures.

Ekpo, Denis, ed. **Beyond Negritude: Senghor's Vision for Africa.** *Third Text.* 24/2, 2010. A special issue of this London journal, Rasheed Araeen editor, with eleven scholarly articles that seek to remember and revive Leopold Senghor's mid 20th century philosophy of complementary community, that is in such need for third world cultures today. Senghor, still regarded as the premier social philosopher of his time, remains an inspiration for an authentic African culture as a counterpoint to Europe and the West. See especially art historian Elizabeth Harney's paper "Rhythm as the Architecture of Being."

Mbessa, Denis. **Teilhard de Chardin and Senghor on the Civilization of the Universal.** *Memoire Online.* 2007. This graduate thesis in philosophy at the University of Yaounde, Cameroon, is another example of a return to Senghor for Africa's 21st century appropriate, saving vision. The next quote from the 100 page online document conveys the affinity of Teilhard's living, unifying universe with an archetypal African communal cosmology. Google author's name and title keywords to access.

"We have already seen that Senghor considers the African world as a communion of souls rather than an aggregate of individuals. When we have a look at Teilhardian metaphysics that we have considered in our first chapter, we are struck by the resemblance between the vision of the world of Pierre Teilhard de Chardin and the African traditional vision of the world. In effect, these visions of the world are characterised by totalizing harmonies. Thus, we might say that Teilhard de Chardin provides a framework within which a typical African philosophy for the future may be written. Like that of Teilhard de Chardin, Senghor's world view is personalistic, socialistic and humanistic, aiming above all at a unity or a totality in a dynamic communion of all beings among themselves and with the Omega Point, in a mutual embrace of love."

Markovitz, Irving. **Leopold Sedar Senghor and the Politics of Negritude.** London: Heinemann, 1969. The author, now in his mid 70s, is a professor of political science at Queens College. The work is generally regarded as the most comprehensive study on Senghor's life, times, and thought. Teilhard's crucial guidance is noted throughout.

Mkhize, Mhlanhla. **Ubuntu and Harmony.** Ronald Nicolson, ed. *Persons in Community: African Ethics in a Global Culture.* Scottsville, RSA: University of KwaZulu-Natal Press, 2008. Although Teilhard is not

named, a University of KwaZulu-Natal psychologist proposes an African morality and ethics upon the basis of a scale of spiritual beings, God's essence or life force, the principle of cosmic unity and balance, and the communal, relational nature of selves.

Senghor, Leopold. **Negritude: A Humanism of the 20th Century.** Hord, Fred and Jonathon Lee, eds. *I Am Because We Are: Readings in Black Philosophy.* Amherst: University of Massachusetts Press, 1995. The title word was appropriate in 1960s West Africa, but has since become problematic for his legacy. We offer this quote from his own writings.

"It was on the basis of these discoveries, through a combination of logical coherence and amazing intuition of scientific experiment and inner experience, that Pierre Teilhard de Chardin was able to transcend the traditional dichotomies with a new dialectic, to reveal to us the living, throbbing unity of the universe. On the basis, then, of the new scientific discoveries, Teilhard transcends the old dualism of the philosophers and the scientists, which Marx and Engels had perpetuated by giving matter precedence over the spirit. He advanced the theory that the stuff of the universe is not composed of two realities, but of a single reality in the shape of two phenomena: that there is not matter and energy, not even matter and spirit, but spirit-matter, just as there is space-time."

Wallow, Rene. **Leopold Sedar Senghor: Humanist of the Civilization of the Universal.** *Transnational Perspectives.* A 2006 posting by the editor of this online journal of "world politics and social policy," as one more instance of Teilhard's affinity to Africa. (A bit hard to find, please Google name and title.)

"In Teilhard de Chardin, Senghor found a way to develop a synthesis of the Christian concept of a God who is both the source and the aim of life with the African concept of a universal vital force in all creation. This vital force is the base for the essential oneness of all life, life coming from a common source, evolving through a multitude of different shapes and forms but called upon to become aware of its oneness through a planetary consciousness. Teilhard de Chardin also provided a framework for a way to understand the contribution of African society and culture to world civilization. "All that rises, converges" is a key concept in Teilhard de Chardin's thought. Senghor has been described as the poet and theorist of synthesis against apartness."

