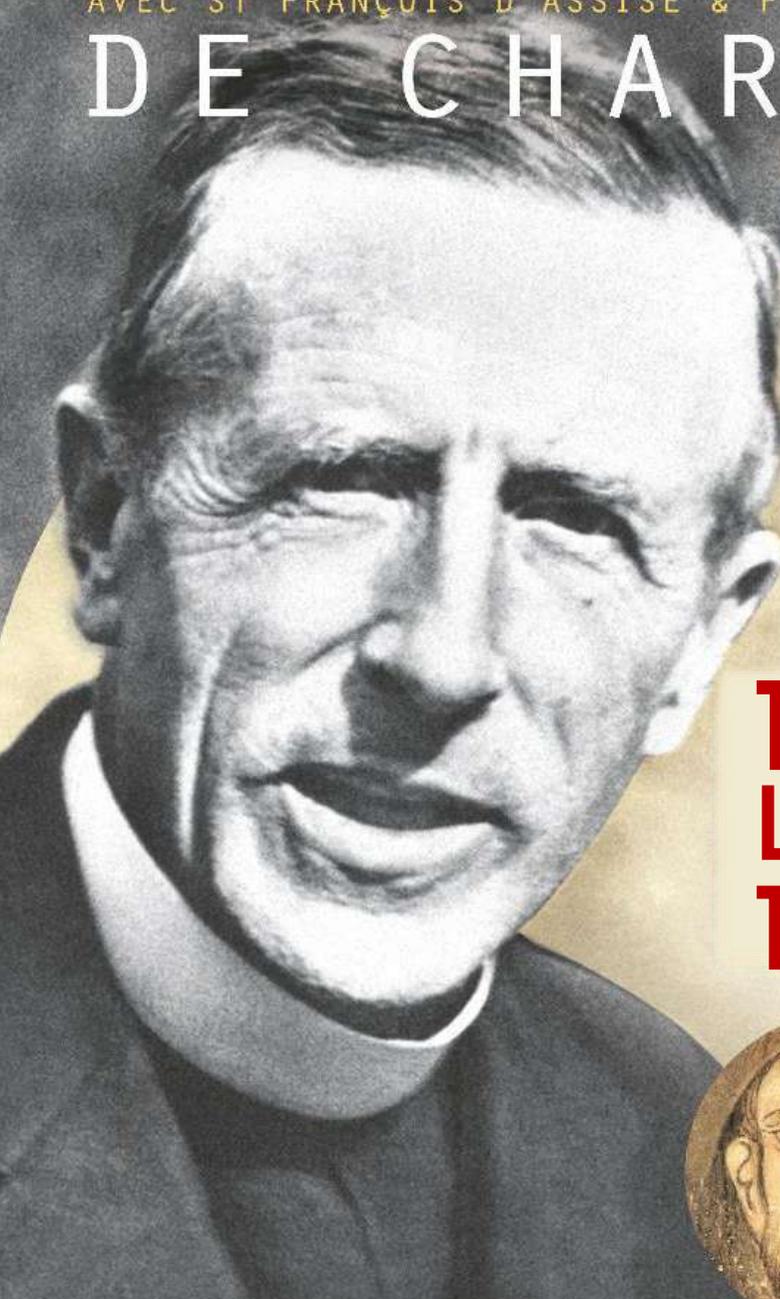


TEILHARD

AVEC ST FRANÇOIS D'ASSISE & FRANÇOIS CHENG

DE CHARDIN



氣

**Together,
Let us build
THE EARTH**





The Exhibition

TOGETHER, LET US BUILD THE EARTH

with

Pierre TEILHARD DE CHARDIN, St Francis of ASSISI and François CHENG

The Exhibit brings together, beyond the limits of space and time, three personalities as seemingly different as Saint Francis, born in Assisi in medieval Italy in 1181, Teilhard de Chardin, born in the French heartland near Clermont Ferrand in 1881, and the Franco-Chinese Poet and Calligrapher François Cheng, born in Nanchang in a China in the throes of Revolution in 1929. Beyond their diversity, they are united by their common spiritual, mystical and poetic faith in the same Loving God, the Universal Christ.

Each in his own way, invites us to a spiritual ascension with a single priority: the Essential. For Saint Francis, the love of Creation, with all its forces, whether hidden dark ones or luminous ones – the stars, the elements, the living beings – together with his dream of restoring the Church of his day. For Teilhard, the faith in the spiritual forces of organic Matter and his dynamic vision of a World evolving towards the One and Only. For François Cheng, his connection to the primordial Breath which transforms his work as a calligrapher and his vision as a “Poet of Beauty”.

Therefore, the exhibit, "Together, Let us build the Earth in Peace and Love", proposes an itinerary, through some hundred iconographic panels, as a pathway to spiritual Joy: a Way that gives deep significance to a life of Openness due to Understanding and Love. As a guiding theme, let's refer to François Cheng's preference for the French word « sens » with its triple connotation – sensation in the physical sense, direction in the intellectual sense, significance in the spiritual sense – all of them «crystallizing the three essential levels of our existence within the living universe». François Cheng: Dialogues, DDB, 2002.

Thus, our three guides, their individual visions mutually reinforcing one-another, converge into a single message: immersing ourselves in the flow of Energy that breathes life into the Universe, we can fulfil ourselves, though neglecting nothing of the world's suffering, in the Peace and Joy of participating in the progress of Creation.

Remo VESCIA
www.teilhard-international.com

The itinerary, a path of Love

The exhibition offers a synthesis of the cosmological vision of these three characters in the form of a meditation inspired by their writings - thoughts, prayers, poems or calligraphies - and illustrated by photographs, sculptures, reproductions and documentary panels.

The common thread is this sentence by Pierre TEILHARD de CHARDIN in Human Energy: *The age of nations has passed. Now, unless we wish to perish, we must shake off our old prejudices and build the Earth.*

The result is a five-step itinerary designed to show how, as you progress along the path indicated by TEILHARD and enriched by the extraordinary convergence of thought of St Francis of Assisi and François CHENG, you can achieve the objective that gives meaning to your life: **building a civilization of Peace and Love in Joy.**

Introduction. Pierre TEILHARD DE CHARDIN, St. Francis of ASSISI, François CHENG, three personalities “ in correspondence with the pulse of the World“.

1. A First Step towards the Open Life: opening one's Eyes



We are all mortal and death is part of life. If we do not wish the World itself to perish, we must choose the **Open Life** as our aim. Let us learn to see the world through the eyes of Pierre and François, looking at others in a frank and straightforward manner – one of confidence and love. Let us build on our roots and values and « there shall be no end »...

2. Developing Understanding: Knowledge is the Gateway to Understanding



To discover the meaning of Life and to participate in Creation, one first needs to acquire **knowledge**. Awakening our consciousness to the World's Harmony only comes by cultivating reading, writing, arts, trips to foreign parts, meeting our fellow-citizens of the Universe and learning how to know and appreciate them. Acquiring learning is a necessary prerequisite to creativity, where one's hand is an extension of one's spirit. In every innovative act, in every work of creation, first of all, there is a knowledge.

3. Recovering a love for Creation: reconnecting with nature is discovering oneself.



Let us reject our wornout prejudices on life, on others, such as are fed by our ignorance and our fears; let us **create** the New Man. A simple walk outdoors observing the animal and plant life in nature around us gives us an awareness of the impact cosmic Energy has on our lives; the sun, the stars, the elements teach us how to be reconciled with ourselves, to soothe our stress, to transform our aggressiveness and hostility into those "brotherly tensions" that can become a wellspring of human energy.

4. Building the Earth: saving Mankind

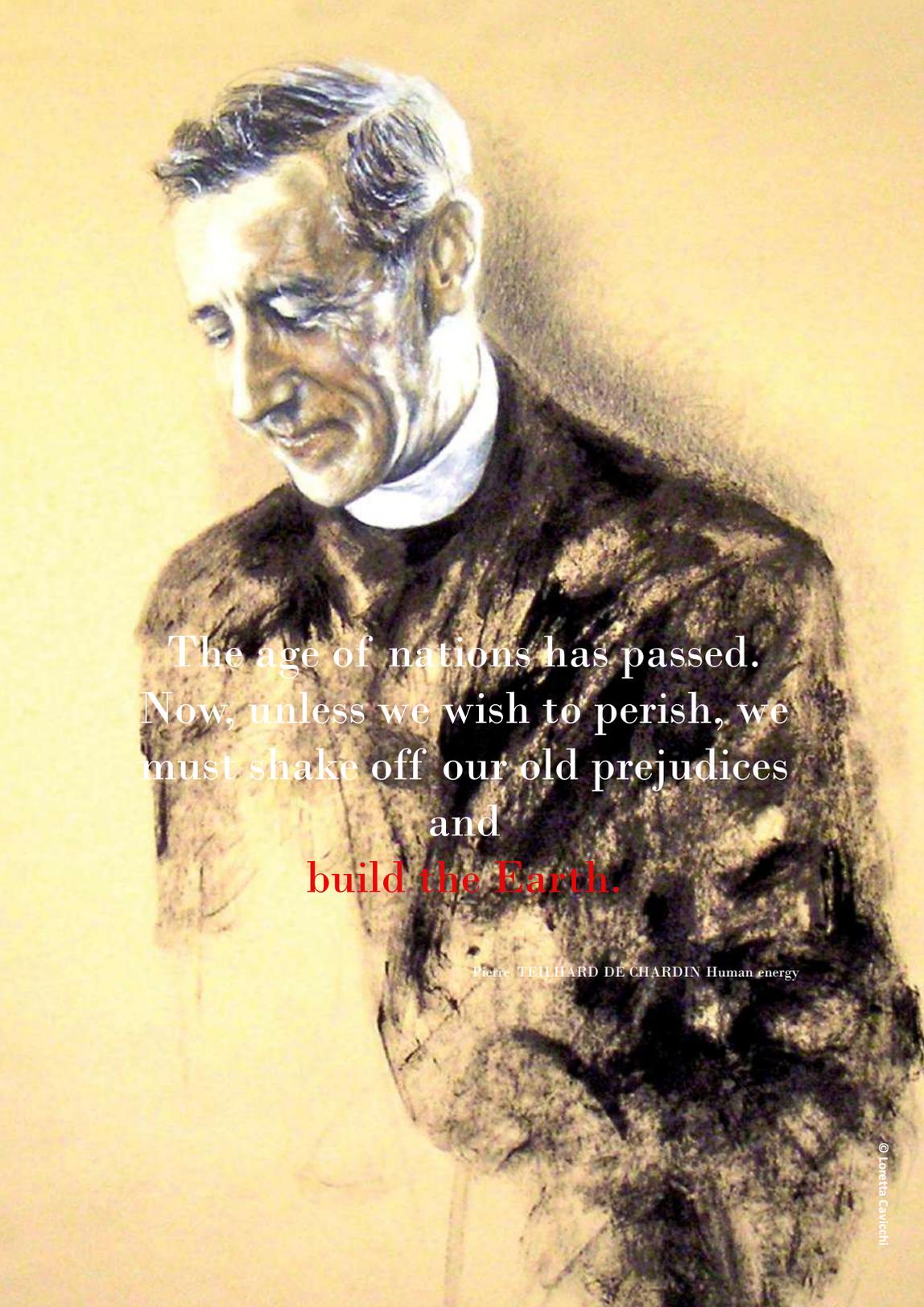


After life, then thought appeared, here we are at a third threshold of human evolution: the birth of a collective consciousness of Humankind. The condition for man's sustainable development is a brotherhood. Peace and Love alone can cement the construction of an **Earth as a Whole**.

