

THE RELEVANCE OF PIERRE TEILHARD DE CHARDIN'S
CHRISTIAN WORLD-VIEW TO ADULT CATECHESIS

ALAN BRIAN SAGE

Submitted for the Degree of
Master of Theology

University of Glasgow
Faculty of Divinity

March 1991

© Alan B Sage

1991

ProQuest Number: 13834074

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 13834074

Published by ProQuest LLC (2019). Copyright of the Dissertation is held by the Author.

All rights reserved.

This work is protected against unauthorized copying under Title 17, United States Code
Microform Edition © ProQuest LLC.

ProQuest LLC.
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106 – 1346



Thesis
9538
Copy 1

Contents

Summary

Chapter 1 : Adult Catechesis Yesterday and Today	6 - 35
Chapter 2 : Teilhard's Theological World-View	36 - 81
Chapter 3 : Teilhard and Adult Catechesis	82 - 120
Chapter 4 : A Teilhardian Catechesis	121 - 136
Chapter 5 : A Final Verdict	137 - 139
Abbreviations	140 - 146
Bibliography	147 - 168

Acknowledgements

I would like to thank all those who have supported me during the writing of this thesis, particularly my family : my wife Mary and children Mark, Marie-Louise and Paula. The encouragement of friends and colleagues at Falkirk College has also been greatly appreciated. Finally, I am indebted to Professor George Newlands for his help in the final stages of the work undertaken.

To all who have shared my journey: Pax et Bonum.

Summary

As a Jesuit priest and palaeontologist, Pierre Teilhard de Chardin was acutely aware of the need to bring faith and the world together in the life of Christians. He developed a theological world-view within the framework of an evolutionary process. He saw this process as the expression of God's continuing creativity in the world and human activity as mankind's participation in God's work of 'building the earth'. In this perspective, Christ is viewed as the purpose of creation and the evolutionary process as the gradual formation of Christ's cosmic body. Teilhard's spirituality thus has a 'worldly' character and an orientation to the future, in expectation of the Second Coming of Christ.

The world-view and spirituality developed by Teilhard serves as an appropriate and contemporary context within which to present a programme of adult catechesis, insofar as it relates the work of salvation to the realities of this world and to the concerns of people in the 1990s, particularly the challenges of Third World development and the ecological problems facing mankind today.

Despite the difficulties of some of Teilhard's language and the fact that much of what he wrote dates back more than forty years, a careful selection of texts from his writings provides a basic programme for adult catechesis and an approach to faith formation which gives due emphasis to people's everyday concerns and reality. In this respect, Teilhard still has a great deal to say to us today and an important contribution to make to the literature and thinking of adult catechesis.

Introduction

The purpose of this investigation is to assess the relevance of Pierre Teilhard de Chardin's christian world-view to adult catechesis and in order to do so we will proceed in the following fashion.

In Chapter 1 we will briefly outline the history of adult catechesis and provide an overview of current approaches and theories in order to provide a context within which Teilhard's contribution can be considered. The major themes of Teilhard's thinking are considered in Chapter 2, together with a brief biographical sketch and an indication of some of the influences on his thought.

Chapter 3 will make an assessment of Teilhard's relevance by way of conclusion to our investigation and is followed, in Chapter 4, by the outline of a Teilhardian approach to adult catechesis, using Teilhard's own writings as a guide for a practical programme for adults.

Before embarking on the investigation, however, some clarifications in relation to the use of the terms used are in order.

Adult Catechesis and Adult Religious Education.

In our view, there is no such thing as adult catechesis or adult religious education as opposed to catechesis or religious education simply so called, for this would imply that these terms referred only to children and young people and that the adult forms connoted a different reality. We do not mean to suggest, however, that adults and children have the

same needs or that the use of exactly the same approaches or techniques would be equally successful with either category. Rather, we would suggest that catechesis and religious education are life-long processes and we must begin by recognising the integral nature of the process and its basic orientation to adult fulfilment. This is fully recognised, for example, in Pope John Paul's Catechesis in Our Time, when he writes:

"It is important also that the catechesis of children and young people, permanent catechesis, and the catechesis of adults should not be separate watertight compartments. It is even more important that there should be no break between them. On the contrary, their perfect complementarity must be fostered: adults have much to give young people and children in the field of catechesis, but they can also receive much from them for the growth of their own christian lives." (n. 45).

Thus, while catechesis may take different forms according to the age, phase of development, particular needs and situation of the individual recipient, there is a prior unity which must be acknowledged, which is preserved by the community life of the church and the integral message that it transmits in and through its life. Our contention, therefore, is that the term adult as referred to either catechesis or religious education represents an aspect or moment of either process and at the same time recognises the specific needs of adults in their varying social contexts as well as the progressive but unified process of growth in faith.

A further question arises concerning the relationship between adult catechesis and adult religious education. In the various documents and writings in the broad sphere of religious education, there is no universally accepted terminology, but generally catechesis is used to refer to activities concerned with the education and formation in faith undertaken within the

context of the communal sacramental-liturgical life of the church. If this clearly identifiable concept of catechesis is accepted, then religious education must be seen as a much broader notion, with catechesis considered in a narrower fashion. Religious education in this broad, generalist sense may thus pertain to any form of religious educational activity, christian or otherwise, and represents a study or consideration of the place of religion in human life and the world at large or, conversely, the relationship and significance of human life and the world to the religious quest evident in the history of mankind. Catechesis would then represent a much narrower concept of christian formation, within the context of christian community life and experience. However, there is also the possibility of viewing religious education as being concerned with educational processes and techniques applicable to or used within catechesis. This view would invest religious education with a narrower meaning and its relationship to catechesis would be one of service, providing the means, methods and techniques used in the catechetical process. It is, therefore, possible to envisage a relationship of religious education and catechesis at different levels and from different viewpoints, each of which has validity and offers scope for a rich interpretation. In reality, both concepts are needed, for the range of activities and the field of enquiry that they represent must be kept as wide as possible. A catechesis that restricted itself to a narrow ecclesial-sacramental context, without any reference to the wider issues of religion in the world, would not sufficiently answer the demands of evangelisation. Our conclusion must, therefore, be that religious education represents a broad range

of activities which bring the insights of educational theory and practice into the service of the gospel and at the same time provides a forum for the deep religious problems of mankind to be brought into contact with the deep human problems of humanity. Catechesis, in turn, uses the techniques and methods of learning, the educational principles and insights into the issues of religion in the world advanced by religious education as part of formation within a practising christian community.

In this enquiry, the prime concern is the relevance of Teilhard's work to adult catechesis understood as the formation of christians within the setting of the ecclesial community of faith and more specifically within the Roman Catholic tradition to which Teilhard belonged and within which many aspects of his thinking can best be understood and appreciated. However, it is the merit of Teilhard's contribution that, while it is rooted in the context of Roman Catholic community life and tradition, it is neither insular or narrow in outlook, but provides a larger, cosmic context for a consideration of christian faith and practice. In this respect, his work has relevance to the broader field of religious education and the burden of our enquiry will be to show how his world-view can form a bridge between a narrowly conceived catechesis and a wider concept of religious education.

World-View

Our use of the term 'world-view' denotes Teilhard's comprehensive vision, which embraces a scientific phenomenology (i.e world picture) and a theological interpretation which is christological and evolutionary in character. As we hope to show, it is this world-view (weltanschauung) which is the most distinctive feature of Teilhard's thought and writing and which gives it a particular relevance to modern catechesis for adults in today's world.

Chapter 1 : Adult Catechesis Yesterday and Today

When we look at the origins of adult catechesis in the New Testament and the early christian communities, there are several features which can be clearly identified and which give it a characteristic form and structure which provided the basis for its future development.

In the first place, the practice reflected the Jewish origins in the synagogue and its forms of worship and instruction. Secondly, there is a distinction made between preaching or proclamation (kerygma) and catechesis or teaching (didache), the former referring to the initial proclamation and hearing of the word and the latter to its explanation and understanding. Furthermore, there were several methods of preaching and teaching, depending on the audience, and a variety of offices connected with this activity, including apostles, disciples, teachers, elders, prophets, presbyters and bishops. While the exact extent of each of these offices is not clear, the common element was that of witness to the life, death and resurrection of Jesus and to Jesus' presence in the Spirit-life of the christian community. Finally, baptism was seen as the culmination of this teaching activity and the climax of the faith journey of each individual enquirer.

As the christian community spread into the wider areas of the civilised world, christian formation continued to be provided through the community meetings for worship, within the home and through the reading of the scriptures and early christian writings.

The first real meeting of christianity and education came with the emergence of the Alexandrian school under Clement and Origen, where there was an attempt to systematically 'marry' faith and philosophy, to the extent that they tried to show the wisdom of Christ in the terminology of the current (pagan) philosophy. Later, with Augustine, we have the beginnings of a wider notion of christian education, embracing sacred and secular learning. Alongside this movement, there was the development of the liturgical and sacramental structure directed towards and at the service of the sacraments of initiation. Thus, from the second to the fifth centuries the catechumenate gradually developed, reaching its culmination in the fourth century, by which time a fully developed community catechesis within a liturgical-sacramental structure had emerged. However, as the number of adults who presented for baptism became fewer, so the catechumenate went into a decline and the process of adult formation became less pronounced. From the sixth century, therefore, we find little evidence of any organised adult religious education, apart from that provided in the Bishops' Schools and the monasteries, which was largely directed towards the clergy and religious. It may be assumed, therefore, that during the so-called 'dark ages' parents were entrusted with the religious formation of their children but that their own continuing formation and education consisted solely of the sermon or homily given at the weekly Sunday mass.

During the eleventh century there was an intellectual awakening in Europe which issued in the great theological revival of the twelfth and thirteenth centuries, heralded by such thinkers as Albertus Magnus, Thomas Aquinas and Bonaventure. While this movement initially brought theology and religious thinking closer to the people, sadly it soon became the preserve of scholars and academics and had very little influence on the religious education of the lay population.

By the time we reach the Reformation in the sixteenth century the church had become a largely clerical and hierarchical organisation with little lay participation and a largely uneducated laity.

The Reformation and its aftermath provided an impetus for the correction of previous errors and deficiencies but, unfortunately, only really considered the education of children, with adults being largely forgotten. The Reformers introduced the vernacular and made strenuous efforts to bring religion to the people but their work was, again, largely directed to the young and in this respect they did not fully improve the lot of adults. In response to their efforts, the Roman church introduced new catechisms with a greater emphasis on the role of the word of God and the person of Christ, but these initial biblical and christological approaches soon gave way to catechisms which were arid and scholastic in content and presentation.

As education became more widespread through public schooling systems, catechesis moved into the schools and in many respects endangered the relationship between catechesis, christian living and liturgy. Towards the end of the nineteenth century the work of the educationalists began to be felt in the fields of catechesis and religious education, in particular the use of psychology in understanding the process of learning and teaching and the implications for the teaching of religion. Once again, this was largely concerned with children and the beginning of adult religious education was not to be encountered until the following century.

Origins of Modern Approaches to Religious Education

Among the consequences of the Reformation was a change of emphasis in religious education, reflected in the Reformed tradition by a return to the scriptures and a much more biblically based catechesis, while within Roman Catholicism a return to the sources was largely effected by adherence to 'tradition' and an emphasis on orthodox doctrine and non-scriptural elements of tradition. In broad terms, these two characteristics were to persist until the twentieth century, when a variety of influences combined to alter approaches and emphases and create new movements in religious education in both traditions and with much greater interrelationships.

From the sixteenth to the nineteenth centuries, the general pattern of adult religious education consisted of instruction through Sunday liturgy and worship and instruction in the home and there were few positive initiatives which could be considered as organised education. However, a number of churches became involved in the process of education through attempts to improve literacy and provide basic education for poorer people in society. Often these were combined with christian formation and instruction, insofar as the scriptures were used as a basic text for reading and writing. This was the case with the Sunday Schools and Circulating Schools run by the various Non-Conformist churches. The Adult Schools, inspired by the Methodists, opened first in Nottingham in 1798 and then spread throughout England so that by 1899 a National Council was able to be formed. These schools met on Sundays and were designed mainly for reading and writing, inspired by the christian duty to improve people's minds, a task which was also supported by the

Quakers. In the nineteenth century other similar initiatives included the many Working Men's Clubs which were set up by Henry Solly from 1863 onwards. Solly was a Unitarian but inspired by such christian socialists as F.D. Maurice, Charles Kingsley and Thomas Hughes who had been instrumental in setting up a Working Men's College in 1854. Albert Mansbridge set up the Workers' Educational Association from similar motives and among other organisation which resulted from christian efforts to improve education for the poor and the young were the Y.M.C.A. and the Y.W.C.A. and Sister Hilda's Child Guidance Clinic in Glasgow in the 1930s.

Many of these initiatives formed the basis of the development of adult education in society generally and were accompanied by similar movements with a more directly religious aim. Just as the growth of educational theory began to be felt within the sphere of religious education and catechesis, so also the principles of adult education influenced the thinking within adult religious education, though to a lesser extent and at a slower rate. In Britain a number of church movements were founded with the aim of spiritual formation and an increased understanding of faith and doctrine. For example, Charles Plater began the Catholic Social Guild in 1909 with a view to improving catholics' understanding of catholic social doctrine and shortly after the First War the Catholic Evidence Guild was formed to help those who were engaged in public witness and evangelisation. The Guild provided a training scheme in philosophy, theology and spirituality and owed much of its success to the efforts of Frank Sheed and Maisie Ward who later set up Sheed and Ward Publishers, which had a great effect on introducing catholic literature to the population at large in the post Second World War period.

However, despite the introduction of various schemes aimed at adults, the churches were relatively slow to embrace the principles of adult education which had been developed in the sphere of general education and it is only in the post 1960 period that we can clearly discern an adult religious education movement and an acknowledgement of the need for a policy and a programme which recognised and met the needs of adults. This gradual awareness of the needs of both children and adults for a religious education which met the demands of living in a rapidly changing, technological world gained momentum and became a reality within the churches from the 1960s onwards but is not a simple movement to describe or relate. While there are some common features in the development of religious education and adult religious education, it is perhaps easier to consider them separately in order to highlight specific differences and to look at the adult sphere in a little more detail since it is the main interest in our investigation.

Developments Within Religious Education

The history of religious education in Britain during this present century could be described as a gradual change from a process of christian nurture to one of religious education. This is evident in the ways in which the various Agreed Syllabi were conceived and formulated. Up to the 1960s, most Syllabi laid emphasis on the past rather than on the present and on the narration of biblical stories as opposed to the human and religious experience of the individual. Among the early Syllabi of the '60s, that of West Riding (1966) proposed the use of 'themes', an approach also favoured by ILEA's 'Learning for Life' (1968). These emphasised the importance of the pupils' own experience and implied the need for a flexible curriculum, a point very forcibly stressed in subsequent reports

and writing. At the same time, there was a growing awareness of the increasing pluralism in British society, particularly the growing number of non-christians and non-believers in the school population. What was required in this situation was a greater sensitivity to the varieties of religious expression and an acknowledgement of the richness of this variety. The Bath Syllabus had this to say:

"The primary aim of religious education is to help young people to understand the nature of religion.....helping young people to understand and appreciate religious phenomena, to discuss religious claims with sensitivity, to be aware of the nature of religious language and to recognise the criteria and standards by which truth and falsehood in religious beliefs are distinguished" (quoted in John M Hull : Studies in Religion and Education p 80).

This stance was repeated in the Birmingham Syllabus (1973), where religious education was described as "an intrinsically valid educational activity, justified by its contribution to the preparation for life in contemporary society. It is not propaganda for a given religious standpoint " (Hull, op. cit p 84)

Among the important documents of this period was the Schools Council Working Paper 36, also referred to as the Lancaster Project (1971), which outlined the various approaches being currently adopted and suggested a number of basic aims and objectives for religious education. In its consideration of religious education it inclined to the view that it "must include both the personal search for meaning and the objective study of the phenomenon of religion", and it listed six general aims in the following way:

- | | |
|------------------------------------|--|
| " 1. Awareness of religious issues | 2. Awareness of the contribution
of religion to culture |
| 3. Capacity to understand beliefs | 4. Capacity to understand
practices |

5. Awareness of the challenge of
religious belief

6. Awareness of the practical
consequences of religious
belief"

(Working Paper :p 43)

Underlying all these documents is the assumption that religious education has an educational value in itself and this emphasis on educational justification for religion in the curriculum has remained a constant and important preoccupation up to the present day, in the face of the many attacks on religious education from those who consider it to be either inappropriate or unjustified as part of the educational curriculum. While all the documents were eager to underline this educational justification, one can also detect difference of approach and emphasis in them. Thus, ILEA's Learning for Life saw religious education very much as an 'education in', a reflection on religious interpretations of life and its problems, while the Working Paper suggested it was a 'teaching how', that is an awareness of the place of religion in human culture. Yet other documents saw it as 'teaching about', a descriptive study of religion. Subsequent writing on the subject has continued this debate.

Within the Roman Catholic tradition, religious education has been viewed much more in terms of catechesis and this is reflected in its different history and development. In the early part of the present century, catechists began to take note of modern educational methods and new insights from psychology in order to transmit the christian message more effectively. The first Catechetical Congress was held in Vienna in 1912 and a further one in Munich in 1928 and

these helped to create interest in and publicity for the new methods, so that very gradually we see less technical language in catechisms. The need for even greater changes in approach was reflected in the emergence of the 'kerygmatic approach' in the late 1930s, following the publication of Joseph A Jungmann's The Good News and our Proclamation of the Faith in Germany. He saw that the early christian missionary success was due not so much to the methods used as to the content proposed, namely the Good News of Jesus Christ. While he accepted the need for the use of new educational methods in catechetics, he emphasised the message itself and used the liturgical year as the vehicle for catechesis and tried to stress the joyful character of the Gospel message. This was an attempt to return to the vitality of the original kerygma. For Jungmann, the catechisms had developed with a wrong emphasis, centred on man and his needs rather than on God, so that what was needed was a christocentric approach, starting from Christ and the Good News and then on to moral prescriptions. Hitherto, christian morality had been largely based on the Decalogue, whereas the two-fold Commandment of Christ should be the starting point.

Jungmann's influence was felt beyond Germany, particularly through the work of his student Johannes Hofinger in the 1950s. At the same time, great strides were made within theology, liturgy and biblical studies in the post-war period and there was a growing awareness of the need to adapt to the changing face of the world. In 1946, the Catechetical Documentary Centre of the Jesuits moved to Brussels and became the Lumen Vitae Institute of Pastoral Catechetics under the leadership of Frs. George Delcuve, Marcel Van Caster and Andre Godin, all of whom became influential in the development of the 'new catechetics' proposed by Lumen Vitae.

The approach here was a highly structured one, using a pedagogy of signs : the Bible, doctrine, liturgy and christian witness, all woven together to present the christian message as an organic whole.

In both France and Belgium there was a renewed interest and emphasis on the developmental aspects of faith, following the work of Piaget. During the 1950s several French authors put forward models of christian faith which stressed the developmental aspects of christian living and maturity, including Père Liégé's Consider Christian Maturity and Jean Mouroux's The Christian Experience and From Baptism to Faith. In many respects, this was the beginning of the age of the adult in catechetics. At the same time there was a growing awareness within the so-called missionary countries of the need to speak in new ways to people who were hearing of Christ for the first time and within the context of non-western cultures and thought patterns. Within this missionary context, the notion of pre-evangelisation was developed and gradually there was emerging a pastoral catechesis which comprised evangelisation, conversion, faith, salvation history, cultural adaptation and an anthropological approach.

If the move towards an adult catechesis began in Europe, particularly in France, there were signs of similar moves in the United States in the '50s. An experimental Catholic Adult Education Centre was set up in Chicago in 1955 and in its first year organised courses for around 1000 adults, with courses lasting from eight to ten weeks and offering topics such as: The Bible; Great Issues of Education; Insights from Modern Psychology etc.

All these various movements were brought to fruition in the work of the Second Vatican Council, where the outlines of a new theological vision were mapped out and future developments were

presaged. However, the vision presented by Vatican II is itself the result of a process of development and this has to be appreciated when reading and interpreting its documents.

In the wake of the Council, a variety of catechetical methods and programmes were developed. The phase of 'salvation history' was a direct response to the emphasis given to the scriptures and a renewed concept of revelation. However, the preoccupation with the themes of salvation history soon encountered the problem of making history 'meaningful' and biblical history and its characters became just as remote as any other historical figures, which led Marshall McLuhan to remark that "we look at the present through a rear-view mirror. We march backwards into the future". These reservations with a totally historical approach led to the development of a 'life experience' approach, which reflected the new understanding of revelation as an ongoing process, a concept which was given great importance in the work of Gabriel Moran. His books, Theology of Revelation and Catechesis of Revelation were hugely influential in English speaking countries in this respect.

An Adult Perspective

Developments within religious education and catechesis generally, which we have summarised above, inevitably influenced approaches to adult forms of religious education and catechesis and thus, to some extent, both share common characteristics and concerns. Broadly speaking, developments have been influenced by three sets of factors : social, educational and theological, and these interacted with each other in a complex fashion to result in new insights, perspectives and approaches to catechesis and religious education. Within the

social sphere, changes in societal attitudes due to demographic, industrial-commercial and economic influences led to religious education being seen within a multi-cultural context and from a communal rather than a purely individualistic stand-point. Educational factors included issues of educational theory and psychology and those of individual freedom and the concept of developmental growth. From the theological point of view, changes issued from a renewal in liturgical and biblical studies and a theological world-view reflecting a dynamic, relational concept of revelation, a creation-centred as opposed to a salvation-centred approach to christian life and spirituality and a concept of church which emphasized mission and service to the world, that is its prophetic role.

Now, while adult religious education and adult catechesis share common features with religious education and catechesis in general, there are some discernible differences of emphasis which reflect the various movements within general adult education and the specific needs of adults in relation to their religious education. While it is not possible to enumerate or discuss all the various 'philosophies' of adult education that have influenced approaches to adult religious education, a brief indication of some of the major contributions is appropriate and may be helpful in trying to draw conclusions regarding the present position. Inevitably, the outline we give here represents an element of generalisation, insofar as individual theories and approaches derive their inspiration from a number of sources and rarely represent one school of thought or conceptual framework in its purity. For the most part, approaches to adult religious education derive from a complex of factors - theological, pastoral, social, educational and philosophical.

Elias (The Foundations and Practice of Adult R.E., ch.6) suggests that the various approaches to adult religious education can be traced to and categorised according to basic adult education theories or philosophies. While this may be a somewhat simplistic approach, the categories he uses are useful as headings under which the various approaches may be considered and for this reason we use an adapted form of his categorisation for our treatment of the subject.

1. Language Analysis Theories

Here, the emphasis is on the importance of language and its use in interpreting and expressing concepts and reality, the way in which language may itself be creative and suggestive as well as descriptive. One writer who has consistently argued for a closer attention to the use of appropriate vocabulary within religious education and who has stressed the importance of language in making religious concepts both intelligible and more meaningful within people's lives is the American Roman Catholic Gabriel Moran. The two major foci of Moran's writing are the concept of revelation and the meaning of adulthood, both of which he views within the social, community context, and in this respect his approach could also be considered as socio-political in emphasis. Moran's theory is rooted in his understanding of revelation and the process of its transmission. He sees a continuity between revelation in scripture and in the continuing life of the church and in the experience of community. Thus God speaks to us not only in the things that belong to the so-called 'religious' sphere but also in the 'human realities of life', particularly in our human relationships and community living. God is revealed in a special way in the inter-personal sphere. Religious education is effected in the setting up of a 'learning laboratory', in such a way that both content and

context of religious education must themselves reflect the realities they are supposed to be transmitting. In his book, Religious Education Development (1983), he develops a theory of how religious education should foster human and christian personal development and he speaks , in the first place, of three stages of religious education . In the first phase, it must attend to the physical environment and care of the child and also preserve the imagination and vision of childhood , through story telling and other media. In the second stage, it has a narrative function relating the tradition and a systematic function, providing a framework or theology for religion. In the third phase a form of conversion takes place and religious education has the role of helping in the process of 'de-absolutising' answers, overhauling christian knowledge and ideas in the light of human problems, relationships to others etc. This whole process is a journeying or enquiring process for each person. While his theory relates immediately to children and their religious development, it is also applicable to adults and the processes through which they pass in their journey of faith. The first phase he speaks of, that of emphasising the goodness, the beauty and God-giveness of creation and the natural world is of particular importance today and accords well with the creation-centred approaches being made within theology and the stress being put on christian commitment to the world. In this respect, Moran's approach shares some of the features of a Teilhardian approach, as we shall see later. In addition to this developmental element of his thinking, Moran relates education to the tasks of life and sees its function as one of giving meaning to the four basic social forms of family-community, job-work, schooling-knowledge and retirement-wisdom. Religious education, in its turn, fulfils a similar role,

but does not 'add religion' to these four basic social forms, but rather 'transforms' them. For Moran, a first way to bring out the religious dimension of all education is to notice these four educational values and to see them as implicitly religious and open to a religious interpretation. He argues, therefore, for a wider, more inclusive understanding of the task of the church and religious education. The purpose of each is to give meaning and significance to the realities of this world and to human experience, rather than to isolate the religious sphere from the human as though the two were completely separate or even opposed. Like Teilhard, Moran sees revelation as a process and the whole web of human and cosmic relationships as constitutive of this process. The term religious as describing education thus denotes an attitude, an orientation or an approach rather than a well-defined content and in this respect the scope of religious education is the whole of created reality insofar as it has the potential to reveal God.

2. Classical Wisdom and Adult Liberal Education

The wisdom of religious tradition, particularly as reflected and expressed in religious 'classics', has long been a focus of religious education. In recent years, however, the dichotomy or opposition of scripture- tradition has been replaced with a more positive understanding of their mutual interrelationship. The use of religious classics in many ways reflects an adult liberal education approach and draws inspiration from such educationalists as Philip Phenix, whose Realms of Meaning (1964) is itself now a 'classic' in educational literature. Phenix emphasises the importance of rational understanding in the educative process while not neglecting the affective and aesthetic elements and also

stresses the need to take account of the received wisdom of the traditional culture in the thought and writings of the masters of our cultural heritage in all its forms - scientific, historical, philosophical etc.

Within adult religious education, the importance of reflection on the tradition, as represented by religious classics, is highlighted by many theorists, but more particularly by James Schaeffer and Thomas Groome. The latter also emphasises the socio-political import of such reflection, with his use of the 'kingdom' as a mediating category and in this respect his views could also be considered within the progressive social theory category.

Schaeffer takes the concept of meaning as proposed by Phenix as the basic model for his theory of adult religious education (cf. his Doctoral Dissertation, 1971). Searching for the basic notion of meaning in man's life, he sees it in the purpose of God for man, ultimately the 'mystery of Christ' :

"It is because the mystery of Christ as used in the Pauline corpus both centres upon the person and work of Christ and evokes the whole sweep of the salvific tradition effected by God that this design uses it to express succinctly the scope of christian education"

Schaeffer, 1971 : p 483)

The purpose of religious education, says Schaeffer, is precisely to recreate this mystery of Christ in the process of its transmission and the learner contributes something to the church's experience of the mystery by this very fact. There are four basic dimensions of the mystery, he says, namely:

- a. Event - the history of God's saving activity.
- b. Horizon - the 'faith perspective' (tradition) of the christian community.
- c. Celebration - particularly in the saving activity of Christ in the liturgy.
- d. Moral Imperative - what we must do if we accept Christ.

