

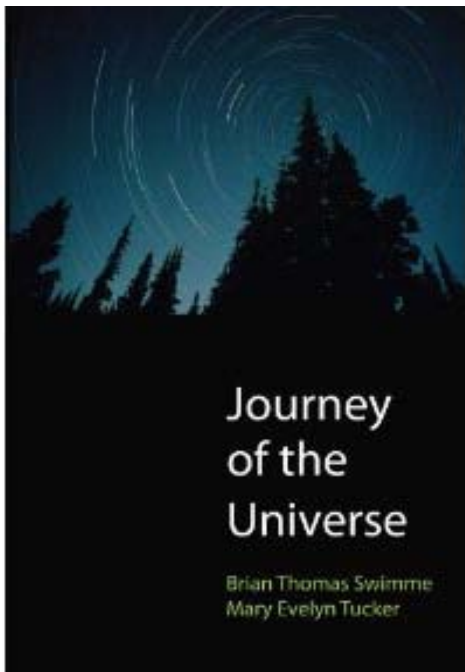
TEILHARD PERSPECTIVE

Volume 44, Number 1

Spring 2011

Journey of the Universe

Brian Thomas Swimme and Mary Evelyn Tucker



Journey of the Universe will be published by Yale University Press in June. Written by the two vice presidents of the American Teilhard Association, it is a poetic telling of the universe story in the genre of Loren Eiseley.

The project, which has unfolded creatively over some years, aided by ATA president John Grim, guided and mentored by Pierre Teilhard and Thomas Berry, extends much beyond this volume. At the www.journeyoftheuniverse.org website one can learn about a companion, hour film by this title which will appear concurrently. Early showings are being held in cities from New York and Washington to Chicago and San Francisco. Several showings were coordinated with April Earth Day events.

The United Nations will show the film for World Environment Day on June 2nd - see Journey website for more information.

In addition, a DVD multi-part educational series will be available in July. On the website can also be found a Film Trailer, and information about ordering. We offer a book précis, its contents, author bios, strong endorsements, and then introduce the film. The multimedia site includes a Gallery where amongst images by artist Mary Coelho can be found. On page 5 there is more about her work and own website.

Journey of the Universe Book Synopsis

Today we know what no previous generation knew: the history of the universe and of the unfolding of life on Earth. Through the astonishing combined achievements of natural scientists worldwide, we now have a detailed account of how galaxies and stars, planets and living organisms, human beings and human consciousness came to be. And yet . . . we thirst for answers to questions that have haunted humanity from the very beginning. What is our place in the 14-billion-year history of the universe? What roles do we play in Earth's history? How do we connect with the intricate web of life on Earth?

In *Journey of the Universe* Brian Thomas Swimme and Mary Evelyn Tucker tell the epic story of the universe from an inspired new perspective, weaving the findings of modern science together with enduring wisdom found in the humanistic traditions of the West, China, India, and indigenous peoples. The authors explore cosmic evolution as a profoundly wondrous process based on creativity, connection, and interdependence, and they envision an unprecedented opportunity for the world's people to address the

daunting ecological and social challenges of our times.

Journey of the Universe transforms how we understand our origins and envision our future. Though a little book, it tells a big story, one that inspires hope for a way in which Earth and its human civilizations could flourish together.

Table of Contents

1. Beginning of the Universe
 2. Galaxies Forming
 3. The Emanating Brilliance of Stars
 4. Birth of the Solar System
 5. Life's Emergence
 6. Living and Dying
 7. The Passion of Animals
 8. The Origin of the Human
 9. Becoming a Planetary Presence
 10. Rethinking Matter and Time
 11. Emerging Earth Community
- Appendix: Timeline
Notes, Bibliography, Index

BRIAN THOMAS SWIMME is a professor on the faculty of the California Institute of Integral Studies in San Francisco, where he teaches courses on evolutionary cosmology to graduate students in the humanities. He is author, with Thomas Berry, of *The Universe Story*.

MARY EVELYN TUCKER is senior lecturer and research scholar, Yale School of Forestry and Environmental Studies and Yale Divinity School. She is co-founder and co-director of the Forum on Religion and Ecology at Yale and author of *Worldly Wonder: Religions Enter Their Ecological Phase*.

"*Journey of the Universe* is eloquent, accessible, and powerful, and conveys a sense of wonder ranging from the cosmos to the microcosm--in itself a considerable achievement. This is one of the most compelling and inspiring works I've read in a long time." **David W. Orr**, Oberlin College

"...a 'cosmic page-turner,' a story....we stand in such desperate need of a new worldview that is not only consistent with science, but energized and empowered (made miraculous) by the unfolding story."

Kathleen Dean Moore, co-editor of *Moral Ground: Ethical Action for a Planet in Peril*.

"This is a wonderful, highly readable account of the history of the universe from the Big Bang through the present moment. ...There is blockbuster potential in *Journey of the Universe*, and I recommend it with great enthusiasm."

Thomas Lovejoy, George Mason University

Journey of the Universe Film Overview

One day on a Greek island, and your perception of the universe will change forever... Ask acclaimed author and evolutionary philosopher Brian Thomas Swimme about our role as humans in this awe-inspiring universe, and his insights will light up the night skies.

As our host, co-writer, and fellow traveler, he shares his infectious curiosity about life's biggest questions in the epic *Journey of the Universe*. This documentary film project and companion book is a collaboration of Swimme and historian of religions Mary Evelyn Tucker. They weave a tapestry that draws together scientific discoveries in astronomy, geology, biology, ecology, and biodiversity with humanistic insights concerning the nature of the universe.

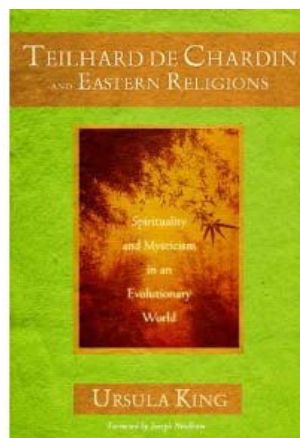
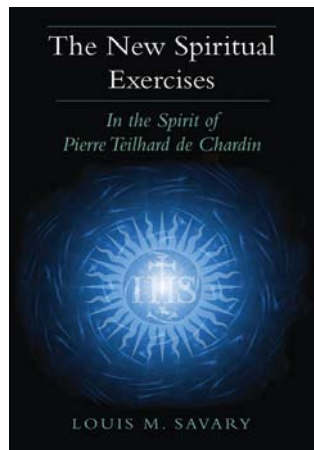
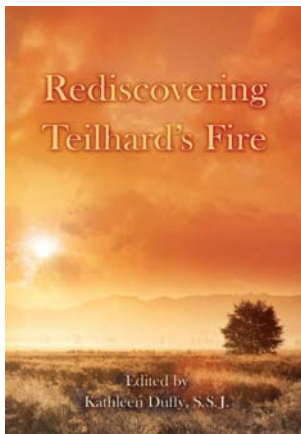
Using his skills as a masterful storyteller, Swimme connects such big picture issues as the birth of the cosmos 14 billion years ago – to the invisible frontiers of the human genome – as well as to our current impact on Earth's evolutionary dynamics. Through his engaging and thoughtful observations audiences everywhere will discover the profound role we play in this intricate web of life. From the Big Bang–to the epic impact humans have on the planet today–this film is designed to inspire a new and closer relationship with Earth in a period of growing environmental and social crisis.

