

President's Corner

By Sr. Kathleen Duffy, SSJ, PhD

*Christ appeared in our midst and let himself be seen
and touched for a moment before vanishing into the depths of the future,
there to draw us into one. Christ will come again,
but only if the whole of Humanity lifts its arms in expectation.*

–The Divine Milieu, adapted



Sr. Kathleen Duffy, SSJ, PhD

Dear Friends,

I join with the Board of the American Teilhard Association in wishing you and your loved ones many blessings during this Christmas season and throughout the New Year. Our times are difficult. But Teilhard's vision encourages us to keep hope alive and to wait expectantly for the coming of Omega. During this Christmas season, let us continue to share his vision and to live it out in the large and small ways that are available to us.

2022 has been an exciting year for all of us at the ATA. We had a fabulous Annual Event with John Haught and some of our recent Teilhard Scholars, reading circles discussing Teilhard's *The Divine Milieu*, Haught's *God after Einstein*, and Kathy Duffy's *Teilhard's Mysticism*, several evening lectures including Philip Clayton on Climate Change and Theology and Andrew Del Rossi on Cosmology, Consciousness, and Contemplation, a Teilhardian-based spiritual development program, a new blog series by Lou Savary highlighting Teilhard's early years, the publication of 2 issues of both *Teilhard Studies* and *Teilhard Perspective*, and a new set of bylaws. All the while, our membership continues to increase.

(continued on page 2)

Inside this issue

President's Corner	1
ATA Podcast.....	3
Nostalgia for the Front	4
Music and Beauty	8
Book Reviews.....	9
ATA Blogs.....	12
Upcoming Events.....	14
<i>Teilhard Studies</i>	17

President's Corner (continued)

(continued from page 1)

And the future looks even brighter.

- We begin on the evening of January 17 with our first Annual Members' Meeting. The Board has invited all members of ATA to join us for a Zoom meeting during which we will meet the ATA Board, spend time with each other, share our knowledge of Teilhard, and reflect on the importance of his work for the life of the world at this critical moment.

- On March 1 at 7 pm, Josh Canzona will present a Zoom lecture entitled "Prophets of Hope in Calamitous Times: Julian of Norwich and Pierre Teilhard de Chardin."

- On May 13, we gather for our Annual Event with Vatican Astronomers, Guy Consolmagno, SJ and Richard D'Souza, SJ, as well as with Libby Osgood, CND, who together will focus us on SEEING, both from within and without, the beauties of the cosmos being revealed by recent images from the JWST.

- Our Annual Event as well as other lectures will be recorded and posted on our website.

- Our bi-weekly blog, "Getting to Know Teilhard," will continue throughout the new year.

- Our collection of podcasts, now featuring Board members Kathy Duffy, Laura Eloe, Josh Canzona, and Tracy Higgins, continues to grow as Andrew Del Rossi interviews other ATA Board members as well as other prominent Teilhard scholars.

- In October, we plan to join the French Teilhard Association, Amis de Teilhard de Chardin, to celebrate the 100th anniversary of "Teilhard's Mass on the World." Details to follow.

I am grateful to our Board members for their dedication and participation over the years in the design and implementation of these projects. We hope you will join us and continue to contribute what you can to our efforts.

My very best wishes to each and every one of you.

Kathleen Duffy, SSJ

President

ATA Podcast Episode #004: Dr. Tracy Higgins, PhD

Listen and Watch on YouTube or Spotify!



The American Teilhard Association Podcast features interviews and conversations that explore the life and work of Pierre Teilhard de Chardin.

The fourth episode features Dr. Tracy Higgins, PhD, who has been a member of the American Teilhard Association and active in the French Amis de Teilhard de Chardin for over 20 years. During her career in the Defense Department, Tracy served in Italy, Rwanda, Korea, Burundi, Israel, Egypt, and India. Upon retirement in NY, she earned a PhD from Columbia University and became a practicing RN specializing in neurological disorders and pediatric psychiatry.



THE AMERICAN
TEILHARD
ASSOCIATION

PODCAST SERIES
FEATURES

Dr. Tracy Higgins, PhD

THE SERIES IS HOSTED BY
ANDREW DEL ROSSI, THD

TO WATCH THE FOURTH
EPISODE CLICK ON THE
YOUTUBE LINK ABOVE OR
LISTEN TO OUR PODCAST ON
SPOTIFY.



Connect with us on Social Media



Reflections on Nostalgia for the Front

By Jason Willits, US Army (Ret.), ATA member since 2012

In 1917 Teilhard wrote “Nostalgia for the Front,” (The Heart of Matter, 167-81) an essay in which he attempts to “analyze and account for . . . this feeling of a plenitude of being and of something more than human” (167) that he is experiencing as a stretcher-bearer, in France, during World War I. Teilhard’s unit was comprised of Muslims from Morocco, in what would become the French Foreign Legion. Teilhard was decorated for valor three times during the 67 battles in which he served, once being at Verdun, the longest battle during World War I and from which, today, 130,000 unidentified bodies occupy an Ossuary surrounded by rows of Crescents & Stars, Crosses, and Stars of David.

