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The Ohio State University, Ph.D., 1972
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IMPLICATIONS IN THE WORK OF TEILHARD DE CHARDIN
FOR A PHILOSOPHY OF GUIDANCE

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Richard J. Huelsman, S.J., B.S., M.A.

* * * * * *

The Ohio State University
1972

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Supervised Practicum Experiences in Personal, Marriage and Family, and Supervisory Counseling
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CHAPTER I

INTRODUCTION AND STATEMENT OF PROBLEM

Of the numerous and pressing concerns that engage the mind and heart of modern man, perhaps the need to formulate a new philosophy of guidance does not seem high on the list of priorities. Many other things—race, war, poverty, ecology, Women's Lib and "Gay" freedom—clamour for our full and concentrated attention, the outpouring of our every manful energy, and the distilled wisdom of our best minds. Many sense that unless these problems are solved, and solved soon, society itself may reduce itself, or be reduced to a shambles by bombs, polarization, violence, pollution, suffocation or anarchy.

Yet crucial to the efforts of all our experts and leaders in wrestling with the behemoth—the complex interwoven mass of the concerns mentioned above—is the need of a clear vision. There is need not only to criticize, to resist, and to protest, but to attain a clear vision of the road we are following, of what it's all about, of what we do want to accomplish. This vision stems from a philosophy of life and can be incorporated in a philosophy of guidance. It is easy to be against war, poverty, and
violence, but what do we stand for? There is need of a broad philosophy, a Weltenschaung, a view of life, reality, society and mankind, which fit us to grasp the dimensions of it all, locate ourselves within the framework of reality, and enable us to respond to "Who are we?" and "Where are we going?". Call it a philosophy of life or a philosophy for guidance, our times do evidence a crying need for such light—vision—that our leaders, our counselors, all of us, may see.

This dissertation is written on the premise that one important reason why things are going so badly, why our solutions are so partial, why we have not been more successful in preventing problems from reaching their present magnitude, is that current philosophies of guidance are inadequate.

The problem is well stated by Shertzer and Stone when they state that "philosophic orientations to counseling are often shortsighted. Each of them eventually reaches an impasse beyond which it can't progress . . . fails to meet the full range of human experience . . . or is ambiguous . . . or omits any philosophical framework at all . . . or leaves certain basic questions unanswered . . . (or fails to) grapple with ultimate issues."¹

Neither, from another point of view, do current philosophies of guidance seem adequate as foundations for guidance and counseling in the face of the emerging future portrayed in Alvin Toffler's *Future Shock* wherein the rate and magnitude of change are portrayed as overreaching our capacity to absorb, understand and direct.²

**Statement of the Aim of Dissertation**

This dissertation therefore will probe the implications for guidance and counseling in the work of a man who dealt with ultimate issues, change, the future, and the meaning of it all. It may be that his work can assist in mapping a philosophical foundation for guidance better suited to modern man, education and society than prevailing philosophies—a philosophy that will help counselor-helpers grapple with ultimate issues, current crises, and to deal with an all-engulfing and rapid rate of change with a sense of security and understanding.

**Definition of Terms**

"Philosophy of guidance" will be used in this paper as shorthand for "philosophical foundations for guidance"—the phrase used by Carlton Beck in the title of his book

by the same name. Philosophy of guidance refers to the basic underpinnings, the assumptions about man, guidance, and counseling beneath the processes, techniques, goals, and conditions which enter into our interaction with our clients. Counseling involves assumptions about the nature of man, the nature of counseling-processes, and the nature of reality itself. It is these assumptions or foundations, especially the in-depth assumptions about the nature of man and reality that are important here. Not that processes, techniques and conditions of counseling are unimportant. But this dissertation is especially concerned with the core, ultimate questions about goals, reality, life, and man himself, who he is and where he is going. In many ways, therefore, the term "philosophy of guidance," or philosophical foundations of guidance, when viewed in its deepest meaning, is equivalent to a philosophy of life—a way of viewing and responding to all of reality, to life, and especially, to the fact and meaning of one's own existence.

Further clarification about the term "philosophical" is also in order. "Philosophical" is not limited here to a strict and narrow definition from theology, from psychology, from sociology, etc. Rather "philosophical" is

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used in the broader sense of "a theoretical base," a rational and principled approach to, a thought out able-to-be-formulated set of propositions about man, nature, God, reality and other people, on which reductively the processes and techniques of guidance and counseling depend. Philosophy therefore may be understood to be synonymous with "theoretical foundation" whether this foundation draws from areas outside philosophy strictly-defined, or from other fields such as theology, psychology, politics, "common sense," etc.

The word "guidance" is used in its broader common-parlance usage of guidance and/or counseling. "Guidance" in strict technical usage is often distinguished from "counseling" according as the process is more didactic and advice-giving, or whether it represents a more cooperative and mutually inter-acting exploration of some problem with consideration of alternatives. Either way "guidance" is convenient shorthand for "guidance and/or counseling," and that is the usage that will be followed. Beck, in his Philosophical Foundations for Guidance follows the same usage throughout his book without ever defining his intention to do so. As a matter of fact his work refers more primarily to counseling than to guidance and this paper will follow his usage.
Finally, the word "philosophical" has a kind of "ultimate" ring quite consonant with the endeavor of this work, a peering at ultimate foundations, not proximate. This work is not concerned with the issues separating psychoanalytically-oriented counselors from behavioral or client-centered, as to techniques employed, value of the client's history or test-score, measures, etc. It is concerned with what man—and so the client—is all about, where he is going, what goals are appropriate or inappropriate, especially in an ultimate and human sense. For example, do counselors counsel for self actualization or decision making? These are proximate and valid goals of counseling. But self actualization towards what kind of model? Decision making by what ultimate norms? These more ultimate questions are the special concern of this dissertation.

Limitations of the Study

Practical considerations of length, depth of treatment, and necessity to focus one's thinking impose limits to this work. This work will explore the dominating themes woven into Teilhard's many writings, and only these. It will also assess their power to form the substrate of a philosophy of guidance suited to modern man.
It will not criticize Teilhard exhaustively on matters outside these themes nor will it offer detailed proposals for correcting Teilhard's inadequacies—though such matters could well occupy further studies. What is Teilhard saying—what are his major insights? Are they somehow adequate as a base for guidance and counseling? How adequate?

**Importance of the Study**

First, this work rests on the assumption that the very appropriateness of a philosophy of guidance is beyond question. There should be such a philosophy, one which can be recognized, delineated, and formulated by the professional in the field of guidance.

As Beck says in *Philosophical Foundations for Guidance*:

> No field of endeavor which touches human lives can afford to leave its philosophical presuppositions unexamined. In the "Apology" Socrates stated "The life unexamined is not worth living." The western intellectual tradition has affirmed the need for reflection.¹

and again,

> In recent guidance literature, several major writers have expressed concern about the paucity of explicit statements dealing with the philosophical foundations of guidance. They felt that basic assumptions and guidelines have been ignored for many substantial reasons, but that such omission was detrimental to the future of guidance as a profession.²

¹Ibid., p. 1.
²Ibid., p. 3.
Viktor Frankl in *The Will to Meaning* says of psychotherapy what could well be repeated of counseling, "The metaclinical implications of psycho-therapy refer mainly to the concepts of man and philosophy of life. There is no psychotherapy without a theory of man and a philosophy of life underlying it. Wittingly, or unwittingly, psychotherapy is based on them. In this respect psychotherapy is no exception... Thus the issue can not be whether or not psychology is based on a Weltenschaung, but only whether Weltenschaung underlying it is right or wrong. ...

In other words goals, processes, and basic assumptions about clients and counseling fittingly rest on some assumptions (about man and orientation, or a tower from which to survey the terrain. Such persons are adrift "weightless" in space.

Literature addressing itself to such a philosophy is hardly in over-supply. Beck outlines some of the reasons when he mentions the fact that guidance has grown so quickly and has had so much thrust upon it in its formative years; that there has been no time for developing a careful, unified theory or for scholarly, detailed statements of philosophical foundations; that research statistically

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oriented to guidance has been scarce; that guidance practitioners have often concentrated more on symptoms than philosophical questions; and that training in general philosophy has been lacking in many counselor-preparation programs. But, Beck continues, "To quote Pasteur, 'Without theory, practice is but routine born of habit. Theory alone can bring forth and develop the spirit of invention.'"

Secondly, it is especially important that such a philosophy be relevant to the individual and social needs of our times as these needs are experienced by a wide range of counselors and clientele in various educational, agency, and institutional settings. Therefore this first chapter will detail a sketch of our times; then of the major trends both in education and in society as a whole. There follows a sketch of the characteristics and criteria most needful for a philosophy of guidance relevant to our times as enumerated above. Finally there follows a consideration of the degree to which major current philosophies of guidance do or do not measure up to these criteria. Because these philosophies do not seem to measure up to the criteria proposed this study assumes importance. The question is: What can Teilhard contribute to a philosophy which will satisfy the criteria to be proposed?

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Beck, Philosophical Foundations of Guidance, p. 4.
Trends of our Times

This appraisal will draw on materials such as the following: Look Magazine's "The '60's" and "70's," Time Magazine's Special Section "From the 60's to the 70's," America Magazine "The 1970's: Looking Ahead," book reviews about American trends such as that of The Recovery of Confidence by John W. Gardner, The Age of Aquarius, by William Bradden, and others appearing in Time, the New York Times, etc., or most poignantly, popularly and powerful Future Shock, by Alvin Toffler; The Greening of America, by Charles Reich; articles in Barron's, the National Business and Financial Weekly; the National

8 Look Magazine's, "The '60's," December 30, 1969 (Special Issue), and "70's," January 13, 1970.

9 "From the '60's to the '70's: Dissent and Discovery," Time Magazine, December 19, 1969, pp. 20-26.


12 Toffler, Future Shock, passim.


Catholic Reporter, and others. From these, from other readings, from much reflection and many conversations with colleagues and professors, there follows an assessment of major trends in the human condition, in education, and in counseling.

The changes occurring in our culture are deservedly termed monumental. They are not merely qualitative, of the kind every time and nation has known, a kind typified by Mark Twain's quip, "When I was 16, I thought my Dad was stupid. . . ." This kind of age-difference change has been with us always. What is upon us now is the passing of an era, the dawn of another--a qualitative change in the culture, an entrance into an age of all-embracing newness, the dimensions of which resemble the passage from infancy to childhood, or more appropriately from the childhood of man to man-the-adolescent, accompanied by all the upheaval and storm that go with the adolescent's quest for independence and identity. It would be stimulating to focus on major issues within this general large scale cultural transition--such issues as race, ecology, poverty, the church, etc.--but more appropriate to the controlling purpose of this dissertation will be reducing the overall complexity of issues and trends to a few "manageable" central

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dimensions, especially re society and mankind as a whole, and re education and counseling in particular.

