
INTENTIONALLY TRADITIONAL CHRISTIAN PERSPECTIVES

Attempts at a new cosmology

THE DYNAMICS OF AN EVOLVING WORLD

- Pierre Teilhard de Chardin (1881-1955)

PROCESS METAPHYSICS

- Arising from A. N. Whitehead (set forth in Hayes, 51-53)
 - The world is in the process of becoming
 - God is the source of possibility
 - God is drawing creation from the future, towards its development

CREATION FROM THE FUTURE

- Jürgen Moltmann (b. 1926)
 - *God in Creation* (San Francisco: Harper and Row, 1985), from *Gott in der Schöpfung: Ökologische Schöpfungslehre* (Munich: Christian Kaiser Verlag, 1985)
 - *Theology of Hope*
 - *The Crucified God*
 - *The Church in the Power of the Spirit*
- Sin and Progress
 - Creation reaches its final state only in the future
 - There was no original perfection
 - The fall is a metaphorical way of affirming the goodness of creation and accounting for the contingency of imperfection
- Self-Transcending System
 - "It would seem that the universe contains within itself the trend towards the universal symbiosis of all systems of life and matter, by virtue of the 'sympathy of all things' for one another" (205).
 - The world self-transcends by virtue of its anticipation of higher levels of organization.
 - This higher level is the operation of God; the world exists in God and comes to be by the power of the Spirit of God (206).
- God within the Dynamics of Creation but not one with them
 - Chance and evolution are expressions of how God operates (207).
 - God creates by leading creation to develop:
 - "If God made creation to be the kingdom of his glory, then it was he who gave it movement and set it in motion, at the same time leading it in an irreversible direction. He accompanies it in this movement by opening up new possibilities, and entices it in this direction through the fellowship of his creative Spirit." (207)
 - Self-causing and God-causing are two different sides of the same movement.
 - The completion of creation was promised, not given, at the beginning.
- God and Creation
 - *Creatio originalis*
 - *Creatio continua*
 - *Creatio nova*
- God and secondary causes
 - "God acts in and through the activity of his creatures; God acts with and out of the activity of his creatures; created beings act out of the divine potencies and into a divine environment; the activity of created beings is made possible by the divine patience; the presence of God in the world is the space free for the liberty of created beings; and so on." (211)

MEETING THE MATERIALIST CRITICISM

- John Haught

- Layers of explanation
- Scientific explanations are addressing a different aspect than theological explanations
- Theology addresses meaning, science addresses “grammar”
- Selfish gene?
 - Even atheist evolutionists defend universal ethical principles
 - Morality serves more than the survival of specific families of genes
 - Belief goes beyond mere coping or survival
 - See John F. Haught, *Making Sense of Evolution*, chapter 9

CATHOLIC PERSPECTIVES TODAY

MAKING SENSE OF THINGS

- Pantheism
- Panentheism
- Theism
- Materialism

GOD AND THE WORLD

- Where is God?
- Experience of God

GRACE

- Where does grace operate?
- How does grace operate?
- Is grace medically accessible?
- Is grace observable?

CAUSALITY REVISITED

- Origins
- Influence of God
- Providence
- Prayer
- Miracles

THE MYSTICAL

- Is there more to life than natural causes?
- Are spirits at work?
- Are there angels?
- Demons?
- Ghosts?
- Past lives?
- Near death encounters?

HUMANS IN THE DIVINE PLAN