The view was put forward, based on Teilhard's essays in the Hymn of the Universe, that the full Logos-Christology of St John, chapter I, and St Paul in Colossians and Ephesians, produces a doctrine of salvation which distills and fulfils the individual, the community and the total cosmos. It is a doctrine which confirms orthodox belief and reality in accordance with Scripture, and coheres with the insights of Protestant individualism, Roman ecclesiasticism, Orthodox mysticism, and a faith informed by, but not subservient to modern science.

Crucially, the biblical concepts of Parousia and Pleroma were shown to have been inter-displaced by Teilhard, so that the incarnation is seen to include the Cosmic Body of Christ -- Teilhard's original 1916 Gestalt of 'Christ-Kosmos' -- as well as His Historical Body of Divine and Human nature, and His Mystical Body in the Communion of Saints. In the Pleroma-fulfilment of St Paul's Stoic and therefore physical All-in-All, Jesus Christ hands the whole recapitulated-redeemed Universe over to His Eternal Father. The organic but not automatic realization of the Universe takes place, in its creaturely way, in Time. This, Teilhard asserts from the standpoint of faith, is the ontological-scientific way of expressing the Parousia, the Second Coming of Christ.

When the word 'scientific' is used in this context, we must remember that Teilhard, as a child of his time, reacting against Haeckel's thought, envisaged God's movements in history by means of 'large' concept-theory such as Gravitation, Energy, and Evolution-with-a-big-E. This scientific and theological approach is anathema to a positivistically minded scientist like Medawar, but it has been more sympathetically understood by reflective men of faith like Thorpe, Hardy and Dobzhansky. Teilhard was 'hunching' not 'lurching' towards Jerusalem; every word of Medawar's polemic cuts at the heart of Christian Faith as well as Teilhard's theories.
In Teilhard's reflective faith, the individual is called by Jesus the Historical Christ, the Christ 'within', 'without' and 'in front', and is saved in responding to this Divine Call, being made thereby part of Christic-cosmic evolution and redemption; the community of humans likewise, the Christian Church being the main prong of this 'onto-genetic' evolution. At the end of Time, the transfiguration of the Universe will be complete, the gradual-Separation of all things into the final Cosmic Body of Christ; and all manner of things shall be well. The recapitulation accomplished, all the universe will be healed, fulfilled, saved, by the Love of God, the Creator of All Things.

Teilhard's testament is to the Heart of Christ in 'matter', in our world, in the physical cosmos where 'Spirit is the other side of Matter', where Love is God's energy, where Eros will become Pteros. He sees Total Salvation in the Universal Christ; he refuses to release the human 'Fall-upwards' and all the rest of the normally-understood scientific realities to the integrist-fundamentalists, who seek to replace them with 'extrinsic' supernaturalism and pious dogma. He meets Rome only 'at the limit -- in Christo'; he prefers, as he said in the nineteen twenties, the worlds of Bergson, Wells and William James, the worlds of the searching mind, of human hunching, of vision whether in science or art or literature or experience (or religion); he is called to an apostolate of learning amongst those who do not have faith in the universe. In other words, he will listen to what he sees and feels and learns, to truth from whatever quarter of human life, thought and experience it comes, because this is God's World.

If this approach to religious truth dates Teilhard, it may also date ourselves. No theologian today, apart perhaps from David Jenkins, is daring to rethink and to restate Christian belief in terms of a faith in both the Christian tradition and modern science. Normally, belief in salvation for man and for God's world and cosmos is thought to come from our response to the re-cycling of the concepts and metaphors of Revelation, practical commitment to its symbols, and our own experience of His Presence, sacramentally and otherwise. In faith, we believe this, certainly. But then, our God is too small. He is also calling us from in front. Do we really think that looking back will get us to the Promised Land?
Credal changes suggested by the author in the \textit{Teilhard Review} (1974) were presented for discussion. These changes rely on Teilhard's demand for the addition to the teaching of Chalcedon of Jesus Christ's 'third nature', His 'cosmic' nature. The \textit{Hymn of the Universe}, it was claimed, offers a modern mystical-practical vision for our contemporaries. And a case was presented for the view that 'the Pleroma-fulfilment of the Cosmic Body of Christ' should find its way into the creeds of the Church. This addition would balance and develop the doctrines of the 'Second Coming' and the 'Communion of Saints', and would place Christianity and the understanding of salvation within the empirical and scientific worlds now known and lived-in by modern man.