While he describes his vision as “‘the front of a wave’ carrying the world of man towards its new destiny”, there is a superhuman aspect to one’s alignment with the momentum, through meditations on death, even if “the front” is less perceptible. Despite the difference between the milieus in which we soldiered, Teilhard’s reflections express to a large degree emotions I have experienced as a Teilhardian deployed to Iraq and Afghanistan. And with Teilhard, I ask can we can also experience the vitality that we experienced in our every day?

“It was twilight, and I had walked up to the top of the hill from which there was a general view of the sector we had just left and to which we would shortly, no doubt, be returning” (168) .



“Nineveh” (hover cursor above images for more text)

In Iraq, my front was a line of semi-tractor/trailers stretched out over a half-mile, defended by soldiers in every fourth vehicle and, for defense, three HUMVEEs roving along the line with belt-fed machine guns or grenade launchers locked into rooftop turrets. Driving teams of two soldiers were each followed by three or four foreign nationals driving civilian cab-over semis, none of whom spoke English and each of whom relied on us for their safety on the road, and on any base.

We returned to the same highways every week, driving from the Kuwaiti Sea Port to Camp Scania, Iraq: a parking lot and overnight tents, two-thirds of the way toward Baghdad. Scania’s safety was ensured. Only once was a mortar fired into the ring of T-walls on the perimeter. By sunrise, a man’s head was delivered to the guards at the front gate.

During my tour, ambushes or roadside bombs occurred north of Scania, along one of three main routes around or through Baghdad or along northern supply routes, near Tikrit, Mosul, and Tal Afar. Each of the six squads within my truck company completed approximately 20 missions, each lasting a week or more, depending on the turn-around point. The 106th Battalion, of which we were part, logged more mileage in Iraq than any other truck battalion during the entirety of Operation Iraqi Freedom.

“When we ‘go down the line,’ no one is more delighted than I am. Every time this happens I feel that this time I have at last had enough, and more than enough, of the trenches and war. As recently as this afternoon, I was still drinking in the joy of living again, with no nagging at the back of my mind, in the warm embrace of innocent nature. I was savouring the bliss of stretching out beneath the trees and of allowing their foliage to be reflected in a completely relaxed and carefree mind” (169) .

I too experienced this joy of living (See photo above, captured north of Mosul, near Nineveh): I’m sitting beneath a tree, without body armor, looking up from a book. It was the first tree I’d seen in Iraq that wasn’t a palm. Time between dropping off our load from Kuwait and waiting for our backhaul allowed the only respite from anxiety within me. Like Teilhard, I chose to appreciate a stillness of being, to experience nature, while the rest of the squad played the inevitable games soldiers will create if unoccupied. On Christmas Eve at Ur, we drove to the Ziggurat. With three nearby bases ensuring our safety, we were granted full freedom to treat this city as if it were our playground. My eye took in each detail: loose brick beneath the two triangular entryways, before the invention of the arch; clay pots, stacked for corners at the walls.

Reflections on *Nostalgia for the Front* (continued)

It was only when reading “Nostalgia” that I recognize the contemplative in my young self. While the rest of my squad played soldiers by stacking along a wall before acting out breaching a door and clearing a room of pretend bad guys, unaware they were playing among royal tombs, I, instead, meditated alone, looking at its nearly-glowing original wall at sundown. A recent archeological find claimed to be Abraham’s home had seven rooms. Saddam had it excavated while preparing to host Israel a decade prior. I wondered whether they would argue over whose room was Isaac’s, or whose was Ishmael’s, and about how much bloodshed that question has caused.

“I admit it: when, the greater part of three years ago, it came to the point where I had to go into the trenches for the first time, it was indeed in that spirit that I went—as a man who was full of curiosity, a jealous curiosity, anxious to see everything, to see more in them than other men could see” (170).

I entered my first mission riding with an experienced leader from the unit we were replacing, wide-eyed and wanting reassurance that I would do fine. North of Scania, our convoy barreled through a checkpoint while a group of children wearing black and white school uniforms walked an overpass, led by a teacher in her black hatah. To our left, a troop transport carrying seven Marines followed a by Humvee were patrolling the area. Suddenly, the two pulled off perpendicular to the main highway. When my cab came to the point at which the vehicles had turned off, a pressure drop drew my attention from the steering wheel, to the left. My ears needed to pop. Like the crack of a baseball bat, then Independence Day boomer, the ground belched flame. An inverted cone of mud and fire erupted under the troop transport, fifty feet to my left.

The boom seemed too quick, followed by a rain of sand and gravel, spraying along my open window. Marines were blown out of the back of the truck like popcorn kernels. Those still conscious twisted to clutch the sides as they were tossed free, like cats, trying to land feet first. Detached, as though it were a movie, I registered that the motionless bodies were dead, stomped our fuel pedal, and nearly ran over a Corpsman crossing the road to provide aid. A severed electric cable two feet behind me, later taught me it wasn’t gravel I’d heard; it was heated shards of the buried artillery round slicing through anything in its path.

The fact I could potentially be torn to shreds today led to its logical conclusion: the impact I have on any individual is going to outlive me; focusing on their needs leaves behind the best memory; the needs of every Other is tangible, immediate, and diffuses the anxiety of the unknown.