Beautifully filmed in high-definition, our grand tour begins on the historically rich Greek island of Samos, birthplace of mathematician and philosopher Pythagoras. Disembarking on the island at dawn, Swimme expertly guides us on an exhilarating trek through time and space, sharing a wondrous view of cosmic evolution as a process based on immense creativity, connection, and interdependence. After the toll of midnight, he sets sail into the star-lit waters of the North Aegean Sea, leaving audiences with a sense of wonder at the mystery, complexity and connectivity that permeates the Earth and universe from the very beginning. Big science, big history, big story, this one-of-a-kind, *Journey of the Universe* film project has been created by an acclaimed team of

internationally-recognized scientists, scholars, and award-winning filmmakers.

“For those of us enmeshed in symbolic consciousness, this is just the story we need to hear, loud and clear. It helps us understand how we happened to be here, and, more important, why.” **Bill McKibben**

Author of *Eaarth: Making a Life on a Tough New Planet* and *The End of Nature*.



New Teilhard Books Continue Apace

These several volumes, along with Robert Nugent's here, Iliia Delio's in the Books section, and others, attest to a steady 21st century turn to and credence of a greater genesis creation from a material spontaneity to creaturely life, mind, morality, empathic community, and spiritual abundance.

Duffy, Kathleen, SSJ, ed. *Rediscovering Teilhard's Fire*. Philadelphia: St. Josephs University Press, 2010.

We highlighted this edition as a cover story in the previous Perspective issue. The review can be accessed at our ATA website where its cover can be seen with a deep orange hue that effectively conveys a

world aflame with a spirit and energy that Pierre Teilhard uniquely sought to evoke and embody.

“Rediscovering Teilhard's Fire is a collection of 17 scholarly essays focusing on the Jesuit paleontologist Teilhard de Chardin that is divided into four thematic sections: Visionary, Mystic, Theologian, and Philosopher; Aesthetic Appeal; In Dialogue; and Contributions to Science and Technology.”

King, Ursula. *Teilhard de Chardin and Eastern Religions: Spirituality and Mysticism in an Evolutionary World*. Mahwah, NJ: Paulist Press, 2011.

Just out in May, this significant new edition by the University of Bristol, UK, emeritus theologian, prolific author, and renowned Teilhard scholar will receive a cover review in our Fall 2011 Perspective. As a thorough revision and update of her 1980 classic *Towards A New Mysticism: Teilhard de Chardin & Eastern Religions*, it is a grand introduction to the breadth and depth of this evolutionary vista, set in the context of these worldly complements of East and West in which Teilhard was so immersed. Moreover, as Dr. King observes, it serves to illustrate today how timely and imperative is this vital message for the second decade of the 21st century.

And a remarkable new addition is a 50 page Annotated Study Guide to the entire Teilhardian corpus. A rich array of entry, familiar, and academic references from international sources span areas such as Life and Thought; China Years and Peking Man; Biosphere, Noosphere, Ecosphere; Ecumenical Dialogue; and Spirituality and Mysticism. It stands as a culmination of Ursula King's years of library research, especially at Teilhard centers in Paris and Europe, world travel, sabbatical professorships, to which myself, and Kathleen Duffy provided an editorial assistance.

Salmon, James, SJ and John Farina, eds. *The Legacy of Pierre Teilhard de Chardin: His Relevance for Today*. Mahwah, NJ: Paulist Press, 2011.

Jim Salmon is professor of chemistry and theology at Loyola University, Baltimore, and veteran Teilhard scholar, often collaborating with the late Thomas King, SJ. John Farina is professor of religious studies at George Mason University, and former editor of Paulist Press Classics of Western Spirituality series.

The range of topical articles by senior scholars attests to the wellspring of this genesis vision of an unfinished, person-oriented creation. For example,

Georgetown theologian John Haught opens with “Teilhard, Cosmic Purpose, and the Search for Extraterrestrial Intelligence,” followed by Thomas King’s “Teilhard: Missionary to the Modern World.” Mount Holyoke College geologist Mark McMenamin discusses “Teilhard’s Legacy in Science,” while Ewert Cousins writes on “Teilhard and the World Soul.”

University of Pisa biologist Ludovico Galleni contributes a twenty page chapter “Teilhard’s de Chardin’s Multicentric Model in Science and Theology: A Proposal for the Third Millennium.” This advance is to be guided by discoveries of innate evolutionary “canalizations and parallelisms” that sets animal life on a pathway toward cerebralization. In this regard, biology and the biosphere are becoming reinterpreted by the sciences of complex systems. A persistent symbiosis further serves to impel to life’s emergent sociality. By these lights, project programs of a noosphere scale can be broached for “Building the Earth.”

But I have misgivings with Dr. Farina’s Introduction and attempt to situate Teilhard within an academic postmodernism. This mindset pervades the humanities with its despair over an indifferent, contingent cosmos and nature, bereft of discernible design or human purpose. A “metanarrative” is thought not to exist, nor is it permitted. Teilhard’s corpus is then taken in a way to support that people are “lost” in such contradiction, paradox, and mystery.

One must disagree, for if anything Teilhard’s Cosmic to Christic evolution is the very antithesis of this postmodern failure of nerve. As Teilhard writes in *Man’s Place in Nature* “I shall try to show how it is possible, if we look at things from a sufficiently elevated position, to see the confusions of detail in which we think we are lost, merge into one vast organic, guided, operation, in which each one of us finds a place.” (15)

While Teilhard was quite aware of life’s harsh, tragic, groping course, we may still view human persons as an intended creative phenomenon of a greater genesis destiny, “Someone in gestation.” If there is one worldview, or lack thereof, that would not apply to Teilhard it is postmodernism.

Savary, Louis. *The New Spiritual Exercises: In the Spirit of Pierre Teilhard de Chardin*. Mahwah, NJ: Paulist Press, 2011.

Lou Savary, with double doctorates in mathematics and theology, is also the author of *Teilhard de Chardin – The Divine Milieu Explained* (Paulist, 2007) which won the Catholic Press Association

spirituality award that year. Here are some publisher preview quotations:

“This book presents a spiritual renewal system for contemporary believers based on Ignatius’ Spiritual Exercises and inspired by the modern insights of Jesuit priest-scientist Pierre Teilhard de Chardin.

One can say that the last true revolution in spirituality came with the Spiritual Exercises of Ignatius Loyola. Many devout Christians use the Exercises unchanged from their origins in the sixteenth century. In the twentieth century, another Jesuit, Pierre Teilhard de Chardin, developed a revolutionary spirituality by integrating science and faith, offering us a new way to understand the Word of God and the immensity of the Universal Christ.

Louis Savary offers an approach on how, the Spiritual Exercises could be re-envisioned for contemporary believers, using the transformative spirituality of Teilhard. The *New Spiritual Exercises* provides a vision of how a twenty-first century Teilhard might have adapted Ignatius’ classic version, with the hope that Teilhard himself would approve.”

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

The author is a priest of the Society of the Divine Savior, with degrees from Yale Divinity School and the Catholic University of Louvain. The common theme that unites these frontier seekers of a 20th century encounter with Divinity in this worldly realm, is that each came under severe ecclesiastical criticism and sanction. The first chapter “Teilhard de Chardin and the Holy Office” chronicles the Vatican rejection of his endeavors toward a vital, modern Christianity, to shift its focus from above to ahead, heavenly redemption to earthly fulfillment, a view which is just being appreciated by Cardinal Schonbrun and indeed Pope Benedict XVI.