Cosmos & Creation 2011 Conference

An early announcement for this June 10 – 12 gathering at Loyola College in Baltimore. The guest speaker will be Francisco Ayala, professor of biological sciences at the University of California, Irvine. Dr. Ayala, a former priest, is a noted author of many works on evolutionary theory and its proper implications for science and religion.

Under the general heading of “Evolution and Creation” Francisco Ayala will deliver two talks: “Darwin's Gift to Science and Religion” and “Am I a Monkey?” being the titles of two of the above books.

Co-directors for this 2011 conference are Rob Pond and Richard Blum. For many years it was organized and conducted by James Salmon, SJ (see New Books) and the late Thomas King, SJ.

New Momentum for Human Unity

As I have noted, it is always a pleasure to hear from ATA members about their interests and activities. We print next an email received from Kelley Kelsey about a group with the above name, which seems an east/west blend of Sri Aurobindo and Teilhard. Please visit their engaging website (Google keywords).

“I have been a member of the American Teilhard Association for many years and always enjoy the publications which come from you. Teilhard - as well as Aurobindo - has long been a mentor and way-pointer for me. I would like to make mention of a new DVD, “City of the Dawn.” A dear friend of mine, Francis Rothluebber (also mentored by Teilhard and Aurobindo), flew to India and filmed the “laboratory of the future” at Auroville. This community was established in 1968 and has grown to over 2000 people from some 40 different countries, living together in peace and harmony. This DVD won the Planetary Prize in the Spiritual Film Festival in Paris in March. I feel Teilhard would completely agree with what is being put forth there for the whole human family, pointing us toward Oneness.”

Notable Books and Articles

Bidlack, Bede Benjamin. **Teilhard de Chardin in China: Challenge and Promise.** *China Heritage Quarterly*. No. 23, September 2010.

An extensive, carefully researched, article by a Doctoral Candidate in the Theology Department of Boston College. This publication is sponsored by the

China Heritage Project of the Australian National University. Please Google the journal name, click on New Scholarship, to find online

“In this essay I have described the context of Teilhard de Chardin's time in China. Following this I proposed a theology of religions that Teilhard never explicitly formulated himself, but one that builds upon his theme of 'union differentiates'. By so doing, I read in Teilhard a challenge and a promise. A study of Teilhard's religious speculations, especially in regard to Chinese religion, challenges scholars not to judge religions from a distance. Deep understanding of and learning about another religious tradition can result through bibliographic study, but the texts one reads should be primary sources from that tradition, preferably in the original language. Secondary sources from outside the tradition should only serve to give the reader some tools for understanding the primary sources. In addition, reading should be supplemented with interreligious dialogue with members from within the tradition being studied. Teilhard's speculation on Chinese religion was too broad, dependent upon western sources, and devoid of religious insiders.

The promise of Teilhard de Chardin's approach, however, is that convergence of religions lies far ahead in the future and is beyond the religious institutions that we know today. The way to arrive at this future is to lay aside interreligious competition in favor of interreligious dialogue that appreciates difference, while at the same time, studying one's own tradition and growing there from. Naturally, we may be attracted by resemblances between religions, but honoring difference means refusing hasty judgments that mistake similarities for sameness or difference for deficiencies. What is required of us is a faith in the future and a great deal of patience.”

Cannato, Judy. *Field of Compassion: How the New Cosmology is Transforming Spiritual Life.* Notre Dame, IN: Sorin Books, 2010.

In her latest book, the bestselling author of *Radical Amazement* finds the new universe story of an evolutionary emergence via its constant complexity and consciousness from matter to spirit to provide novel, inspiring guidance. Along with illuminating chapters, practical advice is offered for our daily lives, such as Manifesting a Field of Compassion, and Engaging the Grace We Imagine. And with Christopher Fisher below, in *The Universe Story and Christian Story* she draws on the writings of Karl Rahner, who is seen much akin to Teilhard.

Damasio, Antonio. *Self Comes to Mind: Constructing the Conscious Mind*. New York: Pantheon Books, 2010.

