

Introduction to Fr. Flanagan's article

Teilhard is not read much these days (1993). He doesn't need to be read now. Once Teilhard had convinced enough clergy that religion must change for the sake of changing times, the role of Teilhard was soon forgotten. But his disastrous legacy remains. Indeed, the post-Vatican II global revolution is drenched in Teilhardian evolutionism. He is to this day (2009) — as one of his admirers described him — “the priest who haunts the Catholic world”.

The central problem in all this is not Teilhard but Evolutionism ... a rejection of the belief in the historical reality of *Genesis*, including (and especially) rejection of the existence of Adam and Eve. Utter theological devastation!

Indeed, if Adam and Eve did not exist, then there is no such thing as Original Sin. With no Original Sin, there is no need to be redeemed from it. If no need for a Redeemer, then no need for Jesus Christ (Second Person of the Blessed Trinity) to become man and die on the Cross for our sins.

Final consequence of Teilhardian evolutionism: if there is no such thing as the Sacrifice of the Cross, then there is no such thing as the Sacrifice of the Mass (the core of Catholicism). A “memorial meal” will do nicely.

Evolutionism, including (and especially) the “theistic” variety, divorces such a believer from the Catholic Faith. We're talking eternal salvation here!

Read the following case, documented by the late Fr. Flanagan, to see how seriously the pre-Vatican II Church took Teilhard.

A Periscope on Teilhard de Chardin

Rev. Fr. John W. Flanagan, S. T. L. , D.C.L.

Part 1

1926 : Fr. de Chardin's Superiors in the Jesuit Order forbade him to teach any longer.

1927 : Holy See refused the Imprimatur for his book *Le Milieu Divin*.

1933 : Rome ordered him to give up his post in Paris.

1939 : Rome banned his work *L'Energie Humaine*.

1941 : de Chardin submitted to Rome his most important work *Le Phenomena Humaine*.

1947 : Rome forbade him to write or teach on philosophical subjects.

1948 : de Chardin was called to Rome by the Superior General of the Jesuits who hoped to acquire permission from the Holy See for the publication of his most important work *Le Phenomena Humaine*. But the prohibition to publish it issued in **1944**, was again renewed. Teilhard was also forbidden to take a teaching post in the College de France.

1949 : Permission to publish *Le Groupe Zoologique* was refused.

1955 : de Chardin forbidden by his Superiors to attend the “International Congress of Paleontology”. Fr. de Chardin died suddenly this year. I

1957 : The Supreme Authority of the Holy Office in a decree dated 15 Nov **1957**, forbade the works of de Chardin to be retained in libraries, including those of religious institutes. His books were not to be sold in Catholic bookshops and were not to be translated in other languages.

1958 : In April of this year, all Jesuit publications in Spain (“*Raton y Fe*”, “*Sal Terrae*”, “*Estudios de Deusto*”) etc., carried a notice from the Spanish Provincial of the Jesuits, that de Chardin’s works had been published in Spanish without previous ecclesiastical examination and in defiance of the decrees of the Holy See.

1962 : A decree of the Holy Office dated 30th June, under the authority of Pope John XX III. warned that “. . . it is obvious that in philosophical and theological matters, the said works (de Chardin’s) are replete with ambiguities or rather with serious errors which offend Catholic doctrine. That is why . . . the Rev. Fathers of the Holy Office urge all Ordinaries, Superiors, and Rectors . . . to effectively protect, especially the minds of the young, against the dangers of the works of Fr. Teilhard de Chardin and his followers”. (AAS, 6 Aug 1962).

1963 : The Vicariate of Rome (a diocese ruled in the name of Pope Paul VI by his Cardinal Vicar) in a decree dated 30th September, required that Catholic booksellers in Rome, should withdraw from circulation the works of de Chardin, together with those books which favour his erroneous doctrines. The text of this document was published in daily *L’Aurore* of Paris, dated 2 Oct **1963**, and was reproduced in *Nouvelles de Chretiente*, 10 Oct **1963**, p.35.

Conclusion. Popes Pius XI, Pius XII, John XXIII, and Paul VI, endeavoured to prevent the spread of the modernistic errors of this pseudo-scholar, who, as he himself confessed in a letter to a priest friend, has apostatized but deliberately remained within the Church to more easily spread his errors. (See *The Strange Faith of Teilhard de Chardin*, by Henri Rambaud.)

Part 2

The above paragraphs give an outline of the attitude of the Holy See and de Chardin’s own religious Superiors to his doctrine and to his books. We will now see what in fact has happened on diocesan and parish levels.

