

Nota della Redazione: questo scritto è parte di una conferenza tenuta dal compianto amico, Presidente della British Teilhard Association, Siôn Cowell. Lo pubblichiamo per onorarne la memoria e perché il tema trattato è stato discusso insieme, specie in una lunga conversazione a Parigi che ricordavamo con sincera nostalgia. Nel testo, le note redazionali [poste così in parentesi quadra] sono eccezionalmente numerose, quasi per prolungare 'oltre il tempo' il dialogo che con grande passione avevamo instaurato.



C. Pissarro, Le boulevard Montmartre, di notte, 1897

TEILHARD AND JUNG: COMPLEMENTARY APPROACHES TO SPIRITUALITY

Siôn Cowell

Foreword

Teilhard's formative years were spent in Cairo (1905-1908), Hastings (1908-1912) and Paris (1912-1914). He served as a stretcher-bearer on the Western Front throughout the Great War (1914-1919). After demobilisation he returned to Paris as a lecturer in geology on the staff of the Catholic Institute (1920- 1928). His "moment of truth" came at the age of 43 in late 1924 when he found that during his absence on a trip to China (1923-1924) a private discussion paper, "*Note on Some Possible Historical Representations of Original Sin*", which saw the Fall as a cosmic event over time, not in time, had somehow been removed from his desk and sent to the Jesuit Curia in Rome. The paper had been frankly evolutionary. It had clearly rejected the idea of a primeval "earthly paradise". [Tale concetto, tuttora contrastato da chi interpreta la Bibbia alla lettera, è ripreso in *F. Mantovani, Peccato originale e uomo primitivo*, in questo sito. Lo scritto di Teilhard si trova in *La mia fede*, Queriiana, Brescia 1993, p. 51].

His line of thinking alarmed his superiors who found themselves under constant pressure from Merry del Val, Secretary of the Holy Office, to take a closer look at the orthodoxy of the philosophical leanings of its members. Despite protests from the head of the Catholic Institute, Teilhard was ordered to return to China where - interspersed with frequent trips abroad - he was to spend the next twenty years (1926-1946).

Jung, meanwhile, following training at the Salpêtrière in Paris (1902-1903), had spent his early years as a physician at the Burghölzli Hospital in Zürich (1900-1909) and lecturer at the University of Zürich (1905- 1913). In 1907 he began cooperating with Sigmund Freud. Freud even went so far

as seeing Jung as his chosen successor. But Jung never saw himself as one of Freud's school and their collaboration soon soured.¹

His "moment of truth" came when he broke with Freud in 1913. From then on he struck out on his own. And important differences of approach immediately emerge. For Freud, God is the first image of the parent. For Jung, the parent is the first image of God. For Freud, God is not only an unnecessary hypothesis but also a delusional idea stemming from unresolved childhood conflicts - infantile helplessness, wish-fulfilment, expiation of the Oedipus guilt complex. For Jung, there is an inherited collective unconscious of the human species underlying the experience of the human individual which contains "archetypes" expressing themselves in symbolic images.²

Jung believes our psychic health and stability depend on our proper expression of our religious feelings. He sees organised religion expressing in words the meaning of "archetypes" - by which he appears to mean a form of apprehension or intuition about something which exists below the level of consciousness. It is a sense common to the whole of humankind - hence the expression "the collective unconscious". Organised religion tries to provide satisfying forms and symbols to express our deep human needs.

Jung like Teilhard was cradled in religion. But he came to be suspicious of the religious ideals and beliefs in which he had been brought up. And he came to believe that much of the religion practised in his father's church was a sham, a make-believe. The churchgoers had no real conviction of the truth of the words they said or sang.³

He was critical of protestant theology that had rejected all that was feminine in Christianity and had increasingly abhorred the symbolism that had illuminated it. He thought Catholics tended to be closer to their own collective primitivity through the symbolism of a maternal church. He saw protestants, on the other hand, as being the product of a more exclusively rationalist development which cut them off from their natural selves.⁴

Jung was concerned throughout his life with knowing God, with the immediate intuitive experience of God. He thought that a religion that relied on a rational interpretation at the expense of intuitive knowledge was seriously defective. [[Siamo assai convinti di ciò: cfr. F. Mantovani, *Scienza e fede: tema troppo insistito ed esperienze ignorate \(Teilhard e Florenskij\)*, ivi nel sito](#)].

