

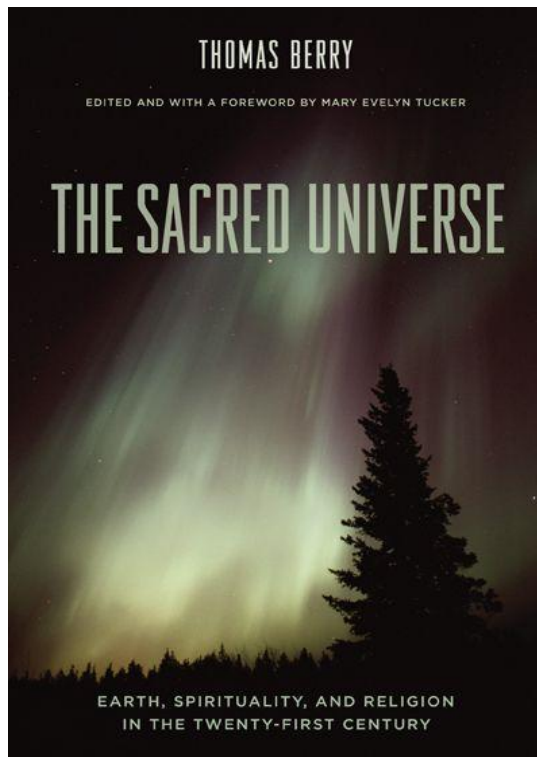
TEILHARD PERSPECTIVE

Volume 42, Number 1

Spring 2009

Thomas Berry in the 21st Century

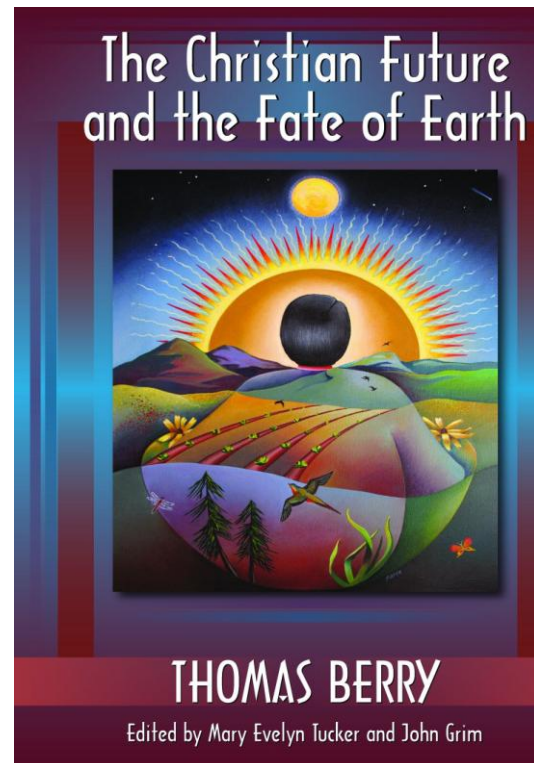
The American Teilhard Association is rare indeed for its cohesion, focus, and mission now for over four decades. A premier reason has been the contribution of our president past and mentor for many years, the late cultural historian Thomas Berry (1914-2009). We are pleased to announce two new volumes of his writings, at a time when we are in so much need of their wisdom and insight.



The Sacred Universe Earth, Spirituality, and Religion in the Twenty-First Century

By Thomas Berry

Edited and Introduced by Mary Evelyn Tucker



Christian Future and the Fate of Earth

By Thomas Berry

Edited with an Introduction by Mary Evelyn
Tucker and John Grim

Thomas Berry 1914 - 2009
Fanny de Bary 1922 - 2009

Ewert Cousins 1927 - 2009
Thomas King, SJ 1929 - 2009

The Sacred Universe

This series of essays represents a powerful commentary on some of the key issues facing religions in the 21st century. Ranging from the enduring problem of human alienation to future forms of religious experience the book covers a wide spectrum of religious issues.

Thomas Berry, a leading scholar of the world's religions, reveals his immense erudition and sympathetic spirit. Composed over some four decades, the essays illustrate Berry's early understanding of the need for interreligious dialogue and the study of other religions.

In addition, Berry's prophetic insight regarding the rampant destruction of Earth's ecosystems and extinction of species is evident. These essays illustrate his passionate concern for the fate of Earth and of future generations. They are a timely and urgent call for the world's religions to respond to this growing ecological crisis.

His special insight into the need for a new story of universe and Earth emergence is one of his unique contributions to situating the role of the human in the 21st century.

"No other writer in the ecological movement has had analogous effectiveness. Berry's formulation has pride of place and it may prove the most durable and effective of all." **John Cobb, Emeritus Professor, Claremont School of Theology**

"Thomas Berry is one of the leading voices broadening the environmental movement to include ethical and spiritual values." **Gus Speth, Dean, Yale School of Forestry and Environmental Studies**

The Sacred Universe is to be published by Columbia University Press, and is scheduled for a September 2009 date. It is already on Amazon.com.

Mary Evelyn Tucker, vice president of the ATA, co-directs the Forum on Religion and Ecology at Yale where she teaches in a joint degree program between the School of Forestry and Environmental Studies and the Divinity School. She is the author of *Moral and Spiritual Cultivation in Japanese Neo-Confucianism*, *The Philosophy of Qi* and *Worldly Wonder: Religions Enter Their Ecological Phase*.

Christian Future and the Fate of Earth

Thomas Berry, a prophetic voice on the environmental crisis for many years, calls on Christians to respond to this global crisis with utmost urgency and with a unified sense of the sacred community of life.

These essays represent the most comprehensive reflections of Thomas Berry on the role of Christianity in our times. Berry challenges Christians to respond to the growing environmental crisis. He asks boldly why Christians have not been more consistently concerned about the destruction of ecosystems, the loss of species, and the fate of future generations. In powerful and poetic language he presents a compelling vision of the sacredness of the universe and the interrelatedness of the Earth community. Drawing on Thomas Aquinas and Teilhard de Chardin he brings the Christian tradition into a cosmology of care for the whole of creation.

There is no other Christian thinker who, over so many years, has raised such a prophetic voice regarding Earth's destruction and the urgent need for human response. These essays are Berry's signature statement on the interconnectedness of both Earth's future and the Christian future.

Berry calls for both Christian theology and liturgy to open up for reflection on this issue. He makes important correlations between some of his key ecological insights and Christian doctrine, such as the Trinity, the Incarnation, and Christology. He observes that some ecological movements are emerging within Christian communities, especially among religious women. The epilogue is his signature statement on the comprehensive new role of the human in responding to the environmental challenge.

Christian Future and the Fate of Earth is to be published by Orbis Books, of Maryknoll, NY, and is also scheduled for a September 2009 date. It again can be preordered from Amazon.com.

John Grim, president of the ATA, is a Senior Scholar at Yale teaching courses that draw students from Forestry and Environmental Studies, the Divinity School, and Yale Colleges, where he also co-directs the Forum on Religion and Ecology. With Mary Evelyn Tucker, he is editor of the multi-volume Series on "World Religions and Ecology" from Harvard University Press. In that series he edited *Indigenous Traditions and Ecology*.

