Cosmogenesis, Matter-Spirit, and Action: Ways in which Teilhard Saw Endurance in a Dynamic World of Change

When Pierre Teilhard de Chardin set out to tell his own story, one question especially engaged him: “What endures and carries us forward?” Shattered as a child by the loss of his “idols” of stone, iron, and the impermanence of his own body, Teilhard set out on his religious quest in response to that question. During World War I in his early writings he came to his intellectual testament as an awakening to the cosmos. He writes: “My starting point is the fundamental initial fact that each one of us is perforce linked by all the material, organic and psychic strands of his being to all that surrounds him” (“Cosmic Life,” in Writings in Time of War, Collins, 1968:14). In this President’s Corner I want to draw out briefly three points that are intimately related in Teilhard’s thinking about what persists in the universe, namely, cosmogenesis, matter-spirit, and action.

Underlying Teilhard’s testament and awakening was his question: What endures in the “intoxicating, pitiless cosmos that carries us along and asserts itself in the mind of each one of us?” (ibid 17). Surely, Teilhard’s quest for what lasts speaks to pressing questions about our own contemporary social malaise, ecological challenges, and spiritual confusion. But what insights does his response hold for us today?

Reading Teilhard today is often challenging for those unaccustomed to his Christ-centered religious language in which he articulated his search for that which abides. On the one hand, he drew extensively from his studies of evolutionary science as manifest in the biological and geological community of life, as well as in the expansive emergence of the cosmos. On the other hand, Teilhard also drew on theological ideas transmitted by the medieval scholastic synthesis of Thomas Aquinas. This synthesis emphasized a created, hierarchical order of beings with humans exclusively proceeding towards a transcendent afterlife. However, between these two approaches of evolutionary science and Thomistic theology, Teilhard sought his own integrating vision of evolution in which he often coined neologisms such as “christic,”
“omega,” or “noosphere.” These creative insights seem to shift his reflections toward something broader, emerging, and calling everything into an evolving future.

One clear basis for his vision is cosmogenesis, namely the dynamic unfolding of the universe of which we are an integral part. This is at the heart of his response to his abiding question: what endures and carries us forward? What unites us to that which is becoming? In his 1916 essay Cosmic Life Teilhard writes: “I stepped down into the most hidden depths of my being, lamp in hand and ears alert, to discover whether, in the deepest recesses of the blackness within me, I might not see the glint of the waters of the current that flows on, whether I might not hear the murmur of their mysterious waters that rise from the uttermost depths and will burst forth no man knows where. With terror and intoxicating emotion, I realized that my own poor trifling existence was one with the immensity of all that is and all that is still in process of becoming” (ibid. 25).

Teilhard placed his story, and his exploration of the human phenomenon, in the ongoing emergence of the cosmos, or cosmogenesis. Everything in the universe, he realized, is in a process of change; yet something endures. Perhaps, he thought, it is not a “something” but a continuity that endures, namely, the primal and ongoing pull of spirit on matter giving it coherence and purpose. Teilhard’s insight into matter-spirit was of endurance as relational, as integral to everything else as it changes.

At the heart of this integral cohesion binding all the particularities of cosmogenesis is action. Everything moves and changes in this unfolding process, and in this “action” the depths of the universe manifests itself. Our challenge today is to understand how human action underlies our responsibility to the universe process that has come to us. Do we continue to undertake a “building the Earth” development mentality that Teilhard recommended (“My Universe,” in Science and Christ, 1965: 66)? True, he did see action undertaken in “bondage to the world” as missing the call to unity. That is, how the call of cosmogenesis to become co-creators of the universe comes as we experience matter-spirit in our own times. Now, the actions we are called to undertake are those that enhance the Earth community and not simply aggrandize the material wealth of humans. Surely, attention to environmental challenges is one such call to responsibility, but so also are social justice issues now recognized as totally integrated into ecological concerns. This call-to-action is exactly what Thomas Berry termed “the Great Work,” echoing a similar emphasis in Teilhard’s writing on work as sacred (ibid. 220). This is also at the heart of Pope Francis’ encyclical, Laudato Si’, when he speaks of “integral ecology” and the need to bring together our concern for the well-being of both people and the planet.

Three points in Teilhard’s thinking, namely, cosmogenesis, matter-spirit, and action flesh out his maturing sense of cosmic endurance. Cosmogenesis for Teilhard is the unity, the stream within which complexity-consciousness manifests itself in evolution. Matter-spirit gives rise to the many particulars of the cosmos from grains of sand to billions of galaxies. Spirit draws matter forward in evolutionary emergence. Action establishes the dynamic between unity and particularity of everything in the cosmos. For Teilhard, action follows from the creative interactions of the center of the universe in all things. This universe within, for Teilhard, is Christ-centered and draws forward all of evolution. Action is sacred evolution. Action endures as the relation of all to all.