First, in a condensed sort of way, society seems to be moving in directions that will emphasize four factors: (a) complexity—and crises brought about by complexities of change and desire for change; (b) personalism—the keyword in understanding the term cultural thrust—Reich's Greening of America; (c) participation—especially in decision-making. Perhaps a la Alvin Toffler's Future Shock we can all vote instantly on any project proposed by our noble leaders via our computer assisted wristwatch TV,—with multiple-choice, instant voting buttons standard equipment; (d) pluralism—though polarized would be a better word—black and white, liberal-conservative, young-old, many divergences of life style, future-oriented vs. past-oriented, etc.

Four implications for counselors corresponding to these four changes would be: that in view of change and complexity he be a man of adaptability, open to change, not "encrusted," not tradition-conserving in a sort of exclusivist sense; that in view of personalism he be "aware" of the times, of the strong movement away from the bureaucratic, legal, hierarchal, law and work-centered approach, toward one of cooperation, equality, freedom, love, personal-interaction and relationship type of accent in our
present culture—and be a person capable of relating well to individuals and to groups—an "inter-action" specialist; that in view of a participatory approach to society he will need group-dynamics skills and the ability to help others work in groups; and because of widespread polarization he will need all the mediatorial and arbitration skills he can muster.

The field of education seems to be trending in these directions: (a) student-centered responsibility—many electives, individual studies, individually or small-group tailored programs, much choice and decision-making as to selection of courses and use of resources; use of time and development of the talents thrown back to student's own responsibility; (b) community oriented in several ways: work in community as part of accredited course work; work for the community, that is, involvement in its problems, work and concerns; and action of the community upon the school, for example, pressures from parents, etc.; (c) computer and audio visual media assisted: all levels of technological "hardware" teaching machines, etc., suited to both class and individual study; (d) experiential--involving travel, work, speakers, interviewing, seminars, hobbies--all for credit; (e) innovative and experiential--imagination unlimited. Some of the trends seem self-contradicting, but viewed more widely they may be considered
complementary and imaging the complexities of life and society today.

Section (a) above would suggest the need for counselors who could help students make decisions amidst a wide range of alternatives and consequences, especially vocational and educational—about which he (the counselor) will need to be considerably knowledgeable. Section (b) would suggest the need for a man who can relate to diverse audiences outside the school as well as within, who can mediate and heal, who can help to reconcile and bring about understanding amidst polarized diversity of interests, positions and viewpoints. Sections (c), (d) and (e) would suggest the need for mature, widely experienced and educationally sophisticated counselors, open to the future while conservative of the best in tradition, flexible and open to change within the framework of a total view of the human condition as well as he can understand it. He will find himself in consultation with students, parents, teachers, administrators and community representatives. He is apt to need special sophistication and expertise in at least one of the three traditional areas of counseling: academic, vocational, or personal-social. He will need skill in facilitating decision-making. He will be looked on as a mediator—one to reconcile polarities and tensions and one who understands group dynamics as well as individual
therapy; a synthesizer—one who can assemble jigsaw pieces into a meaningful whole, can find good in old and new, can see the large pattern, can think big and little at the same time; and as ombudsman can deal impartially with complaints from many diversified groups.

The counselor, in summary, viewed in an idealized portrait would need to be stable, flexible, tolerant, able to grasp complicated issues in a synthetic view within the total conspectus of society and history and one who has good backgrounds in psychology and sociology. This ideal is indeed high, but the closer he can approach, the closer he can respond to the needs of our times. And is there an answer to the question: "Where can we find a philosophy of guidance to energize and sustain men with such ideals in times like ours?"

Criteria Appropriate to a Philosophy of Guidance

The following list of criteria are proposed as appropriate to a philosophy of guidance suited to our times. There has been an effort to choose widely acceptable criteria—such as might appeal to all men of good will regardless of circumstances, biological, psychological, political, economic, or theological. Criteria treated at some length are not necessarily more important than others, they simply seem to need a greater amount of explanation
justifying their appropriateness.

(1) Relevance. The first and most essential criterion of the ideal philosophy of guidance is that it be suited to our times and to the people who will use and benefit from it. It should therefore fit the trends in society, education, and counseling just outlined. It must meet "The challenge of the '70's--a reason for human existence." It must concern itself with ultimates and questions of value, meaning and purpose. (Is it worth it? Is it all worth it, and is it worth it all?)

Too it ought provide a base for guidance in counseling with "off-beat" movements of our times; for example, hippies, gangs, alienated youth subcultures, communes, etc.

Appropriate also to this discussion is what Samler has to say in his essay on "Change in Values--a Goal in Counseling."

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(2) **Widespread acceptability.** A good philosophy of
guidance must be appealing to counselors and counselees.
It will be if it "makes sense," if it "works," if it sup­
ports and helps to solving long-range as well as immediate
problems, emotional management, personal fulfillment,
decision making, adjusting to reality--goals commonly
sought in counseling.

(3) It must be **personalist oriented**--provide a base
for personally significant meaning and value, for individ­
ual rights, freedom, growth, maturity, relationships,
human dignity, etc. This is a personalist age, even in
its social dimensions. Personalist will mean responsive
to man's basic needs as outlined by psychologists such as
Coleman, Maslow, Frankl, Fromm, and Curran, when they are
considering human motivation. A personalist philosophy
will allow for self actualization, conscience, changing
social conditions, and self determination, yet allow for
common-good needs of society and necessary limitations
imposed by needs for law, order and justice.

(4) **Orientation toward mental health.** Sidney
Jourard and others believe an important counselor function
is that of fostering and defending the mental health of
clients. And so one's philosophy must be apt for dealing

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with the hopes, fears and security needs of so many caught in the buffets of change, confusion and anomie. It must be integrative between matter and spirit, man and society, reason and emotion, nature and religion. Amidst conflicts of values, it should help the client to a cohering, synthetic view of reality—to see where the pieces fit—and where he fits. It should help to openness, flexibility, and tolerance of ambiguity. It will thus lead to what Jourard in this same article called authenticity.²²

Allied to mental health is a sense of realism. A good philosophy should allow for hope, optimism, "positive outlook" on life as well as the gray, the dark and seamy sides of human nature, and sin. It should be able to deal with Norman Vincent Peale as well as Mauriac; with Moltmann, the theologian of hope as well as Sartre, the philosopher of (atheistic) pessimism.

(5) Good theory. In hypothetical areas, it will bear the marks of a good theory. It will summarize and generalize the body of information. It will facilitate understanding and explanation of complex phenomena. It will be a predictor. It will stimulate further research and fact finding.²³

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²²Ibid., p. 172 ff.

²³Shertzer and Stone, Fundamentals of Counseling, p. 312.
(6) Theistic. In addition, the dissertation proposes—this is its position—that a philosophy of guidance must be theistic in some of its dimensions because it cannot otherwise deal with the nature of man, or topics such as sin and goodness, the origin and meaning of pain, the way to happiness, the meaning of death. In short, some sort of theistic stance is needed to confront the ultimate questions about our existence—the meaning of life, whence do we come, where are we going, and what is it all about? Even for atheistic existentialists the non-existence of God is not a cause for glory; it is extremely distressing.\textsuperscript{24} However, \textit{not any kind} of theistic foundation or position will do. No naive, partisan, narrowly denominational or sectarian reformulation of creed, code and cult will satisfy the criterion proposed. What is needed is a widely acceptable theistic interpretation of reality. It must be free of the old hangups implicit in a literal fundamentalism, or a simplistic equating of religion with moral codes, even though it remains a vital base for ethical action and decision-making. The very humaneness and breadth of vision in the right kind of theistic dimension of an ideal philosophy should make it attractive to non-believers as well.

\textsuperscript{24}Beck, \textit{Philosophical Foundations for Guidance}, p. 112.
believers. In spite of Ellis' opposition many authors see decided advantages in a liaison between religion and therapy. A typical expression of such desirability would be that of Orville Walters in his article "Metaphysics, Religion, and Psychotherapy." 

(7) A model. "Physician heal, heal thyself." To see a twentieth century model living by the force and power of the ideal philosophy we have in mind would be decidedly advantageous.

The above is a list of criteria for a successful philosophy of guidance. Another list may be found in Beck's *Philosophical Foundations for Guidance*. This work shares Beck's orientation but has tried to render it even more concrete and practical in terms of life in the '70's.

Inadequacies Noted in Current Philosophies

In view of the criteria just proposed there follows some evaluation of the principal current philosophies of guidance. According to Beck, a philosophy should answer


certain key questions, namely: What is the nature of reality? What is man's place in the universe? What is knowledge? How free is man? What things (events, people) are of most worth? Are there mandatory goals for society? For individuals? As Beck says, these are basic questions not only in general philosophy but are also important to every thoughtful counselor and to others involved in guidance.28

Ordinarily counselors will be influenced in attempting to answer these questions either (a) by the prevailing "public" philosophies of the times (the general orientation of the culture) such as the classifications offered by Marshall Lowe,29 or (b) by the assumptions about man and reality underlying schools of personality and counseling theory. It does not seem that the categories in either respond adequately to the criteria already proposed. Each will be considered in turn.

Current cultural value-orientations are well described by C. Marshall Lowe as naturalism, culturalism, humanism and theism.30

28Ibid.


30Ibid., pp. 119-127
By "naturalism" Lowe says he means "positivism, Scientism, behaviourism, and hedonism." It is typified by B. F. Skinner's *Walden Two*. It insists upon validation by observable and measurable "stimulus-and-response" techniques, and so tends to disregard a concept like freedom. This philosophy seems inadequate because it is unable to answer questions about feelings and more interior aspects of human experience and fails to grapple with "ultimate questions," concerning the meaning and direction of life.

"Culturalism" Lowe's second category, is about equivalent to the pursuit of "what most people want normally." The universal standard of judgment is what society, or at least most people, ordinarily accept as normative. Normalcy, however, is a very vague concept unlikely to evoke agreement in definition or be helpful in specific cases, and it prescinds from the question of the degree to which the normal is valuable or meaningful.

Humanism, the third value orientation mentioned by Lowe, means the basic commitment to the idea that man is essentially good and self-actualizing. If he can simply find and be his true self all will be well, for himself and for society. Healthy though such an orientation may be, it

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may also easily disregard the basic insights of scripture, experience, Freud, and common sense about the prevalence of the countervailing forces of weakness and even malice. Further, humanism like naturalism and culturalism, simply does not come to grasp with ultimate questions. For example, Rogers and others who espouse this orientation might be asked what direction their highly-touted quest for independence and self realization are to take. Actualize yourself! To what model? In what direction, by which talents in particular, and why are those to be preferred before others? And what if one doesn't want to self actualize--just wants to relax, be what he is, and let the world go by? Is that wrong--or the part of wisdom?