The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-First Century

Table of Contents

Introduction by Mary Evelyn Tucker

Section I

1. Traditional Religion in the Modern World
2. Religion in the Global Human Community
3. Alienation
4. Historical and Contemporary Spirituality

Section II

5. The Spirituality of the Earth
6. Religion in the Twenty-first Century
7. Religion in the Ecozoic Era

Section III

8. The Gaia Hypothesis
9. The Cosmology of Religions
10. An Ecologically Sensitive Spirituality

Section IV

11. The Universe as Divine Manifestation
12. The Sacred Universe
13. The World of Wonder

In this memorial issue, an extended remembrance is made of four dear departed mentors and members of the American Teilhard Association, Thomas Berry, Ewert Cousins, Thomas King, SJ, and Fanny de Bary. I have personally known Thomas, Ewert, and Fanny going on four decades, Tom. King since 1981, and cherish my memories. With many others whom they inspired, as often noted in these newsletters, the ATA is remarkable among such groups for its ambience, coherence, and longevity. We has stayed the course, kept on message, so as to save and hold a space for a vitally creative vision of an ecological and spiritual Earth community.

Christian Future and the Fate of Earth

Table of Contents

Introduction by Mary Evelyn Tucker and John Grim

Preface by John Cobb

1. Spiritual Traditions and the Human Community (1977)
2. Third Meditation (1982)
3. Catholic Church and the Religions of the World (1985)
4. Christian Cosmology (1985)
5. Christian Future and the Fate of Earth
6. Task of the Church in the 21st Century (1995)
7. Christianity and Ecology (1997)
8. Women Religious: The Voice of the Earth (1994)
9. Wisdom of the Cross (1994)
10. Universe as Cosmic Liturgy (2000)

Epilogue: Reinventing the Human at the Species Level

Thomas Berry 1914 - 2009

This obituary is by Jon Thurber from the *Los Angeles Times* for June 13, 2009.

Thomas Berry, a cultural historian and specialist in Asian religions who in his later life became a leading thinker on religion and the environment, has died. He was 94 and died June 1 at the Well-Spring Retirement Community in Greensboro, N.C. The cause of death was not reported, but Berry was known to have been in failing health in recent years after suffering two strokes.

Described by Newsweek magazine in the late 1980s as "the most provocative figure among the new breed of eco-theologians," Berry was an early advocate of the notion that Earth's ecological crisis was basically a crisis of the spirit.

"Thomas Berry contributed to the realization in our times that environmental issues are more than science or policy. They are also issues of the spirit," said Mary Evelyn Tucker, who with her husband, John Grim,

heads the Yale Forum on Religion and Ecology and directs the Thomas Berry Foundation. "How well we respond to the planetary challenges that face us now will be determined by our ability to form an Earth community with a common future for all species"

Calling the universe God's "primary revelation," Berry wrote in his book "The Dream of the Earth" that "the natural world is the larger sacred community to which we all belong." In his view, Earth's natural elements -- trees, forests, mountains -- had as much right to exist as humans. "We bear the universe in our being even as the universe bears us in its being."

The third in a family of 13 children, William Nathan Berry was born in Greensboro on Nov. 9, 1914. He would later write in his book "The Great Work" that his sense of the natural world came to him at 11 when he discovered a nearby meadow. "The field was covered with white lilies rising above the thick grass. A magic moment, this experience gave to my life something, I know not what, that seems to explain my life at a more profound level than almost any other experience I can remember. It was not only the lilies. It was the singing of the crickets and the woodlands in the distances and the clouds in a clear sky."

This highly personal experience helped inform his moral view. "Whatever preserves and enhances this meadow in the natural cycles of its transformations is good, what is opposed to this meadow or negates it is not good," he wrote in "The Great Work," adding what "is good in economics fosters the natural processes of this meadow. So in jurisprudence, law and political affairs -- that is good which recognizes the rights of this meadow and the creek and the woodlands to exist and flourish in the ever renewing seasonal expression."

He said that his thinking was also shaped when he learned the names of trees during a Boy Scout trip. "That was a great event in my life," he told the Greensboro News & Record earlier this year. "I learned what names mean and what the capacity to name something means. It's the human dimension of life that establishes a world of experience."

At 20, Berry entered the Roman Catholic Passionist order and took the name Thomas, after Thomas Aquinas. "I recognized that I couldn't survive in the world the way it was becoming," he told the National Catholic Reporter in 2001. "I joined the monastery to escape from a world that was becoming crassly commercial, so that I could find meaning."

Ordained a priest in 1942, he earned a doctoral degree in European intellectual history from the Catholic University of America. Along the way, he learned Sanskrit and Chinese to help his studies of

Asian religions. He went to China to study Chinese religions, but the Communist victory in 1949 prompted him to flee. In the early 1950s, he served as an Army chaplain in Europe.

After returning to America, he taught the history of world religions at Seton Hall University, St. John's University and Fordham University before retiring in 1979. He was also a founder of the Riverdale Center for Religious Research in Riverdale, N.Y. He was the director until 1995, when the center closed and he moved back to North Carolina. His two books on Asian religions are "Buddhism" and "The Religions of India."

By the late 1980s, Berry had refined his focus and was writing on the intersection of ecological, spiritual and cultural issues. He called himself a "geologian," or scholar of the earth. His key works were "The Dream of the Earth" (1988), "The Universe Story" (written with physicist Brian Swimme; 1992), "The Great Work: Our Way Into the Future" (1999) and "Evening Thoughts: Reflection on the Earth as Sacred Community" (2006). Two more books of his essays, "The Sacred Universe" and "The Christian Future and the Fate of the Earth," are scheduled to be published in August.

"The planet Earth is something more than a natural resource to be used by humans," Berry wrote. "Here we might propose that a viable future for the human community rests largely upon a new relationship between human communities and the planet we dwell on. Both our physical and spiritual survival depend on the visible world about us."

A public memorial service is being planned for September 26 at the Cathedral of St. John the Divine in New York City. (see below) His family suggests that contributions be made to the Thomas Berry Foundation, c/o Mary Evelyn Tucker and John Grim, 29 Spoke Drive, Woodbridge, CT 06525.

Editor: I first met Ewert Cousins in New York City around 1970 when he was leading a weekly discussion on *The Phenomenon of Man* at the ATA office then on 72nd Street. I met Thomas Berry soon after at a NYC Federal Trade Commission event hosted by its director Richard Givens. Both Thomas and Ewert were involved in the 1964 original founding of the Association, along with Robert Francoeur and others. Both served as ATA president of some years. It is a matter for wonderment that they have now passed just two days apart, May 30 and June 1.

Ewert Cousins 1927 - 2009

These Reflections are by Dr. Joseph Prabhu, Professor of Philosophy and Religion at California State University, Los Angeles, and Program Chair of the Parliament of the World's Religions.

The passing away of Ewert Cousins is an occasion for sadness but even more for celebration. Sadness, because we will no more in the flesh encounter his kindness and empathy, benefit from his great wisdom, or be nourished by his serene and beautiful presence. Celebration, because of a rich and noble life that impacted many people, groups, and institutions. He was one of the titans of interfaith dialogue in our time, starting with his encounters with the Sioux Indians in the 1960s, passing through his teaching and writing career at Fordham University and his work with many interfaith groups, including the Parliament of the World's Religions, to finally, his retirement years when he took up the Deanship of the Graduate Theological Foundation and was the Teilhard de Chardin Professor of Theology and Spirituality at the GTF.