Each one of these three points connects Teilhard’s insights to current thinking about our world. My reason for attending to matter follows from current attention to materiality in the academy. Studies such as Vibrant Matter by Jane Bennett search for language and evocative thought that relocates the human in the materiality of the universe. One angle on this
attention can be expressed using Thomas Berry’s insight that: “The universe is not a collection of objects, but a communion of subjects.” Subjectivity for Berry is embedded in *cosmogenesis* just as complexity-consciousness for Teilhard was his way of recognizing the entanglement of the human and non-human. Teilhard was quite clear on this point saying: “There can be no doubt about it—what we call inorganic matter is certainly animate in its own way” (“My Universe,” in *Science and Christ*, 1965: 46).

Materiality from these perspectives is a dynamic collective, namely, assemblages that function in unity. Unity, for Teilhard, was at the heart of differentiation in the universe. As he noted many times: *unity differentiates*. Teilhard’s reflections on *matter-spirit* precede these contemporary discussions and throws light on one current of thought related to their formation, namely, the pull of spirit that causes matter to assemble, evolve, and creatively change.

Finally, Teilhard’s reflections on *action* draw extensively on his long-term familiarity with the philosophy of Maurice Blondel (*Maurice Blondel: Correspondence* Edited by Henri de Lubac, 1967). This is Teilhard’s way of affirming the actions of individual inorganic and organic beings as arising in conjunction with the impulse of the universe within them. In responding to an essay of Teilhard’s on the relation of individuals to larger wholes, Blondel wrote: “It is precisely the feeling of this double reality, the singular and the universal, which led me to study Action, simultaneously the expression of a being’s incommunicable originality and a factor within the Whole” (*ibid.* 22-23).

Teilhard also saw the dynamism of action as manifesting universe presence. That is, the universe presents everything to us making it possible for our co-creative action to reach out in the direction of evolution. This is so beautifully presented in Kathleen Duffy’s study on *Teilhard’s Mysticism: Seeing the Inner Face of Evolution* in which she explores circles of Teilhard’s cosmic Christology, namely, circles of Presence, Consistence, Energy, Spirit, and Person. Drawing on patterns that Teilhard presents in an essay from 1917, “The Mystical Milieu,” Duffy remarks how Teilhard’s synthesis brought him to a: “Communion with God *through* the world.” Similarly, like facets of a gemstone, the three terms presented here—*cosmogenesis, matter-spirit*, and *action*—giving rise to a plurality of things in the world that act by means of the deep unity of their particular being. For Teilhard this cosmic co-creativity activates a deep zest for life knowing that we live in an open, irreversible, material world in which spirit draws us forward towards future time.

**Latinx Christianity and religion/ecology are focus of new M.A.R. concentrations**

*By Yale Divinity School Staff*

Yale Divinity School is launching two new concentrated programs of study in the Master of Arts in Religion (M.A.R.) degree path: Latinx and Latin American Christianity and Religion and Ecology.

The School is accepting applications now for students interested in entering the new programs as they debut in fall semester 2017.

“We are excited to lead the way in these important areas of study, which build on our existing strengths and address important demographic and social trends that are calling out for scholarly attention,” said Jennifer Herdt, Gilbert L. Stark Professor of Christian Ethics and Senior Associate Dean of Academic Affairs. “A rapidly growing percentage of U.S. Christians today are Latinx. As symbolized by Pope Francis,
Christianity’s center of gravity is increasingly shifting toward Latin America. And the environmental crisis is the most critical issue facing humanity today.”

The new program in Latinx and Latin American Christianity is led by two new members of the YDS faculty, Erika Helgen and Benjamin Valentin. Helgen’s research focuses on Protestants and Catholics in the struggle for Brazilian national identity and on pluralism and religious history in Mexico. Valentin’s research and teaching concentrate on: contemporary theology and culture; U.S. Latino/a Christianity and theology; Christianity in Latin America; liberation theology; and constructive theology. The program allows students to focus their study on Latinx Christianity in the United States or Christianity in Latin America—or both, with an eye towards developing a more hemispheric perspective in relation to these fields and geographic areas.

The Religion and Ecology concentration draws on faculty resources across the theological disciplines including biblical studies, ethics, liturgical studies, pastoral care, spirituality, theology, and world religions and ecology. It spans the study of eco-theology; eco-spirituality; eco-feminism; environmental ethics; and cosmology. The program grows out of the decades-long work of senior lecturers Mary Evelyn Tucker and John Grim in building the field of religion and ecology, most recently in collaboration with the Yale School of Forestry & Environmental Studies.