Teilhard would agree. And so, I think, would St Thomas Aquinas (1225-1274).

Jung was highly critical of theologians who were out of touch with the needs of modern men and women. Teilhard was equally critical of theologians "who could not see beyond their noses".

¹ VAN DER POST, Laurens, *Jung and the Story of Our Time*, Penguin, 1978. p. 111.

² DOBZHANSKY, Theodosius, *The Biology of Ultimate Concern*, Fontana, 1971, p14.

³ BRYANT, Christopher, SSJE, *Jung and the Christian Way*, Darton, Longman and Todd, 1983, pp. 1-2.

⁴ VAN DER POST, Laurens, op. cit. p.9.

Jung long preferred to keep his academic independence. He only returned to university life when he became professor of psychology at the University of Zürich (1933-1941) and professor of medical psychology at the University of Basel (1943-1944). He was no mere theorist. He worked through a lot of dreams before even attempting to theorise about them.⁵

Jung on Teilhard

Miguel Serrano, a former Chilean ambassador to Austria, records Jung describing in their last conversation Teilhard's seminal work, *Le Phénomène humain*, as a "great book". [Il biografo G. Wehr scrive: «Nelle sue ultime settimane, Jung non legge soltanto letteratura orientale, anche se il visitatore non preparato potrebbe stupirsi di incontrare nel vecchio avvolto in una veste giapponese da cerimonia, seduto accanto alla finestra, un medico che ha sempre continuato a indicare ai suoi visitatori il fatto essenziale per l'uomo occidentale, cioè Cristo! Su un tavolino accanto a Jung è posato 'Le phénomène humain' di Pierre Teilhard de Chardin...Jung è uno dei suoi lettori. Alla domanda se abbia studiato il suo libro, Jung risponde: 'Sì, ed è un libro straordinario' ». Cfr. G.WEHR, *Jung*, Rizzoli, Milano 1987, p. 392].

Jung would not, of course, have been able to read the book before its publication in France in December 1955. Jung may have known of Teilhard earlier but I do not know whether there are any references to Teilhard in Jung's writings or correspondence - or whether he might have read any of Teilhard's articles in the French magazine *Psyche* to which he had been invited to contribute after his return to France in 1946.

Teilhard on Jung

Teilhard was certainly aware of Jung - certainly from the early fifties and quite probably much earlier in the light of his connection with *Psyche*. [Nella lettera del 16 maggio 1934, indirizzata a Teilhard de Chardin, Lucile Swan scrive: «Barbour had brought a number of "Hearst's International Cosmopolitan" (April 1934) in which (p. 24), I found a very curious article by a man named C.G. Jung: "Does the world stand on the verge of a Spiritual Rebirth?" Try to read it, if you can. The ideas, substantially, are curiously akin to the mine. The impossibility, for a modern man (the more modern he is) to be satisfied by a work which has not a 'definitive' value, is expressed there in a very impressive way, by a technical psychologist. I am sure you will be interested by those pages». Cfr. "The Letters of Teilhard de Chardin & Lucile Swan", Georgetown University Press, Washington, D.C. U.S.A., 1993].

On his return from Peiping to Paris in 1946 Teilhard had been invited by Maryse Choisy to join the committee of patronage (comité d'honneur) of *Psyche*, the international review of psychoanalysis and the human sciences, of which she was founder and editor. Teilhard wrote a number of articles for which he obtained the nihil obstat.

In his last letter to Maryse Choisy written only a few days before his death on 10 April 1955, referring to a long article on Jung that had recently been published in *Time*, Teilhard expresses reserva-

⁵ VAN DER POST, Laurens, op. cit. p. 10.

tions about what he sees as the essentially masculine reasoning which had led to the definition of the Dogma of the Assumption of the Blessed Virgin Mary *Munificentissimus Deus* by Pope Pius XII on 1 November 1950.

