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[D. M. THOMAS]

TECHO, NICOLÁS DEL

Missionary and historian of Paraguay; b. Lille, France, Nov. 28, 1611; d. in the Reduction of Apóstoles (Paraguay), Aug. 20, 1685. He entered the Society of Jesus on Jan. 10, 1630, and arrived in Buenos Aires at the end of 1640 as a member of the expedition of Father Díaz Taño. From 1645 until his death he served in the Guaraní missions, sometimes as general superior. The only exceptions occurred during 1671, when he was teacher of novices in Córdoba, and between 1677 and 1680 when he was rector at Asunción. He wrote the *Historia provinciae paraguayae Societatis Jesu* (Leija 1673) and *Decades virorum illustrium paraguayae Societatis Jesu* (Tyrnau 1759). This second work (only two copies are extant) includes 90 biographies of Jesuit missionaries in Paraguay. Of these Techo wrote 50; the rest were written by Nicolás Schmid from the notes of Ladislao Orosz.

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[H. STORNI]

TEGERNSEE, ABBEY OF

Benedictine monastery in Southeast Bavaria, founded (746) in honor of the Savior by Counts Adalbert and Otkar of Warngau and Tegernsee. In the 9th century after an early period of prosperity, it was deprived of many of its possessions by Count Arnulf the Bad. The Magyar invasion of 907 completely destroyed it. It was restored in 979 by Otto II who invited Hartwich, a monk of ST. MAXIMIN of Trier, to become abbot. It soon became a flourishing center of monasticism, repopulating other abbeys that had been destroyed earlier in the century. Learning and the arts flourished, and to this period belongs the monk-poet Froumund (d. 1012). A glass works for fine stained glass was established at this time. During the 14th century the abbey suffered from wars in southern Germany and from the prodigality of several abbots; the practice of limiting admission to members of the nobility contributed to its decline. An apostolic visitation in 1426 decreed a thorough reform and forced the incumbent abbot to resign. Caspar Ayndorffer, at 25, the youngest member of the community, was then appointed abbot.

During his long reign (1426–60) discipline was restored, and the customs of the Abbey of MELK were adopted as the basis of reform. From Tegernsee the reform gradually spread to other Bavarian monasteries and led to the formation in 1684 of the Bavarian Benedictine Union which comprised 19 monasteries under the abbot of Tegernsee who had the title of *Primas Bavariae*. The abbey flourished until it was suppressed in 1803. Its rich library of 60,000 volumes, 6,600 incunabula, and 2,000 MSS was transported to the National Library at Munich.

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[C. FALK]

TEILHARD DE CHARDIN, PIERRE

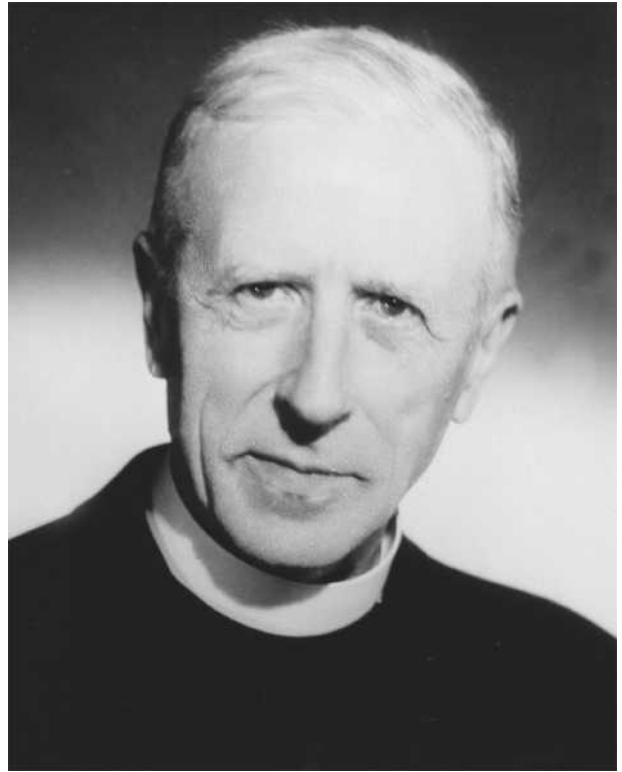
Paleontologist and proponent of a synthesis of the evolutionary perspective of modern science with the Christian world view; b. Sarcenat (Orcines, Puy de Dôme), France, May 1, 1881; d. New York City, Apr. 10, 1955. After preparation at the Jesuit College of Mongré, he entered the Society of Jesus (Province of Lyons) in 1899. He studied philosophy in Jersey, theology in Hastings, and was ordained in 1911. In 1912 he began work in paleontology at the Museum of Paris under the direction of M. Boule. Interrupted in his studies by service as a stretcher-bearer during World War I, he subsequently completed his doctoral thesis, *Les Mammifères de l'Éocène inférieur français et leur gisements*, and successfully defended it at the Sorbonne in 1922.

