

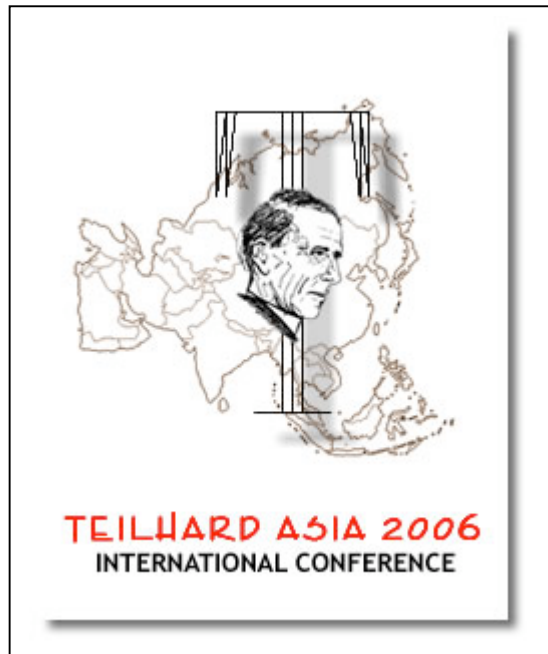
TEILHARD PERSPECTIVE

Volume 39, Number 1

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International Conference on Teilhard de Chardin's Significance for a Planetary Ethics and Creation Spiritualities

Ateneo de Manila University – Loyola School of Theology – GeoChris Institute for Ecozoic Spirituality
August 31 – Sept. 3, 2006 - On the occasion of Creation Day and the 125th Birth Anniversary of
Pierre Teilhard de Chardin



Another example of Teilhard's growing worldwide appreciation is this conference to be held in Quezon City, the Philippines. Featured speakers include Sr. Kathleen Duffy, SSJ, Ursula King, and Jennifer Morgan, of the American Teilhard Association. The ATA fully supports this notable event. Their statements of Purpose and Goal, which follows, provides a good synopsis of Teilhard thought and humanity's alienation from the larger cosmos.

Purpose and Goal

The dynamics of globalization, dominated by economic and financial goals and currently unfolding with particularly strong force in Asia, promote a new form of dualism that entails the danger of humanity's complete alienation from the cosmos. Viewing the world without spirit and the human person without identity in this world, not only allows for the exploitation and possible destruction of planet earth, but also leads to the ultimate despair of the human person confronted with a life void of meaning.

Teilhard's physical and spiritual desert experience gave birth to a new way of thinking in which the bipolarity of spirit and matter is complemented by an interior unity of the human person in a cosmos that moves towards redemption in Christ. Belonging integrally to an evolving world, humanity is given a new identity and task to seek salvation not apart from the world, but essentially as a part of it.

Teilhard's vision not only radically challenges a materialist view of the world, but foremost invites one to a global conversation on the question of how to live as humanity compassionately involved in the evolution of the cosmos.

Humanity's search for a new praxis calls for the involvement and contribution of all intellectual disciplines whose tasks are to inquire into reality. In light of these concerns and the search for a guiding vision of life praxis toward a sustainable future for humanity and the planet, the conference will host workshops that explore and build upon Teilhard's work in the most comprehensive manner.

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

The conference program and registration can be reached via the GeoChris Foundation website: *www.geochris.net* along with info about this concerned group's intention to carry forth Teilhard's and Thomas Berry's earthkind vision. The event is also held during that Celebratory Period in the Philippines called Creation Day – September 1, and Creation Time – Sept. 1 – October 8, period in the Philippines. The flyer for this

On the Occasion of Thomas Berry Day, April 22, 2005

This talk was given by John Grim and sponsored by and presented at the Public Library of Greensboro, NC.

Please know how honored I am to be with you this evening to celebrate our teacher and dear friend, Thomas Berry. I first met Thomas at Fordham University in New York in 1968 where I had gone to study for a Ph.D. in the History of Religions. Those were stimulating and difficult years for me of reading, conversation, play, and hospital work as an orderly. I struggled to adjust to metropolitan New York life, coming as I did from provincial North Dakota. It was in that place and in those days of indeterminacy that Thomas awakened me to the universe.

How did he do that? Well, there are so many ways – through the classes I attended with him, listening to the many talks he gave in the New York area on Teilhard de Chardin, on cultural history, and on the world's religions. Thomas taught his students to take the many religions of the world seriously as traditions that conveyed wisdom and insight about the human condition and about the world. It was during my studies with Thomas that he linked his concern for the world and his emerging sense of the environment as the arena of contemporary responsibility and "Great Work."⁺ I want to relate one story that allows me to make a few remarks about his poem "A Child" the opening lines of which we have on the walls around us.* This is a simple story of a struggling student and the way in which his teacher opened him to a larger world by turning him through his own inner self to the cosmos that spoke to him.

I had just moved into Thomas' Riverdale Center for Religious Research located on the Hudson River near to, but at an intellectual distance from, the Passionist Retreat Center. The setting was auspicious. I could stand beside the 500 year-old red oak and look from the high knolls of gneiss rock outcroppings in the Bronx across the broad estuary brightness of the Hudson River and towards the magnificent sedimentary rock gray wall of the 200 million year old Palisades. I could almost see beyond to my western roots in the high drift plains of the Missouri River.

⁺ Thomas Berry, *The Great Work: Our Way into the Future* (New York: Bell Tower, 1999).

* This poem is also known as "It Takes a Universe."

occasion is subtitled: From the Desert of Despair to a Faith in the Future: Following Teilhard de Chardin's Spirituality of the Cosmic Christ. It describes such educational programs as: "...field trips to sustainable communities that live and teach a creation-centered Trinitarian faith praxis based on the New Story of God's emerging creation."

In that Riverdale region at that time, several homes had been tucked into the dense tree growth, but the frenzy of development would not begin until the 1980s and this was 1978, ten years after I had met Thomas. On spring and summer days a sleepy haze settled over the nearby estates lower on the terrain than the high knoll of the Riverdale Center. I would wander down into the grounds of the nearest boarded over estate gravitating towards the river and a special place that I had found to sit and contemplate. This was a place of faded glory where previous owners had constructed descending porcelain pools that were now completely overgrown, cracked with age, and deserted. Deserted by humans, that is, but not by local wildlife, and there I found refuge especially in the smell and occasional sightings of pheasants. Here for me was the smell of home. I knew the smell of pheasants from youthful hunting with my family. But now the smell of gunpowder was gone, the determined beating of the ground to drive the birds was not needed, there was no blood lust in me. I was lonely, intelligent but lacking direction, willful, and resigned to seeking solace with the wild ones. There I was, a fraud among the scholars, thinking myself intelligent but fully aware that my deepest knowing was from affect, my feelings, a sensing and felt experience of the world.

It was on such an occasion that I returned to the Center thinking myself redolent of pheasant nests and feathers, despairing of ever moving forward on the doctoral dissertation I had taken up. I went toward the sun-porch at the back of the Center – the site of so many memories that even now they flood back so plentifully they can carry away any particular reflection. There I noticed the leather couch and the fraying threads that held the cushions together. Having worked at a furniture shop and still having thread and needles from that work I got them and set about sewing up the couch, my life, my pain.

It was then that Thomas walked in – he had a book in his hand and was working on a project in the marvelous library in which he had gathered over 10,000 volumes of scriptures and commentaries on the world's religions. Seeing me he came over and sat down, asking what I was doing, and how was my work going. After receiving my evasive answer and my petulant persistence at the seams, he smiled and said, "John, what you need is what Dante received from his guide, Virgil, as they prepared to separate." He was referring, of course, to that episode in Dante's *Divine Comedy* when Virgil had to leave Dante.

Intrigued, I stopped stitching and looked at him. "Yes, he said," it was a most difficult time for Dante who yearned to move forward to Paradise after the trying journey through Hell and Purgatory. Dante wanted to go on but he dreaded the parting that Virgil had said was necessary, for his guide could not accompany him any further. Virgil could not yet go on to

Paradise. “*Alsa la barbara*,” Thomas laughed, “‘lift up your beard from your chest’ is what Virgil said to Dante.” Then Thomas delivered that wonderful confirmation that I can hear to this day, “and Virgil at leave-taking turned to Dante saying: I crown and mitre you over yourself.” What happened next is unclear to me whether Thomas left or stayed - most probably he stayed and suggested I bring him whatever I had recently written and we would go over it together. That has always been his style, his ethos, to give unstintingly of his time and guidance.