Ewert was a man of many parts, teacher, scholar, organizer, activist, and family man. I want to say a few things about his scholarship, his interfaith activities and his personal impact.

The scholarly world is greatly indebted to Ewert. Not only did he train a number of students at Fordham, who went on to brilliant careers of their own, but he initiated two remarkable publishing projects. He was the General Editor of the 25-volume series, *World Spirituality: An Encyclopedic History of the Religious Quest* (Crossroads), and Chief Editorial Consultant for the 60-volume series, *The Classics of Western Spirituality* (Paulist Press). Both these series are classics of their kind. Ewert's essays and introductions, and his own editions of Bonaventure and Bernard of Clairvaux, are models of erudition and insight. Anyone who has edited even a single volume of this scope will know about the labor and the stamina involved; so his monumental work in this area beggars imagination.

In addition, Ewert produced books of his own from *Hope and the Future of Man*, where he introduced and explained Teilhard's often speculative and mystical insights; *Bonaventure and the Coincidence of Opposites*, where he laid out the thought of the great Franciscan master; and *Christ of the 21st Century*, which I regard as one of the prophetic books of our era. It is prophetic because from the perspective of the evolution of

consciousness, Ewert maps out the agenda of what he, taking his lead from Karl Jaspers, calls "the Second Axial Age." This age is one where the religions of the world, having for long existed autonomously, will encounter one another at a deep level. That encounter will involve immersing oneself in the life-world of the other, trying to enter empathetically into the consciousness of the other, and then returning enriched to one's own world.

Ewert could write so persuasively about this rhythm of "passing over and returning," because he had done it himself so often, first in his encounters with the Sioux and then in his meetings with Hindus, Muslims and Jews. The enrichment to his own Christian tradition to which he remained faithful and devoted was profound. Ewert explored the ways in which Christianity could be articulated not just through the Hebraic and Greco-Roman categories of a Westernized Christianity but through Asian and Islamic ideas as well, thus pointing the way toward a global Christianity that would deserve the title of "catholic" or universal.

These hard-won theoretical insights were achieved in Ewert's case not just in academic study, but also in personal meetings with representative of other faiths. He was a consultant both to the Pontifical Council for Interreligious Dialogue and the Vatican Secretariat for Non-Christians. I know in particular what pleasure he took in his frequent trips to India and in his collaboration with Hindu colleagues. The pleasure and affection were mutual because Ewert was often invited to give prestigious lectures and seminars in Indian settings, which drew large and enthusiastic audiences. Given this rich academic and personal background, Ewert was called upon to help with the planning and design of the three Parliaments of World's Religions held in modern times, at Chicago (1993), Capetown (1999) and Barcelona (2004).

I would like to end on a personal note. I got to meet Ewert through our mutual friend, (philosopher and theologian) Raimon Panikkar first in 1977, when I was a graduate student in philosophy of religion at Boston University. His graciousness, generosity, and "southern" courtesy made a deep impression on me. In 1993, as a Fellow at the Harvard Center for the Study of World Religions, I decided to publish a Festschrift for Panikkar, and Ewert was enormously helpful in the planning of that volume. Not only did he write a superb essay on Panikkar's Trinitarian thought, but he came up with suggestions for other contributors, many of whom had been his students. It is no exaggeration to say that more than any other person it was Ewert who helped to pave the way for

the reception of Panikkar's thought in North America as a vital thinker for our interreligious and global future, and his lucid and scholarly essays helped to put Panikkar in contexts where he was more easily comprehended.

Now Ewert's earthly journey is over and he has "passed over" to the Great Beyond. May his soul be bathed in Light as it makes its heavenly journey, and may his spirit and all that he has left behind continue to enrich and illuminate us.

Thomas M. King, SJ 1929 - 2009

Editor: Fr. Tom King's passing was most sudden since he had just made a brilliant, vigorous presentation; "Teilhard: The Anthropic Principle and Intelligent Design" at our ATA annual meeting on April 4th in New York City. I recall first meeting Tom at the remarkable conference that he, and fellow Jesuit James F. Salmon, organized at Georgetown University in May of 1981 to celebrate the 100th anniversary of Teilhard's birth. Its proceedings are collected in *Teilhard and the Unity of Knowledge* (Paulist Press, 1983) which is available on Amazon.com. This remembrance is compiled from a number of sources including Wikipedia.com.

Thomas Mulvihill King, S.J. was born on May 9, 1929 in Pittsburgh, Pennsylvania, and passed away on June 23, 2009 of a heart attack. He first entered the Society of Jesus in 1951 as a novitiate after completing undergraduate studies in English at the University of Pittsburgh. After further studies at Fordham University and Woodstock College, he was ordained a Roman Catholic priest in 1964. Upon completion of a doctorate in theology at the University of Strasbourg in 1968, King began teaching theology at Georgetown University.

His special interest has been the life and thought of Pierre Teilhard de Chardin, SJ. In this regard, he has written or edited several works including *Teilhard's Mysticism of Knowing* (1981), *Teilhard and the Unity of Knowledge* (1983) *Teilhard de Chardin* (1988), *The Letters of Teilhard de Chardin and Lucile Swan* (1993) and *Teilhard's Mass on the World* (2005). Regarding Teilhard, King has said, "as a priest and a thinker there is a life and vitality in [Teilhard de Chardin] that has moved me very much. His interest in science has echoes in myself; he had a passion about him that speaks to me."

In addition to Teilhard, Fr. King found much value in the work of Thomas Merton, Jean-Paul Sartre, and Carl Jung. His further volumes then included *Sartre*

and the Sacred (1974), *Enchantments: Religion and the Power of the Word* (1989), *Merton: Mystic at the Center of America* (1992) and *Jung's Four and Some Philosophers* (1999).

Thomas King has helped to co-found an annual gathering of scientists interested in religion known as "Cosmos and Creation." In 1993, he recorded a series of lectures for The Teaching Company entitled "Can the Modern World Believe in God?"

Fr. King was also well-known among Georgetown students and alumni for offering Mass at 11:15 p.m. each night from Sunday to Friday in Dahlgren Chapel on Georgetown's main campus, a tradition he started in 1969. In 1999, *The Hoya*, Georgetown's student newspaper, declared King "Georgetown's Man of the Century," noting that "no one has had a more significant presence on campus and effect on students than Father King."

Beyond his intellectual dimension, Father King loved to meet new people. He has been described as being "quiet and unassuming, but also friendly and disarming." In line with Catholic moral teaching, he took a strong stance against abortion and euthanasia and was the co-founder of the University Faculty of Life, a group that seeks to create dialogue on life issues in the academic community. King was also a member of Pax Christi and opposed war and capital punishment, though he stressed the peaceful prevention of conflict over strict pacifism.

As an example of still another contribution, Tom King was a main advisor to the author Amir Aczel when he wrote his excellent 2007 biography of Teilhard: *The Jesuit and the Skull*.