5. Dying and Rising again: Living a New Life of Love

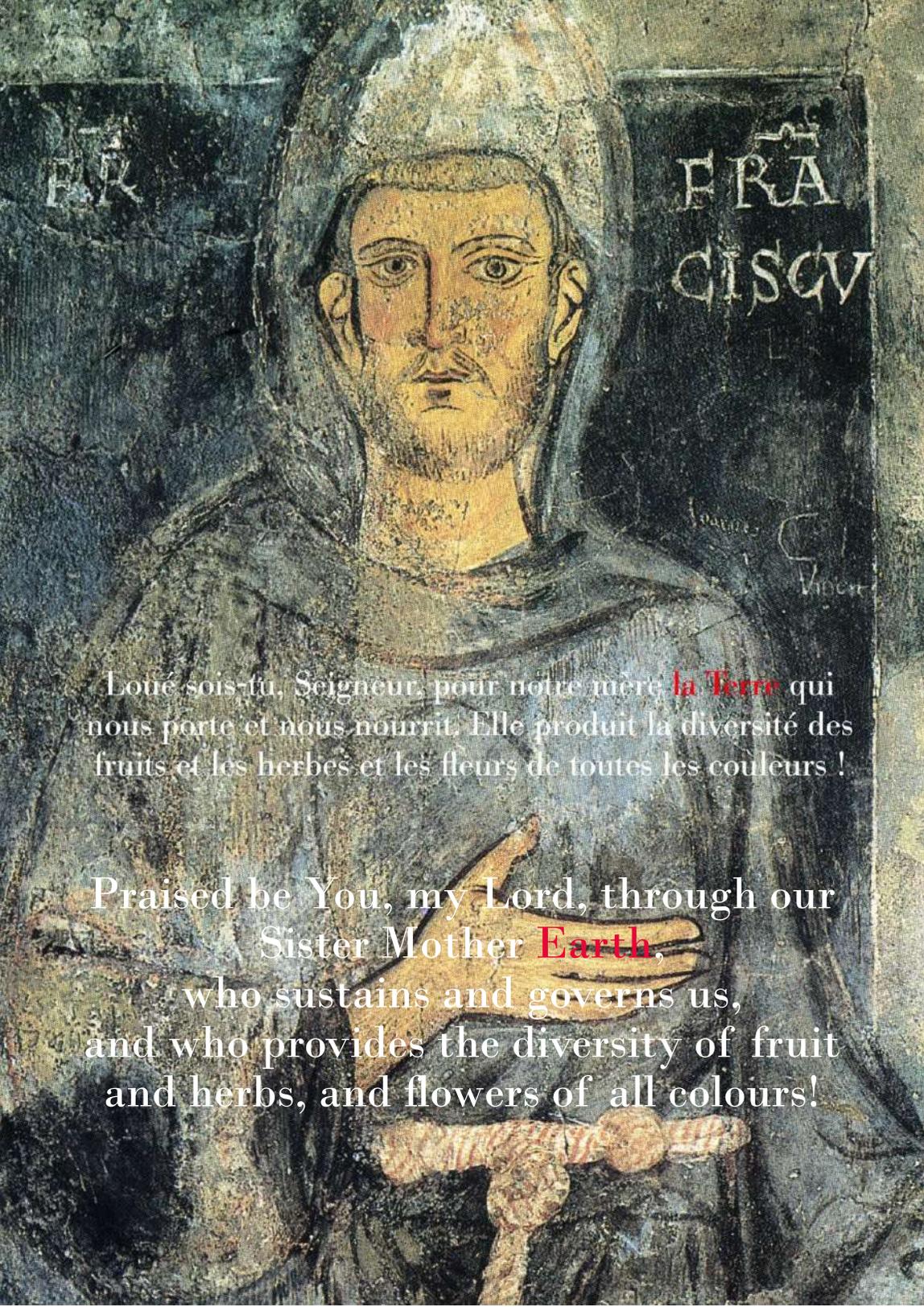


As Pierre Teilhard de Chardin expresses it, the Earth must be made ready "if the flower is to bloom" - a flower which is the fullness of a Love capable of lifting the World. By levelling a pathway for Love on the Earth, with the simplicity of a child, we are, unawares, preparing to meet a totally unsuspected Joy, one which transforms us, giving birth to a **Higher Life**: a transcending power of growth breaking through convention and fulfilling our thirst for Ideal.



The age of nations has passed.
Now, unless we wish to perish, we
must shake off our old prejudices
and
build the Earth.

Pierre TEILHARD DE CHARDIN Human energy



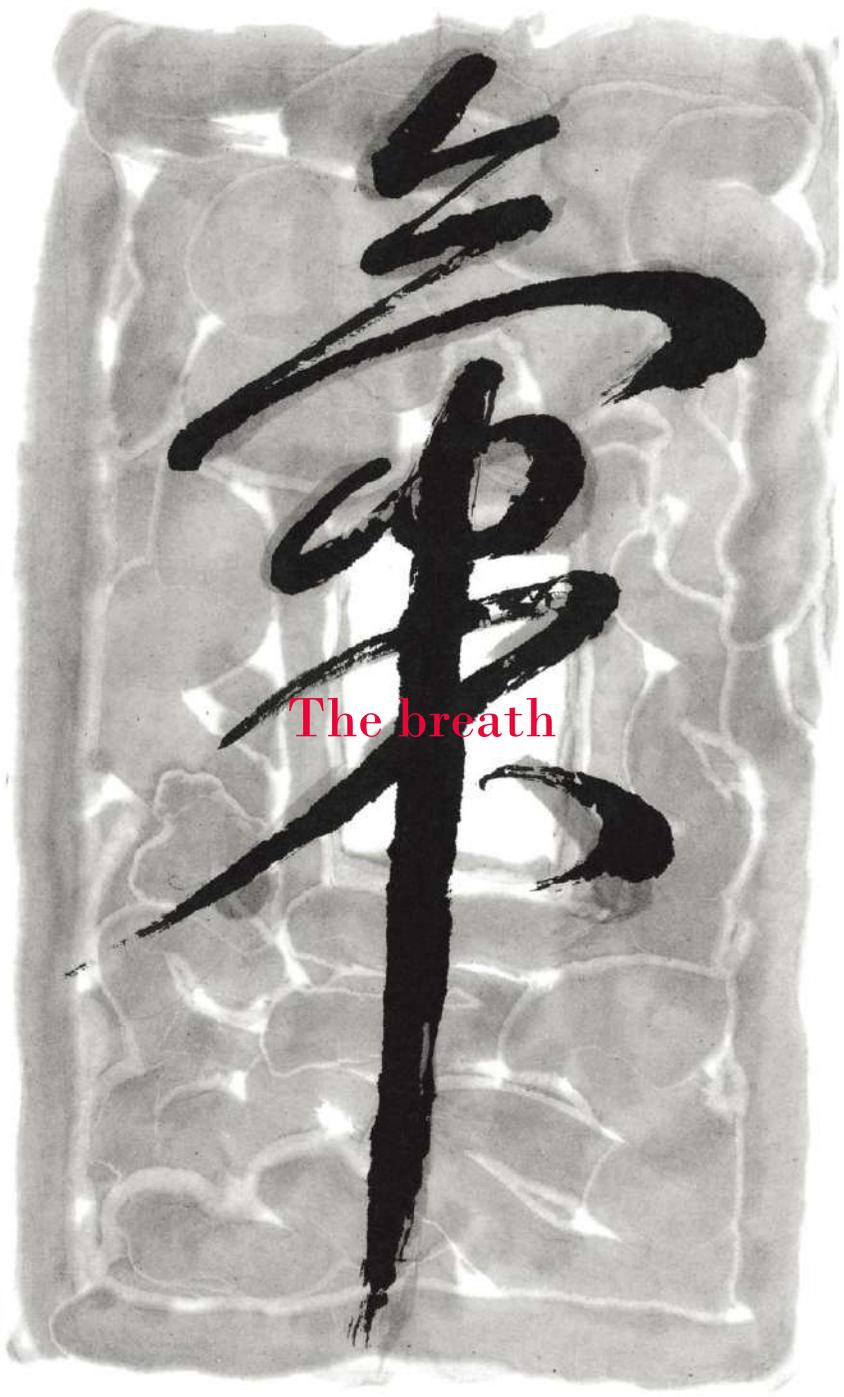
FR

FRANCISCV

Vincet

Loué sois-tu, Seigneur, pour notre mère **la Terre** qui nous porte et nous nourrit. Elle produit la diversité des fruits et les herbes et les fleurs de toutes les couleurs !

Praised be You, my Lord, through our Sister Mother **Earth**, who sustains and governs us, and who provides the diversity of fruit and herbs, and flowers of all colours!