He had no problem with the dogma *expressis verbis*. [Teilhard riteneva che il dogma dell'Assunzione di Maria (1.11.1950) fosse stato "definito" con lo stesso spirito con cui, quasi contemporaneamente, fu pubblicata l'enciclica *Humani generis* (12,8,1950), per lui "abbastanza fondamentalista".

Il 25.8.1950, scrive a Rhoda de Terra: «i 'fedeli' di una certa levatura mentale si sentono completamente smarriti di fronte a una serie di asserzioni che sembrano cadere sulla nostra terra moderna come da un mondo scomparso da molto tempo...Credo d'intravedere ciò che i teologi romani hanno in mente, e sono d'accordo con loro. Ma le loro vedute sono espresse in un linguaggio impossibile...La conseguenza più curiosa del dogma dell'Assunzione è che, solo per averlo affermato, i fondamentalisti esprimono l'opinione che il dogma evolve ancora (poiché la Scrittura non ne parla affatto). Diventano evoluzionisti senza volerlo».

Teilhard era altresì preoccupato del *linguaggio* teologico e di asserzioni che non tenessero conto della realtà scientifica; il 19. 8.1950 scrive a Jeanne Mortier: «*J'ai vu passer avec une ombre d'inquiétude l'annonce de la définition de l'Assomption. Jamais on ne grandira assez le 'Marial' à côté du 'Christique'. Mais, étant donné l'état actuel du langage théologique, je crains terriblement que, pour la masse des croyants et des Gentils (!), le dogme ne soit compris (quelles que soient les habiletés de la bulle) d'une façon qui se présente comme une provocation à la Physique et à la Biologie, dans ce que ces sciences ont de plus fondamental et de plus définitif... les théologiens sont encore dans un Monde qui n'est déjà plus le notre. Impossible de ne pas voir cela ... »*].

He was more troubled by the masculine language used to express it. In a letter of 18 August 1950 to Pierre Leroy SJ (1900-1992) he writes:

"I am too convinced of the bio-psychological necessity of the 'marian' (to counterbalance the 'masculinity' of Yahweh) not to feel the profound need for this gesture".⁶

Jung welcomed the definition because he saw the feminine soul in the human being as the intermediary and guide to what he calls the reconciliation of the human and its shadow. He did not understand the definition literally but symbolically - unlike many catholic intellectuals who pronounced the dogma a religious scandal.⁷

Teilhard, however, is concerned with the fact that the definition was the work of men. He had long been deeply conscious of the failure to give adequate recognition to the place of woman in the Church. In a letter of 7 October 1929 to Christophe Gaudefroy he anticipated Vatican II:

⁶ TEILHARD DE CHARDIN, Pierre, SJ, *Lettres familières*, Le Centurion, 1976, p.71; *Letters from My Friend Teilhard de Chardin*, Paulist, 1980, p. 62.

⁷ VAN DER POST, Laurens, op. cit. p. 222.

"It sometimes seems to me there are three weak stones sitting dangerously in the foundations of the modern Church: first, a government that excludes democracy; second, a priesthood that excludes and minimises women; third, a revelation that excludes, for the future, prophecy".⁸

Dutch parapsychologist Dr. Michael Pobers recalls in a letter of 7 July 1955 to Teilhard's biographer Claude Cuenot the conversation that he had had with Teilhard over dinner in New York in late 1952. Pobers had been telling Teilhard of the experiments he was conducting in cooperation with Jung and his institute in Zürich:

*"I was greatly impressed by his extensive knowledge and deep understanding of jungian theory, in particular the notions of the archetype and the collective unconscious. Although very reserved about psychoanalysis in general, [è di grande rilevanza l'appello che Teilhard rivolge agli psicanalisti: cfr. P. TEILHARD DE CHARDIN, *Verso la convergenza*, Gabrielli editori, Verona 2004, pp. 156-157] Fr Teilhard nevertheless made a sharp distinction between the theories of Freud, Adler and Horney, and Jungian ideas, with which his own thought had something in common. We soon agreed about the impossibility of analysing the particular aspects of the psychology or psychopathology of the individual without first addressing the problem of 'the whole of man', perhaps even without first integrating a still wider whole, 'the human universe'. It was in this connection that he gave me a brief sketch of his theory of the biological success of man".⁹*

Their 'second journeys'

It is almost impossible to imagine two such inveterate travellers of "inner space" failing, sooner or later, to touch on what we now call their "second journeys".