Faculty and their courses include:

**Willie Jennings**, “Doctrine of Creation”
**Eboni Marshall-Turman**, “Race, Gender, and Ecology”
**Teresa Berger**, “Liturgy and Cosmology”
**Jennifer Herdt**, “Animal Ethics”

Students in the new Religion and Ecology concentration are also able to take “Introduction to Religion and Ecology,” a joint offering of YDS and Forestry taught by Tucker and Grim, as well as other cross-school courses including “A Communion of Subjects: Law, Environment, and Religion”—a joint offering of Divinity, Forestry, and Yale Law School.

YDS Dean Greg Sterling described the new concentrations as expressions of two of the major goals outlined in the School’s strategic plan: diversity and the effort to build a living-building residential complex.

“Some of our new faculty make the first possible, and widespread commitment of faculty to eco-theology make the second feasible,” Sterling said. “It is essential that we have a curriculum that aligns with our orientation and ambitions as a school. The new programs reflect the commitment of YDS to address two of the most important concerns in our society.”

Added Herdt: “The arrival of our many new faculty makes this the perfect moment to launch these new M.A.R. concentrations. One is highly focused, and one is intensely interdisciplinary. Both signal our presence at the leading edge of theological education.”

**Passionists Celebrate Thomas Berry and his Legacy**

The Passionist order celebrated the legacy of Thomas Berry and his indebtedness to Teilhard on two occasions in 2016 in which John Grim and Mary Evelyn Tucker participated. The first was from June 14-15 in Detroit at the Passionist Retreat Center where the western province of Passionist priests assembled. John and Mary Evelyn led two days of reflections on
Teilhard and *Journey of the Universe*. The second was on September 10 in Jamaica LI in the retreat house where Thomas lived for a number of years. This day focused on the Papal Encyclical *Laudato Si* with talks and panel discussion. At this event Mary Evelyn and John were honored by the Passionists for their work to promote Thomas Berry’s ideas. The pictures were taken at that event attended by ATA Board members Kathleen Deignan and Kevin Cawley along with Sr. Megan Rice, a long-time friend active in the Catholic Worker peace movement.

**Emergent Universe Oratorio in Cleveland**

*By Sam and Paula Guarnaccia*

The *Emergent Universe Oratorio (EUO)* will be performed in Cleveland, Ohio on June 30, 2017 in collaboration with, a local Cleveland-based planning team, the Deep Time Journey Network, and the World Union of Jesuit Alumni (WUJA) on the historic occasion of their first ever international World Congress in North America. The concert is also as a high profile public event for the Greater Cleveland community. In addition, a definitive professional recording of the Oratorio will be made, to “stand as a legacy, as the composition enters the choral-orchestral repertoire and continues to be performed across the nation.”

Both the performance and recording will take place in the Maltz Center for the Performing Arts at Case Western Reserve University. The Maltz Center is truly one of the country’s most beautiful, state-of-the-art concert halls and best technically-equipped recording venues. To reach this highest standard of performance, Cleveland’s pre-eminent professional chamber orchestra, the BlueWater Chamber Orchestra has been engaged for the performance in collaboration with the Cleveland Chamber Choir, the area’s finest professional 45 member chorus.

In the *Emergent Universe Oratorio* the music and libretto embody and reflect a new collective human consciousness that recognizes human beings are integral to the birth and entire developmental process of the Universe. Just as the “noosphere” emerged from the biosphere, this transformed consciousness emerges from the entire 13.8 billion years of the Universe Story, and is utterly dependent upon it. Along with Gus Speth, we believe “the story of the universe has the potential to change our civilization.” To change the story, the frame of reference, is to change the way we see, experience, and know—and to ultimately transform our relationship with, and response to every level and being in the complex and creative web of life.

This cosmic celebration for a flourishing future of Earth was written by Vermont composer and ATA Board member, Sam Guarnaccia. The Oratorio tells the Great Story of the Universe from the Big Bang to the emergence of Earth’s global consciousness, in a series of alternating intensively scored recitatives with major lyrical choral sections. It is chiefly inspired by the axial work of Teilhard de Chardin and historian, author, and “geologian” Thomas Berry. The work was directly inspired by ATA co-Vice Presidents, Brian Swimme and Mary Evelyn Tucker’s film *Journey of the Universe*, and draws from the poetic works of Rainer Maria Rilke,
Gerard Manley Hopkins, William Blake, Wendell Berry, and John Elder.

A particularly powerful aspect of the EUO Project for the WUJA 2017 World Congress is its potential impact on this global organization which is a world leader in educational, scientific, and religious influence. As a prominent Jesuit, Pope Francis, in his encyclical *Laudato Si*, has dramatically energized the emergence of the field of “religious and spiritual ecology” as an integral part of the worldwide expansion of ecological dialogue—“In order to address ecological problems properly, religious and spiritual leaders, laypersons, and academics have to be in dialogue with scientists, environmentalists, economists, businesspeople, politicians, and educators” (Tucker & Grim, *Movement of Religion and Ecology*).