Lowe names theism as a fourth value-orientation. This he defines as a commitment to the view that life has objective meaning and he argues that religion is properly an ally to psychotherapy because it is wholly based on love--one of the greatest of all therapeutic agents. This position is more promising than the other three in its prospects to found a philosophy of guidance and to satisfy the criteria proposed above. Theistic orientations however have often been proposed in ways that seem bland, quasi-superstitious, unreal, overly optimistic, naive, prolonging of dependence. At times they have been unduly guilt-

33Ibid., p. 125.
inducing, seemingly an assemblage of do's and don'ts, incompatible with science, irrelevant to individual and to social problems of the here and now. However, and this point is to be emphasized, such accusations do not necessarily apply to Christianity as such, as much as to certain expressions of Christianity. Is some kind of Christianity possible that could respond well and adequately to the above-mentioned charges, and could satisfy the criteria proposed for an adequate philosophy of guidance? Could it at the same time open itself to some of the best insights and values of the naturalistic, culturalistic and humanistic approaches? This dissertation will explore the possibilities. However, as stated before, not just any brand of Christianity will do.

Unfortunately, the supposes underlying the individual schools of guidance or personality theory do not come off much better than the cultural orientations just considered when it comes to satisfying the criteria of an ideal philosophy of guidance. A comparison portrait of seven current counseling approaches, drawn from Shertzer and Stone, is hereby reproduced by way of brief statement concerning supposes about the nature of man and major personality constructs involved in each system.\(^{34}\) Notice

in particular: Items One through Four which summarize well enough the answers these schools would give to the questions Beck raises.

Inspection of these suppositions will reveal that like the value-orientations considered above they do not delineate the answers to ultimate questions about our society or its goals or development, nor about more personal needs for security, nor do they probe the deep, deep, questions concerning death, suffering, God, foundations of human relationships and ethical behaviour opened by Revelation, nor do they afford sense of direction or meaning to life.

To dramatize slightly the deficiencies in three major counseling theories, one might begin with Freudian man. Freudian man is supposed to be heavily determined by heredity and environment. Or is he? Exceptions seem to abound even in members of the same family and in the same environment. But even supposing that he is the product of his past and present, what solace is that to his problems? Very well, so he is anxious-by-heredity or/and environment mind you—but where is relief to be found, or hope for change? And what about questions concerning meaning in life—the very questions which may be making him anxious?

Or we can turn to humanistic-phenomenological models. Yes someone is sorrowing and pining in existential angst,
<table>
<thead>
<tr>
<th>Trait/Factor</th>
<th>Eclectic Counseling</th>
<th>Reciprocal Inhibition</th>
<th>Behavioral Counseling</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nature of Man</strong></td>
<td><strong>Man both rational and irrational but having asocial tendencies; normal person, by conscious use of his intellectual resources, acquires self-regulatory abilities through training</strong></td>
<td><strong>Man shaped by environment; no volition, no free will, but only learned reactions; impossibility of being rational or objective; all thinking effected by conditioned feelings and needs and is thus rationalization</strong></td>
<td><strong>Man primarily mechanistic, or responding to an environment over which he has little control; living in a deterministic world, has little active role in choosing his destiny</strong></td>
</tr>
<tr>
<td>Freudian Analysis</td>
<td><strong>Man both animalistic and human; shaped by biological needs, sexual drives, and aggressive instincts; behaving primarily determined by unconscious processes that are motivational and goal-directed</strong></td>
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<tr>
<td>Client-Centered Counseling</td>
<td><strong>Man rational, good, trustworthy; moves in self-actualizing directions or toward growth, health self-realization, independence, and autonomy</strong></td>
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</tr>
<tr>
<td>Existentialism</td>
<td><strong>Man required to shoulder tasks set by life and hence to define meaning of life; strives for freedom from instincts and environment; individually unpredictable; man free and responsible to himself</strong></td>
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<td></td>
</tr>
</tbody>
</table>
### Trait/Factor
Each person an organized, unique pattern of capabilities and potentialities seeking to organize and maintain his life by utilizing his unique traits.

### Freudian Analysis
Personality a system composed of id, ego, and superego and a result of genetic relationship between ego functions in later life and those of infancy and childhood; outcome of a mutual interaction among tendencies of id, ego, and superego.

### Eclectic Counseling
**Personality** the changing states of individual as he copes with environment; drive to achieve and maintain stability, drive to integrate opposing functions, drive to maximize self; life style consists of characteristic ways of unifying strategies for satisfying needs and coping with reality; development a struggle to transcend affective-impulsive-unconscious determination of behavior by perfecting rational, logical, and voluntary control.

### Reciprocal Inhibition
Behavior law-conforming; change a result of (a) growth, (b) lesions, (c) learning.

### Behavioral Counseling
Behavior lawful, and a function of its antecedent conditions.

### Client-Centered Counseling
Self-concept a regulator of behavior and perceptual field is reality for the individual; behavior a function of perceptions and organized with respect to self-concept.

### Existentialism
Behavior motivated by attempts to find meaning; man not driven but pulled by his values.

<table>
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<tr>
<th>Characteristic 2: Major Personality Constructs</th>
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<tr>
<td>Eclectic Counseling</td>
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<tr>
<td>Reciprocal Inhibition</td>
</tr>
<tr>
<td>Behavioral Counseling</td>
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<tr>
<td><strong>Trait/Factor</strong></td>
</tr>
<tr>
<td>Each person an organized, unique pattern of capabilities and potentialities seeking to organize and maintain his life by utilizing his unique traits.</td>
</tr>
<tr>
<td><strong>Freudian Analysis</strong></td>
</tr>
<tr>
<td>Personality a system composed of id, ego, and superego and a result of genetic relationship between ego functions in later life and those of infancy and childhood; outcome of a mutual interaction among tendencies of id, ego, and superego.</td>
</tr>
<tr>
<td><strong>Eclectic Counseling</strong></td>
</tr>
<tr>
<td>Personality the changing states of individual as he copes with environment; drive to achieve and maintain stability, drive to integrate opposing functions, drive to maximize self; life style consists of characteristic ways of unifying strategies for satisfying needs and coping with reality; development a struggle to transcend affective-impulsive-unconscious determination of behavior by perfecting rational, logical, and voluntary control.</td>
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<tr>
<td><strong>Reciprocal Inhibition</strong></td>
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<tr>
<td>Behavior law-conforming; change a result of (a) growth, (b) lesions, (c) learning.</td>
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<tr>
<td><strong>Behavioral Counseling</strong></td>
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<tr>
<td>Behavior lawful, and a function of its antecedent conditions.</td>
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<tr>
<td><strong>Client-Centered Counseling</strong></td>
</tr>
<tr>
<td>Self-concept a regulator of behavior and perceptual field is reality for the individual; behavior a function of perceptions and organized with respect to self-concept.</td>
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<tr>
<td><strong>Existentialism</strong></td>
</tr>
<tr>
<td>Behavior motivated by attempts to find meaning; man not driven but pulled by his values.</td>
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<tr>
<td>Trait/Factor</td>
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<tr>
<td>Uncertainty over utilization of one's potentialities</td>
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<thead>
<tr>
<th>Trait/Factor</th>
<th>Counseling</th>
<th>Trait/Factor</th>
<th>Counseling</th>
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<tbody>
<tr>
<td>Uncertainty over utilization of one's potentialities</td>
<td>Eclectic Counseling</td>
<td>Uncertainty over utilization of one's potentialities</td>
<td>Reciprocal Inhibition</td>
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</tbody>
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<tr>
<th>Characteristic 3: Nature of Anxiety</th>
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</table>

**Freudian Analysis**

Conflict between id impulses, superego demands, and ego defenses

Incongruence between self-concept and experience; conditions of worth violated; need for self-regard frustrated

**Client-Centered Counseling**

Incongruence between self-concept and experience; conditions of worth violated; need for self-regard frustrated

**Existentialism**

Lack of meaning in life or threat of nonbeing
<table>
<thead>
<tr>
<th>Trait/Factor</th>
<th>Characteristic 4: Counseling Goals</th>
<th>Characteristic 5: Major Techniques</th>
</tr>
</thead>
<tbody>
<tr>
<td>To aid the individual in successive approximation of self-understanding and self-management</td>
<td>Eclectic Counseling</td>
<td>Reciprocal Inhibition</td>
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<tr>
<td></td>
<td>Independent self-regulation; attainment and preservation of mental health</td>
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<td></td>
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<tr>
<td>Freudian Analysis</td>
<td></td>
<td></td>
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<tr>
<td>Personality reconstruction and reorientation</td>
<td>Client-Centered Counseling</td>
<td>Existentialism</td>
</tr>
<tr>
<td></td>
<td>Self-direction and full functioning of client who is congruent, mature, and open to experience</td>
<td></td>
</tr>
<tr>
<td>Trait/Factor</td>
<td>Eclectic Counseling</td>
<td>Reciprocal Inhibition</td>
</tr>
<tr>
<td>Forcing conformity, changing environment, selecting appropriate environment, learning needed skills, and changing attitudes</td>
<td>Active to passive techniques employed</td>
<td>Assertive, respiratory, sexual and relaxation responses, including systematic desensitization</td>
</tr>
<tr>
<td>Freudian Analysis</td>
<td>Client-Centered Counseling</td>
<td>Existentialism</td>
</tr>
<tr>
<td>Free association, use of dreams transference, interpretation, etc.</td>
<td>Limited use of questioning, reassurance, encouragement, suggestion, but technique a way of communicating acceptance, respect, understanding</td>
<td>Psychoanalysis techniques often used, including free association, interpretation, transference, but emphasis on therapist's presence and patient's being</td>
</tr>
</tbody>
</table>
### TABLE 1---continued