Teilhard taught geology for a brief period at the Catholic Institute of Paris but soon left for China, where he resided from 1923 to 1946. There, as a consultant to the Geological Survey, he focused his attention on the stratigraphy and paleontology of northern China and Asia. In this role he collaborated in the excavations at Zhoukoudanzhen near Beijing and in the discovery of *Sinanthropus*. He participated also in numerous scientific expeditions in Central Asia, India, and Burma. From 1946 until his death, at first in France, then in New York as a fellow of the Wenner-Gren Foundation for Anthropological Research, he gave himself to the elaboration of an anthropogenesis, a kind of new anthropology treating the genetic structure of humanity as a special biological unit of planetary scope. The foundation sent him to South Africa on two different occasions to organize expeditions to search out the origins of human life south of the Sahara desert. His correspondence [*Letters of a Traveller* (New York 1962)] is a basic source on his career and the evolution of his thought.

The evolutionary theme (the genesis of continents and of fauna), the thesis of increasing cephalization, and the “law of the disappearance of evolutionary peduncles” appear in the 170 or so articles and technical papers that Teilhard published between 1915 and 1945. His work was essentially in paleontology (Cenozoic mammals of Asia) and stratigraphy. Besides his interest in fauna and the evolution of organic collectivities (often interpreted in explicitly orthogenetic terms and without specific reference to Mendelian or neo-Darwinian theories of evolution), he added substantially to knowledge of sedimentary deposits and of stratigraphical correlations on the Asian continent. His studies in this area are most important to date the fossilized breccia at Zhoukoudianzhen and the fossil man of paleolithic China. But Teilhard’s interest in man dominates all his research in these technical fields; it can be observed repeatedly in a series of general articles and essays published together in *La Vision du passé* (Paris 1957) and *L’Apparition de l’homme* (Paris 1956).

Teilhard’s influence and the exceptional response his work has called forth from all quarters, as well as the controversy that it has engendered, are explained principally by his inquiry into the phenomenology of man, who in Teilhard’s eyes constitutes the axis and arrowhead of the cosmic flow and the key for understanding of the universe [cf. *The Phenomenon of Man* (New York 1959); *Le Groupe zoologique humain* (Paris 1959)]. The central idea in *L’Avenir de l’homme* (Paris 1959) and *L’Energie humaine* (Paris 1962) is that the stuff of this world develops (cosmogogenesis) according to a law of increasing complexity and consciousness until the appearance of man (anthropogenesis) and the noosphere, and then converges in a rhythm of hypersocialization toward an Omega point (Christogenesis). The fact that Teilhard places man at the structural center of all cosmic perspective leads him to situate Christianity in human history precisely as man himself is situated in nature, that is, as informing and consolidating man’s axial and leading role and transforming all his human psychic energy.