The breath



Practising calligraphy, painting, meditating, just as being healed by Chinese medicine or practicing tai-chi-chuan, therefore consists in entering into a relationship with **the Breath** at work in all that exists.

According to Taoism, man can listen through the ear of the flesh, he will hear the sound of the world; he can also listen through the ear of the Breath, he will participate in the process of **universal transformation.**

Like those who have reached the emptiness of the heart,

he will resonate with the pulse of the world.

1. a first step towards the Open Life: opening one's eyes.

We are all mortal and death is part of life. If we do not wish the World itself to perish, we must choose the **Open Life** as our aim. Let us learn to see the world through the eyes of Pierre and François, looking at others in a frank and straightforward manner – one of confidence and love. Let us build on our roots and values and « there shall be no end »...



In death, as in an ocean, all our slow or swift
diminishments flow out and merge. Death is the sum and
consummation of all our diminishments: **it is evil** itself-
purely physical evil; in so far as it results organically in the
manifold structure of that physical nature in which we are
immersed-but a moral evil too, in so far as in the society
to which we belong, or in ourselves,

the wrong use of our freedom,
by spreading disorder, converts this manifold complexity of
our nature into the source of all evil and all corruption.

Now the great victory of the Creator and Redeemer, in the
Christian vision, is to have transformed what is in itself a
universal power of diminishment and extinction into an
essentially life-giving factor.

God must, in some way or other, make room for himself,
hollowing us out and emptying us,
if he is finally to penetrate into us.

The function of death is to provide the necessary entrance
into our inmost selves. It will make us undergo the required
dissociation. It will put us into the state organically needed
if the divine fire is to descend upon us. And in that way its
fatal power to decompose and dissolve will be harnessed to
the most sublime operations of **Life.**

What was by nature empty and void, a return to bits and
pieces, can, in any human existence, become **fullness and
unity in God.**



Start by doing what is necessary, then do what is possible for you and you **will achieve the impossible** without noticing it.

Saint Francis of Assisi

牛年大吉



**Life generates life
and there will be no end**

This famous sentence comes from one of the Great
Comments in the Book of Changes.

Like tai-chi-chuan, calligraphy allows the person who
practices it to reconnect with the Breath and to
reposition himself in the
universal vital current.

The exercise is spiritual. The calligrapher begins a
dialogue between the visible and the invisible, the
finite and the infinite. The line leads to the emergence
of an inner world.

I wanted to give that momentum back.

In the second character, identical to the first one, the
vertical line contains what painters call a "flying
white". It is a spontaneous figure, coming from the
rarefaction of the ink over the course of the
composition.

For a calligrapher, this flying white is an opportunity:
it allows the circulation of the Breath in the line itself.

Thus life generates life: the promise is endless.

2. developing Understanding: discovering knowledge is the gateway to understanding.

To discover the meaning of Life and to participate in Creation, one first needs to acquire **Knowledge**.

Awakening our consciousness to the World's Harmony only comes by cultivating reading, writing, arts, trips to foreign parts, meeting our fellow-citizens of the Universe and learning how to know and appreciate them. Acquiring learning is a necessary prerequisite to creativity, where one's hand is an extension of one's spirit. In every innovative act, every work of creation first of all there is a knowledge.



Non plus seulement connaître mais se connaître,
non plus seulement savoir
mais **savoir que l'on sait.**

Pierre TEILHARD de CHARDIN Le Phénomène humain

No longer merely to know, but to
know oneself;
no longer merely to be aware, but
to be aware that we are aware.

Pierre TEILHARD de CHARDIN Human Phenomenon

Creation is a great book open to the search and
contemplation of men.

We are thirsty to see and to know.

God is for us the eternal discovery and the eternal
search.

We walk aware that we have
the world to divinize.



Amélie BONNAUD
Teilhard, l'homme en avant
Bronze, 2010

You are right, **creation** is the ultimate spur of all activity, for the creature as much as for the Creator of the world; but at the same time, **creation aims at union and passes through union.**

There is much to reflect and think about this mysterious connection between the highest forms of **spiritual activity:** one (creating) being above all a matter of intelligence, and the other (uniting) being ultimately a matter of *love.*

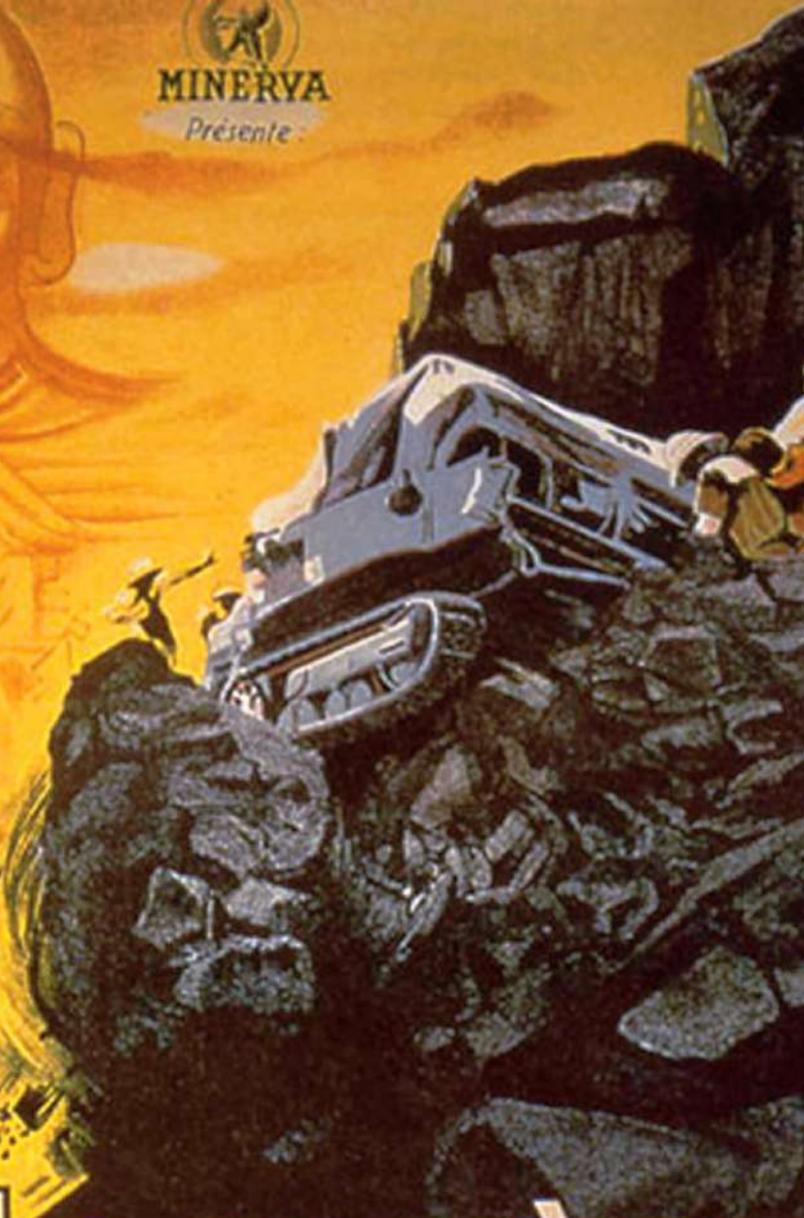


Thus, the calligrapher resurrects all the imaginary power of signs, he establishes **a link between the human spirit and the carnal world.** While allowing the impulses and aspirations that dwell in him to express themselves, he participates in Creation by fixing the essential lines, forms and movements of the living universe, giving them a **meaning.** He dialogues between the subject and the object, between the visible and the invisible. For him, *the act of signifying and that of living are one.*