That crowning and mitreing are evident to me in the opening lines of Thomas’ poem “A Child,” in which he images our encounter with the giving universe as an awakening. It is an awakening that orients the reader as a child to mind and wonder, to imagination and beauty, and to emotions and intimacy. Here is an exquisite interpretation of awakening, or seeing, that weaves together the embodied mind, the world, and the journey. All are held together in the visible world that we see and the invisible world ever-present in the “rays of the world” linking us to the primal flaring forth of matter-energy.*

How does mind come to wonder, imagination to beauty, and emotions to intimacy? Thomas’ way of seeing, as I understand it, is that our interior life of the mind is inexorably anchored in our bodily senses as ever open to wonder, awe, and the numinous in the world. We begin our journey of awakening in a body that engages the world. Mind emerges within and through the body, and continues in deep relationship with the body through all of its intellectual endeavors. What draws us forward is the flowing beauty of our journey in deep harmony with the world. This is imagination, or mind-body in the world, that flows ahead of us. Time, for example, is something we imagine in our memory and experience in our body. Imagination emerges from our sensing of the world as above and beyond, past and unknowing, within and abiding. Imagination flows, then, from the within and without of us and of the world. It draws us forward in beauty. Emotions, on the other hand, are more individuated and yet reach out to the world around us. Emotions enable that intimacy of awakening to the paradoxical world in which we eat and we love. In all of our emotional particularity Thomas calls us to take up that responsibility of intimacy with Others towards whom we yearn and with whom we lay down together at last in our dying. We acknowledge our life-taking so as to survive, to eat, to grow as a shared experience of that sacrifice we journey within.

Thus, it is that Thomas says, “It Takes a Universe to make a child both in outer form and inner spirit.” These are not separate things, even though we can distinguish them from us, me from you. And even as I speak and see you, we know that what brings us together, what educates and fulfils us, is here and now as simple as a smell, as complex as our efforts to think about it all. Now, at this time of the human we are currently in an environmental crisis that is largely masked by governance, by religion, by media. Even this place, however, is filled with wonder, beauty, and intimacy where paths branch out. We are

confronted with choices about what we should do, what values really guide us, how we should proceed. Yet, our moving forward has always been through progeny, the children, and what we give them as a cultural coding to match the genetic coding imparted through bodies. This is what Thomas means, I think, when he refers to outer form and inner spirit. Not two but one interwoven movement of wonder, beauty and intimacy. How shall we do it?

If as Virgil said to Dante, “I crown and mitre you over yourself” that crowning and that mitreing – the crown of governance and the mitre of religion – both return within after having reached without. That is, there is a doubling back into interiority, a deepening if you will, of body and mind, of sensing and minding, of feeling and thinking, towards a place that we know, that we smell if we are wild ones. A place we call home, but that is actually where we are. Wherever we are, when we truly see. It is the place of nursery rhymes, of myth, and of our most meaningful stories. It is the telling of innocence so easily burnt away in the fires of our critical spirit. Virgil, in the position of authoritative guide, leads Dante to reflect on himself as the place of disciplined responsibility and deepened meaning that flows forth, ahead, and with the world. If this is a contemplative vision that emerges in a life-lived, where are our guides to such a vision? Where are our political and religious leaders?

Too often, I sense, we follow leaders who present more limited visions than that which Thomas sees. We brood on that (our) death, that (our) abusive power, that (our) oppressive anxiety. Surely we despair at times that no wonder, beauty or intimacy can possibly stand in the face of such stark existential encounters. Then, it grows still. Still - it is always still in our brooding. Yet, in that still place to which we return, it is always moving. Our body bends down, our minds retreat, and having retreated, we return. Touching the ground of our being is an act of life, after all, a felt experience of ourselves and of all the Others we have known...gone, we know not where. Life touching death is a connect that always turns us back, to that deep down darkness, rays of darkness, rays of the world that reach back. The world is always there with us in the darkness of our ignorance, awakening us there where we are with its rays of engagement with the world.

Perhaps Thomas has been attracted to the study of religion because the religions have brooded over these deep-down dark places of sacrifice and loss. There is no simple answer here in the religions, and their reflections have been numerous and diverse. They also return to their different tellings of the story like that second naivete of which Paul Ricoeur spoke - a return to the freshness of childhood ever with us and ever reconsidered in aging and critical regard. Thus, it is that genesis abides not merely as words in a book, but as the cosmos, a cosmogenesis unfolding behind, within, and ahead.

“Each generation,” Thomas observes, “presides over the meeting of these two in the succeeding generation.” He intends youth and elders, yet he also means education and fulfilment as well as the outer and inner forms. They meet at the places where we tell our story, where we live life as aware as we can. Now, our most intense ways of knowing, our *scientia*, our science, tells us of the magnificent story of an unfolding universe. Our awareness stretches outward and inward in a depth of realization that boggles the mind and tips the senses.

* See Maurice Merleau-Ponty, *The Visible and the Invisible* edited by Claude Lefort, Translated by Alphonso Lingis (Evanston, IL: Northwestern University Press, 1968).

Either we retreat into words of crowning and mitring, or we actually crown and mitre ourselves over ourselves again. We awaken to a universe of immensities at a time in which we are shutting down life in our unsustainable relationships with the Earth. Our science tells us the story but retreats from responsibility into an objectivity of distance. Our current economics and law want the crown and mitre exclusively for the human. Even the religions are beginning to glimpse this deep-down dark place towards which we race, but keep their eyes on a redemptive prize.

Where is our hope then? Hope is where it has always been – in our children and where we guide them. These two, the child and the universe, are what we preside over in our generation. We are called to realize in our times and in our own ways that they are mirror images of one another. That it takes a universe to make a child, that we awaken again, everytime, from the dark places to wonder, from the banal to beauty, and from the starkly irrational to an intimacy of renewal. What we face, then, tells us not only who we are but where we are going and how we might imagine a different going.

In that awakening we face environmental crises, but we are not without a way forward. Thomas's poem and his life work speaks to whole communities coming to an awarenesses of the changing **story of reality**, of **Gaian economics**, of the human as **embodied mind**, and of establishing the basis of **responsibility** for human communities.

The emergent **story of reality** calls for knowledge and competencies at the highest levels of the sciences, humanities, and social sciences of our emergence from universe processes. Such a story not only activates our wonder, beauty, and intimacy but gives us the capacity to reflect back on the sources of mind, imagination, and emotion. **Gaian economics** calls for radical rethinking of our modes of commercial exchange from those that promote unbridled exploitation and extraction to those that foster the interbeing of life as whole communities. This involves a turn from the objectivizing management ethos that separate us from the matrix of our life. We can break the addiction to these limiting visions as the sole competent means of engagement with Earth processes to more interactive, affective, collaborative modes of interaction that Thomas Berry explores as the "Ecozoic."

Embodied mind is a way of thinking about the human body-mind as matter-spirit interactions within the whole Earth community. Thus, bodily sensing and conceptual thought, or minding, are a unified process flowing in emergent reality. The evolutionary process that has led to human consciousness is not a side eddy in the cosmic stream. We are not separate Cartesian, transcendent minds that manage lifeless reality. We can take responsibility for our actions and our food rather than turning them over to industrial profiteers that package a smell other than the smell of home. Creating turns back in "re-pair" (or *tikkun* as in Judaism), in a deep reading of the signs (or *ayat* as in Islam), and re-connection with Earth as web of life (or *metanoia* as in Christianity). **Responsibility** calls for empathy and ethical regard for the Other not as alien but as interdependent and abiding with us from the origin moment. In telling our children their story, then, we seek to awaken long-term human self-interest and a productivity grounded not simply in profit. This is hope that places them in their wonder, beauty, and intimacy.

It Takes a Universe

The child awakens to
a universe. The mind of
the child to a world of wonder.
Imagination to a world
of beauty. Emotions
To a world of intimacy.

It takes a universe
to make a child both
in outer form and
inner spirit. It takes
a universe to educate a child.
A universe to fulfill a child.

Each generation presides
over the meeting of these
two in the succeeding
generation. Thus our nursery
rhymes. These early rhymes,
these early stories, are
the most profound, most lovely,
most delightful sources
of guidance and inspiration
the child will ever have.

"Star light, star bright . . ."
How memorable, inspiring,
instructive, these verses
of Robert Louis Stevenson
from the later years
of the last century.

So now we write our
own verses, bringing
the child and the universe
into their mutual fulfillment,
While the stars ring out
In the heavens.

Teilhard's Legacy: Rediscovering Fire Presentation Abstracts.

As mentioned in the prior newsletter, we are reprinting here abstracts for the many other contributions at this Chestnut Hill College conference of last November. Its organizer Prof. Kathleen Duffy writes that video tapes or DVD's are now available for the four keynote speakers: **Ursula King**: "Spirit of Fire: The Contemporary Significance of Teilhard de Chardin's Life and Vision," **Thomas King, SJ**: "Teilhard, Beauty, and the Arts," **James Salmon, SJ**: "Teilhard's Scientific Legacy," and **John Haught**: "Teilhard, Theology, and the Suffering of Sentient Life." Please contact Dr. Duffy at: kduffy@chc.edu for details and ordering.

Friday, November 18, 2005

Session A: Teilhard and Technology

Eric Steinhart: *Cosmology and the Evolution of Computation*

The original formulations of Teilhard de Chardin's philosophy are presently difficult to defend. Recent revisions of Teilhard's philosophy (e.g. by Tipler and Moravec) are more defensible but still face difficulties. Two refinements of Teilhard's philosophy, still retaining the essential original insights, seem essential. The first is to shift focus from consciousness to computation. Teilhard's original notion of consciousness can be made more precise using computational ideas. Both biology and psychology make great use of computational ideas. Greater complexity is greater computational power (with more intense life and intelligence). Recent work on infinitely complex computers suggests that the evolution of computation can continue to levels that can defensibly be called divine. The second refinement is to shift the focus of the evolutionary process. Some cosmologists (e.g., Lee Smolin, Quentin Smith) have recently suggested that our universe is a member of an evolving series of universes. It is possible to argue that later universes in this series more fully approximate the ideal of maximal computational complexity and that each later universe contains more fully realized biological and psychological processes. The sequential population of universes progresses towards Teilhard's Omega Point.