“IED Hole”



“The Front”

(hover cursor above images for more text)

Reflections on *Nostalgia for the Front* (continued)

"As the rear fades into a more final distance, so the irksome and nagging envelope of small and great worries, of health, of one's family, of success, of the future . . . slides off the soul by itself, like an old coat A reality of a higher or more urgent order chases away and scatters the whirling cloud of individual servitudes and cares" (173).

During the duration of the road, we tried hyper-vigilance, twenty feet at a time, unprepared for how our limbic system would be affected. It was impossible to spot anomalies of freshly dug dirt or other signs of the day's roadside bomb under the trash. You could get an intuitive read on the people in any crowd, going about their day or hiding from an impending attack. Without trenches, demarcating a higher order of opposing futures for humanity must be done subjectively. A higher order does emerge with every action you must take in preparation so that, when the attack comes, you've given your squad the best chance at survival. From the constant meditation on death comes recognition of that which you owe your future self.

"I still loved everything in the rear that matters to me or causes me anxiety, but I did so in a rather distant, controlled way" (174).

Letters brought expectations, life plans, and dramas from a future I couldn't be certain I'd have, clouding my mind with wishes I could express, but do nothing about. Instead, I could only meditate every night and pray to God for peace. I've been away from the front for eleven years now, and have found prayer and liturgics still have this same effect. Having been immersed in the urgency of the front, empathizing with civilians in an emergency can be challenging. 'Civilian emergencies' often aren't. The front forces prayer upon its participants: anxiety will not improve a situation. Panic has no place in a solution. The front teaches the emotional distance necessary to prepare the best you can, systematically.

"I knew then—knew as a personal experience—that by being granted a favour grudgingly doled out to [humanity] by the centuries I was enabled unconstrainedly to direct my vital powers upon a *tangible object*" (174).

I have loved more people taken by untimely or violent deaths off the battlefield than on the battlefield. Death never happens to you, until it does. Away from the milieu of the front, it's easy to forget that it comes for each of us, and never with our fresh makeup, or from within the comfort of a coffin. War teaches one to focus on the next right thing to accomplish for the sake of the others.

"Of this I am certain: in this discharge of energy, carried to the point of self-exhaustion, lies supreme freedom, freedom from all our dormant mass of unrecognized aspirations and uneasy powers, which we are often unable to develop for lack of matter and space—and how wearisome it must be for us to die without having allowed them free play" (175).

On the front, it's easier to find the wearisome of having not allowed aspirations and uneasy powers of free play. You don't have an option of swapping a peer. You learn the entirety of another's subjectivity, locked in a radio-less cab, for weeks at a time. Compassion develops for the fragility of a person, their aspirations and uneasy powers. Humility develops as you realize each person has an entire lifetime of experiences to share. With meditation on death, gratitude develops for the now. The soul is reminded of how much there is to soak in with too little time, already.



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"My Kit in 2004"

Reflections on *Nostalgia for the Front* (continued)

" . . . I have the feeling of having lost a Soul, a Soul greater than my own, which lives in the trenches and which I have left behind"(175).

The vitality of the moment which borders potential death leads each soldier to prepare, primarily by focusing on the soul of the squad. One's soul becomes a soul in communion, without confusion of each Other. In fact, particular skills or perspectives are learned through comparison and communion with the squad.

"A man must turn in the end to these almost mystical considerations if he wishes fully to explain the emptiness and disenchantment of his returns to the rear, even when they have been most longed for"(175).

The same vitality can also be cultivated at home. It's nearly impossible, unless you experience the proximity of death. Without an awareness of its proximity, you're liable to take life for granted.

"When, therefore, that peace comes which the nations long for . . . something will suddenly be extinguished on Earth. The effect of the war was to break through the crust of the commonplace and conventional. The . . . Survivors . . . will always have a void in their heart, so large that nothing we can see will ever be able to fill it. Then let them say to themselves . . . that in spite of appearances it is still possible for them to feel something of..the Front. . . . Let them understand that the superhuman reality, which was disclosed to them in the shell-holes and barbed wire, will never completely withdraw from the pacified world..more difficult to detect though it may be. And that man will be able to recognize it, and once more unite himself to it, who devotes himself to the tasks of everyday existence, not in a spirit of selfishness, as before, but *religiously, with the consciousness of forwarding, in God and for God, the great task of . . . sanctifying a Mankind that is born . . . in hours of crisis but can reach its fulfillment only in peace*"(178).

Humanity had never witnessed mechanized warfare until Teilhard's front. Teilhard was immersed in incomprehensible brutality for more than three years. Witnessing violent death my second day into Iraq, something in me retreated to the safety of feeling life was a movie. Teilhard didn't have that option. Rather, he witnessed himself as a part of the future of humanity. His front was etched into the same ground he found so precious. The future of humanity changed.

On my front, I saw only profiteering forces, pushing their future upon man. The front to which we must devote ourselves, as civilians, is the future of humanity. For this, Teilhard is our stretcher bearer. Times when the Soul greater than your own becomes too overwhelming because of anxiety or is lost among the seemingly mundane are times for devotion to the tangible object of service, in appreciation of the subjective Other. One must prepare now so that the inevitable chaos is manageable. Otherwise, the bridegroom will come at midnight, while you are out buying oil.



