

# WORK ON TEILHARD, 1980-1994: AN ANNOTATED BIBLIOGRAPHY

*by James F. Salmon and Thomas M. King*

This annotated bibliography is a selected list of works published during the recent past by and about Teilhard. It can be considered as supplemental to the bibliographic and reference listings by individual authors in this issue. The selected listings are grouped under headings of works by Teilhard and works about Teilhard. The latter are categorized into religion, philosophy, science, and miscellany. Finally, the location is given of some principal libraries containing collections of writings by Teilhard. The emphasis is on literature written in English and French. There have been publications in other languages but English has been the most common medium used. Dissertations have not been included in the listing. The period 1980-94 showed a decline in the number of publications relative to 1966-80, but the listing below indicates there is still considerable interest and scholarship regarding Teilhard.

## WORKS BY TEILHARD

*The Letters of Teilhard de Chardin and Lucile Swan.* Preface by Pierre Leroy. Edited by Thomas M. King, S.J., and Mary Wood Gilbert. Washington, D.C.: Georgetown Univ. Press, 1994. 316 pp.

In over two hundred letters (1932-55) Teilhard explains his ideas, his celibacy, and his Catholicism, with a selection of her letters to him and entries from her journal; much on common friends and travels.

*Lettres de guerre inédites.* Presented by Francois Guillaumont. Paris: O.E.I.L., 1986. 143 pp.

A 1915 to 1916 exchange of letters between Teilhard and Jean Boussac, a geologist and friend of Teilhard who was also in the army.

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Teilhard speaks of progress during the war and Boussac does not agree; Boussac was wounded several times and died in 1916.

*Lettres inédites à l'Abbé Gaudefroy et à l'Abbé Breuil.* Edited and annotated by G. H. Baudry. Monaco: Editions du Rocher, 1988. 330 pp.

A large collection of Teilhard's letters (most not previously published) written to friends who were both scientists and priests. The ideas are largely familiar, but he speaks frankly of his own difficulty with church restrictions and advises colleagues.

*Pèlerin de l'avenir: Le Père Teilhard de Chardin à travers sa correspondance (1905-1955).* Edited and annotated by Pierre Leroy, Hélène Morin, and Solange Soulier. Paris: Centurion, 1989. 263 pp.

The life of Teilhard is told with extensive quotes from his letters, most of which have already been published.

#### WORKS ABOUT TEILHARD

##### RELIGION

*The Body Divine: The Symbol of the Body in the Works of Teilhard de Chardin and Ramanuja.* By Anne W. J. Overzee. Cambridge and New York: Cambridge Univ. Press, 1992. xv and 218 pp.

A comparative study of the body in two religious traditions: the Cosmic Body of Christ in the works of Teilhard de Chardin and the Body of Brahman in the works of Ramanuja.

"Centenary of Teilhard de Chardin's Birth." Text of a letter by Cardinal Agostino Casaroli, papal secretary of state. *Origins* 11, no. 8 (July 16, 1981).

An official Vatican document that praises Teilhard personally ("a man seized by Christ in the depths of his being") and calls for a careful study of his ideas.

*The Cosmic Christ in Origen and Teilhard de Chardin: A Comparative Study.* By J. A. Lyons. Oxford: Oxford Univ. Press, 1982. xi and 236 pp.

Lyons begins with a detailed study of the German origin of "cosmic-Christ" terminology and its move into England and France. Then he gives an account of subordinations in Origen and the third nature of Christ in Teilhard, and he defends the orthodoxy of both writers

by casting them as exploratory writers in fields not yet developed. Using Teilhard's notebooks he assesses Teilhard's familiarity with patristic texts.

"Cybernation, Responsibility and Providential Design." By Christopher F. Mooney, S.J. *Theological Studies* 51, no. 2 (1990): 286-309.

Examines a malaise in contemporary culture due in no small part to the awareness that as a species we can no longer control the future. Mooney then sketches a model, based on Teilhard's proposal, for God's providential design, that can be translated into categories of modern science and technology. This model can inspire confidence, even in the nonreligious person, that the human enterprise has some hope of a successful outcome in the midst of entropic matter.