Donald Dulchinos: *Teilhard and Technology*

Twentieth century telecommunications technology, in Teilhard's view, is a mechanism for the inexorable evolution of the noosphere. "A consciousness is that much more perfected according as it lines a richer and better organised material edifice." And if humanity is an organism, then Teilhard proposed, "We should endeavour to equip it with sense organs, effector organs and a central nervous system." Indeed, thanks to the prodigious biological event represented by the discovery of electro-magnetic waves, each individual finds himself simultaneously present in every corner of the earth. If the industrial era and the information age are epochs of incredibly compressed growth and change, then surely the phenomenal

adoption of the Internet by the general public and the corporate world in the last ten years is an even more vivid confirmation of Teilhard's theories. This paper surveys the scope and pace of technology adoption relevant to the interconnection of people. Television, the Internet and mobile telephony are the primary focus. The paper then surveys the state of actual physical interconnection of people with technology through the nascent medical field of neural prosthetics, and speculates on the implications for human interconnection and shared consciousness.

Jerry Chandler: *A Commutative Philosophy for the Natural Sciences*. (Session Chair)

I propose a commutative philosophy for the natural sciences. The proposal creates an illative structure derived from an existential logic that spans scientific symbol systems. The notion is that commutative diagrams link mathematical, chemical, and natural languages. The common ideology for disparate disciplines emerges from the mechanics of the electrical properties of matter. This proposal is motivated by the incommensurability of symbol systems used in the physical/engineering and the chemical/biological sciences. A commutative philosophy of science is constructed from the synthetic symbol systems of mathematics, chemistry, and linguistics. A name signifies an identity. A change of identity signifies a mutation. The consistency of nature forces commutative illations among the systems of representation of the mutation. An exact change of relations within a natural system implies an exact change in relations within symbol systems describing it. Without negating physical principles, participial logics of the commutative illations provide for consistent relations between the concepts of number and of chemical / biological structures.

Session B: Inspired by Teilhard

Angela Manno: *Conscious Evolution: The World at One, Images of Oneness for Prayer and Contemplation*

Teilhard reveals a creative Universe. As part of this cosmic creativity, humans have the power to participate consciously in evolution and bring to life Teilhard's vision of humanity at one with itself, with planet Earth and with the Divine Mind. Images, whether evoked by words or visual symbols, release and transform psychic energy; they support, guide and motivate us. Deeply held, conscious or not, they function as the basis for future evolution. As Teilhard's vision of planetary oneness becomes increasingly urgent, images that support his vision must be brought to light, shared and anchored in the deepest part of our being. Visionary artist Angela Manno will guide a meditation and discussion based on Teilhard's writings and introduce her imagery inspired by those writings.

Christina G. Jonker: *Teilhard de Chardin*

Teilhard's message is active and timeless. Teilhard discovered truth through his phenomenal faith in God. Faith in the survival of supreme values is the core of religion. Teilhard's life was lived fully in the recognition of clear vision

and clarity of mind. It was a fearless pursuit of love. The moment of choice, the doing of the will of God is nothing more or less than an exhibition of creature willingness to share the *inner life* with God. The advances of true human evolution are all born in the *inner world* of any individual willing to transcend self-limitation. Happiness and joy also originate in the *inner life*. Only the inner life is truly creative. The creativity of the inner world as *Know Thyself* is the subject of God's direction because there personality is liberated from the fetters of the laws of antecedent causation. Human beings can find truth in their *inner life* experience, but they need a clear knowledge of facts to apply their personal discovery of truth and intention to the ruthlessly impractical demands of everyday existence.

Jennifer Morgan: ***Telling the Universe Story*** (Session Chair)

Telling the Universe Story in a captivating and understandable way is challenging. Jennifer Morgan will discuss how she presents the story in schools, libraries and museums. (Her first two books *Born With a Bang* and *From Lava to Life* have been published to critical acclaim and won *Learning Magazine's* Teachers Choice Award. A third will be released in 2006.) She will also give a reading from her Universe Story Trilogy wearing an "electrifying universe robe." The Universe itself tells the story in the first person, in a voice that listeners hear as heartfelt as well as educational.

Session C: Teilhard and Philosophy

Joseph Bracken, SJ: ***Teilhard De Chardin, A. N. Whitehead and a Metaphysics of Intersubjectivity***

Almost forty years ago, Ian Barbour wrote an article entitled "Teilhard's Process Metaphysics" which was originally published in *The Journal of Religion* and then republished in an anthology on process theology edited by Ewert Cousins. With his customary thoroughness, Barbour compared and contrasted the metaphysical schemes of Teilhard de Chardin and Alfred North Whitehead in seven major areas: reality as temporal process, the "within," freedom and determinism, continuing creation, God and time, the problem of evil, and the future of the world. Without going into detail on each of these themes, I wish in this brief essay to focus on one key difference in the way that Teilhard and Whitehead view the cosmic process and then indicate how these differences might be unexpectedly complementary in the creation of a third position, namely, a metaphysics of intersubjectivity which, as I see it, neither Teilhard nor Whitehead fully achieved.

Stacey E. Ake: ***The Times of the Signs: Mega-Synergism and the Egocentric Prejudice***

"A God who could be proved would not be worth proving."
George MacDonald

"A new domain of psychical expansion--that is what we lack. And it is staring us in the face if we would only raise our heads to look at it." Teilhard de Chardin.

The increased complexity of evolution is not, as is often described, a linear process. Rather, it is a process where

increased complexity leads to a change in the direction, or at least in the rules, of evolution. In biology, tissue is not simply an aggregate of cells. Rather, any tissue is greater than the sum of its cell constituents. It is an entity unto itself; it is, in fact, a community. Thus, the "laws" that govern tissues are not a mere summation of the "laws" that govern cells. In this paper, I examine de Chardin's notion of a "mega-synthesis" within the evolutionary process in light of a notion of "mega-synergism". This notion of "mega-synergism" is especially important where the symbolic nature of human interaction is concerned, because the egocentric (and anthropocentric) orientation of our prejudices within the noosphere have a profound impact upon the orientation (or spin) of the current "mega-synergism". This orientation, in turn, will define the direction of the resulting "mega-synthesis".

Donald Wayne Viney: ***Le Philosophe malgré l'Église: Teilhard, Science, and Religion*** (Session Chair)

Teilhard's reflections on evolution led him to be a philosopher in spite of the Church (*un philosophe malgré l'Église*). Try as he might to present his views as "hyperphysics" the censors realized that his extensions of scientific inquiry were unavoidably metaphysical and that his views were not compatible with the Thomistic philosophy in which Catholic theology was expressed. Teilhard also seems to have realized the impossibility of insulating his scientific views from their metaphysical implications. In his final paper he noted that he had been warned throughout his adult life not to mix philosophy and theology with science. Fifty years of experience, however, taught him that this attitude is "psychologically unfeasible" and "opposed to the greater glory of God." Teilhard distrusted traditional metaphysics because, as he said, he smelled a geometry in it. Nevertheless, he explicitly entertained the idea of an open ended metaphysical inquiry that analysis reveals to be the same as his hyperphysics. His "metaphysics of union" is a version of process metaphysics that is at odds with Thomism. That he understood this is evident from his candid criticisms of Thomism, notwithstanding his statements that a "transcription" of his views into more traditional categories is possible.

Session D: Teilhard and Psychology

Michael Norko: ***Teilhard's Evolutionary Hope for Humanity***

When we view our world through the lens of instantaneous, global media, we see a world of pain and suffering, violence and destruction, and anxiety about our future. But this lens distorts reality, shifting its signal to the low end of the human spectrum. In Teilhard's broad evolutionary perspective on humanity, the ultimate battle is one between absolute pessimism and absolute optimism. Should humanity lose hope for its future and for transcending barriers to unity and peace, noogenesis would cease. He implored us not to allow the evidence of our own decadence to arouse defeatism or cynicism. We are evolving and, as St. Paul wrote, "we know that up to the present time all of creation groans with pain, like the pain of childbirth." When we are angered and shocked by the human scene, we must re-align our thinking. Despite

appearances, the world is actually less violent today than in humanity's primitive past. The observation that destructiveness and evil attract our attention and shock us is a sign that we abhor such violence and long all the more for peace and unity. In the Teilhardian-Pauline construct, we groan within ourselves waiting for God to set our whole being free.

Charles L. Zeiders: *Tenets of Christian Holism for Psychotherapeutic Treatment*

In *The Phenomenon of Man* Teilhard explained, "Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest within themselves." I argue that Teilhard's healing vision of love is exemplified and made practical through the psychological doctrine and practice of Christian Holism. Christian Holism is an emerging psychological perspective predicated on Christian principles. It defines the place and work of the Holy Spirit in psychological counseling. A transpersonal psychology that acknowledges the divinity of Christ, it strives to develop a practical way of thinking and working within psychological disciplines, while serving Christendom and its living God. Christian Holism seeks to enlist the blessings inherent in social science to the purpose of reclaiming the *Imago Dei* in persons. It strives to incorporate new, healthful science and theories about human nature, while keeping sturdy faith in the redemptive work of Jesus Christ operating in the clinical situation through the divine economy of the Holy Trinity. Christian Holism enjoys the anthropic principle practically unfolding in the midst of psychotherapy – pushing human development and healing forward.