"Mission Focus"

Music and Beauty: An Emergent Path of Liberation from The Human Predicament

By Sam Guarnaccia

“As a composer of music, and a being radically in love with life, desiring more life, I will attempt to explore how ecological integrity, multi-level justice, and the yearning for peace are not only embodied in the phenomenal patterns and structures of music but empowered by its beauty, and its capacity to slip beneath the analytical mind.

Since here we are limited by language, metaphorical codes, and symbols intended to represent objects and subjects toward which they point, it is critical to share an

understanding of their intent and possible interpretation. But where do we begin? Most explorations within the realms of quantum physics, biology, technology, and consciousness philosophy point toward the reality that the universe is not composed primarily of matter, but of relationships. Nothing—no thing—is isolated but exists only in respect to other things and within their collective inter-relationships. Within Earth, everything arises from the complex layers and mutually influencing systems and members of the web of life.”

[Click here to access the full article published via MAHB.](#)

The Millennium Alliance for Humanity and the Biosphere (MAHB, pronounced “mob”) is an initiative of Stanford University and is a meeting place for global civil society—citizens concerned with the interconnections among the greatest threats to human well-being: this is the human predicament.

About the Author

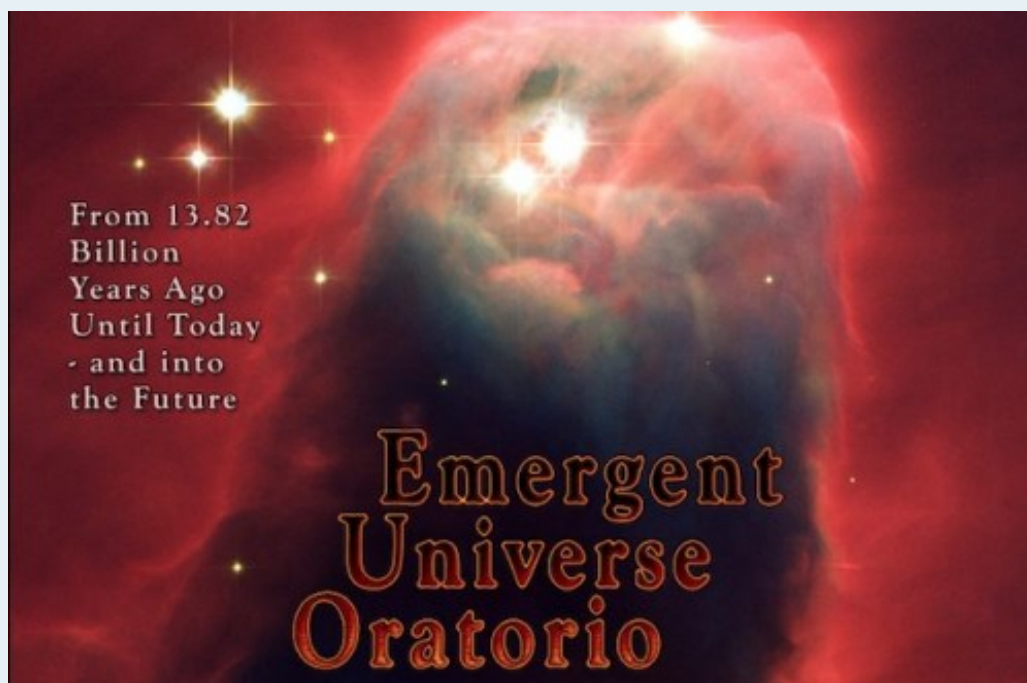
Sam Guarnaccia is a composer, classical guitarist, scholar, and founder/director of Sam Guarnaccia Music (SGM). Sam has served on the board of the American Teilhard Association and continues to support the ATA and Teilhard’s vision through his work.

LINKS

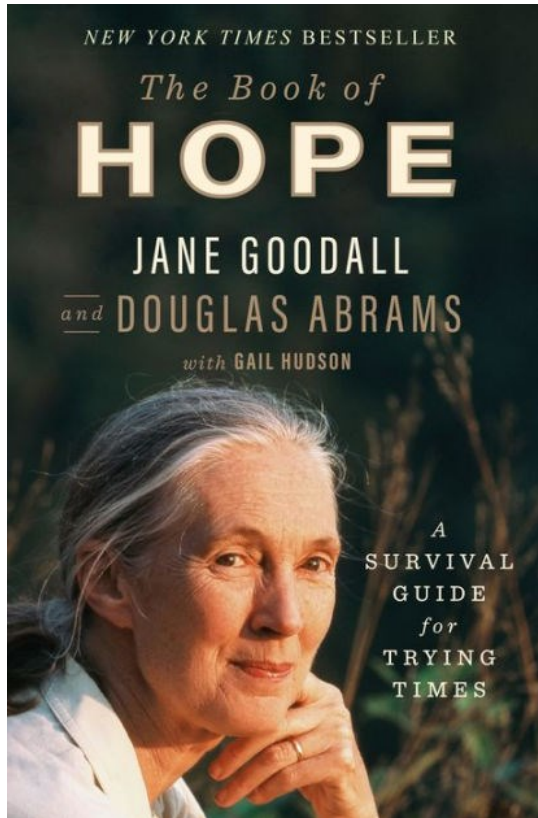
[Sam Guarnaccia Music](#)

[Oratorio \(full show\)](#)

[Spotify Artist page](#)



Book Reviews



Jane Goodall and Douglas Abrams. *The Book of Hope: A Survival Guide for Trying Times*. New York: Celadon Books, 2021.

