

TEILHARD PERSPECTIVE

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Teilhard and the WorldCat[®] Digital Library Noosphere

The American Teilhard Association had for some time been seeking to put together a bibliography of Pierre Teilhard's own writings, and other books about him and his thought, in the Spanish language. This was not proving a ready task until it was found that an extensive Online Computer Library Center OCLC consortium posts a vast World Catalog by the name of WorldCat. In addition, this can provide an immensely valuable resource for members, researchers, and students. To reach the service, Google these keywords or by www.oclc.org/worldcat.



Apropos, we would also like to announce on this cover page that Santiago Aranda, a Yale graduate student of John Grim and Mary Evelyn Tucker, president and vice-president of the American Teilhard Association, has kindly prepared a Spanish translation of the *Teilhard Studies* No. 11, "Teilhard de Chardin: A Short Biography" as "Teilhard de Chardin: Una Biografía Corta." This new edition is now available from the home page of the ATA website.

To reach the entire bibliography for "Teilhard de Chardin," type his name into the search box on the home page, and in microseconds almost 6000 citations will be retrieved. These can be sorted by author, title, oldest or newest date. As an example of its veracity, the latest posting in April was Ilia Delio's *Teilhard Study*, just off the presses, along with notice of Kathleen Duffy's edited volume *Rediscovering Teilhard's Fire*, forthcoming from St. Joseph's University Press.

On the left side of this Teilhard screen can be found further options such as Format (book, audio), Year of Issue, Content (Biography, Thesis) and Language. In that last category, if Spanish is clicked on, about 350 references appear, which can be similarly sorted. The language list for Teilhard can next be expanded to some 40, ranging from French and German to Chinese, Hungarian, Arabic and Vietnamese.

There is also an OCLC Newsletter magazine *Nextspace* that is available online where the many activities of not only this group, but libraries everywhere to achieve enhanced digital resources and join in this global noosphere.

As members know, there has been an accelerating burst over the past years of online listings of the book collections of every university, college and public library. In addition, over 20,000 journals of every scientific, medical, and humanities kind are now likewise accessible. As the following statements from the WorldCat site aver, humankind's spatial and temporal corpus of knowledge can now be accessible, for example, on each person's Apple iPad. If only we knew how to read, understand and avail ourselves. Teilhard would say "tell me about it."

WorldCat is a global network of library-management and user-facing services built upon cooperatively-maintained databases of bibliographic and institutional metadata. WorldCat enhances productivity across the

full range of library workflows—from cataloging to resource sharing to discovery and delivery—by intelligently reusing contributed data, and makes library resources more visible on the Internet by distributing data across a growing number of partner services and Web technologies.

A Global Catalog. Become a part of WorldCat, and your library adds its holdings to the world's largest and most comprehensive catalog. With 174 million bibliographic records that represent more than 1 billion individual items held by participating institutions, patrons and Web users find what they're looking for and your staff enjoys high hit rates in their cataloging and resource-sharing activities.

Every conceivable physical and electronic format. WorldCat includes records for books, videos, serial publications, articles, recorded books and music, electronic books, sheet music, genealogical references, cultural artifacts, digital objects, Web sites and much more.

470+ languages from 112 countries and territories. Many items cataloged in WorldCat cannot be discovered through any other resource. Records are constructed in many languages: WorldCat cataloging supports Arabic, Bengali, Chinese, Cyrillic, Devanagari, Greek, Hebrew, Japanese, Korean, Latin, Tamil and Thai scripts, with each script including multiple languages.

Sisters of Earth 2010 Conference

On the Forum on Religion and Ecology at Yale website, on its calendar of events, was posted what surely seemed a most vital event. But the more I read, the more special it became. For it is to be held at the Passionist Spiritual Center in Riverdale, NY, on July 8 – 11, 2010. Now this is the very Victorian dwelling overlooking the Hudson River where Thomas Berry resided and wrote for many years, and so dear to ATA members and everyone who attended so many memorable gatherings there, such as our Sunday lecture series.

We next reprint from their website www.sistersofearth.net where much registration and attendance info can be found.

An example of usage would be to type into its search box to locate where each of the books and articles listed in this TP issue could be found, relative to your zip code location (which it seems to automatically know). If you then click on a library listed, it will go to that actual site with specific location and call number.

For more hints on how to deal with this profusion of literature in general, one can search on Google for a journal title itself, and access its annual archives, then usually read an abstract for each article. But often it is necessary to pay an average \$30 to read the whole text, whether 5 or 50 pages. All this is in flux, and doesn't seem thought through. Another option is to then search for the author's name to reach their personal website, where many times the full paper can be found.

But I worry, for example, that for students the amount of material suddenly available can be daunting and overwhelming, at the same time paper journals are disappearing forever from library shelves, especially science libraries. This seems to me an historic loss, largely unrecognized. A young person will never hold in her or his hand a paper copy of say *Trends in Ecology and Evolution* or *Ecological Modelling*. Yes, every e-book, journal, article ever published is on their laptop, but however will they know they exist at all, let alone what their specific content is.

Sisters of Earth is an informal network of women who share a deep concern for the ecological and spiritual crises of our times and who wish to support one another in work toward healing the human spirit and restoring Earth's life support systems. We are teachers, gardeners, artists, writers, administrators, workshop and retreat givers, mothers, contemplatives and activists in the United States, Canada and beyond. This network of sharing and support is open to all women whose life and work would identify them as Sisters of Earth. We hold a general meeting every two years in different parts of the country.

2010 Conference Theme: The Wisdom Of Women, The Wisdom of the Indigenous.

Indigenous Wisdom which extends far back into the Paleolithic Period, survives even into the present among the 200 million Indigenous peoples and is distinguished by its intimacy with and participation in the functioning of the natural world. The Wisdom of Women, which flourished throughout the Neolithic

Period, is now experiencing a reassertion of itself in a new form. The Wisdom of Women joins the knowing of the body to that of the mind, honors the holiness of matter, protects diversity of life forms and celebrates maternal nurturance as the primordial, fulfilling power of the Universe.

In his book, *The Great Work*, Thomas Berry introduced the theme of the Four-Fold Wisdom. He wrote: In these opening years of the 21st century, as the human community experiences a rather difficult situation in its relation with the natural world, we might reflect that a Four-Fold Wisdom is available to guide us into the future: the Wisdom of the Indigenous Peoples, the Wisdom of Women, the Wisdom of the Classical Traditions and the Wisdom of Science.



Most appropriately, the main guest speaker will be the renowned physicist, author, and environmental activist Vandana Shiva. In addition, workshops are planned, along with “engaging the wisdom of the body through dance, yoga, music, poetry, and art.

Passionist Spiritual Center: This beautiful Center overlooking the Hudson River is on the grounds of the former Riverdale Center for Religious Research established by Thomas Berry in 1970. From this base, and with his presidency of the American Teilhard Association (1975-1987), Thomas’ international influence as thinker, writer and lecturer expanded rapidly. Many scholars and students came to the Riverdale Center to rethink their disciplines in light of the Universe Story.

World Pulse Magazine: In addition, it is fitting that the Spring/Summer 2010 edition of this publication for “Global Issues Through the Eyes of Women” features many articles on Earth’s Environmental Emergency. For example, in *The High Stakes of Land*

we learn of struggles in the Indian state of Andhra Pradesh for woman rice farmers by way of microfinance loans to get ownership and control of their own plot, rather than being indentured. Vandana Shiva is indeed cited within as the leading “Natural Spokeswoman” in this regard.