Wade Luquet "Union Differentiates" Pierre Teilhard De Chardin's Philosophy Applied to Couples Relationships

Those in the couples therapy field have grappled with the concept of differentiation ever since psychiatrist Murray Bowen introduced it in the fifties. Personal health has often been measured by differentiation from family of origin. Differentiation in this sense meant being able to hold one's beliefs without anxiety remaining in the family system. Yet, others in the field are uncomfortable with this differentiation process because it involves separation. Could Teilhard's concept, "union differentiates," be a better fit for those looking for a concept of differentiation? In *The Eternal Feminine* (1968), he describes the process of "cosmogenesis": "Everything in the universe is made by union and generation—by the coming together of elements that seek out one another, melt together two by two, and are born again in a third." This paper utilizes Teilhard's concept of cosmogenesis and its interplay of differentiation, subjectivity, and communion, as described by Swimme and Berry (1992), to highlight that couples who utilize the joys and tensions in their relationship for evolutionary growth through the use of dialogue are likely to increase consciousness and a sense of spirit in the relationship.

Session E: Teilhard's Thought

Farzad Mahootian: *Wool Spinners, Platonic Anticipations of Teilhard's Textural Cosmos*

Teilhard's metaphorical references have been admired by his readers – and not merely as embellishments to an interesting argument. In these metaphors Teilhard's scientific audience find helpful structures which can serve a more than heuristic function: they can be honed and elaborated through application to become tools of exploration, new speculative probes. This approach is Platonic in spirit and in content. In particular, we will compare some textural metaphors of various platonic and neoplatonic cosmologies, including those of Descartes, Newton, Einstein, Whitehead and Teilhard. Aesthetic and moral fibers are clearly woven into the fabric of these cosmologies.

William Cranston *Teilhard's vision – as seen by others*

The paper will be based on notes made for a presentation entitled *The Spreading of Teilhard's Vision* to the British Teilhard Association 23rd International Teilhard Conference (April 2001). It will amplify Section 5, which refers to: "... the work of other authors that either duplicate, or strongly echo, parts of Teilhard's vision – in many cases without acknowledgement." Authors already considered include Daniel Lamont (United Reformed Minister, Helensburgh, Scotland, 1923), Richard Holloway (Scottish Episcopop (Anglican) Bishop of Edinburgh, 1999), Darryl Reaney (Molecular-biologist, 1991), and Graeme Donald Snooks (Australian Economic Historian, 1997). Additions will include Fernand Braudel (French Historian, 1984), John Roberts (British Historian, 1999) and Peter Medawar (British Biologist, and arch-critic of Teilhard, 1983). The aspects of Teilhard's vision that will be considered include: his basic optimism and confidence in the future development of the world; the place of technology in that future development; evolution as relevant to all aspects of life. Taken together the views of these authors provide a remarkable confirmation of Teilhard's vision – something to be celebrated in this anniversary year!

Dominic Roberti: *Entropy, Evolution, and Teilhard's Omega Point* (Session Chair)

Teilhard's emphasis on evolutionary development has led to an almost exclusive focus on "building up" and neglect of the complementary "tearing down" as delineated in the second law of thermodynamics. According to the second law, the passage of time inevitably leads to a reduction of available energy and an increase in disorder (entropy). It may appear that the process of evolution runs counter to the second law, but in the long run and over the entire physical universe, entropy will win out. On the other hand, the emergence of human intelligence and technology has brought almost miraculous feats of ordering, with little attendant increase in entropy. Teilhard took account of entropy when he contrasted radial and tangential trends, and his "Omega Pont" can be understood as a spiritual development within the material universe, a new phase of evolution. Perhaps the evolutionary process, in shifting from physical and

biological mechanisms to the development of higher consciousness, will be able to overcome the drag of the second law even over the long run.

Session F: Teilhard and Physics

Thomas P. Sheahan *Simple Analogies of Increasing Complexity that Illustrate the Pathway of Teilhard de Chardin*

The future of evolution is certainly a matter of speculation, the most optimistic of the futurists is Pierre Teilhard de Chardin. The model envisioned by Teilhard has been variously denounced, criticized, accepted, praised or endorsed by various observers, but it has seldom been understood. Original Teilhardian words like *noosphere* are commonly regarded as literary devices, but are not taken seriously. In order to enhance understanding of Teilhardian concepts such as *complexification*, *centration*, the *within* and *without*, I retrieve certain fairly simple concepts from mathematics and physics. The way in which we learn mathematics, growing from a simple to a complex understanding as information grows, is presented as an analogy for the kind of growth in complexity that Teilhard proposes. The notion of *complex numbers* and the relation between *energy* and *entropy* are both very useful analogies for grasping some essentials of Teilhard's thinking. Teilhard accepted the possibility of other levels of consciousness that we don't comprehend yet. Here I examine areas where the equivalent transition has been made, and suggest that the vision of Teilhard (beyond our present horizon) is not merely plausible, but exemplifies the path of innovative thinking that has served science well in the past.

Lothar Schäfer *Quantum Reality as a Basis of the Vision of Teilhard de Chardin and of a New View of Biological Evolution.*

This paper will describe the connections found between Teilhard's vision of evolution, the characteristic aspects of quantum reality, and the new view of biological evolution that they demand. Twentieth Century Physics has shown that at the foundation of things, elementary particles display properties which are different in essence from the reality of the things that they form. Physical reality is not what it looks like. Thus, it is possible to propose that: 1. The basis of the material world is non-material. 2. Reality has the nature of an indivisible, non-separable wholeness. 3. Quantum entities possess properties of consciousness in a rudimentary way. Teilhard's theory of evolution shares a number of essential aspects with the quantum perspective of the world. In Teilhard's vision as in quantum reality: An element of consciousness is active at all levels of reality; the mental enters the material world in a natural way; the visible order of the universe is based on the principles of a transcendent reality; and the nature of reality is that of a non-separable wholeness. An inspired man, Teilhard anticipated essential aspects of quantum reality before they were known and combined them with his vision of the actions of God in the universe.

Lawrence Fagg *The Role of Nature's Forces in Teilhard's Cosmology* (Session Chair)

Two evident, abiding themes that characterize Teilhard's cosmology are a deep sense of the withinness in all of nature and the perception of the universe as evolving to ever greater stages of complexity along what he terms a "favored axis." Here I discuss the role each of the four forces of nature (strong and weak nuclear, electromagnetic, and gravitational) have played, and are playing, in exhibiting these two themes. This is first evident at about a microsecond after the big bang when the nuclear forces brought quarks together to form protons and neutrons. It is especially apparent today with the electromagnetic force activating all of chemistry and biology and thus underlying and energizing all of earthly nature, including us and our brains. This perception is also reasonably applicable to the cosmic future with respect to the deep complexities implicit in the gravitational force as suggested by the accelerated expansion of the universe and the attendant properties of dark matter and dark energy that hopefully may someday be more fully understood. Finally, in the spirit of Teilhard, I describe how these phenomena can be seen as physical analogies for God's indwelling presence and sustenance of creative freedom.

Session G: Teilhard and Spirituality

Louis M. Savary *From Alpha to Omega: Teilhard's View of Human Destiny and Its Implications for Contemporary Spirituality*

In *The Divine Milieu*, Teilhard said he was writing his spirituality book for people who were passionately in love not only with God but also with the world. In contrast, most traditional spiritualities say you must love God and NOT the world. How can Teilhard say you can love both passionately? In exploring the stages of evolutionary history from what today is called the Big Bang, Teilhard finds that God has implanted a drive in creation toward ever-greater levels of complexity and ever-greater degrees of consciousness. This drive is governed by the Spirit in which all things live and have their being. This presentation will outline the trajectory that begins with the divine Absolute, Alpha, and will lead us to its complete fulfillment in the Universal Christ, the Omega. As members of that great Body of Christ, by our activities and passivities (what we undergo), we are invited to participate in the greatest and most exciting project ever imagined. Teilhard's spirituality in *The Divine Milieu* shows us how we can get aboard the project team Omega.

John Ryan *Teilhard's "Truth" (Or, The Truth of the Teilhardian Vision)* (Session Chair)

What Teilhard presented--writing and re-writing it--was his "vision." The experience of many who have read him has been to love what they find in his writings. They are inspired and energized by them. They find truth in them. (I included myself.) Even so, I find myself with the question, "What kind of truth do we find there?" In pursuing that question I will discuss some of the key terms and ideas by which he articulates

his vision. On the one side, his language draws from his immersion in science. On the other, his writings are fundamentally religious. The final issue then becomes this: if Teilhard provides us truth, what is the nature of this truth, and what grounds and legitimizes it?