MINERVA
Présente



**LA CROISIÈRE
JAUNE**

EXPÉDITION CITROËN CENTRE-AS
3^e MISSION G.M. HAARDT - AUDOUIN - DUBRE

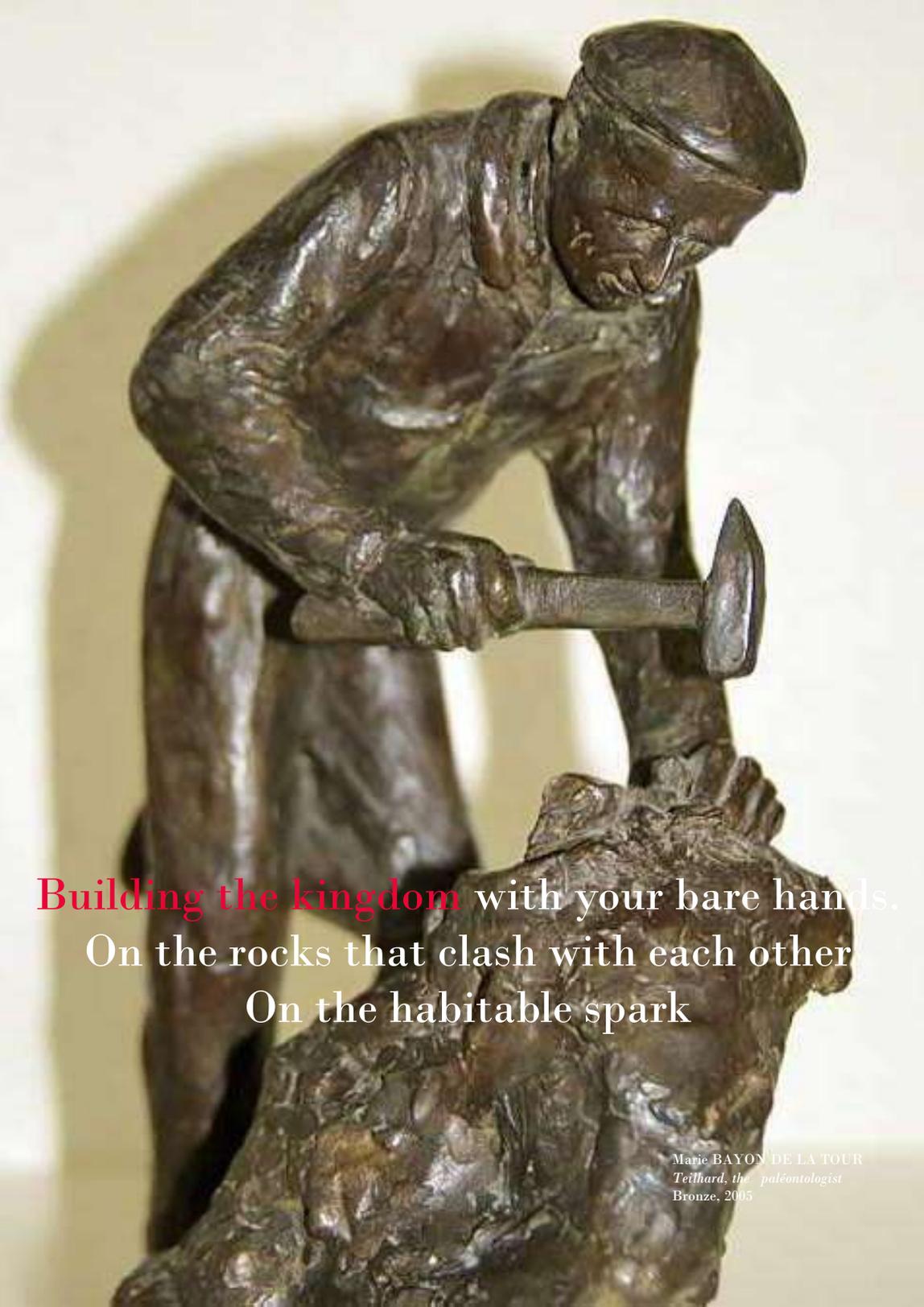


Scan this QR code
for an overview of Pierre Teilhard de Chardin
in the Yellow Cruise

I'm gradually feeling the axis of my scientific tastes and preoccupations moving from the material or living layers of the Earth towards **the thinking layer which on our planet is composed of Mankind.**

It is in that human zone, it seems to me, that geology and paleontology have their real extensions; and it's there that I can perceive the essence of what drew me towards these other Sciences.

Once we have understood, **thanks to the study of rocks and old bones**, what is the order of magnitude and the organic degree of the human environment in which we are immersed, I assure you that we discover *a magnificent object of study.*



Building the kingdom with your bare hands.
On the rocks that clash with each other
On the habitable spark

Marie BAYON DE LA TOUR
Teilhard, the paléontologist
Bronze, 2005

3. recovering a love for Creation: reconnecting with nature is discovering oneself.

Let us reject our outworn prejudices on life, on others, such as are fed by our ignorance and our fears ; let us **create** the New Man. A simple walk outdoors observing the animal and plant life in nature around us gives us an awareness of the impact cosmic Energy has on our lives; the sun, the stars, the elements teach us how to be reconciled with ourselves, how to soothe our stress, how to transform our aggressiveness and hostility into those « brotherly tensions » that can become a wellspring of human energy.

**The human being was created in the image of the
Creator by the divine Breath.**

When the **substantially subsisting breath of God** had produced a tremor in the zones of the impalpable, being emerged new-born from the depths of plurality, still drenched in Multitude.

As time passed an infinite number of distinct points appeared, they made their way towards one another, sought one another out, and united with one another, seized with creative restlessness.

*They grouped themselves in continually more complicated
and more uncommon systems.*



The primordial Breath emanating from Chaos

Many times, I've gone back to this magical character, as if I was driven by a foolish desire to relive the moving beginning of Life, or rather of my own life.

The character *hun* is common enough in Chinese aesthetics. Its purpose is evoking one of the initial states of the Universe, when the primordial Breath has begun to free itself from the original Chaos.

A shocking, decisive moment according to Chinese imagination, because the whole promise of the adventure of Life was already contained there.

This character has as a radical the one of water, composed of three points superimposed, drawn on the left.

By putting them down, the calligrapher sets at once the ternary pace, so important for the Ancients. The right part is all curves, reproducing the idea of an embryonic world spinning on itself. But inside this item, a line of strength is clearly asserted. It is a dynamic line, it turns and moves forward at the same time.

All the median voids of which it is constituted guarantee its transformative power.



May the Lord give you **peace!**

Preaching the birds

*One day as he approached Bevagna, Francis saw in a field all kinds of birds gathered in whole bands. Immediately he ran to them. Far from flying away, the birds were waiting for him. He greeted them with his usual greeting: "May the Lord give you peace!" Then he said to them: "My brothers the birds, you have much to praise and love your Creator. He gave you wings. **To you, space, sky and freedom.** You don't have to sow or reap. Everything is given to you. "And as he spoke to them, the birds expressed their joy: they stretched their necks, flapped their wings, opened their beaks... And he came and went among them, brushing them with his tunic. Then he blessed them and invited them to fly away.*

My brothers birds

You are very indebted to God your creator, and always and everywhere you must praise him; because he has given you a double and triple garment; Then he gave you **the freedom to fly** on all sides; and also he reserved your **seed** in Noah's ark, so that your kind would not vanish into the world.

And you still owe him for the element of **air** he wanted to distribute to you.

Besides that, you do not sow or reap; and God feeds you and gives you **rivers and springs** to drink from; he gives you **mountains and valleys** to take refuge in; and great **trees** to make your nests in.

And because you can't spin or sew, God provides you and your little ones with the **garment**; **the Creator therefore loves you very much**, since he grants you so many benefits; therefore, keep yourself, my brothers, from the sin of ingratitude, **but always strive to praise God.**



Canticle of the creatures

Most High, all-powerful, good Lord,
Yours are the praises, the glory, and the honour, and
all blessing. To You alone, Most High, do they belong,
and no human is worthy to mention Your name.

Praised be You, my Lord, with all Your creatures,
especially Sir Brother Sun. Who is the day and
through whom You give us light. And he is beautiful
and radiant with great splendour; and bears a likeness
to You, Most High One.

Praised be You, my Lord, through Sister Moon and
the stars, in heaven You formed them clear and
precious and beautiful.

Praised be You, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind
of weather, through whom You give sustenance to
Your creatures.

Praised be You, my Lord, through Sister Water,
who is very useful and humble and precious and
chaste.

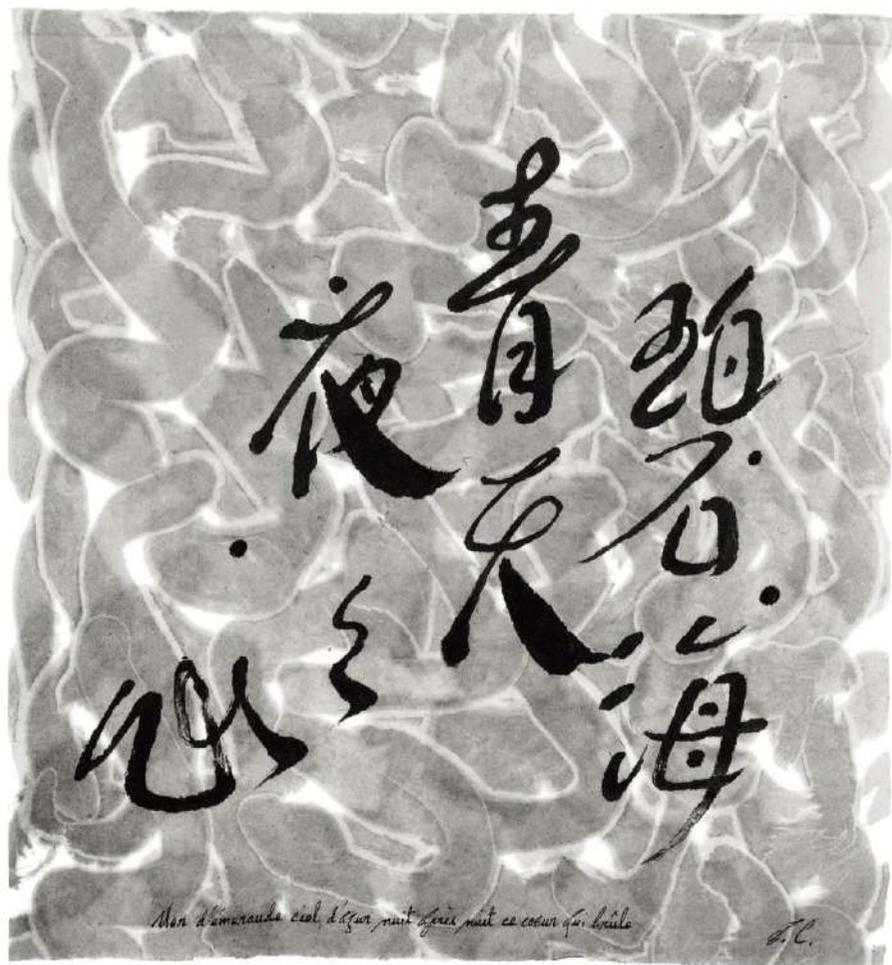
Praised be You, my Lord, through Brother Fire,
through whom You light the night, and he is beautiful
and playful and robust and strong.

Praised be You, my Lord, through our Sister Mother
Earth, who sustains and governs us, and who produces
varied fruit with coloured flowers and herbs.

Praised be You, my Lord, through those who give
pardon for Your love, and bear infirmity and
tribulation. Blessed are those who endure in peace
for by You, Most High, shall they be crowned.

Praised be You, my Lord, through our Sister Bodily
Death, from whom no one living can escape. Woe to
those who die in mortal sin. Blessed are those whom
death will find in Your most holy will, for the second
death shall do them no harm.

Praise and bless my Lord and give Him thanks
and serve Him with great humility.