The journal and all these vital activities of women around the biosphere can be found on its website: www.worldpulse.com. It might also be found at a Barnes & Noble store.

The Energy Transition: Religious and Cultural Perspectives

Institute on Religion in an Age of Science Summer 2010 Star Island Conference

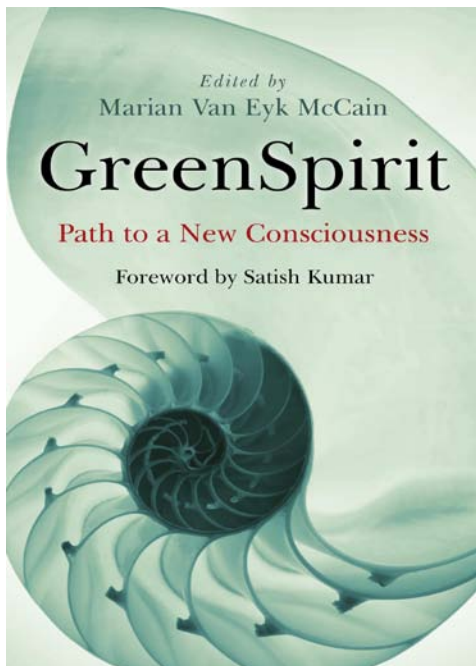
This IRAS annual meeting returns on July 24 – 31, 2010 to Star Island, some 10 miles off the New Hampshire coast. The focus this year is an orientation and enrichment of the energy revolution as informed by spiritual and social vistas. It is quite timely for my Massachusetts where governor Deval Patrick has announced the Cape Cod windmill project in the midst of the Gulf offshore oil well (spill, baby, spill) disaster. The website www.iras.org/Site/Conference presents a conference description, excerpted next, along with how to register and learn about spectacular Star Island. Speakers, with bios on the site, will include Larry Rasmussen, Fletcher Harper, Anne Perkins, Susan Leschine, R. V. Ravikrishna, and John Abraham. Daily chapel talks will be given by Drew Christiansen, SJ, editor-in-chief of *America* magazine.

“Energy and climate change typically are discussed in terms of their science, technology, economics and politics. Little attention, however, has been given to fundamental religions and ethical questions surrounding the upcoming transition to renewable energy. We are entering a period of monumental transition as we encounter the inevitable shift from fossil to renewable fuels. Fossil fuels are being depleted while we pile up nuclear wastes, yet renewable alternatives such as solar, wind and biomass are not significantly in place. As for any technological transition of this magnitude, ultimate success will require good ethics and religion as well as good science and technology. Religious perspectives have the advantage of highlighting ultimate value, regardless of economic and political pressures. The time has come to bring together scientists, engineers, ethicists and theologians to help effect a sustainable energy future.

The conference will engage scientific, technological, economic and political issues associated with energy conservation and renewable energies in the context of global warming, sustainability and human purpose. Typical questions for discussion will include:

- What are the ethical implications of heightened competition for energy resources?
- How might religious perspectives help foster renewable energy for transportation or electrical power?
- Can cultural values, as espoused by religious communities of simplicity, help humanize energy markets?

A wonderful, guided program will be available for children from ages 3 to 17. A refereed poster session will be held for young scholars. Clergy and seminarians will regularly meet during the week to shape materials for use in their ministries.”



One of the enjoyments of preparing this Perspective newsletter is to receive notice of especial works such as this volume, in this case from the author herself. Marian Van Eyk McCain lists an MA in East-West Psychology from the California Institute of Integral Studies among her credits. She writes on a number of subjects, including 'Wellness,' stress-management, psychology, personal development, women's health and spirituality, conscious, 'zestful' ageing, environmental issues, organic food production and alternative technology. A world traveler, Marian now resides back in her original home town Devon,

England. More goodness can be found on her Elderwoman website www.elderwoman.org, and the book's site www.greenspirit.org.uk. It is, of course, available on Amazon.com.

GreenSpirit: Path to a New Consciousness

Part I: Understanding

Understanding the World and Our Place in it

1. Seeing Things Differently ... Grace Blindell
2. Gaia Theory and Deep Ecology ... Stephan Harding
3. What Are Humans For? ... Brian Swimme
4. Falling in Love with Gaia ... Susan Meeker-Lowry

Understanding Ourselves

5. The Crack in Everything ... Isabel Clarke
6. Reclaiming our Animal Body ... Tania Dolley
7. Ecopsychology ... Sandra White, Chris Clarke and Don Hills

Part II: Spiritual Pathways

8. The Great Wheel ... Marian Van Eyk McCain
9. The Green '-isms' ... Michael Colebrook
10. The Four Paths ... Grace Blindell
11. Transformation ... June Raymond
12. Something is Amiss in the World of Religion ... Matthew Fox
13. Spirit in East and West ... Jean Hardy
14. On Christ ... June Raymond
15. Green Buddhism ... Joyce Edmond-Smith
16. Green Judaism: Alaskan Salmon Taught Me Bible ... Rabbi Jamie Korngold
17. The Ecology of Heart: A Sufi Journey ... Neil Douglas-Klotz
18. On Devotion and Duty: A Pagan View ... Emma Restall Orr

Part III: Greening Our Culture

19. The Vital Shift ... Marian Van Eyk McCain
20. Greening Health: Full-Spectrum Wellness ... John Travis and Meryn Callander
21. Greening Education (1) The Crisis in Education ... Matthew Fox
22. Greening Education (2) Touching the Earth ... Ruth Meyers
23. Greening the Law ... Cormac Cullinan
24. Greening Economics: The Post-Corporate World ... David Korten
25. Permaculture: Bringing Wisdom Down to Earth ... Maddy Harland
26. Complexity, Form and Design ... Jean Bee

Part IV: Walking Our Talk

27. Walking the GreenSpirit Way... Marian Van Eyk McCain

- 28. GreenSpirit in The UK: The Early Years ... Petra Griffiths
- 29. GreenSpirit Today ... Marian Van Eyk McCain
- 30. The Theory of Anyway ... Sharon Astyk and Pat Meadows
- 31. Simplicity, Activism and the Fourfold Way ... Marian Van Eyk McCain

In the book's first section, entitled 'Understanding,' we shall be looking at the various threads which have created the weave we call GreenSpirit. The first is cosmology. Here we shall draw much from the work of Thomas Berry and Brian Swimme, co-authors of *The Universe Story*, that masterful telling of the tale of our existence, from the 'Big Bang' onwards.

Another major thread is Creation Spirituality which is centered on the beauty and mystery of the world we see around us. A third thread is Deep Ecology: a way of appreciating the Earth and all its life forms by acknowledging their intrinsic value, as opposed to measuring only their usefulness.

Then there is Gaia Theory: the discovery that our planet Earth, far from being merely a lifeless rock with a thin covering of air and water and life clinging to it like lichen on a stone, displays all the attributes of a living organism, including the ability to self-regulate.

Lastly, there is Ecopsychology. This is a way of understanding ourselves and our psyches in terms of our relationship with Nature, both around us and, just as importantly, within us.

In the second part of the book, 'Spiritual Pathways,' we examine the ways in which all these ideas fit together with some of the traditional religions and how each of those may be practiced from a GreenSpirit orientation.