<table>
<thead>
<tr>
<th>Characteristic 6: Use of Tests and Appraisal Devices</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Trait/Factor</strong></td>
</tr>
<tr>
<td>Extensively used</td>
</tr>
<tr>
<td><strong>Freudian Analysis</strong></td>
</tr>
<tr>
<td>Projective techniques often employed</td>
</tr>
</tbody>
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<tr>
<th>Characteristic 7: History Taking</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Trait/Factor</strong></td>
</tr>
<tr>
<td>Necessary before an individual can be counseled</td>
</tr>
<tr>
<td><strong>Freudian Analysis</strong></td>
</tr>
<tr>
<td>Detailed history usually not taken</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Trait/Factor</th>
<th>Characteristic 8: Diagnosis and Prognosis</th>
<th>Characteristic 9: Clientele</th>
</tr>
</thead>
<tbody>
<tr>
<td>A necessary step</td>
<td>Eclectic Counseling</td>
<td>Cornerstone of all clinical work; the basis for counseling approach adopted</td>
</tr>
<tr>
<td>Freudian Analysis</td>
<td>Reciprocal Inhibition</td>
<td>Part of counselor activity</td>
</tr>
<tr>
<td>Necessary for interpretation</td>
<td>Client-Centered Counseling</td>
<td>Inimical to counseling process</td>
</tr>
<tr>
<td>Trait/Factor</td>
<td>Eclectic Counseling</td>
<td>Existentialism</td>
</tr>
<tr>
<td>&quot;Normal&quot; individuals who wish to become prepared to solve their adjustment situations before self-conflict develops</td>
<td>Normal people with intact personality resources who have personality problems</td>
<td>Seen as necessary step by most existentialists</td>
</tr>
<tr>
<td>Freudian Analysis</td>
<td>Reciprocal Inhibition</td>
<td>Behavioral Counseling</td>
</tr>
<tr>
<td>Counseling</td>
<td></td>
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</tr>
<tr>
<td>Trait/Factor</td>
<td>Eclectic Counseling</td>
<td>Reciprocal Inhibition</td>
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</tr>
<tr>
<td>Active role</td>
<td>Ranges from passive to active role depending upon nature of problem and client's resources</td>
<td>Active role</td>
</tr>
<tr>
<td>Freudian Analysis</td>
<td>Initially passive; moves toward active, interpretive role as treatment progresses</td>
<td>Client-Centered Counseling</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Existentialism</td>
</tr>
</tbody>
</table>
or is unfulfilled, or anxious or empty—but that's precisely the problem! Sure it's nice to "stand with him," to share it all, to allow an emotional expression of his inner perturbation—it's real nice, for a fat fee too—but where is he going? Please—what makes sense of the world? What if the world is "absurd," or if a counselor's version of reality doesn't grab? What use is a catharsis of emotions if one can't find answers? "Adjust" you say. But is that all life offers, "adjustment"—adjustment but no vision?

And the behaviour modification people. Good—as far as they go. But how far can they go? And toward what goals? What is "good" behaviour—or better or the best behaviour? Who is to determine it? What or who is the model—or is all therapy basically only anxiety reduction? What are the norms? What are the answers to other ultimate questions.

And so it would seem with Shertzer and Stone

The philosophic orientations to counseling are often short-sighted. Each of them eventually reaches an impasse beyond which you cannot progress without, in some way, stepping outside the limits which it has defined for itself. As Halmos more colorfully puts it, "When counselors don the garb of the skeptic their moral underwear shows." Where that impasse is met and ignored the orientation either fails to meet the full range of human experience (as does naturalism) or defines itself as reducible and therefore ambiguous levels (as does culturalism); or simply omits any philosophical framework at all
(as does Rogers); or provides a philosophical basis which is inadequate because it leaves certain basic questions unanswered (as do existentialism and theism). Other criticisms might have been made, but the purpose here has been to point out current failure to "grapple with ultimate issues." (underlining added.)

Thus neither prevailing cultural orientations nor assumptions underlying current theories of personality or schools of counseling answer the questions a philosophy of guidance ought to answer. Neither do they respond well to the quest and need for meaning and hope running through nations and indeed the world. There seems a certain emptiness in a "conditioned" nature, or a self-fulfilled man, or even a theistic-oriented man in the old sense of "theism." This dissertation is being written to assess what Teilhard has to say to the questions and the problems we have been discussing. What he has to say, and the extent to which his work can satisfy the criteria and the problems which have been raised will occupy the following chapters.

Summary

This chapter has pointed to reasons such as oncoming trends in society, education, and counseling, trends toward personalism, wider participation in decision-making, etc.,

which make the need for an adequate philosophy of guidance imperative.

Criteria were then formulated appropriate to a philosophy of guidance in view of such trending; criteria of relevance, personalist-orientation, mental health, and others. Special note was taken of the theistic dimension important to meeting the "quest for meaning" and "grappling with ultimate issues."

Finally a pressing need for inquiry, research and formulation concerning such a philosophy was proposed, precisely because prevailing cultural and psychological models do not seem fully adequate to meeting the criteria established. The extent to which Teilhard can contribute to an adequate model will be explored in the chapters to follow.

Overview of Chapters to Follow

Chapter Two will offer a sketch of Teilhard and the principal themes dominating his works. Because of difference in perspective it will be advisable to separate these into two classes--those dealing with science and theology and those dealing with personal spirituality and outlook. The second chapter will consider only his scientific-theological works.

The third chapter is one of assessment. Are the themes discussed in Chapter Two valid--true? Are they
suited and relevant to a philosophy of guidance?

The fourth chapter will discern and assess themes in Teilhard's personal-spiritual work, then critique and estimate the import of the totality of his thought for guidance and counseling.

The last chapter will offer examples of Teilhard's thinking applied to practical and modern problems, make recommendations for use of his thinking by counselors and counselor-educators and conclude with an Apology or defense of his writings.
CHAPTER II

TEILHARD—THE MAN AND HIS WORK

This chapter will be comprised of two parts: first, a sketch of Teilhard's life with special attention to his writing style; secondly, a concise analysis of those themes in Teilhard's scientific and theological thinking which are most applicable to a philosophy of guidance.

Teilhard the Man

Occasionally there appears on the stage of space and time a figure uniquely suited to the dimensions, the needs, the call of an age or an epoch—the right man at the right time—a Plato, Aristotle, Augustine, Thomas, a Mohammed, a Marx or a Hitler, a person who for better or for worse galvanizes forces into action, who somehow responds to a widely felt need in the conscious or unconscious of those in his milieu. Such for our age of uncertainty, change, and polarization, is, it would seem, Teilhard de Chardin. Our age of fragmentation, of division, of partial insights, needs a man who can "put it together," who is "all together," who has "got it together" himself, who can make sense of life, and who can help
others make sense for themselves. Such a man is Pierre Teilhard.

A good short sketch of Teilhard's life -- just about right for this dissertation in terms of length and "flavor" -- is that written by Hugh McElwain in his booklet Introduction to Teilhard de Chardin.¹ It first appeared as a feature article in the Saturday Evening Post for October 12, 1963 under the title "The Priest Who Haunts the Catholic World." This short autobiography is here abridged, a few sections are reproduced and comments are added.

Pierre Teilhard de Chardin was born in France in the Province of Auvergne on May 1, 1881. He was one of eleven children, was educated at home by his father to the equivalent of our seventh grade, drew from his father a great love of nature and the land and from his mother a religious spirit. Even at an early age he was a collector of rocks and pebbles, and notes with real grief his disappointment at the discovery that his prized iron plow-hitch, something he thought permanent and indestructible, was subject to rust, corrosion and "insecurity" like everything else.

He attended a Jesuit secondary school and at 18 entered the Jesuit novitiate to begin his studies for the

¹Hugh McElwain, Introduction to Teilhard de Chardin (Chicago, Ill.: Argus Communications, 1967).
priesthood at Aix-en-Provence. During his years of study he became intensely interested in paleontology and geology, and after his ordination in 1911 he studied these subjects at the Institut Catholique and College de France in Paris.

During the War, 1914 to 1919, he served with distinction as chaplain and stretcher-bearer. After the war, Teilhard returned to Paris, where as scientist, he taught and lectured on paleontology and pre-history.

Here he began to expound his ideas on evolution, which were soon looked upon as unfavorable by his superiors. At this time evolution was a forbidden subject. Within a short time, he was sent to the Far East, supposedly for geological studies. In reality, Teilhard was being silenced by a virtual exile from Europe. . . .

He took charge of Burmese excavations, supervised work on vertebrate and human fossils in China at the invitation of the Carnegie Foundation. He became a well-known and much respected scholar in the fields of geology and paleontology. One of his major accomplishments was his part in the 1928 discovery of the Pekin Man in China. This was an important date for the history of human origins. . . .

He was professor of geology at the Institut Catholique in Paris, Director of the National Geological Survey of China, Director of the National Research Center of France, and a member of the French Academy of Sciences. From his accomplishments and stature in his field, there is little doubt about his credentials as a scientist.

Toward the end of his life, Teilhard still found himself in a quasi-exile. The main difficulty was the lack of understanding on the part of the officialdom in Rome, and with his order's superiors. He was not permitted to publish anything that was not strictly scientific.
Although they could prevent his manuscripts from being published, they could not prevent Teilhard from writing. Many of his associates urged him to refute this silencing, but he chose the frustration and banishment rather than disobey his Church. . . .

His allegiance to both the Society of Jesus and to the Roman Catholic Church, amidst untold disappointments in his relationships with both institutions is truly remarkable. He was a man of marked discipline. Perhaps, his time in the military and the many physical severities of his field trips contributed to a life already uniquely disciplined.

In 1951, he came to the Wenner Gren Foundation in New York to assist in the organization of anthropological research in Africa, south of the Sahara. He did continue to travel, including another trip to South Africa in 1953, from where he went to France in hopes of easing the restrictions which were being placed upon him by the order, but while in France, more restrictions resulted. He returned to the United States, which served as his home for the last years of his life. . . .

On Easter morning, 1955, after mass at St. Patrick's Cathedral . . . he had a heart seizure . . . and within minutes his 73 years of intense searching and often lonely living, ended.2

The surname of Pierre Teilhard de Chardin is Teilhard—pronounced Tay-yahr. His signed name is Pierre Teilhard. Because we always think of the last name as the surname it is not surprising that some people refer to Father Teilhard as Chardin or de Chardin, and have even coined the adjectives Chardinian or Chardinesque. But this designation is incorrect. The name is always Teilhard or

2Ibid., pp. 5-11.
Teilhard de Chardin. The adjective is Teilhardian. The name Teilhard has been traced back to 1325. When Pierre's grandfather married in 1841, his wife's family name, de Chardin, was appended to his own, a custom not uncommon in Europe, and one which helps to distinguish different branches of a large family.

Teilhard was a man of personal courage, winning four citations during his chaplaincy service in the First World War. His mind was one of tremendous breadth—simply inspect the table of contents in The Future of Man, e.g., faith, Genesis, the atom bomb, social heredity, or see the range of his reading in great fiction by classical authors mentioned by Cuenot.

