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Ursula King, *Christ in All Things: Exploring Spirituality with Pierre Teilhard de Chardin*. Revised edition. Maryknoll, NY: Orbis Books, 2016. Pp. xxii, 234. Pb. £20.99. ISBN 978-1-6269-8190-4.

First published in 1997, this book is a presentation of the French Jesuit priest and scientist Pierre Teilhard de Chardin by one of his best-known advocates. In this revision, Ursula King draws on work published since then to extend her earlier treatment of the man, his oeuvre and its importance today.

From the mid-1920s, the Roman Catholic Church regarded Teilhard's theological writings as suspect because they reinterpreted some traditional dogmas, and he was forbidden from publishing them. Only after his death in 1955 were his texts published, beginning with *The Phenomenon of Man*, which addressed evolution. A scientific hermeneutic for Teilhard's oeuvre was thereby established. King, while attentive to this dimension of his project, focuses on the spirituality of 'one of the great mystics of the twentieth century' (p. 1).

Following an opening chapter on spirituality and Teilhard's place in it, four chapters follow on different aspects of his agenda. The first is structured around fire, which was one of his favourite images. Teilhard saw the universe aglow with Christ's presence. When excavating Peking Man, he gathered evidence of the origins of humankind's ability to kindle fire. His war service as a stretcher bearer took place literally under fire. Teilhard was inspired by classic sacramentalism but, impelled by the Ignatian tradition of imaging the divine in the world, did not restrict Christ's presence locally. In her second substantive chapter, King discusses evolution. She rightly shows Teilhard to be a critical friend of modern science, wishing to reintegrate it with spirituality. Science should lead towards God rather than away from God. Nevertheless, it might be added that, for Teilhard, evolution called classic interpretations of some doctrines into question. For example, it suggested to him that the perfection represented by paradise was in the future rather than the past.

The next topic is Christ's presence in the universe. Developing the motifs of fire and evolution, King defends a cosmic christology of Christ as Omega, the point towards which evolution tends. She sees this speaking to the world today, detecting 'many signs of a renewed interest in spirituality, a growth in retreat houses and meditation groups, in the publication and reading of the spiritual classics, the spiritual masters, and mystics of all faiths' (pp. 112–13). However, from a Christian viewpoint this reading of the times might be overly optimistic, with secularism a potent challenge. King next discusses mysticism-in-action, justly showing Teilhard's spirituality to be one of 'communion with God through the earth' in which inward impulses and outwardly-directed vision are integrated. The kind of social and political vision that this implies could be usefully specified: the contestation of technological and economic instrumentalism, the promotion of democracy sustained by complex networks of communities, and an acceptance of human finitude.

The remaining chapters address topics on which King might wish that Teilhard had made stronger positive statements. In the abstract, interfaith dialogue and even the merging of faiths might be presumed to be a corollary of the globally connected and convergent world that he promotes. However, Teilhard's metaphysics of convergence is grounded in the unifying action of Christ. His stated views of other religions and their social consequences are frequently disparaging, such as his assessment of Islam as stagnant, and his prediction that, because of Buddhism, China would never modernize. King contends that dialogue presupposes secularity (p. 146) but this isn't Teilhard's view; neither was he a straightforward universalist (p. 156). Ecology might be supposed to be another implication of his advocacy of global connectivity and holism. Yet Teilhard had high hopes that humanity would harness resources and technology to ever high levels to promote its spiritualization. Even King recognizes that he 'misjudged the continuous further availability of material and physical energy resources' and was 'far too optimistic' (p. 181). She then summarizes Thomas Berry's critique of Teilhard on these and other grounds, such that it remains unclear how, if at all, Teilhard may be read ecologically.

The chapters, originating in different publications, are sometimes overlapping and repetitive. King passionately offers Teilhard's spirituality as responding to current predicaments. His metaphysical spirituality excites some of us, but others may require something more down to earth.

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