Part III, 'Greening Our Culture,' is concerned with how we might bring—and indeed are already beginning to bring—GreenSpirit thinking to bear on the different institutions and sectors of human society, such as law, medicine, education, politics, economics, design and so on.

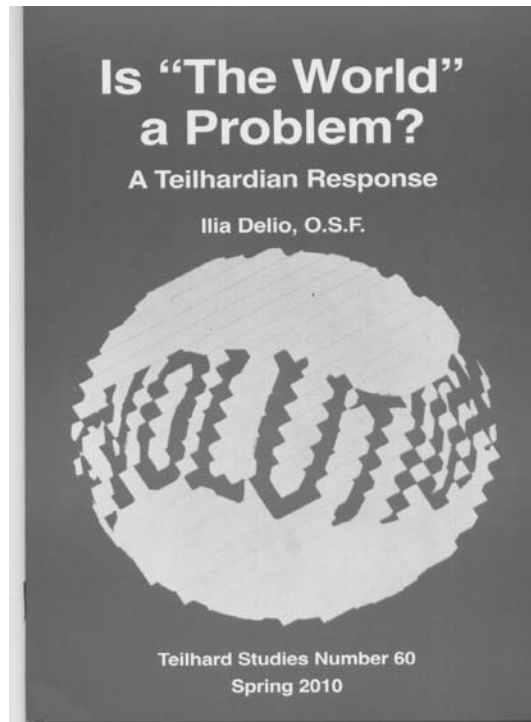
Finally, in Part IV, 'Walking our Talk,' we discuss the practicalities of living a GreenSpirit lifestyle of ecologically-minded behaviors such as simple living, 'downshifting,' recycling, frugality and so on which flow from a boundless love of the Earth.

GreenSpirit: Path to a New Consciousness offers numerous healing and inspiring insights; notably, that Earth and the universe are primary divine Revelation, a truth to be transmitted to our children as early and effectively as possible."

Thomas Berry January, 2009

Think of 'GreenSpirit' as a vade mecum, namely, those insightful books of guidance known in all the traditions that fit in the pocket and 'went with a person' in the walk through life as a summary of wisdom teachings. GreenSpirit certainly aims to 'walk the talk,' and, while doing so, provides that good companion we all hope to find."

John Grim, Co-Director, Forum on Religion and Ecology, Yale University



This new Spring 2010 *Teilhard Study*, by Ilia Delio, OSF, edited by Kathleen Duffy, SSJ, joins the growing cultural discussion sparked by philosopher Charles Taylor's 2007 volume *A Secular Age*. We reprint the full Introduction to convey its depth and erudition.

"Charles Taylor has diagnosed the secularization of our age through the interlocking constellation of cosmic, social and moral orders, understood as purely immanent orders devoid of transcendence and functioning *etsi Deus non daretur*, "as if God would not exist." This phenomenological experience, according to Taylor, constitutes our age as a secular one, whether or not people hold to religious or theistic beliefs. The word *Saeculum* originally meant an indefinite period of time but became part of the dyad, religious-secular, which structured the spatial-temporal reality of medieval Christendom and became a synonym for godly-ungodly. To secularize is to

make worldly or to convert religious things into secular ones. Interestingly, Taylor identifies modern unbelief not simply as the absence of belief but as the development of stadal consciousness, that is a consciousness of emancipation from the irrationality of belief.

Pierre Teilhard de Chardin provides an alternative to Taylor's diagnosis of secularity that is thoroughly Christian and secular. Whereas Taylor sees the secularization of modernity as a new form of consciousness, Teilhard sees growth in consciousness as the depth dimension of the secular, the discovery of the divine milieu. By exploring the physical process of evolution as a centrating phenomenon by which Someone and not Something is in evolution, Teilhard sees cosmic evolution as a centrating process of Christogenesis. Christ evolves through the unfolding physical process of evolution by the power of the Spirit. Teilhard emphasized that the Incarnation fulfills God's relationality by contributing to God that which god is not – material reality. Evolution, therefore, will always be integral to God because it reveals the nature of God to be relational and participative and hence open to novelty and the future. God draws us from the future to become more united, more one-in-love, more Christ. As self-reflected beings-in-evolution, humans are to continue weaving the process of evolution towards greater wholeness. Christianity, in particular, is faith in the progressive unification of the world in God - unity with the natural world, unity with other religions, unity with other planets, unity with all people. Christians are to be engaged unifiers in a world of evolution, working towards the *pleroma*, the fullness of plurality in unity which is Christ.

By seeing evolution as the science of Christ, Teilhard offers a refreshingly new view of secularity that situates both cultural and historical analysis in a metaphysics of spirit-matter unfolding. His "deep secularity" provides an integrative view of the world by which the secular does not collapse religion into an immanent frame but where the tiniest particle of matter discloses the divine in the details of its own createdness. Secularity is first cosmic before it is human, and it is integral to evolution; thus, it is not a fall from religion but the flourish of religion which corresponds to a consciousness of evolution as the unfolding of god from within. After some historical background regarding the question of secularity, I explore Teilhard's contribution to the question of secularity and examine his view of evolution as one that discloses a depth dimension of the divine, a

dynamic unfolding process that is thoroughly incarnational and future-oriented."

Ilia Delio, O.S.F. is a Senior Fellow at the Woodstock Theological Center, Georgetown University, specializing in Science and Religion, especially in the areas of evolution and ecology. She holds a doctorate in Pharmacology from the UMDNJ-New Jersey Medical School and a doctorate in Historical Theology from Fordham University. Previously, she was Professor and Chair of Spirituality Studies at Washington Theological Union. She is the recipient of a Templeton Course Award (2000) and more recently, the Catholic Press Association Book for her *Care for Creation*, which she coauthored with Keith Warner and Pamela Wood (2009). Her publications in Science and Religion involve evolutionary theology, transhumanism, neurotheology, extraterrestrial life, and Christian life in an evolutionary cosmos.



A New Mary Southard CSJ, Teilhard-Inspired, Altar Sculpture

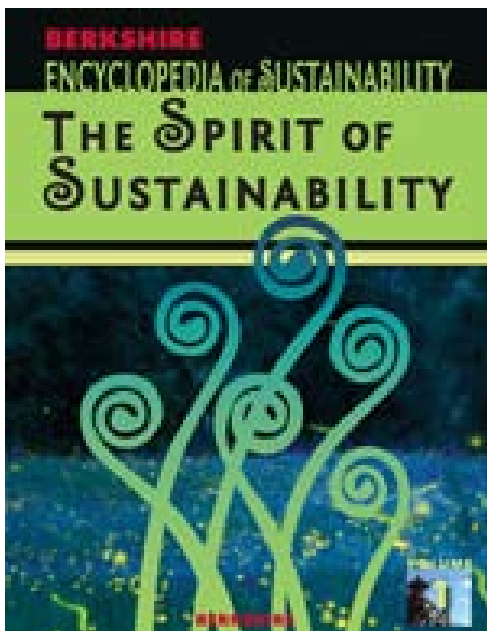
John Surette, SJ, cofounder with Mary Southard of the SpiritEarth Center and Network, kindly sent me notice of her above 2009 work which adorns the Sisters of St. Joseph La Grange Center Chapel, in LaGrange IL. More Altar images can be viewed at Mary's website: www.marysouthardart.org, which is graced by many more paintings, such as A New Story, Daffodils on Blue, Celebrating the Treasure, Earth is Our Home, Then the Flowers Came, and Once Upon a Universe. We next reprint a text that accompanies the Le Grange Altar.