Biosfera Noosfera

Fabio Mantovani’s Teilhardian Website

We are pleased to advise of this richly informative posting by Fabio Mantovani, for many years president of the Italian Association Teilhard de Chardin and of the European Teilhard Centre. Its web address is: www.biosferanoosfera.it, but if one Googles its title words, a translated version can be accessed. He is also the author, in Italian, of the extensive 2006 *Dictionary of the Works of Teilhard de Chardin*.

From the home page, under Articles, can be found some fifty selections across the whole Teilhardian milieu from cosmic matter to spirit and sustainability. A notable example is the paper "Teilhard de Chardin: A Move Towards Humanity?" that Ludovico Galleni gave at the major 2009 Vatican Academy conference on Biological Evolution.

At this site one may also access Fabio Mantovani's own scholarly writings, such as his insightful 2010 essay "Does God Exist?" wherein Teilhard's vision of increasing complexity and consciousness is shown to shed luminous light on this question.

Further resources can be availed by clicking on Links to find a unique array of European websites for Teilhard Associations, and similar sites such as the Italian Institute of Bioethics.

And I fondly recall having a sandwich lunch with Fabio Mantovani and Thomas Berry at the United Nations in New York City at the 1982 International Teilhard Conference held there.

Artwork by Mary Coelho for the New Universe Story

Biologist, teacher, artist, author, and long time ATA member and speaker, Mary Coelho has since 1992 prepared a magnificent array of images accessible at <http://newuniversestory.com>. A brief list of titles can begin to convey their wondrous reach and depth: A Tree of Life, Faces of Gaia, Magnificent Cosmos, Everything Has a Within, Rediscovery of Wisdom, and Universe Committed to Surprise.

Each of the twenty paintings can be viewed on this website, along with luminous passages. We select Awakening Human Consciousness, with its graceful reflections by Mary Coelho. On our www.teilharddechardin.org ATA site, click on Perspectives, the image can be viewed in full color.



6. Awakening Human Consciousness

It has meant a great deal to me to learn that consciousness (from *con-scire*, that with which we know) is a property of the universe from the beginning. Although disputed, there is much evidence that a basic sentience, a capacity for knowing is a fundamental property of the universe. Dramatic discoveries and changes in understanding help us realize how deeply human consciousness is integral to the earth and cosmic story, no longer isolated from a supportive, alive context. In his book, *The Living Universe*, Duane Elgin observes that there is a continuum of consciousness such that everything has a knowing capacity that is appropriate to its nature. He quotes researchers who "have found that molecules consisting of no more than a few simple proteins have the capacity for primary perception that is the signature of living systems.

As one of the researchers who made this discovery stated, "We were surprised that such simple proteins can act as if they had a mind of their own." Although the universe is now understood to have a basic capacity for knowing, it is without the ability to reflect upon the knowing process itself to the extent that humans clearly do with language and images. The universe is thought to be becoming conscious of itself in a new way through the apparently unique self-reflective capacities in human consciousness. We need to awaken further to the great significance of this capacity and the responsibilities it entails so we can address the threatening ecological catastrophe.

This self-reflective capacity is expressed by the woman in the painting. With it we can begin to consciously reinvent the human as a dimension of the emergent universe and evolve into a mode of being human in which we care deeply for all of life and may be willing to make sacrifices based on this caring.

Contemplation and Cosmos Merton on Maximus and Teilhard

Donald P. St. John

We are pleased to note this **Teilhard Study** Number 62, Spring 2011, by Donald St. John, professor of religion at Moravian College in Bethlehem, PA. From 1994 to 2007 Don was the editor of this remarkable series of pamphlet essays of the American Teilhard Association. He is also the author with Dennis O'Hara of the 1999 *Teilhard Study* No. 37 "Merton and Ecology."

Thomas Merton (1915 – 1968), a revered author of spiritual classics such as *The Seven Storey Mountain*, was a Trappist Monk. He authored some 70 works on pacifism, social justice, meditation, and similar concerns. As this *Study* points out, he regarded Teilhard very highly, while placing him in relation to Orthodox Greek theology.

Merton's thought then opens to a connection across the centuries with St. Maximus the Confessor (c.580 – 662), a Christian theologian in the Byzantine tradition. The Sophia Wisdom of his 7th century is next threaded to 19th and early 20th century Russian Orthodox religious philosophers such as Vladimir Soloviev and Sergei Bulgakov.

The richly researched edition proceeds through sections of Natural Contemplation, A Diaphanous Cosmos, and The Divine Milieu. In conclusion, it is shown how this venerable spiritual sensitivity reaches a modern fulfillment in the life and ecological writings of Thomas Berry, with whom Donald St. John studied for his doctorate at Fordham University.

Cosmos & Creation 2011 Conference

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

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

Of special interest is a Saturday, June 11, 1:30 PM lecture by Dr. Kathleen Duffy, SSJ, Professor of Physics at Chestnut Hill College in Philadelphia. Her topic will be "Teilhard's Mysticism: Seeing the Inner Face of Evolution."

For more information, the conference website is: www.loyola.edu/cosmosandcreation/lectures. Co-directors for this 2011 conference are Rob Pond and Richard Blum. For many years it was organized and conducted by Jim Salmon, and the late Thomas King.

European Journal of Science and Theology

We are pleased to note this unique publication from Iasi, Romania, that contains many apropos articles and engaging essays. The Editor-in-Chief is Iulian Rusu, professor of chemical engineering at the Technical

University of Iasi. University of Pisa biologist and Teilhard scholar Lodovico Galleni is on the Editorial Advisory Board.

The journal contents from Volume I in 2005 to the present are available in full online at www.ejst.tuiasi.ro, or Google title keywords. Silvana Procacci and Galleni contributed "Science & Technology and the Dialogue Among Cultures: Teilhard de Chardin, Hans Jonas, Biology and Environmental Ethics" for the March 2007 issue.

I (Arthur Fabel) wrote "Teilhard 2005: Retrospects and Prospects" for Volume I, Number 4. It is timely that a 2011 Volume 7, Number 2, contains an article by Florin Crismareanu on "The Gnostic Maximus the Confessor," akin to Donald St. John's new *Teilhard Study* "Contemplation and Cosmos: Merton on Maximus and Teilhard."



SpiritEarth Lives On at The Well

For some twenty years the *SpiritEarth* newsletter, often noted in the Perspective, was a gift of light from John Surette, SJ, Mary Southard, CSJ, and friends. It now reappears in a larger format, as per the quote below, from the LaGrange, IL ministry. The image is by Mary Southard, accomplished artist.

A special inspiration for the community are the thought and writings of Thomas Berry and Brian Swimme, as the first Winter 2011 issue attests. Mary Evelyn Tucker and John Grim will be showing the new film *Journey of the Universe* at The Well on May 21. The Well's website is: www.csjthewell.org, where the newsletter can be viewed online.

"TheWell, a sponsored ministry of the Congregation of St. Joseph, is a Regional Center for the telling of our Universe Story and the transformation of human consciousness. When we think about spirituality, faith, and religion, we begin by taking a giant step back

billions of years and reflect on the emergence and unfolding of the Universe in which we belong. We think about the Universe as a center of Divine energy and creativity. We think about the energy and creativity of galaxies, stars, planets, cells, molecules, and atoms. Then we move through time to the present moment, to our beautiful Earth, and to Earth's community of life of which we are members.