These four elements are interdependent and are all part of the process of religious education, though their order or sequence may be modified by the needs of the individual or community concerned. The forms of learning which relate to these four elements of the process are as follows:

- a. Historical knowledge of the mystery as event, best achieved through disclosure, similar to kerygma or proclamation.
- b. Cognitive understanding of mystery as horizon, acquired by inquiry, the raising and answering of questions.
- c. Appreciation of the mystery as celebration, acquired through initiation i.e. we learn worship and not about worship.
- d. Responsibility for the mystery as moral imperative, through problem solving.

Thomas Groome presents a theory of general religious education which has particular application to adults. After introducing the notions of faith and the kingdom he speaks about the nature of faith development and its stages into adulthood and then discusses the question of freedom, which he sees as crucial to any understanding of education or religious education, which, he says: "is the most comprehensive way of talking about the corporate consequences and conditions of living with and for the Kingdom of God"

(Christian Religious Education p 82).

He suggests that christian faith and human freedom are inextricably linked and he sees them as the dual purpose of christian religious education. He has this to say:

"our educational activity must be designed to foster greater degrees of christian critical awareness so that our people may respond to the demands of the Kingdom in their own personal, social and political contexts" (op. cit. p 99).

Speaking of the context of religious education he introduces the notion of socialisation, the process by which we are brought into a group or community ethos and our self identity is produced. But he warns that there is a danger that this may only bring people to a stage of acquiescence in the status quo and that therefore religious education must also promote critical consciousness, "help to make people aware of, to affirm and be thankful for, how our christian community is already..... (but)....also question, critique and bring to consciousness the not-yetness both in our own community and in the world, and call us forward toward being more faithful christians in response to the Kingdom" (op. cit. p 126-7).

Groome then goes on to develop the notion of praxis, a word frequently used but often misunderstood. It does not denote practice as opposed to theory but involves a "critical reflection within a community context on lived experience. The reflection is informed by one's own past and future and by the Story and Vision of the christian community " (op. cit. p 152).

In this perspective, religious education is, essentially, a shared praxis, which he understands as "a group of christians sharing in dialogue, their critical reflection on present action in light of the christian Story and its Vision toward the end of lived christian faith (p 185). Hence, religious education is very much a community activity and, according to Groome, comprises five components or movements in the following sequence:

1. Present action - all that gives expression to ourselves, the whole socio-cultural context, the historical self and society.
2. Critical reflection - this involves a positive reflection on ourselves and on the present situation, looking back at how we got to this stage, reflecting on what the future might be and how this

might be achieved.

3. Dialogue - this is the deep and real sharing with others of our Story (the past) and our Vision (how we see the future). The stories and visions of individuals are critiqued in the light of the faith tradition of christianity (Story) and the promise of and response invited by that tradition (Vision).

4. The Story - the whole faith tradition, however it is expressed or embodied, that is in the scriptures and other christian writings.

5. The Vision - a comprehensive representation of the lived response which the christian story invites and of the promise God makes in that story.

In the above scenario, story and vision can be related to the kingdom and Groome points out that they are not separate but rather two parts of one thing, the vision being our response to God's promise in the story and the story the unfolding of the vision. Both find expression, albeit imperfect, in the christian community of faith.

3. Progressive Social Theories

These approaches, in their various forms, support a notion of religious socialisation and the development of the individual within the religious community. George Albert Coe thus sees religious education not so much as the transmission of doctrine as a process of creating or re-creating doctrines and values, taking account of the individual's development in faith and of personal experience in all its forms in a meaningful way. The importance of social and environmental influences in shaping a person's faith and religious understanding was clearly underlined in Horace Bushnell's Christian Nurture and, in more recent times,

has been similarly stressed by writers such as John J. Westerhoff, James M. Lee and Bernard Marthaler.

Westerhoff speaks of a process of religious enculturation, which focuses around rituals, experiences and actions within the christian community. He has this to say:

"This interactive process is one of growth in faith from the experienced faith of childhood to the affiliative faith of adolescence, to the searching faith of late adolescence and young adulthood, and finally to the owned faith of mature adulthood"
(quoted in Elias, op. cit. p 166)

A similar approach, from a Roman Catholic standpoint, is displayed by Bernard Marthaler, who uses the vocabulary of catechesis developed since Vatican II, firmly placing religious education within the liturgical-community context and embracing signs, symbols and sacramental experiences in addition to scriptural and doctrinal formation.

In The Shape of Religious Instruction (1971) and his other books, James M. Lee argues that social science and education rather than theology should be the guiding force within religious education. He analyses the learning situation in a christian context and concludes that the process of learning, its methodology and evaluation are all enhanced by social science methods and criteria and that theology has a secondary role. He emphasises the importance of behaviour modification and learning objectives and suggests that only such an approach can handle all the variables within the process of religious education. In essence, he sees religious education as a 'laboratory for christian living' in a similar fashion to Gabriel Moran, and he characterises the learning laboratory as:

- a. Primary experience ,i.e. practice.
- b. A situational emphasis - all aspects act as reinforcing vectors.
- c. A wide range of activities in the cognitive and affective domains.
- d. Person centred.

For Lee, then, the learning context becomes a microcosm of society and has to mirror, as far as possible, the range of activities that the larger society contains. The learning situation should thus be a real, functioning community. This call for realism in the learning situation is an important contribution to the question of religious education, but his preoccupation with the concept of behaviour modification and learning objectives is, perhaps, less convincing and appears inappropriate in the context of values and religious practice, which cannot easily be assessed or predicted in the way he suggests.

4. Humanistic Adult Education

These approaches rely heavily on the concepts of adult education proposed by theorists such as J.R.Kidd and Malcolm S. Knowles, particularly the principles of 'andragogy' enunciated by Knowles and the personalistic theories of psychologists such as Carl Rogers and Abraham Maslow.

Leon McKenzie.

Within the field of adult religious education, McKenzie is one of the most characteristic theorists within this category. In his Adult Education and the Burden of the Future (1978), he sees the task of adult education as facilitating adults in the rejection of historical determinism and coming to believe in their own powers to transform and make history, and at the same time become more aware of themselves, become more human. In The Religious Education of Adults (1982) he develops a theory of adult religious education drawing on the concept of andragogy from Knowles and

suggests that greater personal awareness and freedom need to be effected, with more emphasis on adults as learners and greater participation in the educational enterprise by the learner.

McKenzie is greatly influenced by the work of Paulo Freire and his concept of conscientisation and sees adult education very much as a process of self-construction and perspective transformation. Learning is viewed as a process by which a person's experiential base develops through the appropriation of new experiences, that is learning is the reconstruction of experience and hence a form of self construction.

Quoting John Dewey, he says:

"In the act of appropriating (perceiving and interpreting) the event, the learner changes the event, in the act of appropriating (actively receiving) the event, the event changes the learner"
(The Religious Education of Adults, p 179).

McKenzie thus favours a participant theory of education in contrast to a spectator theory, the former emphasising the learner and the process of learning, the latter the content or message. For him, content and context hold a message and may be learning vehicles. In the context of adult religious education he sees the church's mission to be the bestowal of meaning on all our meanings, and this is achieved in kerygma (Announcing the message), koinonia (The lived experience of the christian community) and diakonia (Service of those in need) as lived realities in the church and in mutual relationship with each other. We see here how McKenzie brings together adult religious education and adult catechesis, but with a firm basis in adult education theory.

5. Socio-Cultural Theories

In some respects, these theories are an extension or development of those in the previous group and view adult religious education in terms of a process which aims at changing or reforming society in a direct and active way and are largely inspired by the educational vision of such people as Ivan Illich and Paulo Freire, both of whom emphasize the social transformation role of education. Liberation theology, as proposed by writers such as Gutierrez, Sobrino and Leonardo Boff in South America and Tissa Balasuriya in South East Asia, has added a theological dimension and provided religious categories and ecclesial structures for the application of these approaches within adult catechesis and religious education. In his concept of the kingdom, Groome makes use of this type of approach and in his concept of praxis espouses the critical approach of liberation theology. Others have given greater emphasis to the concept of social justice, as for example Wren in his Education for Justice (1977). While many of the practitioners and theorists originate from Third World countries, their concepts and ideas are gradually being applied within developed countries, more recently with particular reference to ecological concerns. The concept of stewardship, long advocated by writers within the Protestant tradition, has been further developed into the notion of an ecological imperative by theologians within both Protestant and Catholic traditions, as exemplified by writers such as Jurgen Moltmann, Sean McDonagh and Thomas Berry. These writers have delivered a hefty challenge to Christians and the churches to 'care for the earth', and, in turn, this theological vision and call is slowly being expressed within religious education and catechesis and in the sphere of Christian spirituality.

Conclusions and Practical Implications

The summary given above has introduced some of the major concepts and developments within adult religious education and catechesis and it is necessary, at this point, to draw some conclusions regarding the present position in relation to both theory and practice.

Possible interrelationships between adult catechesis and adult religious education have already been suggested in the Introduction and the summary given in this chapter provides a practical indication of the variety and extent of these relationships. The general picture that emerges is of adult catechesis and adult religious education being elements on a continuum, representing a movement from a notion of christian nurture to one of non-confessional religious education. Within the welter of current theory and practice, we find a variety of points along the continuum and the crucial factor is that of the concept of revelation, which determines the direction of movement in relation to a particular theory or programme. What is important to underline, however, is that the continuum should not be understood as a simple linear movement but rather as a form of tension or dialectic, according to which theories draw their inspiration from one or other end of the spectrum in a dynamic way and not necessarily in a black and white fashion as though there were two simple alternatives from which to choose. In reality, what is required is a healthy movement from one side to the other, a creative and dynamic balance. Such would represent the optimum situation.

In summarising adult catechesis and religious education today, one could say that there are three major areas of focus,

namely the dynamic, the community and the cosmic or worldly. We shall discuss each briefly.

The Dynamic

What this refers to is the idea of movement and growth which applies to the faith of individuals and communities and to the idea of revelation within the christian perspective. As far as individuals are concerned, there has been a growing awareness of the process of psychological and emotional growth and the various stages of growth through which people pass in order to develop and mature. Life-span studies such as those carried out by Daniel Levinson (The Seasons of a Man's Life) and Gail Sheehy (Passages) have demonstrated the patterns of growth, the various life-stages, that individuals pass through and Kohlberg, Fowler and others have proposed useful theories which underline the developmental nature of moral and religious thinking. What these studies mean in relation to catechesis is that the personal life-experience and the social roles and life-stage of each individual is an important factor in that person's religious development and faith life. To some extent, therefore, the person's experience and social/emotional/psychological make-up must be a starting-point or a crucial factor in considering his or her needs in terms of religious or faith education. Furthermore, it must be remembered that faith and religious understanding is a growth process itself. In this respect, each person follows their own faith journey, a concept which has been strongly emphasised, for example, in the Rite of Christian Initiation of Adults (R.C.I.A.) and other programmes of adult catechesis. The concept of faith journey is in stark contrast, of course, to notions of faith which view it as primarily the acquisition of a knowledge-content and thus not really susceptible to growth. This dynamic view has challenged most churches to move away from a concept of faith as belief in

doctrine or creeds to faith as commitment and to a richer notion of faith as a process in which the person develops awareness and deepens commitment to a whole way of life. This also implies the notion of an 'initiation into' faith and the importance of faith-sharing experiences, both of which can only be fully effected within a community of faith. Hence, the individual's faith story needs to be related to the community's story as expressed in the present life of the community and in its historical experience, its tradition. Underlying these changes of attitude and approach lies a renewed concept of revelation. In the past forty years there has been a movement away from revelation viewed as the transmission of truths received in the past, from the scriptures or revealed doctrines, and thus to be preserved. In its place is a notion of revelation understood as a continuing self-giving of God, which implies more than the transmission of truths or doctrines and refers rather to a complete life-experience expressed in a community way of life and worship and to new relationships with other people and with the whole world.

Community of Faith

One of the greatest changes in christian thinking during the latter part of this century has been the recapture of the notion of community, one that was very strong in the early church but was lost in the so-called christian centuries, where the presumption of a christian society and culture blurred the edges of the christian vision and engendered a rather lethargic, even negative, attitude to the idea of christian community in its true meaning and as an activating force. In the light of a return to the sources, biblically and liturgically, and the diaspora

situation of christians today, there has been an awakening of community awareness and of the community dimension within christian faith. In religious education this has been reflected in an emphasis on community tradition and in catechesis on the importance of the community as the source of faith and the context for the development of faith. The participation of the whole community in the process of catechesis, as opposed to individual preparation for entry into the church is clearly highlighted in the various forms of community catechesis, such as R.C.I.A., faith-sharing experiences etc. In this perspective, becoming a christian is no longer viewed in purely individual terms as a 'meeting with God' or a personal search for meaning but also as becoming a member of God's people and sharing a communal vision. Thus words such as 'initiation into' and 'appropriation of' rather than 'receiving' faith are used, emphasizing the dynamic, community aspect of faith and a proactive response within a community of believers. This view of entry into the faith community is exemplified in Groome's faith-sharing model and the R.C.I.A. with its presentation of a faith-journey process within a living, local community, accompanied by liturgical ceremonies which involve the whole community and a structure of ministry in which various roles are played by community members. At the same time, there is a strong relationship set up between the four major elements or signs of catechesis, which again draws attention to the community aspect. Thus, the scriptures as God's word expresses the history of salvation for God's people, doctrine represents the experience and expression of the community's faith, liturgy is the celebration by the community of its faith in God and his offer of salvation. Finally, the corporate life of the church is an expression of its response to God's call and its active partici-

pation in the charity of Christ. The eucharistic celebration as the focus of community worship further emphasizes the community aspect of faith.

The World

Attitudes towards the world, as reflected in approaches to adult religious education and catechesis, have changed quite considerably due to factors in the realms of social and economic development, technical improvement and theological reflection. Improvements in the means of communication have created a smaller world, one in which there is, at once, greater awareness and cooperation between nations but also tension and conflict arising from competition for resources and demands for greater freedom and self-determination. Technical and scientific developments have opened up new worlds and sharpened critical response and expectation in relation to human progress. All these developments have prompted a theological response and changes in attitude to the world. Greater interest in the world has led to a shift of emphasis within theology from a salvation-centred to a creation-centred approach and a re-appraisal of the concept of creation and its purpose and significance within God's plan. No longer is the world and created reality as a whole viewed merely as the stage for the 'real' drama of man's relationship with God, but is viewed as having significance itself, as an essential element of God's plan. As a consequence of viewing created reality and human endeavour as having significance in themselves, the whole social enterprise comes to be regarded as the real context for christian commitment and the 'preparation for the kingdom' is seen as being closely allied, if not co-terminous, with the

search for human social justice.

This awareness of the world is particularly evident in the theology of liberation and the churches' option for the poor, especially in the Third World.

Within religious education and catechesis, some of these changes of attitude and approach have found expression in a greater awareness of the place of personal and social experience in religious development. This gave rise to the 'life experience' approaches of the 1960s and, more recently, incarnational approaches such as those of O'Leary and Sallnow (Love and Meaning in Religious Education), which provide a corrective to earlier approaches which merely 'used' experience in an accommodative fashion rather than considering it as a primary source of faith-encounter or revelational disclosure. A truly incarnational approach is based on a concept of revelation which considers the revelational process to be mediated through the whole range of human experience and not merely through 'explicit' channels such as the scriptures or revealed doctrine. Sallnow and O'Leary offer a cogent theory of religious education based on the incarnational theology of Karl Rahner and are also highly influenced by the writings of Gabriel Moran and his theology of revelation.

A further dimension of religious education which has developed in the wake of a new world-view is a greater awareness and appreciation of the great world religions and cultures, thus offering possibilities of an enriched religious understanding. However, while this has been evident in the multi-cultural, school context, it has not really filtered into the adult religious education sphere to quite the same extent, and this is an area where improvement is needed.

As far as the political and social issues are concerned, adult religious education still appears to restrict its perview to moral and social issues near to home, and the broader, and in some respects more radical, issues presented by contextual and liberation theology seem to be considered as theological niceties. There are, of course, many christian groups that take a lively interest in justice and peace issues, but they do not represent the main stream of adult religious education programmes. Much the same could be said of the commitment to environmental issues, where there is not a general awareness of a truly 'ecological' theology. There is room, therefore, for movement within adult religious education towards a more informed awareness of 'the world' and the issues related to its influences on humanity. It is apparent that many of the radical approaches of adult education that have influenced the religious education sphere have yet to find their full impact in practical programmes, a point to which we shall return later when discussing Teilhard's influence on adult religious education and catechesis.

Chapter 2 Teilhard's Theological World-view

In order to provide a basis for an assessment of Teilhard's relevance to adult catechesis, we present, in this chapter, an overview of his thinking, covering the main elements of his thinking. We begin with a brief biographical sketch (A), then look at some of the influences on his thinking (B). This is followed by some remarks on the way in which Teilhard saw his task, which is important for understanding his approach and the character of his contribution (C). Section D provides an introduction to creation and redemption within an evolutionary world-view context, which represents the basic theological approach of Teilhard. The practical implications of his theology are considered in Section E, which looks at the way in which he understood christian life and spirituality.

The way in which Teilhard stressed the importance of creation and the world makes his writings of particular interest and significance to a christian approach to ecology and the issues it involves. Section F thus considers how Teilhard's writings may provide a basis for an ecological spirituality. Finally, in Section G, we take a look at his concept of education, about which he wrote very little explicitly but which, in fact, underlies his entire thinking and is especially important for the topic we are studying.

A. Biographical Details

Pierre Teilhard de Chardin was born on 1st May 1881 at Clermont in the Auvergne region of France. He attended a Jesuit run school until the age of 18 yrs, when he entered the Jesuit

order. After studies in philosophy and theology he was ordained a priest on 24th August 1911. His studies in palaeontology were interrupted by the Great War, during which he acted as a stretcher bearer and for which he was later decorated by his country. During the period 1916 - 1919, in the midst of the war effort, he wrote his first essays of a theological nature, including Cosmic Life, The Mystical Milieu and Creative Union, which outlined the various aspects of his thinking which he developed in later years.

In 1922 he spent a year in China on a geological expedition and later, in 1926, was 'exiled' to China because of the suspicion aroused by his theological views. He remained in China until 1945 carrying out palaeontological and geological research but also continuing to write on religious topics. In 1927 he completed Le Milieu Divin, a work on christian spirituality, and in 1940 he finished The Phenomenon of Man which outlined his world-view and which he described as a work of scientific ohenomenology. During the remainder of his life he spent his time in France and latterly in New York, with occasional visits to Europe and Africa. His theological writings were forbidden publication during his life time despite his pleas to church authorities to allow him to publish his views. He died in New York on Easter Sunday 1955 and was buried nearby, largely unknown to the world at large. Publication of his works commenced soon after his death and during the following decade his thinking became a potent influence within catholic and other theological circles.

B. Influences on his Thinking

The writings of St Paul, particularly the Epistles of the Captivity, were influential and perhaps the greatest inspiration

for his concept of the 'cosmic Christ' and the starting-point for his cosmic theology. Beyond the New Testament, he was familiar with the writings of the Greek Fathers and it was their cosmic theology that added to the influence of the Pauline writings in shaping his approach to theology and christology.

In his earlier life, apart from his fellow Jesuits, there were other thinkers in whom he found kindred ideas or approaches. Perhaps the three most significant of these thinkers were Cardinal John Henry Newman, Henri Bergson and Maurice Blondel.

It is difficult to determine the degree of Newman's influence on him, but he wrote to his cousin Marguerite in very positive terms of Newman. He wrote:

"A host of Newman's ideas , so far reaching, so open, and hence realistic, have entered into my mind as into a dwelling long familiar to them.....The more I read Newman, the more I feel a kinship (undoubtedly a humble one) between his mind and mine. And one of the fruits of this is the stimulation I receive from his example, the impetus to finish my work" (MM 121).

It would appear, therefore, that at the very least, Teilhard saw in Newman's writings echoes of his own thought, even if he was not actually indebted to Newman for any of his own ideas.

As far as Bergson and Blondel are concerned, he certainly saw in both of them close parallels to his own views and his knowledge of their works certainly helped to mature his own ideas, even though he did not, strictly speaking, borrow their ideas. There are some clear points of contact between them but also many divergencies and it is perhaps in their basic attitudes and approaches that they attracted Teilhard rather than in the details of what they wrote or their conclusions.

It is difficult to place Teilhard in any particular school of thought as such, for while his terminology is often that of the scientist or the scholastic theologian or philosopher, his general approach owes more to the dynamism of a Bergson, Blondel or Newman. Teilhard's was a very individual, even original, approach and it was this very originality that was to be both an inspiration and a stumbling-block to his contemporaries, leading to the difficulties with the cautious and conservative voices of authority within the Jesuit order and the Roman church. To the extent that he often expressed himself in non-theological or non-scholastic terminology, the theological fraternity within the Roman church found difficulty in understanding his thought fully and often accused him of heterodox views when, in reality, his meaning was not fully understood or appreciated by those unused to his way of thinking. This led, inevitably, to the delay of publication of his works until after his death and, even then, to suspicion regarding the orthodoxy of his views. It was only after the Second Vatican Council that Teilhard's views began to take on an air of respectability, in the light of the Teilhardian influences reflected in the Pastoral Constitution on the Church in the Modern World. In the raising to the Cardinalate of Henri de Lubac, one of Teilhard's closest friends and advocates and a highly respected theologian in the post-Vatican era, many saw the vindication of Teilhard's views, at least in general terms, and also a recognition of his contribution to the development of catholic theology during the present century.

C. How Teilhard Saw His Task

The early scientific bias in his study and in his life generally characterised much of his thought and writings as well as his whole approach to christian faith. His language is more often than not that of the scientist, he emphasises the importance of seeing, that is of reading the evidence. He was concerned with the REAL, as he saw it. He was not interested in 'theorising' but only in interpreting the facts - the facts of the world and experience. His aim, redolent of the scientist, was always to describe what he SAW and EXPERIENCED. In these two elements we have, in many ways, the key to an understanding of Teilhard and his writings. They also explain some of the problems encountered in reading Teilhard. He was trying to describe his own personal vision, his own intuition, the way in which he saw the world as related to God. He found the accepted theology of his day too sterile and too far removed from 'reality' to be able to describe the reality that he encountered. Hence he felt the need to create a new terminology, which owes a great deal to his scientific training.

The essence of Teilhard's work is a basic intuition and personal experience, which he tries to present for the appreciation of others. However, there is an inevitable tension here - between the passion and realism of the intuition and its realism. As a student of philosophy, and later theology, he was no doubt presented with a very 'intellectual' vision of christian faith. When he entered war service he was confronted with the realities of life in a very harsh manner and had to contend with the realities of faith in the context of human suffering and death.

His letters written during the war, collected in The Making of a Mind, give us a vivid picture of a man at once reflective and concerned with the realities of life, particularly the needs of his fellow soldiers. At the same time, he had already developed a keen interest in science and the observation of 'natural phenomena'. This can be seen in the letters he wrote to his parents during his student days, which are full of descriptions of his geological expeditions and findings and of an interest in natural history.

It was in this context that Teilhard began to feel the pull of the two attractions in his life. As a religious and priest and as the product of a pious christian family, he felt the call of God, while the preoccupations of human survival in war and a consuming interest in the natural world and science made him aware of 'the world'. From this intensely personal experience issued his desire to forge a unity - both in his own life and the lives of others. In the first place, his writings are an expression of his own need for unity, but the importance of the search led him to devote his life to sharing his vision with others. Henceforth, he saw his task as that of reconciling the 'two loves', love of God and love of the world, bringing together the 'two halves of truth'. 'The two loves' and the 'two halves of truth' are expressions to be found in several of Teilhard's essays, designating the two major preoccupations of the christian, namely God and the world. It was his constant aim to bring these two together, to reconcile them, both in his own life and in the lives of others. These terms amply express his passion for both realities (cf. Forma Christi (WTW 261)), Note on the Presentation of the Gospel in a New Age (HM 217) and Reflexions on the Conversion of the World (SC 120) for

examples of his use of this terminology).

Not only on the experiential plane but also on the philosophical, he recognised a 'plurality', a 'multiplicity' of being, a world full of forces pulling in various directions, which required cohesion and direction. All these forces of attraction had the effect of disintegration of human life and activity and what was needed was some focal point, a unifying element which would bring them together and give them purpose and direction. Teilhard spoke of the 'unum necessarium' - the one thing necessary - THE element of unity in the wolrd. Unum necessarium, the one thing needful, is a term Teilhard borrowed from the Gospel and used in several letters and essays to denote the divine presence and activity which must be sought and recognised in the world above all things. He uses the expression in The Universal Element (WTW 291) and The Divine Milieu (MD 120) as well as several letters to close friends of his (cf. LZ 50, LZ 88, LTF 110). Ultimately, this centre was identified as Christ-Omega, at once the meeting point of God and the world and the fulfilment of God's creativity. Teilhard arrived at this concept of Christ-Omega by way of his theory, or philosophy of creative union and his understanding of the cosmic Christ in the New Testament. We shall return to these two concepts later but it is important at this point to underline their central place in an understanding of Teilhard's thought as a whole.

As a scientist and a believer, and passionately devoted to both, Teilhard was acutely aware of the dangers of a division between the affairs of this world and of the next. His contact with scientists and many others, both in Europe and in Asia, had also alerted him to the need for a new formulation of the Gospel

if it was to succeed in what could only be described as a New World. Firmly convinced of the truth of evolution and of its general applicability to the whole history and development of the world and of humanity, he sensed that many people were unable to find a unity in their lives and were caught between the two competing attractions: God and the which Science and technology ² were revealing an ever expanding universe in which man had to find a place for himself. The static, geocentric universe had disappeared, and with it a whole way of thinking about humanity. But how was humanity to see itself in this new world? Did it still hold centre stage or was it at the mercy of a vast, unfriendly universe which was fast moving away from its grasp, despite the apparent power of science and technology to 'harness' these powers? Furthermore, where did God fit in and was there, in fact, still a place for Him or had He been displaced? These were the kind of questions Teilhard asked and to which he wished to find an answer. Only too clearly he realised that the way in which the church put forth its teaching was still largely wedded to a static and pre-scientific world view. This presentation had the effect of alienating unbelievers from christian belief and leading christians to a dualistic attitude in which God and the world became competitors and in opposition. Teilhard was anxious to avoid such a dualism and to effect a unity in man's life. In order for this to take place, he argued, an evolutionary world view had to be accepted, a new formulation of doctrine and new ways of presenting it had to be embraced and a new set of attitudes, or to be exact one attitude, to God and the world had to be adopted. These demands were made on the church's task of evangelisation in the 20th century world, an age of science and technology and of evolutionary awareness.

In all his writing the task of evangelisation was always uppermost but in a few essays he addressed the question in a very specific fashion. As early as 1919 he wrote Note on the Presentation of the Gospel in a New Age, where he called for a religion that would make God relevant to all those who were searching in the world, and unite all men in their search for happiness. In the first part of the essay he appeals for a new understanding and concept of God, one which will appeal to the modern mentality:

"The God for whom our century is waiting must be:

1. As VAST and mysterious as the Cosmos.
2. As IMMEDIATE and all-embracing as Life.
3. As LINKED (in some way) to our effort as Mankind.