**Emerald sea
Azure sky
Night after night
This heart which burns**

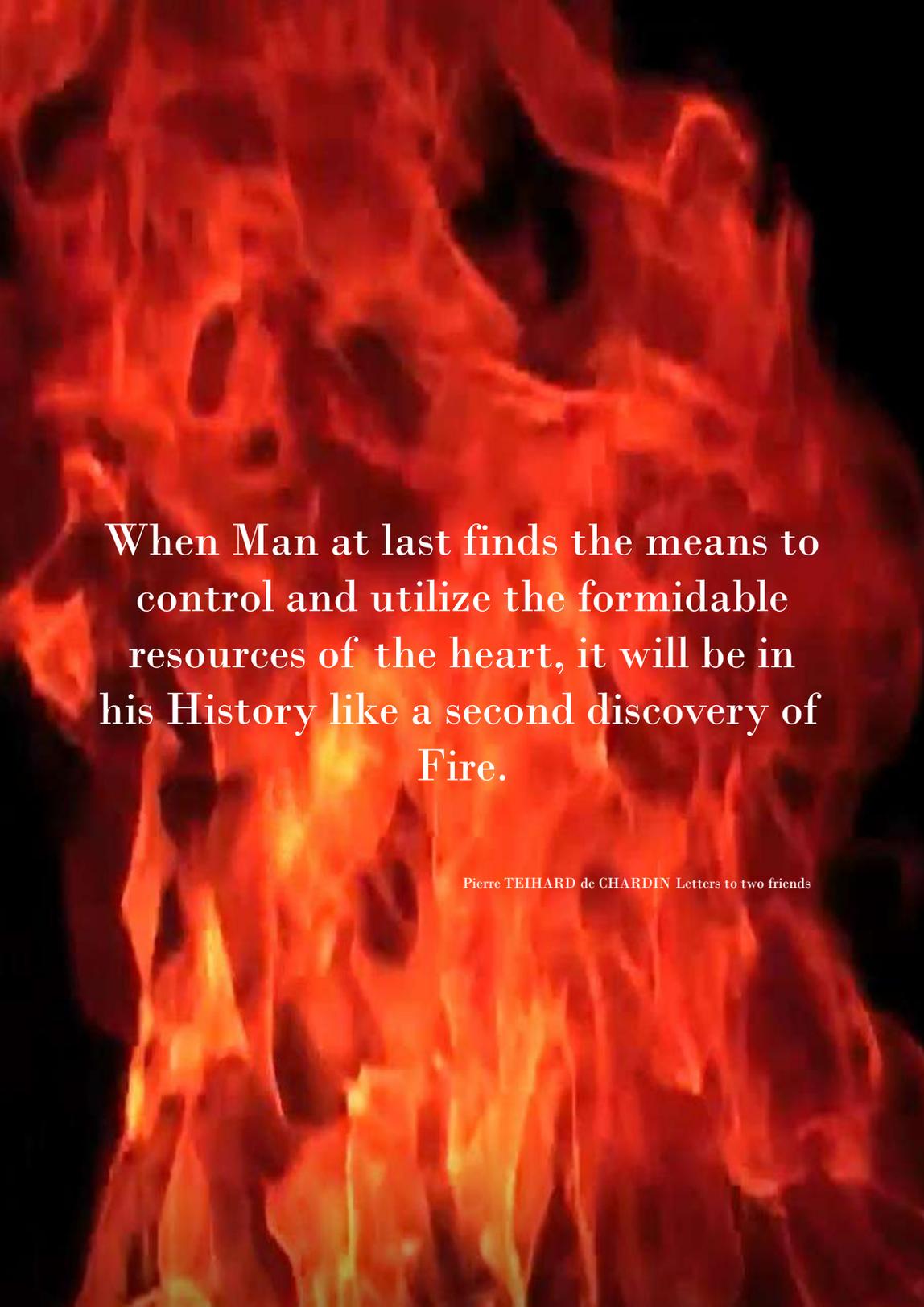
As a child, I lived on a road that was climbing a winding hill that had eighteen houses. During the full moon nights, the children used to go from house to house to get together. We were forming a small troop that was sinking into the light shade of the mountain. We used to spend whole nights near waterfalls, without being able to sleep, looking at the sky. This sound poem evokes for me these hours of pure happiness. Although it takes less than twenty seconds to recite it, it contains the whole of a human passion. Guilty of having, in the palace of The Lady of the West, secretly consumed the peach that gave immortality, she was sentenced to live for eternity, solitary, on the moon. The light that the star dispenses has since then been that of a burning heart. No wonder that if, in the night, all the lovers of the earth are in communion with his face that says both the suffering and love.

The West often celebrates the sun, China, on the other hand, sings the moon. Each night, nature is worked by its influx: it regulates tides, plants and blood. The grey and wavy background of the calligraphy features combined, the unspoilt sea and the mighty sky. Without the moon, we would only know the direct and blinding light of the sun. It separates when the moon gathers. Its round shape is a symbol of unity and fullness at the same time, a mirror that everyone can contemplate. There are Some words that one can only say under the moon. For the Chinese, it is a dear presence: in order to touch it, we row on the river to lay our hand on its translucent reflection. This is, by The way, how the poet Li Po, drunk, by trying to kiss her too closely, drowned to death.



The Fire chariot

*One night, François was away, and the small community of brothers, still in its early days, was left to its own devices. Now, around midnight - some brothers were sleeping, others praying - a fire chariot of wonderful splendour, surmounted by a globe shining like a sun, entered the brothers' cottage through the little door and walked around the room three times. Amazement of the brothers who were watching, terrified awakening of those who were sleeping. Everyone was wondering what this prodigy was. But illuminated by that light that reached their hearts, they understood that it was their father's soul that shone with brightness: the brightness of the soul that, in its night crossing, **agrees to pass through the small door.***



When Man at last finds the means to
control and utilize the formidable
resources of the heart, it will be in
his History like a second discovery of
Fire.

Pierre TEIHARD de CHARDIN Letters to two friends

Fire over the world

Fire, the source of being: we cling so tenaciously to the illusion that fire comes forth from the depths of the earth and that its flames grow progressively brighter as it pours along the radiant furrows of life's tillage. Lord, in your mercy you gave me to see that this idea is false, and that I must overthrow it if I were ever to have sight of you.

In the beginning was Power, intelligent, loving, energizing. In the beginning was the Word, supremely capable of mastering and moulding whatever might come into being in the world of matter. In the beginning there were not coldness and darkness: there was **Fire**. This is the truth.

So, far from light emerging gradually out of the womb of our darkness, it is the Light, existing before all else was made which, patiently, surely, eliminates our darkness. As for us creatures, of ourselves we are but emptiness and obscurity. But you, my God, are the inmost depths, the stability of that eternal milieu, without duration or space, in which our cosmos emerges gradually into being and grows gradually to its final completeness, as it loses those boundaries which to our eyes seem so immense. Everything is being; everywhere there is being and nothing but being, save in the fragmentation of creatures and the clash of their atoms.

Blazing Spirit, Fire, **personal, supersubstantial**, the consummation of a union so immeasurably more lovely and more desirable than that destructive fusion of which all the pantheists dream: be pleased yet once again to come down and breathe a soul into the newly formed, fragile film of matter with which this day the world is to be freshly clothed. I know we cannot forestall, still less dictate to you, even the smallest of your actions; from you alone comes all initiative – and this applies in the first place to my prayer.

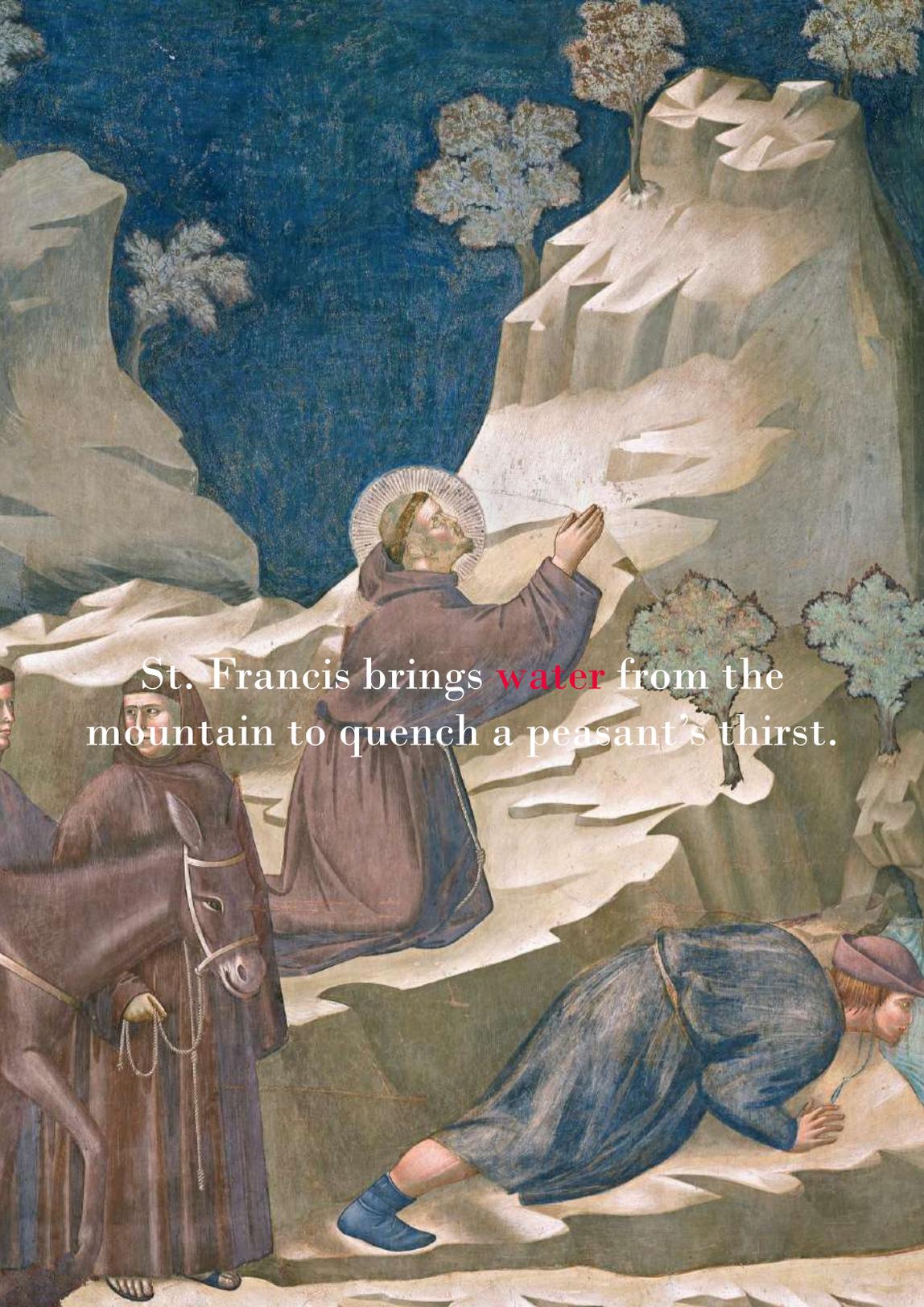
Radiant Word, blazing Power,
you who mould the multiple so as to breathe your life into it; I pray you, lay on us those your hands - powerful, considerate, omnipresent, those hands which do not (like our human hands) touch now here, now there, but which plunge into the depths and the totality, present and past, of things so as to reach us simultaneously through all that is most immense and most inward within us and around us.