To neutralize the decrees of the Holy See and the prohibitions of Fr. Teilhard de Chardin’s writings, and to facilitate the spread of his erroneous doctrines into seminaries, schools, colleges, convents, etc., a systematic campaign was set in motion by the Modernists in the Church. They hinged their movement around three points —

- (1) that the *monitum* (“warning”) of the Holy Office — both Nov 1957 and the repeated *monitum* (30 Jun 1962) have been misunderstood and in fact are now disregarded by the Holy See itself.
- (2) That His Holiness, Pope Paul VI has made a statement praising the works of “de Chardin” as “indispensable”; and
- (3) that while certain points of de Chardin’s works may be contested, that on the whole his works are perfectly reconcilable with the Church’s teaching, and in fact give a new, deep,

and exciting “insight” into Catholic theology. He is hailed as the Thomas Aquinas of the “enlightened age” of the Church.

Before refuting those three contentions of the Modernists, readers of this *Newsletter* may wonder how his works came to be published after his death, considering that both the Holy See and his own Religious Superiors forbade their publication. The answer to this problem is simple. de Chardin made a will, appointing his one-time secretary, Mlle Jeanne Mortier, as his executrix, a will which he could only have made in conflict with his vow of poverty. Within weeks of his sudden death on 10 Apr 1955, “progressive” elements within the Church and some outside it, had taken steps to publish his works. So in an act of disobedience to his Superiors and the Holy See and in violation of his vow of poverty, was born the “*vade-mecum*” of the Neo-Modernists, and a new and **all-embracing undermining** of Catholic theology was perpetrated.

Now to answer the points referred to in the second last paragraph.

- (1) The *monitum* of the Holy Office (**1957**) and the new *monitum* (**1962**) have been misunderstood. This is an absurd statement, as both of those warnings make it crystal clear what they are intended to convey — a solemn warning to all the faithful and clergy of the dangers inherent in the works of de Chardin. That the warnings made specific reference to certain categories of people and institutions — seminaries and religious communities — had only one meaning, viz., that they, above all, must be protected from the poison of de Chardin’s works. It is just ludicrous to read in the paper published by the “Teilhard de Chardin Association of America”, that “Nothing whatever is said to forbid seminarians and religious novices from reading de Chardin’s works or having them in their personal library ... nor are laymen outside seminaries warned against Teilhard”. When the liberalistic-minded “progressives” indulge in the very type of “distinctions” for which they so ruthlessly condemn Catholic theology and Canon Law, it is time to say to them “We have had enough”. It is lamentable to find that this same “Teilhard de Chardin Association of America” leaflet was being sent out to supporters of the “Catholic Truth Society” of England and Wales, who object to the open sale of de Chardin’s works in our own Catholic Truth Society. Yet I possess one with the signature of the General Secretary, C.T.S., London, dated 27 Aug **1971**.

The ecclesiastical warnings have not been disregarded by the Holy See. The Modernists have only their own statement to support this contention. In refutation we have the following:

- (a) A query sent to the Sacred Congregation for the Doctrine of the Faith, asking this precise question, was answered by the same Congregation through the Apostolic Delegate in Washington, that “...the judgement and dispositions made by the Congregation concerning the writings of Teilhard de Chardin have not been changed. Thus the *monitum* of 30 June 1962 continues in effect” (8 Mar **1967**).
 - (b) Further re-affirmations — 20 Oct **1967**; 23 Mar **1970**; and 9 Aug **1970** — coming from Apostolic Delegations, on the instructions of the Congregation of the Doctrine of Faith, remove all possibility of doubt on this matter.
- (2) Pope Paul VI is quoted in the leaflet issued by the “Teilhard de Chardin Association of America” as saying to Cardinal Feltrin in the fall of **1963**: “*Le Pere Teilhard est*

indispensable a notre temps; son apologetique est "necessaire" (Fr. Teilhard is indispensable for our time; his apologetics are necessary").

It will be noted that no date was given for this alleged statement, other than "in the fall" of 1963. If true it would mean that what Pope Pius XII described as a "cesspool of errors" in reference to de Chardin's works, now in the days of Paul VI becomes "indispensable". To clear away any doubt as to the credibility of this 1963 statement, the question was asked of the Congregation for the Doctrine of the Faith, and in the same reply mentioned already in this article (8 Mar 1967), the following reply was given by the Congregation through the Apostolic Delegate in Washington:

"I can authoritatively inform you that the Holy Father has never in public or private, made this statement — that Father de Chardin is good and very necessary for our times."

We hope in the light of this reply, that our own Catholic Truth Society (*CTS*) for England and Wales will discontinue sending out justifications which have no basis for their action of having the works of de Chardin on sale in the *CTS* shops.