I sometimes wonder about how to construct the list of individuals who exemplify Teilhardian qualities. I imagine people expressing his same energy and drive as well as those with profound insight into the relationship between matter and spirit. Thinking of some candidates would be a good exercise for us and perhaps you already have names in mind. At the top of my list is Jane Goodall. Goodall has cited Teilhard directly in the past. In her memoir, *Reason for Hope: A Spiritual Journey*, she acknowledges and values his vision of gestation and purpose in the universe. For these reasons, I was especially eager to read her new project with Douglas Abrams, *The Book of Hope: A Survival Guide for Trying Times*, and it is my pleasure to recommend it to my friends in the American Teilhard Association.

The book opens by explaining our need for hope with reference to war, the pandemic, and the growing climate crisis, “We are going through dark times” (xi). In response, author Douglas Abrams records several conversations with Jane Goodall, a “global messenger of hope” (170). Is hope real? Can science explain it? How can we remain hopeful in our seemingly grim context? “Hope does not deny the evil but is a response to it,” says Goodall. She then provides four reasons to hope, which provide structure for most of

the book: “amazing human intellect, the resilience of nature, the power of youth, and the indomitable human spirit” (36).

With reference to her career working with animals, Goodall describes the human connection to all living things and the special qualities of our intellect. We are curious, clever, creative, and even altruistic. Despite grievous missteps, our species has also touched the surface of the moon. Goodall tells us, “Whenever I look at a full moon up in the sky, I get the same feeling of awe and wonder that I felt on that historic day in 1969 . . . try to capture that feeling of awe—don’t just take it for granted” (46). We, at times, forget this awe and we have also forgotten our relationship to the world around us. “There’s intelligence in all life. I think indigenous people sense this when they talk about animals and trees being their brothers and sisters. I like to think that our human intellect is part of the Intelligence that led to the creation of the universe” (61). By acknowledging our relationship to the world around us, perhaps we can use our creativity to heal the damage we have done.

Goodall believes strongly in the resilience of nature. She discusses “eco-grief” in response to the harm we have done to the world, but also describes the powerful will to live evident all around us. At the site of the atomic bomb explosion in Nagasaki, two camphor trees somehow survived the destruction. “Only the lower half of the trunks remained, and from that most of the branches had been torn off. Not a single leaf remained on the mutilated trees. But they were alive.” Goodall describes a visit to one of the surviving trees in 1990, “its thick trunk has cracks and fissures, and you can see it’s all black inside. But every spring that tree puts on new leaves” (70). The resilience of nature is cause for hope and it is not too late. “Whenever you give her a chance, nature returns” (105). In the same way, Goodall describes how her “Roots & Shoots” programs have empowered young people around the world to make a difference. They are “filled with energy,” “deeply engaged,” and “truly want to help” (115). The power of young people is not a simple solution to problems we can now pass off to future generations. Goodall describes an obligation to support young people who will then “rise to the challenge in a most remarkable way” (127).

Book Reviews (continued)

Goodall and Abrams. *The Book of Hope: A Survival Guide for Trying Times (continued)*

The Teilhardian dimension of Goodall's thought is most evident in the final chapters on the "indomitable human spirit" and her "lifelong journey." When asked what she means by human spirit, she replies, "It's my energy force, an inner strength that comes from my sense that I am connected to the great spiritual power that I feel so strongly—especially when I'm in nature" (143). She reflects on the healing power of this spirit, the importance of a sense of purpose, and our need for each other. Citing Teilhard, she says we have become too materialistic and need to reconnect spiritually. She even describes a sense of spiritual evolution wherein we meditate on "the mystery of creation and the Creator, asking who we are and why we are here and understanding how we are part of the amazing natural" (211). When asked about heaven, Goodall describes her own "mystical moments of awareness" when alone in nature, an awareness of our part in the "great pattern of things" in an "integrated way" (215).

The Book of Hope brings together a conversational tone with both practical and profoundly spiritual insight. The reader truly gets a sense of what it must be like to speak with Jane Goodall and learn from her wisdom and experience. The result is highly recommended and perhaps essential reading for Teilhardians.

Joshua Canzona
American Teilhard Association

Pam Bissonnette, *Pneumasphere: The Next Phase in Human Evolution*, 2021.

Scientist and writer Pam Bissonnette's debut novel is set in the Pacific Northwest during the pontificate of Francis' ultra-conservative successor and the equally conservative episcopacy of the concurrent Archbishop of Seattle. The protagonist, Fr. Paul Pennington, SJ, is in his early 40s, teaches physics and theology at the fictional Ignatius of Loyola University in Seattle, and has reached a low point in his vocation as the story opens in 2042. Though inspired by the thought of Pierre Teilhard de Chardin, whose work he teaches in some of his classes, Paul is disillusioned, depressed, and unable to see a way to serve the Church with creative integrity under the conservative leadership. His life takes a sudden turn when he begins having episodes of dizziness, nausea, unbearable pain, and light in his head which come on, then subside, but which get more intense with each episode. Found one morning unconscious in the university chapel, he is rushed to the hospital where Dr. Rabia Habib is assigned to his case. No physical cause for his episodes can be found, yet they continue, and the ensuing odyssey on which the two embark together has all the twists and turns of a Dan Brown novel.