Music is uniquely able to facilitate the deepest opening to and most complex interrelationship of the domains of human intelligence. In the *Emergent Universe Oratorio*, music intensively embodies and reflects the profound yet understandable scientific content presented in poetic narrative. It powerfully evokes a deep resonance with and response to the new cosmologies that shape our behavior and determine our future.

The *Emergent Universe Oratorio*, like its primary inspiration, tells the Great New Scientific Story in such a way that it evokes a profound “spiritual” response in those so inclined, and yet is not a barrier to those deeply motivated by the scientific narrative of our vast evolving Universe. We believe that reverence for the ‘sacred’ need not conflict with rigorous scientific process and knowledge; on the contrary—for many, the stupendous recent discoveries of quantum physics and deep space-time are a pathway to an ecstatic appreciation of, sense of connectedness with, and respectful responsibility for Earth, all peoples, and all of life. We hope that the *Emergent Universe Oratorio* would take its place in the mainstream of our transforming cultural landscape, to help both bring about and reflect the newly emerging “reinvention of the human species” (Berry) as humanity confronts and embraces the greatest challenge in its history.

**Performance date: Friday, June 30th, 2017, Cleveland, Ohio. For more information:** www.samguarnaccia.com

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**Religion, Ecology, and Our Planetary Future Conference**

On October 14-16, 2016, the Center for the Study of World Religions (CSWR) at Harvard Divinity School hosted “Religion, Ecology, and Our Planetary Future,” a major conference marking the twentieth anniversary of the Religions of the World and Ecology Conference.
Co-Creative Divinization: Towards Omega
By Peter B. Todd

 Originally published at www.omegacenter.info

For Jesuit paleontologist and visionary Teilhard de Chardin, the Omega point is the time-space in which psychospiritual and cultural evolution are consummated. Noogenesis is the evolution of a global membrane of consciousness connecting all human beings collectively responsible for the future direction of the evolving culture, science, and religion of an embodied spirituality. Teilhard’s view concerning the ultimate destination of noogenesis regards the reducibility of psyche or mind to purely material processes in the brain and the entropy of a final death and disintegration of the noosphere as potentially fatal to the achievement of the final unity of matter and consciousness that he referred to as the Omega point. Accordingly, Teilhard rejects the Marxist ideology in which the individual is subsumed into the whole social system. In *The Future of Man* he wrote, “A world culminating in the Impersonal can bring us neither the warmth of attraction nor the hope of irreversibility (immortality) without which individual egotism will always have the last word” (1964:287). In a world characterized by an ever expanding secular materialism and neo-atheism with science itself constructed on an epistemological foundation of dogmatic physicalism (materialism), Teilhard’s mystical vision of unanimisation on earth would never be fulfilled.

The Demise of Dogmatic Physicalism

The doctrine of physicalism has eliminated psyche from the traditional scientific understanding of cosmology and evolution including that of humankind. In our species the universe has evolved reflective consciousness as the mirror in which its very existence is revealed in the form of mathematical laws. According to the physicalist dogma about nature mental states and consciousness itself are regarded as causally inefficacious, epiphenomenal, or illusory by-products of neural processes.

Hence, concepts of extended mind or non-local consciousness are ruled out of existence in a classical, mechanistic, scientific worldview, as are any theological or metaphysical notions of reality. Perhaps there is naivety implicit in the notion of one-to-one neural correlates providing a sufficient explanation of complex mental processes and symbolic consciousness as an emergent evolutionary reality without which science itself would never have come into being. In fact reductionist physicalism (materialism) is itself a metaphysical doctrine about what nature must be rather than being an explanation of it. This is ideology masquerading as science. As Atmanspacher (2014: 246) has pointed out, “The lack of success of physicalist approaches to one of the deepest questions in the history of humankind, the nature of mind-matter
correlations, entails the search for alternative approaches.”

Perhaps the most compelling alternative to physicalism which permits scientific research into mental and numinous aspects of reality is dual-aspect monism with its roots in the philosophies of Spinoza and Whitehead. Dual-aspect monism regards mind and matter as two basic and irreducible aspects of an underlying neutral domain. So that mind is as much a fundamental dimension of reality as matter.

Only if the mental is as much a fundamental feature of the universe as matter can theology be redeemed from its excommunication by the dogma of physicalism which seems to be the “religion” of the neo-atheism of Richard Dawkins and his apostles.

**Variants of Dual-Aspect Monism**

Physicist Wolfgang Pauli and psychiatrist Carl Gustav Jung both played a key role in the foundation of depth psychology and they collaborated between 1932 and 1958. Pauli wanted to enrich Jung’s archetypal psychology with insights from quantum physics in a shared search for a worldview more compatible with the evolving body of scientific knowledge than what philosophers had already proposed. In particular, both Jung and Pauli believed that the 400 year schism between science and religion needed to be healed.