The term "second journey", created by Bridget Puzon OSU in a 1973 Harvard dissertation, takes up the point developed by Jung when he notes how wholly unprepared we are when "we embark upon the second half of life". There are, he says, "no colleges for forty-year olds which prepare them for their coming life and its demands".¹⁰

History is full of second-journey experiences: Dante Alighieri, Ignatius Loyola, Teresa of Avila, John Wesley, John Henry Newman and many others.

Dante was in his forties when he began the second journey we know as *La divina commedia*:

*"In the middle of the road of life
I found myself in a dark wood -
the straight way ahead lost".*

⁸ TEILHARD DE CHARDIN, Pierre, SJ, *Lettres inédites*, Le Rocher, 1988. p.80.

⁹ CUÉNOT, Claude, *Teilhard de Chardin*, Burns and Oates, 1965, p. 312; *Pierre Teilhard de Chardin*, Le Rocher, 1986, p. 317.

¹⁰ BRIDGET PUZON, Jacobi, pp.137-138; *"Each of us stumbles upon the major issues of life somewhere in the decade between 35 and 45"* (Gail Sheehy, *Passages*, 1976).

Dante deeply influenced both Jung and Teilhard. He was almost certainly known to Teilhard before the First World War. Amazingly, despite his duties as a stretcher-bearer in the trenches, Teilhard still found time to read and write. In a letter of 10 June 1917 he tells his cousin Marguerite Teilhard-Chambon:

*"One of the most interesting mystics to study from my point of view would, in fact, be Dante who is so impassioned and so captivated by the real... there are few better examples than Beatrice to make one understand what is meant by the aggrandisement (to the dimensions of the universe) of the sentiment nourished by a particular object (and of the object itself)".*¹¹

Teilhard's essay *The Eternal Feminine* (1918) is dedicated to Beatrice who is initially based on but is equally a development of Dante's Beatrice (sic). Beatrice is also a metaphor for the Blessed Virgin Mary.¹²

Teilhard read or, more correctly, re-read *La divina commedia* in its French translation in 1917-1918. We can easily picture him resonating with Dante in repeating again and again the closing line of Paradiso:

"The love that moves the sun and the other stars".

Teilhard's own second journey began before the First World War: "I was thirty [1911]," - he wrote many years later - *"when abandoning the old static dualism, I emerged into a process of guided evolution. What an intellectual revolution!"*¹³ [La scoperta dell'evoluzione fu l'inizio del suo nuovo itinerario intellettuale. Il secondo viaggio interiore ebbe forse inizio un po' più tardi, con la scoperta del Femminino attraverso la relazione spirituale con la cugina Marguerite].

Many could not then in the Church - and many still cannot - follow Teilhard in his idea of "evolutionary creation". It is not, he said, evolution that is creative but - and here he took issue with Henri Bergson - creation that is evolutionary.

The church authorities were ever-ready to find evidence of modernism where none existed. This was something that was to cause Teilhard much pain and suffering. The crisis with his superiors broke in 1925 when he was 44. The outcome is well-known. Teilhard was silenced and exiled but - and this is important - he was never condemned.

¹¹ TEILHARD DE CHARDIN, Pierre, SJ, *The Making of a Mind*, Collins, 1965, p. 19.

¹² DE LUBAC, Henri, SJ, *The Eternal Feminine*, Collins, 1971, p. 16 ; *L'Éternel féminin*, Aubier, 1983, p. 20.

¹³ DE LUBAC, Henri, SJ, *La Prière du Père Teilhard de Chardin*, pp. 20-21.

None of this is to suggest Jung's second journey which may well have begun when he was 38 with the breach with Freud in 1913 was necessarily any easier. He, too, found that suspicions engendered by the breach were to follow him to the grave - and beyond.