Session H: The Poetry of Teilhard

Barbara C. Lonquist: *Flashes of Fire: The "Poetry" of Pierre Teilhard de Chardin, SJ*

Despite his claim to lack the talent of the poet or musician, Teilhard's writing consistently rises to the level of poetry. This paper reads that poetry against a tradition of Nineteenth Century British nature poetry. I explore how Teilhard's "Christogenesis" reconciles and transcends the pantheism of the Romantics and the tensions of the Victorians faced with scientific theories of evolution. Specifically, I place Teilhard's "evolution of matter" in dialogue with the poetry of Coleridge, Tennyson and Gerard Manley Hopkins, S.J. – voices still part of the milieu of Teilhard's seminary days in England. I present Teilhard's imagery of matter, animated by Christ, in three categories: "radiant ignitions" in his vision of fire as transformative; "foldings" in his notions of the "diaphanous" and of the "noosphere" as an "envelope" of consciousness; the conceit of the "blazon" in his poetic "realization" of a Cosmic Christ laid bare upon the earth. Arguing for a modernist poetics of time and space in *Hymn of the Universe*, I examine the sacramental vision underlying such prose poems as "The Mass on the World," "Christ in the World of Matter" and "The Spiritual Power of Matter."

Kathleen Duffy, SSJ: *Teilhard's Physics Imagery*

Although Pierre Teilhard de Chardin was not a physicist, the content of the physics curriculum that he taught in a Cairo high school always fascinated him. It might not be surprising, then, to find that he makes liberal use of its imagery in his religious essays. In this paper, I explore images from optics, acoustics, thermodynamics, and classical dynamics that Teilhard sprinkles throughout his essays. I note how his use of physics imagery offers a more integrated view of matter and spirit, provides insight into what he calls "the spiritual power of matter" and helps to illuminate the psychic face of nature.

William Falla: *Redeemed by Beauty: Teilhard as Poet*

In one of the more famous quotes from Fyodor Dostoyevsky's *The Idiot*, Prince Myshkin claims, "The world will be redeemed by beauty." With this rather enigmatic statement, the oft-neglected relationship between Christian theology and the arts – theological aesthetics – is thrust to the fore. Setting this discussion in the context of Balthasar, Rahner and de Grucy, we will briefly explore theological aesthetics before turning to the work of Teilhard de Chardin highlighting his emphasis on Christ's redemptive work in the world and the oft made assertion that he was "too poetic". However, rather than view this latter assertion as an editorial critique we will explore it as emblematic of his larger underlying artistic sensitivity. Does Teilhard have a theological aesthetic of any sort? If so, how

might it be manifested in his work, especially in two of his more "poetic" works, "Mass on the World" and "Christ in the World of Matter"?

Session I: Teilhard and Evolution

Daryl P. Domning: *Teilhard and Natural Selection: A Missed Opportunity?*

Pierre Teilhard de Chardin, SJ famously synthesized Christian theology with evolutionary science. Taking the established facts of evolution as givens, he went on to demonstrate the congruence between Christian revelation and the evolutionary worldview, as well as the inadequacy of the static, pre-evolutionary worldview. In so doing, he showed how to make constructive theological use of evolution, rather than merely finding a *modus vivendi* between his religion and what many regard(ed) as unwelcome scientific findings. Although he apparently accepted not only the fact of organic evolution but the Darwinian account of natural selection as its basic mechanism, he said little about natural selection in his writings, and made no attempt at comparable theological use of this key principle. I argue that lack of attention to evolutionary mechanisms caused Teilhard to overlook a straightforward solution to a set of problems that are imperfectly resolved in his synthesis – indeed, the very problems that got him into trouble with church authorities: evil and original sin. Why this inattention to mechanism? I will consider several possibilities, including his biological training in the Continental (particularly French) tradition, which was more skeptical about Darwinian selection than were most Anglo-American biologists of his day.

Ernie Tamminga: *Playing with Fire: The Noosphere, the "Privileged Axis" and the Cult of the End-Times*

Both Teilhard and "Rapture enthusiasts" look forward to the end of the world as "...an ecstasy transcending the dimensions and the framework of the visible universe." The end of the world: For Teilhard, that's "end" in the sense of purpose, culmination, *telos*, completion. For the End-Times cult, it's "end" in the sense of termination – a worldwide destruction from which the Elect escape by being lifted up. For Teilhard, the culmination is approached through "rediscovering fire" – identifying and harnessing the power of love. For End-Timers, it's literally *playing with fire* – hastening the End by stoking a final, planet-wide war and conflagration. If the choice is between consummation and catastrophe, why doesn't Teilhard's vision emerge the easy winner and enjoy universal appeal? It may be that the two apparently opposite "visions" have a disturbing amount in common. In this paper we look at one particular common element: the notion of the "privileged few" – in Teilhard's case, his "privileged axis" of evolution. Our goal is to consider whether and how Teilhard's legacy can still, in today's world, inform a vision that can ignite an "activation of energy" in a direction in which, in Teilhard's words, "...all together can advance."

Hugh McElwain: *Religion & Science, 50 Years Later: Comparing the The Phenomenon of Man with a Contemporary Work John Stewart's Evolution's Arrow*

My paper addresses the similarity – despite a roughly 50 year span – between the major themes in Teilhard's *Phenomenon* and a fairly recent study by biologist John Stewart, *Evolution's Arrow: The Direction of Evolution and the Future of Humanity*. Interestingly, the title itself of Stewart's work translates what Teilhard describes in the *Phenomenon Humaine* as "axe et fleche de l'Evolution" (24), and what has been translated in *The Phenomenon of Man* as "the leading shoot of evolution" (36). The theme of direction and purpose in the unfolding of evolution is the essential message of both Teilhard and Stewart. In this paper I draw comparisons between Teilhard's grand system of "complexity consciousness" (particularly hominization, socialization, and amorization) and Stewart's assertion that evolution is progressive and directed toward increasing cooperation between living organisms. Cooperators, Stewart predicts, will inherit the earth, and eventually the universe. The claims of Teilhard and Stewart are strikingly parallel. The former speaks of the "evolutionary role of religion"; the later, of the "evolutionary significance of spiritual development." Both develop a strikingly similar kind of scientific phenomenology and challenge the scientific community with the reality of progress and direction in evolution.

Saturday, November 19, 2005

Session J: Teilhard and Theology

Michelle Francl-Donnay: *From Augustine to de Chardin: A Universe That Is Inescapably Sacramental*

The Newtonian world moved with geared precision, actions had reactions. In the sacraments, we encounter the infinite grace of God in the finite, physical matter of the world. A notion of sacraments that function *ex opere operato* is redolent of a precise quasi-Newtonian world-view. The matter is carefully measured and dispensed; the form is as nearly invariant as possible. The notion of a complete basis allows quantum mechanics to express a specific infinite reality in terms of other infinite sets. By beginning with Augustine who sees "visible signs of invisible grace", de Chardin brings us to encounter "the divine welling up and showing through" where "[b]y means of all created things, without exception, the divine assails us, penetrates us and moulds us." De Chardin proposes an infinite basis set – the universe – in which we may not only encounter God, but where the expansiveness is required for the encounter. How might the matter and form of the sacraments be re-imagined from a post-Newtonian, quantum mechanical perspective?

Peter Hess: *A Catholic Punctuated Equilibrium: Stages in the Roman Catholic Assimilation of Evolution before Teilhard*

The thoroughgoing evolutionary theism of Pierre Teilhard de Chardin sprang from a context of long discussion within his

own theological tradition. This paper explores some dimensions of the halting assimilation including episodes of rejection and adaptation of evolution within Roman Catholic thought before Teilhard. From the publication of *The Origin of Species* in 1859, the Catholic reaction to evolutionary ideas was strongly affected by ecclesio-political factors such as the controversy over "modernism." Issues discussed include the thought of Mivart, Spalding, and Zahm, and the theology underlying statements by the Vatican. The paper attempts to offer a nuanced perspective on how these Roman Catholic precedents gradually opened the door to a fuller embrace of evolution in Teilhard and Humani generis.

Gloria L. Schaab: *Illuminating Key Concepts in the Evolutionary Theology of Arthur Peacocke through Teilhardian Insights*

This presentation focuses Teilhard's insight of *tâtonnement* on key concepts in evolutionary theology, using the scholarship of Anglican scientist-theologian Arthur Peacocke. Accenting its illuminative potential in evolutionary theology, this presentation submits that Teilhard's notion of *tâtonnement* clarifies the concept of divine creativity through the operation of chance and quantum indeterminacy and amplifies the understanding of the presence of pain, suffering, and death inherent in processes toward emergence and new life. This discussion then culminates in the theological paradigm that symbolizes the insights of both Teilhard and Peacocke concerning this dynamic - the theology of the Cross.

Session K: Teilhard and Environmental Consciousness

Paula Gonzalez: *Joining the Evolving Solar Age*

"We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise". These opening lines of the Earth Charter strongly proclaim a truly "noospheric" manifesto – arising from the civil society. More and more the perils resulting from the dominant industrial paradigm are being recognized: climate change, environmental devastation, resource depletion, species extinction, poverty, violent conflict, etc. Underlying all of these are the fossil-fuel energy systems that power today's dangerously unsustainable global economies. Yet, the promise is already available through technologies which are evolving rapidly. Humanity can choose a different future – through renewable energy, in all its variety! In *The Phenomenon of Man* Teilhard presents the evolutionary phases involved in Noogenesis. As the Omega point is the Source, so the sun has furnished the energy for humanity's progression from hunting and gathering, through agriculture, to industrialization. To avoid the perils of this most recent phase, *Homo sapiens* – (if we choose to be 'wise') – can bask in a future of promise by using the sun directly. As Teilhard says, "A fresh kind of life is starting..."