"Our new altar is made of maple wood harvested from trees that needed to be removed to enlarge our front drive, a glass and maple wood table top, and an Earth sphere sculpted in plaster and covered in bronze. The beautifully stained wood sweeps around and upward in two graceful large curves like arms

which embrace the Earth and support the table top. These represent (the curvature of space/time) the elegant caring Wisdom which holds the Universe in perfect equipoise and enables creation, life, to continue to exist and evolve.

The concept of the altar flows from the central mystery of our Christian tradition, that of the Cosmic Christ, and a fuller understanding of Eucharist in current theology. Designed by Sr. Mary Southard CSJ, the altar was engineered and built by Mike Holtz and his team at Der Holtzmacher Ltd. of Sycamore IL. The Earth sphere was fashioned in plaster by Mary Southard and then coated with bronze; the glass in the altar top illumines Earth and enables it to be viewed from all sides. The mystical insights of Teilhard de Chardin in his reflection, “Mass on the Earth” reminds us that “This is My Body” includes all creation, and includes each of us in our ongoing participation in the Body of Christ.

Christ in the Eucharist is our memory of our true nature—the fullness, the Oneness of our relationship with all things, the Divine Oneness from which we came. The Body of Christ includes the whole sweep of creation, the Universe, human history, all creation, and we gathered to celebrate this Eucharist.”



Encyclopedia of Sustainability

This grand undertaking by Berkshire Publishing, located in Great Barrington, MA, is part of a ten volume series, starting with the above edition *The Spirit of Sustainability*. This 2010 volume is to be

followed by one a year on topics such as Business, Law and Politics, and Natural Resources. The present edition is a project of the Forum on Religion and Ecology at Yale University, founded and directed by John Grim and Mary Evelyn Tucker. Its general editor is Willis Jenkins of Yale Divinity School, along with assistant editor Whitney Bauman of Florida International University.

At the publisher’s website (Google name and title) can be accessed a List of almost 150 Entries, noted Contributors, Introduction, and a sample item “Sustainability Theory.” For its flavor, we note Confucianism by Mary Evelyn Tucker, Cosmology by John Grim, Dominion by Holmes Rolston, Anne Primavesi writing about Gaia, Dualism by Freya Mathews, and a wide array from Anthropocentrism, Order and Harmony, Jordan River Project, Pilgrimage, Liberationist Thought, Indigenous Traditions, Global Ethics, God, to Vegetarianism, Restoration, and The Universe Story.

And to connect with our lead story, if Berkshire Encyclopedia of Sustainability is typed into the WorldCat search box, and when it comes up, you click on the title, one can find some 41 libraries that already have the volume, sorted by miles from your Zip Code.

Encyclopedia of Ecology

A new 2008 five volume, 5000 page compendium published by Elsevier in Amsterdam, Sven Jorgensen editor-in-chief, that covers this vital earthscape subject. Over 500 authorities from around the world, such as David Orr (Ecological Systems), Victoria Dawson (Ecofeminism), Robert Ulanowicz (Autocatalysis), Elinor Ostrom (Tragedy of Commons), and Penelope Boston (Gaia), weigh in on almost every theoretical and practical aspect. Google for a synopsis website with general information.

The endeavor is noted because as the editor cites next, it is meant to emphasize and convey the interconnectedness of all life from microbes to a metropolis, each and all set in an encompassing biosphere. In this regard, by way of several Russian or expatriate scientists and others, its philosophical guidance is drawn from the thought and writings of the polymath geochemist Vladimir Vernadsky (1863 – 1945). Although Teilhard is mentioned at only one place (see quote below), Vernadsky and Teilhard, along with Eduard Le Roy, collaborated closely in Paris in the 1920s to develop and articulate the overarching concepts of life’s biosphere and subsequent human noosphere.

As a result, the encyclopedia could be imagined as likewise Teilhardian in nature with its sense of a phenomenal cosmos whose “living matter” evolves and emerges by innate, self-organizing propensities through nested geological, biological, and cognitive knowledge spheres. Ideally then, such a natural environmental wisdom could be applied in a respectful way to transform consumptive civilizations to a much more viable and sustainable ecosphere.

We first reprint from the editorial introduction, and then the “Noosphere” entry where Teilhard is appreciated by scientist Carlo Jager of the Potsdam Institute for Climate Impact Research.

“The encyclopedia is based on a broad and inclusive view of ecology with an emphasis on holistic perspectives. Holism arises because organisms are irreducible from each other and their environments. Therefore, tone and tendency in ecology is toward the holistic range along the continuum of holism-reductionism in science. We can observe and study trees, but we must never forget that the trees are components with the forest system. Ecology deals with the structure and functioning of nature as a system.” (3, Sven Jorgenson)

“Teilhard, a French geologist and Catholic priest, saw the emergence of the human species out of biological evolution as the beginning of a far-reaching transformation of the world we live in. The human mind would gradually learn to shape the world to a larger and larger extent, transforming the biosphere into the noosphere. Vernadsky (in the 1940s) related the concept to the historical dimension he had experienced in World War II. In his mind, this war showed that humankind was beginning to act on a global scale, but was not yet able to do so in a responsible way. The development of nuclear physics – that Vernadsky had been following already before World War I – presented the same challenge in an even more dramatic form. The transition from the biosphere to the noosphere, then, was to be the process in which humankind would learn to consciously and responsibly shape the ecosphere.” (2534, Carlo Jager)

Teilhard’s Life via Google Earth

The following note is a request from Rod White of the British Teilhard Association, and once editor of its Teilhard Newsletter, to join his project to locate the many places around the world that Pierre’s travels and expeditions took him. Google Earth itself is available for free from the Google home page. We precede it

with a short description about Google Earth from its online Wikipedia posting. Teilhard would have loved all this, and say “I told you.”

Google Earth is a virtual globe, map and geographic information program that was originally called EarthViewer 3D. It maps the Earth by the superimposition of images obtained from satellite imagery, aerial photography and GIS 3D globe.

Google Earth displays satellite images of varying resolution of the Earth’s surface, allowing users to see things like cities and houses looking perpendicularly down or at an oblique angle, with perspective. The degree of resolution available is based somewhat on the points of interest and popularity, but most land is covered in at least 15 meters of resolution. Melbourne, Victoria, Australia; Las Vegas, Nevada; and Cambridge, Cambridgeshire include examples of the highest resolution, at 15 cm (6 inches).

Rod White writes that I stumbled across the idea of trying to chart out the life of Teilhard on Google Earth because one night I tried to find Chateau Sarcenat – where Teilhard was born. It is tempting to spend all your time researching the ideas and thoughts of Teilhard but what about his everyday life. What about the places that he spent his time around. Could we still locate them and if we could what would we learn about Teilhard?

I found Chateau Sarcenat relatively easily and it was quite amazing to look around at the landscape. Although Google Earth only provides aerial photographs, users can contribute photographs and I was able to find a photograph looking out over nearby Durtol and Clermont-Ferrand. Perhaps this was a view that Teilhard could have experienced on one of his walks from his family home?