And as to his personality— from various sources we see him praised as a good scientist, modest, brilliant, and a deeply religious soul. He was a cheerful, affable winning person of great charm and sensitivity, disciplined, principled and obedient at the cost of considerable strain and suffering to what he believed God asked of him through the statutes of his religious order and church. He submitted seemingly without bitterness or rebellion to

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banishment from his native land and restriction on publication of his writings because his ideas were a little too "advanced."

McElwain adds: "Everywhere he went he formed friendships . . . all received inspiration from this gentle, perceptive man who carried . . . a warm smile and definitely a sense of humor."\(^5\)

Franceour notes:

He was a leading scientist, a world renowned paleontologist, a visionary whose mystical writings speak of love and union, a Catholic priest, and a Jesuit. Europe is ringing with the challenge of his thought, and now American thinkers are facing the challenge of Pierre Teilhard de Chardin and his striking vision of the world.\(^6\)

He is also at home in theology—in broad areas of sacramental theology, Scripture, ethical behaviour and dogma. His works are replete with references to the Eucharist, God, redemption, St. Paul and practical (ethical) perspectives on action dominated by love. Respect for life, and indeed for matter itself, mysterious and marvelous handiwork of its Creator, pervades his writings.

\(^5\)McElwain, Introduction to Teilhard de Chardin, p. 9.

For Teilhard, poetry, religion, science, philosophy and theology were all of a piece. Indeed he often wrote on two or three levels within one article, sometimes in so intermingled a way that to classify a certain piece as strictly science, or strictly and exclusively metaphysics or religion, would be to fragment what Teilhard had integrated. Of course, this opens Teilhard to the charge that he satisfies neither science nor poetry--if the scientist is forcing Teilhard's poetry to be science or vice versa. See further explications on this point in Fordham Proceedings, or Kenney's opinion that The Phenomenon of Man is really a new category of literature, or Cuenot saying something similar in analyzing the components of his thought.

Yet it is in his very ability to fuse into a synthesis the disparate elements of the human condition that his genius lies.

From earliest days Teilhard was impressed by elements of change and permanence even in his collection of artifacts. All through his life he was driven, haunted by the

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quest for unity, a way to so mingle the eternal and the
transient as to make sense of it all in a synthetic view
of reality.

What is the relationship of this life to the next,
he asks. Is it a smooth flowing continuum of meaning—or
does one life follow the other in an abrupt discontinuity,
a jarring entrance into another realm quite unrelated to
present existence? What is the meaning of the endlessly
repeating tides of history? Is there discernible direction
and a goal to it all? Have the work of our bodies and
minds, and the feelings of our hearts any significance
beyond ourselves, our pleasure, and our short span of
life?

Various authors phrase the problem succinctly, as:
Is it one world or two (Raven)? (That is, are this
world and the next related or completely discrete?) Is
there one faith or two (Balthasar)? (That is, can one
have both faith in man and faith in God?) Does life look
"upward" or "forward" (Faricy)? (Is "going to heaven"
compatible with human progress?) Can we unify human

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10 Charles E. Raven, *Teilhard de Chardin, Scientist

11 Eulalie Baltasor, *Teilhard and the Supernatural*

12 Robert L. Faricy, S.J., *Teilhard de Chardin's
Theology of the Christian in the World* (New York: Sheed &
activity directed toward human progress with human activity toward final salvation (Franceour)? (Same point.)

Teilhardian Style

A characteristic of Teilhard's style is his frequent resort to neologisms—newly-coined words to express complex ideas. For example, complexity-consciousness, cosmogenesis, etc. For discussion of this tendency see Kenney, Franceour, and the Translator's Notes to The Future of Man. Good and short lexicons may be found at the end of Kenney and Kraft. Especially recommended is Kraft and a few phrases are here reproduced, though Kenney's is more fulsome and complete. (A reading of this Glossary will offer the newcomer to Teilhard background for reading the rest of this dissertation.

17Kenney, A Path Through Teilhard's Phenomenon, pp. 228-266.
Glossary

Biogenesis

Biological evolution; the evolutionary process by which living organisms change from one species to another over extended periods to time.

Christogenesis

The final phase of evolution (as known from Revelation) . . .

Complexity

A characteristic of structures of all kinds whether they be planets, living organisms, machines or social institutions. As used by Fr. Teilhard the term is a measure of the number of simpler elements comprising a more complex 'thing' and of the number, type and quality of bonds, links and associations among the elements.

Complexity-consciousness, law of.

An evolutionary law expounded by Fr. Teilhard which states that complexity tends to increase with the passage of time. At the present stage of evolution, the cosmos has evolved to the point where a portion of cosmic matter has become so complex that it has acquired the property of consciousness. The most significant portion, man, has even become self-conscious. The law of centrated-complexity-consciousness expresses the thought that evolutionary progress is understandable by the sequence: energy-matter-life-reflective thought-spirit. Evolutionary progress, and therefore all progress, is thus measured in terms of the scale of complexity-consciousness whose terminal point in the future is the Omega point.

Cosmogenesis.

The first phase of evolution in which matter was formed from energy and assumed ever more complex forms as time passed on. . . .
Noogenesis.

That phase of evolution which began when man appeared some one and a half million years ago. It is distinguished from biogenesis in that noogenesis is evolution in the domain of reflective life. Thus, rather than being manifested by the progressive formation of ever more complex biological organisms it is manifested by the growth of ever more complex and interrelated social institutions which are raising man's awareness of his place in nature.

Noosphere.

That 'envelope' surrounding the earth which is made up of the thoughts of all men; the totality of ideas, philosophies and knowledge which mankind has stored in its (collective) mind. It is growing every day.

Omega, Omega point.

The end point of evolution.

Radial energy.

That form of energy which is responsible for the evolution of the cosmos towards ever more complex, more aware, more spiritual 'things.' Radial energy reveals itself to man from a study of evolution.

Tangential energy.

That form of energy which is associated with the tangible reality of the cosmos. Calories are a common measure of tangential energy.

Within.

The inner, intangible aspect of all things, beings and institutions.

Without.

That aspect of all things, beings and institutions which is detectable by sense experience.
It would also be fair to note as does Cuenot that Teilhard's thought was unfinished at the time of his death.\(^{19}\) We note also with Kraft,\(^{20}\) that Teilhard's outlook or vision, or whatever one chooses to call it, is more than an intellectual synthesis. It is also a religious outlook, a rule for action geared to resolving many of the apparent dichotomies in life. It is also a prophecy, a presentiment of the structure or stance which our worldwide human society will probably tend to assume in the future—at least according to Teilhard.

The foregoing may be summarized by saying that Teilhard's central search was for a unified vision of life—how to fuse and unify a vision of the individual, God, and all men, in terms of past, present and future, and amidst the dichotomies and stresses confronting the world now. His writings are voluminous—19 major works, 9 volumes of letters, and several hundred articles for scientific journals, essays, features, etc. In addition, articles and writings about Teilhard as well as translations of his work have been multiplying in recent years. His most popular works are available in paperbacks. The main branch of the Ohio State University Library lists 137

\(^{19}\)Cuenot, Teilhard de Chardin, pp. 351-52.

\(^{20}\)Kraft, The Relevance of Teilhard, pp. 36-37.
catalogued cards under the name Teilhard. The American Teilhard Association of New York will furnish a basic bibliography.

Lengthy as it is, this bibliography omits entirely Teilhard's numerous contributions to scientific journals and publications, mostly in French, most not yet available in translation. They concern principally the fruits and observation of his research in Paleontology and Anthropology. These scientific works were a large and important part of Teilhard's life but their consideration is apart from my purpose here. The complete listing of these hundreds of works may be found in the bibliography of the complete works of Teilhard in the 73-page appendix of Cuenot's *Teilhard de Chardin.*

Two Classes of Writing

Teilhard's thinking tends to fall into two somewhat distinct categories, that of his scientific and theological thinking, and that of his spiritual and personal reflections. By separating these we can better present his thought clearly and directly in each category—then assess their combined impact. Teilhard's science and theology are treated together because he himself treats them together in striving to effect a union between the two.

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Each category has something to contribute to guidance and counseling and together they will indeed have much to offer. The first spells out the cosmic dimensions of Teilhard's thought and the latter treats more of the importance of the individual person and concern that he be not "lost" in the cosmos.

Teilhard's major scientific-theological work is The Phenomenon of Man. His major personal-spiritual work is The Divine Milieu. Other major works of importance more or less blend both dimensions such as The Future of Man, Hymn of the Universe, The Appearance of Man, Building the Earth, Man's Place in Nature, Vision of the Past, Letters from Egypt, Letters from Paris, The Making of a Mind, Letters from a Traveler, Human Energy, and Activation of Energy.

Teilhardian Thought: Major Themes Dominating His Scientific-Theological Work

Throughout the large corpus of his works, certain insights stand out in prominent relief. We will attempt to portray these substantial elements in direct and simple strokes even though some of his original works, The Phenomenon of Man in particular, tend to strike the uninitiated as difficult reading.

What is Teilhard saying? Monika Helwig has a charism for extracting the nub from even such "difficult" writers
as Karl Rahner, and setting it forth briefly but accurately. She "explains" Teilhard thusly.

According to Teilhard's theory, during the course of the ages, inanimate (dead) matter is drawn into such complex patterns that it develops an inner spontaneity and there is a breakthrough to living beings. At a further stage there is a breakthrough to reflexive self-awareness, that is, to human beings. After this stage the process of evolution becomes conscious, because men know and project the goals they are striving for and the changes they are trying to make. Looking forward, one can anticipate that the next breakthrough must be an immense unity of all mankind bound together in a network of relationships of knowledge and love. The breakthrough to that unification Teilhard calls the Omega Point.

He then makes a bold suggestion, no longer as a scientist but as a Christian believer, that we have a preview of the Omega Point: that the whole world is being drawn toward the second coming of Jesus Christ in glory; that this second coming will be the breakthrough;

... 22

For Teilhard evolution proceeds in four stages: cosmo-genesis, the organization of the world from molecular, atomic, and nuclear particles; biogenesis, the organization of material components of sufficient complexity to support life; noogenesis, the complexification of life forces to support consciousness and rationality (man); and finally the infolding of mankind, the totalization, the

socialization, the growing unity of mankind about some person center, which Teilhard terms the Omega Point, or in the light of revelation a drawing together in Christ, and so, Christogenesis.