A God who made the World less mysterious, or smaller, or less important to us, than our heart and reason show it to be, that God - less beautiful than the God we await - will never more be He to whom the Earth kneels. Of this we must be clear: the CHRISTIAN IDEAL (as normally expressed) has ceased to be what we still complacently flatter ourselves that it is, the common Ideal of Mankind. More and more men, if they wish to be sincere, will have to admit in the pulpit that christianity seems to them to be inevitably INHUMAN and INFERIOR, both in its promise of individual happiness and in its precepts of renunciation. 'Your Gospel' they are already saying, 'leads to the formation of souls that have AN INTEREST IN their own selfish advantages - WITH NO INTEREST for us. Our concept is better than that: and therefore, there is more truth in ours' "

(HM 212)

Teilhard continues with some suggestions for overturning such a view of christianity and thus bringing about the 'two attractions, the heavenly and the earthly, realised in a life that is fully human because fully christian'. He suggests three areas in which theology must make changes:

"In dogmatics: our teachers, after having for so long analysed divine relationships ad intra, must at last SYMPATHETICALLY embark on the

study of relationships ad extra that subordinate the Universe to God....In making God personal and free, Non-being absolute, the Creation gratuitous, and the Fall accidental, are we not in danger of making the Universe INTOLERABLE and the value of souls (on which we lay so much emphasis) inexplicable ?

2. In morals: Morality has hitherto been individualistic.... In future more explicit emphasis will have to be laid on Man's obligations to collective bodies and even to the Universe.....In the sphere of responsibilities, a new horizon is opening up for our contemporaries, and into this christianity must, as a matter of absolute necessity, extend the radiance of its light: otherwise it will have to pay the price of lagging behind in its teaching and of allowing man's conscience to shape itself with no reference to our faith.

3. In ascetics:we must find a truly comprehensive formulation of christian renunciation.... we must show that Renunciation / 15 ? far from robbing nature of its richness, nor does it make the christian despise the Universe: it PROCEEDS essentially from HUMAN EFFORT..... The Christian choice, therefore, should be presented as one, not, in fact, between Heaven and Earth but between two efforts to fulfil the Universe INTRA or EXTRA CHRISTUM "

(HM 220-1)

The above quotations indicate how Teilhard wished to retain the traditional values of christianity but in a new form and incorporating the values of modern society. It was a question of baptising the new elements in the world and 'christianising them', rather than denying them in the name of evangelical purity. In a later essay, written in 1936, Some Reflexions on the Conversion of the World, Teilhard returned to this theme and suggests some ways forward. He speaks of the nascent world and its apparent opposition to the Gospel truths but then proposes that the general method of solving the problem is "not to condemn, but to baptise and assimilate. It is clear that the nascent world (which is the only one that matters) would be converted practically at one stroke, if

it were recognised that the divinity it worships is precisely the christian God comprehended at a deeper level" (SC 121). He goes on to speak of a synthesis of the old and the new in the concept of a universal Christ. In this he sees a new era for christianity and with it an interior liberation and expansion. In essence, Teilhard was advocating a form of christian humanism, one which would gather in the best that the Gospel and the human world had to offer. He did not see this as in any way diluting the christian message but rather as enriching it. On several occasions he likened his approach to that of the early Apologists and even St Paul and St John, who used the categories of their day in order to get across their message. For Teilhard, the use of Omega was just as valid as St John's use of Logos and in this he saw himself as faithful to the church's obligation to make the gospel new to every age. If he was acutely aware of the need for new formulas in theology and a greater sensitivity from christians for the realities of this world, he was equally preceptive regarding the anxiety felt by many of his contemporaries in the face of a world which depersonalised and overwhelmed them. Teilhard interpreted this anxiety as a fear of the future, a fear that there was no end for mankind, that the world was not leading him anywhere, that there was no 'way out' for mankind. He sought a solution to this in the concept of a personalistic universe and in a teleology that was present in the world. Ultimately, it was the concept of Omega that answered this anxiety, for it represented a Personal Future towards which mankind and, indeed, the whole universe was moving. This notion of a Personal Omega Point was an important element in Teilhard's synthesis and, in his eyes, gave to mankind hope and reassurance that humanity was destined for a definite fulfilment and that human life

here and now was therefore worthwhile in so far as it prepared for, and led up to, a point of consummation. Teilhard further developed this idea when he put it into a christian context and identified Christ as Omega and thus gave to human and christian life and activity a new and definite meaning. This would issue into the notion of the cosmic body of Christ and give to man's activity a status and value guaranteed by God - human activity would share in the building of God's world and the completion of the cosmic Christ.

D. Creation and Redemption within an Evolutionary World-View.

In the history of theology, the close relationship between creation and salvation was retained in the early centuries, particularly among the Greek Fathers; but with few exceptions, after the 6th century there was an implicit separation of the two, with creation often treated from a metaphysical point of view or attributed solely to the Father or the trinity as a whole. In this way, the role of Christ in creation was largely forgotten. The result of this separation was not merely a theological inconvenience but had importance consequences for the theology of the christian life, for it led to a separation of the world and christian life in such a way that religion and religious activity became isolated from daily living and human concern. In order to re-instate the value of human activity in the context of christian faith there was, therefore, the need to return to the biblical viewpoint and restore Christ to creation. It was here that Teilhard made an important contribution. Not only did he restore Christ to creation but he saw the latter in terms of process, in such a way that the christian doctrine of

creation is understood within an evolutionary world-view context. Thus, he returned not only to a more biblical view of creation, but also made it intelligible to a modern view of the world, and at the same time recovered for human activity its basically christian orientation, highlighting the fact that participation in the creative process is at the same time participation in the creativity of God - hence all human endeavour has a fully salvific meaning and significance.

For Teilhard, creation is seen as process, as the first and over-arching expression of God's self-giving, is coextensive with space and time and implies a salvific and redemptive intention. Creation is thus a dynamic concept and indicates the ever present activity of God and his gift of salvation. In this way, man's entry into the world and worldly activity can become a means of salvation and hasten the coming of the fulness of the kingdom. Furthermore, Christ stands at the centre of the whole process. In fact, he is at its beginning and end, he is Alpha and Omega.

Earlier we noted how, in the history of theology, there was a radical separation of creation from redemption. This led to the view that Christ's primary function was redemptive and, furthermore, implied that this was Christ's sole function, leading to an almost exclusively expiatory view of redemption and a pre-occupation with sin and evil in relation to Christ's redemptive work. This view of redemption was accompanied by a static view of the incarnation which concentrated on the divinity of Christ to the virtual exclusion of his humanity and the salvific value of his

human life. In this perspective, Christ had very little to do with the world and was very much the saviour of souls rather than saviour of the world. While this redemptive soteriology gained a greater currency in the predominant theological tradition, there was another approach adopted albeit by a smaller number of theologians. This approach tried to recapture the biblical, earlier christian and Greek tradition of christology, in which there was an emphasis on the primacy of Christ in creation. One of the theologians who, in some respects, followed this tradition, was the Franciscan John Duns Scotus (1265-1308) . The importance of the Scotistic approach was its understanding of the incarnation as prior to and, in essence, independent of Christ's redemptive role. In this view, Christ was first in the mind of God, as the most perfect respondent to, and recipient of, God's self-giving. Thus the whole created order was for Christ, had Him in mind. The incarnation was not, then, a means to an end but an end in itself. Furthermore, it was not causally connected with the fall but independent of it. The motive of the incarnation was love, God's love for his Son and for the world. Scotus' theology of redemption thus emphasises the primacy of love, the lack of any causal relationship between incarnation and the fall, and redemption as restoration rather than as expiation or satisfaction, and the idea of the fulfilment of God's plan.

In Teilhard, we find a much fuller application of the Scotist position, largely because Teilhard wrote within the context of an evolutionary world-view and also because he related the primacy of Christ more closely to Christ's cosmic role, and in this he was more faithful to the insights of the Greek patristic tradition. The net result of taking up the Scotistic position was

that in Teilhard's work there is a more positive view of both creation and redemption. Teilhard also took Scotus' position further by drawing out its implications and significance within a modern world-view perspective. Unlike Scotus, he saw the incarnation as a dynamic reality and as a continuing event which reaches its fulfilment in the pleroma, God's fulness. He also reasserted in much bolder terms the cosmic dimensions of Christ's primacy, drawing out its implications for christian spirituality and for the mission of the church in the modern world. For him, it became the source of all christian commitment to the world and the basis of a spirituality of human endeavour.

Writing in 1933, Teilhard suggested that the problem facing christianity could be framed in the following question: "What form must our christology take if it is to remain itself in a new world ?". In his mind, the central problem was the place and function of Christ in a new, expanded world. He writes:

"Take the world, honestly, as we see it today in the light of reason; not the four thousand year old world, surrounded by its eight or nine spheres FOR WHICH THE THEOLOGY OF OUR TEXT BOOKS WAS WRITTEN, but the universe we can see organically emerging from a boundless time and space. Spread out this vast, infinitely receding panorama, and then let us try to see how we shall have to modify Christ's apparent contour if his figure is to continue today, JUST AS BEFORE, to stamp itself triumphantly on everything". (CE 78)

He goes on to speak of redemption, incarnation and the gospel message as the three axes along which the solution might be presented and it is important to notice, once again, how theology is seen to be at the service of catechesis for Teilhard. He indicates that the essay is an attempt "to express views that I have already put forward on a number of occasions" and in this respect it develops the major themes encountered in his earlier essays,

where he was gradually developing the idea of the Universal Christ, which was to become a central feature of his christology. These writings were dominated by his need to bring the world, man and God together and to find in God THE consistence of the world.

Ultimately, this point of cohesion and consistence was found in the cosmic or universal Christ. In The Struggle Against the Multitude (1917), he speaks of the Magnetism of Christ in the world, the fact that Christ gathers together "all that, before him, moved at random".

In Forma Christi (1918), he speaks of Christ as "informing" the world in the following way:

"Even before the Incarnation became a fact, the whole history of the universe (in virtue of a pre-action of the humanity of Christ, mysterious, but yet known to us through revelation) is the history of the progressive information of the universe by Christ....the word that comes nearest to a satisfactory definition of the universal influx of Jesus Christ, the Centre of the World, is 'information'. Christ encompasses his mystical members in a higher finality, order, law of growth, and even a higher sort of consciousness. Christ really LIVES in us. What more do we need in order to be able to say that, in a real sense, he informs us?"
(WTW 254)

In these words, we sense the notion of a physical influence of Christ on the world, as opposed to a merely moral or spiritual influence. This insistence on a real, physical-organic influence was to be a strong feature of Teilhard's writings throughout his life. In his concept of the Universal Christ, Teilhard is emphatic about the REAL relationship that Christ has with the world, which, in turn, leads to a much broader understanding of Christ's Kingdom or sphere of influence and also to a much more positive attitude to the world in such a way that the Universal Christ becomes the basis for a truly christian humanism. This same view of Christ's cosmic significance is evident in Science and Christ (1921) where Teilhard has this to say:

"Christ is not something added to the world as an extra, he is not an embellishment, a King as we now crown things, the owner of a great estate....He is Alpha and Omega, the principal and the end, the foundation stone and the keystone, the plenitude and the plenifier. He is the one who consummates all things and gives them their consistence. It is towards him and through him, the inner life and light of the world, that the universal convergence of all created spirit is effected in sweat and tears". (SC 34)

In My Universe (1924), Teilhard provides a further summary of his thought. In his theory of creative union he had posited Omega as the term of the process of convergent creation, and here in My Universe he identifies Omega with the revealed Christ. In doing so, he stresses the physical character of Christ's relationship to the world, its organic character, as opposed to any form of moral or spiritual relationship so often accepted by those whom he refers to as 'juridicists'. This question of a juridical versus a physical concept of Christ's relationship to the world is a crucial one for an understanding of the nature of Christ's influence on the world and for our concept of christology as a whole and Teilhard saw the physical interpretation as the only one that could adequately or fully express the biblical view, as he notes:

"it is impossible for me to read St Paul without seeing the universal and cosmic domination of the Incarnate Word emerging from his words with dazzling clarity" (SC 56).

Creation, Evil and Cosmic Redemption.

In his view of creation, Teilhard saw evil as a statistical necessity, as the shadow of creation. In so far as creation is a process of bringing into unity, bringing about the integration of the scattered elements, it is also a process of development towards greater or fuller being. In this perspective, evil is seen as inevitable, as the price to be paid for greater

perfection and as the expression of all those elements yet to be integrated, yet to be perfected. In My Fundamental Vision (Comment Je Vois) (1948), he explains his view of evil within an evolutionary setting thus:

"What then is the inevitable counterpart to every success gained in the course of such a process, if not that it has to be paid for by a certain amount of wastage? So we find physical discords or decompositions in the pre-living; suffering in the living; sin in the domain of freedom. There can be no ORDER IN PROCESS OF FORMATION which does not at every stage imply some disorder. In this ontological (or, more correctly, ontogenic) condition inherent in the participated, there is nothing which impairs the dignity or limits the omnipotence of the Creator, nothing which in any way smacks of Manichaeism. In itself, the pure, unorganised Multiple is not evil; but because it is multiple, which means that it is essentially subject in its arrangements to the operation of chance, it is absolutely barred from progressing towards unity without sporadically engendering evil: and that AS A MATTER OF STATISTICAL NECESSITY. 'NECESSARIUM EST UT ADVENIANT SCANDALA'. If (as we must, I believe, inevitably admit) our reason can see only one way in which it is possible for God to create - and that is evolutively, by process of unification - then evil is an inevitable by-product. It appears as a forfeit inseparable from Creation". (TF 197-8)

Evil is thus seen, not so much as something to be avoided as something to be overcome and conquered, so that the notion of redemption takes on an active character, as a process of conquest. In creating, it appears that God, once he introduces a progressive or evolutionary factor into the universe, is inevitably faced with the presence of evil, the multiple, a world in process of becoming, and thus God's intervention in the world (incarnation) also includes a redemptive function. Furthermore, the presence of evil in the world has a cosmic dimension or extent, embracing all created elements, including mankind, where the presence of evil is demonstrated by the fact of sin which is the human expression of evil. Original sin is thus the human expression of a cosmic law and is further concretised in the acts of sinful mankind. This does not deny human freedom but merely expresses the way in which the history of creation includes a 'counter-effect', an involutive

process, working against the direction of evolutionary progress. The incarnation introduces a new force into the process to counter the effects of the involutory force of evil. In this respect, redemption becomes an active force within creation, a transforming force. In Christ The Evolver (1944), Teilhard writes:

"In the first place, and at a first level, Christ is tending more and more to appeal to us as a leader and king of the world: this is in addition to, and as strong as, his appeal as its atoner. To purify, of course, but at the same time, to vitalise: even though the two functions are still conceived as independent, we already see them in our hearts as equipollent and conjugate....The lamb of God bearing, together with the sins of the world, the burden of its progress. The idea of pardon and sacrifice enriched, and so transformed into the idea of consummation and conquest. In other words, Christ-the-Redeemer being fulfilled, without this in any way detracting from his suffering aspect, in the dynamic plenitude of a CHRIST THE EVOLVER. Such is the prospect which is without any doubt, rising over our horizon". (CE 146-7)

Cross and redemption thus have more than an expiatory aspect - they are seen to be part of Christ's power for transformation and conquest over the multiple. Two important factors are implied in this approach to redemption, namely the cosmic character of redemption and the importance of a christian spirituality of conquest and effort, rather than of pure resignation and negation.

In his view of redemption, sin and the cross, Teilhard was anxious to ensure that redemption was seen in its full, cosmic extent, and not merely in relation to mankind. Christ did not come simply to redeem humanity but the world, and this means everything. If Christ holds primacy over creation, then his redemptive word has to extend to the whole cosmos, redemption is not just for the forgiveness of sin but for the reconciliation of the whole universe to God, bringing literally everything under the headship of Christ, so that God, in a real sense, may become 'all in all'.

The Body of Christ

The plan of God for the world as realised in Christ was identified by Teilhard as the process of creation-incarnation-redemption, which together form the process of christogenesis or pleromisation. In this process, as viewed by Teilhard, God gradually effects the unity of creation, including humanity, drawing them to the point of convergence or completion, namely Christ-Omega. The fulfilment of God's plan is reached at the term of the process of pleromisation, the Parousia, when Christ will unite all things in himself, so that God may be 'all in all'. Two points to remember in relation to this process, namely its dynamic, developmental character, and secondly it includes the natural evolution of the world in such a way that cosmogenesis and noogenesis become christogenesis. This means that there is a process of growth and Teilhard often speaks of this in terms of a gestation, birth or becoming (in French, *gènèse*).

What we now have to consider is the means of growth in this process, the way in which fulfilment is reached and effected. It is in the concepts of the body of Christ and the eucharist that we see, respectively, the expression and means of contact with the creative-redemptive power of the risen Christ. If it is Christ who effects the transformation of the world then the world process takes on a new value and thus evolution itself is holy. Here we have, in essence, the basis of Teilhard's notions of christogenesis and pleromisation. In his later essays he will speak of Christ's cosmic body but it is clear from his earlier writings how this notion of the body of Christ issues out of the incarnation, which is seen as the central mystery of the universe and the key to its meaning.

As he developed his notion of incarnation-redemption as a dynamic concept, Teilhard also came to recognise the importance of the resurrection as the source of a new relationship of Christ to the world and as the beginning of Christ's truly cosmic role.

In the early post-war years, 1919-1920, Teilhard entered into a further phase of development of his notion of the body of Christ and tried to relate more effectively the ideas of body, church and eucharist. In Note on the Physical Union Between the Humanity of Christ and the Faithful in the Course of their Sanctification (1919-20), he speaks of Christ as "the head of creation and the church" and argues that we can only understand the nature of our union with Christ here below in the light of the more perfect form of union, that which exists in heaven, where we will see God only through the mediation of the risen body of Christ. On earth, eucharistic union is the paradigmatic form of union, that is, a deep interior union which is accentuated and prolonged by physical contact with the eucharistic host, with the humanity of Christ.

After the 1930s, the term 'body of Christ' hardly figures in Teilhard's writings and the more abstract term 'universal Christ' is used, along with the notion of the pleroma. However, the basic ideas remain the same. In How I Believe (1934), he recounts the history of his attempts to re-vitalise christian faith in the context of the new evolutionary world, and writes:

"I tried to place at the head of the universe which I adored from birth, the risen Christ whom others had taught me to know. And the result of that attempt has been that I have never for the last twenty five years ceased to marvel at the infinite possibilities which the 'universalisation' of Christ opens up for religious thought. Judging from first appearances, Catholicism disappointed me by its narrow representations of the world and its

failure to understand the part played by matter. Now I realise that, on the model of the Incarnate God whom Christianity reveals to me, I can be saved only by becoming one with the universe.... The total Christ is consummated and may be attained, only at the term of universal evolution. In him I have found what my being dreamed of: a personalised universe, whose domination personalises me".
(CE 128-9)

He further emphasised the cosmic dimension of Christ's role and of the process of salvation when he says:

"the universal Christis none other than the authentic expression of the Christ of the gospel. Christ renewed, it is true, by contact with the modern world, but at the same time, Christ becomes EVEN GREATER IN ORDER still to remain the same Christ. In truth, the more I have thought about the magnificent cosmic attributes lavished by St Paul on the risen Christ, and the more I have considered the masterful significance of the christian virtues, the more clearly have I realised that Christianity takes on its full value only when extended...to cosmic dimensions."
(CE 129)

The Christic, written in 1955, shortly before he died, gives us the full flowering of his thinking, albeit in a somewhat abbreviated form. In this essay he speaks first of the amorisation of the universe, which consists in the process of convergence and the emergence of Christ within the process. In the context of an evolving universe, he sees the incarnate God as having three characteristics, which enable him to act as saviour and as convergent term of the cosmic process:

- " 1. Tangibility in the experiential order, as the result of Christ Jesus' historical entry (by his birth) into the very process of Evolution.
2. Expansibility in the cosmic order, conferred on Christ by the operative power of 'resurrection'.
3. And finally, assimilative power, in the organic order, potentially integrating the totality of the human ace in the unity of a single 'body' ".
(HM 89)

This leads him on to speak of the christified universe in which both Christ and the world in some way find their fulfilment and together constitute "a universal element, a universal milieu and a universal countenance." In this process, the universe is

consummated by Christ but also Christ is consummated by the universe - in some way God, in Christ, assumes into himself the values and reality of creation. Elsewhere, Teilhard will speak of this as the pleroma, God's fulness. In The Christic, he also speaks of :

"This third aspect or function - we might even say, in a true sense of the word, this third nature of Christ (neither human nor divine, but cosmic)", the fact of Christ's influence extended to the whole cosmic order and his position at the peak of the created order "where Christ effortlessly and without distortion, becomes literally and with unprecedented realism the Pantocrator. Starting from an evolutive Omega at which we assume Christ to stand, not only does it become possible to conceive Christ as radiating PHYSICALLY over the terrifying totality of things but, what is more, that radiation must inevitably work up a maximum of penetrative and activating power. Once he has been raised to the position of prime mover of the evolutive movement of complexity-consciousness, the cosmic Christ becomes cosmically possible. And at the same time, ipso facto, he acquires and develops in complete plenitude, a veritable omnipresence of transformation. For each one of us, every energy and everything that happens is superanimated by his influence and his magnetic power. To sum up, Cosmogogenesis reveals itself, along the line of its main axis, first as Biogenesis and then Noogenesis, and finally culminates in the Christogenesis which every christian venerates". (HM 94)

In this extract, Teilhard has summarised the essence of his world view and its dynamism. The vision he has is of a world gradually being transformed and reaching higher degrees of spiritualisation, becoming increasingly informed by God's presence through the universal influence of Christ. In this way, the world is being drawn to its fulfilment in Christ and the source of this movement is, ultimately, the grace of God, which Teilhard speaks of as love, energy and finally Christic energy. The whole process of divinisation of the cosmos requires a source of energy just as the cosmos of our experience requires an energy source and this must be able to overcome the counter-forces of evolution, namely sin and evil, and finally overcome the death barrier-in other words it has to be a transcendent principle.

For Teilhard, this energy has its prefiguration in the forms of attraction exhibited among the lower forms of creation and life, right up through the various forms of animal life and to human life in humanity, but is present in its most complete form, its perfect form, in the love of God, in Christ, for the world. This love was shown forth on the cross and poured out at the resurrection. It is offered to each and every individual but not accepted by everyone and thus Teilhard speaks of chosen elements or the elect, those in whom the grace, the love of Christ, becomes active. It is in this chosen element of the universe that the body of Christ becomes a visible reality and to some extent this element can be identified with the church. Teilhard speaks of the church as the phylum of love, as a special instrument or receptacle of the grace of Christ. To this extent, one can speak of the body of Christ as the church, but not exclusively so. He does not develop an ecclesiology, neither does he speak directly of the exact relationship of the body of Christ to the church and to that extent it is an open question in his thinking. However, it is clear from his writings that the church plays a central part in the process of divinisation or christification, in so far as it is the focal point of revelation and the eucharistic presence, both of which are central elements of the process as understood by Teilhard. The church represents an enriched form of God's transforming power and presence in the world and a heightened consciousness of God on the part of mankind. At the same time as he recognises in the church a privileged expression of God's presence in the world, he also points out that the church is a growing organism and is not a completed reality. Its effectiveness, therefore, is affected by the poverty of human weakness and its need to continually grow in grace and fidelity to its call.

It is noticeable, too, how he speaks of the whole church, laity and hierarchy, when he refers to the church's understanding of the message of Christ, again an aspect of his thinking that was progressive within his own church tradition at the time he was writing. Thus, although he said comparatively little about the nature of the church, his insights are in line with the theology that was to unfold in post Second World War catholicism.

Pleroma and Parousia

The term pleroma is used in several New Testament texts, which Teilhard used to develop his concept of cosmic christology, and it is important to remember that it was from the New Testament that he received his inspiration in developing his cosmic vision.

In Introduction to the Christian Life (1944), he begins by considering the essence of christianity as a personalistic universe and quotes 1 Cor. 15, 28 to indicate how the process of personalisation leads ultimately to God, in and through Christ. Later in the essay he concludes:

"Ultimately, God is not alone in the totalised christian universe (in the pleroma, to use St Paul's words); but he is all in all of us (en pasi panta theos) : unity in plurality" (CE 171)

We begin to see here his anxiety to bring God closer to the world and to us and the whole thrust of his christology is to make God, in Christ, closer to us and more relevant to our world and our situation in the world.

In Reflections on Original Sin (1947), he summarises his notion of pleromisation thus:

"Creation, Incarnation and Redemption are seen to be no more than the three complementary aspects of one and the same process: Creation (BECAUSE it is unifying) entailing a

certain immersion of the Creator in his work, and at the same time (BECAUSE it is necessarily productive of evil as a secondary statistical effect), entailing a certain redemptive compensation. I have met the objection to this that everything works out too simply and too clearly for the explanation to be sound! To which I answer that in the explanation offered the mystery is most certainly not destroyed but simply restored to its true place (that is, right at the summit and in the whole), so that it is not precisely either Creation, or Incarnation, or Redemption, in their mechanism, but 'pleromisation' : I mean the mysterious 'repletive' (if not 'completive') relationship which links the first being with participated being". (CE 198)

Pleromisation, then, is the total process of God's gradual divinisation of the world, whereby he becomes 'all in all'.

This is the repletive element of the process, but it also implies a completive relationship whereby God, in some way, is himself fulfilled in bringing creation to its perfection. This notion is found in several of Teilhard's essays and is a feature of his thinking that has an affinity with later process theologians.

In Christianity and Evolution (1945) he states his view thus:

"God is entirely self-sufficient; and yet the universe contributes SOMETHING THAT IS VITALLY NECESSARY TO HIM: those are the two apparently contradictory conditions which participated being must in future satisfy EXPLICITLY if it is to fulfil its two-fold function of 'activating' our will and 'pleromising' God".
(CE 177)

In the New Testament, the word pleroma is used in both an active and a passive sense. In Teilhard's writings the active sense is emphasised, highlighting the importance of man's cooperation and collaboration in the work of God, in 'building the earth', to use a phrase dear to Teilhard.

A final element of Teilhard's concept of pleroma is its orientation towards the future, the fact that it denotes a process of maturation and that there will be a final outcome - the Parousia. In The Divine Milieu, he characterises the christian attitude par excellence as one of waiting or expectation.

He writes thus:

"Expectation - anxious, collective and operative expectations of an end of the world, that is to say, of an issue for the world - that is perhaps the supreme christian function and the most distinctive characteristic of our religion". (MD 151)

While he emphasises its unexpected nature, the fact that we cannot foretell its advent, he also stresses that it is not a question of just waiting for it to happen as it were automatically, without any reference to ourselves or our activity. In the first place, we have to actively desire his coming, wait in anxious anticipation.

"The Lord Jesus will only come soon" he says, "if we ardently expect him. It is an accumulation of desires that should cause the Pleroma to burst upon us" (MD 151).