May the might of those invincible hands direct and transfigure for the great world you have in mind that earthly travail which I have gathered into my heart and now offer you in
its entirety.

Remould it, rectify it, recast it down to the depths from whence it springs. You know how your creatures can come into being only, like shoot from stem, as part of an endlessly renewed **process of evolution.**

Do you now therefore, speaking through my lips, pronounce over this earthly travail your twofold efficacious word: the word without which all that our wisdom and our experience have built up must totter and crumble - the word through which all our most far-reaching speculations and our encounter with the universe are come together into a unity.

Over every living thing which is to spring up, to grow, to flower, to ripen during this day say again the words: “This is my Body”. And over every deathforce which waits in readiness to corrode, to wither, to cut down, speak again your commanding words which express the supreme mystery of faith: ***“This is my Blood”***.

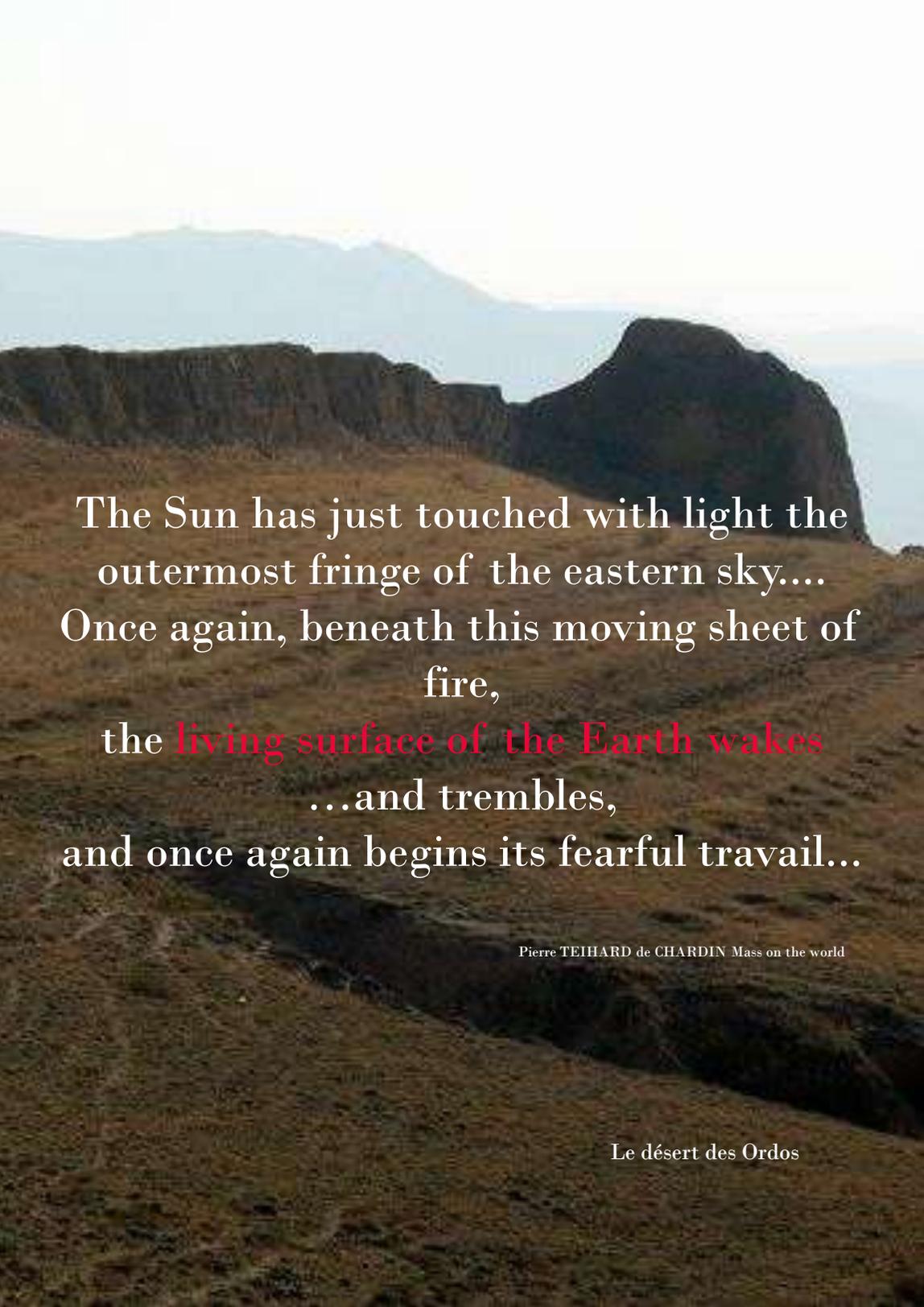


St. Francis brings **water** from the mountain to quench a peasant's thirst.

The Miracle of the Spring

*François, too weak to walk the road, climbed up to Alverne on the back of a donkey. The peasant who had put the the beast at his disposal accompanied him. It was August. The heat was great, and the climb up the mountain was difficult. Halfway down the road the peasant began to moan: "I can't make it anymore, I'm dying of thirst". In compassion, Francis got off the donkey, knelt down and prayed. Then, addressing the farmer, he said, "Run to this rock. The Lord has just brought forth a spring of **living water**». The peasant rushed to the indicated place. And, at the sight of the gushing water, he stood on the ground to drink it avidly.*

*On this fresco we will notice the double movement which composes Franciscan spirituality: **the impulse towards the Most High** (Francis in prayer, espousing the elevation of the mountain) and **the communion with creation** (the peasant on the ground and drinking at the spring).*



The Sun has just touched with light the
outermost fringe of the eastern sky...
Once again, beneath this moving sheet of
fire,
the **living surface of the Earth wakes**
...and trembles,
and once again begins its fearful travail...

Pierre TEIHARD de CHARDIN Mass on the world

Le désert des Ordos

Sometimes a cypress grows within you
Consenting
you will bear fruit
Struck by lightning
you will become a torch
If you dive into yourself
-leaves branches combined
Beyond all oblivion
You transmute
Into song

The wind

François CHENG

抱朴子



Endless comings and goings

*Infinity is nothing else
Than the coming and going
Between what is offered
And what is sought.
Endless comings and goings
Between tree and bird,
Between source and cloud.*

If each of us is inhabited by
the consciousness of finiteness,
we need to know that what
keeps popping up between us,
if it goes in the direction of true Life,
is infinity itself. Graphically,
upwards, the sign flies away;
down, the final slash
traces the exit without closing it. There is
Some sort of invitation to enter
a new cycle of exchange.

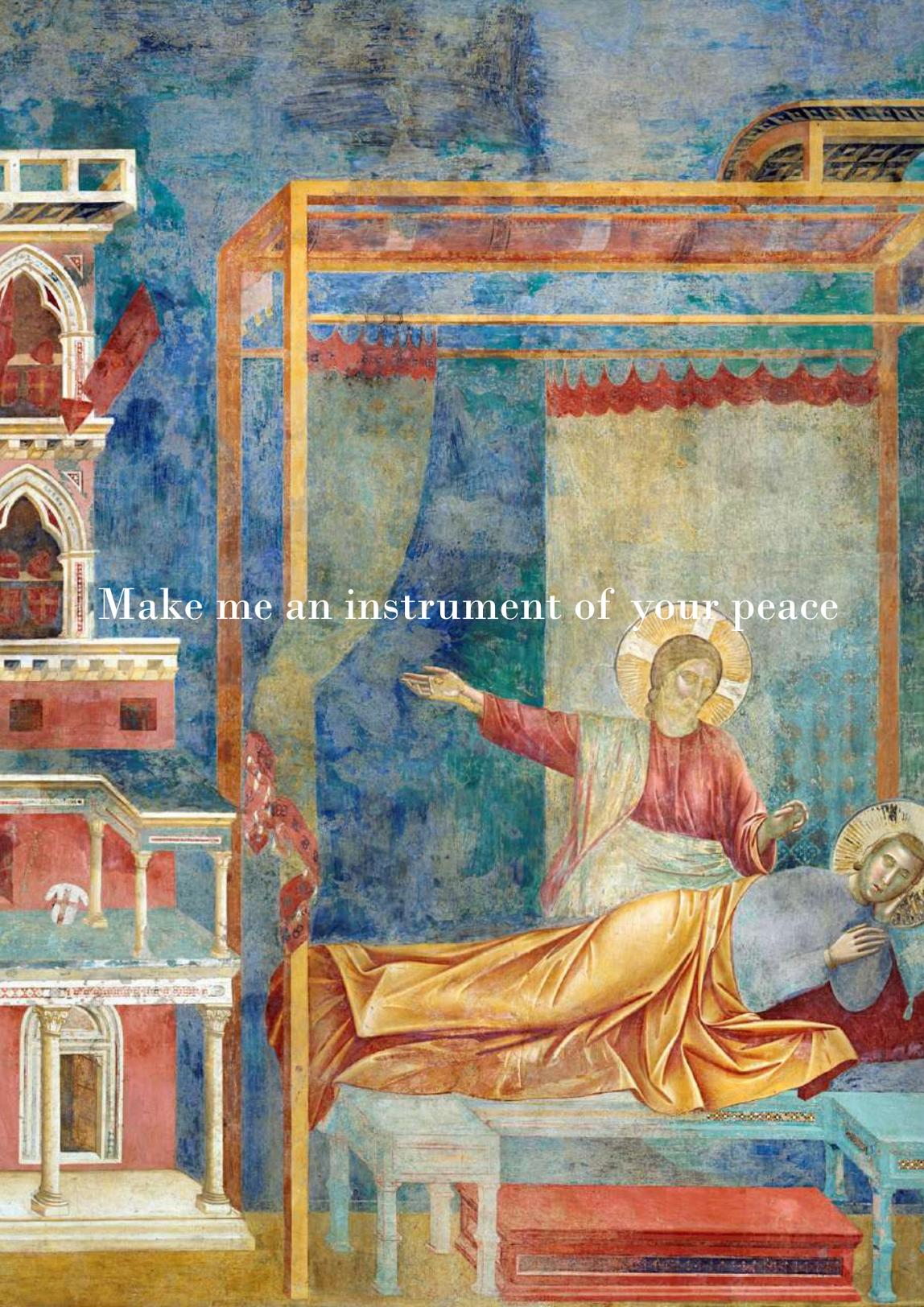
4. building the Earth: saving Mankind

After the apparition of life, then of thought, we arrive at a third threshold in the evolution of Man: the birth of a collective consciousness in Humankind. The condition for a sustainable development is a fraternal Humanity. Peace and Love alone can cement the construction of an **Earth as a Whole.**