To that end the materialist philosophy of mind proposed by Bertrand Russell, his pupil Ludwig Wittgenstein and other positivist thinkers, including the once elite Vienna Circle of philosophers, needed to be replaced with a dual-aspect position in which mind was as much a fundamental dimension of reality as matter. Thus restoring a lost wholeness to human understanding of the evolving cosmos. (Todd:2016).

The restoration of psyche would have profound implications for a panentheistic theology such as that of Teilhard de Chardin whose work was influenced by the philosophy of Baruch de Spinoza and the process philosophy of Whitehead.

As Atmanspacher has put it, “In dual-aspect monism according to Jung and Pauli, from the mental, the neutral reality is approached via Jung’s collective unconscious while from the material it is approached via quantum non-locality” (Atmanspacher, 2014: 253). This is itself an example of the complementarity of mind and matter expressed in the terms “collective unconscious” and “quantum non-locality.”

**Dual Aspect Monism of Bohm**

Physicist David Bohm formulated a dual-aspect notion of the mind and matter relationship almost synchronously with the proposal being developed by Jung and Pauli. According to Bohm, mental and physical states emerge by explication or unfoldment from an undivided, holistic, implicate enfolded order.

Bohm referred to this as the holomovement because it is not static but rather dynamic as in Whitehead’s process philosophy. Atmanspacher notes the implication “that Bohm’s dual aspect monism is not only holistic as in the Jung-Pauli formulation, it is also fundamentally based on process rather than substance” (2014:256).

Psychophysical correlations are determined by what Bohm refers to as active information which acts as a link or bridge between mind and matter as two inseparable aspects of reality. By bringing “the implicate into form” Bohm’s active information is analogous to the cosmic, archetypal ordering and regulating principles in the Jung-Pauli variant of dual-aspect monism. “Dual-aspect thinking suggests that mind is a fundamental feature of reality which exists throughout the universe” (P.258).

According to Bohm and his colleagues Hiley and Pylkkänen, even the quantum level can be thought to have via active information a primitive mind-like quality although it obviously has no consciousness. The paradigm shift from a physicalist to a dual aspect monist perspective on
the psychophysical problem and ontology has profound implications for a panentheistic theology like that of Teilhard.

**Extended Mind: Active Information and Archetypes**

As noted by philosopher Paavo Pylkkänen (2014: 86-87), “with quantum physics the whole scheme of philosophical atomism is challenged and one is forced to consider some radically holistic basic principles. In the context of the implicate order, mind and matter are analogous to non-locally connected (entangled) quantum systems.”

They ought to be seen as correlated projections from a common ontological multidimensional ground rather than as separate substances in causal interaction” (2014:87). Bohm postulated human participation in “a greater collective mind, in principle capable of going indefinitely beyond the human species as a whole” (2002: 386). By bringing the implicate into form, Bohm’s active information is very much in accordance with the cosmic archetypal ordering principles in the Jung-Pauli system with its collective unconscious and quantum non locality. The mental and the material are generated by decomposition of an unfragmented whole, the unus mundus or one world (Atmanspacher, 2014: 252).

Furthermore, “Metaphysics taken seriously in the sense of Pauli and Jung refers to a kind of reality more substantial, more material as it were than everything that physics and psychology would characterize as real.” This form of extra-physical (metaphysical) reality was designated by a mode of cognition expressed through abstract symbols. Such a notion contrasts with the idea of metaphysical concepts as disreputable and to be passed over in silence because they were devoid of any empirical scientific status in a classical, physicalist, mechanistic view of science (Atmanspacher: 2011, 9. 3-4).

**The Hymn of the Universe**

The Incarnation of God is characterised by conscious participation in the future of evolution. One manifesting a mind and cosmic order transcending humanity collectively and contingent upon a global sense of identification with the species. This would entail a holistic vision, itself “mystical” of the interconnectedness of all beings resulting in a spiritual awakening whereby lost wholeness and sacredness are restored to the earth, so that the hymn of the universe can become a triumphant Te Deum rather than a requiem. If nothing is sacred, nothing matters.

With regard to the archetypal, symbolic reality with which psyche and physis confront us, as I have noted, Pauli proposed that Bohr’s notion of complementarity would characterize the relationship between mind and matter, science and religion in a manner analogous to the wave particle and energy time dualities in quantum physics. This dual aspect monist understanding of reality eliminates both materialist and idealist forms of reductionism while avoiding the error of panpsychism which results from the conflation of extended mind with emergent consciousness. The unus mundus of Pauli and Jung is analogous to the implicate order of David Bohm and his colleagues (von Meyenn , K, Mind & Matter 2011: 18).