"Matter" is always the starting point. As matter reaches higher degrees of complexity, it is more capable of supporting higher levels of conscious activity. "Higher levels" because Teilhard hypothesizes that the evolutionary process proceeds along the line of an unbroken continuum—that even the simplest forms of primevaly created matter, even atoms and molecules, harbor within themselves some most rudimentary spiritual component, the "withinness" of things, subject to higher and higher degrees of complexification. Eventually the complexification is sufficient to permit a "leap" into that realm of ability-to-reflect that we call consciousness. This consciousness, at first most rudimentary, undergoes further refinement as intellectual processes become more sophisticated. This sophistication is "forced" by the necessity to adapt and learn more effective survival methods in a hostile milieu. It is also promoted by the spiritual energy within the organisms—the "withinness" which Teilhard calls "radial" energy—reaching out for enrichment and growth as well as survival, but the end is not yet.
As men become more conscious, more complex in mental development, they also become more capable of greater and greater cooperativeness and unity, a process being hastened and forced in our age by the earth's "shrinking" under the forces of growing population and the communication media. Teilhard sees a new era opening—that men are now reaching a time when there must occur an infolding of men upon themselves if they are to survive. He sees the need for and the beginnings of a movement towards totalization and socialization of all mankind, brought on by the "radial energy" of love catalyzed into action by present circumstances of the earth in which we live. The chart in Kraft can be very useful in explaining this process.\textsuperscript{23}

**Explanation of Figure**

From the time of the first emergence of life, life-forms gradually assume greater and greater complexity-consciousness until the time of the great breakthrough we know as the advent of man—in Teilhard's terminology: noogenesis. The chart then concentrates on the condition of man alone. For a while individual men and groups of men (communities, nations) reach out in self-acquisitive ways to grasp every form of knowledge, wealth, possession and ways to develop the earth's resources of which they are

\textsuperscript{23}Kraft, *The Relevance of Teilhard*, p. 85.
capable. Be it noted this seeking is self-centered, pointed to supplying the needs and advancing the interests of the individual person, community, group or nation involved. But, Teilhard says, in this twentieth century we are at a critical turning point wherein we must put aside our hitherto predominantly self-seeking orientation in favor of acting for the universal good, motivated by love. This necessity is encumbent on mankind both as persons, and as communities and as nations. On the chart, we are at this moment at the point indicated by the arrow. We must reverse the self-seeking forces which have guided our destinies thus far, and turn our energies toward a truly unifying, loving cooperation in our efforts to develop the earth and human potential to its maximum. This will result, according to Teilhard, in all men being drawn toward a fulfilling and loving existence around a "center of convergence" he calls the Omega Point. This Omega Point, or end point of the evolutionary process, cannot possibly be some impersonal or sociological "condition" Teilhard hypothesizes. It must somehow be personal and involve one further "great leap forward" as men somehow become incorporated into this great personal center, drawn by love, and without loss of individual identity. In the light of revelation Teilhard sees this center as Christ,
assuming the "pleroma"—the fullness of His Mystical Body in all its members.

Franceour helps to explain the top half of this chart wherein mankind, having "exploded" and filled the planet, is now, due to conditions of population, politics, communications, science and economics, about to enter upon an era of greater and greater interdependence. Mankind is beginning to turn the road in a vast movement toward coalescence and convergence, impelled by the increasing strength of the force of love. Franceour explains the principal content matter contained in Kraft's figure as follows:

With the beginning of civilization mankind changes from expansion to coalescence, from divergence to convergence. And the development of social consciousness is part and parcel of the growth of civilization. With physical contact, there naturally comes a mingling of the radial, of consciousness. Everywhere in our world, individual isolated consciousness is yielding to the formation of... the new union that will synthesize all human consciousness without destroying individuality and personality, into a new "body"... We are at a critical point, the point where humanity passes from divergence to convergence. And in the interpretation of this "stage of convergence" lies our problem. As man converges, his independence (even though this was only a delusion) seems to shrink. More and more we have come to depend on our fellowman. We can no longer claim the relative independence of the American pioneer who settled in the primeval forest. Even our independence as a nation has passed into history. The not-so-old policy of "isolation and hands off" has given way to international and even intercontinental blocs... Love is the highest and only form that will allow man to reach the level of a new synthesis. A man must grow
in his personality, in that which is most vital and essential to his being, while in the same movement he is universalized in this ultra-synthesis. Through love our personality can expand in the union of a higher and fuller life, which we then have in common with other creatures. If love is not at base the motivating force of an association, then that union will only destroy personalities. Hence the force that attracts all evolution must be a power of love. The Omega Point can not be just an algebraic symbol at the apex of time. It must have a personality that we can love and that will attract us.

This is the first characteristic of the supreme consciousness of the Omega Point. . . .24

The importance of the whole issue of convergence justifies one last direct-talking quotation from another author.

In the first place, socialization can advance only "in the direction of a growing unanimity." Mankind, in the compressive phase of socialization, is forced to arrange itself on the shrinking globe as well as possible, to make more progress in the invention and use of economics, social and technological systems. Mankind, that is, is compelled to reflect and so, ultimately, become more human. Man, in a world growing ever smaller, is obliged more and more to adjust himself to the situation. The geographical curvature of the earth, the fact that a growing mankind must adjust to a limited surface area, accounts for a part of the pressure on man, pressure in the direction of further organization and unanimity. But this, Teilhard states in an essay on human unanimity, is not all. To this geographical force of compression there is added a tightening effect "due this time to the emergence and influence of a curvature which is not mechanical but mental. . . . The reflective psychic

environment which surrounds us is so constituted that we can not remain in it without moving forward; and we can not advance except by drawing closer and rubbing shoulders with one another."

In sum, mankind is forced, today more than ever, by two irresistible factors, the curvature of the globe and the curvature of our converging minds, to move toward undreamt-of degrees of organized complexity and of reflexive consciousness. These higher degrees of socialization demand and create the condition for an ever increasing interior "oneness," a unanimity of all men.²⁵

A short wrap-up of Teilhardian thought is given by McMahon: "Minimally and descriptively, it (Teilhard's world view) implies that life is the central phenomenon of matter, thought the central phenomenon of life, and socialization the essential phenomenon of thought."²⁶ The forces responsible for this trending are threefold: (a) sociological forces of population, limited world resources, and communications; (b) psychological forces of increasing spiritual and mental insight into the human condition, and (c) for Christians, assistance by the forces of religion and God's grace so that the motivation for this movement will be none other than love.


The revolutionary character of Teilhard's thought may be more fully grasped by realizing that what is involved in his vision is the implication that man can control his future—indeed must assume control of it. This is a far cry from the position that men are puppets moved by the strings of fate, blind evolutionary forces, heredity and environment as absolutely determining antecedents—or even God.27

It is in this very aspect also—the future-looking orientation of Teilhard's work and all the more his ability to include discussion of the future with orientation toward the past and present as well—that Teilhard's work may be seen as so valuable for our age—far surpassing the past-looking orientation of psychoanalysis or the more or less exclusively present-focused orientation of behavioral or existential stances, necessary and important as these are. Teilhard can include these models, but taken alone they do not seem sufficient for decision-making in the face of, say, such problems (in the sexual area alone) mentioned by Robert Franceour28 such as artificial insem-
ination, surrogate mothers, human sperm and egg banks, artificial wombs, embryo transplants, genetic engineering, parthogenesis, and asexual cloning.

For purposes of this dissertation it is not necessary to speak further about the matter of Teilhard's hypothesis concerning mankind's trending toward transformation into Omega (or Christification). The reason is that this dissertation should be relevant and attractive to as many in the field of guidance as possible. Teilhard's scientific work provides enough for a philosophy of guidance in three points—evolution, complexity consciousness, and convergence in love—without the need to consider an easily disputable and not definitely provable hypothesis about the personal quality of the Omega point or about Christ's identification with the Omega Point. For the Christian such identification adds frosting to the cake, added appeal and indeed intelligibility (for those Christians who interpret Christianity as he does), but this does not negate the usefulness of his insights for others as well.

Summary

This chapter has sketched salient features of Teilhard's life and thought.

His life—racked by "buffets of ill-fortune" as it was at times—exemplifies remarkable balance, productivity,
and personal stability, paired with extraordinary passion for life and living, for love, compassion, vision and unselfishness. One sees in him a very model of "modern man," one suited to admiration (and imitation) of the very clientele with whom we counselors are concerned. We are tempted to ask—"What makes him go?" What's the outlook on life which undergirds a man of such calibre?

From Teilhard's scientific-theological works especially (as opposed to his religious-personal-spiritual writings) have been selected those themes most central to his viewpoint, most personally supporting to clients and so most appropriate to counseling. Those themes are (a) evolution, (b) growth toward complexity-consciousness and (c) "convergence" (mankind's movement toward unity in love).

A glossary of terms was included to introduce the newcomer to some of the most important elements of his thought and vision.

In the following chapter we will assess the validity of these central concepts--are they true?--then assess their appropriateness as foundation to a philosophy of guidance.
CHAPTER III

CRITIQUE OF TEILHARD'S PRINCIPAL THEMES

General Norms for Critical Evaluation of Teilhard's Thought

Composing a complete and general critique of Teilhard would be an interesting assignment, but one of monumental proportions. It would be interesting and yet monumental because so much is being written about his work and about his competence as scientist, theologian, philosopher, and even as saint or mystic. No week passes without his name appearing somehow, whether in newspaper or magazine articles, notice of new translation of commentaries, texts on banners, placards, ordination cards or even lapel buttons. He has been praised, condemned, praised with faint damns, damned with faint praise, and everything in between. For example,

It's become respectable in France to be a Teilhardian. . . . It is no news that the work of Jesuit paleontologist has had enormous influence in his native country. . . . Teilhard was cited by no other than Charles DeGaulle in a speech the French president made during his tour of the Soviet Union. . . . A piece of sculpture in an outdoor Paris exhibit is titled "The Noosphere"--Teilhard's name for the
spiritual unification of mankind destined to
develop the globe."

On the other hand, a Catholic writer asks:

Where did Teilhard go wrong? By doing what every atheist necessarily does if he is
to make his atheism plausible. . . .

Teilhardism ends, where any denial of objec­tive reality necessarily ends, in the suicide
of thought. . . . Those who quote Teilhard as
if he were a father of the Church, whose world
view is destined to prevail, had better devote
some serious study. . . . They will find that
Teilhardism is nothing but the pantheism of
Spinoza in a new dress, that is sentimentalized
atheism. 2

O'Connell makes an important and perceptive remark
in laying down "ground rules" for the study and critical
appreciation of Teilhard's thought, namely "The first step
in any evaluation of Teilhard must be an understanding of
him; to understand him we must try to get 'inside' . . .
A constant effort of inner sympathy. . . . An untiring
effort of creative imagination . . . (not to disengage)
'what he says' . . . from 'what he means.'" 3 This is
especially important in Teilhard's case. Some of his

1Paulette Martin, "Teilhard May Become a Prophet in
His Homeland Yet," National Catholic Reporter, July 20,

2Paul H. Hallett, "Did Teilhard Believe in God?"
National Register, June 1, 1969, p. 6.