Fanny de Bary 1922 - 2009

Catherine de Bary Sleight

Fanny Brett de Bary, ardent advocate for ecological awareness and loving friend to many in the Teilhard Association community, died peacefully on May 13th at her home in Tappan, New York. Although she had bravely and with great grace lived with Parkinson's disease in recent years, she had attended annual meetings as long as possible and kept up with events through the devoted attentiveness of John Grim, Mary Evelyn Tucker and Thomas Berry.

She was born on March 20, 1922 to John Alden Brett and Marion Horton Brett and grew up in Northport, New York where her mother published a town newspaper for over fifty years. Fanny had wonderful memories of her childhood in Northport. She especially loved every opportunity to enjoy

nature--playing in the woods and at the beach as a child, skating on the harbor when it froze over and there would be bonfires on the ice. She remembered watching Lindberg's plane fly over as it began its famous solo flight across the Atlantic to France, where coincidentally Mary Evelyn Tucker's grandparents were at the Paris airport when he landed.

The Brett home was often the gathering place for groups of young people. Fanny's mother was admired by many as a Catholic intellectual, an experienced writer on national and local politics, and as an erudite appreciator of literature and theater. Young writers such as Jack Kerouac and Thomas Merton sought her advice in Northport, on the Long Island Sound.

In this atmosphere, it is not surprising that Fanny was valedictorian of her high school class—a fact that even her husband and children were not aware of until shortly before her death. She earned a scholarship to Barnard College and at her first tea dance as a freshman, William Theodore "Ted" de Bary, president of the junior class at Columbia College, saw her across the room. It was the beginning of an enduring relationship that continues to this day despite her death. They were married in 1942 in Boulder, Colorado where Ted was in training for Navy Intelligence work in World War II. She graduated from Barnard in 1943.

After the war years, the young family participated in the establishment of the Hickory Hill Co-operative, a community of forty families who worked together to build their homes in Tappan, New York and raised their children there. The de Bary's four children grew up in Hickory Hill. After receiving a doctorate from Columbia University, Ted began a long career there as a professor, a leading scholar of Asian philosophy, a prolific writer and as University Provost. Fanny enjoyed her involvement with the intellectual community at Columbia and participated in his career as a consultant and editor for all his written works and speeches, as a gracious hostess to his students and colleagues, and as chair of the Women's Faculty Association.

In 1949, Ted met Thomas Berry as their ship departed for China. Thomas always remembered seeing Fanny for the first time as she waved goodbye to Ted from the dock. It was the beginning of a long friendship during which Ted and Thomas shared their study and teaching of Asian philosophy. Fanny, as she raised her children, appreciated the opportunity to study the works of Dante, Teilhard and others with Thomas at Fordham and at the Riverdale Center. Ted and Fanny often had Thomas join them for dinner with the family at Hickory Hill. Sometimes arriving

unannounced, Thomas would be left babysitting while Fanny went to the store for groceries.

Fanny devoted as much time as possible to helping the late Winifred McCullough with the American Teilhard Society meetings.. She considered one of the great moments of her life was the opportunity to introduce Mary Evelyn Tucker to the work of Thomas Berry. Her early support of the publication of Thomas Berry's books was instrumental in the exposure of his ecological ideas to a larger public. Fanny lived his credo that "the universe is a communion of subjects, not a collection of objects."

Fanny was a talented writer and perceptive observer who actively corresponded with scholars, friends, and intellectuals around the world. These included Thomas Berry; Professor Donald Keene, a leading expert in Japanese literature; Diana Trilling, literary critic and author, and Professors Kaizuka Shigeki and Yoshikawa Kojiro and their families in Japan. Her friends and family treasure the letters she wrote. They were encouraging, enlightening and more often than not, included beautiful descriptions of the natural beauty she appreciated at her home or in Honolulu, Kyoto, Sicily, or whatever location she found herself.

In 1966 Fanny received the degree of MAT in English from the Manhattanville School of Education, with a specialty in British Romantic Poetry. In 1985, after many years of intensive study in Kyoto, New York, and Honolulu, she earned a license to offer instruction in Ikenobo-style ikebana (flower arrangement) from the Ikenobo School in Kyoto, Japan. She became a member of the board of the International Ikenobo Ikebana Society.

Fanny's commitment to the environment was deeply spiritual, and she was active in helping to shape environmental policies long before they were recognized as such. Into her eighties, she worked to preserve local open spaces and their biodiversity along the Hudson River, and to make such spaces available to members of the public. She often personally stood watch to see that bulldozers didn't raze any more of the wetlands than they were allowed. Fanny and Ted nurtured and cherished the natural state of the woods and wetlands at their home, Hotoku-do, where Fanny often planted rare wetland plants she had rescued from soon-to-be-developed sites.

Fanny is survived by Ted, her loving and devoted husband of 67 years, her beloved sister Katherine Brett Davis of Newtown Square, PA, and her children—Brett, Paul, Catherine and Beatrice--and ten grandchildren. At one of her funeral services the grandchildren spoke of her love of nature and how she had passed it along to them. Ted ensured that Fanny

was cared for at home where, until her final hours, she could enjoy her gardens, her woodlands, and the voluminous sounds of the many birds who find sanctuary at Hotoku-do.

For her memorial, her family has chosen these words written about Beatrice in the *Vita Nuova* by Dante Alighieri. "...for the light of her humility pierced the heavens with such power that it made the Lord to marvel, so that sweet desire came upon Him to summon perfection so great, and He made her come unto Himself from here below, because He saw that this weariful life was unworthy of a thing so gentle."

Editor: This beautifully expressed memorial by Fanny and Ted's daughter Catherine Sleight of Portola Valley, CA conveys how widely and deeply reaching and supportive is the worldwide Teilhard community. We wish to also include a poem written by Fanny for Thomas Berry on her 62th birthday.

What to Plant Instead of Dogwood

Fanny Brett de Bary

What to drink instead of water?
What to breathe instead of air?
Now will the Gardening Editor suggest
to Mother Earth what is her next best suit?
Shall the fourth estate,
which has already created a third world,
proclaim now what will come forth
on the edge of the woods
to delight us in the Spring
with blossoms like large snowflakes
floating in the sun-pierced shade?
Shall Madison Avenue find sponsors
for a Garden of Paradise it could invent for us?
And then promote it?
Tell the birds there is a bigger, better,
redder berry?
No.
The new ways of the New Age
will not be begotten like the GNP.
But on the first day of Spring
they will be borne as a gift to friends
Who gather to celebrate
new life
in the Center of ancient dreams.

Thomas Berry Award and Memorial Service - September 26, 2009

Mary Evelyn Tucker and John Grim

Thomas Berry who passed away on June 1st is being remembered in many places across North America and around the world. So many messages are coming in with words of deep appreciation for this remarkable teacher, writer, and sage.

Thus we are pleased to invite you to join us for the Thomas Berry Award and Memorial Service on Saturday, September 26th, 2009 at the Cathedral of St John the Divine in New York City. For many years the Cathedral has held a special place in the religious and cultural life of New York. Thomas Berry was a canon there and a major inspiration for the Cathedral's long standing concern for the environment. We are delighted that Dean James Kowalski is welcoming this event with great enthusiasm.

Please refer to the Thomas Berry website as noted on the back cover for much more information.

International Vatican Conferences on Science, Evolution, and Faith.