However, we cannot hope for the end while abandoning the world we live in, using the hope of the future as an excuse for abandoning the present. We have a part, an active part to play in bringing the completion of God's work to realisation. For Teilhard the expectation of the parousia was not a distraction from the business of everyday living nor a means of avoiding the problems of the world, but rather the strongest motive for 'building the earth', cooperating in the work of God and his creative purpose. The parousia is thus a constant inspiration to christian commitment to the world and a focal point for christian life as a whole.

In summary, then, the christian, in Teilhard's vision, is the person who lives with eyes fixed on the future, in expectation of the Coming of the Risen Christ. But this is no spirituality of flight from the world but rather one of active involvement in the world and its transformation in God. This is Teilhard's God of the Ahead as opposed to the God of the Above.

E. Teilhard and the Christian Life

The form of christian life proposed by Teilhard in The Divine Milieu is at once traditional and revolutionary, representing all that is good in the rich catholic heritage of spirituality but placing it within a modern, evolutionary world-view context and emphasising the positive and active elements of christian endeavour and human experience. Our aim, here, will be to outline the major elements of Teilhard's spirituality, those aspects which give it its particular character and which underlines his specific contribution to the theology of christian life.

1. The Ignatian Influence

The Ignatian emphasis on 'finding God in the world', on active christianity and immersion in the world, was taken up with vigour by Teilhard. He was certainly the heir of the Ignatian tradition but gave it his own form and application, transposing it into an evolutionary world setting, with a more thorough-going spirituality of effort which emphasises the reality and importance of all human endeavour as a participation in the continuing creativity of God. In line, too, with the original tradition he stresses the importance of the church and the sacraments as special means of contact with Christ and as special modes of his presence among us. This is linked to the doctrine of the mystical body as the context within which union with Christ must be seen. In Teilhard's approach, this will be developed further to embrace the process of human socialisation.

2. Christocentricity

If the notion of creation espoused by christians implies a close interdependence of this world and the next, then the figure of the cosmic Christ as envisioned by Teilhard strengthens this relationship. Christ's primacy in creation means that Christ brings all things together in his own person, for it is through the influence of Christ in the world that creation is gradually brought back to God and finds its ultimate completion. Thus, Teilhard's spirituality is centred on the risen Christ and also takes on a social, communitarian character in so far as the whole process is seen as the formation of the cosmic body of Christ. Christians are members of Christ's body and committed to its formation in the world and thus can only be understood within this context. This social character is evident in two ways. In the first place, at the centre of christian life is the celebration of the eucharist and the christian's participation in it as a member of a local community. Secondly, each person has a relationship to the whole community and cannot be conceived other than within or in relationship to the community. Christian faith, then, is not an individual affair of the heart, a purely 'vertical' relationship, but also and primarily a relationship to others and to the world, a 'horizontal' relationship. Man is essentially a cosmic being and his christian faith has a cosmic context and dimension. This was clearly shown by Teilhard in his essay Cosmic Life and also in his longer work The Divine Milieu, but is also a general feature of his approach and constantly reinforced in his various writings.

3. An Ascesis of Effort

For Teilhard, mankind is responsible for the future of the evolutionary movement in so far as he is called to be a collaborator in God's creativity. This gives christian, human activity in the world its value and also links the life of faith and human aspirations of the christian in a very forceful way. It is the notions of building the earth and of the sanctity of human endeavour that provide the basis of Teilhard's christian humanism. The notion of building the earth emphasises the unity of God's plan and is a powerful image for the individual christian who is trying to achieve a unity in his life, a personal synthesis. Furthermore, it is presented as something dynamic and positive and Teilhard reacted to the negative approach of much of traditional spirituality, emphasising instead the positive aspect of human activity and experience. He proposes an ascesis of effort, according to which all activity, suffering and effort were all seen as means of building the body of Christ in a positive fashion. Christian ascesis is not a negative outlook, a disdain of worldly pursuit or interest, but rather a positive effort to embrace all things 'for God', with all the suffering, effort and self-denial this might entail. Suffering is not embraced for its own sake, therefore, but only as a means of overcoming obstacles to making God's presence felt in the world, bringing all things into the ambit of God's power and influence. It is not, then, so much a question of submitting to suffering, difficulties or disappointments and all the negative elements in life but rather a question of conquering all for Christ, winning the world, God's world, in the power of the risen Christ. It is thus that Teilhard's spirituality can be described as a spirituality of conquest.

4. The Social Character of Christian Spirituality

In Teilhard's view of christian life there is a decided emphasis on the importance of human activity as the preparation of the kingdom and as human cooperation in the divine creativity. He sees the future of evolution to be concentrated in the sphere of the noosphere and actively worked out in the form of a gradual rise in consciousness on the part of mankind, in such a way that a convergence of thought and action will take place. In so far as it represents the growth of a common consciousness, it can be called socialisation, while the notion of a oneness of mind being developed indicates a process of unanimisation. Finally, the fact that the term of this movement or process is a personal centre (Omega) means that we can also speak of a process of personalisation. Within this overall picture, the christian stands as the human being 'par excellence', called to a heightened awareness of the evolutionary process and called to cooperate in God's creative work, called to the task of leading the world to its fulfilment in God. To be christian, in this sense, is to be fully human and concerned for the future of the world. But this cosmic responsibility is only fully intelligible within the context of the world's relationship to God and thus the only true cosmic attitude is one which recognises the world as rooted in God and the world process as directed to and sustained by Him. The paradox of the christian life is thus to be in the world and yet not of it, dedicated to the advance of life but in a spirit of detachment and disinterest, seeking only to do God's will and further his creative plan. The present phase of growth is of absolute necessity and a pre-condition of its final completion but at the same time it is to the final crowning of this process in the parousia, in the

glory of the risen Christ, that we look forward. It is this glorious fulfilment that urges us on to the building up of Christ's body here and now, because it is only if we prepare his body that it will come to fulfilment. Christ beckons us from the future to share his glory and it is this that urges us on to make his presence felt in the world ever more complete here and now.

5. Morality and the Christian Virtues

In Teilhard's writings we find a redefinition or redirection of the christian virtues, giving them a more positive thrust and linking them with the forward movement of the evolutionary process at work in the world; there is also a call for a new bias in morality, a move from a static to a dynamic morality, to what Teilhard calls a morality of movement. In both cases, it was Teilhard's intention to make christianity a positive force for good in the world, rather than a check to human progress or a spirit of indifference in the face of the problems confronting humanity. He was also aware of the need to create a more socially aware, integrated form of christian life which recognised the call of God in the world as well as in the narrow confines of the ecclesial world, so often separated from the world at large or cocooned in a world of its own. Morality, then, is not a separate compartment of life, differentiated from ordinary human activity, but rather the very soul of human and cosmic progress. In this perspective, it takes on a dynamic character, it becomes a morality of movement, no longer intent on protecting the individual but on developing man's powers and transforming the world, as Teilhard reminds us:

"The morality of the individual was principally ordained to prevent him from doing harm. In future it will forbid him a neutral and 'inoffensive' existence, and compel him strenuously to free his autonomy and personality to the utmost" (HE 107)

6. The Concept of Love-Energy

Teilhard's understanding of morality as the soul or inspiration of the evolutionary process is closely linked, of course, to his notion of love-energy as the source or power within evolution. He speaks of several levels of consciousness in the successive stages of evolution, starting from a vague force of attraction in the lower elements and culminating in a reflexive consciousness in mankind. In a similar fashion, he sees the basic energy of the evolutionary process as one of love, dimly perceived in the more primitive forms of creation and rising to the various forms of love in the human sphere. He describes this gradation in The Phenomenon of Man (1940) in the following way:

"Considered in its full biological reality, love - that is to say, the affinity of being with being - is not peculiar to man. It is a general property of all life such as it embraces, in its varieties and degrees, all the forms successively adopted by organised matter. In the mammals, so close to ourselves, it is easily recognised in its different modalities: sexual passion, parental instinct, social solidarity etc. Farther off, that is to say lower down on the tree of life, analogies are more obscure until they become so faint as to be imperceptible. But this is the place to repeat what I said earlier when we were discussing the WITHIN of things. If there was no real internal propensity to unite, even at a prodigiously rudimentary level - indeed in the molecule itself - it would be physically impossible for love to appear higher up, with us, in hominised form. By rights, to be certain of its presence in ourselves, we should assume its presence, at least in an anchoate form, in everything that is". (PM 290)

For Teilhard, then, love and energy become synonymous, and are related as a basic love-energy principle to the process of unification, spiritualisation and personalisation. It is love

in its various forms that is the principle of growth and movement in evolution, its energy-principle. Although all forms of love can effect progress, the ultimate form or source of love is Omega, the transcendent principle, and it is only in so far as all other forms of love approximate and share in the love of Omega that they can be fully effective and that the evolutionary process can be assured of ultimate success. Thus Omega becomes the focal point, the primal source of love-energy and also the centre of attraction for all things. In so far as Christ is identified with Omega, of course, he is the principle and source of love-energy that energises evolution and leads it to fulfilment. Christ is the attractive force in evolution, it is his 'magnetism' that draws the process along. If Teilhard saw love as the energy of evolution and ultimately as rooted in Christ-Omega, then christian charity appears as a special form of love. He developed his notion of love-energy in the 1930s in essays such as Sketch of a Personalistic Universe and Human Energy and in later essays after 1940 he took up the notion of charity. In his later essays he brings the two notions together, seeing charity as the plenitude and fulfilment of human love in all its forms. While one can discern two parallel concepts in his writings, in essence there is a fundamental unity, in which love is seen as the human expression of a divine impulse reaching its fulness and richest form in christian charity. In charity, love is seen as linked not only to the evolutionary process but also to the explicit awareness of Christ within the process.

F. Ecology

From what we have already seen of Teilhard's world-view, it is clear that it is creation rather than redemption centred, but can we speak of his spirituality as in any way ecological ? In short, the answer must be that it is not, in the strict sense or the sense understood in today's world. His spiritual principles, however, and his world-view offer a basis for a truly ecological spirituality, provided some important provisos are made.

Teilhard was not aware of all the principles of ecology as enunciated today and , in this regard, we need to correct his viewpoint and develop our thinking along avenues that he did not really venture. To a large extent he was a man of his time in his lack of ecological sensitivity and one cause of his blindness in this regard was, no doubt, his absorption with science and technology and their power of transformation. Today we have learned to curb our enthusiasm for technological power in the light of the nuclear disasters, chemical warfare and the many other misuses of human technical expertise, as well as the realisation of the earth's own healing powers.

Another reason for Teilhard's apparent lack of appreciation of ecological principles was the tendency in his thought to a homocentric view of the universe, which sees mankind as the central figure in evolution, the critical factor in deciding the future of the evolutionary process. While he was fundamentally correct to stress mankind's importance in evolution and the dependence of creation on mankind for its ultimate fulfilment, this led him to emphasise the exploitative

role of mankind in relation to the earth, giving humanity the right to use the earth in the name of evolutionary progress. Linked with his predilection for science and technology and its ability to extend man's expertise and skill, this homocentrism lost sight of the relationship of reciprocity between humanity and the earth and overemphasised the power of mankind over nature, understanding the injunction of Genesis to 'subdue the earth' in an exploitative fashion.

What, then, are the major elements of Teilhard's world-view which may form the basis of an ecological spirituality ?

These may conveniently be considered under three broad headings:

- a. A comprehensive view of the creative process, which sees all things, including mankind, as part of one process of becoming.
- b. Mankind's cosmic roots and responsibilities within the creative process.
- c. The cosmic character of salvation and the concept of the cosmic, universal Christ.

a. A Unified Vision of Creation

The merit of Teilhard's world-view is that it provides an integrated creation story, encompassing the divine creative plan and its unfolding in the history of creation. Within this comprehensive creative process God, man and the entire created universe are viewed in a unified manner, in such a way that God is not separated from, but works within, albeit in a hidden way, the creative process, and man is not separated from the world about him but is seen as an element within its totality. For Teilhard, then, man is part of a much

larger enterprise, he is involved in a process of which he is an element or part and to which he makes an essential contribution. In making mankind an element of the larger creation, Teilhard enabled the creation story to be integrative of all mankind's experience. Creation is no longer seen as either a purely material process with no reference to mankind, nor as a process of purely personal salvation for man irrespective of his cosmic or earthly life-context. In this new creation story both are inextricably linked one to the other.

Humanity, then, is not an anomaly or an appendage to the created universe, but a part of its fabric, born within its womb but destined to be a privileged expression of its inner transformation. Humanity is thus part of creation's inner dynamic, its most exalted expression. Mankind is at once born of matter and the highest expression of spirit in the world and thus represents the evolutionary process in miniature, a true microcosm of evolutionary process. In terms of spirituality, therefore, man's personal story and journey is, at the same time, part of the journey of the universe, the whole of creation. This sentiment is expressed in rather dramatic fashion by Teilhard in his essay Cosmic Life (1916), where he writes:

"No brutal shock, no, nor gentle caress can compare with the vehemence and possessive force of the contact between ourselves as individuals and the universe, when suddenly, beneath the ordinariness of our most familiar experiences, we realise, with religious horror that what is emerging in us is the great cosmos".

(WTW 27)

The comprehensive vision of creation or story of the earth as presented by Teilhard, particularly in The Phenomenon of Man, enables us to see ourselves as integral with the cosmos and as part of the creative process. The various elements of creation - pre-life, life and psychic consciousness - are viewed within the larger context of a process of unification and personalisation, a convergent process leading to a supreme point of unification and personalisation - Omega Point. It is this unity of vision can form the basis of a truly ecological spirituality, for it recognises the close interrelationship of man and the world, their mutuality. Within such a comprehensive and unified vision one can begin to address the elements as brother and sister as Francis of Assisi did and develop a reverence for all the elements in God's creation. In this way, the gift of creation in all its different manifestations can become the means of God's presence and action in the world. God is no longer to be found only in the mystic realms but in the very heart of the world. In a true sense, then, christian life can be called cosmic in character. This is the message of Teilhard, provided we develop his understanding of man's interrelationship with the world into an appreciation of man's need to be sensitive to the earth's needs and not terminate this interrelationship at the stage of man's need of the earth in his journey to God.

B. Man's Cosmic Roots and Responsibilities

In Teilhard's writings, two recurring themes are the sense of man and the cosmic sense, which both relate to man's insertion in the cosmos and his sharing in the cosmic

drama or process. In Cosmic Life (1916), he reminds us of our need to embrace the world in order to find God, when he says:

"This, then, is the word that gives freedom: it is not enough for man to throw off his self-love and live as a social being. He needs to live with his whole heart, in union with the totality of the world that carries him along, cosmically. Deeper than the soul of individuals, vaster than the human group, there is a vital fluid or spirit of things, there is some absolute, that draws us and yet lies hidden. If we are to see its features, to answer its call and understand its meaning, and if we are to learn to live more, we must plunge boldly into the vast current of things and see whither its flow is carrying us". (WTW 27-8)

He closes this essay, with what he considered at the time to be his lasting contribution, in the following way:

"To live the cosmic life is to live dominated by the consciousness that one is an atom in the body of the mystical and cosmic Christ. The man who so lives dismisses as irrelevant a host of preoccupations that absorb the interest of other men; his life is projected further, and his heart more widely receptive. There you have my intellectual testament". (ibid. p 70)

Now, if man is so closely related to matter and takes on the burden of matter in its ascent to spirit, it means that he must have a fundamental concern for the whole of creation. Teilhard brings this out clearly but does not specify this concern in sufficient detail. While he emphasises the importance of matter, his concern for man's use of matter overshadows his appreciation of the particularity of matter. In this respect he pays too little attention to the God-givenness of the material world. Nevertheless, his attention to matter in the christian world-view does provide a firm basis on which to build a creation-centred, ecological spirituality. His insistence on the inevitability of man's involvement with matter and on his responsibility for the world and its future, are basic prerequisites for an ecological concern.

C. The Cosmic Character of Salvation and the Concept of the
Cosmic Christ

Teilhard's entire vision is centred on the cosmic, universal Christ, and the whole creative process is seen in terms of the building of the cosmic body of Christ. In this perspective, creation is seen as directed to Christ and as a process converging on the parousial Christ. All human activity is seen as a form of co-creation and participation in God's own creativity, and this gives it a salvific significance. In this way of viewing things, creation is seen as an extension or deepening of God's creative intention. Incarnation, redemption and resurrection - the Christ event - are thus modalities of the one creative power of God. Creation and salvation are inextricably united and cannot be viewed as separate actions, as it were one imposed upon the other. Thus man's life is given an inner unity and all human activity can be endowed with saving significance. Man's salvation is, therefore, his willingness to cooperate in the creative process and this gives christian activity both a cosmic and a social or communal character. Man is responsible for the whole world and it is this responsibility that gives him his dignity and his offer of salvation.

In the context of man's responsibility for the world, such a cosmic view of salvation indicates the urgency with which the christian must embrace the problems and destiny of the world, and how dedication to the appreciation and saving of the earth community is the deepest form of christian activity. If the christian really believes that Christ is truly cosmic in

his dimensions and that salvation extends to the entire cosmos, then the whole earth must be the focus of his attention and responsibility. Cosmic christianity, faith in the cosmic, universal Christ, as outlined by Teilhard, provides a genuine basis on which to build an ecological spirituality.

G. Education

In The Energy of Evolution (1953), Teilhard identifies the new evolution as having three properties, namely self-direction in arrangement, that is by invention, secondly the additive transmission of acquired human characteristics through education, and finally mankind's convergence upon itself through socialisation and planetisation. Thus, he says, evolution has become the object of introspection rather than of observation. In My Fundamental Vision (Comment Je Vois) (1948), he put it in the following way:

"during a first phase of evolution we have the more or less automatic genesis of man; and in a second phase the rebound of evolution and its extension by means of the devices man's imagination has developed". (TF 180-1)

Man is now responsible for the outcome of evolution and his direction of the process is largely effected through the development of his place and function in the process. If man's self awareness forms the nub of progress into the future, education and research are two important aspects of this growth in human self-consciousness. In Social Heredity and Progress (1938), Teilhard spoke about the nature and function of education, and here we remind ourselves of what he said there.

He sees education as a more advanced form of heredity, passing on not only physical characteristics but the whole nexus of social, cultural and religious values and acquisitions which form part of the collective human consciousness which has been developing ever since mankind first set foot on earth. Each new human being thus becomes heir to a progressive increase of human knowledge, culture and religious awareness. Education is, therefore, an organic feature of the evolutionary process, it is something that we not so much use as something in which we are immersed, a matrix out of which we develop and achieve our own identity. Education, as part of the process of man's self-awareness, is thus:

"the face of mankind gradually acquiring the knowledge of its birth, its history, its natural environment, its external powers and the secrets of its soul" and "that which takes place in all of us when, as we grow up, we become aware of our family past, our present responsibilities, our ambitions and our loves, is nothing but the brief recapitulation of a far vaster and slower process through which the whole human race must pass in its growth from infancy to maturity". (FM 32)

Education, then, is very much a social phenomenon, ensuring the transmission of the human collective self-consciousness within the evolutionary process and adding to this consciousness as the process develops.

If education is the means of transmitting to successive generations the acquisitions of the emergent mankind and thus of developing the collective consciousness, research in its various forms represents the effort not merely to transmit what has already been achieved but to push further the knowledge and self-awareness of mankind. Teilhard was emphatic about the need to push forward and not to remain satisfied with what is already achieved. He speaks of discovery and not just transmission when he speaks of education and research. He saw

both the world and mankind's gift of invention and enquiry as God-given gifts to be used in order to deepen man's awareness and at the same time to draw closer to God. In Human Energy (1937), he wrote as follows:

"To try everything, for the sake of ever increasing knowledge and power: this is the most general formula and the highest law of human activity and morality". (HE 136)

In several essays Teilhard notes the increase in the various kinds of research in the world of his day. In The Religious Value of Research (1947) he suggested that man was not fully created and sought perfection, hence the need to continue his search and to push forward the frontiers of progress. Research, he says, is man's effort to control the evolution of life on earth, it is the actual "expression (at the reflective stage) of this evolutionary effort - an effort not simply to continue to exist, but to exist more fully: not simply to survive but to irreversibly super-live" (SC 201).

Research, then, for Teilhard is essential to the human, evolutionary process, for it increases man's awareness of himself and the world and of his place in the world.

Inevitably, as a scientist himself, he emphasised, perhaps at times too much, the role of the physical sciences and paid insufficient attention to the human and social sciences which contribute so greatly to man's self-awareness. In developing the notion of research as part of the evolutionary process, as Teilhard does, we would need to give much more emphasis than he does to the human and social sciences. While he does not give them the emphasis they require, he does nevertheless, consider research as an umbrella term for all kinds of human enquiry and does not restrict it to the realm of the natural or physical

sciences, and he puts research into the context of an evolutionary process that leads to spirit and is essentially spiritual in its aims and aspirations. Hence the importance of christianity in relation to research. In Science and Christ (1921) he sees science, for example, as subordinate to the viewpoint of faith:

"Providence, the soul, the divine life are synthetic realities. Since their function is to unify, they presuppose, outside and below them, a system of elements; but those elements do not constitute them; on the contrary it is to those higher realities that the elements look for their animation" (SC 35).

For Teilhard, science was basically analytical and thus gave only a partial view of reality, whereas the theological, christian view of faith was synthetic and was able to bring all things into unity. It was his ambition to show how the various branches of science ultimately converge and could be unified under the vision of faith. For him, it was not a question , however, of concordance but rather of convergence of science and faith.

Now, if Teilhard saw research as a phenomenon specific to this century, at least in its extent and universality, it was because he saw it as the result of an excess of human energy. He foresaw the freedom of man from the drudgery of the machine and the onset of new technology which would give man more leisure time, and with this increased leisure he saw the potential for further research. In this respect, research was a form of psychic energy being released in the world, particularly in this new, scientific age. But he also saw research as a form of faith and worship insofar as he saw it as the platform for human advancement and the progress of evolution - this, of course, understood in the context of

evolution as ultimately a christogenesis and with its focal point Omega. When reading Teilhard on research and hearing him speak of it in relation to worship, this basic christian theological background must be fully appreciated in order to fully grasp his understanding of the term. In his last essay, Research, Work and Worship (1955), he spoke of the need for a new, christian approach to research. He notes how in the past the motives for scientific work and research were curiosity and the economic stimulus of an easier life - comfort and diversion - but today the motivation is:

"not simply the appetite for well-being, but the sacred and impassioned hope of attaining fuller-being" (SC 215)

In Teilhard's view, research now foresees the need to build for the future of mankind and the world and "every seeker has today become by functional necessity a believer in the Ahead". This being the case, there is the need to solve the problem of the apparent conflict between faith and science, and this Teilhard does by viewing research within the context of an evolutionary system which expresses itself as a christogenesis.

If the educational enterprise as a whole is designed to enable each person to receive the fulness of the human tradition and to contribute to the communal effort towards the future, then Teilhard's world-view, his creation story, is an invaluable contribution to education and provides it with a context within which to be envisioned and practised.

A final point concerning Teilhard's view of education is that he sees it not in purely intellectual terms but as concerned with life in its entirety. It is not just

pure knowledge that education is concerned with but the whole of human experience. This is brought out, for example, in The Function of Art (1939), where he speaks of art as representing the expression of human energy in a very vital form. Within the development of spirit, Teilhard sees art as having a three-fold function, namely the materialisation of the dynamic element, the vital impulses in life; secondly, the idealisation or intellectualisation of these impulses and, finally, giving body to or personalising man's spiritual energy. The artist thus makes a very important contribution within the educational process and, while he makes use of intuition, he says, this will: "be reflected in the minds of those on whom it falls, to form a rainbow of light" (TF 90). The role of human intuition and of artistic imagination is thus seen as integral to the educational process and emphasises the comprehensive character of education as envisaged by Teilhard. In this he was very perceptive and pointed to an aspect of educational theory that is being given serious consideration by theorists today, writers such as Elliot Eisner (cf his The Educational Imagination) and Maria Harris (in Teaching and the Religious Imagination).

It can be seen, therefore, that education plays an important part in Teilhard's world-view and is regarded not simply as a human activity but as the very core of the human task, written into the essence of human activity.

Chapter 3 : Teilhard and Adult Catechesis

In making an assessment of Teilhard de Chardin and the relevance of his thought and writing to adult catechesis, two complementary aspects of his work have to be kept in mind: the fact that he was a man of his time and that he was an innovator, a prophet who prepared the way for a new theological vision by the major insights he provided. Hence, we find in his writings concepts and references which are no longer pertinent to our present situation and reflect the issues and concerns of his own day. These emphasise the need to take into account the historical context within which he wrote. Henri de Lubac, for example, reminds us that:

"some problems that are most vital to us are already different from those that Teilhard had to deal with. We are confronted by obstacles that arise from possibilities which did not exist in his day" (The Eternal Feminine, p 139).

De Lubac also alludes to the restrictions placed on Teilhard's relevance to our present day concerns by the fact of his being bound by history and circumstance:

"the period in which Père Teilhard lived, and particularly that during which his thought had taken shape, is no longer ours.... There is in Teilhard's work - as there is in that of every great writer - a critical and polemical element which must be seen in its historical context" (ibid., p 149).

Thus we need to be aware of the theological background against which Teilhard wrote and the criticisms he made of the theology of that time, for theology has moved on considerably since then and many of his criticisms no longer apply. However, in this particular question, there are still remnants of the theological positions he criticised present today, alas !

On the other hand, Teilhard was a prophetic figure and many of his ideas , which were unacceptable, misunderstood or simply rejected in his own day, contributed to the development of later theology and inspired many of the creators of the post-Vatican II theological heritage. This fact is attested to by many writers, and in his reflections on the development of theology in the R.C. church since Vatican II, De Lubac has this to say:

"One of the chief signs of Père Teilhard's originality - one of the marks, we might say - is that he was a generation ahead of his contemporaries. What we feel today, what is tending to become part of every man's consciousness - sometimes even becoming a commonplace (with the consequent inevitable simplifications and distortions) - this young Jesuit was already thinking out and expressing, as he meditated in his solitude, over half a century ago" (op. cit., pl34).

Writing in 1967, Jean Daniélou, in his book Prayer as a Political Problem, spoke of the need for a new christian vision and for writers who could articulate this vision in terms that were intelligible to contemporary people and he cites Teilhard as one such person. He wrote thus:

"Today, we only have use for thinking that is bold enough to free itself from the detritus of history and face up to the real problems of the future. In one sense, we have need of prophecy. Hence the importance of such men as Teilhard de Chardin....men who break out of the narrow compartments into which we seek to segregate human problems and try to deal with them in their full extent." (p. 23-4).

Teilhard's influence on Vatican II is apparent in the Pastoral Constitution on the Church in the Modern World, which deals with the church's relationship to the world and with the christian response to the world, the area in which Teilhard was most interested and on which he has most to say.