Their vision - Their spirituality

Jung and Teilhard are brought together by their spirituality. [Una spiritualità evolutiva, in direzione di un elemento trascendente, non importa che sia Omega o il Sé individuale]. "Spirituality" has traditionally been understood in the sense of "that which is spiritual (and non material or relative to biological instincts)" or, more simply, "the life of the spirit".¹⁴

Both Teilhard and Jung would have been unhappy with the dualism implicit in these definitions. For Teilhard, spirit is ultimate reality. A spiritual outlook is indeed the only authentic outlook. At the human level, all life is spiritual - or it is, quite literally, meaningless. Spirituality gives meaning to life.

Teilhard looks towards a spiritual restoration - what he calls in a letter of 16 August 1936 to Bruno de Solages "a naturally contagious Christianity".¹⁵ He develops his thinking in a letter of 11 October 1936 to Christophe Gaudefroy.

"I should be happy to see you... substituting for a metaphysics which is stifling us an ultra-physics in which matter and spirit would be englobed in one and the same coherent and homogenous explanation of the world... Thought will explode or evaporate unless the universe, in response to hominisation, becomes divinised in some way... Christianity is the only living phylum which retains a divine personality".¹⁶

Teilhard frequently uses the verb "englobe" to express the idea of "enfolding" within a globe, sphere or circle. This is something he shares in the context of a universe in evolution with the medieval mystic Nicholas of Cusa when he speaks of the divine being the enfolding of the universe and the universe being the unfolding of the divine (*De conjecturis*).

This is an image with which both Teilhard and Jung would have felt perfectly at home. Nicholas of Cusa is, of course, but one of the great mystics who appear in both Teilhard and Jung. Both resonate with Meister Eckhart when he tells us: *"God is a great underground river that no one can dam up and no one can stop"*.

Jung and Teilhard share with mystics down the ages a rejection of the idea that human beings alone are created in the image of God. The germ of consciousness is to be found in the most primitive of

¹⁴ LALANDE, André, *Vocabulaire technique et critique de la philosophie*, 1902-1923, Presses Universitaires de France, 1988, p. 1024.

¹⁵ TEILHARD DE CHARDIN, Pierre, SJ, *Lettres intimes*, Aubier, 1974, p. 318.

¹⁶ Ibidem, pp. 110-112.

particles. It is to be found throughout the created universe - something that gives new meaning to the cry of joy expressed by Angela di Foligno when she discovers "*the whole universe is full of God*" (*Le livre des visions et instructions de la bienheureuse Angèle de Foligno*, 22e chapitre, 73).

Their 'legacies'

Jung's concept of the collective unconscious implies a link (1) between the individual and the collective and (2) between the individual and the cosmos that cannot be understood within a mechanistic framework but is wholly consistent with what Fritjof Capra describes as the systems view of mind. Jung sees the mind as a self-regulating system or, in the systems language popularised, *inter alia*, by Erich Jantsch, a selforganising system.¹⁷ His seemingly esoteric ideas and his emphasis on spirituality have not endeared him to some psychoanalytic circles. This says, Capra, is bound to change with the growing recognition of the increasing consistency between jungian psychology and modern science.

Teilhard, meanwhile, is the western mystic whose thought comes closest to the new systems biology. He tries to integrate his scientific insights, his mystical experiences and his theological ideas into a coherent world view that is dominated by process thinking and centred on the phenomenon of evolution.

His ideas - like Jung's - show remarkable similarities with systems theory. Its key concept is the theory of complexity-consciousness or, more correctly, eomplexification-conscientisation which holds (1) that evolution proceeds in the direction of increased complexity and (2) that increasing complexity is accompanied by a corresponding rise of consciousness culminating in our small corner of the universe in human spirituality.

Teilhard uses "consciousness" in the sense of awareness. He defines it as "the specific effect of organised complexity". Hence human awareness entrains human responsibility. Thus the story of the Fall could be said to be the story, not only of hominisation, but also of human responsibility. In this sense, the corollary to complexification-conscientisation is conscientisation-responsibilisation.

Teilhard sees time and purpose converging at a Point Omega beyond the human which he identifies with the Cosmic Christ of St John and St Paul.

Their complementarity

Both Teilhard and Jung are relevant to going beyond humankind to the planet - and beyond the planet to the cosmos.

¹⁷ CAPRA, Fritjof, *The Turning Point*, Flamingo, 1983, pp. 331, 399, 400.