The latest lucid volume by the University of Southern California neuropsychologist appears at a moment when in this field of study, and across the sciences, a new sense of convergent clarity is in the air. Indeed it is now possible to explain beyond stones and bones how life's creaturely procession is truly distinguished by a sequential continuum of brains, relative cognizance, unto mindful, sentient selves. What is actually implied is a profoundly novel evolutionary process with just the nested, axial awakening and personification via an episodic tandem of complexity and consciousness that Teilhard so presciently saw.

As one example of its richness, it is proposed that organisms become increasingly cerebral so as to preserve and enhance their bodily biological homeostasis. Since an extraordinary realm is newly present in the form of human linguistic knowledge, a "sociocultural homeostasis" ought now to be intentionally pursued. Which, one may allude, is what global climate change is really about – biosphere and noosphere Earth trying to attain a 98.6⁰ equivalence.

A corollary that Damasio defends is a scale of mindfulness for animals, contrary to many arguments, while not slighting unique human qualities. But as a practicing scientist of international repute, such vistas are still tacitly set within an indifferent, mechanical nature. While a radical revision is broached, a crucial task remains to realize Teilhard's encompassing, innately organic, genesis cosmos.

"In the perspective of evolution and in the perspective of one's life history, the knower came in steps: the protoself and its primordial feelings; the action-driven core self; and finally the autobiographical self, which incorporates social and spiritual dimensions. (10)

Multicellular organisms are made of multiple, cooperatively organized unicellular organisms, which first arose from the combination of even smaller individual organisms. (34)

Viewing the conscious mind in the optic of evolution from simple lifeforms toward complex and hypercomplex organisms such as ours helps naturalize the mind and shows it to be the result of stepwise progressions of complexity within the biological idiom." (27)

"Both basic homeostasis (which is nonconsciously guided) and sociocultural homeostasis (which is created and guided by reflective conscious minds)

operate as curators of biological value. Basic and sociocultural varieties of homeostasis are separated by billions of years of evolution, and yet they promote the same goal – the survival of living organisms – albeit in different ecological niches." (27)

Dick, Steven and Mark Lupisella, eds. *Cosmos & Culture: Cultural Evolution in a Cosmic Context*. Washington, DC: NASA SP-4802, 2010.

A significant online volume (Google name/title words or <http://history.nasa.gov/SP-4802.pdf>) which gathers disparate contributions and versions that express a purposeful universe inherently favorable to life, mind and persons. Notable authors include Eric Chaisson, Paul Davies, Kathryn Denning, John Smart, James Gardner, David Christian, and especially Mark Lupisella, noted below. While this 2010 confluence describes a cosmic Copernican revolution from a Ptolemaic machine to an organic genesis, several papers struggle with an entanglement of these polar options. We quote from Davies' "Life, Mind, and Culture as Fundamental Properties of the Universe."

"A few years ago, Stephen Hawking wrote, "The human race is just a chemical scum on a moderate-sized planet." His bleak assessment reflects the prevailing view among many scientists concerning the place of life in the universe. Traditionally, living systems have been regarded as a trivial and incidental embellishment to the physical world, of no particular significance in the over-all cosmic scheme of things. In this essay I shall argue that the orthodox view is profoundly wrong. Not only do I believe that life is a key part of the evolution of the universe, I maintain that mind and culture, too, will turn out to be of fundamental significance in the grand story of the cosmos." (Paul Davies, 383)

Euve, Francois, SJ. **Teilhard de Chardin: Evolution for a Believing Scientist**. Caruana, Louis, ed. *Darwin and Catholicism: The Past and Present Dynamics of a Cultural Encounter*. London: T & T Clark, 2009.

Fr. Euve is a physicist, and dean of theology at the Centre-Sevres-Facultes Jesuits de Paris. The chapter presents a cogent review of Teilhard's fusion of spirit and science, in the context of modernity, as other writers here such as Fisher and Haught do, to recast a human destiny within a sustainable future. Sections include Teilhard and the Scientific World, A Search for the Absolute in a World in Genesis, The Human Phenomenon, Teilhard and Darwin, and Christ, Source of Evolution.

Fisher, Christopher. *Human Significance in Theology and the Natural Sciences*. Eugene, OR: Pickwick Publications, 2010.

The Director of United Methodist Studies at Evangelical theological seminary, Myerstown, PA surveys a number of endeavors that express a newly evident divine destiny for earthly history. A main emphasis is on Karl Rahner, who indeed also tries to imagine a Christ ahead, which is then said to be much akin to Teilhard.