Robert Faricy, who has done much to make Teilhard's thinking available to the non-specialist reader, points this out clearly when he says:

"His influence on Catholic doctrine can be seen in the documents of Vatican II, particularly in the Pastoral Constitution on the Church in the World. Some parts of the Church in the World, especially the introduction, read as though they had been dictated by Teilhard himself. His influence on contemporary theology has been especially strong in those areas of theology that are today seen by many as most important and are surely the most controverted: original sin, the relationship between the church and the world, contemporary spirituality".
(Building God's World, p 22)

A very honest appraisal of Teilhard and his contribution is made by Mark Schoof in his survey of 20th century Catholic theology. He concludes thus :

" Teilhard's thought clearly represents a very special development in recent theology. Because he approached the problems of theology from the unusual vantage-point of the exact sciences, there is always the danger that his efforts will be disregarded by professional theologians, just as an inventor without professional qualifications is seldom listened to seriously..... It is in fact true to say that Teilhard's arguments did contain ideas which had outlived their usefulness. His thought was, like that of every 'visionary', attractive, but it was relative as every vision is. Once interest had been aroused, however, there were seen to be many points of contact between Teilhard's vision and the life of the church and theology in France at the time - especially the preoccupation with the dynamic element, with the christian meaning of history and with the relationships between man's task on earth and its transcendent fulfilment, or between humanism and christianity.....

When he died in 1955, the French attempt at a realistic dialogue with the 'world' seemed to have failed. Even an extension of scholastic thought carefully based on tradition had not been able to achieve it and another group of adventurous spirits was recalled to the strengthened fortress of the church. Ten years later, however, their ideas were to find their way into the conciliar documents on the church and the world."

(Breakthrough, p 117-8)

Teilhard's thinking, then, represents an important influence on the development of Roman Catholic theology over the past forty years. During his life time Teilhard was regarded with suspicion by the official guardians of tradition and misunderstood by many others. His novelty of approach, his use of neologisms taken largely from the scientific sphere, his relative isolation in China for many years and his professional status as a scientist rather than a theologian - hence the 'amateur theologian' status accorded to him by many of his critics - all these had the combined effect of somewhat blunting the edge of his contribution and made it more difficult for his ideas to become acceptable and theologically respectable. However, the extent to which he has been the inspiration of many of today's influential theological thinkers, marks him out as of great significance. Among those who have done most to make Teilhard known, understood and appreciated within theological circles, Père de Lubac is surely the most illustrious. Respected as one of the great catholic theologians of this century, renowned for his scholarly works of historical theology and his sense of tradition, de Lubac's sober critique of Teilhard's works has underlined the basic orthodoxy of Teilhard's thinking and the originality of his contribution. Henri de Lubac's elevation to the Cardinalate has, in fact, been interpreted by many as a vindication and approval of Teilhard's work, following the years of official suspicion and the refusal to allow his writings to be published.

Teilhard's Relevance to Adult Catechesis

While it can be accepted that Teilhard made a valid contribution to modern theology, the relevance of his thinking to adult catechesis has yet to be demonstrated. Before attempting to make such an assessment, we need to recognise, in the first place, that Teilhard was not an adult catechist or religious educator as such. However, he had an avowedly pastoral aim in all of his writing - to share his vision with others and to help them to see the world as he did. His major concern was the relevance of the christian message in today's world and the need to present it in terms intelligible to modern people. This intention was made clear in many of his writings but given a particular emphasis in Note on the Presentation of the Gospel in a New Age (1919) and The Heart of the Problem (1949).

In this concern of his, he shared the same objective as the catechist and religious educator, but he can, perhaps, be best described as an apologist, insofar as he tried to show the relevance of christianity to modern man and how christian faith was capable of giving the greatest meaning to the world, human endeavour and human hope in the future.

What is clear is that he wrote, in large measure, for non-believers and fellow scientists rather than the ordinary christian. This must be taken into account when approaching his work from the standpoint of catechesis or religious education. A second point to be borne in mind, and related to the first, is that he did not live or write within the context of adult catechesis as understood today, with its liturgical-communal focus. In this respect, Teilhard was a man of his time and had his own set of priorities and preoccupations and priorities.

We cannot , then, expect to find in his writings or his general approach all the answers to present day concerns of catechesis or religious education. In this respect, his contribution has limitations which must be recognised and, as a consequence, our assessment of his relevance must be sensitive to the context of his thought and writing.

To the extent that he was not a catechist or religious educator as such, it could be argued that his relevance is indirect and related purely to his general theological contribution, which can form the basis for the development of adult catechesis and religious education. However, we would suggest that this would be a minimalist interpretation of his work and that in reality his relevance is much more direct. While his general theological world-view, his weltanschauung, is his major contribution, it is far from being of indirect relevance, or even less peripheral interest, and must be considered as an essential starting-point and theological substratum for adult catechesis. It provides a perspective and specific emphases which relate to the very core of adult catechesis and to the issues and concerns at the centre of the catechetical process. His genius and his relevance lay in his instinct for highlighting and developing pivotal theological themes and pinpointing those elements that have relevance to the needs and concerns of people in today's world. He cut through the deadwood of current theological speculation , much of it irrelevant to the evryday needs of the christian, and constructed a theological vision which was at once biblically inspired and attuned to the needs and aspirations of the modern christian. An example of

his attention to the needs of modern everyday life was the long essay on christian life entitled Le Milieu Divin, written in 1927 during his early days in China. There he proposed a form of christian spirituality which was active and worldly in character and far removed from much of the 'other-worldly', detached forms represented by traditional spirituality as practised in the church of Teilhard's day. What is interesting and significant to note is that, though Le Milieu Divin was written in 1927, it retains its usefulness and relevance over sixty years later as a guide to christian living.

Conclusions

The relevance of Teilhard's world-view to adult catechesis, as revealed by an investigation of his writings, resides in the following elements:

- A. A theological world-view which is relevant and contemporary.
- B. A set of basic themes which relate to the concerns of adult catechesis.
- C. An approach to apologetics which is consistent with a modern adult catechesis.
- D. A view of education which supports a broad, ecumenical view of adult catechesis.
- E. A story of the universe which provides a new religious myth for the christian in the world.

In the remainder of this chapter we will make some comments on the above elements and indicate the most significant aspects in relation to adult catechesis.

A. A Contemporary and Relevant World-View.

An outline of Teilhard's world-view has already been given in chapter two and here we return to some of the elements of his world-view to highlight what appear to be the most significant from the point of view of adult catechesis. However, before doing so, we consider three essays written by Teilhard in the 1940s, in which he presents what he himself considered to be his most important or basic ideas, the things that sum up his whole approach. A brief consideration of the essays, together with some quotations, will help to underline the characteristically Teilhardian emphases in theology.

In Christ the Evolver (1942), he deals successively with mankind's relationship to and involvement in the evolutionary process, the need to view the process of salvation in relation to the evolutionary process, the creative aspect of redemption and original sin and evolution. He notes how a new dimension of human experience and a new, expanded world has intervened and requires a redefinition of the gospel message:

"There is a lack of proportion between the insignificant mankind still presented by our catechisms, and the massive mankind which science tells us about. - between the concrete aspirations, anxieties and responsibilities of life as expressed in a secular work and a religious treatise..... Far from conflicting with Christian dogma, the boundless dimensional augmentation man has just assumed in nature would thus have as its result (if carried to its ultimate conclusion) a new access of immediacy and vitality to contribute to traditional christology". (CE 142-3)

In the remainder of the essay he outlines the elements of his proposals for a 'new christology' and the new view of redemption required in an evolutionary world-view context.

What he foresees is a change in Christ's role from a purely expiative and negative one to a more positive, creative one:

"In the first place, and at a first level, Christ is tending more and more to appeal to us as a leader and king of the world: this is in addition to, and as strong as, his appeal as its atoner. To purify, of course; but at the same time, to vitalize: even though the two functions are still conceived as independent, we already see them in our hearts as equipollent and conjugate". (CE 146)

In Introduction to the Christian Life (1944) Teilhard again tried to draw the outlines of his theological world-view, and in the first part of the essay he pin-points three fundamental articles:

- "1. Faith in the (personalizing) personality of God, the focus of the world.
2. Faith in the divinity of the historic Christ (not only prophet and perfect man, but also object of love and worship).
3. Faith in the reality of the Church PHYLUM, in which and around which Christ continues to develop, in the world, his total personality." (CE 152)

In relation to these three elements, he then goes on to speak of the primacy of charity as the expression of the process of personalisation ; the organic nature of grace which follows from the fact of the incarnation; the infallibility of the church as a consequence of its phyletic nature. He reiterates the need to understand the creative-redemptive process in relation to the evolutionary process and indicates that it is christianity understood in this context that alone can give mankind the motivation it needs to further the evolutionary process:

"By its very structure Christianity is the religion made to measure for an earth that has awoken to a sense of its organic unity and its developments. There, in short, we have the great proof of the truth of Christianity, the secret of its appeal, and the guarantee that it possesses a vitality which cannot but grow more intense as men become more conscious of their humanity".
(CE 156-7)

In the latter part of the essay he considers various aspects of doctrine and the changes in emphasis required in view of his overall approach. He considers the Trinity, the humanity of Christ, revelation, miracles, original sin, hell, the eucharist, catholics and other christians and christian holiness. The picture of the christian within this new perspective he describes as follows:

"he will not be the man who is most successful in escaping from matter and mastering it completely; he will be the man who seeks to make all his powers - gold, love, freedom - transcend themselves and cooperate in the consummation of Christ, and who so realises for us the ideal of the faithful servant of evolution."
(CE 170)

Finally, in Christianity and Evolution : Some Suggestions for a New Theology(1945), he summarizes his theological position in three basic theses:

1. A synthesis of faith in God and faith in the world.
2. The universal (or cosmic) Christ.
3. Love of evolution.

In these three theses we have, in fact, the most basic statement of his distinctive theological contribution. What is more, for Teilhard they represent the basis of a practical christian faith and give body to our faith lived in the world, which he explains thus:

"Love God in and through the universe in evolution: we can imagine no more constructive rule of action, none more all-embracing, none with more appeal, more exactly fitted to every case, and yet none more open to all the unpredictable demands of the future."
(CE 185)

It is in making the world and human activity in the world meaningful and salvific that Teilhard provides a theological world-view that is both contemporary and relevant and capable of motivating christians in their everyday life - work, family life, leisure. It is precisely this relevance that makes Teilhard's work of interest to those involved in adult catechesis. His vision has the power and attraction to motivate christians in their life in the world, the very aim of any programme of adult catechesis.

General Features of his World-View

These features have already been discussed in the previous chapter and here we merely highlight them by way of underlining their relevance to adult catechesis.

1. Revelation

On this question, which has been the single greatest influence on the concept of catechesis this century, Teilhard is particularly illuminating and, particularly in his later writings proposed a theory of revelation which anticipated in many of its aspects the theories of later theologians such as Moran, Schillebeeckx and Rahner. Teilhard stresses the experiential, relational element and its essentially cosmic context. In his essays The Sense of Man, My Fundamental Vision and My Phenomenological View of the World he outlines his understanding of revelation as the influence of Omega on mankind's reflective consciousness. Revelation, in this perspective, is not exclusively identified with an external word or a written testimony but is part of an on-going process by which the divine thought informs the human consciousness. Furthermore, this takes place within the context of the church, which is the most

expressive form of human co-reflection and therefore a focal element in the revelational process. He puts to rest the concept of revelation as a fixed content of 'truths' and points to its dynamic character and processive quality. Although God revealed himself definitively in Christ, the fulness of Christ is not yet ours and to that extent, revelation continues and is related, for Teilhard, to the process of ultra-socialisation, which he defines thus:

"It is the process by which 'the Church' is gradually formed, its influence animating and assembling in their most sublime form all the energies of the noosphere: the Church, the reflexively Christified portion of the world - the Church, the principal focus-point at which inter-human affinities come together through super-charity - the Church, the central axis of universal convergence, and the exact meeting point that springs up between the universe and Omega Point". (TF 192)

In these thoughts of Teilhard we have the seeds of a dynamic, experiential view of revelation which is highly relevant to adult catechesis in emphasising the notion of growth in knowledge of God, the social or communal aspect of revelation, the importance of the world, history and human community in the revelational process. It also implies that each and every individual has a part to play, a contribution to make, in the process - each individual is responsible for the continuing revelation of God in the world. This approach also has implications for the 'content' of catechesis and the 'context' or the catechetical process as such.

2. The Place of Christ

It is the cosmic Christ that is central in Teilhard's scheme and in the context of catechesis it directs our attention to the role of Christ in the world process and our relationship to God in and through Christ-in-the-world.

This gives catechesis a decidedly this-worldly focus and stresses the need for commitment to the world as indissolubly linked to our love of Christ. Christ is thus not only our spiritual teacher and exemplar but also the animator of all our activity, whatever it may be. In this Teilhardian perspective, catechesis is directed towards worldly commitment in cooperation with the Risen Christ, as a response to his call. The Risen, Cosmic Christ is the link between our faith in the world and our faith in God. ✓

3. Faith as Personal Relationship

Teilhard sees faith in God in a cosmic context, that is in relation to man's relationship to and responsibility for the world, and takes the form of abandonment to God and to the work of enthroning God in the world. In the essays in the volume Writings in Time of War this sense of dedication and abandonment is particularly strong, while in The Divine Milieu there is a greater stress on personal relationship with God which this dedication implies and requires. Teilhard speaks of the virtues of faith, purity and fidelity, "the three most active and unconfined virtues of all". Furthermore, he speaks of God as "eternal discovery and eternal growth" and the need for constant faith, fidelity and purity in order to grow towards God. What Teilhard contributes in this view of christian spirituality is a sense of the presence of God in the world and in every aspect of our lives and the corresponding need to express our faith in God in everything we do. If the aim of catechesis is to show the importance of faith to the living of everyday life, Teilhard is a sure guide in following this aim. 216

4. Faith and Community

Writers on catechesis have turned our attention to the ecclesial and communal dimension of faith, speaking of initiation into a 'faith community' and of community catechesis (cf the writings of Wim Saris and others on family and community catechesis). Teilhard, of course, was not aware of this aspect of initiation into faith as understood and practised today, but his model of the christian life is clearly an ecclesial and a communal one and harmonises well with current catechetical approaches. It is the body of Christ that Teilhard sees as the basis of the communal aspect of faith and throughout his writings the individual's relationship with God is seen in the context of the body of Christ. He also sees each person as a member of the human community and as a participant in the movement of the whole human race towards mankind, finding personal fulfilment in achieving the fulfilment of the whole of humanity. Teilhard's anthropology has a very clearly accentuated social bias and on both the human and christian planes, he sees the individual as an 'atom' making up part of the whole. However, he does not do so at the expense of personality or personal fulfilment but views personal fulfilment within the larger context of human community.

5. Mission and Witness

Teilhard's writings reflect a clear recognition of the fact that by our lives we affect others and that by the witness of our faith we led others to God. In this sense Teilhard sees the mission of the christian as directed to the world and leading others to see God in the world.

In Note on the Presentation of the Gospel in a New Age (1919),

he wrote:

"If we, who are Apostles, wish to reach the mind and heart of Mankind for the sake of Jesus Christ, then we - seekers, ourselves, for the Truth - must bring to those who are seeking, the news of a greater work to be accomplished that calls for the whole entire body of their effort". (HM 222)

This is the mission that Teilhard sees christians undertaking in today's world. He gives christian witness an ecumenical and cosmic dimension, taking the christian out of any false insularity and placing him squarely in the very centre of human activity and concern. In this question, then, Teilhard provides a modification to the notion of witness, broadening its scope to embrace the sphere of what he calls cosmic responsibilities. For him, this is the only form of witness for the christian and the church today if they wish to retain a meaning and a relevance for christian faith in the modern world. In Teilhard's view, Christ came to save the world, the whole of reality and not just souls and authentic christianity is that which inspires mankind to participate in the great task of 'building the earth', cooperating with God in his continuing creativity, which is destined to reach fulfilment in the future, at the coming of Christ, when God will truly be 'all in all'.

6. Our Faith Story

Thomas Groome and others have made the concept of faith sharing an important feature of catechesis for adults and have introduced the idea of spiritual autobiography into theology and catechesis, reminding us of the use of autobiography in the church's tradition from earliest times and of which the Confessions of St Augustine are a notable example.

Teilhard's own faith story is told particularly in his essays How I Believe (1934), The Heart of Matter (1950) and The Christic (1955) and is a valuable addition to the library of christian biography. These essays trace the development of his faith and religious thinking and, together with the many other personal reflections in his writings are rich examples of personal witness which may be used for catechesis and faith sharing.

In addition to providing a story of christian witness for christians to reflect on, Teilhard's writings also contain another story - the story of the universe, which we will consider later in section E.

7. Christians and the World

Many writers stress the importance of work and worldly activity, the christian mission to the world, while at the same time emphasizing the need for love of God and neighbour. Teilhard provides the essential link between the two. In his teaching on the cosmic body of Christ he gives us the reason and justification for working in the world. His approach also expresses commitment to the world more fully and with a greater depth than most contemporary writers, though the work of theologians such as Sean McDonagh and Thomas Berry has begun to fulfil this role. It is interesting to note how these two writers and others who take up the issues of care for the world, creation-centred spirituality and respect for God's creation are indebted in some way to Teilhard or recognise his contribution to the question of christians in the world. Adult catechesis which takes Teilhard's thought seriously will

thus address these questions more adequately and with a greater sense of urgency and conviction.

8. The Relevance of the Christian Message

The question of the formulation of the christian message in ways that make it intelligible to the various peoples of the world is taken up by many writers on catechesis and they all recognise the need for a new expression of the message to accord with a scientific, technological view of the world. Teilhard, despite his long sojourn in China, did not take up the question of cultural adaptation of the gospel message, but he did understand the need to make the gospel message intelligible within a modern, scientific world. His story of the universe is a case in point. From his earliest days he set out to make christianity relevant and, to this end, he developed a new theological language, a new christian worldview and a new approach to christology. In all these ventures he was convinced that in order to remain relevant, the message of the gospel had to find new expressions and changes in emphasis. The essays contained in the volume Christianity and Evolution are of particular relevance in this respect, but the whole of his writings are inspired with this same aim of making christianity relevant. His writings thus are a valuable source of inspiration and suitable material for presenting the faith within the context of adult catechesis.

9. The Ecclesial Context of Catechesis

Teilhard preceded the age of liturgical renewal and also predated much of the development in ecclesiology since Vatican II and thus his writings need to be understood with these factors in mind. However, notwithstanding these limitations, he gives us some very important insights into the eucharist, emphasising its relationship to the cosmos and the process of transformation or divinisation which God effects in the world. As far as the church is concerned, his importance lies in stressing its function within the evolutionary process as phylum of love, which points up the church's role vis-a-vis the world, as the leaven, the inspiration and privileged expression of God's presence and action in the world. It is this cosmic function of the church and the eucharist, so often ignored in theology and catechesis, that Teilhard so clearly and forcefully reminds us of, and in this he has made a very specific contribution.

B. Basic Teilhardian Themes

Underlying Teilhard's scheme of thought can be discerned four very basic themes, which determine the precise character of his thinking and the emphases of his message. Although they have been mentioned in the course of our consideration of his theology, in chapter two, we highlight them here in order to bring them into sharper focus, due to their importance in his writings.

1. Integration

As priest and scientist, Teilhard was aware of the need for unity in his life and for the integration of faith and science. This need for unity in his life is reflected in many of the concepts he developed. His view of evolution was of a convergent movement towards unity and his theory of creative union envisaged creation as a process of unification of the multiple. On the personal, human level this process of unification was also a process of personalisation, in which 'union differentiates' and effects the perfection of the individual rather than its dissolution. In christian life, Teilhard sought to unite prayer and action, detachment and attachment, spirit and matter and he saw the answer in a dialectic or dynamic tension between the various elements which seemed to be in opposition. The unity or communion he sought resided, then, in a higher form of union, ultimately in Christ-Omega.

Catechesis aims to bring unity into the life of the individual, to unite faith in God and involvement in worldly activity and Teilhard's world-view provides an appropriate context within which this catechetical aim can be achieved.

2. Genèse

This word is, perhaps, the most distinctive of Teilhard's whole system and represents the most original insight that he has left us. In translation, it can be rendered as birth, growth, development, movement or process and it denotes a fundamental property of the whole of reality. Teilhard spoke more of becoming than of being when he analysed the structure of existence and in this respect he embraced a philosophy of existence rather than one of essence. The concept of genèse gives his system a dynamic quality, which is evident in his concepts of creation, redemption, revelation and morality. The whole of reality, for Teilhard, is understood in terms of movement, growth, evolution. This is the hall-mark of Teilhardian theology and spirituality.

One of the features of modern catechesis is its stress on the developmental nature of christian faith and the process of growth in faith, as evidenced by the popularity of the work of Kohlberg and Fowler and their respective theories. In his understanding of the dynamic quality of Genèse as a whole and of the christian faith in particular, Teilhard is able to contribute to adult catechesis and the expression of this dynamism in his writings is particularly appropriate. His view of christian virtue in relation to christian commitment to human progress is illuminating and his notion of 'intention' in christian activity provides a valuable commentary on the problem of meaningfulness for the christian in his everyday life. In this regard, the teaching of Le Milieu Divin is of especial importance and could well be incorporated into programmes of adult catechesis. Increasingly, the themes of

employment, justice and peace are becoming important in adult catechesis and it is precisely in relation to the christian value of work that Teilhard's teaching on the dignity of human endeavour has relevance. Throughout, he insists on the need for growth and movement in the christian community and the individual in order that the work of 'building the earth' can proceed in response to God's call in Christ. By his use of the word 'build', in relation to the world and to the body of Christ, Teilhard emphasises the dynamic nature of the christian task. His spirituality of conquest, an ascesis of effort, also harmonises well with the present interest in and concern for the world, justice, peace and the care and integrity of the earth. Adult catechesis needs the inspiration of Teilhard's vision in this respect.

3. Socialisation

Throughout Teilhard's writings, the individual is seen as a member of a larger group, be it the body of Christ, the church or the whole of mankind. The paradox of human fulfilment, for Teilhard, is that personalisation can only be achieved within a process of socialisation and the central concept here is communion - with others and with God. Teilhard points to the notion of the communion of saints and the body of Christ as the christian expression of this universal law. In Le Milieu Divin he writes :

"our salvation is not pursued or achieved except in SOLIDARITY with the justification of the whole 'body of the elect'. In a real sense, only one man will be saved: Christ, the head and living summary of humanity". (MD 143)

What is important for Teilhard is that we are members of the body of Christ and only as such can we be united with one

another and find our true selves. In catechesis today, the process of coming to faith is seen as taking place within the context of the christian community, as so clearly expressed in R.C.I.A. Catechesis relates to a process of initiation into a community of faith, rather than to a process of personal sanctification and Teilhard's approach and emphasis is fully relevant and instructive in this regard.

4. The Future

Teilhard's interest in the future is expressed particularly in the concepts of progress, the parousial event, the figure of Christ-Omega and the notion of expectation in christian life. It was the Risen Christ, Christ-omega, who gave this fundamentally future orientated character to Teilhard's thought. He described himself as a 'pilgrim of the future' and it was with the progress of evolution and of humanity into the future that he was concerned for most of his life and it was the correspondence of human progress with the preparation for the Kingdom of God and the formation of the cosmic body of Christ that engaged his thought most.

What is important from a catechetical point of view is the christian attitude of waiting, of expectation of the parousia and the desire to hasten this coming by complete dedication to the task of building the earth. For Teilhard, a disembodied hope in the future was not a truly christian attitude, for the christian is called to cooperate with Christ in creation and of thus hastening the future. It is this understanding of the importance of the future that we find in

Teilhard's writings that is of particular relevance to adult catechesis today. His focus on the risen Christ is also very instructive and gives to catechesis a truly biblical orientation.

C. Apologetics

As a result of his contacts and conversations with fellow scientists and non-believers, Teilhard gave much thought to the ways in which christian faith can be presented to such an audience and in doing so , of course, he saw the importance , even the necessity, of finding common ground and showing the basis coherence of christian faith and human aspirations. He realised that if christianity were to be at all attractive or convincing to the unbeliever, it had to preserve the values and goodness of human life and find a point of convergence with scientific truth. He saw that it was imperative to show that christian faith not only did not contradict human truth and values and scientific reasoning but that it was capable of embracing them and giving them a fuller, deeper and richer meaning. In this respect, Teilhard proposed a form of christian humanism as the modern form of faith and his apologetic approach reflects this view, summarized by Rideau in the following way:

"(Teilhard's apologetics) shows that nature, through the impulse

of its internal energy, is orientated towards God. It explains the movement of living beings and of man's history as given finality by a transcendent term. It SUGGESTS that the final unity of history corresponds to the final unity of the mystical body." (Teilhard de Chardin: A Guide to his Thought, p239)

Teilhard describes his approach to apologetics in a special way in two of his essays, written in 1934 and 1946.

In How I Believe (1934) he prefaces his essay with a basic statement of his viewpoint thus:

X "I believe that the universe is an evolution.
I believe that evultion proceeds toward spirit.
I believe that spirit is fully realized in a form of personality.
I believe that the supremely personal is the universal Christ."

(CE 96)

He expands this statement in the body of the essay, outlining the features of each stage. However, in a short paragraph at the beginning he provides a summary of his approach in the following way:

"If, as the result of some interior revolution, I were to lose in succession my faith in Christ, my faith in a personal God, and my faith in spirit, I feel I should continue TO BELIEVE invincibly IN THE WORLD. The world (its value, its infallibility and its goodness) - that, when all is said and done, is the first, the last and the only thing in which I believe. It is by this faith that I live. And it is to this faith, I feel, that at the moment of death, rising above all doubts, I shall surrender myself."

(CE 99)

In Outline of a Dialectic of Spirit (1946) Teilhard developed the thesis of How I Believe, indicating more clearly the dialectical nature of the process of faith knowledge. He begins the essay with a brief overview of the process thus:

"In the course of its attempts to give clarity and coherence to the universe around it, the human mind does not work only through repeated tentative probings. It advances, too, in a succession of oscillations between the more known and the less known: each higher step taken in penetrating the less known making it the better to see (by stepping down again) the more known, and then to rebound towards a more advanced understanding of the less known. So the process continues in successive reflections. There is no continuous upsurge, but a spark that leaps to and fro: such is the mechanism of our vision". (AE 143)

In the remainder of the essay he explains the process more fully and outlines each stage. The first stage moves from a consideration of the phenomenon of man to the existence of a transcendent God. In stage two, there is a return to the notion of evolutionary creation and then back to the concept of God and the expectation of a revelation. Returning, in stage three, to creation, there is a recognition of the christian phenomenon and then a further ascent to the notion of Incarnation. In the fourth and final stage we return to the christian phenomenon and its extension into the phenomenon of the living church and finally ascend to the divine sphere once more, leading to the idea of Christ-Omega who brings together the immanent and transcendent, the human and divine elements of our faith. We see, then, that the faith process, for Teilhard, is a dialectical one, a succession of ascent and descent, or 'oscillations' as he describes them. Each stage incorporates the previous one and takes it a step further, but at the same time retains the substance and reality of the former stage. In this way, christian faith in God includes faith in the world as a prerequisite, and faith in the world looks forward to or anticipates faith in God.