It takes fully conscious nations
for **a total Earth**

Lucile SWAN
Pierre Teilhard de Chardin's bust
Bronze, 1935



Make me an instrument of your peace

Lord, make me an instrument of your peace

Where there is hatred, let me put love,
where there is offence, let me put forgiveness,
where there is discord, let me put unity,
where there is error, let me put truth,
where there is doubt, let me put faith, where there is
despair, let me put hope, where there are darkness,
let me put light.

Where there is sadness, may I bring joy, O Lord,
may I seek not so much to be comforted as to
comfort, to be understood as to understand, to be
loved as to love.

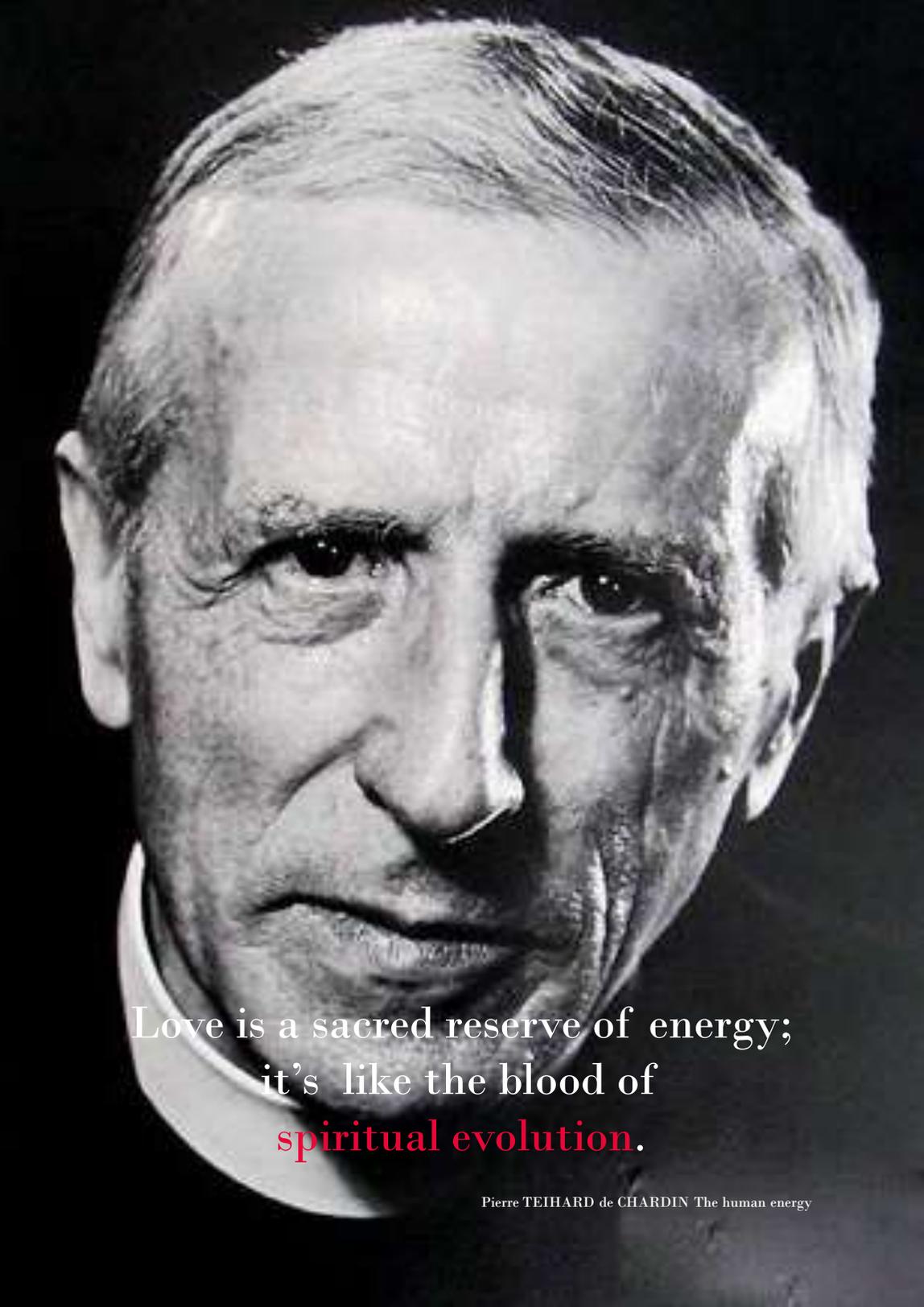
For it is **by giving ourselves that we receive**, by
forgetting ourselves that we find ourselves, by
forgiving that we are forgiven,
it is by dying that we rise to eternal life.

It is by giving ourselves that we receive



5. dying and rising again: living a new life of Love

As Pierre Teilhard de Chardin expresses it, the Earth must be made ready « if the flower is to bloom » - a flower which is the fullness of a Love capable of lifting the World. By levelling a pathway for Love on the Earth, with the simplicity of a child, we are, unawares, preparing to meet a totally unsuspected Joy, one which transforms us, giving birth to a **Higher Life**: a transcending power of growth breaking through convention and fulfilling our thirst for Ideal.

A high-contrast, black and white close-up portrait of Pierre Teilhard de Chardin. He is looking directly at the camera with a serious, contemplative expression. His hair is thinning, and his face shows signs of age. The lighting is dramatic, highlighting the contours of his face against a dark background.

Love is a sacred reserve of energy;
it's like the blood of
spiritual evolution.

Pierre TEIHARD de CHARDIN The human energy

It called for all the fearsome, anonymous toil of primitive man, for the long drawn-out beauty of Egypt, for Israel's anxious expectation, the slowly distilled fragrance of eastern mysticism, and the endlessly refined wisdom of the Greeks –
it called for all these

before the flower could bloom

on the stock of Jesse and of mankind.

All these preparations were cosmically, biologically, necessary if Christ was to gain a footing on the human scene. And all this work was set in motion by the active and creative awakening of his soul, in as much as that human soul of his was chosen
to **animate the universe.**

When Christ appeared in the arms of Mary,
what he had just done was to raise up the world.



Birth of the Prince of Peace

Francis celebrates Christmas in Greccio

*Christmas 1223. In the heart of the Little Poor Man had sprung a new and wonderful idea, as only poets sometimes have: "I want to evoke the memory of the Child who was born in Bethlehem," Francis said to his brothers, "I want to see it with my eyes of flesh, as it was, lying in a manger and sleeping on the hay, between an ox and a donkey". Francis entrusted his project to his friend Lord John. He chose a cave near Greccio. A hay-laden feeder was installed there. A donkey and an ox were brought there. On Christmas night, many villagers came to the cave. Francis, as a deacon, sang the Gospel. Mass was celebrated on the manger as an altar. A witness tells us that he saw, lying in the manger, a still little child who seemed to be awakened by the saint's approach. On that Christmas night in Greccio, Christianity had regained **the eyes of a child.***

The **joy** that Teilhard conveys to us through his vision lies in his illumination of a dynamic structure of the Universe that requires, to end,

a transcendental end.

Evolution rises towards the Spirit, in the attraction of God in whom the best in it must go to be consumed.

The lookout at the bow of his ship watches in the distance as the new heavens and the **new earth** rise.

The one we must build by abandoning our old prejudices, if we do not wish to perish.

*"I managed to climb up to the point where **the Universe became apparent** to me as a great rising surge, in which all the work that goes into serious enquiry, all the will to create, all the acceptance of suffering, converge ahead into a single dazzling spear-head. -Now, at the end of my life, I can stand on the peak I have scaled and continue to look ever more closely into the future, and there, with ever more assurance, **see the ascent of God**".*

What are the servants of God, if not as his jugglers
who must elevate the hearts of men
and move them with **spiritual joy**?

Saint Francis of Assisi



The World gradually caught fire for me, burst into flames; how this happened all during my life, and as a result of my whole life, until it formed a great luminous mass, lit from within, that surrounded me.

The Diaphany of the Divine at the heart of a glowing Universe, as I have experienced it through contact with the Earth.

The Divine radiating from the depths of a blazing Matter: Christ. His Heart. A Fire: a fire with the power to penetrate all things - and which was now **gradually spreading unchecked.**

神



Divine spirit

The Jesuits used this Chinese character to translate the word "God". For Buddhists, it's the Buddha.

For Taoists, it is the supreme state of the Breath. The universality of this character infinitely pleases me. At the end of their race, mystics meet on the essential. They can educate each other.

I know that at our best, **what unites us to others is stronger than what separates us from others.** Regarding my destiny in any case, I am standing on

a ridge line, in order to be in a position to welcome the highest inspirations, wherever they come from. The image of the character is strong... The left part is the key to the rite or the sacred; in the right part, the curved lines personify the movement whether concentric or in extension; the vertical line, which crosses the whole thing, connects the top and bottom. This may be the Chinese way of suggesting *the union of immanence and transcendence.*



We need a group of **new Saint Francis**,
broader, more aggressive, and more modern
than he was is in their way of
loving the world,
but just as “**un-conventionalists**“ as he was
in the practice of their ideal.