As noted in the previous Perspective, the **Biological Evolution: Facts and Theories** conference was held at Pontifical Gregorian University in Rome, March 3 – 7, 2009. An inspiration was the 200th Anniversary year of Charles Darwin's birth, and the 150th year after the publication of his *The Origin of Species*. An international array of active researchers and theorists such as Simon Conway Morris, Stuart Kauffman, Lynn Margulis, Francisco Ayala, Robert Ulanowicz, and David Sloan Wilson spoke. A website with program details and speaker bios can best be reached by Googling venue and title keywords. My thanks again to Fabio Montovani for advising me that Abstracts for the talks have now been posted. We offer a few Abstracts which convey new understandings of a dynamic genesis universe.

Why Evolution is Predictable: Journeys of a Palaeontologist Simon Conway Morris, Cambridge University paleontologist

Darwin understood the central importance of the fossil record to his theory of evolution, and since then the many extraordinary finds have dramatically confirmed the genius of his insights. Nevertheless, whilst the reality of evolution is not in dispute

problems remain. Darwin himself was very puzzled by the event now known as the Cambrian “explosion” and it is notable that in *The Origin* this is the one area where, in terms of explanation, he is almost entirely at sea. We know much more about the Cambrian “explosion”, but a general explanation is still needed. Perhaps we need to take a wider view as to how Earth-like planets may evolve in a biogeochemical context. But the Cambrian “explosion” is also of central importance because it marks the emergence of complex nervous and sensory systems, and ultimately brains and intelligence. It is received wisdom in nearly all neo-Darwinian circles that these, like any other evolutionary end-point, are effectively flukes, mere accidents of history. Such resonates, of course, with the emphasis on randomness, be it in terms of mutation or mass extinctions. Stephen Jay Gould observed, using the famous Burgess Shale as his exemplar, that were we to re-run the tape of life then the end-products would be completely different. No humans, for example. Drawing on evolutionary convergence I will argue for the complete opposite, and in doing so will suggest that evolution is like any other science, that is predictable.

The Human Lineage: A Macro-Evolutionary Process Acting During Embryogeny with Emergent Macro-Evolutionary Implications
Anne Dambricourt-Malassé, Anthropologist, Teilhard de Chardin Foundation (Paris).

The morphological transformations that mark the major stages of the human phylogeny among the primates, may be seen as successions of embryonic patterns, structurally stable during long geological periods, the transition being that of discrete changes, i.e. punctuated equilibria. Not only macro-evolutionary processes underlay human origins, but also, the iteration of morphogenetic changes such as the sphenoidal rotation at the cephalic pole of the embryonic axis, reminding the irreversible and deterministic chaotic processes (non-linear dynamics, selforganized criticality, strange attractors). This replicable evolutionary trajectories of embryonic morphogenesis (neural tube rolling up generating the sphenoidal flexion, homeotic genes acting along the cerebro-spinal axis), supposes the existence of conservative regulatory mechanisms when the system was traversed by a flow of stochastic or dissipative genetic informations (source of numerous spontaneous abortions, fetal teratology and post-natal abnormalities). The emergence of hominids (i.e. permanent bipedalism) c.a. 5 millions years, depends on favourable environmental factors (water at least for

long pregnancy, freedding), but the natural mechanism is that of discrete and neguentropic macro-evolutionary process, characterized by epigenetic effects of increasing complexity, canalized on the psychomotor control of postural balance. This neural and vascular growing complexity has allowed the development of different reflexive consciousnesses emerging in neo-cortical territories (different hominids species). At present time, in their cells, human beings are a stage of an irreversible macro-evolutionary process.

Moving Towards Humankind? Ludovico Galleni, Professor of Biology, University of Pisa.

In April 1955 Pierre Teilhard de Chardin died. He is very well known for his synthesis in Science and Faith and for the theological and philosophical consequences of his papers. He was a scientist, one of the most outstanding paleontologists of the XX century, one of forerunner of many contemporary topics in evolutionary biology. He considered biology as the science of the complexity of living and the Biosphere as the complex object to be studied in order to fully understand the mechanisms of evolution. These new perspectives in evolutionary biology started from a philosophical necessity: that of finding a peculiar place of humankind in nature. Was the thinking creature the casual result of stochastic mechanisms or the final result of describable natural laws? These laws gave as a result the *moving towards* complexity and consciousness.

In a book published in 1871, “*The genesis of species*” the English zoologist St. George Jackson Mivart proposed mechanisms of evolution based on deterministic laws similar to those of chemistry. This was a clear alternative to the mechanisms proposed by Darwin and related to the casual encounter between the origin of the variability and the diffusion of variants thanks to natural selection. Among the proofs described by Mivart there are those related to parallelisms in evolution. The search for parallelisms was also one of the main scientific topics developed by Teilhard de Chardin and by the Russian geneticist Vavilov.

Parallelisms were the experimental proof of evolution as a *moving towards* and in Teilhard de Chardin also of the complexity and consciousness law. The present day discussion about evolution of Mammals at the continental level is a good example of the validity of Teilhard proposal. His last issue is the science of the Biosphere investigated by a new science: Geobiology. The laws of Biosphere are the very motors of evolutions when Biosphere is

considered a complex system evolving. Here are coming out all the potentiality of Teilhard work: the Biosphere as a complex system. This proposal recovers the system theory in biology in parallel with (Conrad) Waddington. The development of this proposal is given by the mechanisms described by Lovelock and related to the maintenance of stability. These mechanisms could generate a top down causation conditioning evolution of living beings and real reasons of the *moving toward* complexity. Other aspects of complexity such as threshold effects and the presence of the so called deterministic chaos could be related to the *moving towards*. These groups of perspectives are a good way to find a solution between deterministic and stochastic models, and a good tool to show that there is *moving towards* in spite of non strictly determinist mechanisms. The final discussion is about the philosophical implications of this model. The evolution of the universe and life are not based on strictly deterministic laws not leaving any room for the free action of the thinking creature. Neither they are based only on stochastic mechanisms. *The moving towards* is based on mechanisms of complexity where the thinking creature will find the best conditions for his/her free acting.

Book Reviews

Boudignon, Patrice. *Pierre Teilhard de Chardin. Sa vie, son oeuvre, sa réflexion*. Paris: Les Éditions du Cerf, 2008.

By Ursula King

This large volume of fifteen chapters (431 pages) offers a new biography of Teilhard, but also a history of his thought, and many quotations from his writings. Patrice Boudignon, who has a background in law, political science, and the history of religions, is fascinated by Teilhard, especially his large and partly still unpublished correspondence, on which he is currently working for a doctorate. The correspondence provides one of the major sources for this book, and that makes it different from other biographies.

The author's major focus is Teilhard's recurring theme of humanity's forward movement toward greater unity – a planetary process of unification whose dynamic we experience every day. This important focus takes precedence over all others of Teilhard's ideas and concerns, which means that significant theological and spiritual topics are given relatively little attention.

From among the large corpus of Teilhard's letters to family, friends, other Jesuits, and scientific colleagues, those to Teilhard's female friends take pride of place here. Especially selected are Teilhard's letters to Ida Treat, Lucile Swan, and Rhoda de Terra, which are dealt with in much greater detail than in other studies. This particular emphasis provides readers with new insights, although one wonders whether Boudignon sometimes reads too much into some of these letters. It is puzzling, moreover, that the importance of Teilhard's cousin Marguerite, his closest friend and confidante during the first world war, remains rather marginalised, nor are the important *Lettres Intimes* to his fellow Jesuits and other friends much highlighted.