This apologetic approach of Teilhard's is particularly relevant to adult catechesis and religious education, insofar as it emphasises the importance in christian faith of the world and the whole of created reality. Christian faith is thus neither a rejection nor a denial of the human, of the world but its apogee. Teilhard's method is an essential accompaniment to a catechetical programme, not only for those who are coming to faith for the first time and for whom 'the world' is the primary

datum or reality, but also for those who are engaging in a process of christian formation and who need to recognise the reality of the world within christian faith and to see their faith as a call to the world and to service to the world, not as withdrawal from the world. For the active christian and for the christian who needs to recover faith in the world and its goodness, Teilhard's apologetic approach is a highly significant and timely contribution.

D. Education

Many of the theories of education and religious education which were discussed in chapter one revealed two common features, namely the idea of personal reconstruction and participation in or preparation for a communal or social enterprise. Teilhard's notion of education acknowledges these two dimensions, but for him education is much more than just a human activity or preoccupation, for it is part of the evolutionary process itself, the expression of the human element or human contribution to evolution. In Social Heredity and Progress he underlines this when he writes:

"It seems that where Man is concerned the specific function of education is to ensure the continued development of this personality by transmitting it to the endlessly changing mass: in other words, to extend and ensure in collective mankind a consciousness which may already have reached its limit in the individual. Its fulfilment of this function is the final proof of the biological nature and value of education, extending to the things of the spirit."

(FM 32)

These words show how, for Teilhard, education has a vital,

central part to play in the progress of evolution. In many respects it is the heart or inspiration of evolution, insofar as mankind is viewed as the spearhead of evolution and bears a fundamental responsibility for its future. In the Teilhardian perspective, human life and existence, and its expression in culture and history, is the coming to consciousness of the evolutionary process as a whole and education as the vital transmission of human culture thus takes on a central importance. However, while Teilhard defines education in terms of transmission, he recognises its essentially dynamic character by linking it with the notion of research, which emphasises the idea of progress and the creation of new horizons. Education thus includes the notion of creating the future, representing human invention in the evolutionary process by ensuring its progress into the future.

It is at this point that education has to be viewed in relation to the question of human hope and what Teilhard calls the 'zest for life'. If the evolutionary process is to continue to be inspired by human activity and invention, it is absolutely essential that human beings retain a sense of meaning and direction in their lives and in the ways they view the world and its progress into the future. Teilhard saw very clearly the dangers of human disengagement, the loss of direction in and inspiration for continuing the human task, the possibility of mankind losing interest and any inspiration to carry on. In The Zest for Living (1950) he wrote:

"In a world which has become conscious of its own self and provides its own motive force, what is most vitally necessary to the thinking earth is a faith - and a great faith - and ever more faith. To know that we are not prisoners. To know that there is a way out, that there is air, an light, and love, somewhere,

beyond the reach of all death. To know this, to know that it is neither an illusion nor a fairy-story - that, if we are not to perish smothered in the very stuff of our being, is what we must at all costs secure. And it is here that we find what I may well be so bold as to call the evolutionary role of religions".

(AE 238)

Teilhard envisaged **that** the educative role of religion was precisely to nourish this 'faith in the earth' and to provide an inspiration to the human task of leading the evolutionary process to fulfilment in the future. Far from religion having been left behind in the wake of the scientific and technological revolution, Teilhard sees a new role for faith and religion:

"It is still the duty of believers to give body to and safeguard the earth's new religious needs" (AE 239). A new religious vision is required to provide the impetus to human cooperation in evolutionary progress, one that provides a synthesis of 'the Above' and 'the Ahead', in other words a faith in God and the world - "no longer a religion of individuals and of heaven, but a religion of mankind and of the earth" (AE 240). Religious education, then, for Teilhard has the aim of providing a stimulus and inspiration to human endeavour and the building of the earth. In what could be described as a clarion call to religious educators he writes:

"A sifting and general convergence of religions, governed by and based on their value as an evolutionary stimulus - that in short, is the greatest phenomenon of which we would appear to be at this moment the agents and the witnesses".

(AE 240-1)

In the remainder of The Zest for Living Teilhard reflects on the changes required in a religious education for today and firmly rejects the idea of abandoning all the ideas of the past in favour of a completely new religious vision, and he gives two important reasons for preserving the insights

of the religious tradition of the past. Firstly, the experience of the past, as evidenced in the various religious traditions, are an essential component of the progress of religious thinking, just as the various racial groups form part of the development of human evolution, as he remarks:

"In the matter of religion, just as in that of cerebration, the cosmic forces of complexification, it would seem, proceed not through individuals but through complete branches".

(AE 241)

Secondly, the vision represented by the various religions are reflections of "experiences of contact with a supreme Inexpressible which they preserve and carry on". For Teilhard, the religious experience of mankind is an expression of human contact with the (divine) source of the evolutionary process - "the very source of all interior drive" - and as such has a significant part to play in animating human activity within evolution. Hence, there is a certain convergence of 'mysticism, research and biology', to use Teilhard's own words, which forms the creative impulse for continuing human effort. Education, and education in and through religion, thus has a fundamental role within the evolutionary process.

Throughout his writings, Teilhard makes it clear that the human religious heritage finds its most perfect expression in christianity, which he speaks of as a 'phylum of love', as a privileged source of religious knowledge and experience. Although he lived in China and the East for many years, he did not take up the questions of comparative religion to any great degree, apart from one or two short essays, including The Road of the West (1932) and The Spritual Contribution of the Far East (1947). In essence, he inclines to the

view that in terms of its value to modern, technological mankind and the role he plays in the evolutionary process, the religions of the East are less valuable than the 'way of the West', which encompasses the great christian traditions of both East and West now being transformed into a 'religion of the earth'. While the incarnational element in the Western christian approach is favoured by Teilhard as more appropriate to an evolutionary world-view and an acceptance of the created universe as an expression of divine creativity, nevertheless he suggests that convergence of East and West is taking place which will infuse the Western spirituality with the riches of the non-christian religions of the East. In The Spiritual Contribution of the Far East he writes:

"For a long time now, the Eastern soul (Hindu, Chinese or Japanese), each following its own specially favoured line and its own special way, has had the answer to the religious aspirations whose pole of convergence and whose laws we, in the West, are now engaged in determining more exactly: that answer is no doubt less clear than ours and less of a synthesis, but it has, possibly, a deeper innate foundation, and greater vigour. And what results may we not expect when the confluence is at last effected? In the first place there will be quantitative influx of a vast human flood now waiting to be used; but, what is even more valuable, there will be the qualitative enrichment produced by the coming together of different psychic essences and different temperaments".

(TF 146)

Thus, while Teilhard tends towards a 'Western' view of religious convergence, it is also clear that he endorses the value and enrichment to be gained from the East and, to this extent, he positively encourages a 'ecumenical' approach to religious education, one which encompasses the riches of all the great religious traditions.

In his only essay exclusively devoted to education, Social Heredity and Progress (1945), Teilhard follows up his

reflections on education with a brief note on its relationship to christianity. Here he suggests that, insofar as the christian grasps the relationship of God to the world and hence the real meaning of the evolutionary process, christian education represents the richest form of education and in some respects gives direction to the whole general educational process. As a conclusion to the essay he makes three suggestions regarding the role of the educator. In the first place, she must have a "profound, communicative sense of the developments already achieved or awaited by Nature" (FM 35). This means that part of the educational activity should be concerned with outlining the passage of the evolutionary process, giving a clear account of our origins - the whole process of cosmogenesis and anthropogenesis. Secondly, the educator must "constantly live with.... and consciously strive for (the) realisation" of the task of "achieving the unanimity of mankind" (FM 35). There must, then, be a commitment to the future of the evolutionary process and an explanation of the process involved - the process of christogenesis, the formation of the cosmic body of Christ and the pleroma, looking forward to the parousial Omega-point. Finally, the educative function is one of showing the relationship between the evolutionary process and the presence of God in the world - witnessing to this relationship by enthusiasm for and commitment to God and the world, both in their fulness.

If we translate Teilhard's 'christian education' as 'adult catechesis' or 'adult religious education' then we have here a manifesto for the adult catechist/religious educator and her role or function. In fulfilling this function, Teilhard's

world-view and general theological approach provide a useful resource and a context within which the catechist may function. An outline of such an approach is suggested in the following chapter.

We spoke earlier of the importance of hope and the need for meaning in a person's life in order to sustain their commitment to the world and to the evolutionary process. Education is charged with fuelling this hope and for the christian, adult catechesis must undertake this responsibility. Insofar as christian faith comprises not only faith in God but also faith in the world and the process of its evolution, adult catechesis takes on the look of a much broader adult religious education and cannot remain within the narrow bounds of a 'religious sentiment' or 'faith life'/'religious life'. It must aim at the incarnation of religious values in a commitment to the world in all its forms and expressions. In reviewing the place of hope in the educative process, Paul Harman suggests three areas for consideration, by way of conclusions:

1. Unless educators can begin to SEE and share a vision of the future, education will lapse into a mere training or form of conditioning. Education, he says, must tell the story of man - past, present and future. He Writes:

"By attempting to tell the story of the WHOLE and to give a coherent perspective of our general extended experience of man, Teilhard was able to communicate a hopefulness for each and every area of human knowledge and insight in its own distinct identity".

(Education and the Human Hope, p 179)

2. There is a need to go beyond facts and to see meaning in the world and its future. This is an essential element of education

and one fully recognised by Teilhard.

3. Education and human hope cannot be considered without addressing the 'problem of God'. Harman adds, here:

"In summary, viewing the tie between hope and education from the standpoint of Teilhard, one may conclude that:
1. formal educational programmes will evoke little or nothing of hopefulness unless they are firmly rooted in a comprehensive view of man and the universe: a story adequate to meet a dangerous level of confusion.
2. a strong sense of hope will prevail when, both in theory and practice, education raises those questions which risk everything that is important to man, rather than merely indicate a willingness to be persuaded by empirical data.
3. no educator can overlook the question of God if he is concerned with hope and the future".

(ibid. p 185)

Religious education and catechesis for adults, within a Teilhardian perspective, then, places a fundamental importance on the provision of an adequate world-view and understands faith in the context of the story of the universe. It is to this story of the universe and its relationship to the overall task of adult catechesis that we now turn our attention and examine in a little more detail.

5. The Story of the Universe

In the past twenty years there has been a rediscovery of narrative theology and a more sustained interest in the concept of story within catechesis, particularly in relation to adults. The theology of story has been well developed and presented by such writers as John Shea (Stories of God) and William Bausch (Imagination and Faith), and their insights have been incorporated in many theories of catechesis and religious education in recent years.

The programme of catechesis proposed by Thomas Groome, in his shared christian praxis, relies heavily on the use of story, the story of the individual and the community - in dialogue with each other. Groome speaks of sharing the christian vision and story, in which each individual relates their own story and listens to the story of other people, while relating these stories to the story of the community, that is the tradition of the community. Similarly, in the R.C.I.A. process, the sharing of faith stories is an essential element and considered to be valuable medium for initiation into christian faith and into the christian community.

The re-emergence of story and its use in adult catechesis is due to the positive features that the story form is seen to possess. In reaction to many traditional forms of catechesis which were somewhat arid and theoretical, consisting of formulas and catechism definitions - clear, concise but lifeless and often esoteric - the use of story has been considered to be more dynamic and vivid and much more related to the life of the individual and the community and thus more engaging and liable to fire the imagination and hold the attention of the person concerned. The use of story gives impetus to the creative energy of imagination as a vehicle of religious insight and revelation and underlines the understanding of the process of coming to faith as not only an intellectual process but also as involving the emotional and affective areas of human response. In this process, imagination plays an important part and the story-form is most appropriate in this regard. In addition to its imaginative creativity and its ability to enhance the revelatory character of human experience, story also provides a very meaningful context and a realistic,

apprehensible starting-point for faith exploration and initiation into the faith community. It enables the 'truths of faith' to be related to human experience in a very tangible fashion, thus making the life of faith meaningful in relation to the events, realities and relationships of everyday living.

What is apparent in many programmes of catechesis, however, is that the story which underpins many of them is too narrow and lacks the breadth required for faith to be considered in relation to the realities of today's world in a comprehensive fashion. In this way, the christian story or faith story is often limited to the 'church' story or the story of the individual human being. The starting-point is often the personal, human experience of the individual or the biblical story of salvation, in isolation from the larger story of the world - the 'creation story'. If the creation story is indeed recounted, it is done so as a preface to the 'salvation story' or in relative isolation from it, thus giving the impression that creation and salvation are only linked by chance or as a result of sin. What, therefore, is required is a more comprehensive, more all-embracing story, one which will view creation-salvation as the one, unified plan of God in relation to the world and mankind.

In an illuminating essay entitled The American College in the Ecological Age, Thomas Berry speaks eloquently of the need for a new earth story within education and suggests that the integral story is the proper context of the entire educational process. Of the new story, he writes:

"While the traditional origin and journey stories are also needed in the educational process, none of them can provide the encompassing context for education such as is available in this new story, which is the mythic aspect of our modern account of

the world. This story tells us how the universe emerged into being and of the transformation through which it has passed, especially on the planet Earth, until its present phase of development was realised in contemporary human intelligence. What is needed, however, is the completion of the story of the physical dimensions of the universe by an account of the numinous and psychic dimensions of the universe".

(The Dream of the Earth, p 98-9)

Berry points out that science has a contribution to make in telling the story and that, far from denying the religious origins and meaning of the world, "science carries with it more mystery than rational comprehension. Thus, the all-pervading sense of the mythic at the heart of the scientific process. Thus, too, the role of myth and symbolism in scientific discovery" (ibid., p 98). Science, then, collaborates or contributes to the formation of the myth of our origins, a myth with which modern people can resonate.

< Berry remind us very forcibly, as does Sean McDonagh, of the need to understand and appreciate the earth in order to effectively fulfil our calling and responsibilities as co-creators with God, the work of 'building the earth'. In Economics as a Religious Issue, he reminds us of the world as subject as well as object and of relationship to it. He writes thus:

"The natural world is the larger sacred community to which we belong.....If this sense of the sacred character of the natural world as our primary revelation of the divine is our first need, our second need is to diminish our emphasis on redemption in favour of a greater emphasis on creation process. Creation, however, must not be experienced as the emergence of the universe as a psychic -spiritual as well as a material-physical reality from the beginning. We need to see ourselves as integral with this emergent process, as that being in whom the universe reflects on and celebrates itself.....Already, these three commitments - to the natural world as revelatory, to the earth community as our primary loyalty, and to the progress of the community in its integrity - constitute the new religious-spiritual context for carrying out a change of direction in human-earth development." (The Dream of the Earth, p 82-3)

Similar sentiments are voiced in Manifesto for a Global Civilization by Matthew Fox and Brian Swimme, who point to the unity of mankind with the universe in terms of their origin, development and ultimate future. They, too, speak of the need for a new story,

"which will not overlook the fact that the human person carries within herself the full fifteen billion year history of the cosmos. She is the most profound and startling and amazing creation of the cosmogenesis as a whole. The amazing creation must be seen as most revelatory of the meaning of the entire cosmogenesis in our moment of time". (Manifesto , p 23-4)

The authors go on to speak of the human task as one of incarnating compassion in the world and thus divinizing it. In this respect, the human is the 'heart' of the cosmos, once again emphasising the interrelatedness of human-world.

The above reflections from Berry, Fox and Swimme represent a growing awareness of the need for a theology and spirituality which recognises the cosmic context of creation-salvation, the essential interrelatedness of humanity and the world and the responsibility mankind has for the future of the earth and the fulfilment of God's plan of creation. What is being articulated is the formation of an ecological theology and spirituality as the only meaningful context within which to discuss christian life and faith in today's world. But in order to develop a truly ecological approach, christian faith must be firmly rooted in a creation-centred theology and mankind viewed within the story of the universe. If this is slow in being achieved within theology generally, there is a gap between theological awareness and the theory and

practice of adult catechesis which requires the theological insights to be incorporated into programmes of catechesis.

In his essay, Creative Energy, Thomas Berry reminds us of the motivating energies required to counter the prevalent industrial mystique which pervades modern cultures, suggesting that a new mystique is needed, which

"must be associated with the three basic commitments of our times: commitment to the earth as irreversible process, to the ecological age as the only viable form of the millennial ideal, and to a sense of progress that includes the natural as well as the human world. Only by fulfilling these conditions can we evoke the energies that are needed for future survival in a setting of mutually enhancing human-earth relationships" (The Dream of the Earth, p33)

Berry goes further in suggesting that the stories of the universe, of earth, of life on earth and of mankind must form a series of connected stories, each one incomplete without the other, and lacking completeness outside of this overall context of inter-relationship.

It is in providing the basis for such a story, or stories, that Teilhard's vision is extremely helpful. He sees the story of mankind and the story of the universe as intimately linked and inseparable from one another. By telling us the story of the universe and of mankind within this broader story, he leads us to a firm recognition of man's place in the universe and his consequent responsibilities. The broad sweep of cosmic history as outlined in The Phenomenon of Man forms a fitting context within which to consider mankind and his part in the evolutionary process. By extending the process of cosmogenesis into christogenesis, Teilhard brings man, God and the world closer together and makes commitment to Christ of significance to the world and to its progress into the future.

For Teilhard, man is an active partner in the evolutionary process, which is an expression of God's own continuing creativity, and Christ is seen as the central figure in this process insofar as he represents the presence of God's love-energy at the heart of the process and its ultimate guiding force. It is towards Christ, too, that the process is moving, Christ the pleroma of God, the fulfilment of God's creative purpose in the reciprocity between God and the world on which Teilhard firmly fixes our gaze in the idea of the pleroma, we are given as christians a meaning for our lives as human beings. The dichotomy of nature and grace is replaced by the presence of God in his creative plan as the ultimate gift. Thus, all human activity is of significance to the christian .

By telling the story of the universe in the way he does, as evolutionary process, Teilhard provides the basis for christian commitment to the world, by showing how relatedness to the world and responsibility for its future are constitutive of the human condition and not merely imposed tasks. It is the comprehensiveness and unity of Teilhard's story of the universe that makes it so inspiring and convincing. It puts christian faith at the centre of the evolutionary process and as a significant factor in the gradual working out of the process. In this way, it also forms a basis for an ecological spirituality because it recognises the essential interrelationship of man and the world. Others have used Teilhard's approach and insights to develop a truly ecological theology and spirituality, which Teilhard himself did not provide. Despite Teilhard's limitations in this regard, writers such as Berry, McDonagh, Fox and Swimme have followed his inspiration and developed a story of the universe which reflects ecological concern and love of neighbour and provides a contemporary, responsive and inspirational account of the christian task which is highly relevant to adult catechesis today.

Chapter 4 : A Teilhardian Adult Catechesis

Our examination of Teilhard's writings have shown that his theological world-view and spirituality are highly appropriate to the needs of adult catechesis today and could thus form the basis of a programme of such catechesis and, in particular, be an inspiration for a christian commitment to the world and to concern for social justice and the ecology, which provide the most prominent challenge to the human community at this present time.

What is of paramount importance in adult catechesis is that christian faith is grounded firmly in the life and experience of the individual and in relation to the challenges of contemporary society. There is a justification, therefore, in making the story of the world, and of man within the world, the starting-point in adult catechesis. It would invest catechesis with a realism and an inspirational character from which other aspects of catechesis would benefit and be vitalised. It is here that Teilhard's world-view and his approach to spirituality have much to offer and take on a broader notion of catechesis, incorporating elements of religious education as ordinarily understood and described in our Introduction .

We have already noted that Teilhard's language and expression is sometimes novel and difficult. To this extent, not all of his writings would be suitable for use within adult catechesis. However, despite these difficulties, there is much in Teilhard's writing that is inspiring, readable and appropriate to catechesis for adults. It is the purpose of this chapter to underline this fact by presenting an outline of a Teilhardian catechesis on the christian in the world with references to representative texts from Teilhard's works which may be used as a resource for such a catechesis. It is envisaged that this outline could form an

element of a broader, more comprehensive programme and act as a focus on christian life in the world. The texts referred to could be used either as reference points to the writings or essays of Teilhard where the various topics are dealt with in more detail, or as basic texts for study, reflection or meditation, depending on the approach taken and the make-up of the group involved in the programme. They are primarily a resource for the catechist rather than the enquirer, though in some cases enquirers may also find the texts useful and appropriate to their level of understanding.

A Teilhardian catechesis concentrates on the role of the christian in the world and does not purport to cover every aspect of christian life. The importance of his work lies in the particular focus he gives to the christian life, which acts as a lens through which the whole of christian life can be viewed. Teilhard pointed to some of the real priorities in the life of the christian today and, in this respect, a catechesis based on his writings gives a very important bias to catechesis and emphasises the essentially cosmic or worldly character of christian faith as understood today.

N.B.

In referring to texts from Teilhard's writings, two sets of reference letters will be used, the first denoting the volume from which the essay is taken and the second the title of the essay. The numbers refer to the page numbers of the volumes where the texts are to be found. A list of reference letters is to be found in the Abbreviations (B), following this chapter.

A Catechesis on the Christian in the World

A. The Word of God

1. New Testament Texts for Reflection:

Rom. 8, 19.22-3 ; 1 Cor. 15,28 ; Eph. 1,9-10 ; Eph. 1,23 ; Eph. 3,9-11 ;
Eph. 3,16-19 ; Eph. 4,10-13 ; Phil. 2,9-11 ; Phil. 3,20-1 ; Col. 1,15-20 ;
Col. 2,9 ; Col. 3,11 ;

Teilhard started from the vision of the cosmic Christ as expressed in the New Testament. His method is to start with the Christ of the New Testament and then to consider the present world-view and interpret it in the light of the scriptural vision.

The texts in this section are those which refer to Christ's cosmic role and are among the texts that Teilhard himself was fond of quoting and which were the inspiration of his vision of the cosmic Christ. The use of these texts as points for reflection is an important starting-point for an understanding of Christ and his relationship to us and the world. The texts themselves can open up a new perspective on Christ and, moreover, invite some important questions to be considered in the ensuing programme of catechesis. They allow the enquirer to start asking about the meaning and extent of Christ's lordship over the world and the precise relationship of Christ to the world.

2. Understanding the New Testament Today

Texts: WTW/UE 297 ; WTW/CL 58 ; TF/AW 98 ; HM/C 93

These texts introduce the question of the meaning of the scriptural texts for today and the need to translate the categories of the New Testament within the context of a modern world-view. They remind us of both the historical boundedness and the timelessness of the scriptures and our need for dialogue with scripture in order to authenticate our faith.

B. The World Today

In this section, the enquirer looks at the world in which he lives, the context within which he must live his faith and particularly the changing nature of the world.

1. A New World-View

Texts: TF/SM 14-15 ; MD 45 ; FM/GO 58-9 ; FM/HP 261-2.

This section draws attention to the fact that we live in a world that has changed and continues to do so. Science and technology during the past three centuries have completely altered our view of the world - what is perhaps most important is the fact that the world is seen as a movement, a process. In addition to the immensity of the world that science has revealed to us, there is the notion of a dynamic world process in a state of becoming.

2. The Need for a New Theology

Texts: WTW/SW 188-9 ; WTW/FC 250 ; WTW/FC 250-1 ; HM/NPG 220.

Here we are reminded that in view of the changes that have taken place in our perception of the world and our relationship to it, there is a need to re-think our categories of faith, our understanding of God. Faith has now to be much more aware of our relationship to the world and the place it has in our life.

3. The Same Message Expressed in a New Way

Texts: HM/MAC 117-8.

This is a salutary reminder that if we are to retain the essential truth of our faith, its expression must change - the immutable truths of faith need to be expressed in a new way and a new context in order to retain their value.

4. Man's Awareness of the World: Cosmic Sense

Texts: MD 58-8 ; WTW/CL 27-8 ; WTW/CL 14-15 .

This introduces the notion of cosmic awareness, the fact that man must become aware of his cosmic roots, his essential relationship to the world. We are essentially cosmic in our make-up and therefore we can only be fully christian if fully cosmic. To be christian does not mean to leave or withdraw from the world, but to seek God in and through the world.

5. The Features of the World: An Evolutionary Process

Texts: AE/RSP 272 ; HM/MIP 143 ; FM/SRO 66.

One of the features of the world is its evolutionary character, recognised in the law of complexity-consciousness, which means that as things become more complex, they are endowed with a greater degree of awareness. In his self-consciousness, man is the highest form of life and thus represents the most important element in the world process and gives him a special place in the evolutionary scheme.

6. Creation in an Evolutionary World-View

Texts: WTW/MM 130 ; CE/NCT 23.

Seen within the framework of evolution, creation is a dynamic process and this leads us to see all change and movement as an expression of God's continuing creativity. God creates now - this means he is present in the world and in the events of our life.

7. Creative Union: The Theme of Evolution

Texts: SC/MU 45 ; SC/MU 51 ; HM/NM 227 ; SC/MU 50.

Teilhard's notion of creative union may be of limited significance in the context of adult catechesis, but the general notion of convergence towards unity of matter and spirit that it presupposes or requires are

both helpful in leading enquirers to accept the world and their place in it as part of their christian existence. A positive understanding of matter and of material creation is important and the acceptance of the world as a process leading to ultimate union with God is helpful in coming to an understanding of the meaning of human existence in the world.

8. The Place of Man in the Evolutionary Process

Texts: HE/HE 119 ; FM/NS 86-7 ; FM/LP 112 ; AE/PCU 178-9 ; TF/MFV 175.

Man is the leading shoot of evolution, its directive force. Whether the evolutionary process reaches its fulfilment depends on man's response to and cooperation with God's creative action. This is the basis for man's responsibility to care for the earth and to aid its progress. It is here that the ecological imperative takes its starting-point.

9. The Point of Convergence of Evolution

Texts: HE/HE 145 ; AE/C 112-3 ; SC/MU 48.

The concept of a point of convergence for the evolutionary process - Omega Point - forms a transition point to the next Section (C). If evolution is moving towards a point of convergence, this point must be a transcendent principle. Omega is thus seen to be a divine principle - ultimately it is the Risen Christ.

C. God and the World

In this section the enquirer is led to reflect on the christian significance of the world, to interpret the world of Section B in the light of christian faith.

1. God, the Divine Presence in the World

Texts: CE/HIB 132 ; MD 139 ; AE/SU 383 ; MD 114 ; MD 47 ; MD 64 ; W

WTW/CL 61.

Because creation is a continuing process, God's presence can never be fully revealed - it is a source of constant novelty - the God of surprises! God's active presence is hidden and yet revealed in our every action.

2. God in Our Lives

Texts: WTW/MM 133 ; WTW/MM 121 ; MM 263 ; MD 108 .

We must allow God's presence and creativity to become more fully effective in our lives by a spirit of openness to his action in us and a constant effort to do his will in all that we do.

3. Jesus Christ - God's Presence in an Evolutionary World

Texts: SC/RCW 122 ; SC/CS 189.

THE presence of God in the world is Jesus Christ - the Incarnation is the entrance of God into our world in its most perfect form. Thus Christ is at the centre of every presence of God in the world and in our lives.

4. Christ - the Fulfilment of Creation

Texts: SC/SHSC 166-7 ; SC/MU 54.

The whole creative venture is centred on Christ - he is its beginning and its end and the motive force of its movement towards fulfilment. Christ is thus Omega.

5. The Universal Christ

Texts: SC/NUC 14 ; CE/FRG 39

This is a statement of Christ's primacy over creation and of his cosmic role.