Gidley, Jennifer. **The Evolution of Consciousness as a Planetary Imperative**. *Integral Review*. Volume 5, 2007.

The 2010 bestseller *The Grand Design* by Stephen Hawking and Leonard Mlodinow touts a final, deep down “M string theory,” and closes with this epitaph: “Human beings are mere collections of the fundamental particles of nature.” The scientific venture of past centuries by particulate reduction alone, totally male in kind, now abandons its mission in abject failure.

Where might we find alternative imaginations of a nascent, feminine future, a woman’s cosmos, of light and life? As one instance, for which Teilhard is a guide, we go to Australia and this 200 page article by Jennifer Gidley, a RMIT University, Melbourne, psychologist and educator. *Integral Review* is an online “Transdisciplinary and Transcultural Journal for New Thought, Research, and Praxis.”

As befits an essay in quest of pathways to set aside a Ptolemaic physics for a numinous genesis universe, it ranges across continents and centuries to weave perennial wisdoms with the latest complexity, ecological, and integral sciences. Its breadth and depth belies a capsule summary; sample headings include Myth and the Flourishing of Civilization: The Noospheric Journey of the Soul; A Neo-Hermetic Renaissance – Reintegrating Micro-Macrocosms; and Epilogue – We are Children of the Cosmos on our Way Home. And from this vantage, along with a new universe, a new humanity is evoked to overcome a consumptive culture with vital, organic sensibilities.

“As far as we know, or can determine at this point in our global knowledge capabilities, the earth is the only-born child of her kind in the cosmos. In spite of our common biological ancestry with other mammals, we humans appear to be the most biologically suitable species to play an active role in earth’s nurturing care. Yet the imbalance that has arisen from the over-extension of the egoistic aspects of mental-rational

consciousness has led to the polar opposite of care for our only planetary home. The imminent possibility of a major planetary catastrophe, and a climate increasingly inhospitable for human habitation—already correlated with mass extinction of species—demands an urgent reframing of human relationships with nature and the cosmos.” (189)

“I have drawn quite strongly here on the pioneering spiritual evolutionary theories of Pierre Teilhard de Chardin and the ecological philosophy of Edgar Morin. They have both contributed enormously to a spiritual reconfiguration of humanity’s place—and responsibility—in nature and cosmos. (190)

By contrast, planetization, as conceived by Teilhard de Chardin—and others inspired by his work—may provide a counterbalance to the hegemonic excesses of globalization. The notion of planetization involves not domination but awareness and respect for the richness of cultural diversity. Teilhard de Chardin refers to planetization as a megasynthesis through which “the outcome of the world, the gates of the future . . . will only open to an advance of all together, in a direction in which all together can join and find completion in a spiritual renovation of the earth” (POM 243-245).

Glick, Thomas. **Miquel Crusafont, Teilhard de Chardin and the Reception of the Synthetic Theory in Spain**. Engels, Eve-Marie and Thomas Glick, eds. *The Reception of Charles Darwin in Europe*. London: Continuum, 2008.

Miquel Crusafont (1910-1983) was a Catalan paleontologist who held professorships in Oviedo and Barcelona, and was considered a leading figure in Spanish biological thought. In this chapter, a Boston University historian explores the interplay and cross purposes from the 1930s to the 1970s in search of a meaningful evolutionary theory that would be compatible with Catholicism. In this Iberian and European milieu, Teilhard’s unique endorsement of a cosmic and earthly “orthogenesis” as an ordained, progressive advance of life, mind and spirit provided a salient inspiration. With further inputs from George Gaylord Simpson and Theodosius Dobzhansky, the essay chronicles various efforts to achieve a “Mediterranean style” that might join such purposeful themes with the mechanistic Darwinian version.

Haight, John. **Pierre Teilhard de Chardin: Communion with God Through the Earth**. Thomas Groome and Michael Daley, eds. *Reclaiming*

Catholicism: Treasures Old and New. Maryknoll, NY: Orbis Books, 2010.

Once again a cogent survey by the Georgetown University theologian and Teilhard scholar. We reprint the book synopsis from Orbis.