3Robert J. O'Connell, Teilhard's Synthesis: Some
Criteria for Criticism. Proceedings of the Teilhard Con­ference, 1964, issued by Human Energetics Institute,
Fordham University, Bronx, New York (Wetteren, Belgium:
ideas such as the three concerning pantheism, "conscioussness" in matter, and the object of faith referred to in the previous chapter can be read benignly or unfavorably—either way—depending on the filters through which one views them.

Franceour characterizes Teilhard as a "bridge builder spanning the gaps between science, philosophy and theology. He has set the piers, he has sketched the plans, and like the architect's drawing his work has inspired men to join him on the frontier. But as with the architect's sketch, some of the details will not stand up as time and the bridge progress." And in another place he states that "... the thought of Teilhard ... was meant to stir up rather than answer all the questions. ..." This implies the corollary that Teilhard's work was not complete and finished—a fact he himself acknowledged.

After reading several general criticisms particularly
those by Tresmontant,6 DeLubac,7 Raven,8 and especially, Rideau,9 three impressions remain. First, the negative criticisms do not touch the substantial value, including the heuristic consequences of Teilhard's work and insight. The present Father General of the Society of Jesus, to which Teilhard belonged, recognized this aspect when he commented in reply to newsmen's inquiries about Teilhard, on the occasion of a visit to America in 1970, that the positive values in Teilhard's work far outweighed those which were either negative or open to discussion.10


Secondly, the actual effect Teilhard has had on the intellectual world, upon philosophers, theologians, and churchmen in particular, has already been considerable. Nor is the end in sight. New commentaries and translations of unpublished works are appearing constantly.

Thirdly, many of Teilhard's protagonists reflect the conservative, traditionally-oriented, defensive, resistant-to-change attitudes that characterize many older, more closed and rigid personality types. As much as concern-for-truth, may be heard behind their criticisms—even granting that "they may have a point" or that they have put their finger on something worth watching.

Some of this may be detected in the language of the Roman monitums of 1957 and 1962. If Teilhard is interpreted benignly, if his work is read broadly in entirety and in context, many if not all of these reservations are minimized or disappear. "Reservations" means causes of concern or alarm or questioning about validity, or orthodoxy of insight over and beyond Teilhard's own reservations about his work. For example, Teilhard himself knew that extrapolations from scientific evidence have the limitations inherent in all extrapolations, namely, an inability to allow for unforeseeable events and changes in factors thought to be constant. This is particularly evident in Teilhard's extrapolation to a hypothetical point he terms
Nevertheless he was able to adopt a position on what evidence he had and propose that his successors test it further. This should not be counted as fault.

However, in this dissertation it is to the point to assess only those major themes which are important in their implications for guidance and counseling. Are these themes true—are they valid scientifically and theologically? If so, are they adequate as undergirdings to a philosophy of guidance according to the criteria proposed in Chapter I? These two questions concerning his scientific and theological work will occupy attention during the remainder of this chapter.

Critique of Theme: Evolution

Three major themes in Teilhard's scientific-theological work are of special value for founding a philosophy of guidance. The first is the notion of evolution. The evidence for the evolution of the human species up to this point seems sufficient to command respect—to merit the judgment that this scientific hypothesis has a likelihood of being true.

Some of the evidences for the evolutionary process may be found in the facts of hereditary differences, mutations of genes, and in fossil remains which have been dated accurately by means of a technique employing "Carbon-14." All point to the reasonable conclusion that evolution has
been occurring. Evidence for the contrary does not seem weighty. Difficulties with evolutionary theory such as the origin of language or the spiritual (non-biological) side of man are "manageable." To treat of these difficulties would be a dissertation in itself, but apart from our purpose here. It will be assumed therefore that acceptance of evolutionary theory does not pose insuperable difficulties, granting that we do not know or understand very well how evolution occurred (how to account for "leaps"). A brief but comprehensive summary of the evidence for evolutionary theory may be found in Evolution and Religion, by Hollahan and Wilkins.11

Concerning the "how" of evolutionary movement into non-biological dimensions Teilhard himself hazards a most unusual opinion—that all matter is somehow endowed by its creator with a certain non-biological dimension, a "within," a certain kind of "spiritual" (even though extremely minimal) consciousness or orientation towards consciousness. This applies even to atomic and molecular structures. Teilhard calls his property "radial" energy, as opposed to "tangential" (gravitational, electrical, and magnetic) forces that hold matter together and guide its

law-following functions. This hypothesis raises the hackles of those theologians who want to insist that spiritual forces inhere only in man. However, if the benign interpretation suggested above when one approaches Teilhard's thinking is adopted, we may say that for matter to have potency for what matter can do, or at least for what can be done with matter, sounds like what even good traditional scholastic philosophy would admit. So where's the difficulty? At least Teilhard can be read in this way. And even if Teilhard is entirely erroneous here, this hazard of his does not touch the major thrust of his theory that complexity-consciousness does increase with each step up the evolutionary ladder, regardless of how one may choose to explain it. More extensive commentary on these hypothetical and intriguing matters may be found in articles by McMahon12 and Johann.13

As to the theological compatibility of the notion of evolution with Revelation, three especially potentially vexing "compatibility" issues in this area would be:


sin, and with Church pronouncements about the monogenetic origin of the human race especially that formulated by Pius XII in *Humani Generis*, an encyclical letter of 1951. However, readings and research in these matters indicate no truly insuperable problems.

Briefly, the compatibility of Genesis with the notion of evolution could be established for all but the most hardened fundamentalists, whose numbers dwindle daily. Genesis, according to the best of modern scriptural studies, is not to be taken literally as if it were factual historical reporting about a day-to-day eyewitness account of creation for the simple reason that its author did not intend it as such. See Kenney, Lapple, and Jerome Biblical Commentary. For difficulties relative to questions about polygenism and monogenism—did all peoples descend from one pair of "original" men—see Kraft.

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Concerning attempts to harmonize ideas of evolution and original sin see Faricy. A complete study of these isolated questions is beyond the purposes of this present work.

Critique of Second Teilhardian Theme: Complexity-Consciousness

It should not be necessary to tarry too long over this notion. It would seem self-evident that as we span history from cave dwellers, up through primitive agrarian and pastoral cultures, through urbanization and periods of technological progress, into the knowledge and communications explosion characterizing our culture, that we do indeed discern that human-kind has become increasingly more "heady," more "cephalized" as Teilhard would say. For example, consider the increasingly sophisticatedly complex ways in which we acquire, process and utilize knowledge. A mere listing of recent advances in the acquisition of human knowledge—taken in toto—would point to the same conclusion: that man is developing multiple variants in all the substantials of human culture, many new and original thrusts in thought patterns, activities, living styles, etc.

These can exist on several levels, and in many different areas. In matters of science for example, we see evidences of complexification in computer science, diseases conquered through massive programs of research, and space voyages made possible by highly sophisticated technical hardware. In matters intellectual we see for the first time in history a relatively high level of education enjoyed by the masses of the people, at least in the West, the arts flourishing on an unprecedentedly widespread scale, and between members of every status in society: talk...talk...talk....

In matters relational, we are in an age of existential encounter, group therapy, sensile and tactile awareness. We find more and more people struggling to become aware of, and conscious of their feelings, their bodies, and their experiences through random and "cultic" forms of interaction, physical development, "sensitivity groups," etc.

Evolution toward greater complexity occurring regarding moral matters may also be seen. Ethical decisions about life situations seem to involve more and more factors--regarding questions about the use of the bomb, war crimes, conscientious objection, abortion, etc.

Questions concerning moral growth when speaking of growth as equivalent to moral improvement are another
matter however, and will be treated more appropriately in the section to follow.

From the viewpoint of organized religion, neither Scripture nor the Church has much to say concerning man's evolution toward greater complexity. Good moral use of one's talents has always been inculcated, but until recent times the question of man's capacities to rule his life and dominate the forces of nature was not given much attention. More recently, however, especially since the Second Vatican Council, such questions and problems are being discussed and written about more openly.

As a basis for counseling, the notion of complexity-consciousness is rich in advantages. It adds security to acceptance of the notion of change. Changes need not frighten. Scientific progress and expansion of knowledge is neither accident nor disaster. It is healthy. This is the way it's supposed to be—basically sound—basically in harmony with nature and the evolutionary pattern. It's no threat. To clients then we may say:"Grow! Do maximize your talents and your potential. It's all to the good and will or can induce prosperity for yourself and everyone else if—if guided by the force of convergence we are about to consider."

For more detailed consideration of complexity-
consciousness see Towers\(^{19}\) or almost any major commentator on Teilhard.

**Critique of Third Teilhardian Theme: Convergence**

Is mankind about to enter into the process of convergence through love, about to move towards the great socialization, totalization, and unification of which Teilhard speaks? Does analysis of the evolutionary process point to this? Does Revelation? Does present 1971 experience?

First of all, no one can doubt Chardin's personal opinion. To take but one from a multitude of references the following passage is quoted at some length because it explains well Teilhard's idea of convergence.

Clearly no one can yet predict the exact nature of the world-group towards which events are leading us. But one thing is certain, and it appears to me that its recognition in theory, and acceptance in practice, must be the sine qua non of any valid discussion and effective action affecting the political, economic and moral ordering of the present world: This is that nothing, absolutely nothing—we may as well make up our minds to it—can arrest the progress of social Man towards ever greater interdependence and cohesion. The reason is this. The human mass on the restricted surface of the earth, after a period of expansion covering all historic time, is now entering (following an abrupt but not accidental acceleration of its

rate of reproduction) a phase of compression which we may seek to control but which there are no grounds for supposing will ever be reversed. What is the automatic reaction of human society to this process of compression? Experience supplies the answer (which theory can easily explain)—it organizes itself. To adapt themselves to, and in some sort to escape from, the planetary grip which forces them ever closer together, individuals find themselves compelled (eventually they acquire a taste for it) to arrange their communal lives more adroitly; first in order to preserve, and later to increase their freedom of action. And since the compulsion is applied on a uniform and total scale to the whole mass of humanity the ultimate social organization which it evokes must of necessity be unitary. I have said elsewhere and I repeat it here: it would be easier, at the state of evolution we have reached, to prevent the earth from revolving than to prevent Mankind from becoming totalized.20

Almost every major commentator treats of convergence in detail. A few opinions are here summarized to indicate the trend of their thinking. One of the most perceptive articles is that by McMahon in Cross Currents.21 McMahon says not that convergence is happening—the evidence doesn't show it—but that the groundwork has been laid, and the forces to bring it about are present. He adds that convergence needs to happen—or else(!). (It better happen because if it doesn't—!) Yet—McMahon opines—it


could just not happen! Teilhard, he says, seeing the human condition, wants it to happen. Teilhard simply takes the leap: because it can happen, and needs to happen, it will! This then is a disputable argument. For between non-convergence and convergence there is a third alternative: namely such accidental or deliberate control of and restriction of the forces toward convergence that convergence simply will not occur. We will simply stay on in political, social, economic and interactional patterns similar to the status quo.