6. Christ in the World : The Cosmic Christ

Texts: SC/MU 58-9 ; SC/SC 34 ; SC/RCW 125 ; CE/CE 89 ; WTW/GE 298 ;
WTW/OF 237-8 ; WTW/CU 174 ; SC/SHSC 166-7.

Christ is not merely called or nominated as King of the world, as it were by decree, but because he really is the centre of God's creative plan. All things, therefore, have a relationship to his kingship or his cosmic influence.

7. The Cosmic Body of Christ

Texts: WTW/FC 252-3 ; WTW/UE 297 ; WTW/CU 175.

The whole creative process can be seen as the increasing influence of Christ over the world - the Christification of the world or the formation of Christ's cosmic body. We are part of this process and called to form the cosmic body of Christ by extending his influence to the whole universe.

8. The Incarnation - Christ's Real Entry into the World

Texts: WTW/CL 59 ; WTW/CL 58 ; CE/PC 70 ; MD 117.

The incarnation begins the process of Christification and unites God to the world in a very real way - God enters into the world to redeem it completely.

9. Redemption in an Evolutionary World

Texts: CE/CE 145 ; CE/CEV 146 ; CE/SNT 182 ; CE/HROS 52.

Viewing the redemptive process within an evolutionary setting, its positive and dynamic aspect is firmly emphasised, as opposed to the negative, expiatory aspect. It is seen as a process of renewal and creative transformation, including creation, incarnation and redemption.

10. The Risen Christ - God's Saving Power in the World

Texts: SC/MU 63-4 ; CE/HIB 129 ; MD 143.

It is the Risen Christ who is active here and now and beckons us from the future. It is on him that our eyes are focused.

11. The Fulfilment of God's Plan in Jesus Christ

Texts: MD 62 ; SC/MU 85 ; MD 122 ; MD 143 ; WTW/P 220 ;
TF/AW 97 ; CE/PC 67.

God's plan, centred on Christ, can be understood as a process of fulfilment, which becomes present in creation - this is the pleroma. It is only insofar as we become part of this process that we will be saved. Salvation is essentially cosmic and social in character.

12. Salvation - The Formation of the Body of Christ

Texts: FM/SHP 33 ; WTW/P 213.

This is the ultimate form of our salvation. It is only in Christ, in the formation of his body, that we will be saved.

D. Christian Life and Witness in the World

In this section, the consequences of living the christian faith in the world are explored and the general characteristics of christian life are outlined, as understood by Teilhard and expressed in his writings.

1. Christianity in an Evolutionary World Setting

Texts: HE/MS 179 ; TF/AW 100 ; HM/NPG 222 ; MD 97.100.69 ; WTW/OF 243.

Insofar as the evolutionary process is centred on Christ and is the expression of God's creativity, a person's entire life becomes a holy endeavour and partakes of the christian priestly function.

The christian is the most fully human person insofar as he recognises the value of the world in itself and also its value and role in the design of God's plan. However, there is a need for the christian to become convinced of this fact and to reflect in his expression of faith. While fully acknowledging the world, the christian also recognises the paradox of its incompleteness - the 'not yet' as well as the 'already'. The primacy is thus given to God's action and gift, and all christian activity must be undertaken in subordination to the Spirit of God and its gift of life.

2. The Christian Task : To Build God's World

Texts: FM/HP 260 ; MD 60-1 ; MD 154 ; HE/SPV 48 ; SC/MU 67 ;
MD 50 ; MD 66 ; MD 55 ; MD 93-4.

In reality, it is God's world that is in the making and therefore everything that we do in the world - the 'natural' as well as the 'supernatural' - is of saving significance. Hence, the christian must consecrate himself to the task of human progress as the christian calling. The world is not a haphazard collection of chance elements or an inconsequential setting for christian activity but rather an essential element of God's plan. Likewise, our lives are not a random happening but the result of providence and divine choice - there is a divine purpose in the world and in our role within the world. We are, each one of us, part of a grand design, of which we only glimpse the shadows, but which ennobles our participation. We cannot recoil from human, earthly activity and the search for progress, therefore, but rather must immerse ourselves in the world for God's sake.

3. Living in God's Presence - The Union of Grace and Nature

Texts: MD 115;128;130-1

While the christian professes God's presence in the world, she must constantly seek to sharpen her sensitivity, her awareness of the divine presence in the whole of created reality. This is an act of inward seeing which is the result of grace and openness to the call of God. This meeting with God, the recognition of his presence in and through his created gifts, is the domain of the divine milieu. Every christian is called to live in the divine milieu, in the knowledge and consciousness of God's presence to us in every fibre of our being and in every event and circumstance of our life.

4. Christ and the Eucharist - Christian Community in the World

Texts: TF/MFV 191-2 ; HM/MAC 116-7 ; CE/ICL 165-6 ; SC/MU 65 ;
MD 126

The presence of God in the world is expressed in a very special way in the life and faith of the christian community and in Christ's presence in the eucharist. The church gives expression to the essentially social character of christian faith and to the reality of the mystical body, while the eucharist realises in a physical, tangible fashion the fact of the incarnation - Christ's real presence in the world of material creation. The eucharist is a heightened moment in the christification of the world and of matter - by receiving Christ in the eucharist we are able to take him into the world and transform it in him.

E. Characteristic Features of the Christian Life

Teilhard does not give us a complete treatise on christian living and merely emphasises those elements which he regards as particularly important aspects which may have been forgotten. What follows here, therefore, is a consideration of some aspects of christian life which are significant for christians in today's world.

1. Choosing Christ - Accepting God in Our Lives

Texts: WTW/FC 257 ; CE/PC 73 ; LZ 60 ; MM 66-7

The first thing is to make a personal choice for Christ in our lives, for it is only in and through that we can effectively play our part in God's plan for the world. The basis of christian faith is a personal decision and a relationship with the person of Christ. Once we have made this personal commitment to Christ we will be able to recognise and accept all things as manifestations of his will for us - our successes and failures, the positive and negative elements of our life.

2. Love - The Energy of the World

Texts: PM 290-1 ; FM/NS 92 ; FM/LP 120 ; MM 66-7

Love is the human and divine expression of a law of nature - that of affinity for others. It can be discerned at different levels, from the molecular to the animal, in the human and finally in its perfect form in Christ. Love is at the centre of the universe as its motive force and ultimately it is the love of God expressed in Jesus Christ that acts as the energy of the creative process. The characteristic feature of christian love is its personal quality.

3. Charity - the Christian Expression of Love

Texts: CE/SNT 184-6 ; TF/SM 33

Charity, as the christian form of love, must not remain at the level of pity or succour but must go further and include a passionate dedication to further human progress. In other words, charity must be characterised by a greater realism and an awareness of the very structures of existence.

4. Christian Morality - A Morality of Movement and Personalisation

Texts: HM/NPG 220 ; HE/PS 108 ; TF/RH 120

In an evolutionary world-view context, morality takes on a dynamic, social character and must go beyond the purely individualistic form so often embraced by christians. It is concerned with the growth of our capacity to love others and to love the world in a detached and selfless way and to attempt all things for the sake of the kingdom.

5. Faith and Fidelity

Texts: MD 134; 137-8

Faith is personal conviction in the reality of the divine presence in our lives and not merely the acceptance of a set of truths about God. Fidelity is the activation of this faith in our lives.

6. Purity of Heart

Texts: MD 133-4 ; WTW/SM 107-8

Purity, here, is not the preservation of our innocence or the restriction of our enjoyment of the senses but much more a complete dedication to the things of God, a single-mindedness in

following God's call in the events of life.

7. Detachment and Resignation

Texts: TF/SM 32 ; MD 96

Hitherto, these two components of christian life have been regarded in a negative fashion. Henceforth, they must be seen in a more positive light as an essential element of our growth towards God and as acceptance of all things - failure, personal diminution and disappointment as well as success and progress - in our effort to win the world for God. Attachment and detachment are not alternatives but inseparable companions, moments in the dialectic that characterises the christian existence. Resignation is not capitulation to the forces of evil nor the acceptance of everything in a spirit of weak conformity or humble submission but the acceptance of God's will once we have given with all our strength to the task before us.

8. The Value of Suffering

Texts: HE/SPV 50-1 ; WTW/CL 71

Suffering has an important part to play in the divine plan for the world. Jesus himself is our model in this regard. However, it must not be considered in purely negative terms or merely as satisfaction for sin, but rather as part of the painful effort to overcome the forces that militate against the progress of God's work in the world. Suffering is the inevitable consequence of the process of transformation that is being effected in the world. This applies, too, to the cross and suffering of Jesus, which is seen not only as expiation for sin but also as the burden to be carried on the road to victory.

9. Christians and Evil in an Evolutionary World

Texts: TF/MFV 197-8 ; MD 84-6

Evil, in an evolutionary setting, is an inevitable consequence of the search for perfection on the road towards progress. It is not there to be suffered as the will of God but to be overcome, to be challenged, and only to be accepted when all our efforts have failed - then we trust in God that ultimate victory can be still achieved. Here again, then, the christian's attitude must be positive rather than negative, ready to make every effort to overcome the obstacles but putting trust in God's transforming power rather than his own power.

10. Death and the Christian

Texts: MD 82;88-9

For the christian, death is the ultimate 'hollowing out' of man in order to effect the final transformation by God, and we are given hope and assurance through the resurrection of Jesus. He is our pledge of ultimate victory.

11. Christian Expectation - Waiting for the Second Coming

Texts: TF/TP 153 ; MD 151

Insofar as the Risen Christ is the fulfilment of God's plan, the characteristic attitude of the christian must be one of looking toward the future, awaiting Christ's second coming, the parousia. This should be the over-arching christian attitude, underlying all our preoccupations. Hope in the victory of Christ should be the hall-mark of the christian and christian existence must thus be parousial in nature - a constant looking forward to the Christ who calls us from ahead and gives us hope of final victory.

F. Prayers

Teilhard composed many beautiful prayers in the course of his writing and their presence gives evidence of his personal conviction and faith in God in all that he wrote. A comprehensive selection of these prayers is to be found in the volume Hymn of the Universe. Here, we have selected a small number of prayers related to some of the topics covered by the foregoing texts. These prayers could be used by groups or individuals involved in the process of catechesis as an aid to reflection on the meaning of christian faith in the world and as prayerful summaries of our faith in Christ.

The prayers chosen, together with a topic reference, are as follows:

1. For the Divine Milieu MD 132
2. For openness to Christ's influence WTW/P 215-6
3. To be transformed in Christ WTW/p 217
4. To Christ, Lord of the Cosmos WTW/CL 69-70
5. In difficulties in loving others MD 145
6. To the Ever Greater Christ HM/HM 55
7. To love others MD 145
8. On human activity MD 55-6
9. On matter MD 106-7
10. On finding God in the world WTW/MM 128
11. On seeing God in the world WTW/P 221-2
12. On Christ as the centre of creation HU/MW 24-5
13. Of thanks for God in our lives HU/MW 25
14. In suffering and death WTW/MM 131-2

Chapter 5 : A Final Verdict

We have argued, in the course of this investigation, that Teilhard's thought and writing is highly relevant to the concerns of modern adult catechesis, the reasons for which we have indicated in chapter 3 and exemplified in chapter 4. However, despite his grasp of the needs and concerns of modern christians and his awareness of the anxieties of mankind in the face of developments within science, technology and the means of communication , there is an inevitability about the need to translate his categories and to interpret his thought in terms of our present situation in the 1990s , such is the speed and breadth of change in today's world. There is a sense, then, in which Teilhard is 'dated' and this has to be acknowledged, particularly in relation to the way in which he dealt with the theological issues of his day. Many of the criticisms he made of theology and spirituality are no longer valid, due to the developments which have taken place since his death. Similarly, his understanding of social and political issues now appears somewhat naive, in view of the changes which have taken place throughout the world during the past forty years.

A further limitation of Teilhard's writing in relation to adult catechesis derives from the fact that he was neither a theologian or an adult religious educator by profession. The effect of this was a certain lack of discipline and precision in his expression and terminology which has led to misinterpretation and misunderstanding. However, in this matter, it may also be the case that many of his readers have been unable to depart from their own narrow categories and theological approach and thus failed to appreciate the value and importance of Teilhard's thinking and the new avenues of thought that he was introducing or suggesting. Perhaps here we have a lesson to be

learnt about the need for a more comprehensive and adaptable language and world-view within which to develop religious teaching, a point made very forcibly in the writings of Gabriel Moran. In this respect, Teilhard's attempt to create a new theological vocabulary, despite the deficiencies of his contribution and the 'scientific' bias of his work, should be an encouragement to religious educators to attune themselves to the realities of people's lives and the world in which they live today. Maybe we need the courage to break out of our theological straight-jacket and, like Teilhard, develop new ways of presenting the realities of faith. Teilhard saw the need to present christian faith in terms intelligible to people of the twentieth century as the prime determinant of his writing and it was this overriding consideration that motivated his thinking. This is quite evident in essays such as Note on the Presentation of the Gospel in a New Age and The Heart of the Problem - in fact, it was precisely the presentation of the christian message that he saw as the heart of the problem. This has not changed and must be our prime concern today.

Because Teilhard did not write a well honed theological summa but rather presented his ideas in numerous essays and two book length pieces (Le Milieu Divin and The Phenomenon of Man), many readers find difficulty in grasping his vision as a whole. This fact has to be acknowledged and, inevitably, lessens his appeal and requires of those who would understand his message a degree of persistent investigation. Teilhard is not, for the most part, an 'easy read' - although, in this regard he is no different from most of our leading theologians and thinkers - and his appeal is therefore limited to those who have the necessary motivation and aptitude to benefit from his writings. In relation to adult catechesis, this means that Teilhard's writings cannot be considered, as they stand, as a

primary text for general use. His writings have been used with, for example, Sixth-formers and College students as a basis for religious education and with some success. However, with a more general group of enquirers as might be met in an ordinary parish setting the use of his writings might be much more limited and require a greater degree of selectivity and elucidation. For this reason, in chapter 4 we indicated that there is a need to make a careful choice of texts from Teilhard's writings for use in catechesis and that they might best be used as a resource by catechists rather than enquirers and as the basis of discussion and introduction to the context within which christian life must be lived - the cosmic, evolutionary process in which God's plan of salvation is carried through and which finds its fulfilment in the risen Christ and the formation of the cosmic body of Christ.

Thus, despite the many difficulties that Teilhard's writings present, they provide a theological world-view which forms a basis for an adult catechesis which recognises the cosmic character of salvation and tells the story of God's salvation within the context of the story of the universe. This is Teilhard's major contribution, one which is highly significant at a time when mankind is becoming ever more aware of its cosmic roots and responsibilities and when christians and all other peoples of the earth are called to work together for the salvation of the planet. In making us more aware of God's presence in the evolutionary process and in the world about us and of our calling to cooperate with God in 'building the earth', in continuing God's creative work, Teilhard remains a prophetic figure and a valuable guide to christian living in today's world. An adult catechesis based on Teilhard's christian world-view provides the NEW STORY that we need in this age of ecological concern.

ABBREVIATIONS

A. The Works of Teilhard de Chardin

The following abbreviations have been used in making reference to or quoting from the works of Teilhard. Unless otherwise indicated, the publisher is Wm Collins and Son, London, and the date given is that of publication in the English edition.

- PM The Phenomenon of Man, Transl. by Bernard Wall et al, 1965 (Fontana Edition)
- MD Le Milieu Divin, Transl. by Bernard Wall et al, 1964 (Fontana Edition)
- HU Hymn of the Universe, Transl. by Gerald Vann O.P., 1970 (Fontana Edition)
- FM The Future of Man, transl. by Norman Denny, 1964
- AM The Appearance of Man, Transl. by J.M. Cohen, 1965
- VP The Vision of the Past, Transl. by J.M. Cohen, 1966
- MPN Man's Place in Nature, Transl. by René Hague, 1971 (Fontana Edition)
- WTW Writings in Time of War, Transl. by René Hague, 1968
- SC Science and Christ, Transl. by René Hague, 1968
- HE Human Energy, Transl. by J.M. Cohen, 1969
- AE Activation of Energy, Transl. by R Hague, 1970
- CE Christianity and Evolution, Transl. by R Hague, 1971
- CE Christianity and Evolution, Transl. by R Hague, 1971
- TF Toward the Future, Transl. by R Hague, 1975
- HM The Heart of Matter, Transl. by R Hague, 1978
- MM The Making of A Mind: Letters from a Soldier Priest 1914-19, Transl. by R Hague, 1965
- LT Letters from a Traveller, Transl. by R Hague et al, 1967 (Fontana Edition)

- LZ Letters to Leontine Zanta, Edited by R Garric and H de Lubac S.J.
Transl. by Bernard Wall, 1969
- LE Letters from Egypt 1905-8, Transl. by Mary Ilford, 1965 (Herder and Herder, New York)
- LH Letters from Hastings 1908-12, Transl. by Judith de Stefano, 1966
(Herder and Herder, New York)
- LP Letters from Paris 1912-14, Transl. by Michael Mazzaresse, 1967
(Herder and Herder, New York)
- LTTF Letters to Two Friends 1926-52, Transl. by Michael Mazzaresse,
1970 (Rapp and Whiting, London)
- LME Let Me Explain: Texts arranged by J.P. Dumoulin, Transl. by R Hague
et al, 1970.

B. Catechesis on the Christian in the World (Chapter 4)

The Heart of Matter

HM/NF	Nostalgia for the Front	September 1917
HM/GM	The Great Monad	15 January 1918
HM/MU	My Universe	14 April 1918
HM/NPG	Note on the Presentation of the Gospel in a New Age	January 1919
HM/NM	The Names of Matter	Easter 1919
HM/MAC	On My Attitude to the Official Church	5 January 1921
HM/MW	The Mass on the World	1923
HM/MIP	My Intellectual Position	April 1948
HM/HM	The Heart of Matter	30 October 1950
HM/C	The Christic	March 1955

Science and Christ

SC/HB	What Exactly is the Human Body?	1919 (?)
SC/NUC	Note on the Universal Christ	January 1920
SC/SC	Science and Christ or Analysis and Synthesis	27 February 1921
SC/MU	My Universe	25 March 1924
SC/PM	The Phenomenon of Man	September 1928
SC/CW	Christianity in the World	May 1933
SG/MUB	Modern Unbelief: Its Underlying Cause and Remedy	25 October 1933

SC/RCW	Some Reflexions on the Conversion of the World	9 October 1936
SC/SM	The Salvation of Mankind	11 November 1936
SC/SHSC	Super-Humanity, Super-Christ, Super-Charity	August 1943
SC/AC	Action and Activation	9 August 1945
SC/CS	Catholicism and Science	August 1946
SC/DSC	Degrees of Scientific Certainty in the Idea of Evolution	November 1946
SC/E	Ecumenism	December 1946
SC/RVR	The Religious Value of Research	20 August 1947
SC/NBS	Note on the Biological Structure of Mankind	3 August 1948
SC/WL	What is Life?	3 March 1950
SC/CB	Can Biology, Taken to its Limit, Enable Us to Emerge into the Transcendent?	May 1951
SC/RWW	Research, Work and Worship	March 1955

Activation of Energy

AE/MC	The Moment of Choice	Christmas 1939
AE/AS	The Atomism of Spirit	13 September 1941
AE/RO	The Rise of the Other	20 January 1942
AE/UU	Universalisation and Union	20 March 1942
AE/C	Centrology	13 December 1944
AE/AL	The Analysis of Life	10 June 1945
AE/ODS	Outline of a Dialectic of Spirit	25 November 1946
AE/PT	The Place of Technology in a General Biology of Mankind	16 January 1947
AE/NPHS	On the Nature of the Phenomenon of Human Society, and its Hidden Relationship with Gravity	23 April 1948
AE/PCU	The Psychological Conditions of the Unification of Man	December 1948
AE/PCE	A Phenomenon of Counter-Evolution in Human Biology (or The Existential Fear)	26 January 1949
AE/SSM	The Sense of the Species in Man	31 May 1949
AE/ERW	The Evolution of Responsibility in the World	5 June 1950
AE/CRC	A Clarification: Reflections on Two Converse Forms of Spirit	25 July 1950
AE/ZL	The Zest for Living	November 1950
AE/SES	The Spiritual Energy of Suffering	8 January 1950
AE/MTP	A Mental Threshold Across our Path: From Cosmos to Cosmogenesis	15 March 1951
AE/RSP	Reflections on the Scientific Probability and the Religious Consequences of an Ultra-Human	25 March 1951
AE/CU	The Convergence of the Universe	23 July 1951.

AE/TCM	The Transformation and Continuation in Man of the Mechanism of Evolution	19 November 1951
AE/MPA	A Major Problem for Anthropology	30 December 1951
AE/RE	The Reflection of Energy	27 April 1952
AE/RCM	Reflections on the Compression of Mankind	18 January 1953
AE/OLC	On Looking at a Cyclotron: Reflections on the folding-back upon itself of Human Energy	April 1953
AE/EE	The Energy of Evolution	24 May 1953
AE/SU	The Stuff of the Universe	14 July 1953
AE/AHE	The Activation of Human Energy	6 December 1953
AE/DB	The Death-Barrier and Co-Reflection	1 January 1955

Hynn of the Universe

HU/MW	The Mass on the World	1923
HU/CWM	Christ in the World of Matter	14 October 1916
HU/SPM	The Spiritual Power of Matter	8 August 1919

Toward the Future

TF/SM	The Sense of Man (Le Sens Humain)	February-March 1929
TF/RW	The Road of the West	8 September 1932
TF/EC	The Evolution of Chastity	February 1934
TF/FA	The Function of Art as an Expression of Human Energy	13 March 1939
TF/AW	The Awaited Word	31 October 1940
TF/NCC	A Note on the Concept of Christian Perfection	1942
TF/RH	Reflections on Happiness	28 December 1943
TF/MSW	Can Moral Science Dispense with a Metaphysical Foundation?	23 March 1945
TF/SCF	The Spiritual Contribution of the Far East: Some Personal Reflections	10 February 1947
TF/TP	Two Principles and a Corollary (or a Weltanschauung in 3 Stages)	February 1948
TF/MFV	My Fundamental Vision (Comment Je Vois)	26 August 1948
TF/MSC	Some Notes on the Mystical Sense: An Attempt at Clarification	1951

Writings in Time of War

WTW/CL	Cosmic Life	24 Apr. 1916
WTW/MWK	Mystery of the World and the Kingdom of God	20 September 1916
WTW/SM	Struggle Against the Multitude	February-March 1917
WTW/MM	The Mystical Milieu	13 August 1917
WTW/CU	Creative Union	November 1917

WTW/SW	The Soul of the World	1918
WTW/EF	The Eternal Feminine	March 1918
WTW/P	The Priest	8 July 1918
WTW/OF	Operative Faith	28 September 1918
WTW/FC	Forma Christi	22 December 1918
WTW/NUE	Note on the Universal Element of the World	22 December 1918
WTW/PL	The Promised Land	February 1919
WTW/UE	The Universal Element	21 February 1919

Human Energy

HE/SE	The Spirit of the Earth	9 March 1931
HE/SPV	The Significance and Positive Value of Suffering	1 April 1933
HE/SPU	Sketch of a Personalistic Universe	4 May 1936
HE/PS	The Phenomenon of Spirituality	March 1937
HE/HE	Human Energy	20 October 1937
HE/MS	The Mysticism of Science	20 March 1939

The Future of Man

FM/NP	A Note on Progress	10 August 1920
FM/SHP	Social Heredity and Progress	1938
FM/GO	The Grand Option	3 March 1939
FM/SRO	Some Reflections on Progress	30 March 1941
FM/NS	The New Spirit 1942	13 February 1942
FM/LP	Life and the Planets	10 March 1945
FM/PM	A Great Event Foreshadowed: The Planetisation of Mankind	25 December 1945
FM/RSR	Some Reflections on the Repercussions of the Atom Bomb	September 1946
FM/FP	Faith in Peace	January 1947
FM/FM	Faith in Man	8 March 1947
FM/RM	Some Reflections on the Rights of Man	22 March 1947
FM/HR	The Human Rebound of Evolution and its Consequences	20 April 1948
FM/TG	Turmoil or Genesis	20 December 1947
FM/DCF	The Directions and Conditions of the Future	30 June 1948
FM/EDI	The Essence of the Democratic Idea	2 February 1949
FM/MMB	Does Mankind Move Biologically upon Itself?	4 May 1949
FM/HP	The Heart of the Problem	8 September 1949
FM/PCU	On the Probable Coming of an Ultra-Humanity	6 January 1950
FM/HU	How May We Conceive and Hope that Human Unanimisation will be realised on Earth?	18 January 1950

FM/PUH	From the Pre-Human to the Ultra-Human: The Phases of a Living Planet	27 April 1950
FM/ES	The End of the Species	9 December 1952

Christianity and Evolution

CE/PHC	Note on the Physical Union between the Humanity of Christ and the Faithful in the Course of their Sanctification	January 1920
CE/NCT	On the Notion of Creative Transformation	1920 (?)
CE/NMDA	Note on the Modes of Divine Action in the Universe	January 1920
CE/FRG	Fall, Redemption and Geocentrism	July 1920
CE/HROS	Note on some Possible Historical Representations of Original Sin	Easter 1922
CE/PC	Pantheism and Christianity	1923
CE/CE	Christology and Evolution	Christmas 1933
CE/HIB	How I Believe	28 October 1934
CE/EC	Some General Views on the Essence of Christianity	May 1939
CE/CEV	Christ the Evolver	8 October 1942
CE/ICL	Introduction to the Christian Life	29 June 1944
CE/SNT	Christianity and Evolution: Suggestions for a New Theology	11 November 1945
CE/ROS	Reflections on Original Sin	15 November 1947
CE/CP	The Christian Phenomenon	10 May 1950
CE/MM	Monogenism and Monophyletism: An Essential Distinction	1950
CE/CG	What the World is Looking for from the Church of God at this Moment	14 September 1952
CE/ZS	The Contingence of the Universe and Man's Zest for Survival	1 May 1953
CE/PIW	The Sequel to the Problem of Human Origins: The Plurality of Inhabited Worlds	5 June 1953
CE/GE	The God of Evolution	25 October 1952

The Vision of the Past

VP/TQ	How the Transformist Question Presents itself Today	June 1921
VP/FE	The Face of the Earth	21 March 1923
VP/H	Hominisation	6 May 1923
VP/TP	The Transformist Paradox	January 1925
VP/NHW	The Natural History of the World: Reflexions on the Value and Future of Systematics	January 1925
VP/NDA	On the Necessarily Discontinuous Appearance of Every Evolutionary Series	17 March 1926
VP/BFE	The Basis and Foundations of the Idea of Evolution	1926

VP/ML	The Movements of Life	April 1928
VP/WST	What Should We Think of Transformism?	January 1930
VP/PM	The Phenomenon of Man	November 1930
VP/MPN	Man's Place in Nature	1932
VP/DP	The Discovery of the Past	15 September 1935
CP/NUH	The Natural Units of Humanity: An Attempt to Outline a Racial Biology and Morality	5 July 1939
VP/MPU	Man's Place in the Universe: Reflexions on Complexity	15 November 1942
VP/ZE	Zoological Evolution and Invention	April 1947
VP/VP	The Vision of the Past: What it Brings to and Takes away from Science	December 1949
VP/EE	Evolution of the Idea of Evolution	June-July 1950
VP/EHO	Note on the Present Reality and Evolutionary Significance of a Human Orthogenesis	5 May 1951
VP/HS	Hominisation and Speciation: The Present Discomforts of Anthropology	November-December 1952
VP/DO	A Defence of Orthogenesis in the Matter of Patterns of Speciation	January 1955