“The American Catholic community prior to Vatican II can be numbered among the most vital expressions of Catholicism in history. Despite the cultural divide separating us from that era, the contributors to this book—a who’s who of theologians and spiritual writers—assess whether reclaimed spiritual wisdom from those times can enrich the faith lives of Catholics today.”

Haught, John. *Making Sense of Evolution: Darwin, God, and the Drama of Life*. Louisville, KY: Westminster John Knox, 2010.

A fine review of Haught’s latest book by Ilia Delio appears in the March 15, 2010 issue of *America* magazine, available online via keywords. We quote from the publisher’s summary, further info can be gleaned from the book’s *Amazon.com* site.

“Evolution makes good scientific sense. The question is whether it makes good theological sense as well. John Haught suggests that, rather than necessarily contradicting one another, theologians and Darwinian scientists actually share an appreciation of the underlying meaning and awe-inspiring mystery of evolution. He argues for a focus on evolution as an ongoing drama and suggests that we simply cannot—indeed *need* not—make complete sense of it until it has fully played out.”

And for more news and kudos, the December 2010 issue of *Zygon: Journal of Religion and Science*, in a John Haught’s Theological Contributions section, will feature articles by Gloria Schaab, Ann Michaud, Ted Peters, and Robert Ulanowicz .

LaConte, Ellen. *Life Rules: Why so much is going wrong everywhere at once and how Life teaches us to fix it*. Green Horizon/iUniverse, 2010.

In so many words, our machine world is in terminal collapse, but if we could avail an abiding natural wisdom, a sustainable biosphere for all earthlings is possible. The author is a lifelong environmentalist, once editor of *Farmstead* magazine, who now resides in the Piedmont bioregion of North Carolina. She also works locally with Herman Greene who edits *The Ecozoic Reader* (see TP, Fall 2009), and wrote

“Organic Democracy: Adaptive, Responsive, Life-Sustaining Communities” for a 2007 issue (4/4).

Chapter Nine - “Life is Organically Democratic” – is another instance of a “complementarity” of entity and community, that relate to an African ubuntu, and to Simon Levin’s ecologies (see below). The chapter goes on to cite its natural presence and benefits from microbes to mammals, and offers ways, as does the whole book, to avail and apply to save person and planet.

“Sharing, equitability, cooperation, partnership, coalition, commitment to the common good, full employment, full participation, self-regulation, self-government – these are among the characteristics of *economical* natural communities that have allowed their participating members to live within Earth’s means. They are also among the characteristics we commonly ascribe to democracy at its best. (149)

Democracy (for Life) was not a matter of choice. It was simply the first method of organization that achieved Life’s aim – to last – by facilitating its prime directive: to live within Earth’s means. The survival of the whole Life experiment on Earth trumped the survival of any one species. Democracy is what other-than-human species learned how to do together in order to survive and thrive, and what each new species has eventually learned how to do in order to be among the survivors. Democracy got built into Life’s operating system early on”. (150)

Levin, Simon. **Crossing Scales, Crossing Disciplines: Collective Motion and Collective Action in the Global Commons**. *Philosophical Transactions of the Royal Society B*. 365/13, 2010.

In a special issue on the life sciences for the Royal Society’s 350th anniversary, with free access online, the Princeton University systems ecologist deftly identifies a beneficial reciprocity of free entities and supportive group, of competition and cooperation, that graces nested evolutionary scales from microbes to primates. As the quote suggests, it would be of benefit to carry forth this natural wisdom forward unto sustainable, peaceful, human societies. And we also note as one more exemplar of Teilhard’s vision of a salutary “creative union.”

“Two conflicting tendencies can be seen throughout the biological world: individuality and collective behaviour. Natural selection operates on differences among individuals, rewarding those who perform better. Nonetheless, even within this milieu, cooperation arises, and the repeated emergence of

multicellularity is the most striking example. The same tendencies are played out at higher levels, as individuals cooperate in groups, which compete with other such groups. Many of our environmental and other global problems can be traced to such conflicts, and to the unwillingness of individual agents to take account of the greater good. One of the great challenges in achieving sustainability will be in understanding the basis of cooperation, and in taking multicellularity to yet a higher level, finding the pathways to the level of cooperation that is the only hope for the preservation of the planet.” (13)

Lupisella, Mark. **Cosmocultural Evolution: The Coevolution of Culture and Cosmos and the Creation of Cosmic Value.** Steven Dick and Mark Lupisella, eds. *Cosmos & Culture: Cultural Evolution in a Cosmic Context.* Washington, DC, 2010.