*The Ecological Spirituality of Teilhard.* By Mary Evelyn Tucker. Teilhard Studies no. 13. Chambersburg, Pa.: Anima Books, 1985. 15 pp.

The divorce of the natural from the supernatural is the root of the curse of secularization and the loss of transcendence. Teilhard's vision reintegrates the natural and supernatural spheres into a harmony common among native traditions. It restores a sympathetic resonance with nature, dynamizes human energies, and rediscovers the personal in the cosmos.

"Evolution in the Catholic Theological Tradition." By Karl Schmitz-Moormann. In *Evolution and Creation*, ed. S. Anderson and A. Peacocke. Aarhus: Aarhus Univ. Press, 1987. Pp. 121-31.

Historical account of attitudes of Catholic theologians toward science since Galileo. Emphasis is on Teilhard's 1910 article regarding "Homme" in the *Dictionnaire apologétique de la foi Catholique* and works by Catholic theologians more recently influenced by his thought.

"La foi au monde chez Teilhard de Chardin." By Michael Rancourt. *Laval théologique et philosophique* 39, June 1983: 151-70.

Teilhard tells of an initial vague faith in the world as a confidence in the value and goodness of being. This is shown to clarify and develop as it becomes a faith in the universal Christ.

"The Heart of Christ in the Spirituality of Teilhard de Chardin." By Robert Faricy, S.J. *Gregorianum* 69, no. 2 (1988): 261-77.

Describes the development in Teilhard's letters and writings of what is called his key to a synthesis of Christian spirituality, namely, the humanity of Jesus in the flesh symbolized by the Sacred Heart.

*Liberation Theology and Teilhard de Chardin.* By Eulalio Baltazar. Teilhard Studies no. 20. Chambersburg, Pa.: Anima Books, 1988. 19 pp.

How does the evolutionary framework of Teilhard help answer critics of Marxist-influenced Latin American theology? Emphasis is on the clarification of Teilhard's vision with regard to questions of immanence/transcendence and salvation/liberation.

"The Meaning and Significance of Teilhard de Chardin." By Jean Daniélou. Translated by J. Lyon. *Communio*, fall 1988: 350-60.

Daniélou sees Teilhard recovering the scholastic Christian tradition of the harmony of faith and science.

*Le mystère du mal dans l'oeuvre de Teilhard de Chardin.* By Jean Maalouf. Paris: Editions du Cerf, 1986. 398 pp.

This study tells of a world in process wherein evil is part of the system. The optimism of Teilhard is seen in the consummation of all things in the personal and triumphant Christ.

Pierre Teilhard de Chardin et Henri de Lubac: Pour une nouvelle synthèse théologique à l'âge scientifique." By Marc Pelchat. *Laval théologique et philosophique* 45, June (1989): 255-73.

Tells of the affinity between the writings of Teilhard and de Lubac, especially in their belief that research and its hermeneutic are the way that Christianity can speak to the modern world.

*Pierre Teilhard de Chardin, penseur universel.* By Jeanne-Marie Mortier. Paris: Editions du Seuil, 1981. 93 pp.

The woman to whom Teilhard bequeathed his manuscripts uses the hundredth anniversary of his birth to reflect on his vision and synthesize his thought.

*Receptivity.* By Francis Kelly Nemeck, O. M. I. New York: Vantage, 1985. xvi and 135 pp.

A study of abandonment to God and its function in divinization in the theology of Teilhard using Saint John of the Cross as a reference.

Although Teilhard and John had significantly different understandings of creatures, their views are reconcilable in that both had a radical understanding of human passivity before God. The work developed out of a dissertation written under the direction of Henri de Lubac.

*The Spirit of One Earth: Reflections on Teilhard de Chardin and Global Spirituality.* By Ursula King. A New ERA Book. New York: Paragon House, 1989. 198 pp.