This starting point creates a large and unifying framework for our understanding of God, our faith, and ourselves. It anchors us in the beginning of everything, roots us in the loving energy and creativity of God, and makes us aware of our ties to everyone and everything that participates in the holy mystery of existence. This Universe Story is at the core of all that we do here at The Well. We focus on the three great relationships: the Divine-human, the human-human, and the Earth-human"

New Books and Articles

We again try to offer glimmerings across the worldwide literature of salutary Teilhardian essences, broadly conceived, and especially some that might not be immediately available or accessible.

Bauman, Whitney, et al, eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology*. London: Routledge, 2011.

Good evidence of a field of endeavor reaching a maturity is the appearance of an educational textbook. With Richard Bohannon and Kevin O'Brien, a volume of pertinent chapters by leading advocates is achieved. Its main sections of Religion, Ecology, and Key Issues engage topics such as Sustainability, Animal Rights, Gender, Economics, and Eco-Justice. A prime acknowledgement is given to Mary Evelyn Tucker and John Grim, founders of the Forum on Religion and Ecology, who contribute its mission statement "Intellectual and Organizational Foundations of Religion and Ecology." The following quotes cite Thomas Berry and Teilhard as providing a prime inspiration are from that chapter.

"Poetic, insightful, and original in his thought, Thomas Berry introduced students to the diverse religious traditions with a profound empathetic feel for the pulse of their spiritual dynamics. Thomas especially oriented us towards exploring the cosmology of religions, namely the way in which the power and beauty of the surrounding universe evoked in peoples a response in story, symbol, and ritual.

Under his guidance we reflected on the correlations between rituals, texts, commentarial teachings, and stories of creation." (82)

"Thomas's interest in cosmology and the role of the human led him to the thought of the French Jesuit paleontologist Teilhard de Chardin (1881-1955). Teilhard had first articulated his intuition regarding the unfolding universe while serving as a chaplain on the battlefields of World War I. Teilhard came to his vision of a dynamic, evolving universe by studying the fossil record, especially the development of humans. His major work, *The Human Phenomenon*, describes the emergence of the human as continuous with the evolutionary process and the work of the human as indispensable to the continuity of the process. For Teilhard the universe is the "Divine Milieu" at one with the evolutionary process.

This immense evolutionary perspective provided Thomas with a radical new story for our times. Thomas appreciated Teilhard's capacity for understanding the emerging universe as a coherent narrative. Yet Thomas also pushed beyond Teilhard by reading widely in the contemporary scientific literature to focus on the growing environmental crisis. His unique contribution was to articulate the conjunction of cosmology and ecology, namely the story of evolution and our interdependence within Earth's systems in a 'new story' or new religious narrative." (83)

Chorost, Michael. *World Wide Mind: The Coming Integration of Humanity, Machines, and the Internet*. New York: Free Press, 2011.

There really is something "in the air" today, not only a life-friendly genesis universe, but humankind's emergent, "wired," cognitive faculty which is accomplishing this revolution. Michael Chorost is a science writer with a doctorate in computers and cultures from the University of Texas, Austin. His previous book *Rebuilt: My Journey Back to the Hearing World*, (Mariner Books, 2006) told how he received cochlear, inner ear, electronic implants that restored audio abilities. With his neuroscience background, the result is a well-researched endeavor to imagine, assimilate, and properly avail this enveloping cerebration that so consumes our hours. In our daily midst, it is said, dawns a "coming global intelligence" with a modicum of a "collective communication" and "an intentionality and consciousness of its own."

While works such as Ray Kurzweil's *The Singularity is Near* tout a machine takeover, or Kevin

Kelly's *What Technology Wants* that hypes and fears it, Chorost has a unique, valuable point to make. Early chapters "A Physics of the Mind" and "Your Brain is More Complex than a Galaxy" offer an accessible entry to our thought and emotional processes. Excursions through California encounter groups convey how social rapport can readily form communal personas. These lights illumine inklings of a global connectivity just reaching its nascent cogitation, "telepathy," and self-awareness. While well-intentioned, from his experience Chorost dwells much on bodily technical augmentations. He then cites an inappropriate "hive-mind" model, based on studies of social insects that self-organize into a super-organism. It is curious that so many like projects get close, yet cannot realize an analogous, similarly networked, brain. The Mindkind section of my Natural Genesis site (www.naturalgenesis.net) contains many references in such regard.

But for our interest, a lone 20th century thinker is turned to for a way forward. As the quotes aver, rather than a person or planet dichotomy, a loss of personal identity and deference before this technological tsunami, Chorost seeks the guidance of French philosopher Pierre Teilhard de Chardin, who proposed such a "noosphere" decades ago (see especially *The Formation of the Noosphere in The Future of Man*). Teilhard's insight drew upon a constant natural principle which he called "creative union" whereby membership in a supportive community actually enhances and empowers individual liberties.

"But the French Philosopher Pierre Teilhard de Chardin presents a more positive and encouraging theory of collective mind. Born in 1881, Teilhard was a remarkable combination of priest and scientist. As a Catholic, he was steeped in a theology deeply suspicious of evolution. Yet as a paleontologist, he understood evolution intimately. He aimed to reconcile these competing worldviews in his book *The Phenomenon of Man*, which was published after his death in 1955. (162) Teilhard saw human consciousness as the latest stage in that evolution. What must come next, he suggested, is the binding of individual human beings into a collective entity. He called this entity the noosphere, the mind-sphere, by analogy with the term "biosphere." (162)

"The binding of individuals into a collective mind, he insisted, does not entail the erasure of individuality. To the contrary, it requires its intensification. As a paleontologist he had a rich history of life to draw upon for examples. When single-celled organisms

come together in a multicelled one they become more specialized, not less. They form membranes, eyes, nervous systems. (162) Such an intensification of uniqueness is seen in every evolutionary leap forward. When *Homo sapiens* split off from other primates, its individuals became increasingly specialized in trades, skills, and perspectives. The more unique an individual is, the more leverage he can gain in order to experience life on his own terms. Specialization, individuation, and freedom tend to occur together." (163)

"I am also reassured by Teilhard's reasoning that individual personality intensifies rather than diminishes as organisms evolve. Personalities will become stronger and more distributed. (202) As Teilhard argues, individuals will become more important, not less. There will be collective action without depersonalization." (203)

Collins, Paul. *Judgment Day: The Struggle for Life on Earth*. Maryknoll, NY: Orbis Books, 2011.

Another significant work from this publisher of *Teilhard in the 21st Century* that also draws on Teilhard and Thomas Berry to light a better way forward. The author is a Canberra, Australia historian, broadcaster, and author of many books on religion, and environmental issues.

"A powerful warning of the perils of global warming and a mobilization of the Christian conscience to change our thinking, our ways of acting, and so to save our planet. The recent Gulf oil spill is just the latest depredation against the planet. From every direction come signs of global climate change and other forms of ecological disaster that threaten the future of all living beings. In this sobering assessment of our condition, Paul Collins examines the nature of this crisis and how we got here—including a review of the mental habits of thought, including religious worldviews, that have contributed to our dilemma and continue to inhibit effective action.

As Collins shows, if religious ideas have contributed to the problem, there are also powerful resources within the Christian tradition that can help us—both in scripture, and in the work of prophetic "geologists" like Thomas Berry and Pierre Teilhard de Chardin. Drawing on these resources, Collins lays out the elements of a theology aimed at saving the Earth and ourselves."