A premier chapter noted above by the NASA astrobiologist that offers an excellent review of the spectrum of options from a “bio-resistant” universe, the default today, to a Teilhardian sense of a fertile conduciveness for emergent life, intelligence, and persons. This approach is pressed to imply a “bootstrapped universe” whereof human cultural knowledge serves, by our conscious witness, to bring a self-generating creation into full, actual beingness. As a result, the past centuries of demotion to utter insignificance is reversed by a “cosmic promotion” of humankind to a rightful place of central, phenomenal importance. This influence can extend on to “planetary, astrophysical, cosmological, ontological, and metaphysical” realms, in which milieu people are intended participants in a “self-synthesizing” universal creativity.

“A potentially helpful distinction in many of these brands of cosmic worldviews is whether culture is in some sense “built-in,” or inherent in the universe, as part of the nature of the universe. On the spectrum shown in Figure 1, the bioresistant, biotolerant, biofriendly, and both weak and strong bootstrapped views would suggest that cultural evolution is not inherent in the nature of the universe, certainly that it is not an inevitable “cosmic imperative.” However, views characterized as teleological, pantheistic, and theistic would likely claim that culture is indeed part of the nature of the universe (i.e., perhaps as part of a trend of evolving self-organizing complex systems) and/or as part of a deeper conceptual metaphysical significance (e.g., spiritual or divine). This distinction is potentially important in that if culture is seen to be a deep manifestation and expected outcome of cosmic

evolution, this would engender worldviews in which we are seen to be at home in the universe, to belong to the universe, to be an important part of its fundamental nature. This is a friendly universe, a cosmos in which many will feel a deep sense of comfort and belonging and perhaps a larger sense of objective meaning and purpose—which in turn can have an impact on how intelligent beings think and act in the world and if/how intelligent beings may ultimately influence the evolution of the universe itself.” (332)

Margaret MacIntyre. *The Cosmic Pilgrim: A Spiritual Exploration of the New Story of Science and Religion.* Eugene, OR: Wipf & Stock, 2010.

A contemplative meditation upon a 21st century faith, hope, and charity as guided by Pierre Teilhard, Thomas Berry and Brian Swimme.

“I believe that the Universe took form as an embryo in the womb of God, and that it is on a journey in time and space, evolving toward its fulfillment, its birth. The purpose of life, the purpose of the Cosmos, is to gradually take form by evolving toward compassion and the fullness of life.” (ix)

Nugent, Robert. *Silence Speaks: Teilhard de Chardin, Yves Congar, John Courtney Murray, and Thomas Merton.* Paulist Press, 2011.

This volume is due out in January. Here is its brief publisher’s note: “Recounts the interaction between these four theologians and ecclesiastical authorities and describes the effects of disciplinary actions taken against them by Vatican authorities on both their personal and spiritual lives.”

Nunez, Paul. *Brain, Mind, and the Structure of Reality.* Oxford: Oxford University Press, 2010.

The work is an extraordinary synthesis drawn from a lifetime of teaching and research in EEG neuroscience at Tulane University. In so doing, it ranges from technical studies of neural anatomy and dynamical function to “analogous” domains of human societies and onto a mindful, conducive universe. A steady theme is an affinity of our fractal, self-organized brains and their abiding cosmic context. A reason posed is the universal presence of “complex adaptive systems” due to interacting components and an emergent capacity to learn from experience. Thus is achieved a robust realization that we indeed contain a microcosm in our heads. This implies that

consciousness must have an intrinsic natural source and essence.

Salmon, James, SJ. *The Legacy of Pierre Teilhard de Chardin: His Relevance for Today*. Paulist Press, 2011.

This Paulist book will come also out in January. Here is its summary sentence: “The book is a testimony to the spiritual, theological and scientific legacy of Pierre Teilhard de Chardin.”

Surette, John, SJ. *The Divine Dynamic: Exploring the Relationships between Humans, Earth, and the Creative Power of the Universe*. Acta Publications, 2010.