A collection of essays concerning the present interrelation of spirituality, science, and society, and the future convergence of science and religion.

*The Spirituality of Teilhard de Chardin.* By Robert Faricy, S.J. Minneapolis: Winston Press, 1981. 126 pp.

Claims Teilhard's most significant contribution to religion is his spirituality of Christian life in the world centered on Jesus Christ risen. Connects Teilhard's personal spirituality with traditional Sacred Heart devotion, Eucharist, the process toward Christ-Omega, eschatology, theology of the cross and Redemption, and ecumenism.

*Teilhard de Chardin.* By Thomas M. King, S.J. Part of a series: Way of the Christian Mystic. Collegeville, Md.: Michael Glazeer/Liturgical, 1988. 184 pp.

Sees a tripartite structure in Teilhard's thought (cosmic, human, and divine) based on his mysticism. His mysticism is contrasted with mysticisms of the East and current mysticisms of science.

"Teilhard de Chardin: Ontogenesis vs. Ontology." By Carol Jean Vale, S.S.J. *Theological Studies* 53, no. 2 (1992), 313-37.

Teilhard created a metaphysics of union (*unire*) to describe the three great mysteries of Christian faith: Creation, Incarnation, and Redemption. The article extracts this metaphysics from his evolutionary cosmology and compares his "ontogenesis" with the ontology of Bonaventure, Thomas Aquinas, and Meister Eckhart as he furthered the classical metaphysical tradition.

*Teilhard, Evil and Providence.* By Thomas M. King, S.J. Teilhard Studies no. 21. Chambersburg, Pa.: Anima Books, 1989. 15 pp.

Teilhard followed the spiritual tradition of Jean Pierre de Caussade

in discovering the fullness of God in times of trouble and danger. But Teilhard's dynamic perspective went further in valuing successful human achievement. And he found and said that suffering and human grief are the touch and revelation of God.

"Teilhard, Marx, and the Worldview of Prominent Liberation Theologians." By John W. Cooper. *Calvin Theological Journal* 24, November 1989: 241-62.

Cooper argues that a general Teilhardian and optimistic view of cosmic history is the framework in which some leading Latin American theologians (Segundo and Gutierrez) have situated their Marxian analysis. Cooper does not see Teilhard's eschatology as conformable to the Bible.

*Teilhard, Scripture and Revelation: A Study of Teilhard de Chardin's Reinterpretation of Pauline Themes.* By Richard W. Kropf. Rutherford, N.J.: Farleigh Dickenson Univ. Press, 1980. 351 pp.

A doctoral dissertation that investigates the specifically scriptural premises on which Teilhard claimed to base his thought, with a tracing of the development of his insights into the Scriptures. A survey of all Scripture passages used by Teilhard with an extended development of three Pauline themes in Teilhard: *omnis creatura*, the Body of Christ, and the Pleroma; also includes a brief consideration of John's Gospel.

*Teilhard, Taoism and Western Thought.* By Allerd Stikker. Teilhard Studies no. 15. Chambersburg, Pa.: Anima Books, 1986. 17 pp.

The combined visions of Taoism and Teilhard with regard to wholeness, transformation, and human worth can be of great value to Western thought in promoting personal, social, and global harmony.

#### PHILOSOPHY

*Convergence: A Study of Teilhard de Chardin and Other Thinkers.* Edited by Paul Maroki. Vandavathoor: Oriental Institute of Religious Studies of India, 1982. xxvi and 284 pp.

Sixteen scholars from India relate Teilhard to thinkers of both East (Aurobindo, Tagore, etc.) and West (Marx, Whitehead, etc.). There is also a defense of Teilhard's claim that *The Phenomenon of Man* should be read as a scientific work.

*Geist und Materie in den ersten Schriften Pierre Teilhard de Chardins.* By Thomas Becker. Freiburg: Herder, 1987. 240 pp.

A work making considerable use of unpublished material written by Teilhard before World War I.