If we all might collaborate and use our knowledge collectively we could use Google Earth to share our knowledge. In coming together and sharing our resources, it is a very Teilhardian approach. We may be able to visit some of the places Teilhard visited but most probably not all of them.

Once I found locations and places I was then able to search through Google for more information and I found some fascinating photos of the Holy Family School in Cairo where Teilhard worked for several years. The photos were from 1905 and this one chance find shows the potential of this project. Before Google Earth I might be able to show these photos to several people, then forget about them, but if they are recorded and shared in one central location then we can all find out about these locations.

What help am I looking for?

Locations – Do you know of a specific place where Teilhard visited or worked? All you need to do is describe it to me, where it is near, or a distinctive feature and I should be able to locate it and record it. I know he did spend several years living in New York, I am sure there are other locations in USA that he visited. It would also be good to reference the location – how did you find out about it, does Teilhard mention it in a letter, when was he there?

Photographs – Perhaps you visited somewhere that Teilhard was known to be. First of all, describe the location to me and send the photographs to me in whatever format you wish. Quality, size is not important. I can even scan photographs that are sent to me by post. Again a reference as to how you located it, and a date would also be useful. If you have technical issues please contact me and I will be keen to help.

I hope that members of the American Teilhard Association can assist me with this project. No detail is too small and it is important that we record this information for future generations. Let us all work together and we can learn and share about Teilhard as we go. You can contact me by my email address igneosgeos@googlemail.com.

An Empathic Earth

Rifkin, Jeremy. *The Empathic Civilization: The Race to Global Consciousness in a World in Crisis*. New York: Tarcher/Penguin, 2009.

Sorokin, Pitirim. *The Ways and Power of Love*. Philadelphia: Templeton Foundation Press, 2002.

King, Ursula. **Love – A Higher Form of Human Energy in the Work of Teilhard de Chardin and Sorokin**. *Zygon*. 39/1, 2004.

Drummond, Henry. *The Ascent of Man*. New York: James Pott & Co., 1894.

McGilchrist, Iain. *The Master and His Emissary: The Divided Brain and the Making of the Western World*. New Haven: Yale University Press, 2009.

This item began as a mini-review of Rifkin's book and has now expanded to these companion works. Close by on its Amherst College library shelf, Library of Congress BJ for ethics, was a reprint of Sorokin's classic 1954 Beacon Press work. I recalled that Ursula King had been moved by this latter volume to

write a unique comparison with Teilhard's thought on the subject. Her paper went on to cite Drummond's quite Teilhardian book as a luminous 19th century precursor. At the same while, I came upon the fifth work, which adds a similar but profoundly novel perspective.

Their common theme across the years is to advance a missing, corrective complement to our Western competitive individualism. In our civilization, persons are autonomous, isolated agents locked in win/lose struggles. Only particulate dots exist, a mindset wherein supportive, relational connections are unthinkable and inadmissible. This dominant male society is obsessed with warfare to a fatal fault, a voracious capitalism, a divisive intolerance.

Jeremy Rifkin is an independent social philosopher and commentator who has been turning out insightful, leading edge books for over thirty years. Some of his titles are *The Hydrogen Economy* 2002, *The Age of Access* 2000, *Biosphere Politics* 1991, and *Entropy: A New World View* 1980.

The present large volume could be seen as a 21st century synthesis of these vital themes and issues, which belies a brief capsule. At the book's website, www.empathiccivilization.com, a detailed Table of Contents can be accessed, along with the entire text nicely displayed in page format.

The treatise makes a good case for this imperative revolution, if life and people are to survive and flourish, as it goes on to revision the course of human history in terms of "Homo Empathicus." Beyond a chronicle of events, this is retraced across biological, cognitive, psychological, world religion, and economic realms, onto the machine industrial revolution that reigns today.

On page 428 we reach Part III: The Age of Empathy (see also Franz de Waal's book by this title, noted in the previous TP) as a manifesto for a planetwide sense of our common culture and civilization, a reciprocity of ethnic and earthling. A rapacious use of energy and material must be leavened to minimize wasteful entropy excesses. In its place is advocated a "third industrial revolution" of a "distributed capitalism," which in "a collaborative and caring world" can value a personal and cooperative quality of life over sheer, consumptive growth.

Rifkin, ever the free, clear thinker, adds an essay in Chapter 14 on The Theatrical Self in an Improvisational Society. Surely the burst in social network, reality show media, ubiquitous laptop, Blackberry, iPhone and iPad culture redefines what it means to be a person (along with rewiring young brains). Drawing on psychology and sociology, a

resolve is offered as The Relational Self in an Interconnected World via a blend of the absorbent viewer, immersed in this sensorium, with a return to and measure of a user's own empowerment and discernment.

A final chapter proposes an adoption of a Biosphere Consciousness, a salutary, organism-like viable unity, if we are to make it. While Teilhard, whose life work pressed this vision, is not directly cited, his contemporary and collaborator Vladimir Vernadsky, along with Gaia proponent James Lovelock, are referred to.

“A new science is emerging whose operating principles and assumptions are more compatible with network ways of thinking. The old science views nature as objects; the new science views nature as relationships. The old science is characterized by detachment, expropriation, dissection, and reduction; the new science is characterized by engagement, replenishment, integration, and holism. The old science is committed to making nature productive; the new science to making nature sustainable. The old science seeks power over nature; the new science seeks partnership with nature. The old science puts a premium on autonomy from nature; the new science on reparticipation with nature. (Rifkin, 599 – 600)

“The Empathic Civilization is emerging. We are fast extending our empathic embrace to the whole of humanity and the vast project of life that envelops the planet. But our rush to universal empathic connectivity is running up against a rapidly accelerating entropic juggernaut in the form of climate change and the proliferation of weapons of mass destruction. Can we reach biosphere consciousness and global empathy in time to avert planetary collapse?” (Rifkin, 616)

Pitirim Sorokin (1889–1968), after narrowly surviving Tsarist purges and the Russian revolution, came to America in 1923. A renowned scholar, he went on to found the sociology department at Harvard, and authored an immense literature such as the four volume *Social and Cultural Dynamics*. For a flavor of this present book, written in a florid style much as Teilhard, and similarly covering a subject rarely treated, we might cite its main sections: Love: Its Aspects, Dimensions, Production, Transformation, and Power; Structure of Creative Personality; The Ways of Altruistic Growth; Techniques of Altruistic Transformation of Persons and Groups; and Tragedy and Transcendence of Tribal Altruism. An introduction and synopsis by the SUNY Stony Brook

medical ethicist Stephen Post notes the mystic Russian tradition of “integral knowledge” that Sorokin sprang from, and goes on to range from world religions to psychological well being.

Ursula King, a familiar contributor to and friend of the ATA, is Professor Emerita at the University of Bristol, where she taught and led departments in religious and feminist studies. In addition, she is a prolific advocate, collator and interpreter of Teilhard's thought. A revised and expanded reissue of her 1980 work *Toward a New Mysticism: Teilhard and Eastern Religions* is due next year from Paulist Press. If one accesses the WorldCat noted earlier, some 94 references are retrieved under her name. We next cite the articles' extended Abstract.