The formative war years are dealt with rather summarily, as are the preceding years of study. Yet these years had a deep influence on Teilhard's dynamic understanding of evolution, humanity, the emergence of the noosphere, and that of the cosmic Christ. A clearly articulated, and to some extent justified, critique, concerns what appears to be Teilhard's lack of strongly expressed feelings regarding the suffering of the victims of this disastrous war. It is an important critique, rarely made, but it needs to be more contextualised and connected with what he wrote on suffering in later years.

Most chapters include a discussion of one or two essays or books by Teilhard, including selected, sometimes rather lengthy, quotations. These are mostly presented in the chronological order in which they were written. From the foundational "Writings in Time of War" the very first essay "Cosmic Life" (1916) and "Nostalgia for the Front" (1917) are given special attention. Unfortunately none of the war essays that have a bearing on Teilhard's mystical spirituality have been singled out for comment. The famous "Note on Some Possible Historical Representations of Original Sin" (1922), which first got Teilhard into trouble, is discussed in some detail. So are "The Mass on the World" (1923), "The Divine Milieu" (1927), "The Human Phenomenon" (1938-40) and "Man's Place in Nature" (1949). Several essays which express Teilhard's great vision in detail are also included, such as "How I Believe" (1934), "My Fundamental Vision" (1948), and the key text for retracing Teilhard's spiritual development, "The Heart of Matter" (1950). However, the very last and one of the most significant essays, "The Christic" (1955), has been omitted.

The book includes a chronology of the main events of Teilhard's life, informative sketches of Teilhard's family, friends and colleagues, an index of names (no

subject index), and a brief bibliography, including some English titles.

This is an ambitious work, rich in information and quotations, but weaker in analysis. Teilhard's scientific, philosophical, theological, and spiritual ideas are not captured in full here, nor does the depth of his faith or the power of his Christ mysticism resonate through these pages. From a scholarly point of view the inconsistent and incomplete listing of sources and dates is regrettable. Quotations from Teilhard's own works also lack precise page references.

Boudignon's book, full of enthusiasm and commitment, reads more like a historical novel than an academic study. It is well researched and provides helpful guidance for those little familiar with Teilhard, whereas seasoned Teilhard scholars with an intimate knowledge of his scientific achievements, spiritual vision and theological thinking, will find little here that is new. But it is a good read and can inspire a new generation to explore the richness of Teilhard's life and work.

Hillmann, Anne. *Awakening the Energies of Love: Discovering Fire for the Second Time*. Putney, VT: Bramble Books, 2008.

By Ursula King

Anne Hillman's journey into "awakening the energies of love" was originally inspired by Teilhard de Chardin well-known saying: "Someday, after mastering the winds, the waves, the tides, and gravity, we shall harness for God the energies of love, and then, for a second time in the history of the world, humanity will have discovered fire." Greatly energized by this, Hillman has created a work of great beauty, a clarion call for the spiritual awakening of individuals, groups, and the whole of humanity.

This is an extraordinary book that invites close reading as well as ongoing meditation on its deep insights and experience. It provides much inspiration for learning to love in a new and different way, so much needed today. Steeped in rich personal experience as a musician, singer, poet and professional consultant in organizational development, Hillman is deeply interested in the internal aspects of social change, and how interior personal development can contribute to fundamental changes in our culture. Drawing on insights from mystics of all cultures, from the past and present, she traces the process of awakening – whether as gradual transformation or

sudden mystical epiphany - to the ever present powers of Love that run like a current of fire through all of Life.

Her emphasis is very much on the need for a new awakening now—one that is not only mental, but fully embodied. She traces this process in an evolutionary framework by following the rise of consciousness within the development of humanity, and within each person. We each carry two beginnings in ourselves, that of a child, and as a child of the human race. Reflecting on the evolution of our mind and the foundations of our soul, we discover a profound capacity for relatedness, and for a qualitatively different Love that can embrace differences. It is in what Thomas Berry called communion that we discover our fundamental relatedness to everything that exists, not only to other persons, but to the whole natural world. Awakening the energies of love and learning to live with fire inside, "we learn to live in relationship – all relationship – in wholly new ways: to live *as* the greater community of life." For Hillman, those whose awakening makes them increasingly transparent to the mystery of love are lights, carriers of fire and conduits of power. She traces the different changes and learning curves that accompany this profound transformation into practicing a different kind of love. At this evolutionary juncture of the human species we are all called to awaken to a new kind of love, a love that is not a feeling, but a great power.

Full of passionate wisdom and a great love of life, this book invites everyone to the great adventure of harnessing the energies of Love for the transformation of the world and ourselves. I know of no one else who has tackled our vital need for awakening to the transformative powers of love as thoroughly as this before. I think Teilhard would have loved this book. I highly recommend it to all readers of *Teilhard Perspective*.

Ursula King is Professor Emerita of Theology and Religious Studies and Senior Research Fellow at the Institute for Advanced Studies, University of Bristol. She is also a Professorial Research Associate, Centre for Gender and Religions Research, School of Oriental and African Studies, University of London. While Dr. King's latest book *The Search for Spirituality* (BlueBridge Books, 2008) was noted in the prior TP, she is the author and/or editor of many volumes about Teilhard or of select collections of his writings, available via Amazon. Thank you Ursula for contributing these excellent reviews.

Teilhard's Vision of the World and Modern Cosmology

This is the title of the latest *Teilhard Studies* Number 58, Spring 2009, written by Michael Heller, and edited by Kathleen Duffy, SSJ, PhD. A recipient of the 2008 Templeton Prize, Heller is a philosophy professor at the Pontifical Academy of Theology in Krakow, Poland and is a Roman Catholic priest. The Study is slightly adapted from a version in the journal *Zygon* for March 1995.

Abstract. Some physical aspects of Teilhard's synthesis are focused upon and confronted with the recent achievements of physics and cosmology. The stuff of the universe, according to modern physical theories, has become something more similar to a structure of form than to inert pieces of material substratum. Directedness of time and history no longer seems to be an ontological *a priori* of any existence, but rather an outcome of finely tuned initial conditions. And the growth of complexity is now regarded as a process emerging out of physical laws rather than a foreign element in the body of physics. The question is considered of how these results affect Teilhard de Chardin's vision of the world.

Notable Books and Articles

Cousins, Ewert. **Religions of the World: Teilhard and the Second Axial Turning.** <http://www.interreligiousinsight.org/October2006/Cousins10-06.pdf>.

We would like to make special note of Ewert Cousins' expansive theological contributions by citing this article posted in the online journal *Interreligious Insight* for October 2006. His *Teilhard Study* No. 49, Fall 2004 is the text of the UNESCO presentation "Teilhard de Chardin and the Religious Phenomenon" cited in reference 5 of the above paper. An extended, summary quote is offered next.