*Immanence et transcendance chez Teilhard de Chardin.* By Nicole Bonnet. Preface by André Devaux. Montreal: Editions Bellarmin; Paris: Editions du Cerf, 1987. 324 pp.

A presentation of immanence and transcendence (largely seen as continuity and discontinuity) in Teilhard's account of the stages of evolution: the origin of life and humanity. The work is largely philosophical and has many references to the philosophical tradition. Special emphasis is given to the human situation, where the tension between the natural and supernatural is seen as reconciled.

*Interpreting Evolution: Darwin and Teilhard de Chardin.* by James Bix. Buffalo: Prometheus, 1991. 326 pp.

A critical consideration of evolutionary ideas in Western thought with special emphasis on the thought of Darwin, Bergson, and Teilhard. The author wrote an earlier book on Teilhard and here offers a reinterpretation of Teilhard in terms of "scientific naturalism." He identifies himself as a naturalist and a humanist working within a holistic framework.

*Teilhard's Mysticism of Knowing.* By Thomas M. King, S.J. New York: Seabury (Harper), 1981. 154 pp.

Uses Teilhard's many cryptic phrases to present his epistemology; this is related to his mysticism. Concludes that Teilhard tells of humans gaining the eyes of Christ and thus sharing in the divine act of reflection.

"Teilhard's View of Nature and Some Implications for Environmental Ethics." By James F. O'Brien. *Environmental Ethics* 10, no. 4 (1988): 329-46.

Teilhard's holistic views on human biological and psychological and social evolution are compatible with a biocentric environmental ethic. His theocentric views are a basis for supporting an environmental ethic that is both optimistic and anthropocentric.

*Teilhard's Vision of the Past: The Making of a Method.* By Robert J. O'Connell. New York: Fordham Univ. Press, 1982. 205 pp.

Clarifies Teilhard's intent in calling *The Phenomenon of Man* a scientific "memoire." O'Connell stresses Teilhard's presentation of the anomaly of thought in evolution and sees Teilhard's epistemology in his early work as having developed from the writings of Pierre Duhem, a French chemist and philosopher and historian of science.

*Touch a Single Leaf: Teilhard and Peace.* By Jean Maalouf. Calais: Mulberry Books, 1993. 124 pp.

Uses Teilhard's many textual references to peace to argue that peace depends primarily on a change in minds and hearts—with a strong emphasis on international organizations.

"Wholeness as Phenomenon in Teilhard de Chardin and Merleau-Ponty." By Robert Doud. *Philosophy Today* 24 (1990): 90–103.

The wholeness of experience is precious to both authors. It adds a meaning to experience that transcends that afforded by the parts. The organicity of the universe in the later Merleau-Ponty coincides well with the projection of the Teilhardian Omega, a state of perfect integration of matter and spirit.

#### SCIENCE

*Cosmic Genesis: Teilhard de Chardin and the Emerging Scientific Paradigm.* By Arthur Fabel. Teilhard Studies no. 5. Chambersburg, Pa.: Anima Books, 1981. 26 pp.

An extended bibliography of scientific writing relevant to Teilhard together with Fabel's own survey of this literature. Fabel claims that science is showing that the universe is oriented to life and humanity.

*History in a Teilhardian Context: The Thought of Teilhard de Chardin as a Guide to Social Science.* By Irvine H. Anderson. Teilhard Studies no. 17. Chambersburg, Pa.: Anima Books, 1987. 22 pp.

Converts key Teilhardian concepts into a "usable social science methodology," and shows how he used it (without the language of Teilhard) for his own study of Aramco.

*The New Book of Nature.* By Arthur Fabel. Teilhard Studies no. 8. Chambersburg Pa.: Anima Books, 1982. 17 pp.



Update of Fabel's earlier work (1981). Claims that science has discovered an ordered cosmos requiring human participation for its genesis. The universe is seen to organize itself in a consistent fashion open to human comprehension.