Regarding the origins of the implicate order, David Bohm’s colleague, theoretical physicist Basil Hiley (he received the Majorana Prize “Best person in physics” in 2012) has commented in an interview with Taher Gozel (2010), “mathematics is not about material processes unfolding in space and time. Mathematics is about thought, not the content of thought but the form in which we can hold the content of thought which is about becoming not being. This is where the implicate order came from.” The analogy with the Jung-Pauli notion of the archetypes as cosmic ordering and regulating principles represented in the internal phenomenal
world and in the mathematical laws of nature seems to be particularly striking.

**Theology and Dual Aspect Monism**

According to Atmanspacher it is natural for dual-aspect monists to nurture metaphysical conceptions of the underlying domain. He points out that “there is a long tradition of interpreting Spinoza as a panentheist where God is immanent in nature but not identical with it” (2014, p284). Unlike pantheism, panentheism posits that God is immanent in nature and transcending of it, so that the universe and the divine are not ontologically equivalent.

These ideas would suggest a paradigm shift in both science and religion while helping to heal the schism which has existed for 400 years. Through ongoing incarnation in humanity, God becomes conscious and is completed by humankind in directed evolution. Like the fourteenth century mystic Meister Eckhart, Jung believed in a continuing incarnational process rather than a singular historical event. (Answer to Job, 1958: 155) The incarnation is part of evolution and a continuing process as the term “divine paradigm” implies. (Todd, 2013:66) These notions would imply a panentheistic theology replacing the archaic concept of an anthropomorphic and interventionist God rendered superfluous by Newton and Darwin.

**Conclusions**

In conclusion, these reflections on mind as active information and archetypes as cosmic ordering and regulating principles not only represent a position different from the religion of metaphysical materialism. They also refute the argument that God is a delusion as proposed by Richard Dawkins and the Neo-atheists. God and humanity are in a metaphorical entangled state so that the individuation or evolution of both cannot be separated and are dependent upon one another for completion. Humanity not only participates in a numinous dimension but also in *co-creative divinization* by directing the future of the noosphere and the biosphere culminating in an Omega point or divine focus of mind. (Todd, 2013; 2016). One in which science and religion are integrated and co-exist in a relationship of complementarity.

**References**


Peter B. Todd has been a research psychologist at the Neuropsychiatric Institute Sydney, a member of the biopsychosocial AIDS Project at the University of California, San Francisco, consultant in the department of immunology at St Vincent’s Hospital and Research Coordinator at the Albion street AIDS Clinic Sydney. His papers have appeared in the British Journal of Medical Psychology, Griffith Review, the interdisciplinary journal *Mind and Matter* and Teilhard Studies. His most recent book is *The Individuation of God: Integrating Science and Religion*.

Teilhard Titles Available from the Fondation Teilhard de Chardin

The Fondation Teilhard de Chardin in France is undertaking a spring cleaning of the Fondation library, and has found a number of extra copies of works by and about Teilhard. They are selling these extra copies and have made the list available to the ATA. Supplies are limited.

We will have a copy of the list of the books that are available at the annual ATA meeting on May 20 in NYC. You can also contact us at tcmk@aya.yale.edu to receive a copy of the list. Orders will need to be placed directly through the Fondation in France.

Notable Books & Publications

*The Life and Work of Scott Thomas Eastham: His Message to the Next Generation*
CIRPIT Review Monographs
n. 3-2016
Mimesis (2016)
20099 Sesto San Giovanni (MI)

*Review by Christine M. Tracy*

This text is part of a series from the Intercultural Centre, which is dedicated to Raimon Panikkar
www.cirpit.raimonpanikkar.it

May 1, 1981 was a momentous day for Pierre Teilhard de Chardin scholars when several hundred of them gathered at Georgetown University to celebrate the centennial of Pierre’s birth. The event began with a tape recording of the voice of Teilhard: “If you want a complete idea of man and of his evolution, you cannot find it in any individual. You would have to take two, or three, or five hundred brains.”

One of the brains in attendance that day was Raimon Panikkar, who presented his essay, “The End of History: The Threefold Structure of Human Time-Consciousness,” the final chapter in his “Cosmotheandric Experience: Emerging Religious Consciousness.”

Panikkar was joined by his collaborator and friend, Scott Thomas Eastham, who was an assistant professor at Catholic University of America at the time. Scott wrote the introduction and edited Panikkar’s “Cosmotheandric Experience,” and spent the rest of his life teaching, writing and sharing this vision of ‘cosmotheandric mystery.’

Eastham died on the Feast of St. Francis on October 4, 2013. His legacy is most lovingly captured by his devoted wife Mary in “The Life and Work of Scott Thomas Eastham: His Message to the Next Generation.”