Bernice Marie-Daly: *Worthy of Reverence*

An emerging ecological worldview perceives complex systems of intertwining relationships and advocates a pursuit of values, moral obligations and ethical duties often associated with a religious or spiritual orientation. At the same time, contemporary people are informed by scientific explanations of reality that appear at odds with many religious traditions. This paper examines the relationship between scientific, religious and spiritual thought as they relate to environmental ethics. Beginning by stimulating discussion between faith and reason, I identify several shared perspectives that invite dialogue among proponents of scientific, spiritual and religious orientations supporting reverence for the natural world. This includes symbolic expressions of ultimate truth, shared sense of wonder and awe, expressions of profound beauty and a celebration of life itself. Second, I explore the greening of traditional religious belief systems committed to responsible stewardship and the development of eco-spirituality as it relates to Eastern philosophy and ancient earth-based spiritualities. Last, recognizing the unique contributions of each, I assert that science, religion and spirituality are all essential sources of knowledge and inspiration required to re-imagine our ecological and ethical responsibilities in creating a sustainable future.

Georg Ziselsberger: *Towards an Ecumenical and Inter-religious Spirituality for a Humane Globalization*

During this year of commemoration it is worthwhile to reflect on the current global crisis situation in the light of events as long as a hundred years ago. Einstein's important scientific papers come to mind, and the crisis of classical physics at the turn of the Twentieth century as well as crisis events in the Russian Orthodox Church and the promising insights of Russian religious philosophers. Sixty years ago, Teilhard, then in exile in China, spoke of a joy of living that he experienced and wanted to share, and yet lamented that so many of his Christian contemporaries let the fire die in their hearts. How he wanted to rekindle that fire – a desire and hope for the great work of building the future. Now, at the turn of a new century and half a century after Teilhard's death, we can and must rediscover and rekindle the fire of an evolutionary Christian faith that burned within Teilhard and other great scientific and religious thinkers and apply their insights and the knowledge of our new physics for the process of international integration. At the heart of it, we need to have Teilhard's understanding of unification that differentiates as a guiding fire, a spiritual and even mystic energy so as to humanize the process of globalization.

Session L: Teilhard as Compared to Others

Marion Ragsdale: *Teilhard and Maria Montessori*

Teilhard de Chardin, French Jesuit priest, mystic and renowned paleontologist would appear at first glance to have little in common with Maria Montessori, an Italian medical doctor – the first female doctor in Italy – who later became a world-famous early-childhood educator. The former was a scientist who studied early man while the latter concentrated on the role

of the child in civilization's future; they lived and worked during the same time period (late 19th century to mid-20th century) but never met. However, they each shared a passionate hope for global peace and unity. Teilhard used a variety of descriptive terms – some spiritual, some from the material world, some a surprising mix of both, e.g. cosmic unity", "Omega Point", "socialization"; Montessori spoke of the critical need for children to achieve their "full potential". This paper laments for the fact that these remarkable giants, in different fields but with the same goal, never became friends. What an interesting correspondence they would have left!

Dave Pruett: *At the Dawn of the Third "Copernican" Revolution: Perspectives from Teilhard*

Scientific upheavals, like earthquakes, shake the very foundations of cultures, leaving human beings disoriented and insecure. Such was the case of the Copernican Revolution in cosmology, by which the earth was dethroned as the *axis mundi*, and humankind was set adrift in an inconceivably vast cosmos. While humanity was yet reeling from the first Copernican Revolution, in the mid 19th Century, science unleashed a second. As the first had called into question humans' physical place in creation, Darwin's *On the Origin of Species* called into question their biological place. Reverberations continue today in controversies regarding cloning, genetic engineering, embryonic stem-cell research, and creationism vs. evolution. Then, at the beginning of the early 20th Century, quantum theory precipitated yet a third Copernican Revolution. Efforts by physicists to unravel the conundrums of quantum mechanics have inadvertently forced questions into the nature of reality itself. Whether scientific upheaval ultimately leaves the human psyche fractured or more fully integrated is largely a matter of perspective and courage. In the full paper, we will examine Teilhard's notions of *cosmogenesis*, *complexity-consciousness*, and the *noosphere*, among others, which offer great solace to homo sapiens by a mystical union of science and spirit that remains faithful to each.

Marie A. Conn: *War as a Locus of Thought: The Influence of World War I on the Later Writings of Pierre Teilhard de Chardin and C. S. Lewis*

Both Teilhard and C. S. Lewis served in World War I. Using Teilhard's *Writings in Time of War* and Lewis's *Surprised by Joy* as starting-points, I will explore the influence of that experience on the later thought of these two men, each of whom emerged as a major figure in the twentieth century. Referring to "Cosmic Life," the first essay in *Writings*, editor Henri de Lubac claims that this piece "contains in embryo all that was later to develop in [Teilhard's] thought..." In essays like this one, Teilhard used whatever snatches of rest he could find in the midst of war to explore his unique awareness of the world. C. S. Lewis was often described as pessimistic. Armand Nicholi finds strong evidence that the war was one of the key factors behind this pessimism. Lewis became a self-described atheist in early adulthood. In the letter in question, Lewis writes that the loss of his mother when he was nine, unhappiness in school, and his participation in war were the basis of his

pessimism and his atheism. The implications of that view, and his later experience of conversion, which Lewis called "joy," were seminal to his prodigious lectures and writings.

Session M: Teilhard and Evolution II

John L. Randall: *Time Consciousness in the Cosmology of Teilhard*

Teilhard was a paleontologist, Jesuit priest, and a mystic and poet. He also served as a stretcher-bearer in the trenches of World War I. I will attempt to show that each of these identities contributed to the unique depth and breadth of the Teilhard worldview. From paleontology came not only knowledge of the history of humankind as one species among others, but an appreciation of the importance of the human spirit in the "deep time" of the cosmos. From the world of Ignatian spirituality came the ability to project one's spirit through the imagination into the past or into the future ... "Ignatian time". As a poet and mystic on the battlefield he was able to move beyond the boundaries of time... "existential time". He was able to rise above the carnage and the limitations of human life to find peace in the farms behind the trenches and in celebrating mass anywhere. It is this tripartite perspective that sees the existence of Christ on earth as a redemptive process of life development which gives the evolution of humankind and of the entire universe new meaning.

Antal E. Solyom: *Bioethics and Teilhard*

Teilhard's conceptualization and arguments have greatly influenced my views as a physician-scientist-bioethicist about the issues of biomedical ethics of our age, mainly by considering the following: 1. creation/evolution is ongoing, 2. 'natural law' is not static, 3. we must know, and not be afraid of, material/biological facts, 4. the evolution of the human brain/mind enables us to shape the future of creation, 5. our duty is to be active and responsible in doing the latter. The recent revolutionary advancements in biomedical sciences and biotechnology have been threatening with genetic-biological reductionism in medical thinking. Bioethics provides the moral assessment and guide for the appropriate use of physicians' increasing power to affect people's fate, so that patients are respected as persons with shared responsibilities in decision-making. I see physicians as healers-teachers-leaders with duties toward both patients and society, whose ethical responsibilities can be informed by Teilhard. I argue that we need to distinguish the human person from other forms of human life, whether developmentally or functionally limited or artificially differentiated. I discuss ethical issues of reproduction, stem cell research, organ transplantation, terminal illness, severe disabilities and enhancements to illustrate what I think is consistent with Teilhardian thinking.

Jerry Josties: *A Theological Metaphysics for the Teilhardian Vision - Re-interpreting Physics in Terms of Consciousness*

A theological metaphysics related to Teilhard's vision is presented which has evolved out of our efforts since 1963 to give an intuitive re-interpretation of the abstract descriptions of

Physics. This takes the form of a hierarchy of conscious beings, with God at the top of the hierarchy in the form of a coherent conscious whole. This ontology was derived from a principle of equality, by which all beings/entities are to be regarded as conscious like ourselves, characterized by ego or love, as determined by free moral choice. Perception, communication, and all of science can be interpreted in terms of the merging and separation of identity, the paradigmatic example being the Christian Trinity. Ego distinguishes entities, and its withdrawal allows them to merge. Kenosis and deference/love give rise to creation, creativity, truth, physics, emergence, and evolution. With this metaphysics, we believe that the semantics of Physics can be replaced, without changing any experimental results or mathematical descriptions, and that science can thereby be given a heart. We will present some of our intuitions about how Physics can be stated in these terms. Topics will include the becoming of time, symmetry and asymmetry, the unreasonable effectiveness of mathematics, and others.

Teilhard for Beginners Website

We are pleased to make note of this new website and resource posted by the prolific scholars and authors Louis Savary and Patricia Bryne. Its web address is www.teilhardforbeginners.com. The site offers a special emphasis on Teilhard's evolutionary spirituality for the 21st century, as best expressed in *The Divine Milieu*. The mission statement is reprinted next, followed by its host's biographies.