Bissonnette's main character is a wonderfully complex figure. She masterfully assigns to Paul knowledge of the broad arc of Teilhard's thought combined with just enough misunderstanding of it to make his struggle with the magisterium of the Church inevitable. And since that magisterium has been infiltrated by the seedy underbelly of the Church, those who hold positions of power are not shy to abuse them to further their own agendas. Yet Paul's confidence in the core of Teilhard's sense of the evolutionary direction of humanity and his eventual willingness to follow his call to move in that direction gives those around him hope in the face of unimaginably dark forces. With a supporting cast of characters who are equally complex and struggle imperfectly to do what they think is right, Bissonnette has crafted an exciting page-turner in which many of the bad guys aren't all bad, and many of the good guys aren't all good.

Book Reviews (continued)

Pam Bissonette. *Pneumasphere: The Next Phase in Human Evolution (continued)*

Not being from the Pacific Northwest myself, I appreciate Bissonette's vivid and detailed descriptions of the landscapes that are the setting for her fast-paced story. And since I know very little about Sufism (Islamic mysticism), her skillful weaving of information about it into the conversations between Paul and Rabia are enlightening. Readers of *Teilhard Perspective* will be interested to know that if the book is purchased on Amazon, the author donates the proceeds to charities, including Teilhardian ones such as the American Teilhard Association.

Laura Eloie
American Teilhard Association

New Book Available

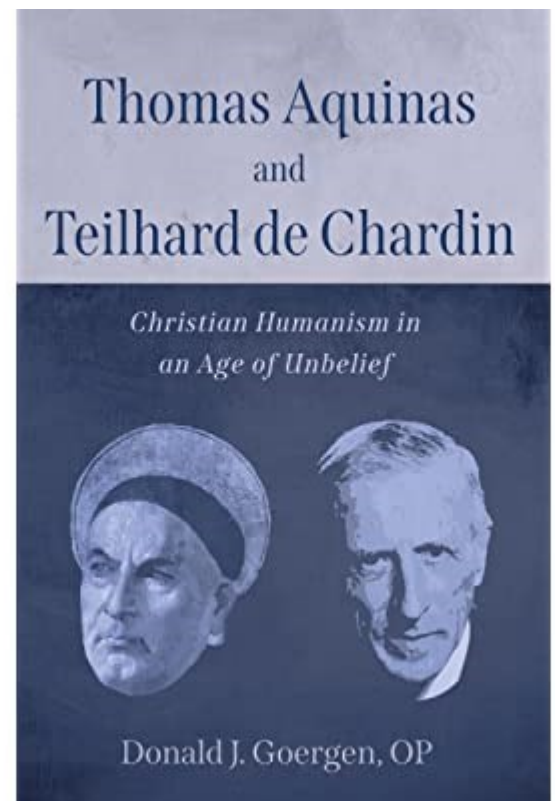
Donald J. Goergen, OP, *Thomas Aquinas and Teilhard de Chardin* Eugene, Oregon: Pickwick Publications, 2022.

"This book not only promises to put Thomas and Teilhard into dialogue with one another but opens a pathway for their disciples to find common ground with one another—drawing on wisdom old and new—to address the important questions of our time."

Ann M. Garrido,
Aquinas Institute of Theology

"The fruit of prayerful contemplation as well as academic study, this book is a compelling presentation of a renewed Christian humanism, showing how bridges are built between tradition and modernity, religion and science, spirituality and political engagement."

Vivian Boland,
Pontifical University of St. Thomas Aquinas—Angelicum



Dr. Lou Savary's ATA Blog

We hope you have been enjoying our two new blogs. The first blog is by Louis Savary titled [“Getting to Know Teilhard: The Formative Years.”](#) New posts will appear on our website once every two weeks.

The sixth post from Dr. Lou Savary explores the question:
Did Teilhard have a soulmate?

Dr. Savary has published numerous books on Teilhard's thought and spirituality, making it accessible for seekers to grasp the complexity of Teilhard's consciousness.

Getting to Know Teilhard: The Formative Years

Did Teilhard have a soulmate?



*“Having set out, from childhood,
to discover the Heart of Matter,
it was inevitable that one day
I would find myself face to face with the Feminine.
The curious thing is only that in this case,
the encounter waited until I was thirty years old before it happened.”*

The Heart of Matter

Teilhardian Scholars

The second blog is by several recent Teilhard scholars and is titled [“Teilhard’s Influence on My Life and Work.”](#) Posts for this blog are written by Sister Celia Ashton, Sister Libby Osgood, Joshua Canzona, and Rev. Catherine Amy Kropp and will appear on our website once a month.

The third installment of this blog features Dr. Joshua Canzona, PhD.