Like Teilhard, “Scott never lost hope that human beings could learn to live differently if they could perceive the ‘pattern that connects’ all living creatures with the Earth, with other
another, and with the divine source of all,” writes Mary.

In this genre-pushing tribute, we learn that Eastham, a singularly accomplished Panikkar scholar, never claimed to be a ‘theologian nor a biblical scholar,’ but instead saw himself as a ‘long standing student of the religious dimension of the human being.’ His friend and colleague Gerald Hall describes Scott as an ‘alchemist’ who is able to “transform abstract philosophical concepts into life through inspiring language of poetic power and aesthetic beauty.”

I invite Teilhard scholars to meet my inspirational friend and mentor, Scott Thomas Eastham, who believed the present moment was the transformative dimension of reality, “where anything and everything may come to pass.”

In a ‘virtual hug’ sent from New Zealand to my home in Michigan, Scott wrote on December 4, 2012: “This world, with all its imperfections, is the proper ‘dwelling’ of the Divine...as Teilhard knew with his immense awe at the grandeur of the Creation and his attunement to the noosphere and the ‘Spirit of the Earth.’ Panikkar highlights it as the tug-of-war felt by today's contemplatives between the traditional ideal of "blessed simplicity" and what we need to achieve today, a "harmonious complexity."

“Cooperative Commonwealth & the Partner State”
by John Restakis

John Restakis advocates for a “pluralist, cooperative commonwealth based on the principle of economic democracy.” As defined by the author, his model represents a civil socialism in which states act as “partner states” but “democratically structured civil institutions make up the organizational basis of the economy.” For economic democracy to thrive, Restakis contends that social control over capital is required, and cooperatives and collectives should be the dominant enterprise model. As a result, “employees gradually become owners and shareholders in the enterprises in which they work.” Restakis also outlines a number of other institutions that need to be restructured and democratized to fully realize his model, including social care, the social economy, and social markets. Restakis is hopeful about the future as new information and communications technology can play a key role in enhancing more participatory and democratic forms of information sharing between citizens and the Partner State. In fact, as he concludes, “the society we wish for is being built every day.”

“Diversifying Public Ownership: Constructing Institutions for Participation, Social Empowerment and Democratic Control”
by Andrew Cumbers

Andrew Cumbers argues for a new system based on diverse forms of public ownership, enabling workers, consumers, and citizens to participate in economic decision making and community control over resources. In particular, Cumbers explores “seven broad types of public ownership” and how they could be strategically incorporated across the economy: full state ownership, partial state ownership, regional/subnational state ownership, local/municipal state ownership, employee-owned firms, producer and consumer
cooperatives. To “typify the spirit” of his model, the author also details two existing, successful examples of public ownership: oil development in Norway and renewable energy initiatives in Denmark. Cumbers recognizes that a transition to a highly democratic economy based on public ownership would take considerable political work and dedication to interacting with governments and institutions. Yet, Cumbers is optimistic; the continuing “popularity of public ownership among the wider population in opposition to, and despite, the negative rhetoric of the mainstream, corporate media” shows, he affirms, a positive and hopeful sign of what is possible.

“The Joyful Economy: A Next System Possibility”  
by Gus Speth

NSP co-chair Gus Speth offers his vision of the next system, one in which society has moved decisively away from what Tibor Scitovsky called “the joyless economy” by embracing a radically new system to create and sustain joy. Joy, explains Speth, “comes, not from money, but from ‘other people.’ We flourish in a setting of warm, nurturing, and rewarding interpersonal relationships, and within that context we flourish best when we are giving, not getting.” As a result, Speth’s “new America” is more democratic; it is designed to encourage and sustain “human solidarity, devoted friendship, and meaningful accomplishment,” structured to ensure that economic benefits are shared equitably, and the “environment is sustained for current and future generations.” Simply put, life is “simpler, people more caring, and less grasping and status-conscious.” To achieve his proposed system, Speth enumerates several critical sites of strategic intervention, such as the market, the corporation, economic growth, money and finance, social conditions, indicators, consumerism, communities, dominant cultural values, politics, foreign policy, and the military. Along with crises, Speth recognizes leadership, social narrative, social movements, and education as key agents of change to help shift cultures and values, and support a Joyful Economy.