The purpose of this website is to present the spirituality of Pierre Teilhard de Chardin. We hope to make it accessible—clearly, simply, and understandably—to those who wish to experience it. We are dedicated to helping you set out to explore the spiritual path of the divine milieu that Teilhard pioneered.

Louis M. Savary, Ph.D., S.T.D., holds one doctorate in mathematical statistics applied to the social sciences, and another in spirituality and theology. He was a Jesuit for 30 years. He has written and co-authored many books. He introduced the concepts of meditation-with-music cassettes and recorded over 50 of these for Credence Cassettes. He has served as adjunct faculty in spirituality at six different universities. For over 35 years he has taught courses in Teilhardian spirituality and run workshops and study groups on *The Divine Milieu*.

Patricia H. Berne, Ph.D., holds her doctorate in clinical psychology and maintains a clinical practice both in Washington, DC and Tampa, FL. With Savary, her husband, she has co-authored seven books on the interface of psychology and spirituality. Together they have taught at many universities and led many workshops. She has been a Teilhardian follower since the 1960s, and is able to translate Teilhard's abstract and complex ideas into recognizable human experiences, especially for Teilhardian beginners.

Book Reviews

TEILHARD'S MASS: APPROACHES TO "THE MASS ON THE WORLD"

Thomas M. King, SJ
Mahwah, NJ: Paulist Press, 2005

By Marilyn Nichols, SSJ, Ph.D

Are you looking for a special gift for others or yourself that will keep giving spiritual insight on our world for a long time? Thomas King, SJ of Georgetown University provides such a gift in his book *Teilhard's Mass*. Whether you are new to Teilhard's thought or steeped in it, you will find King's search into Teilhard's personal and scientific background behind his essay "The Mass on the World" illuminating and inspiring. This book evolves from King's experience, meticulous research including letters and retreat notes, conversations with those who knew Teilhard, and from the fruit of his meditations. He skillfully unfolds historical background and weaves unifying quotes into the text that highlight the development of Teilhard's thought and prayer on the modern embellishment of the Catholic Mass.

Chapter 1 introduces the reader to Teilhard's heroic life as a priest-scientist seeking ever-greater Communion with God. Chapter 2 illustrates how both the seeing of science and the seeing with the eyes of faith converge to light up the world within, a realm being transformed into the body of Christ. Chapter 3 articulates the scientific work Teilhard was doing in China while composing his 1923 "The Mass on the World." Chapter 4 then connects the Mass with the transformation and salvation of the world. Chapter 5 goes on to comment on passages in Teilhard's Mass such as "Over every living thing which is to spring up, to grow, to flower, to ripen during this day say again the words: This is my Body." Both the bread of growth and the wine of diminishment build the body of Christ.

In this vein, Chapter 6 is about the linkage of human endeavor and work, especially research, to Divine adoration. For Teilhard, work, with an emphasis on the process of research, does not necessarily separate us from God, but can actually lead us to greater communion and can be an aspect of adoration. Teilhard reflects: "To be in communion with Becoming has become the formula of my whole life." This implies commitment, being in communion with time, meeting the challenges of our historical age, growing whether in the dawn, noon or sunset of our lives, whether clergy, vowed religious or laity. Both development and diminishment in the light of faith can integrate us and unite us with Christ.

Chapter 7 on the "Mass" and the Apostolate explores way for people to become more conscious of the numinous Universe, of their real selves, of what really engages them and their natural talents. By such a path, a seeker may traverse toward the light & fulfillment of faith, the bonding of spirituality and meaningful religion. This is a desired alternative to a blind faith of static formulas isolated from personal and historical challenges. And in so doing, one brings to birth an imperative, nascent Ecological Age.

Finally, Fr. King presents valuable appendixes, which include "The Mass on the World," and an example of how it could be adapted in a prayer service. Directors of Adult Faith Formation, of Retreats and Prayer Groups would find these an extra bonus.

In conclusion, *Teilhard's Mass* is not only insightful in itself, but also moves the reader to deepen ones knowledge of Teilhard and to foster divine-human-cosmic communion on the altar of our 21st century world. So conceived and illumed, The Risen Christ, not Death, will have the last word.

Sr. Marilyn Nichols serves on the Board of Directors of the American Teilhard Association, teaches World Religions and related courses at St. John's University in Queens, NY. She occasionally gives workshops and retreats with Teilhardian and Ecological Themes. (Contact: mnichols@ssjnazareth.org) Sr. Marilyn recently visited the Dominican Ecology Centre in Wicklow, Ireland and recommends its programs, which are accessible at: www.ecocentrewicklow.com.

NEUROSPHERE: The Convergence of Evolution, Group Mind, and the Internet.

Donald P. Dulchinos.
Boston: Weiser Books, 2005.

At the outset it is worth noting that Teilhard's thought is most widely known for his prediction of a globally unified humankind, a noosphere, as the next phase of a nested evolutionary emergence of complexity and consciousness. An article in *Wired* by Jennifer Cobb cites Teilhard as the father of the Internet. To access this article, just Google: "Jennifer Cobb Wired," as an example of how manifest such a worldwide cerebral capacity has nowadays become.

Don Dulchinos, as Senior Vice President, Advanced Platforms and Technologies, Cable Television Laboratories, and President of the Neurosphere Institute, is well versed to write about this dynamic growth of an essential world brain, mind, and knowledge. He presented the paper: "Teilhard and Technology: Toward an Infrastructure for the Noosphere" at the Chestnut Hill College conference last year, abstract in this issue. The book has a website, www.neurosphere.org, where the full text of the paper can be found, along with other features of our awakening earth.

Dulchinos coined the word Neurosphere as more apt, while a need remains to further name and comprehend this salutary planetary person in our midst, which we altogether compose. But unbeknownst, for its identity has not yet registered, which the book addresses as it courses through recent history, an affinity with Marshall McLuhan's global village, auguries of a "group mind," what it means for us individuals, and most of all novel religious implications, all set in a Teilhardian vista.

And I applaud this effort, for if properly appreciated, as Hai Zhuge's *The Knowledge Grid*, reviewed in the last Perspective also attests, if carried to its logical conclusion, an integral humankind (earthkind) may come to its *own* domain of knowledge. It would seem that only such a profoundly new realm of learning and dispensation, at once common and accessible to all peoples, can resolve and illumine a way forward.

THE COMPLEMENTARY NATURE

J. A. Scott Kelso and David A. Engstrom.
Cambridge: MIT Press, 2006.

My essay review of this breakthrough contribution from complex systems science that our world is founded upon and suffused by mutually reciprocal components, as traditional wisdom avers, proved too long for this issue. It can be accessed on my website, www.naturalgenesis.net, by going to the Table of Contents and scrolling down to Recent Writings.

New Teilhard Books from Europe

Four new volumes with regard to Teilhard have been published in French in the last year. Along with David Grumett's work below, there appears to be a new burst of interest across Europe. His vision was very well received at a conference in the Czech Republic last October. These books were found in the O'Neill Library of Boston College, which has one of the largest Teilhard collections in the Northeast. Georgetown University houses the former ATA library, along with many new additions. English translations of these books would be most welcome.

Arnould, Jacques. *Teilhard de Chardin*. Paris: Perrin, 2005. A new biography. Please check www.editions-perrin.fr for more information.

Danzin, Andre and Jacques Masurel. *Teilhard de Chardin: Visionnaire du Monde Nouveau*. Paris: Editions du Rocher, 2005. Preface by Yves Coppens. Both a volume about the expanse and relevance of Teilhard's numinous genesis, and a collection of commentaries by leading French thinkers such as Bertrand Collomb, Jean-Pierre Dupuy, Jean Borssonat, Bernard d'Espagnat, and Joel de Rosnay. This work especially seemed to merit translation as quite timely and significant.

Demoulin, Jean Pierre, ed. *Pierre de Teilhard de Chardin*. Paris: Editions du Seuil, 2005. A reissue with commentary and texts chosen by the editor of Teilhard's essay: *Let Me Explain*.

Martelet, Gustave, SJ. *Teilhard de Chardin: Prophet d'un Christ Toujours Plus Grand*. Brussels: Editions Lessius, 2005. A biography and interpretation.

New Books and Articles

Berry, Thomas. *Evening Thoughts: Reflecting on Earth as Sacred Community*. Berkeley: University of California Press, 2006. Scheduled for October, this collection of essays, edited by Mary Evelyn Tucker, expresses Thomas' rare vision from his ninth and tenth decade. Its table of contents were listed in the previous TP, here is the new publisher's appreciation.

Among the contemporary voices for the Earth, none resonates like that of noted cultural historian Thomas Berry. His teaching and writings have inspired a generation's thinking about humankind's place in the Earth community and the

universe, engendering widespread critical acclaim and a documentary film on his life and work.

This new collection of essays, from various years and occasions, expands and deepens ideas articulated in his earlier writings and also breaks new ground. Berry opens our eyes to the full dimensions of the ecological crisis, framing it as a crisis of spiritual vision. Applying his formidable erudition in cultural history, science, and comparative religions, he forges a compelling narrative of creation and communion that reconciles modern evolutionary thinking and traditional religious insights concerning our integral role in Earth's society.