TEILHARD’S INFLUENCE ON MY LIFE AND WORK

JOSHUA CANZONA, PHD

**As a university ombudsman,
I work to help people navigate challenges
and conflicts on campus.**

**In broad terms, I work in the field of conflict resolution
or conflict transformation, and in this work,
Teilhard is the great prophet of movement toward unity.**



THE AMERICAN TEILHARD ASSOCIATION

ANNUAL MEMBERS' MEETING

TUESDAY, JANUARY 17, 2023
6:30PM - 8:00PM VIA ZOOM

THE BOARD OF THE AMERICAN TEILHARD ASSOCIATION IS WARMLY INVITING ALL ATA MEMBERS TO PARTICIPATE IN A CONVERSATION ON OUR SHARED INTERESTS AND CONTINUING COLLABORATIONS. THIS WILL BE A GREAT OPPORTUNITY TO:

- 1 Get to know each other while chatting about Teilhard.
- 2 Learn about the ATA Board and how you can contribute to the work of the ATA and
- 3 Reflect on our connections to Teilhard and the importance of his work for the current moment.

**PLEASE MARK THIS VIRTUAL MEETING ON YOUR CALENDAR;
WE WOULD LOVE TO SEE YOU THERE!**

IF YOU ARE NOT YET A MEMBER PLEASE CLICK HERE TO JOIN
WWW.TEILHARDECHARDIN.ORG



[CLICK HERE TO REGISTER](#)

Upcoming Events

“The Greatest Challenge: The Created Co-Creator Creates a Co-Creator”

With Philip Hefner, PhD

Professor Emeritus of Systematic Theology

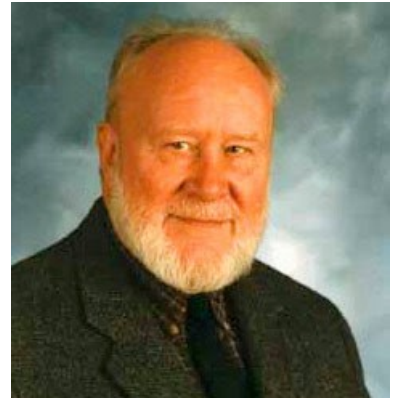
Lutheran School of Theology, Chicago

January 25, 2023

Online at 7pm ET.

[Register here.](#)

Our technology began as toolmaking even when it turned to bioengineering and robotics. That is, it emerged and evolved to perform tasks for us. Recent developments suggest that it is entering a phase in which it is on its way to creating creatures that are in fact functioning life and functioning human life. With its science and technology, **the created co-creator is embarking on the challenge of creating its own co-creator.**



“Prophets of Hope in Calamitous Times: Julian of Norwich and Pierre Teilhard de Chardin”

With Joshua Canzona, PhD

University of North Carolina

March 1, 2023

Online at 7pm EST

[Register here.](#)

Temptation to despair is strong in the present moment. War, political upheaval, economic uncertainty, and a global pandemic focus attention on surviving the day rather than building the future. Amidst such challenges, we can learn from those who persevered before us. We can turn toward those who sustained a sense of prophetic hope during calamitous times. Such is the case with Julian of Norwich (1343 – c.1416) and Pierre Teilhard de Chardin (1881 – 1955), and this presentation will provide opportunities to learn more about their complementary mysticism and how it speaks directly to our current needs.



“Teilhard, Jung, & Berry: Integrating Spirit, Psyche, and Earth”

With Andrew Del Rossi, ThD

Daylesford Abbey

Saturday, May 20, 2023 10am-2:30pm

Contact adr@daylesford.org to register


In an age where political division, ideological binaries, and the religiosity of scientism dominate discourse, there is a storehouse of integral wisdom found in the scientific and spiritual teachings of Teilhard de Chardin, within the insights on the psyche as explored through Jungian psychoanalysis, and in the ecological wisdom of “geologist” Thomas Berry. Recognition of the Earth as “Our Common Home” is a call to transcend the binaries and unite in a shared vision.

This interactive workshop will explore the relationship between spirit, psyche, and Earth and how cultivating deeper, conscious relationships provides hope and inspires a vision of the future aflame with the creativity and potential of Divine Love.



ATA Annual Event Announcement

ATA ANNUAL EVENT
Save the Date



**Seeing
Gazing into the Cosmos
through the Eyes of Vatican Astronomers**

*"To see or perish: the whole of life lies in seeing."
~ Teilhard*

**May 13, 2023
12:00 - 2:00pm ET
Zoom event**

In the beginning of *The Human Phenomenon*, Teilhard says, "Seeing. One could say that the whole of life lies in seeing." What better way to heed Teilhard's imperative to SEE or to perish than to look contemplatively at the cosmos and to ask two Jesuit Astronomers from the Vatican Observatory, **Guy Consolmagno, SJ** and **Richard D'Souza, SJ**, to be our guides through the beautiful cosmic images recently obtained from the JWST? And to remind us to look contemplatively at these images even while both admiring their beauty and probing more deeply their mechanisms, Teilhardian **Libby Osgood, CND** will interact with the astronomers, posing questions that will stimulate our ability to sense the mystery imbedded deep within. This event will be an occasion for seeing on a grand scale. We hope you will accompany us on the journey.

MORE INFORMATION TO FOLLOW.