The Appearance of Man (selected essays only)

AM/PSHG	The Phyletic Structure of the Human Group	February 1951
AM/SHS	The Singularities of the Human Species	23 March 1954
AM/OP	Appendix: Complementary Remarks on the Nature of Omega or The Unique Nature of the Christian Phenomenon	23 March 1954

BIBLIOGRAPHY

Works Concerning Teilhard de Chardin

- | | | |
|-------------------------------|---|--|
| Allegra, Gabriel
M, O.F.M. | My Conversations with
Teilhard de Chardin on
the Primacy of Christ
1942-45.
Translated with notes
by Bernardine M Bonansea | Chicago, Illinois
Franciscan Herald
Press 1971 |
| Bergeron I and
Ernst A-M | Le Christ Universel et
L'Evolution selon Teilhard
de Chardin: Une catéchèse | Paris, Editions
du Seuil, 1986 |
| Baltazar, Eulalio | Teilhard and the Supernatural | Baltimore,
Helicon Press,
1966 |
| Berry, Thomas C.P. | Technology and the Healing
of the Earth | Teilhard Series
No. 14, New York,
Anima Books 1985 |
| Bravo, Francisco | Christ in the Thought of
Teilhard de Chardin | Notre Dame,
University of
Notre Dame Press,
1967 |
| Browning et alia | Teilhard: In Quest for the
Perfection of Man | New York
Associated
Universities
Press 1973 |
| Cairns, Hugh C | The Identity and
Originality of Teilhard
de Chardin | (unpublished)
Ph D Thesis
University of
Edinburgh 1971 |
| Chauchard, Paul | Man and Cosmos: Scientific
Phenomenology in
Teilhard de Chardin | New York,
Herder and
Herder 1965 |
| Chauchard, Paul | Teilhard on Love and
Suffering | New York,
Paulist Press
1966 |
| Corbishley,
Thomas S.J. | The Spirituality of Teilhard
de Chardin | Fontana Library of
Theology and
Philosophy
London 1971
Collins Ltd |

Cousins, Ewart H (Editor)	Hope and the Future of Man: Teilhard Study Library Volume 6	London, Teilhard Centre for the Future of Man 1973
Cuénot, Claude	Lexique Teilhard de Chardin	Paris, Editions du Seuil 1963
Cuénot, Claude	Science and Faith in Teilhard de Chardin: Teilhard Study Library Volume 1	London, Garnstone Press 1967
Cuénot, Claude	Teilhard de Chardin: A Biography. Tr. Vincent Colimore Ed. Rene Hague	London, Burns and Oates 1965
Cuénot, Claude (Editor)	Le Message Spirituel de Teilhard de Chardin: Colloque de Milan 24-25/3/65	Paris, Editions du Seuil 1966
Delfgaauw, Bernard	Evolution: The Theory of Teilhard de Chardin. Tr. Hubert Hoskins	Fontana Library of Theology and Philosophy, London, Collins Ltd, 1969
Devaux, André	Teilhard and Womanhood Tr. Paul J Oligny and Michael D Meilach	New York, Paulist Press, Deus Books 1968
Dietz, Margaret Mary	The Theology of the Redemption of Duns Scotus and Teilhard de Chardin	(unpublished) Ph D Thesis, St Mary's Seminary and University, Baltimore, USA 1975
Faricy, Robert L, S.J.	All Things in Christ: Teilhard de Chardin's Spirituality	London, Collins Fount Paperback, 1981
Faricy, Robert L, S.J.	Building God's World	Denville, New Jersey, Dimension Books 1976
Faricy, Robert L, S.J.	Christian Faith and My Everyday Life: The Spiritual Doctrine of Teilhard de Chardin	Slough, England St Paul Publications 1981

Faricy, Robert L, S.J.	The Value of Human Endeavour in the Writings of Teilhard de Chardin	Washington D.C. Catholic University of America: Studies in Sacred Theology Second Series, 1966
Gray, Donald P	A New Creation Story: The Creative Spirituality of Teilhard de Chardin	Teilhard Studies No. 2, American Teilhard Association 1979
Gray, Donald P	The One and the Many: Teilhard de Chardin's Vision of Unity	London, Burns and Oates 1969
Grau, Joseph A	Morality and the Human Future in the Thought of Teilhard de Chardin	London, Associated Universities Press, 1976
Hale, Robert O.S.B. Cam.	Christ and the Universe: Teilhard de Chardin and the Cosmos	Chicago, Franciscan Herald Press 1972
Hanson, Anthony (Editor)	Teilhard Re-assessed	London, Darton, Longman and Todd, 1970
Harman, Paul F	Education and the Human Hope in Teilhard de Chardin	(unpublished) Ed. D Thesis, Columbia University, 1971
Keating, Maurice and H.R.F.	Understanding Pierre Teilhard de Chardin	Cambridge Lutterworth Press, 1969
King, Thomas M S.J.	Teilhard's Unity of Knowledge	Teilhard Studies No. 9 (Summer 1983) American Teilhard Association
King, Ursula	Towards a New Mysticism: Teilhard de Chardin and Eastern Religions	London, Wm Collins 1980

Kropf, Richard W	Teilhard, Scripture and Revelation: A Study of Teilhard de Chardin's Reinterpretation of Pauline Themes	London, Associated Universities Press 1980
Linscott, Sr Mary S.N.D.	Teilhard Today: The Pleroma	Rome, Sisters of Notre Dame 1972
Lubac, Henri de S.J.	The Eternal Feminine: A Study on the Text of Teilhard de Chardin	London, Wm Collins 1971,
Lubac, Henri de S.J. (Editor)	Teilhard de Chardin and Maurice Blondel: Correspondence	New York, Herder and Herder, 1967
Lubac, Henri de S.J.	The Religion of Teilhard de Chardin	London, Wm Collins, 1967
Lubac, Henri de S.J.	Teilhard Explained	New York, Paulist Press, 1968
Lubac, Henri de S.J.	The Faith of Teilhard de Chardin	London, Burns and Oates, 1965
Lyons, J A, S.J.	The Cosmic Christ in Origen and Teilhard de Chardin	London Oxford University Press, 1982
Maloney, George A, S.J.	The Cosmic Christ from Paul to Teilhard	New York, Sheed and Ward, 1968
Mooney, Christopher F, S.J.	Teilhard de Chardin and the Mystery of Christ	London, Wm Collins, 1966
McCarthy Joseph, S.J.	Pierre Teilhard de Chardin: A Comprehensive Bibliography	New York and London, Garland Press, 1981
O'Manique, J	Energy in Evolution: Teilhard's Physics of the Future	London, Garnstone Press, 1969
O'Donnell, John P	A Philosophy of Education According to Teilhard de Chardin	(unpublished) Ph D Thesis Loyola University, Chicago, 1966

Raven, C E	Teilhard de Chardin: Scientist and Seer	London, Wm Collins, 1962
Rideau, Emile	Teilhard de Chardin: A Guide to his Thought Tr R Hague	London, Wm Collins, 1967
Speaight, Robert	Teilhard de Chardin: A Biography	London, Wm Collins, 1967
Szekeres, Attila (Editor)	Le Christ Cosmique de Teilhard de Chardin	Paris, Editions du Seuil, 1969
Towers, Bernard	Teilhard de Chardin	London, Carey Kingsgate Press, 1966
Towers, Bernard et alia	Evolution, Marxism and Christianity: Teilhard Study Library, Volume 2	London, Garnstone Press, 1967
Tucker, Mary Evelyn	The Ecological Spirituality of Teilhard de Chardin	Teilhard Studies, No. 13, American Teilhard Association, Spring 1985
Wildiers, N M	An Introduction to Teilhard de Chardin	Fontana Library of Theology and Philosophy, London, Wm Collins, 1968

Articles on Teilhard

Andrew, Mother Mary	Study Outline on Le Milieu Divin	Teilhard Centre, London, no date
Barthélémy-Madaule, A	Milieu Mystique et Milieu Divin	in Cuenot: Le Message Spirituel de Teilhard
Clark, Mary T	The Divine Milieu in Philosophical Perspective	Downside Review, January 1962, pp 12-25
Corbishley, Thomas S.J.	Teilhard and His Detractors	The Month, September 1973, p 300-4
Cousins, Ewart H	Teilhard and the Theology of the Spirit	Cross Currents 1969, pp 159 f
Cousins, Ewart H	Teilhard, Process Thought and Religious Education	Religious Education, 1973, pp 331-8
Cuénot, Claude	Teilhard and the Spiritual Exercises	Teilhard Review, Volume 4, No. 2, (1969/70) pp 50-9
Curling, Claude	Study Outline on Man's Place in Nature and Hymn of the Universe	London, Teilhard Centre, no date
D'Armagnac, Christian S.J.	Les Fondements Philosophiques et Théologiques du Milieu Divin	in Cuenot - Le Message Spirituel
D'Armagnac, Christian S.J.	De Blondel à Teilhard	Archives de Philosophie, January-March 1961, pp 298-312
Doyle, Eric O.F.M.	Teilhard and Theology	Irish Theological Quarterly, 1971 (38) pp 103-115
Faricy, Robert L, S.J.	Teilhard on Creation and the Christian Life	Theology Today, Volume 23, pp 505-20

Faricy, Robert L, S.J.	Teilhard de Chardin's Theology of Redemption	Theological Studies, 1966, pp 553-579
Faricy, Robert L, S.J.	Teilhard and Religious Education	Teilhard Review, 1970: pp 85-93
Faricy, Robert L, S.J.	Matter and Holiness	Teilhard Review, June 1975, pp 34-9
Faricy, Robert L, S.J.	Teleology, Prophecy and Apocalyptic in Teilhard's Eschatology	Teilhard Review, Spring 1980, pp 2-6
Faricy, Robert L, S.M.	The Political Importance of Love: Marxism, Teilhard and Pope John Paul II	Teilhard Review, Volume 16 (1981) pp 18-24
Cairns, Hugh C	Pleroma - Fulfilment in Teilhard	Teilhard Review, Volume IX, No. 1 February 1974, pp 10-16
Gray, Donald P	The Cosmic Christ and the New Consciousness	Teilhard Review, 1972, p 8-12
Keon, Ellen	Study Outline on Writings in Time of War	London, Teilhard Centre, no date
Kim, D.S.	Irenaeus of Lyons and Teilhard de Chardin: A Comparative Study of Recapitulation and Omega	Journal of Ecumenical Studies, 1976, pp 69-93
Leys, Roger	Is Teilhard Dangerous?	Theology Digest, Spring 1966, pp 34-40
Martelet, Gustave, S.J.	Le Christ Universel	Etudes Teilhardiennes, 1970 (Volume 3: Croire)
Mooney, Christopher F, S.J.	The Body of Christ in the Writings of Teilhard de Chardin	Theological Studies, 1964 (4) pp 576-610
Mooney, Christopher F, S.J.	Teilhard de Chardin and the Christological Problem	Harvard Theological Review, Volume 58 (1965), p 91-126

Mooney, Christopher F, S.J.	Teilhard de Chardin and Christian Spirituality	Thought 1967, p 383-402
Mooney, Christopher F, S.J.	Ignation Spirituality and Modern Theology	Downside Review Volume LXXX, (1962) p 333-54
Mortier, Jeanne	Teilhard's Christology and the Religious Crisis	Teilhard Review, Volume 16 (1981) pp 64-78
North, Robert, S.J.	Teilhard and the Problem of Creation	Theological Studies, 1963 pp 577-601
Solages, Bruno de	Christianity and Evolution	Cross Currents, 1957 (4), p 26-37

General Works

Baillie, John	The Idea of Revelation in Recent Thought	London, Burns and Oates, 1968
Balthasar, Hans Urs Von	Engagement with God	London, SPCK Press 1975
Balthasar, Hans Urs Von	Love Alone: The Way of Revelation - A Theological Perspective	London, Burns and Oates, 1968
Balthasar, Hans Urs Von	A Theology of History	London, Sheed and Ward, 1964
Balasuriya, Tissa	Planetary Theology	London, SCM Press 1984
Bausch, William	Storytelling, Imagination and Faith	Mystic, Connecticut, 23rd Publics, 1984
Beaucamp, Evode	The Bible and the Universe	London, Burns and Oates, 1963
Berry, Thomas	The Dream of the Earth	San Francisco, Sierra Club Books 1988
Bonnefoy, Jean- Francois OFM.	Christ and the Cosmos	Paterson, New Jersey St Anthony's Guild Press, 1965
Bottomley, Frank	Attitudes to the Body in Western Christendom	London, Lepus Books 1979
Bouyer, Louis	The Meaning of Sacred Scripture	London, D.L.T., 1958

Brown, Raymond E.	Jesus, God and Man	New York, MacMillan, 1967
Brueggemann, Walter	The Land: Place as Gift, Promise and Challenge in Biblical Faith	Philadelphia, Fortress Press, 1977
Carrington, Philip	The Early Christian Church: Vol. 1	Cambridge, University Press, 1957
Clergy, Sacred Congregation for the	General Catechetical Directory	London, C.T.S. 1971
Connolly, James M.	Human History and the Word of God	New York, MacMillan, 1965
Copleston, Frederick S.J.	A History of Philosophy Volume IX	London, Search Press, 1975
Copleston, Frederick S.J.	Aquinas	London, Pelican 1955
Cropley, A.J.	Lifelong Education: A Psychological Analysis	Oxford, Pergamon Press, 1977
Cully, Iris V.	Education for Spiritual Growth	San Francisco, Harper and Row, 1984
Daly, Gabriel O.S.A.	Transcendence and Immanence: A Study of Catholic Modernism and Integralism	Oxford, Clarendon Press, 1980
Daniélou, Jean S.J.	The Bible and the Liturgy	London, D.L.T., 1956

De Benedittis, Suzanne M.	Teaching Faith and Morals: Towards Personal and Parish Renewal	Minneapolis, Winston Press, 1981
Doyle, Eric OFM	St Francis and the Song of Brotherhood	London, George Allen and Unwin, 1980
Dulles, Avery S.J.	Revelation Theology	London and New York, Burns and Oates/ Herder and Herder, 1970
Dunn, James D.G.	Christology in the Making	London, SCM Press, 1980
Dunning, James B.	New Wine, New Wineskins: Exploring the R.C.I.A.	New York, Sadlier 1981
Durka, Gloria and Smith, Joanmarie	The Aesthetic Dimensions of Religious Education	New York, Paulist Press, 1979
Durrwell, Francis X.	The Resurrection: A Biblical Study	London, Sheed and Ward, 1960
Durrwell, Francis X.	Holy Spirit of God	London, Sheed and Ward 1986
Eisner, Elliot W.	The Educational Imagination	New York, MacMillan, 1979
Elias, John L.	The Foundations and Practice of Adult Religious Education	Malabar, Florida, Robt. E Krieger Public. , 1982
Faricy, Robert L.	The Winds and Sea Obey Him: Approaches to a Theology of Nature	London, SCM Press 1982

Felderhof, M.C.	Religious Education in a Pluralistic Society	London, Hodder and Stoughton, 1985
Folz, Nancy T. (Ed.)	Handbook of Adult Religious Education	Birmingham, Alabama, R.E. Press, 1986
Fowler, James	Becoming Adult, Becoming Christian: Adult Development and Christian Faith	San Francisco, Harper and Row, 1984
Fox, Matthew O.P.	Original Blessing: A Primer in Creation Spirituality	Santa Fe, Bear and Co., 1983
Freire, Paulo	Pedagogy of the Oppressed	London, Penguin, 1972
Gallagher, Jim (Ed.)	Guidelines: Living and Sharing our Faith - A National Project of Catechesis and R.E.	London, Collins, 1986
Galloway, Allan D.	The Cosmic Christ	London, Nisbet and Co., 1951
Gasque, W Ward and Martin, Ralph (Eds.)	Apostolic History and the Gospel	Exeter, Pater- noster Press, 1970
Groome, Thomas H.	Christian Religious Education: Sharing our Story and Vision	San Fransisco, Harper and Row, 1980
Habgood, John	Religion and Science	London, Mills and Boone, 1964

Harris, Maria (Ed)	Parish Religious Education	New York, Paulist Press, 1978
Harris, Maria	Teaching and the Religious Imagination	New York, Harper and Row, 1987
Havighurst, Robert	Developmental Tasks and Education	New York, Longman 1972
Hofinger, Johannes (Ed.)	Teaching All Nations	New York and London, Herder and Herder/ Burns Oates, 1961
Hooker, M.D. and Wilson, S.G. (Eds)	Paul and Paulinism	London, S.P.C.K. 1982
Hull, John M.	New Directions in Religious Education	Basingstoke, Hants The Falmer Press, 1982
Hull, John M.	Studies in Religion and Education	Basingstoke, Hants
Hull, John M.	What Prevents Christian Adults from Learning ?	London, S.C.M. 1985
Hulsbosch, A.	God's Creation: Creation, Sin and Evil in an Evolving World	London, Sheed and Ward, 1965
John-Paul II, Pope	Catechesis in Our Time	Slough, England, St Paul Publ. 1979
Jungmann, Josef Andreas S.J.	The Good News Yesterday and Today	New York, Sadlier 1962

Kittel, Gerard (Ed)	Theological Dictionary of the New Testament Vol III	Grand Rapids, Michigan, Wm B. Eerdmans, 1966
Knowles, Malcom	The Modern Practice of Adult Education	New York, Assoc. Press, 1971
Lang, M.	Acquiring our Image of God	New York, Paulist Press, 1983
Latourelle, René	Theologie de la Revelation	Tournai, Desclee de Brouwer 1966
Latourelle, René	Finding Jesus Through the Gospels: Historicity and Hermeneutics	New York, Alba House, 1978
Lawson, K.H.	Philosophical Concepts and Values in Adult Education	London, N.I.A.E., 1975
Lee, James M.	The Shape of Religious Instruction	Dayton, Ohio, Pflaum, 1971
Lee, James M. (Ed)	The Religious Education We Need	Birmingham, Alabama, R.E. Press, 1977
Lee, James M. (Ed)	The Spirituality of the Religious Educator	Birmingham, Alabama, R.E. Press, 1985
Levinson, Daniel et al.	The Seasons of a Man's Life	New York, Knopf, 1978
Lonergan, A. and Richards, C.	Thomas Berry and the New Cosmology	Mystic, Connect. 23rd Publ. 1987

Lord, Eric and Bailey, Charles (Eds.)	A Reader in Religious and Moral Education	London, S.C.M. 1973
McDonagh, Sean	To Care for the Earth	London, Chapman, 1986
McIntyre, John	The Shape of Christology	London, S.C.M. 1966
McKenzie, Leon	Adult Education and the Burden of the Future	Washington D.C., University Press of America 1979
McKenzie, Leon	The Religious Education of Adults	Birmingham, Alabama, R.E. Press, 1982
Metz, John Baptist	Theology of the World	New York and London, Herder and Herder/Burns and Oates 1968/70
Moran, Gabriel	God Still Speaks	London, Burns and Oates, 1967
Moran, Gabriel	Theology of Revelation	London, Burns and Oates, 1967
Moran, Gabriel	Education Toward Adulthood	New York, Paulist Press, 1979
Moran, Gabriel	Vision and Tactics: Toward and Adult Church	London, Burns and Oates, 1968
Moran, Gabriel	Design for Religion	London, Search Press, 1981
Moran, Gabriel	Religious Body: Design for a New Reformation	New York, Seabury Press, 1974

Moran, Gabriel	Religious Education Development	Minneapolis, Winston Press, 1983
Moran, Gabriel	Interplay: A Theory of Religion and Education	Winona, Minnesota, St Mary's Press, 1981
O'Collins, Gerald	Foundations of Theology	Chicago, Loyola University, 1971
O'Collins, Gerald	Fundamental Theology	London, D.L.T., 1981
O'Collins, Gerald	Interpreting Jesus	London and New York, Chapman, 1983
O'Leary, D.J. and Sallnow, T.	Love and Meaning in Religious Education	Oxford, University Press, 1982
Paul VI, Pope	Evangelization in the Modern World	London, C.T.S., 1975
Peacocke, A.R.	Creation and the World of Science	Oxford, University Press, 1979
Phenix, Philip	Realms of Meaning	New York, McGraw- Hill, 1964
Purnell, A Patrick (Ed.)	To Be A People of Hope	London, Collins, 1987
Purnell, A Patrick	Our Faith Story: Its Telling and its Sharing	London, Collins, 1985
Rahner, Hugo S.J.	Ignatius the Theologian	London, Chapman, 1968

Rahner, Karl S.J.	Theological Investigations Vol. 1	London, D.L.T., 1961
Rahner, Karl S.J.	Theological Investigations Vol. 4	London, D.L.T., 1966
Rahner, Karl S.J.	Theological Investigations Vol. 5	London, D.L.T., 1968
Rahner, Karl S.J.	Foundations of Christian Faith	London, D.L.T., 1978
Ratzinger, Joseph	The Theology of History in St. Bonaventure	New York, Franciscan Herald Press, 1971
Reedy, Wm J. (Ed)	Becoming a Catholic Christian	New York, Sadlier 1979
Rees, D. Ben	Preparation for Crisis: Adult Education 1945-80	Ormskirk and Northridge, G.W. and A. Hesketh, 1982
Richards, Laurence O.	A Theology of Christian Education	Grand Rapids, Michigan, Zondervan, 1975
Robinson, John A.T.	The Body: A Study in Pauline Theology	London, S.C.M., 1952
Rogers, Jennifer	Adults Learning	London, BBC, 1978
Rummery, G. and Lundy, D.	Growing into Faith	London, D.L.T., 1983

Samples, Bob	The Metaphoric Mind	Addison-Wesley 1976
Saris, Wim	Towards a Living Church: Family and Community Catechesis	London, Collins 1984
Saris, Wim	Living the Faith Together: Relationship Catechesis	London, Collins 1985
Schaeffer, James R.	A Proposed Curriculum Design for Adult Christian Education for use in R.C. Dioceses	Ph.D. Thesis Catholic Univ. of America, 1971
Schillebeeckx, E. O.P.	Revelation and Theology	London, Sheed and Ward, 1967
Schillebeeckx, E. O.P.	Interim Report on the Books Jesus and Christ	London, S.C.M. 1980
Schillebeeckx, E. O.P.	Jesus: An Experiment in Christology	London, Collins Fount, 1983
Schoof, Mark O.P.	Breakthrouh: Beginnings of the New Catholic Theolgy	Dublin and London, Gill and MacMillan, 1970
Schools Council	Working Paper No. 36: Religious Education in Secondary Schools	London, Evans/ Methuen, 1971
Schoonenberg, Piet	God's World in the Making	Pittsburgh, Duquesne Univ. Press, 1978
Scottish Education Department	Moral and Religious Education in Scottish Schools (The Millar Report)	Edinburgh, HMSO 1972

Shea, John S.J.	Stories of God	Thomas More Press, 1978
Sherrill, Lewis J.	The Rise of Christian Education	New York, MacMillan, 1944
Sobrino, Jon S.J.	Christology at the Cross- roads: A Latin American Approach	London, S.C.M 1978
Thunberg, Lars	Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor	Lund, 1965
Timmon, Gary	Welcome: An Adult Education Program based on RCIA	New York, Paulist Press 1982
Ulich, Robert	A History of Religious Education	New York, University Press, 1968
Vorgrimler, H. (Ed)	Commentary on the Documents of Vatican II	New York and London, Herder and Herder, 1969
Wildiers, N.M.	The Theologian and His Universe	New York, Seabury Press 1982
Withnell, Alexandra	The Christian Churches and Adult Education	London, NIACE and CAACE, 1986

General Articles

- | | | |
|---------------------------------------|---|--|
| Barbour, Robin S. | Salvation and Cosmology:
The Setting of Colossians | Scottish Journal
of Theology,
Vol 20(1967)
pp 257-271 |
| Baum, Gregory | Vatican II's Constitution
on Revelation: History and
Interpretation | Theological
Studies, Vol 28
(March 1967) |
| Caster, Marcel Van | Catechetics in the Spirit
of Vatican II | Lumen Vitae
1966 (117-134) |
| Duckworth, Ruth | Ten Years of Religious
Education in England | Lumen Vitae,
1975 (375-388) |
| Dunning, James B. | The Rite of Christian
Initiation of Adults: Model
of Adult Growth | Worship, Vol 53
(1979) 142-156 |
| Durka, Gloria and
Smith, Joanmarie | Modelling in Religious
Education | Religious
Education
Vol 71 (1976)
pp 115-132 |
| Eisner, Elliot W. | The Role of the Arts in
Cognition and Curriculum | Phi Delta Kappan
Sept. 1981 |
| Gagné, J. | Vatican II's Shift and
Changes of Emphasis and
Religious Education | Religious
Education
Vol 69 (1974)
pp 262 f. |
| Harris, Maria | Enlarging the Religious
Imagination | PACE 13
Issues F (1982-3) |

Harris, Maria	From Myth to Parable	Religious Education Vol LXIII No 4 (1978)
Ivory, Thomas	The Restoration of the Catechumenate as a Norm for Catechesis	Living Light Vol 13 pp 237f.
McIver, M Emmanuel	The Cosmic Dimensions of Salvation in the Thought of St Paul	Worship Vol 40 No 3 (1966) pp 156f.
Moriarty, Sheila	The Catechetical Revolution and CCD	Worship, Vol 42 (1968)
Paris, Charles B.	Religious Education in Catholicism Today	Religious Education Vol 69 (1974) pp 463-474
Riedlinger, Henri	How Universal is Christ's Kingship: A Bibliographical Study	Concilium, Vol 1 No 2 pp 56-66
Rousseau, Olivier	The Idea of the Kingship of Christ	Concilium, Vol 1 No 2 pp 67-74
Schaefer, James R	Current Trends in Adult R.E.	Religious Education Vol 68 (1973) p 239f.
Schaefer, James R.	Update on Adult Education: Roman Catholicism	Religious Education Vol 72 (1977) pp 133-143

Sell, A.F.P.	Background to the Religious Education/Moral Education Debate in Britain	Religious Education Vol 68 (1973) pp 42-56
Simmons, Henry	The Quiet Journey: Psychological Development and Religious Growth from Ages 30-60	Religious Education Vol 71 (1976) pp 132-142
Simmons, Henry	Human Development: Some Conditions for Adult Faith at Age 30	Religious Education Vol 71 (1976) pp 563-572
Sloyan, Gerald	Books on R,E. 1955-65	Worship, 1966 pp 209f.
Steck, Odil Hannes	Creation, Science, Technology: 20 Theses	Theology Digest 27/3 (1979) pp 206-212
Stokes, Kenneth	Update on Adult Education: Protestantism	Religious Education Vol 72 (1977) pp 121-132
Warren, Michael	Third World Focus	Religious Education Vol 74 (1979) pp 496-502
Wedderburn, A.J.M.	The Body of Christ and Related Topics in I Corinthians	Scottish Journal of Theology, Vol 24 (1971) pp 74-96