Pierre TEILHARD de CHARDIN Accomplishing Man

The Earth is the work of God

The Earth is the work of God. Likewise, all creatures are linked together by a kind of consanguinity, which comes from the universal fatherhood of God. Hence Saint Francis' intimacy with things.

Teilhard invokes *Jesus hidden in the forces that make the Earth grow*. It is the same Christ as that of Saint Francis. For Christ's humanity comes from ours, and ours has been prepared by the whole cosmic evolution making mankind able to emerge. Christ has been existing from the beginning in God's plan. God is not a solitary being but a communion.

Communication is at the heart of God: the advent of the God-Man is already in God's plan to communicate himself to his creatures in a total way. The Jesus-Man is the flower of humankind because, in him, God communicates himself fully. Jesus is the first creature that was desired. The masterpiece of God the Creator. Through him, God wanted to unite himself to humankind in a narrow, profound way.

The purpose of creation finds all its meaning, its full destiny, in the God-Man. Saint Paul says it: "*Even before creation, we were chosen to become adopted sons in Jesus Christ*." Everything is geared towards that. Everything, including the Earth, which will only reach its apogee in this perspective of divinization. It is therefore impossible to separate man from creation.

Man has his feet on the ground. He must feed, breathe. In this he depends on mother earth. But beyond this archaic figure, for Francis, the earth is a sister who shares the same destiny with us. Thus man must assume and fulfil the destiny of the earth. "*All creation groans in the pains of childbirth*", St. Paul further says.

It is very difficult to claim reconciliation between people as long as we oppose creation. Because man, a fragment of the cosmos, is as such, dominated by the forces of life (libido, aggressiveness) that require to be tamed, otherwise they can turn into forces of death.

It all depends on the direction and the way they are taken. As Maurice Zundel says: "*If man has his carnal roots in the cosmos, the cosmos has its spiritual roots in the heart of man*".

It is up to man to spiritualize all these forces. There his greatness lies. Otherwise, he lives close to nature and remains led by it. Hence the atrocities, the crimes. However, man's characteristic is not repressing these forces, but giving them an orientation towards the Good, towards the Spirit, towards the Beautiful. It is there, in the heart of man, that the cosmos finds its spiritual roots. The Franciscan presence in the world consists in "converting all hostility into fraternal tension within a unit of creation", according to Paul Ricœur's formula. There will always be tensions. But tension is fertile. It is necessary to move forward and to create.

The future of the cosmos depends on man's inner reconciliation.

This is expressed in the *Song of Creatures*, where Francis, at the end of his life, reveals its secret. He discovers the luminous light of creation, but from an inner experience that is that of a new birth. It is by becoming this new man that he senses the meaning of creation. His hymn is a celebration of an intimate becoming: water, wind, fire symbolize the dark forces that inhabit us. However, they have lost their destructive character. Francis therefore expresses not only his love for creatures but also this reconciliation with his dark inner forces. Without them, man cannot get along with other men. Francis of Assisi or Teilhard were passionate men who knew how to harness all these forces to make them into forces of love and unity. If we do not work according to this orientation, these forces can either be wasted or even become destructive. Therefore human fraternity and cosmic fraternity are inseparable. Citing human rights is not enough for man to get to start respecting his fellow man and consider him as a brother.

Great spiritual guides show us the path to salvation: man must go beyond man. He must open himself to the Creator's love for his entire work, even the humblest creatures. And what is clearest to our contemporaries is his gaze. A look that reflects precisely this love of the Creator. A pure look free from any desire for possession and domination. A look that makes us see the world in its gratuity. The look of a poor man that makes man a witness and a relay of creative Love.

Biography

May 1, 1881. Birth of Pierre Teilhard de Chardin in the Puy-de-Dôme, in the heart of Auvergne. Happy childhood in the small castle of Sarcenat, where his family lives. A Jesuit student, he decided at the age of 18 to join this order. Twelve years of study in England (teaching of this order is prohibited in France).

1905-1908. Stay in Egypt: Professor of Physics and Chemistry at the Jesuit College of the Holy Family. Discovery of the Orient.

1912-1915. Beginning of a scientist in Paris: he discovers Darwin's theory of evolution, reads the creative evolution of Henri Bergson, Leibnitz and Maurice Blondel.

1915-1918. Stretcher bearer at the front. Wartime writings, first work of a mystical nature. Two decorations in 1922.

1919-1926. In China he wrote his first major spiritual work, *The Divine Milieu*.

1928. During one of his journeys through the Suez Canal, he met the great adventurer Henry de Monfreid and completed a mission of several months in French Somalia and Ethiopia.

May 1931-February 1932. He participates as a geologist in Citroën's famous Yellow Cruise. Exiled in China more than twenty years, he left it after writing for more than two hundred essays and his most important book *The Human Phenomenon*. Abundant correspondence with more than two hundred religious or non-religious friends, scientists or artists, men or women. He travels a lot: to Burma, Indonesia, South Africa, Europe, the United States.

1951. He moves to New York where he died on Easter Day, April 10, 1955, never having been allowed by his religious authorities to publish his works. His testamentary legatee, Jeanne Mortier, will do so after his death. She is also the founder in 1960 of the Teilhard Foundation and the Association des Amis de Pierre TEILHARD de CHARDIN. Friends' associations and reading groups are developing in France, Europe and in many countries on all continents.

Bibliographie

Pierre TEILHARD DE CHARDIN: Complete works in 13 volumes, published by Le Seuil, particularly:

- Human Phenomenon, vol. 1
- The divine Milieu, vol. 4: a key work regarding the spirituality of Teilhard.
- Science and Christ, vol. 9
- How I believe, vol. 10
- Writings in Time of War, vol. 12: the first great mystical essays.
- The Heart of Matter, vol. 13: a set of essential texts.
- Hymn of Universe

Gabriele ALLEGRA, Mes dialogues avec Teilhard de Chardin sur la Primauté du Christ, Saint-Léger éditions 2018. A meeting between Teilhard de Chardin and Franciscan spirituality.

Works about Pierre TEILHARD DE CHARDIN :

Henry DE LUBAC, The religion of Teilhard de Chardin, William Collin Sons & Co and Desclee, 1967

Jacques ARNOULD, Quelques pas dans l'univers de Teilhard, Aubin, 2002

Edith DE LA HÉRONNIÈRE, Pierre Teilhard de Chardin, Albin Michel 2002

Gérard-Henry BAUDRY, Le Credo de Teilhard, Dictionnaire Teilhard, Aubin, 2003

Gustave MARTELET, Et si Teilhard disait vrai..., Parole et Silence, 2006

Gérard DONNADIEU, Teilhard de Chardin, Les acteurs du savoir, 2018

And the numerous letters from Teilhard to a variety of correspondents:

- Letters to two friends, New York and Cleveland, World Publishing Press, 1969.
- The Letters of Teilhard de Chardin & Lucile Swan, University of Scanton Press, 2002.
- Le rayonnement d'une amitié, Correspondance avec la famille Begouën, Lessius 2011

François CHENG: The Way of Beauty: Five Meditations for Spiritual Transformation.

The Exhibition "Together, let's build the Earth" inspired by Pierre TEILHARD de CHARDIN's sentence: « *The age of nations has passed. Now, unless we wish to perish, we must shake off our old prejudices and build the Earth*» invited us with Teilhard to a spiritual elevation in symbiosis with the cosmological vision of Francis of Assisi and the Franco-Chinese poet François Cheng. The mystical convergence of these three authorities is located in the state of welcoming and openness that can only be achieved by man in Creation through respect for life and nature. Human fraternity and cosmic respect are inseparable.

Since its creation in Paris in 2010, the Exhibition has successfully proceeded its itinerary in more than twenty cities in France and Europe. Issued from the Exhibition the Video was presented in Rome, in November 2012, at the Teilhard Colloquium of the Pontifical Gregorian University, under the high Presidency of Cardinal Poupard. It can be revived using the flashcode below or the separate DVD. The objective is to pass on to future generations the wonder in grace inspired by this original human trilogy, with the aim in order to achieve a civilization of Peace and Love.

Réalisation: Remo Vescia

vesciaremo@gmail.com

Scénographie: AM&COM

am.com.paris@orange.fr

Ingénieur du son: Michel Prêtre

Musique: Joseph Haydn, La Création

Felix Leclerc, Le Cantique des créatures

Franz Schubert, Quintet in C major (D.956),

Trio Adagio in E flat (D.897)

Nachtgesang im Walde (D.913), Chine, Wang Weiping

Voix: Julien Lambert, Anne Sébilleau, Michele Baraldi,

Remo Vescia

Artistes: François Cheng, Loretta Cavicchi, Amélie Bonnaud, Marie

Bayon de la Tour, Giotto, Lucile Swan.

Site: www.teilhard-international.com

The DVD cover features a circular background with a portrait of Pierre Teilhard de Chardin, an elderly man with grey hair, wearing a dark, textured jacket over a white shirt. The portrait is rendered in a soft, painterly style. The text is arranged around the portrait, with the title at the top right and production details on the left. A DVD logo is positioned on the right side of the portrait.

*Ensemble,
construisons
la Terre*

Conception et Réalisation :
Remo Vescia
Commissaire de l'Exposition
Centre Européen Teilhard

Scénographie : **am & com**

Ingénieur du son : Michel Prêtre

<http://www.teilhard-international.com/>



Vidéo de l'Exposition
Pierre TEILHARD DE CHARDIN
avec
François d'ASSISE et François CHENG

2020

The dialogue between Pierre Teilhard de Chardin, Saint Francis and the calligrapher François Cheng moved me profoundly. I would have liked to contemplate and meditate here for long hours in silence, and further enter into this now eternal dialogue between the visible and the invisible. It is by walking that I continue the path and by praying that I let myself be led. A huge thank you for this wonderful initiative.

C.DUFOUR, Archbishop of Aix-en-Provence and Arles 2013