- (2) It is contended that while certain points of de Chardin's works may be questioned, on the whole his works are perfectly reconcilable with the Church's teaching and in fact give a new, deep, and exciting insight into Catholic Theology. This statement is a figment of the imagination. Whatever may be said of de Chardin's work, its logical coherency into one whole, cannot be disputed. One of the greatest scholars on de Chardin and one who has retained his Catholic Faith (so necessary if one is to judge what is deviating from it) is Cardinal Journet. His verdict on the works of Teilhard is as follows: **"de Chardin's works are disastrous ... his synthesis is logical, and it must be rejected or accepted as a whole; but it contradicts Christianity. . . . If one accepts de Chardin's explanation, one must reject the Christian notion of Creation, God, Evil, Original sin, the Cross, the Resurrection, Divine Love, etc."** (*Nova et Vetera*, Oct-Dec 2002).

Vatican II, in its Constitutions *Lumen Gentium*, *Dei Verbum* and *Gaudiam et Spes*, have re-affirmed the traditional Catholic Church teaching, and it follows that what is incompatible with the Church's doctrine must be rejected.

Conclusion. The Faithful have no option but to consider de Chardin's works as dangerous to their Faith and hence have a moral duty to avoid them. Priests and clerical students can only study them as to be armed against false doctrine. No clerical student is justified in considering de Chardin as a second St. Thomas Aquinas — he is a false prophet. The several ecclesiastical warnings (*monita*) of the Holy See still continue and there is a moral duty to respect and obey them. Teilhard tried to found a new religion. He wrote to a friend — "His dominant interest and pre-occupation was to establish and diffuse a new religion — call it a better Christianity if you will, in which the personal God ceased to be the great Neolithic proprietor of former days and becomes the soul of the world that our religion and cultural age calls for" (private letter, 26 January 1936).

Teilhard was a "MONIST", that is, there is only ONE BEING, and that being is in MOTION (Evolution).

Teilhard was a "PANTHEIST", that is, God and Creation are identical. Teilhard was proud of his "pantheistic" outlook and boasted so.

Teilhard was a “**COLLECTIVIST**”, that is, man existed for society, not *vice versa*. No wonder his works were always welcomed by Communists.

Teilhard was a “**SECULARIST**”, that is, he identifies science with religion, there is no supernatural. God is a “cosmic force”, ever evolving, and He is depending on man, more than man upon Him.

To the scientist Teilhard was a poet and a visionary; to the Catholic theologian he was an anthropologist, and to the Modernist of our day, he was a philosopher and theologian, the “Thomas Aquinas” of our age.

In the last analysis of this man’s philosophy, it is overlooked that he is also the Founder of modern racism, that is, his belief in the radical difference in the nature and potentialities of the diverse human “races”. For de Chardin, the “race” had not a common origin and so racial equality was precluded. This aspect of Teilhard’s life seems to be deliberately concealed, as his liberalistic followers would fail to capture popular opinion if his adherence to racism was better known. Those who take part in street “Demos” today clamouring for the equality of the races on all levels of human life, as in great part devotees of Teilhard and his sociology. *The Phenomenon of Man* is not always brought to its logical conclusions.

In the light of this periscope on Teilhard and what it reveals, one can perhaps better understand the unfortunate extremism of some groups at work in America that recently petitioned Cardinal Cook for the disinterment of the mortal remains of the Jesuit from the consecrated soil of the Catholic cemetery where his remains are buried. Their argument is that it was the removal of the mortal remains of Wycliff from consecrated ground that finally brought home to the Church of his day, the extent to which he had deviated from Catholic doctrine.

We can expect continuous praise for Teilhard from the ranks of the Modernists. Much of their intellectual prestige hinges on or around the claims they make on behalf of their idol. If he should fall from the place of honour and glory assigned to him by his supporters, it would mean a death blow to our Neo-Modernists. We must be prepared for more alleged statements in his favour coming from the highest in the Church — it has succeeded in the past and there is no reason why it should not succeed in the future. Good Pope John XXIII, so promptly cited for holding every doctrine in the Modernists’ litany, is quoted by the “Teilhard de Chardin Association” as stating that the *monitum* of the Holy Office was “regrettable”, and some faceless member of the Bavarian Academy of Sciences was told to “ignore it”. All efforts to substantiate this claim (so much at variance with Pope John’s uncompromising attitude on doctrine) have completely failed, and we can only conclude that it is like the statement put onto the lips of Pope Paul VI, that Fr. Teilhard was “indispensable”.

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Despite some dated aspects of this article by Fr. Flanagan (deceased), it does include much useful information. Especially noteworthy is the public **24 July 09** declaration by Benedict XVI (Ratzinger) in favor of Teilhard de Chardin.

1993

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