“Navigating System Transition in a Volatile Century”  
by Michael Lewis

Michael Lewis puts forward a vision for a new global economic system built from the ground up. Structured on values such as resilience, cooperation, decentralized and democratic ownership, the commons, and dependence on nature in demand, Lewis’s model is based on “cooperative economic democracy” and the solidarity economy. To transition to this new system, Lewis recognizes the need for strategic interventions, from minimizing investments on carbon intensive services and products to the adoption of basic minimum income guarantees, debt-free money, and "glocalization" through a federation of networks, coalitions, and movements. As he explains, cooperative economic democracy and the solidarity economy are not only ends, but also important features of the transition, as they can help us effectively “resist what thwarts transition, build out the alternatives and, whether in opposing or proposing, vigorously advocate” for alternatives. Throughout his paper, Lewis also presents important examples to illustrate what can be accomplished within the current system, including the RESO initiative in Montreal, the successful worker and consumer cooperatives in Emilia-Romagna in Italy, and the Vía Campesina movement.
WATCH THE EMMY AWARD WINNING MOVIE: JOURNEY OF THE UNIVERSE

Explore the epic of evolution with acclaimed evolutionary philosopher Brian Thomas Swimme. Beautifully filmed on the Greek island of Samos, Swimme weaves a compelling story of the unfolding universe and humanity’s evolving place in it. This engaging narrative combines scientific discoveries in astronomy, geology, biology, ecology and biodiversity with humanistic insights concerning the nature of the cosmos.

For more visit: journeyoftheuniverse.org
Available to stream on Amazon Prime.

EARTH HONORING FAITH: JOURNEY OF THE UNIVERSE
AN EPIC STORY OF OUR SHARED FUTURE

SUNDAY, JULY 2 - SATURDAY, JULY 8, 2017

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Journey of the Universe is the culmination in a series of a ten-year commitment on the part of Ghost Ranch to Earth-Honoring Faith: A Song of Songs. The goal of the series is to highlight ecological, justice-centered perspectives that promote interfaith efforts for the wellbeing of humans and the Earth.

We are living in times of immense challenges on every front – social, political, ecological and spiritual. As Thomas Berry suggested, we need a new story to reorient and ground ourselves to meet these challenges.

This story – Journey of the Universe – is bringing together the best of modern science and the humanities, including religion, art, spirituality, and philosophy. This more unified perspective can give us a sense of where we have come from and how we belong. Indeed, a comprehensive story of Universe, Earth, and humans will inspire the Great Work of transformation in our times.

Come explore this transformative vision together as the concluding year of the decade project on Earth-Honoring Faith.
Please join us for the Annual Meeting of the

American Teilhard Association

Saturday May 20, 2017
Lunch: 12:00 p.m; Talk: 1:45 p.m.

In the refectory at
Union Theological Seminary
3041 Broadway at 121st St., New York, NY

John Grim will be speaking on:

"Cosmology and Ecology: the Influence of Teilhard on Berry"

This talk will explore the thought of Pierre Teilhard de Chardin on Thomas Berry. Among these influences are: the innovative narrative approach in Teilhard's book, The Human Phenomenon; the significance of evolution in defining the role of the human; cosmogenesis as the ongoing creative processes of the universe and Earth. This talk will illustrate the connection between cosmology and cosmo genesis on the one hand and ecology and interdependence on the other. We will conclude with reflections on human energy and the zest for life that also engaged Teilhard and Thomas.

This will be a very special annual meeting, as we will not only be celebrating 30 years of John’s tenure as President of the ATA, but at the end of his talk, John will be presented with the Thomas Berry Award for his years of service to the ATA and the Great Work.

John Grim is a Senior Lecturer and Research Scholar at Yale University, where he has appointments in the School of Forestry and Environmental Studies as well as the Divinity School and the Department of Religious Studies. He teaches in the joint MA program in religion and ecology and is co-founder and co-director the Forum on Religion and Ecology at Yale with his wife, Mary Evelyn Tucker. With Tucker, Grim directed a 10 conference series and book project at Harvard on “World Religions and Ecology.” Grim teaches courses in Native American and Indigenous religions and World religions and ecology. He has undertaken field work with the Crow/Apsaalooke people of Montana and Salish people of Washington state. He is the author of The Shaman: Patterns of Religious Healing Among the Ojibway Indians (University of Oklahoma Press, 1983). Grim edited Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community (Harvard, 2001). Grim and Tucker are the co-authors of a new overview of the field titled Ecology and Religion (Island Press, 2014). Together they have co-edited the following volumes: Worldviews and Ecology (Orbis, 1994); the Daedalus volume titled Religion and Ecology: Can the Climate Change? (2001); Thomas Berry: Selected Writings on the Earth Community (Orbis, 2014); and Living Cosmology: Christian Responses to Journey of the Universe (Orbis Books, 2016). Grim, Tucker, and Willis Jenkins co-edited the Routledge Handbook on Religion and Ecology (Routledge, 2016). For the Papal Encyclical on the environment titled Laudato Si’, see especially the article “Laudato Si” in The Quarterly Review of Biology in September 2016. John is the co-executive producer of the film, Journey of the Universe. He is the President of the American Teilhard Association.

For more information and to register for the event, go to:
http://www.teilharddechardin.org/index.php/event
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 Tara Trapani. 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 Thomas 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.

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 Thomas Swimme interview on Teilhard.


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

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