"Having developed self-reflective analytic, critical consciousness in the First Axial Period, we must now, while retaining these values, reappropriate and integrate into that consciousness the collective and cosmic dimensions of the pre-Axial consciousness. We must recapture the unity of tribal consciousness by seeing humanity as a single tribe. And we must see this single tribe related organically to the total cosmos. This means that the consciousness of the twenty-first century will be global from two perspectives:

(1) from a horizontal perspective, cultures and religions must meet each other on the surface of the globe, entering into creative encounters that will produce a complexified collective consciousness;

(2) from a vertical perspective, they must plunge their roots deep into the earth in order to provide a stable and secure base for future development.

This new global consciousness must be organically ecological, supported by structures that will insure justice and peace. The voices of the oppressed must be heard and heeded: the poor, women, racial and ethnic minorities. These groups, along with the earth itself, can be looked upon as the prophets and teachers of the Second Axial Period. This emerging twofold global consciousness is not only a creative possibility to enhance the twenty-first century; it is an absolute necessity if we are to survive." (17)

Deane-Drummond, Celia. **Wonder and Wisdom: Conversations in Science, Spirituality, and Theology.** Philadelphia: Templeton Foundation Press, 2006.

A collection of lectures and sermons by the University of Chester, UK theologian and Teilhard scholar. Along with deep environmental concerns, a salient theme courses through the essays. Within the waxing sensibilities of a creative genesis universe, sacred in origin and destiny as it springs from and embodies a numinous interiority, a novel mode of respectful human abode becomes apparent. A series of chapters entitled Wonderful World, Wonderful Life, Natural Wisdom, Human Wisdom, God as Wisdom, Crucified Wisdom, and Journey into Wonder, grace and inform these vital realms.

Dupleix, Andre. **15 Days of Prayer with Pierre Teilhard de Chardin.** Hyde Park, NY: New City Press, 2008.

We make note of this recent edition through an excerpt from the publisher's website. They have also brought out in 2002: *Teilhard de Chardin: Reconciliation in Christ*, a volume of selected spiritual writings introduced and edited by Jean Maalouf.

Seek Christ in all of creation. A mystic and visionary, Pierre's spirituality unites what seems to be contradictory experiences—intellect and adoration, science and religion, evolution and creation. Pierre believed that creation was not a single act, but a process that has never stopped; a great continuous gesture which spans across the totality of time; the

universe is clay in the hands of the Creator, molded into the infinite possibilities that lay before us. Ultimately, it is here, with open hearts to the world around us, that we find the fundamental energy and the manifestation of God in the universe—love of Christ, love of neighbor, and love of all creation. Enjoy your time with Pierre Teilhard de Chardin and be prepared to be surprised as you journey with one of the most engaging spiritual figures of our time.

André Duplex is a priest and the rector of the Catholic Institute of Toulouse. He holds a doctorate in theology, and is a prominent lecturer and preacher.

Elgin, Duane. *The Living Universe*. San Francisco: Berrett-Koehler, 2009.

Long engaged with both writings and walkings for a simpler, mindfully aware, ecological life style, much ahead of the curve, philosopher Duane Elgin kindly sent me a copy of his latest book. In my thank you, I mused that he has contributed to a revolution in the cosmic air from the old moribund machine, alien to life and person, to a conducive, quickening “Mother Universe.” Along with both visionary expanses and caring communities visited in this volume, the author’s website www.awakeningearth.org offers a video introduction, some excerpts, and entries to his several other works.

Escobar, Arturo. *Territories of Difference: Place, Movement, Life, Redes*. Durham: Duke University Press, 2008.

A work in the New Ecologies for the Twenty-First Century series. “Redes” is Spanish for ‘networks’ and could also be translated as the “assemblages” which distinguish viable social movements. The University of North Carolina philosophical anthropologist and activist writes an opus much concerned about the struggles of post-colonial peoples, especially along the Pacific coast of western Columbia, to regain and enhance their societies and cultures. We can but sample its rich insights in a brief review. A tour of academic epistemologies from essentialism (an innate reality) to constructivism (made up as it goes along) provides an initial context. Escobar then presses on, against the postmodern grain, toward a synthesis of both options or schools. His large contribution is to draw at length upon the complexity sciences of self-organizing systems to reach novel understandings of and guidance for decentralization, empowerment, sense of biotic place, and communal resilience. An exemplary guide for him

is the thought of Brian Goodwin (whose new work is also cited here) which favors a ‘holistic realism’ so as to reinstall a natural, innate wisdom.

“I will end with a recent discussion by the biologist Brian Goodwin, a complexity theorist and wise elder of an alternative West, about these trends. “We need to hold a vision of what is just dawning,” he said, by which he meant that emergent, self-referential networks are indicative of a certain dynamics, signaling an unprecedented epoch and culture for which a new vocabulary is needed. (298) If the shadow of modernity is death – its greatest fear – the message of biological worlds (from neurons to rivers, from atoms to lightning, from species to ecosystems and evolution) is that of self-organization and self-similarity. If language and meaning, as some of these biologists suggest, are properties of all living beings and not only of humans – that is, if the world is one of pansentience – can activists and others and learn to become “readers of the book of life” (Markos) and avail themselves of this reading to illuminate their reveries and strategies?” (298)

“For those designing social worlds there are lessons to be learned from how creativity works in the natural world. Relational networks in particular are ubiquitous in biological life – from the brain to the ecosystems; what underlies many self-organizing networks and self-similar formations is the coexistence of the coherence of the whole with maximum freedom for the parts, with minimum energy used to arrive at the formation. (307) For the environmentalist Thomas Berry of North Carolina, the disturbance of the planet “is leading to the terminal phase of the Cenozoic era,” opening up the possibility of an Ecozoic era in which humans can build a mutually enhancing relation with the planet.” (307-308)

Gooch, Brad. *Flannery: A Life of Flannery O'Connor*. New York: Little, Brown, 2009.

A Professor of English at William Paterson University in New Jersey provides a well-reviewed biography of a premier Southern novelist and short-story writer of the 1950s and 1960s. In a shortened life (1925-1964) due to hereditary lupus, she may be best known for her collection that takes its title from Teilhard: *Everything That Rises Must Converge*. (Farrar Straus Giroux, 1965). There are several engaging pages about her early and deep interest in Teilhard for she felt his unique evolutionary vision was in much need for Catholicism. She originally read his published works in French, circa 1959, and looked forward to their English translation. When her

editor Robert Giroux once visited she asked his opinion. He said that he had actually known Teilhard in New York City, thought quite highly of him, and attended his funeral along with the Straus family.

Goodwin, Brian. *Nature's Due: Healing Our Fragmented Culture*. Edinburgh: Floris Books, 2007.

As cited in the Arturo Escobar review above, Brian Goodwin is a complexity theorist and integral biologist. After a career of teaching and writing in the U.K. at Sussex University and the Open University, he is currently in residence at Schumacher College in Devon. Along with Escobar, he calls for setting aside the material machine model and replacing it with a gracile nature founded on viable webworks of intricate, sustainable relationships. With a nod to Francisco Varela, he speaks of an "autopoietic," self-making cosmos which human compassion and creativity can serve to maintain and enhance. With chapters such as Love and Gravity, Evolution with Meaning, and Living the Great Work, there is much sagacious guidance here.