*The Story of Peking Man: From Archeology to Mystery.* By Lan-Po Chia, translated by Yin Zhiqi. London, New York: Oxford Univ. Press, 1990. vi and 270 pp.

A complete account of the excavations at Chou-Kou-Tien, the disappearance of the fossils, and recent work at the site. There are many references to Teilhard's work; the final appendix contains the author's warm personal tribute to Teilhard.

*Teilhard and Mendel.* By Edward D. Dodson. Teilhard Studies no. 12. Chambersburg, Pa.: Anima Books, 1984. 19 pp.

The study compares and contrasts the life and the research work of the two priest-scientists.

*Teilhard and Prigogine.* By James F. Salmon, S.J. Teilhard Studies no. 16. Chambersburg, Pa.: Anima Books, 1986. 22 pp.

Application of far-from-equilibrium thermodynamics and bifurcation theory by Prigogine supports the Teilhardian principle that every evolutionary movement has its origin in the past and its extension into the future. Prigogine leaves the future of complexification open but sees the prophetic element in Teilhard as much less isolated than at the time of Teilhard's writing.

"Teilhard de Chardin et les origines de l'homme," by numerous authors.

An entire issue (no. 75 [August 1983]: 86 pp.) of *Histoire et Archéologie* (a review published in Brussels) was dedicated to the scientific work of Teilhard. There are articles on his work in geology, prehistory, and evolution, an account of his work in Spain with l'Abbé Breuil in 1912, and a survey of his 250 scientific writings.

"Teilhard de Chardin's View on Evolution." By Karl Schmitz-Moormann. In *Evolution and Creation*, ed. S. Anderson and A. Peacocke. Aahrus: Aahrus Univ. Press, 1987. Pp. 162-69.

Compares fundamental Teilhardian understanding of evolution with neo-Darwinian interpretation. Discussion includes Teilhard's early

insights that evolution is a universal rather than local phenomenon; evolution is a process of union so that “to become” is equal to uniting in a new unity and evolution as process can be understood not by the past but by its outcome.

*The Teilhardian Synthesis, Lamarckism and Orthogenesis.* By Edward O. Dodson. Teilhard Studies no. 29. Chambersburg, Pa.: Anima Books, 1993. 16 pp.

Because ordinary processes of mutation and selection can adequately explain the directional aspects of evolution, the Teilhardian synthesis does not require the Lamarckian and orthogenesis hypotheses. The principle of scientific symmetry is not needed to explain cultural development, it probably being better explained by the crossing of the major threshold that separates the human species from the lower primates. This approach leaves the Teilhardian synthesis logically stronger and more congenial to the contemporary scientific community.

#### MISCELLANY

*Un chemin non tracé: Un Jésuite au XXème siècle.* By Pierre Leroy. Paris: Desclée de Brouwer, 1992. 191 pp.

In telling of his own life, Leroy tells of meeting Teilhard in Paris in 1928, of work and friendship with him in China, of visits with him in New York, and of his funeral.

*The Creative Union of Person and Community.* By Joseph A. Grau. Teilhard Studies no. 22. Chambersburg, Pa.: Anima Books, 1989. 19 pp.

Application of *Human Energy* and other Teilhardian ideas to the challenges of collaboration, environmental responsibility, and the geo-humanization of technology.

*Love as Energy.* By R. Wayne Kraft. Teilhard Studies no. 19. Chambersburg, Pa.: Anima Books, 1988. 22 pp.

Drawing from his scientific studies of energy and information, Teilhard's vision, and an understanding of Christian faith, Kraft, an engineer, concludes: (1) love is as real and more powerful than other forms of energy, (2) there is an infinite divine source of this love, and (3) we must learn to draw upon this numinous source to prevent the world from blowing up or burning out.

*Pierre Teilhard de Chardin: La victoire sur le "non-sens."* Montreal: Editions Paulines, 1985. 255 pp.

Transcripts of fifteen interviews on Radio Canada in the fall of 1982; one is with Simone Aubrey-Beaulieu, a Montreal artist who had known Teilhard in Paris.