While sounding an urgent alarm at our current dilemma, Berry inspires us to reclaim our role as the consciousness of the universe and thereby begin to create a true partnership with the Earth community. With Evening Thoughts, this wise elder has lit another beacon to lead us home.

Brown, Lester. *Plan B 2.0: Rescuing a Planet under Stress and a Civilization in Trouble*. New York: Norton, 2006. An authoritative, wide ranging and realistically practical update by the environmentalist founder of the Worldwatch and Earth Policy Institutes. As China now rapidly industrializes new impacts need be factored in with regard the integral biosphere.

Callicott, J. Baird and Clare Palmer, eds. *Environmental Philosophy*. New York: Routledge, 2006. A five volume collection of salient readings in the topical areas of Value and Ethics; Society and Politics; Policy, Pluralism and Pragmatism; Issues and Applications; and History and Culture. This fifth volume does broach a natural philosophy but seems to wander amongst Gaian, panpsychist, neo-stoic and deep ecology schools.

Clayton, Philip, ed. *The Oxford Handbook of Religion and Science*. Oxford: Oxford University Press, 2006. Due in October, a collection of 57 articles by leading authorities arranged in six sections: Religion and Science in the World's Traditions, Religion in the Light of Science, Major Fields of Study, Methodological Approaches, Main Theological Debates, and Value Issues. The question of what kind of universe and evolution does science infer, whether pointless or purposeful, is not recognized or formally addressed.

And of special note, our own John Grim has contributed a salient article: *Indigenous Lifeways and Knowing the World*. The table of contents can be accessed at the publishers website.

Grumett, David. *Teilhard de Chardin: Theology, Humanity and Cosmos*, Leuven, Belgium and Dudley, MA: Peeters Publishing, 2005. A new volume from the University of Exeter theologian, whose works can be found on his website: www.davidgrumett.com. We reprint the publisher's note.

Pierre Teilhard de Chardin (1881-1955) has been regarded for too long as an esoteric thinker who evacuates theology by subjecting it to scientific theory. There is an urgent need to reclaim him as a French catholic theologian with intellectual roots in the early twentieth century. Teilhard's imaginative and inspiring work is grounded in the constructive use of biblical and patristic motifs and in his own life experiences of war,

exile and scientific endeavour. From these, he develops a distinctive philosophical theology which combines elements frequently assigned to the separate domains of philosophy of religion, systematic theology and mysticism. Teilhard provides a detailed theology of human embodiment and natural substances, whilst his theories of human action, passion, vision and virtue offer suggestive resources to pastoral theology. His evolutionary cosmology and social democratic politics are discussed in their historical context, and the significance of his work for the ongoing dialogue between science and religion is assessed.

Prologue: the retrieval of a theology

1. **Cosmos:** creation: the fall into matter; the unification of matter; the supremacy of spirit
2. **Action:** intention and freedom; acts of faith; the bond of action; creation and transformation; communion with God in action; detachment: the end of action
3. **Passion:** growth and recollection; human diminishment in suffering; the Heart of Christ in the heart of the world; death: the end of passion
4. **Substance:** the bond of substance; the fullness of God in Christ; Christ human and divine; eucharistic transformation
5. **Vision:** light, fire, illumination; vision: the end of life; the divine milieu; spiritual sense and revelation
6. **Virtue:** the operative virtues: purity, faith, fidelity; the excellence of virtue; divinization: the unification of the created order in God
7. **Creative Evolution:** invention and selection; the zest for life; the transcendence and immanence of Omega; biological ethics; theology and science
8. **Politics and Society:** fascism and Marxism; social democracy and globalization; regarding the other; hope in a future for the world

Epilogue: theism and humanism

Clayton, Philip and Paul Davies, ed. *The Re-Emergence of Emergence: The Emergentist Hypothesis from Science to Religion*. New York: Oxford University Press, 2006. This new volume is a core resource for a creative universe and evolution of life and mind that rises by its own innate qualities. Here are the Table of Contents.

1. Conceptual Foundations of Emergence Theory
Philip Clayton

I. The Physical Sciences

2. The Physics of Downward Causation *Paul Davies*
3. The Emergence of Classicality from Quantum Theory
Erich Joos
4. On the Nature of Emergent Reality *George F. R. Ellis*

II. The Biological Sciences

5. Emergence: The Hole at the Wheel's Hub *Terrence Deacon*
6. The Role of Emergence in Biology *Lynn Rothschild*
7. Emergence in Social Evolution: A Great Ape Example
Barbara Smuts

III. Consciousness and Emergence

8. Being Realistic about Emergence *Jaegwon Kim*
9. In Defence of Ontological Emergence and Mental Causation
Michael Silberstein
10. Emergence and Mental Causation, *Nancey Murphy*
11. Varieties of Emergence *David Chalmers*

IV. Religion and Emergence

12. Emergence, Mind, and Divine Action: The Hierarchy of the Sciences in Relation to the Human Mind-Brain-Body
Arthur Peacocke
13. Emergence: What is at Stake for Religious Reflection?
Niels Henrik Gregersen
14. Emergence from Quantum Physics to Religion: A Critical Appraisal *Philip Clayton*

Korten, David. *The Great Turning: From Empire to Earth Community*. San Francisco: Berrett-Koehler, 2006. A consummate manifesto by the cofounder of the People-Centered Development Forum, among other activist endeavors. We quote from the book description on Amazon.com.

In his classic international bestseller, When Corporations Rule the World, David Korten exposed the destructive and oppressive nature of the global corporate economy and helped spark a global resistance movement. Now, he shows that the problem runs deeper than corporate domination — with far greater consequences.

Korten argues that global corporate consolidation of power is but one manifestation of what he calls “Empire” — the organization of society by hierarchies of dominance that have held sway for the past 5,000 years. Empire has always resulted in misery for the many and fortune for the few. Now it threatens the very future of humanity. The Great Turning traces the ancient roots of Empire and charts its long evolution from monarchies to the transnational institutions of the global economy.

Empire is not inevitable, not the natural order of things. Korten draws on evidence from sources as varied as evolutionary theory, developmental psychology, and religious teachings to make the case that “Earth Community” — a life-centered, egalitarian, sustainable way of ordering human society based on democratic principles of partnership — is indeed possible. He details a practical strategy for advancing a turning toward a future of as-yet-unrealized human potential.

Meynard, Thierry, S.J., ed. *Teilhard and the Future of Humanity*. New York: Fordham University Press, 2006. This volume, noted in the previous Perspective, will be out in October. We reprint a synopsis from the publisher.

*Fifty years after his death, the thought of the French scientist and Jesuit Pierre Teilhard de Chardin (1881–1955) continues to inspire new ways of understanding humanity’s future. Trained as a paleontologist and philosopher, Teilhard was an innovative synthesizer of science and religion, developing an idea of evolution as an unfolding of material and mental worlds into an integrated, holistic universe at what he called the Omega Point. His books, such as the bestselling *The**

Phenomenon of Man, have influenced generations of ecologists, environmentalists, planners, and others concerned with the fate of the earth.

This book brings together original essays by leading experts who reflect on Teilhard's legacy for today's globalized world. They explore such topics as: the idea of God and the person; quantum reality and Teilhard's vision; spiritual resources for the future; politics and economics; and a charter for co-evolution. The contributors are: Jean Boissonnat, Michel Camdessus, Thomas M. King, S.J., Ursula King, Henri Madelin, S.J., Thierry Meynard, S.J., Steven C. Rockefeller, Lothar Schäfer, and Mary-Evelyn Tucker.

2006 International Conference on Complex Systems

Sponsored by the New England Complex Systems Institute, this gathering in Quincy, MA, just south of Boston, was held the last week of June. A remarkable array of plenary and breakout session presenters from graduate students to Nobel laureates spoke not only on self-organization, networks, fractals, and so on from genes to galaxies, but engaged many social issues such as health care and education.

Abstracts of all papers are accessible at www.necsi.org. by clicking on the Conference Program. These are posted in the form of a Wikipedia and offer in one place a good sense of the frontiers of science and society. Yet, as attendees noted, an encompassing cosmology into which all the disparate efforts can be in meaningful communion, still eludes.

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's address is (Arthur Fabel) 11 Meadowbrook Dr., Hadley, MA 01035; email: artfabel@crocker.com. The *Teilhard Perspective* newsletter along with the biannual *Teilhard Studies* pamphlet and meeting notices are available through membership. Please contact us at: American Teilhard Association, The Spirituality Institute, Iona College, 715 North Ave., New Rochelle NY 10801. Annual membership is \$35. Our new website address is: www.teilharddechardin.org.

The Association President is Dr. John Grim, P.O. Box 280, Lewisburg, PA 17837. grim@religionandecology.org. Vice Presidents are Dr. Mary Evelyn Tucker, metucker@religionandecology.org, and Dr. Brian Swimme, California Institute for Integral Studies, 1453 Mission Street, San Francisco, CA 94103. For Publication Materials and Annual Meeting information, please call 570 523 0929, or contact Ann Keeler Evans at aevans@religionandecology.org, or Donna Rosenberg at drosenberg@religionandecology.org.