"The Great Work, the Magnum Opus in which we are now inexorably engaged, is a cultural transformation that will either carry us into a new age on earth or will result in our disappearance from the planet. The choice is in our hands. I am optimistic that we can go through the transition as an expression of the continually creative emergence of organic form that is the essence of the living process in which we participate. (177) These communities will have the distinctive qualities of their local contexts in which people experience rich lives of meaning and the abundance that arises from well-tended habitats based on ecological principles of diversity and mutualistic cooperation. This Gaian Renaissance will lead to what Thomas Berry calls the Ecozoic Age, in which all inhabitants of the planet are governed by principles of Earth Jurisprudence in an Earth Democracy." (178)

Haight, John. **More Being: The Emergence of Teilhard de Chardin**. *Commonweal*. June 5, 2009.

The Georgetown University theologian continues his steady, cogent flow of articles and books. In this case he shows how Teilhard's vision was a central influence upon the 1960s Vatican II meetings in quest of a more worldly Catholicism, a task even more pertinent and urgent today.

Johnson, Elizabeth, C.S.J. **An Earthly Christology**. *America Magazine*. April 13, 2009.

An article in a special centennial anniversary issue by the Fordham University theologian and author addresses the quite Teilhardian concern that this worldly abide ought to be known to possess its own numinous essence and value. But this is an unresolved, largely unrecognized, dichotomy that confounds faith and religion for an epochal revision has lately occurred in the upward arc of history. As hardly possible to grasp and implement much earlier, "Divine purpose," whether redemption, salvation, or new creation, does not involve, and no longer passes through, earth's apocalyptic demise. Rather human beings are not only "stewards," but in some way phenomenal participants and co-creators in its organic, personal and spiritual fulfillment.

"Broadening the circle of redemption to include the natural world gives added impetus to an ecological ethic. Far from being left behind or rejected, the evolving world in its endless permutations will be transfigured by the life-giving action of the Creator Spirit. Divine purpose is ultimately cosmocentric and biocentric, not merely anthropocentric. In the light of the risen Christ, hope of salvation for sinful, mortal human beings expands to become a cosmic hope, a shared hope. Care for the earth and all its creatures flows as a response." (29)

"Repositioning the human phenomenon with regard to its historical, ongoing relationship to planetary and cosmic matter has far-reaching implications. It rearranges the landscape of our imagination to know that human connection to nature is so deep that we cannot properly define our identity without including the great sweep of cosmic and biological evolution." (29-30)

"In place of spiritual contempt for matter, people of faith are called to ally themselves with the living God by loving matter. In place of an exclusive concern for human neighbors, they extend moral consideration to the whole community of life. In place of ecological wastefulness, they repent of the grievous sins of polluting, profligately consuming and killing other species into extinction. They do this because earth and its creatures, as Pierre Teilhard de Chardin, S.J. wrote, have been blessed by the stirring of the Spirit and the simple, concrete act of Christ's redemptive immersion in matter." (30)

O'Murchu, Diarmuid. *Ancestral Grace*. Maryknoll, NY: Orbis Books, 2009.

Recommended by veteran ATA Board member T. Mullin, this latest work by the Sacred Heart missionary psychologist continues his wide-ranging re-imagination, with Teilhard as a guide, of an evolutionary becoming from communal African roots ever toward and drawn forth by Jesus Christ as our archetypal human exemplar. This present age is quite poised between "apocalyptic cataclysm or eschatological breakthrough," for which a revised Christian hope of the path of God's plan not by destruction but through an ordained spiritual fulfillment of this earthly abode.

"Teilhard de Chardin, more than any other evolutionary thinker in the twentieth century, posited the future as that dimension which provides direction and goal for cosmic, planetary, and human evolution." (221)

Polkinghorne, John. *Theology in the Context of Science*. New Haven: Yale University Press, 2009.

An ATA annual meeting speaker, the Cambridge University physicist and Anglican priest writes a constantly lucid book each year, this one being his October 2008 John Albert Hall lectures at the University of Victoria, British Columbia. But this historic task is presently compromised by the conflation of two kinds of cosmoses – an old material machine universe, indifferent to life and mind as it fades to black, or an organically self-arranging emergence whence phenomenal people are the co-creator selves whom can freely organize it.

"On this view, the eschatological destinies of human beings and of the whole universe lie together in the world of God's new creation (cf. Romans 8:19-21). This new creation is not a second divine attempt at creation ex nihilo, an action which would seem to imply the ultimate irrelevance of the first creation, but rather it is a creation ex veteri, the transformation of the old into the new." (157)

Shores, Maryann. *Triune Love: The Eternal Triangle Revisited*. CreateSpace.com, 2009.

As noted on Amazon.com where the work can be purchased: "A compendium of assorted pieces created, collected, and founded in the Christian faith and inspired by the works of Pierre Teilhard de Chardin." Maryann Shores has been for many years an ATA member, advocate, correspondent, and

composer of exquisite Teilhardian artworks. She once sent me for Christmas a paper-mache Green Dragon whose body was covered by an envelope but with the head and tail quite projecting, which went unscathed through the mail. This present work is a collation of her thoughtful, luminous efforts.

And Maryann Shores has just emailed me that Miguel d'Escoto Brockmann, President of the United Nations General Assembly, in a June 26, 2009 address to the UN Conference on the World Financial and Economic Crisis, made a major reference to Teilhard saying that his vision of an emergent worldwide noosphere could provide much guidance. The address is posted online at a number of sites such as: www.wwan.cn/ga/econcrisissummit/stt_day26.shtml

Vaillant, George. *Spiritual Evolution: A Scientific Defense of Faith*. New York: Broadway Books, 2008.

A renowned Harvard Medical School professor of psychiatry and Research Director at Brigham and Women's Hospital in Boston opens this reflective essay with a quotation from Teilhard.

"I believe that I can see a direction and a kind of progress for life...If my hypothesis is correct...with their cyclical development horse, stag and tiger became like the insect, to some extent prisoners of the instruments of their swift moving or predatory ways....In the case of the primates, on the other hand, evolution went straight to work on the brain, neglecting everything else, which accordingly remained malleable."

The Phenomenon of Man. (Collins, 1959.142-160).

"This book defines spirituality as the amalgam of the positive emotions that bind us to other human beings – and to our experience of "God" as we may understand Her/Him. Love, hope, joy, forgiveness, compassion, faith, awe, and gratitude are the spiritually important positive emotions addressed here." (4-5)

Wright, Robert J. *How to Mend the Science-Religion Rift*. New York: Vantage Press, 2009.

One of the valued benefits of being editor is to receive unique books, articles, news, and thoughts from members. We wish to note this well-considered edition from a geologist with a doctorate from Columbia University, many decades of service to government and industry, who is now in his nineties. In a brief summary, a more Teilhardian integral appreciation of science and an oriented evolutionary direction would do much to foster its religious rapport.

American Teilhard Association and Thomas Berry 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.

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.

The Association President is Dr. John Grim, School of Forestry and Environmental Studies, Yale University, 195 Prospect Street, New Haven CT 06520. Email john.grim@yale.edu. Vice Presidents are Dr. Mary Evelyn Tucker, maryevelyn.tucker@yale.edu, and Dr. Brian Swimme, California Institute for Integral Studies, 1453 Mission Street, San Francisco, CA 94103. For Publications and other information, please email Tara Maguire at: tcmkfore@sbcglobal.net.