*Pierre Teilhard de Chardin: Naissance et avenir de l'homme.* Essays about Teilhard collected by Pierre Sipriot. Paris: Editions du Rocher, 1987. 330 pp.

Essays by twenty-three scholars or friends of Teilhard. Many were published elsewhere, several in the month following Teilhard's death.

Piltdown: An article in the August 1980 issue of *Natural History* accused Teilhard of being a conspirator in the Piltdown hoax. Piltdown scholars (J.S. Weiner, Kenneth Oakley, Charles Blinderman, etc.) have rejected the accusation. The most thorough study of Piltdown is a two-volume work by Frank Spencer, published in 1990 by Oxford University Press: *Piltdown: A Scientific Forgery* and *The Piltdown Papers* (Sir Arthur Keith is seen as having assisted Charles Dawson in fraud, and Teilhard is judged innocent). Phillip Tobias, an associate of Spencer, pressed the case against Keith in *Current Anthropology* 33, no. 3 (June 1992): pp. 243-94, again seeing Teilhard as innocent. Tobias followed up with a cogent defense of Teilhard—"On Piltdown: The French Connection Revisited"—in *Current Anthropology* 34, no. 1 (Feb. 1993): pp. 65-67.

*A Short History of the American Teilhard Association.* By Winifred McCulloch. Chambersburg, Pa.: Anima Publications, 1979. 54 pp.

A detailed description of the origin and development of the association and the activities of its members in national and international networks up to 1979. (The American Teilhard Association is based in New York. It explores contemporary issues in the spirit of Teilhard. It has a lecture series in New York City each year, and each year brings out two newsletters [*Teilhard Perspectives*] and two monographs [The Teilhard Studies]. The address is: The American Teilhard Association, Hillside Lane, Syosset, NY 11791.)

*Teilhard and the Unity of Knowledge*. Edited by Thomas M. King, S.J. and James F. Salmon, S.J. New York/Ramsey: Paulist Press, 1983. 174 pp.

Includes talks and discussion by Frederick Copleston, Ilya Prigogine, Richard Leakey, Kenneth Boulding, Paolo Soleri, Raymundo Panikkar, and Monika Hellwig at the 1981 Georgetown University Symposium.

*Teilhard de Chardin: A Short Bibliography*. By John and Mary Evelyn Grim. Teilhard Studies no. 11. Chambersburg, Pa.: Anima Books, 1984. 12 pp.

Brief description of Teilhard's life. Also contains annotated bibliography of his collected works, letters, and other books.

*Teilhard's Unity of Knowledge*. By Thomas M. King, S.J. Teilhard Studies no. 9. Chambersburg, Pa.: Anima Books, 1983. 15 pp.

Evolution is the theme that unifies knowledge for Teilhard. Many references discuss Teilhard's "biological" understanding of the universe, life, love, and Christianity.

"Undergraduates Discover Teilhard de Chardin." By John M. Ballweg. *Horizons* 19/2 (1992): 277-87.

Ballweg's recent teaching of Teilhard is the highlight of his long teaching career at Villanova University. He sees students attracted to Teilhard because they fear the human future and Teilhard reconciles faith and science.

#### COLLECTIONS OF WRITINGS BY TEILHARD

The largest collection of Teilhard materials and original writings is found at the Fondation Pierre Teilhard de Chardin, Bibliothèque du Musée d'Histoire Naturelle, 38, rue Geoffroy Saint-Hilaire, 75005 Paris, France. The journals of his final years are kept at the library of the Jesuit spiritual center in Chantilly, France. In the United States, Georgetown University in Washington, D.C., has established a significant collection that includes many of Teilhard's original letters: letters to Pierre Leroy (many not published), Françoise Raphaël, Mme. Henri Cosme, George Barbour, Mme. Huissier, the American Museum of Natural History, etc. It also has many printed and mimeographed versions of his early essays, some family materials, and photocopies of additional letters and journals. The university library has sought to build a complete collection of works by and about him.