"Cosmic consciousness," says Fritjof Capra, *"is the self-organising process of the entire cosmos"*.¹⁸

Both Teilhard and Jung are builders of bridges:

- Teilhard seeking to bridge the gap between science and religion; and
- Jung seeking to bridge the gap between psychology and religion.

Teilhard was a palaeontologist. Jung had wanted to be an archaeologist. And this, in a way, is what he became - 'an archaeologist of the mind'.

Both thinkers stress the fundamental unity of all things. Both are wholistic. Teilhard raises the idea of wholism, first used expressis verbis by Jan Christiaan Smuts in 1926, to the level of an evolutionary doctrine of universal application to express the fundamental unity of all things.

Both Teilhard and Jung reject the cartesian dualism between spirit and matter that has bedevilled human thinking since the Renaissance and Reformation: *"There is neither spirit nor matter in the world,"* says Teilhard, *"the 'stuff of the universe' is spirit-matter. No other substance is capable of producing the human molecule"*.¹⁹

Both Teilhard and Jung recognise the importance of myth and symbol - Teilhard implicitly, Jung explicitly. Myth, as Jung says, is something that happens to us (Jung, CW, XI, 409).

Myth, adds Joseph Campbell, is not the past. It is the present. It puts us *"in touch with the essential archetypology of our spiritual life"*.²⁰ It is part of the language of religion. The "truth" of the religious story depends upon its capacity to describe religious experience - experience of "knowing God", not whether such and such an event took place in history. Myth, symbol and ritual have always been the language of religion. Christianity must realise this truth if it is to speak to modern men and women. Demythologisation is wholly misconceived. As we said earlier, one of the truly great myths of all time - the myth of the Fall - can now be seen in its true light as the story of the breakthrough to hominisation and the emergence of human responsibility.

Both would agree that the story of the development of humankind is the story of the gradual evolutionary development of consciousness - the process of conscientisation. Jung is very critical of protestant liberal theology and its failure to honour adequately symbolic language. In a letter written in 1951 he criticises Rudolf Bultmann whose programme of demythologisation is seen as a product of a protestant rationalism which leads to an ever greater impoverishment of symbolism.

¹⁸ CAPRA, Fritjof, and STEINDL-RAST, David, OSB, *Belonging to the Universe*, Penguin, 1992, p. 104.

¹⁹ TEILHARD DE CHARDIN, Pierre, SJ, *"Sketch of a Personalist Universe"*, in *Human Energy*, 1969, pp.. 57-58.

²⁰ CAMPBELL, Joseph, *The Power of Myth*, Doubleday, 1988, p. 61, 97.

The "mystery" of the Eucharist allows Christians to find their communion - their union with God - in ritual action. The symbolic language of myth and ritual in the Mass or Divine Liturgy serves as a bridge between that which is within the created universe (the immanent) and that which is beyond (the transcendent).

Catholics emphasise the "real presence" in the Eucharist which many protestants consider a materialistic distortion. But once the true meaning of the symbol - to which Jung and others have pointed - is accepted then neither catholic nor protestant need have any difficulty with the "real presence".²¹ [L'unione *spirituale* con il Cristo può essere infatti raggiunta, *al di là* di ciò che è visibile e materiale (il pane e il vino), sia dai cattolici sia dai protestanti]. The Christian myth, which inspired Dante to write *La divina commedia*, needs further development. The way we conceive and interpret Christianity has lost meaning in the face of the new world view presented and reinforced by the new physics. Hence the importance of the work of writers and researchers like Diarmuid Ó Murchú MSC in his new book *Quantum Theology*. [Ó Murchú is a priest and social psychologist who maintains that the quantum theory in physics pushes both the scientific imagination and the religious fascination to new frontiers, so that theology has no choice but to submit to it].