Deacon, Terrence. *Incomplete Nature: How Mind Emerged from Matter*. New York: Norton, 2011.

Forthcoming in November is this long awaited opus from the University of California at Berkeley biological anthropologist, author of the 1997 landmark *The Symbolic Species*, visionary thinker, and friend of many ATA members. We quote from the publisher.

“A radical new explanation of how life and consciousness emerge from physics and chemistry. Leading biological anthropologist and neuroscientist Terrence W. Deacon, whose acclaimed book *The Symbolic Species* explained how the human brain evolved its capacity for language, now offers a radical new approach to the riddle of consciousness. The fact that minds emerged from life and life emerged from inanimate matter leads Deacon to reexamine this mystery from the bottom up. While the same kinds of atoms make up rivers, bacteria, and human brains, Deacon shows how their dynamical relationships produce their different properties.

In *Incomplete Nature* he reveals a missing link: emergent processes that are neither fully mental nor merely material, which provide a bridge connecting the two. He demonstrates how functions, intentions, representations, and values — despite their apparent nonmaterial character — can nevertheless produce physical consequences. Origins of life, information, sentience, meaning, and free will all fall into place in a fully integrated scientific account of the relationship between mind and matter.”

Delio, Ilia, OSF. *The Emergent Christ: Exploring the Meaning of Catholic in an Evolutionary Universe*. Maryknoll, NY: Orbis Books, 2011.

A new book by the prolific theologian author of *Teilhard Study* No. 60 “Is “The World” a Problem?” and Senior Fellow in Science and Religion at Woodstock Theological Center, Georgetown University. Thanks to Amazon.com, its almost complete text is available at the book’s web page. Pierre Teilhard, along with John Haught, provide guidance for a new testament of a dynamically unfolding creation, an Alpha to Omega divine destiny. We reprint from the publisher’s website:

“The author of *Christ in Evolution* continues her exploration of faith and science in the 21st century. Ilia Delio makes fascinating sense of the universe, beginning with the story of cosmic evolution, coursing through the meaning of God in evolution and the emergence of Christ, and concluding with new ways of seeing Christ in all things. As Teilhard de Chardin did in *The Divine Milieu*, Ilia Delio reveals the sacrament of God at work in the world.

She also explores the spiritual evolution within each of us and suggests that it will change the cosmos as well as the church. She shows that we are at a stage in evolution where our choices will determine what happens next.

The Emergent Christ is an antidote to the new atheism that says there is no place in evolution for God, let alone a God of love. It is also a spiritual tonic for Christians interested in understanding their place and purpose in this evolving universe.”

Flannery, Tim. *Here on Earth: A Natural History of the Planet*. New York: Atlantic Monthly Press, 2011.

The Australian naturalist, finder of new species, environmental activist, author of clarion call *The Weather Makers*, offers a grand scenario of our whole ovular world through space and time. The place, dream, and fate of Earth is rightly traced from galaxy to Gaia, from which planetary vista can be reconstructed how we all came to be here. Although Pierre Teilhard is not mentioned, this expansiveness is reminiscent of his vision as it witnesses of our creaturely oneness within a self-regulating, viable biosphere, noosphere, and conducive cosmos.

Opening chapters set up a novel contrast between the dual discoverers of evolution, Charles Darwin and Alfred Russel Wallace. While Darwin is now equated with individual competition, an attributed legacy rather than his actual view, Wallace, a spiritualist in later years, is aligned with cooperation. In this regard, it is life’s recurrent tendency to join in symbiotic, mutual assemblies that should merit attention. We people are emergent microcosmic composites of each prior stage, who need to aspire and ascend to a unified ecosphere, at once ethnic and earthling.

But after 150 pages of lucidly recounting an evolutionary and historical course from molecule to metropolis, from the latter 20th century on a grave peril threatens. The next 100 pages with chapters such as War Against Nature, Gaia-killers, The Eleventh Hour?, Undoing the Work of Ages, lament a toxic, rapacious, military-industrial civilization bent on its destruction. Taken to task are a plethora of weapons, financial greed, war as a way of life and death. Shall earth’s future be that of a viable Gaia, or with geologist Peter Ward, a desolate Medea.

To move toward solutions, Flannery proceeds to offer an array of imaginative solutions. Surely a cooperative Governance beyond sovereign nations is in order. The informational Internet could be better availed as if an earthwide Intelligence. Chapter 22, Restoring the Life Force, urges dedicated efforts to

heal soil, sea, and sky. But an unexpected dimension is also added. Nature's emphatic relations from microbes to animals, onto groups, troops and communities, ought to be intentionally carried forth to an "Ultimate Superorganism," a worldwide biological, personal, cultural, and ecological viability. As the quote notes, rather than a human blight or cancer, we may actually reach an hour of maturity, so therefore choose Earth.

□ "James Lovelock believes that Gaia is already very old, frail, and susceptible to human-caused upsets. But the Gaia that emerges from this study is more akin to a new born babe. All newborns have new-formed brains, nervous systems and bodies, but these are yet to be fully integrated so self-control and self-awareness remain rudimentary. Infancy is the most dangerous period of life, and the threats to our global civilization that must be faced during this century of decision will provide challenges enough." (279)

Garcia-Rivera, Alejandro, SJ. *The Garden of God: A Theological Cosmology*. Minneapolis: Fortress Press, 2009.

A Jesuit School of Theology, Berkeley, theologian defends and embellishes Teilhard's thought as a luminous guide to a 21st century earthly and cosmic spirituality. A 25 page Chapter 2: The Human Phenomenon: Teilhard de Chardin's New Significance, along with references to biblical guidance, is seen to augur for a new Earth and heaven, "At Home in the Cosmos Again."

"For Garcia -Rivera our spiritual life with God is less about building the City of God than creating the Garden of God. The Garden of God takes Christ's self-revelation that he came to bring us life and "life abundant" as a clue to that enduring, habitable world. While Teilhard de Chardin focused on the growth of consciousness as the essence of the evolution of matter being raised to the spiritual, Garcia -Rivera probes the conditions and process that lead to "life abundant." In doing so, The Garden of God offers new insights into the question of evil and suffering, the doctrine of the resurrection of the flesh, the nature of matter and of spirit, the Incarnation, the role of the Holy Spirit in creation, the end times, the role of evolution in theological thought, and a new spirituality of creation." (Publisher)

Grim, John and Mary Evelyn Tucker. **Cosmology in the World Religions, the Universe Story, and the Earth Charter**. *Beliefs and Values*. 1/1, 2009.

For the inaugural issue of this Springer journal about "Understanding the Global Implications of Human Nature," the Yale University scholars and ATA president and vice-president contribute an encompassing vision of vital concern. The journal editor is Craig Shealy, James Madison University psychologist, where he is director of the International Beliefs and Values Institute. At their website www.ibavi.org can be found many programs, and an October 2011 Sustainable Visions and Values Conference. We quote the article's Abstract.

"The Forum on Religion and Ecology, codirected by Mary Evelyn Tucker and John Grim, has for 10 years held conferences, produced publications, and mounted an international Web site on religion and ecology. The forum's objectives are to identify the moral and spiritual dimensions by which the religions of the world can respond to the growing environmental crisis. The forum codirectors recognize both the problems and the promise of the religions. Their work draws on the insights of the geologist Thomas Berry, who developed a graduate program in the history of religions at Fordham University from 1967 to 1979. Berry passed on to Tucker and Grim his immense knowledge of the world's religions, in addition to his reflections on the work of the Jesuit scientist Pierre Teilhard de Chardin. Drawing on Teilhard's work, Berry articulated a compelling perspective that a new story of universe emergence holds important implications for an alternative vision of a sustainable Earth community.