From the scientific point of view, it is difficult to establish precisely the methodology employed by Teilhard and to accept as rigorously proven all of his conclusions. Moreover, the philosophical and theological implications of his system have sometimes aroused passionate discussion. This explains the *monitum* of the Holy Office on June 30, 1962, which warns against uncritical acceptance of his theories, although it does not question the value of his scientific work or the righteousness of his intentions and the sincerity or fervor of his spiritual life [for which see *The Divine Milieu* (New York 1960), a stirring expression of a spirituality both supremely original and profoundly traditional]. The *monitum* is neither a



Pierre Teilhard De Chardin. (Archive Photos)

condemnation nor a listing in the Index, but a simple warning [*Acta Apostolicae Sedis* 54 (1962): 526, interpreted by G. Isaye, SJ, in *Nouvelle revue théologique* 84 (1962): 866–869]. Teilhard has been characterized as one of the great minds of the contemporary world, and eminent churchmen have invited scholars to continue to elaborate what Cardinal Felin has called his marvelous and seductive “global vision of the universe wherein matter and spirit, body and soul, nature and supernature, science and faith find their unity in Christ” [*Documentation Catholique* 58 (1961): 1523].

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Bl. Kateri Tekakwitha. (©UPI/Corbis-Bettmann)

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[E. L. BONÉ]

TEKAKWITHA, KATERI, BL.

First North American Indian to be declared blessed; b. ca. 1656, Ossernenon (Auriesville), NY; d. Apr. 17, 1680, Caughnawaga, Canada.

Kateri's mother was a Christian Algonquin, who was raised among the French at Three Rivers, taken captive by the Iroquois, and made the wife of a pagan chief of the Mohawk tribe. Of this marriage two children were born, Tekakwitha and her younger brother. At four years of age the girl was taken into the home of an uncle after she had lost her father, mother, and brother in a smallpox epidemic. The disease left her disfigured and with impaired eyesight.

In 1667 she had her first meeting with Christian missionaries, three of whom were given temporary lodging by her uncle. Although the girl was very favorably impressed by these Jesuit missionaries, shyness and fear of her uncle probably kept her from seeking instruction. In 1675, however, she met Rev. Jacques de Lamberville, who instructed her in the Christian faith and baptized her on Easter, Apr. 5, 1676, giving her the name of Kateri, or Katharine.

Katharine's conversion and her exemplary life stirred up so much opposition that the priest advised her to flee to the Christian native village on the St. Lawrence River, where she would be able to grow in virtue without external hindrance. After a trek of nearly 200 miles she arrived at Sault St. Louis, near Montreal, in October 1677; she received her first Holy Communion there on Christmas Day.

For the next three years, under the direction of Rev. Pierre Cholonec, and with the encouragement of an older Iroquois woman, Anastasia Tegonhatsihongo, she led a life of great austerity and charity. On Mar. 25, 1679, Katharine gave herself completely to Christ by a private vow of chastity—a most exceptional act for a native woman, whose maintenance depended upon getting a husband.

Her death at the age of 24 served as an inspiration to the Indian community and was followed by an extraordinary outburst of religious fervor among them. The three missionaries who knew her best, Jacques de Lamberville, Claude Chauchetière, and Pierre Cholonec, left a collection of biographical data, written during the 35 years following her death. This, together with other sources provided the documentation for her cause of beatification, which was introduced in Rome on July 11, 1932. The Tekakwitha League, located at Auriesville, publishes a quarterly and directs other activities to disseminate knowledge of her.

During the beatification ceremony (June 22, 1980), John Paul II praised Kateri as “the Iroquois maiden, who in 17th-century North America was the first to renew the marvels of the sanctity of SS. SCHOLASTICA, GERTRUDE, CATHERINE OF SIENA, Angela MERICI and ROSE OF LIMA. She preceded along the path of Love, her great spiritual sister, Thérèse of the Child Jesus.” Her tomb at Caughnawaga is a pilgrimage site. Patron of Native Americans, ecology, and the environment.

Feast: April 17 (Canada); July 14 (U.S.A.)

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