“Contemporary debates concerning a universal theory about the praxis of love in human society and culture can benefit greatly from the works of two twentieth-century thinkers, the French paleontologist and religious writer Pierre Teilhard de Chardin and the Russian-American sociologist Pitirim A. Sorokin. Although from very different personal and disciplinary backgrounds, they share amazingly similar views on the power of love as transformative energy for transcending the individual self and for creating radically new, collaborative, and cooperative ways of acting that will transform whole societies, indeed the planet.

Traditionally, ideas of love have been associated with religion, but these two thinkers advocate systematic scientific research on the production and application of "love-energy" for the change of culture, social institutions, and human beings. The article is organized in five parts: (1) altruism, science and love: what is love energy? (2) Teilhard's understanding of the phenomenon of love; (3) Sorokin's approach to creative, altruistic love; (4) comparison of Teilhard's and Sorokin's ideas; and (5) performing works of love. As far as I am aware, this is the first article comparing the remarkable parallels as well as distinctive differences between Sorokin's and Teilhard's ideas on love as the highest form of human energy.” (Ursula King, 77)

The Ascent of Man by the Scottish theologian and natural philosopher **Henry Drummond** (1851 – 1897) was an exemplar of a popular genre of the day that sought to convey an optimistic evolutionary genesis from atomic origins via a vectorial emergence toward moral human beings. The book's outline parallels that of *The Phenomenon of Man* as it traces life's ascendant passage from matter to body to mind, and

on to Christianity. But Drummond, over a century ago, sought to define a palliative cooperative complement to a then rising Darwinian emphasis on survival of the fittest.

“It is only when both the Struggle for Life and The Struggle for the Life of Others are kept in view, that any scientific theory of Evolution is possible. The first, the Struggle for Life, is throughout, the Self-regarding function; the second, the Other-regarding function. The first, lower in Nature, obeying the law of self-preservation, devotes its energies to feed itself; the other, obeying the law of species-preservation, to feed its young. While the first develops the active virtues of strength and courage, the other lays the basis for the passive, sympathy, and love. In the later world one seeks its end in personal aggrandizement, the other in ministration. One begets competition, self-assertion, war; the other unselfishness, self-effacement, peace. One is Individualism, the other, Altruism.” (Drummond, 18 – 19)

Iain McGilchrist, a British psychiatrist, proposes a novel revision akin to Rifkin – our asymmetric brain hemispheres indeed possess unique, archetypal capacities, and as a result, the course of history could be viewed in terms of which right or left side was dominant in any age. A strong point is made at the outset that the gloss of an holistic, creative, emotional RH vs. the analytic, rational, impersonal LH has indeed been proven to be true.

The first part explains this new neuroscience of our bisected brain, to an extent “nothing makes sense except in the light of lateralization.” The second then retraces Western culture from ancient origins to the early Renaissance as a Dionysian phase springing from and embodying RH propensities. While a minority Romanticism preserved, a latter Reformation, then Enlightenment, took over with an Apollonain LH vengeance that narrows its compass so as to drain all spontaneity, a (post)modernity unable to even imagine a greater reality or creation. And this “zombie” mindset rules supremely today, to the exclusion of RH vistas, or cautions. Any deviation from a prior, fixed model (such as natural selection, or the 2nd Law) is not allowed. If not soon corrected, our dire fate is sealed.

But the remedy is not a lurching shift, antithesis to thesis, rather it is, as life’s neural evolution found best for survival, a mutual whole brain, via a complementarity of the dual modes. Such a resolve may be witnessed, for example, in a “dialectical” East Asian balance by way of a “better symbiosis,” of both hemispheres.

Notable Books and Articles

Carroll, John E. *Sustainability and Spirituality*. Albany: State University of New York Press, 2004.

I was most pleased to receive a letter advising me of this fine book from Dr. Carroll, a professor of environmental conservation at the University of New Hampshire. For the thoughtful essay takes as its main mentor and friend for some 15 years Thomas Berry and his evocation of our imperative transition to an Ecozoic era of ecologically viable communities. Such a sustainability singularity from a machine to an organism model, from mindless growth to homeostatic health, is indeed the Great Work of our age.

Real world examples of a more gentle abidance could be exemplified by rural monasteries and convents that live lightly and contemplatively upon a sacred ground. A Benedictine monastery in North Dakota has introduced the use of wind power in this coal-producing state. A Catholic project in New Mexico is cited for its use of strawbale construction and solar energy, which Sr. Jean Miller says will address a need for affordable housing in the El Paso area. We move on to Heartland Farm, an ecumenical Dominican community near Pawnee Rock in central Kansas, and to Michaela Farm in Indiana and Prairiewoods in Iowa, both Franciscan, faith-based communities.

Of course Campbell’s travels go to Genesis Farm in New Jersey, founded by our 2007 ATA annual meeting speaker Sr. Miriam Therese McGillis, as a prime example of spiritual, communal ecology. Sr. McGillis is said to be guided by such convictions as: the inherent spirituality of the universe, nature as an aid to image and become like God, a sense of one’s bioregion, and “the importance of the influence of Teilhard de Chardin whom Tom Berry believes represents the greatest change in Christian theology since Paul” (52).

Further chapters of *On Science, and Social Justice Meets Eco-Justice*, fill out a laudable cohesion of vision and viability. The need for such deeper, aware, guidance could not be more evident, for as I write, the December 2009 Copenhagen summit on global warming has broken down into national sovereignties at the expense of any our common biosphere. One imagines that Professor Carroll’s students are treated to a rare introduction to a much better pathway going forward.

Conway Morris, Simon. **The Predictability of Evolution: Glimpses into a Post-Darwinian World.** *Naturwissenschaften*. 96/11, 2009.

This latest synopsis by the Cambridge University paleontologist is a 25 page contribution to a special issue on “Beyond the Origin: Charles Darwin and Modern Biology.” The full article in this European natural science and philosophy journal is available online in English, via Google keywords. While we quote the detailed Abstract, its real subject is the impasse of an incomplete evolutionary theory that remains fixated on natural selection alone. Conway Morris has advocated for some years that aspects such as homologies - the reappearance of similar body plans, metabolic processes, and cognitive capacities across disparate species from invertebrates to mammals - reveal an inherent repetition of and convergence to a seemingly intended objective. But the import goes further, which the paper tries to broach, for what is implied is a greater genesis universe with its own generative propensities and preferred pathways that, as Teilhard evoked so well, augur as its purpose a human phenomenon.

“The very success of the Darwinian explanation, in not only demonstrating evolution from multiple lines of evidence but also in providing some plausible explanations, paradoxically seems to have served to have stifled explorations into other areas of investigation. The fact of evolution is now almost universally yoked to the assumption that its outcomes are random, trends are little more than drunkard’s walks, and most evolutionary products are masterpieces of improvisation and far from perfect. But is this correct?