The Forum on Religion and Ecology was developed to respond to the challenge to create whole communities where humans are not dominating nature but are rather seeking to recognize their profound dependence on the natural world and the larger community of life. Tucker and Grim initiated this work with a series of conferences at Harvard on the world's religions and ecology in which over 800 environmentalists and international scholars participated. Ten volumes were produced, and a concluding series of conferences were held in New York City at the United Nations and the American Museum of Natural History. This article describes the key values identified in the Harvard conference series and illustrates their compatibility with the Earth Charter for a sustainable future."

Kafatos, Menas. **The Science of Wholeness.** Tymieniecka, Anna-Teresa and Atilla Grandpierre, eds. *Astronomy and Civilization in the New Enlightenment.* Analecta Husserliana. Vol. 107, 2011.

(We will say more about this volume below.) Presently a Vice Chancellor at Chapman College, physicist Kafatos was for years a George Mason University Professor of Interdisciplinary Studies. He is also author with Robert Nadeau of the 1999 *The Non-Local Universe* and in 2000 *The Conscious Universe*. This paper is an update synopsis of such an integral, creative cosmos with these essential qualities, albeit in abstract terms. A part - whole Complementarity holds not only for quantum realms, but with Niels Bohr, is evident at every emergent plane. Information is “a universal ontological principle of existence.” From their deep reality, such laws are Semantic in kind as they engender an evolutionary Becoming. Fourthly, this cosmic development proceeds by a sequential, invariant Self-organization. A fundamental Consciousness then infuses and rises with this developmental teleology. Again from this visionary volume is another glimpse, awaiting translation, of a human genesis universe.

King, Ursula. **Earthing Spiritual Literacy: How to Link Spiritual Development and Education to a New Earth Consciousness?** *Journal of Belief & Values.* 31/3, 2010.

Once again the University of Bristol theologian and author (see page 4) achieves an insightful, visionary essay of guidance for a better way forward. The full 17 page article is available online for free at the journal website. A sense of its content is gained from some section headings: A New Consciousness of the Earth; Ecology and Ecosophy; A Dynamic, Global Vision of Education; and Spirituality and Environmental Concerns. We quote the extended Abstract.

“This article discusses the development of spiritual literacy in relation to a new consciousness of the Earth and what Thomas Berry calls 'Earth literacy'. It draws on the metaphor of 'earthing' to argue for a close link between spiritual literacy and Earth literacy, considered of great importance for both personal spiritual development and the further evolution of humanity. The universe story, Earth story and human story are intimately interconnected when the whole planet and all life are understood as a vast eco-system linked to philosophical and spiritual dimensions. Reference is made to the deep ecology movement of

Arne Naess and his ecosophy as well as other movements and writers that bring together very practical environmental concerns with deeply spiritual issues.

This leads to a discussion of a global, dynamic vision of education, the meaning of religious pluralism, the existence of a 'dialogical imperative' and the need to draw on global spiritual energy resources to feed the zest for life, so essential for the flourishing of all peoples and the planet. The last section includes a brief discussion of *The Earth Charter* (2000) and of resources for teaching on religion and ecology. In the Conclusion it is argued that the idea of developing spiritual literacy in conjunction with Earth literacy can be called a *pneumatophore* - an idea that is a bearer of spirit that can kindle spiritualities for the life of the human community on Earth.”

Knyazeva, Helena. **Russian Cosmism and the Modern Theory of Complexity.** Tymieniecka, Anna-Teresa and Atilla Grandpierre, eds. *Astronomy and Civilization in the New Enlightenment.* Analecta Husserliana. Volume 107, 2011.

The Russian Academy of Sciences philosopher proposes that a century or so later complex system science can find an affinity with this expansive vista of Russian thought, more akin to an Eastern anthropocosmos than Western mechanism, so as to bring new appreciations and affirmations. Teilhard, who collaborated with Vladimir Vernadsky about imaginations of a nascent noosphere just in full manifestation, quite resided in this holistic, biological universe.

“From the standpoint of the modern theory of complexity, one can discover new, nontrivial senses in the notions of main representatives of the Russian cosmism (Nicolay A. Berdyayev, Sergey N. Bulgakov, Vladimir I. Vernadsky, Alexander K. Gorsky, Valerian N. Muravyov, Vladimir S. Solovyov, Nicolay A. Umov, Nicolay A. Fyodorov, Pavel A. Florensky, Konstantin E. Tsiolkovsky, etc.). The most influential their notions are the following: the constructive role of chaos in evolution, the active creative activities of a man in achieving final objects, the animated nature of any thing in cosmos and seeds of life scattered in the universe, the integrity of biosphere and noosphere, the mastering of time and the purposeful opening up new media of habitation. The problems of evolutionary aims and integrity, of the active role of man in choosing of a preferable path of evolution are central in the modern theory of

complexity (the theory of self-organization of complex systems, or synergetics) as well.” (Abstract 229)

Laszlo, Ervin and Allan Combs, eds. *Thomas Berry, Dreamer of the Earth*. Rochester, VT: Inner Traditions, 2011.

This book of essays calls for the recreation of a new earth and heaven for all beings and the whole biosphere. The publisher introduces it:

“When cultural historian and spiritual ecologist Thomas Berry, described by *Newsweek* magazine as “the most provocative figure among the new breed of eco-theologians,” passed away in 2009 at age 94, he left behind a dream of healing the “earth community.” In his numerous lectures, books, and essays, berry proclaimed himself a scholar of the earth, a “geologist,” and diligently advocated for a return to earth-based spirituality.

This anthology presents 10 essays from leading philosophers, scientists, and spiritual visionaries—including Matthew Fox, Joanna Macy, Duane Elgin, Sean Esbjörn-Hargens, Ervin Laszlo, and Allan Combs—on the genius of Berry’s work and his quest to resolve our global ecological and spiritual challenges, as well as a little known but essential essay by berry himself.

Revealing Berry’s insights as far ahead of their time, these essays reiterate the radical nature of his ideas and the urgency of his most important conclusion: that money and technology cannot solve our problems, rather, we must reestablish the indigenous connection with universal consciousness and return to our fundamental spontaneous nature—still evident in our dreams—in order to navigate our ecological challenges successfully.”

Margulis, Lynn, et al, eds. *Chimeras and Consciousness: Evolution of the Sensory Self*. Cambridge: MIT Press, 2011.

This is an eclectic collection with a core theme of admitting and expressing life’s inherent, persistent tendency toward manifest personal individuality, in contrast to its old Darwinian denial. This essence and vector is traced across the sections of Selves, Groups, Earth, Chimeras, and Consciousness.

Lynn Margulis, University of Massachusetts at Amherst microbiologist, is the main discoverer that nucleated cells formed via symbiotic meldings of various specialized bacteria. Vladimir Vernadsky, the Russian geobiochemist, provides guiding philosophy

of an emergent biosphere and noosphere, along with James Lovelock and the Gaia vision. Living matter in its cellular and organisms forms is seen to consistently evolve and advance by way of cooperative symbiogenesis, another term for which is the formation of animal “chimeras.”