[Click here for the list of events on the ATA website.](#)

Teilhard Studies and Teilhard Perspective

Issues of *Teilhard Perspective* date back to 1965 and are usually published twice a year. Copies of most issues are still available. Issues beginning with Fall 2003 are available online. They contain essays by prominent Teilhard scholars, as well as information about lectures, conferences, and other events offered at the time. Back issues of *Teilhard Perspective* are available at a rate of \$4.50 per copy plus postage and handling. [Purchase Back Issues](#)

Teilhard Studies is a biannual monograph series concerned with the future in light of the writings of Teilhard de Chardin and sent to members of the American Teilhard Association. A list of all issues of *Teilhard Studies* that are still in print as well as links to the first page of every past study and a short biography for each author are available on our website. Examples of how issues might be grouped into themes (such as Teilhard and Science, Thomas Berry and the Environment, Teilhard and Spirituality, Teilhard and Evolution, Teilhard and Feminism, and others) are available on our [website](#). Back issues of *Teilhard Studies* are available at a rate of \$4.50 per copy plus postage and handling. [Purchase Back Issues](#)

For international orders of *Teilhard Perspective* and/or *Teilhard Studies* outside the United States, request an invoice from Kathy Duffy kduffy@chc.edu. Once shipping and handling are estimated, you will receive an invoice and instructions about how to pay.

It is also possible to pay by check or money order. Indicate which issues you wish to purchase, write a check or money order to American Teilhard Association and send to:

Kathleen Duffy, SSJ
American Teilhard Association
Chestnut Hill College
9601 Germantown Avenue
Philadelphia, PA 19118

Fall 2022 Issue of *Teilhard Studies*

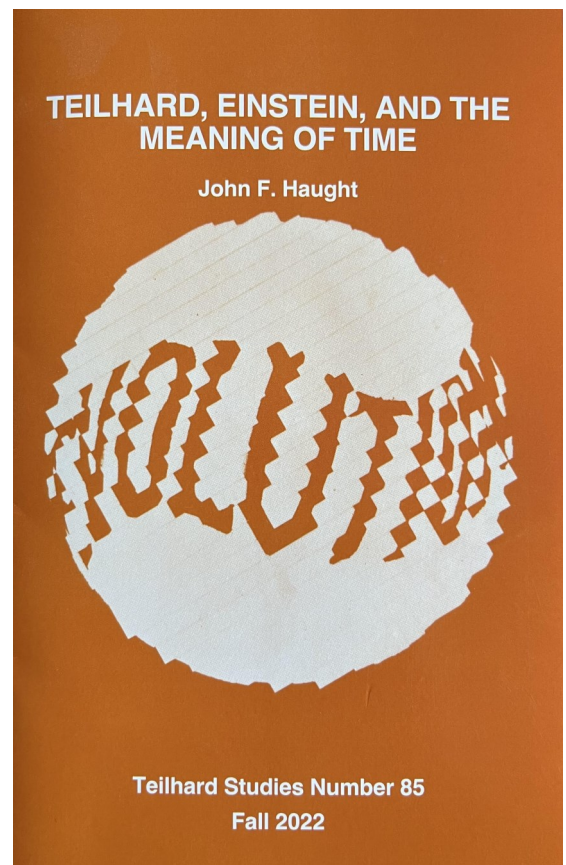
“Teilhard, Einstein, and the Meaning of Time”

John F. Haught

In two recent books, *The Cosmic Vision of Teilhard de Chardin* and *God after Einstein*, I have established, almost without intending to do so, the framework for a conversation between Teilhard de Chardin and Albert Einstein on the meaning of time. I have envisaged a meeting of two exceptional thinkers that never actually took place but which could have. Teilhard and Einstein, after all, were contemporaries, and in their later years they lived relatively close to each other in the United States. As far as I know, however, they never met in person. Teilhard, an expert geologist and paleontologist, having spent a quarter of a century in China away from his ancestral home in France, found employment eventually at the Museum of Natural History in New York City. Meanwhile, Einstein the world-renowned physicist, having been exiled from Germany, eventually landed at the Institute for Advanced Study in Princeton, NJ. The two great thinkers died just days apart in April 1955. I believe a conversation between them would have brought up intellectual and spiritual issues that are just as important today as in their own lifetimes.

Dr. John Haught

John F. Haught, PhD is Distinguished Research Professor and Professor Emeritus of Systematic Theology at Georgetown University. He is the author of 23 books including The Cosmic Vision of Teilhard de Chardin (Orbis, 2021) and God After Einstein: What’s Really Going on in the Universe (Yale, 2022).



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.

The editors of *Teilhard Perspective* welcome suggestions for relevant ideas, books, news, events, and articles. Send materials to Andrew Del Rossi, andrew.delrossi@gmail.com.

Memberships to the American Teilhard Association includes the biannual issues of *Teilhard Studies*, online access to the *Teilhard Perspective* newsletter, along with notices about the Annual Meeting and other programs. See our [website](#) for further information on membership or contact us at: American Teilhard Association, c/o Kathleen Duffy, SSJ, Chestnut Hill College, 9601 Germantown Avenue, Philadelphia, PA 19118. kduffy@chc.edu.

We ask members to be sure to keep your contact information updated—both email and snail mail.

Send changes to AmericanTeilhard@gmail.com.

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