A unique encounter by a long time friend of the ATA and Thomas Berry. Fr. John, with Mary Southard, CJS, founded and guided for many years the SpiritEarth Center: “A center and a network whose focus is contemplation, reflection, justice-making for the ecozoic era.” Just noticed before going to press, its synopsis cites the use of passages from Scripture to help explore today how humans are part of a Divinely vibrant, sacred planet and cosmos.

Wimberley, Edward. *Nested Ecology: The Place of Humans in the Ecological Hierarchy*. Foreword by John Haught. Baltimore: Johns Hopkins University Press, 2009.

Pierre Teilhard de Chardin presciently saw an evolutionary advance of geological, biological, and cognitive spheres, versus the branching, twiggy bush that Darwinism claims. A Florida Gulf Coast University ecologist can now affirm via the many, growing appreciations of a deeply nested nature appearing everywhere. Not a military or corporate “hierarchy,” more as Russian dolls or Chinese boxes, we find across natural ecosystems and societies the presence of open living, sentient systems that are sustained within each other. This emergent scale is traced in chapters from a Cosmic Ecology to Environmental, Social Communities, and to Personal Psychologies. A history of ecological theories leads to novel recognitions of complementary wholes within wholes from bacteria to civilizations.

Wimberley contrasts this view with a “standard scientific cosmology” whose reductions lose any such design, and compares it favorably with “Christianity as a Religious Eco-cosmology” as due to St. Francis of Assisi and Teilhard, along

with John Haught’s writings. From this perspective he goes on to propose a “Nested Ecological Householding” of benefit to the whole earth “...a supraorganism – a biospheric living entity” of which its human phase is part and participant.

“Pierre Teilhard de Chardin, reflected in his “Mass for the World” from *Hymn of the Universe*, conceives of human existence as occurring within an actual universe characterized by ambiguity, separation, and incompleteness, yet unified by the presence of an immanent divine force. De Chardin’s unique contribution to Christian theology is his assertion that the story and history of the universe and humanity’s development, history, and future are inextricably intertwined precisely because of what he perceives as the universality of the divine influence that permeates and unifies both, makes all life possible, and provides a purpose and meaning to existence.”

Wood, Linda Sargent. *A More Perfect Union: Holistic Worldviews and the Transformation of American Culture after World War II*. Oxford: Oxford University Press, 2010.

This work by the Arizona State University historian, noted as forthcoming in the last Perspective, is now in print. As a well-written and researched study of American cultural movements of the last half-century in search of a more cooperative, just, ecological, and spiritual society, it profiles the Esalen Institute and five salient persons – Rachel Carson, Martin Luther King, Abraham Maslow, Buckminster Fuller, and Pierre Teilhard de Chardin.

The long chapter on Teilhard is an extraordinary essay on his adventurous, dedicated life and cosmically numinous vision, along with its reception in the United States, Europe, and the Vatican. From this new century, Teilhard’s achievement appears in retrospect as a unique, historic and precious synthesis of “...spirit and matter, religion and science, faith and evolution.”

The book concludes with paragraphs on how much Al Gore was influenced by Teilhard from his college days at Vanderbilt, onto his writing of *Earth in the Balance*, his later vice-presidency, and his ever on-message environmental advocacy. In their essence, these integral persuasions and liberations saw human persons as residing in an organic concord with earthly nature, but in a new role as Divinely sanctioned, respectful “co-creators.”

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

At the 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 endeavor by Brian Swimme, Mary Evelyn Tucker, John Grim, and an advisory board to carry forward in luminous multimedia fashion the inspirations of Pierre Teilhard and Thomas Berry.

This project will be in full readiness by late Sprint 2011, please visit this site.

Teilhard Perspective

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

We welcome suggestions of relevant ideas, books, news, events and contributions of articles for this newsletter. The editor is Arthur Fabel, address 11 Meadowbrook Dr., Hadley, MA 01035; email artfabel@crocker.com. The *Teilhard Perspective* newsletter along with the biannual *Teilhard Studies* pamphlet and Annual Meeting notices are available through membership. Please contact us at: American Teilhard Association, c/o John Grim, 29 Spoke Drive, Woodbridge, CT 06525. Annual membership is \$35.

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