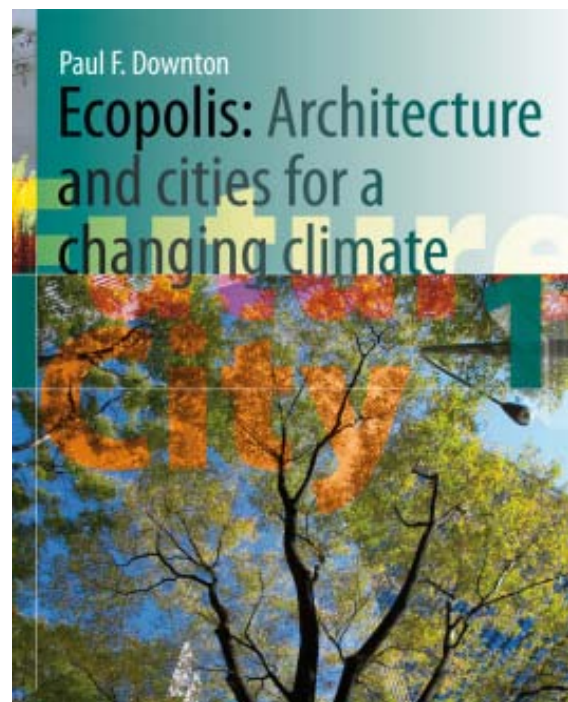
Let us consider some alternatives. Is there evidence that evolution could in anyway be predictable? Can we identify alternative forms of biological organizations and if so how viable are they? Why are some molecules so extraordinarily versatile, while others can be spoken of as “molecules of choice”? How fortuitous are the major transitions in the history of life? What implications might this have for the Tree of Life? To what extent is evolutionary diversification constrained or facilitated by prior states? Are evolutionary outcomes merely sufficient or alternatively are they highly efficient, even superb?

Here I argue that in sharp contradistinction to an orthodox Darwinian view, not only is evolution much more predictable than generally assumed but also investigation of its organizational substrates, including those of sensory systems, which indicates that it is possible to identify a predictability to the process and

outcomes of evolution. If correct, the implications may be of some significance, not least in separating the unexceptional Darwinian mechanisms from underlying organizational principles, which may indicate evolutionary inevitabilities.” (Abstract, 1313)

Delio, Ilia, O.S.F. **Religious Pluralism and the Coincidence of Opposites.** *Theological Studies*. 70/4, 2009.

The author of our latest *Teilhard Study* is a truly catholic thinker and here is another example of her current writings. The article draws much upon the work of Ewert Cousins and Zachary Hayes, OFM as they interpret the thought of St. Bonaventure, along with notice of Teilhard and other scholars.



Downton, Paul. **Ecopolis: Architecture and Cities for a Changing Climate.** Dordrecht: Springer, 2009.

A principal of Ecopolis Architects in Adelaide, Australia, who has a doctorate in Architecture, provides a unique 600 page compendium with a reciprocal balance of theory and practice. As a recount of the author’s life experience, it can stand as a new synthesis of the ecological or organic city movement from Frank Lloyd Wright and Buckminster Fuller to Christopher Alexander and Richard Register. Pierre Teilhard is indeed included by way of the visionary Arcosanti designs of Paolo Soleri, along with insights from Vladimir Vernadsky. A key concept is that of an “urban fractal” such that local

communities are microcosmic exemplars of a nested anatomy and physiology which spans from neighborhoods to cityscape, each graced by the same viable human scale pattern and process.

But one wonders if this sustainability initiative will ultimately require an admission of a living genesis universe so as to embrace and facilitate such intentional, cooperative reinhabitation. A further appropriate and evident phase of life's progressive gestation of wholes within wholes (see my Natural Genesis website) might then be realized as self-sufficient ecovillages of an average one-hundred folks, somewhat as "social protocells." A premier example is, in fact, located close by in Amherst. By these lights, an organic rebuilding of Haiti or Chile via biological networks of such integral communities might paraphrase and implement the African adage "it takes an ecovillage."

Goettner-Abendroth, Heide, ed. *Societies of Peace: Matriarchies Past, Present and Future*. Toronto: Inanna Publications, 2009.

Once in a while one comes across an especially luminous work such as this volume of the proceedings of the First 2003 and Second 2005 World Congress on Matriarchal Studies. The table of contents, author bios, and description are available on the publisher's website, an independent Canadian source for feminist studies. The book can be ordered from Amazon, and is listed on WorldCat site.

The editor is a German philosopher and founder in the 1980s of this modern, revived, vital field of research. Several salient points are evident, and need to be emphasized. Drawing on new discoveries about matriarchal societies, which in fact composed the original cultural milieu of humanity for millennia before its patriarchal takeover, and of present remnants, they are decidedly not ruled by women alone. Rather their essence is graced by a balance and complementarity of feminine and masculine archetypal qualities. For this reason, their indigenous economies value sharing over greed, nurturance and cooperation instead of competitive violence.

(One might add that modern neuroscience has found a women's brain to employ not just a right hemisphere alternative to a man's left side emphasis, but an integral, mindful accord of both cognitive approaches. For a different take, compare with Iain McGilchrist reviewed earlier, who arrives at the same conclusion of a world that is totally, aberrantly male.)

Such a once and future salutary, reciprocal abide would be quite Teilhardian. The leading African

scholar of the 20th century, Leopold Senghor, who studied in France, called Teilhard the only European thinker with an African mind because of his espousal of an organic genesis universe suffused with an internal "life pulse." In his own, often misunderstood, writings he evoked African cultural as innately "feminine," whose myriad villages, now gone due to colonialism, exemplified a "complementarity" of individual and society. Its Bantu name is "Ubuntu" which means "humanity to others" and "I am what I am because of who we all are". Teilhard's own phrase was "creative union" whence stronger community actually enhances personal liberty. A brief article "A Complementarity of Cultures: Teilhard, Senghor, and Africa," with a starter bibliography for Senghor, appeared in the Fall 2005 *Teilhard Perspective*, accessible on the ATA website.

"On the spiritual-cultural level, we are bound to bid farewell to all hierarchical religions with a transcendent view of the divine and a claim to the total truth. This has led to the vilification of creation, the environment, and humankind itself – particularly of its women. Instead, the aim is a re-enchantment and sanctification of the world as a whole. According to the matriarchal vision, everything in the world is divine. This leads to everything being honoured and celebrated in a free and creative way: nature in her manifold appearances and various beings, as well as the multiplicity of human individuals and communities." (26, Goettner-Abendroth)

Haught, John. **Theology and Evolution: How Much Can Biology Explain.** Jeffrey Schloss and Michael Murray, eds. *The Believing Primate: Science, Philosophy, and Theological Reflections on the Origin of Religion*. Oxford: Oxford University Press, 2009.

As ever, cogent insights beyond the dominant Darwinian naturalism that regales in its claim of no innate purpose or goal for quite accidental life and persons. Which of course rules out any Divine source, palliative within, or hopeful reprise. But a grand alternative, we are advised, would be Teilhard's vision: "Our world contains within itself a mysterious promise of the future, implicit in its natural evolution." (*Writings in Time of War*, 55) For everything changes if we might turn our gaze from physical sciences that look down into matter, back in time, and out into space, toward whom ahead such a procreative cosmos is tending.

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

The latest volume by the Georgetown University theologian and Teilhard scholar. A fine review by Ilija Delio appears in the March 15, 2010 issue of *America* magazine, which is available online, via Google keywords. We quote the publisher's summary, further info can be gleaned from the book's *Amazon.com* site.

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

Knights, Philip. **The Whole Earth My Altar: A Sacramental Trajectory for Ecological Mission.** *Mission Studies*. 25/1, 2008.

A beautiful essay by the Vicar of Marychurch, Hatfield, UK, of a kind that can be found by searching the WorldCat for "Teilhard," and then "articles." If one clicks on the citation, this journal is listed as available in some 483 libraries from Amherst to Australia. We reprint here its Abstract.