This allows us to see the "truths" of the Bible in a new light. The Bible, for example, tells us Jesus being "carried up into heaven". This no longer has to be taken literally. Jesus was "taken up", not into "outer space" - at the speed of light he would still only be in the Home Galaxy - but into "inner space", into what Joseph Campbell calls the consciousness that is the source of all things.²²

What we need is a new myth for a new age - a new world view opened up by our understanding of the universe in which we live. Such a myth will necessarily include:

- a new creation story that will no longer speak of cosmos but of cosmogenesis - a universe in process, not of being, but of becoming;
- a new image of Homo sapiens sapiens that will give new meaning to what it means to be male and to be female;
- a new understanding of the feminine that will occupy a central place in the consciousness of men and women, understanding that will reflect the feminine face of God - in the words of the pope of thirty-three days, Pope John Paul I, "*God is Father, but, especially, Mother*";

²¹ CLIFT, Wallace, *Jung and Christianity*, Crossroad, 1982. pp. 55, 57, 59, 64-65, 86-87, 91, 92, 150-151.

²² CAMPBELL, Joseph, *The Power of Myth*, Doubleday, 1988, p. 56.

- a new understanding of the Cosmic Christ that will allow us to see Christ embracing and upholding the whole universe yet penetrating and being found in all things - in other words what Teilhard calls "*the Heart of Christ at the heart of matter*".²³

- a new development of the mystical faculty that will allow us to see what Teilhard calls "*the diaphany of the divine at the heart of a blazing universe*".²⁴

This is what theologian John Yungblut, who readily admits his debt to both Teilhard and Jung, calls the "*remythologising of the traditional Christ myth*".²⁵ And this, I think, is fully compatible with the convergent world views of Teilhard and Jung. [Per Teilhard de Chardin, Cristo è «*Tutto o niente*». Nel processo evolutivo è "Omega" che tutto attrae a Sé, nella misura in cui l'uomo si orienta verso di Lui. È 'mitico' nel senso che «*il Cristo totale non si compie né è raggiungibile che al termine dell'Evoluzione universale*»].

Conclusion

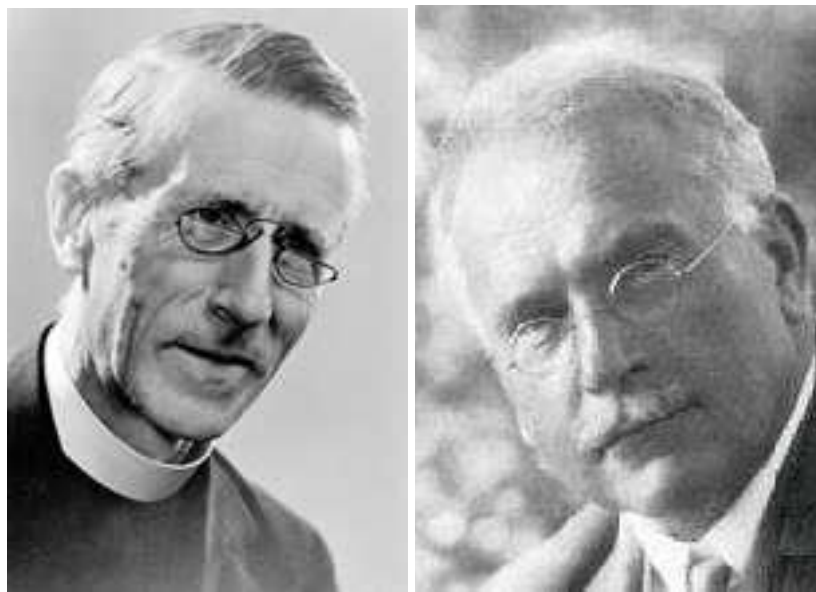
Both Jung and Teilhard are concerned with the feminine.

Both thinkers are wholistic. Both stress the fundamental unity of all things.

Both are pathfinders and explorers of inner space. Both are driven by powerful intellects balanced by insight and vision.

Both see spirituality as part of a historic process necessary for the development of consciousness.

There are differences between them but what brings them together is more important than what separates them.



²³ TEILHARD DE CHARDIN, Pierre, SJ, *Lettres à Jeanne Mortier*, Seuil, 1984, 48.

²⁴ TEILHARD DE CHARDIN, Pierre, SJ, "*The Heart of Matter*", in *The Heart of Matter*, Collins, 1978, 16.

²⁵ YUNGBLUT, John, *A Myth to Live By*, Element, 1992, 104.