In this respect, the volume maintains there is an increasing propensity for and pathway toward sentient, intelligent, and social entities, lately human beings within a symbiotic lifesphere. The result would please Pierre Teilhard, who worked with Vernadsky in Paris in the 1920s, for the book’s purpose is to evoke a rising consciousness in tandem with a nested, organic complexity. We quote the publisher’s succinct summary.

“*Chimeras and Consciousness* begins the inquiry into the evolution of the collective sensitivities of life. Scientist-scholars from a range of fields—including biochemistry, cell biology, history of science, family therapy, genetics, microbial ecology, and primatology - trace the emergence and evolution of consciousness. Complex behaviors and the social imperatives of bacteria and other life forms during 3,000 million years of Earth history gave rise to mammalian cognition. Awareness and sensation led to astounding activities; millions of species incessantly interacted to form our planet’s complex conscious system. Our planetmates, all of them conscious to some degree, were joined only recently by us, the aggressive modern humans.

From social bacteria to urban citizens, all living beings participate in community life. Nested inside families within communities inside ecosystems, each metabolizes, takes in matter, expends energy, and excretes. Each of the members of our own and other species, in groups with incessantly shifting alliances, receives and processes information. Mergers of radically different life forms with myriad purposes--the “chimeras” of the title--underlie dramatic metamorphosis and other positive evolutionary change.] Since early bacteria avoided, produced, and eventually used oxygen, Earth’s sensory systems have expanded and complexified. The provocative essays in this book, going far beyond science but undergirded by the finest science, serve to put sensitive, sensible life in its cosmic context.”

Midgley, Mary. *The Solitary Self: Darwin and the Selfish Gene*. Durham, UK: Acumen, 2010.

Every so often one receives a gift of incisive clarity and synthesis. The British moral philosopher and

author, an icon at Newcastle University for decades, a latter day Margaret Cavendish, provides an enlivening perspective of an “evolutionary metaphysics.” Her first focus is on a textbook “Darwinism” that Charles himself would reject, which promotes natural selection by competitive struggle alone as the sole cause. As a result, for writers such as Jacques Monod and Stephen Jay Gould to Richard Dawkins and Daniel Dennett, life’s evolution is now relegated to chance happenstance, bereft of any drive or direction. Midgley adds that these dire views are as much elective agendas, quite at odds with actual natural realities. Rather, per the first quote, it is becoming evident that creaturely cooperation proceeds, promotes, and distinguishes Metazoan societies. This dilemma is seen to extend to the whole cosmos by a Stephen Weinberg or Peter Atkins who adamantly denounce and mock any intrinsic point or purpose.

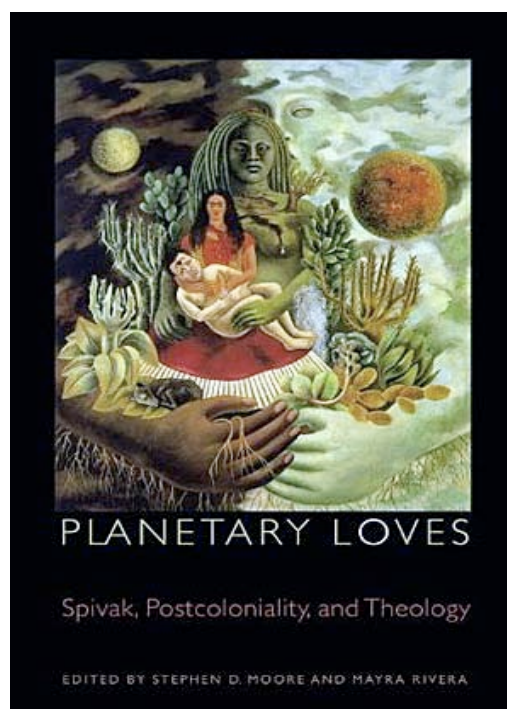
In response, voices such as Ilya Prigogine, Brian Goodwin, Paul Davies, and Simon Conway Morris, are enlisted along with Jerry Fodor and Massimo Piattelli-Palmarini, and others, in favor of an alternative, life-friendly, true to Darwin, interpretation. For example, the ubiquitous propensity of a constant force of self-organization can no longer be brushed aside. But the divide ultimately splits over whether anything spontaneously is going on, a creative something or an insensate nothing at all. In an accord with my Natural Genesis website, she seconds its theme by evoking a blend of “natural selection and natural creativity.” (103) Its hope is to provide just this documentation in service of an imminent tipping point from death to life, no to yes, “meaninglessness or meaning.” Thank you, Mary.

“Competition is not, in fact, any more prevalent in the biosphere than cooperation. Indeed, it is inevitably less prevalent, because competition cannot get started until there has been a great deal of cooperation to build up the individual competitors. For instance, as we now know, the chloroplasts and other organelles within our cells were almost certainly once separate beings, distinct creatures that ended up playing their instruments in our internal orchestra because they had prospered inside cells. They found that a social life suited them, as, of course, it also suits us.” (6)

“Biologists are now...saying that the role of natural selection in evolution has itself been much exaggerated. ...it is becoming clear that the complex items we see must have had internal causes as well as the filters that eliminated other forms. Some kind of self-organization – some set of positive tendencies within the substance of living things – is necessary to

produce these new forms. The resulting phenomena are so complex that trial and error alone could never have done this job, even if there had been infinite time to do it in.” (7)

“It is, he says (Simon Conway Morris), far more natural and rational to read the universe that science now shows us as being in some sense a purpose whole that deliberately to ignore all this evidence for system, evidence that is actually what leads people to study science in the first place. Human conscious purposiveness then appears, not as a bizarre exception in a jumbled world, but as just one form of a more general property, a directionality that is immanent and widespread throughout the cosmos.” (108)



Moore, Stephen and Mayra Rivera, eds. *Planetary Loves*. New York: Fordham University Press, 2010.

The appropriate cover image is the painting “Love Embrace of the Universe and the Earth” by Frida Kahlo. In November 2007 the Drew University Theology Department held a colloquium to discuss the thought and writings of Gayatri Chakravorty Spivak, Columbia University cultural critic of a postcolonial patriarchy that oppresses and threatens women, children and all life’s future. Led by Drew ecofeminist theologian Catherine Keller, an international collection about a more nurturing justice and wisdom accrues. Iconic guidance is provided by Spivak’s term “planetarity” to denote a survival and “thrival” turn from consumptive, mechanical,

“empires” to an empathic, “relational” affinity with our obvious common, organic humanity.

Typical pithy papers are Jenna Tiitsman’s “Planetary Subjects after the Death of Geography,” and Namsoon Kang’s “Toward a Cosmopolitan Theology: A Mobilizing Discourse for Planetary Neighborly Love.” “The age of nations is past. The task before us now, if we would not perish, is to build the earth,” Teilhard famously wrote long ago. The deep theme of this volume that Teilhard and Thomas Berry would laud is an ascent of ethnicities and allegiances beyond provincial sovereigns to an earthwide humane, sustainable interdependence, a salvific world of feminine values.

Schaab, Gloria. **An Evolving Vision of God: The Theology of John F. Haught.** *Zygon*. 45/4, 2010.