"This paper proposes a sacramental vision of the world as both an expression of and an impetus for Christian mission in the face of the current ecological crisis. This is an outworking of Panentheist turns in recent theology and spirituality, although there is much variety in forms of Panentheism and also such emphases have a long Christian history. The paper examines a particular form of sacramental Panentheism as found in two pieces of writing by Pierre Teilhard de Chardin: *The Priest and The Mass on the World*.

In both of these Teilhard de Chardin considers the world around him through the lens of the pattern of the eucharistic liturgy and the role of the priest. The world is offered; the Holy Spirit is invoked; and divine transformation is celebrated. These almost poetic meditations stress the divine compassion for and connection with the material world. Teilhard de Chardin's "eucharistic extensions" suggest seeing the cosmos as both a signifier of the Divine and a location of divine action and energy.

Christian mission in this perspective demands: that we discover the truth of where we are; that we experience our location in nature deeply, even spiritually; that we seek the advancement of the world; in particular that it may be fashioned according to its destiny in God. The frame of the Eucharist shapes our perception of the world and utilises the worldly as a vehicle of divine transformation. Our attitudes to the world must be the inspiration for our activity in the world. The sacramental vision demands missional and ecological action."

Moseley, Lyndsay, ed. *Holy Ground: A Gathering of Voices on Caring for Creation*. San Francisco: Sierra Club Books, 2008.

A remarkable array of concerns are herein expressed by Pope Benedict XVI, Sally Bingham, Patriarch Bartholomew, Wendell Berry, Cassandra Carmichael, Calvin DeWitt, Abraham Herschel, Larry Rasmussen, Terry Tempest Williams, and others such witnesses. The book's lead chapter is "Daring to Dream: Religion and the Future of the Earth" by Mary Evelyn Tucker. Here is the publisher's writeup.

"Religions worldwide celebrate Earth's abundance and sustenance, and call on humankind to give thanks, practice compassion, seek justice, and be mindful of future generations. Here, leaders from many faith traditions, along with writers who hold nature sacred, articulate the moral and spiritual imperative of stewardship and share personal stories of coming to understand humans' unique power and responsibility to care for creation. *Holy Ground* features essays, sermons, and other short pieces from, among others, Pope Benedict XVI, Orthodox Patriarch Bartholomew I, Islamic scholar Seyyed Hossein Nasr, Rabbis Zoe Klein and Arthur Waskow, Evangelical pastors Joel Hunter and Brian McLaren, environmental justice proponents Allen Johnson and Kristin Shrader-Frechette, Native American novelist Linda Hogan, and writers Wendell Berry, Gary Snyder, Terry Tempest Williams, and David James Duncan. In a world polarized by "culture wars," religious extremism, and political manipulation, this collection is a sure sign of hope."

Sherwin, Byron. *Faith Finding Meaning*. Oxford: Oxford University Press, 2009.

The Spertus Institute of Jewish Studies theologian and prolific author provides a succinct survey of our 21st century human condition from this tradition that much parallels and complements Teilhard de

Chardin's Christian vision. For a huge change has occurred in recent history that is largely unrecognized, let alone assimilated. Our worldly technological civilization is no longer to be seen, for various historic reasons, in some way as fallen, wounded, or flawed in need of a "Tikkun Olam" repair or restoration. Rather worthy human beings are now to be rightly appreciated as intended and empowered co-creators. This view also resonates with the writings of Lutheran theologian Philip Hefner, emeritus editor of the journal of religion and science, *Zygon*.

"Neither the world nor the human person is created in a complete form. Completing the task of creation is the challenge posed by God. It is precisely this task of completing creation that bestows meaning and purpose upon human life. In acting as God's "partner in the work of creation," the individual can activate and articulate being created in the image of God, the image of the creator." (79)

White, Stephen R. **Multicultural Visions of Globalization: Constructing Educational Perspectives from the East and West.** *Interchange*. 39/1, 2008.

In a similar vein to the Empathic Earth sentiments, this Reich College of Education, Appalachian State University, North Carolina, scholar contends that only students who gain an inclusive sensitivity to the diversities and vital unity of worldwide, East and West, South and North, peoples will be able to go productively forth in the 21st century. And as exemplars two prime visionaries from the 20th century, quite akin although abiding in separate hemispheres, are Sri Aurobindo and Pierre Teilhard. We reprint its Abstract and Keyword list.

"The thesis of this essay is that globalization is a phenomenon that humankind must be educated for understanding as a process of global evolution. The new world evolving is being defined as requiring a new sense of collective cooperation amongst the peoples of the Earth, if we are to continue to exist on the planet. Educators are in the midst of and have an important role to play in this social and conscious evolution. One of our challenges is to explore the theoretical foundations for framing a new global education agenda. The assertion is that the theories of global, social, and conscious evolution of 20th century intellectuals and visionaries such as India's Sri Ghose Aurobindo (1872-1950) and France's Pierre Teilhard de Chardin (1881-1955) provide the foundation from

which to construct a new global educational perspective." (95)

Keywords: Global Education, Globalization, Aurobindo, Teilhard de Chardin, Global Evolution, Multicultural Globalization, Visions of Globalization, Conscious Evolution, Planetary Consciousness.

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

This new work by the Assistant Professor of History, Arizona State University is due in September, wherein Teilhard is seen as one of the most relevant visionaries of the day. We quote from the publisher's website.

"In 1962, when the Cold War threatened to ignite in the Cuban Missile Crisis, when more nuclear test bombs were detonated than in any other year in history, Rachel Carson released her own bombshell, *Silent Spring*, to challenge society's use of pesticides. To counter the use of chemicals--and bombs--the naturalist articulated a holistic vision. She wrote about a "web of life" that connected humans to the world around them and argued that actions taken in one place had consequences elsewhere.

Carson was not the only intellectual to offer holistic answers to society's problems. This book uncovers a holistic sensibility in post-World War II American culture that both tested the logic of the Cold War and fed some of the twentieth century's most powerful social movements, from civil rights to environmentalism to the counterculture. The study examines six important leaders and institutions that embraced and put into practice a holistic vision for a peaceful, healthful, and just world: nature writer Rachel Carson; structural engineer R. Buckminster Fuller; civil rights leader Martin Luther King Jr.; Jesuit priest and paleontologist Pierre Teilhard de Chardin; humanistic psychologist Abraham Maslow; and the Esalen Institute and its founders, Michael Murphy and Dick Price. Each looked to whole systems instead of parts and focused on connections, interdependencies, and integration to create a better world."

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

At the ATA site www.teilharddechardin.org can be found a Biography, List of Writings, Pictures and Quotes, Life Timeline, ATA Events, Teilhard Studies with first page, recent full Teilhard Perspectives, Membership info, Links, and a Brian Swimme interview on Teilhard.

The Thomas Berry site www.thomasberry.org offers a Biography by Mary Evelyn Tucker, a John Grim essay: "Time, History, Historians in Thomas Berry's Vision," Writings by Thomas Berry, comments on his *The Great Work*, Films about or inspired by, and a List of Books.

A new site www.journeyoftheuniverse.org introduces this film, book and educational project by Brian Swimme, Mary Evelyn Tucker, John Grim, and advisory board to carry forward in luminous multimedia fashion the visionary inspirations of Pierre Teilhard and Thomas Berry.

Teilhard Perspective

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

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

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