The Barry University theologian and author of *Teilhard Study* No. 55, Fall 2007, “The Divine Welling Up and Showing Through: Teilhard’s Evolutionary Theology in a Trinitarian Panentheistic-Procreative Paradigm,” contributes to a special section on “John F. Haught’s Theological Contributions.” Other papers therein are by Ann Michaud, Ted Peters and Robert Ulanowicz.

While John Haught, who is our ATA May 14, 2011 annual meeting speaker on “Darwin, Teilhard, and the Drama of Life,” is seen as steadfastly true to Christian tradition, he proceeds to seek in Teilhardian fashion a modern, scientifically based 21st century version. Three approaches are the lens of an evolutionary cosmology, an informed universe, and human experiences. For example, the turn to recognize an informational quality on a par with matter and energy can suggest an incarnate “book of nature” so as to reveal Creator and creation.

Sheldrake, Philip. **A Brief History of Spirituality.** Malden, MA: Blackwell, 2007.

The University of Durham, UK, theologian and author provides an insightful chronology of this sensibility of an encompassing source for daily guidance and sustaining hope. Although Teilhard is touched on briefly (pp. 194-195), his contribution is cast in a novel light as a “spirituality of reconciliation.” By this is meant its deep potential to open a way forward by healing the refractory chasm of religion and science, divinity above or sacred world ahead. And it is noted that Teilhard is “a Modernist thinker rather than a Postmodern one,” as was averred also on page 4.

Sutton, Agneta. **Teilhard de Chardin’s Christocentric Trinitarianism.** *New Blackfriars*. January 2011.

The Heythrop College, London, philosopher seeks to move beyond prior concerns of whether Teilhard’s views were pantheist, is God present in the world or removed, and so on. It is then insightfully put that a tripartite divinity would have a close affinity with Teilhard’s principle of creative union. While he foresaw a super-organic planetary personage, this does not mean a submersion of individuals in some confinement, so as to lose free liberties. Rather, each human being will be empowered and enhanced in economic welfare, education, opportunities, and supportive community.

But as one may read along, this tired opposition of a transcendence or immanence, sacred vs. secular, often sets up an either-or dichotomy. A rising “pan-en-theism” view of both a Divine Creator and Creation (see Fall 2009 *Perspective*) promises to meld both these phases.

“It is my contention, however, that even if Teilhard did not explicitly make it clear, his understanding of the noosphere, the sphere of humans brought together intellectually and in shared efforts to promote the good of this world, was profoundly Trinitarian in an ‘immanentist’ or analogical way.” (91) “In line with the Pauline understanding of the Church and in analogy with the Trinitarian union, Teilhard held that the more people come together in the noosphere, the more self-fulfilled and perfect they become in their own personal uniqueness.” (100)

Tymieniecka, Anna-Teresa and Atilla Grandpierre, eds. **Astronomy and Civilization in the New Enlightenment.** *Analecta Husserliana*. Vol. 107, 2011.

The lead editor of this volume, and founder of the Springer book series, is a Polish-American philosopher, who once taught at St. Johns University and now directs the World Phenomenology Institute in Hanover, New Hampshire. One could muse that a second Copernican revolution, by a latter compatriot, an organic “ontopoiesis” by its “logos of life,” may again be in progress. In our 21st century, it occurs on a celestial scale from a Ptolemaic machine multiverse, alien to life and hope, to an animate, conducive cosmos arising from matter and information to mind and spirit, of which Earth and human are a creative phenomenon.

As part of the current, often unplanned, shift of books and journals from paper to online, a Google keyword search will access a Springer page where chapter abstracts can be viewed. By way of titles such as Tymieniecka's "The New Enlightenment: Cosmo-Transcendental Position of the Living Being in the Universe," co-editor Grandpierre's, a Hungarian Academy of Sciences astronomer, "On the First Principle of Biology and the Foundation of the Universal Science," Paul Davies' "Why is the Universe Just Right for Life?," "Cosmopolis: How Astronomy Affects Philosophies of Human Nature and Religion" by Nancey Murphy, Means Kafatos' "The Science of Wholeness," (noted herein) and "Russian Cosmism and the Modern Theory of Complexity" by Helena Knyazeva, among others, there may be appearing in our midst, in a nascent worldwide literature, anew genesis vision.

Tymieniecka, Anna-Teresa, ed. *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*. Dordrecht: Springer, 2006.

While endless war and carnage rages between clashing civilizations, this volume in a Springer series contends that if an original, common and perennial wisdom might be revived, now across a celestial and temporal span, we will have a unique guidance for a way ahead. In this regard, the philosopher-editor advances the essence of Islamic, Western, and Eastern cultural tradition as this mirror image embodiment between the human and the universe. Of much interest is her turn to Teilhard in the book's Introduction, quoted below.

A typical paper, "The Microcosm/Macrocosm Analogy: A Tentative Encounter between Graeco-Arabic Philosophy and Phenomenology," by Lebanese scholar Nader El-Bizri shows that this forgotten correlation, once so basic to Aquinas, Avicenna, and Asia, still beckons as an ordained path to convergent rapport. Of further note is SUNY Stony Brook professor Sachiko Murata's chapter "The Creative Transformation in Liu Chih's *Philosophy of Islam*," which conveys a deep affinity of the prism of Islam with a Chinese "anthropocosmos" as evoked by Harvard scholar Tu Weiming.

"As for the present state or philosophy in the Occident we detect an intrinsic renovative force. Beneath the "main current" of empirical, positivist, reductionist thought in the West, there are now tentative, now forceful attempts at a full comprehension of old and newly gained awareness of

human experience. The great resourcefulness that evolutionary theory is finding in nature in itself suggests just such an approach. The science of the evolution of the species, which was at first treated with suspicion, even furiously rejected, by metaphysical and religious thinkers, actually provides us with a new metaphysical synthesis of all knowledge." (xv-xvi)

"Just such a project (to express an integral development from universe to human) was that of the great French philosopher Pierre Teilhard de Chardin, a paleontologist in his specialization, who conceived of reality as an all-embracing evolution. He discerned a discrete continuity in the cosmogenesis of the universe, the geogenesis of our planet, the biogenesis that then occurred on earth, the psychogenesis among living beings, all of which culminated in the emergence of human beings with reflective consciousness. This entire course he envisioned as occurring within the "Divine Milieu," now grasped in human experience as creation's deepest principle, which endows it not only with its initial trajectory but also directs it toward its telos or fulfillment in the cosmic/mystic Christ.

Teilhard spoke of humanity's being prompted by divine direction toward an ultimate phase of evolution in which a "noosphere" would envelope the earth, with humanity then accomplishing its divine vocation in its achieving universal communion. In this vision of the divine origin, direction, and telos of evolution, science meets religious inspiration." (xvi)

Journey of the Universe Endorsements

"The story of the universe has the potential to change our civilization."

Gus Speth, Vermont Law School, Former Director of UN Development Programme.

"... a classic text that will address, educate, and delight a vast readership at all educational levels."—

Brian Edward Brown, author of *Religion, Law, and the Land: Native Americans and the Judicial Interpretation of Sacred Land*.

"... a compelling approach to the scientific, aesthetic, and religious dimensions of our cosmic setting, inviting us to live lives that reflect the amazing creativity that has produced us."

George Fisher, Johns Hopkins University

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

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

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

A new site www.journeyoftheuniverse.org introduces this title book and educational series by Brian Swimme, Mary Evelyn Tucker, John Grim, and an advisory board to carry forward in luminous multimedia fashion the inspiration 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, 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 Trapani at: tcmk@aya.yale.edu.