Kenney22 comments that Teilhard's view is heavily weighted by a theology-based expectation that convergence will occur—and so he reads evolutionary signs of the times in this direction. Though as Kenney remarks, Teilhard observes that evolution has so far certainly "cooperated."

Some authors hypothesize that mass pressure and culture, instead of leading to love, could simply lead to depersonalization. As Kenney says

The contemporary fact seems to be that as men are more closely linked and interdependent with all other men, they feel the linkage and relationship less and less. This is connected with Durkheim's pessimistic prediction: The more men are capable of controlling their environment by their cooperative coming together, the less interest they have in living.23


23Ibid., p. 128.
On a more positive note among those who take an optimistic view of the possibility of man's working together in greater harmony might be listed Josiah Royce, Emil Mersch, Julien Huxley, J. B. S. Haldane, Marshall McLuhan, and Maurice Blondell.

Kenney further points out that though the forces of evolution may seem to point in the direction of convergence they do not seem adequate to carry it off. What is needed is the force of love, and since love is hard to come by without God, what is needed is... God. Teilhard realized this very difficulty, the difficulty of universal love and Johann discusses it as follows:

At this point Teilhard raises a difficulty whose solution gives access to his central insight. The difficulty is simply this. Is a universal love really possible?

Man's capacity, it may seem is confined to giving his affections to one human being or to very few. Beyond that radius the heart does not carry, and there is only room for cold justice and cold reason. To love all and everyone is a contradictory and false gesture which only leads in the end to loving no one.

As Teilhard himself admits, this objection has real force. Common sense is right. The collectivity as such has nothing particularly lovable about it. This is where the philanthropic systems break down. It is impossible, he says, to give one's self to anonymous number. But, he goes on,

If the universe ahead of us assumes a faith and a heart and, so to speak, personifies itself, then in the atmosphere created by this focus the elemental attraction will immediately
blossom. Then, no doubt, under the heightened pressure of an infolding world, the formidable energies of attraction, still dormant between human molecules, will burst forth.24

Johann then proceeds to discuss further this personification, this movement of all men towards the Omega Point.

DeLubac questions whether the forces of free will, the evil of man, may not negate or bring the forces of convergence to a standstill.25 Questions raised by Rabut26 are subtle. (See especially pages 97 to 133.) In general, however, Rabut is pessimistic. "Man lets himself in for some terrible shocks when he tries to fathom the designs of God." For example, "Supposing God only wanted to bring into being a certain number of men, give them consciousness and leave them to get on with it, then wipe out the whole attempt and start afresh on something else?"28

From a very different point of view Father Nogar questions the very supposit of planned evolutionary progress—questions the very idea that the universe is


25DeLubac, Teilhard, the Man and His Meaning, pp. 101 ff.


27Ibid., p. 133.

28Ibid., p. 132.
orderly and harmonious, when viewed against the waste, frustration, and irrationalities which grate the nerves of human existence. The Lord is not the Lord of order, but the "Lord of the absurd," says Nogar. No tree ever grows like any other tree, waste abounds, etc. For Nogar Christ is an intruder, and the upsetter of order and expectations. Nogar refuses to agree with the implications of Teilhard's thought that Christian revelation demonstrates a God of order and declares that the real alternative (a Lord of the absurd, the not-usual, the irregular, etc.) happens to be particularly relevant in these days.²⁹

A final critique is that of a balanced, increasingly well known theologian-author of our times, Father Avery Dulles, son of former Secretary of State John Foster Dulles. In his most recent book, Survival of Dogma, Father Dulles states his belief that Teilhard's analysis of the historical juncture in which man finds himself is essentially correct.

All over the world, he noted, men are being forced together into closer union thanks to new media of communications, expanding governmental and business networks, and burgeoning associations for purposes of every kind. It is becoming increasingly difficult to exist, act, or even think alone. In fact it appears almost as though mankind were turning into a huge super-organism; and this situation is fraught

with immense dangers as well as immense opportunities for good. He notes that though Teilhard suggests and believes that the final maturation of mankind will consist in a gradual recession of evil. Teilhard also admits darker eventualities: on the material plane, the exhaustion of the physical resources of the planet and on the human plane, a profound schism leading to a paroxysm of evil, an ecstasy of discord, a strike in the noosphere.30

And again,

Teilhard therefore insists that revelation is needed to set man's hope on a secure basis. The death and resurrection of Christ, as Christopher Mooney points out, were for Teilhard "the sole guarantee that God's design for his universe must inexorably succeed in spite of all opposition."31

Critique of Them of Convergence--Critique from Reading the Signs of the Times

Inspect the world around us, does it seem as if infolding, convergence, unification is happening? What is the evidence?

Item. This has been a bloody century. Since 1945 alone, after World Wars I and II, there have been more than 40 wars (and there are still three decades left in this century!).

It has further been estimated that wars, purges,

31 Ibid., p. 73.
and persecutions in this century have already cost 80-100 million lives.

Indeed as we look back over human history it is difficult to find any single year when a war was not being waged somewhere.

Comment: The facts mentioned above would incline to a pessimistic view of the human condition. Can man really solve his problems and control his destiny? Do the facts, does hard evidence support a hope-filled outlook?

Item. As of this moment, June, 1970 (1) more people than ever want to be involved in the political process--blacks, whites, young, old. (2) For the first time in history, the most powerful nation in the world is being forced to abandon a war because its people, or a substantial segment of it, think the war is immoral. (3) Members of minority groups in the United States are making more social progress than they have at any previous time in the country's history. (4) American Catholics, after a century or more of living in a closed immigrant and counter-reformation ghetto, have now entered the broad educational, social, political, and economic life of the country and, indeed, with a vengeance. (5) A Republican president is engaged in the beginning of a program of family allowances which dramatically changes the nation's welfare policy. (6) There is a rapidly emerging national consensus on
environment which has scared the living daylight out of those who have been polluting the air, water, and land of the nation, and forcing them to spend vast sums of money. (7) Blacks are being elected in public offices all over the country—state legislatures, Congress, mayors of important cities. (8) Religious education among the young is higher than it has been in the past fifty years. (9) Even though there are some clear instances of political injustice, and even legalized murder, the amount of political repression that is actually taking place in the United States is relatively small, given the temper of the times. Thus Andrew Greeley on The Church: 1970\textsuperscript{32} (adapted).

Comment: But does such evidence sufficiently counter the facts in the item preceding? Again:

\textbf{Item.}

If Mao has thus not succeeded in changing human (or Chinese) nature, if Maoist Man remains a vision, he has nevertheless established an amazing degree of at least surface unanimity and loyalty. The ordinary citizen can hardly do less than try to get along with the state, which in a totalitarian system like China's is the source of all reward—and all punishment.\textsuperscript{33} Thus Time for July 12, 1971.

\textsuperscript{32}Fr. Andrew Greeley, "The Sky is Fallin'..." National Register, June 27, 1970, p. 6.

\textsuperscript{33}"Mao's Attempt to Remake Man," Time, July 12, 1971, p. 25.
Comment: This item could be read as pointing toward convergence. However, one easily notices that though a semblance of unity is established in China, it occurs not under the force of love, but under "the force of force." Reward and punishment under the ever watchfulegis of power-pursuing Mao seem to be the motivations, or open to this interpretation. Teilhard, one suspects, would interpret the phenomenon as a movement toward convergence, true, but from necessity rather than love. Can Mao's "unity" endure? Could similar unity exist without repressive force but under the influence of the drawing and uniting energies of love? Is such a phenomenon sociologically and psychologically possible?

Without (yet) endeavoring to answer the question it may be pointed out that the facilitating techniques and technological advances of the communications media do offer a basis to make such a vision scientifically possible. Thus:

Item. "Contrasting the cultural effects of visual communications with the print culture that preceded it, Dr. McLuhan has projected that electronics will eventually make the world one large village—a cultural unit transcending political boundaries and held together by
instantaneous communications, common interests and shared perceptions."34

Comment: Furthermore, cautious optimism about the feasibility of convergence would seem justified by items like the following:

Item.

A leading journalist, assistant managing editor of the New York Times, looks at the world as seen by millions of dissident Americans, the 'silent majority,' and fearful bystanders. He examines the conflicts which rend not only our society but others, and sees reason for cautious optimism.

Out of the turmoil there is a chance at least that a new synthesis may emerge—one that harnesses the enthusiasm and idealism of youth with the sturdy strengths of older generations, one that can weld the fire and passion of Black America and the deep commitment of White America into a new society which brings together the best of the old, the most promising of the new.

In examining the rise of activist Black movements like the Panthers he draws on first-hand observation of conflict in the violence-prone arena of teenage bopping gangs and of the emerging Civil Rights movement in the South.

This is a sharply realistic book. It looks frankly at the American crisis—and beyond that to the world crisis. It faces the fact both America and the world may perish. But it points strongly to our opportunity to build a new, better, greater, more honest world . . . if we

face up to our differences and visions and build on them a saner world.35 (Emphasis added.)

On the other hand, the following makes one question whether any optimism at all is justified:

Item.

A study published Thursday by the Senate Internal Security Committee estimates Chinese Communism has cost at least 34 million lives and possibly as many as 63 million in the past 50 years. The author of the study, Richard L. Walker, Director of the Institute of International Studies at the University of South Carolina, said, "A reasonable estimate would be that the figure approaches 50 million Chinese." The study, titled "The Human Cost of Communism in China," was ordered printed by the Subcommittee July 27, after announcement of President Nixon's forthcoming to Peking in what Nixon has called a journey for peace.36 (Emphasis added.)

Perhaps, a currently prominent religious leader suggests, no optimism at all is justified because of inherently limiting factors built into man's very nature.

Item.

I agree with Professor Aldrich—that these young rebels entertain too high a view of the perfectibility of man. Psychologists are now agreeing that the bible which says, "We have all sinned," is true. Dr. Sheldon Kopp, eminent psychologist says: "We must live,


I believe, in the face of knowing that man is, ultimately not perfectable. Evil can be distributed but never eradicated. Each solution creates new problems, and the temptation to cop out is ever present. 37

And yet, at this writing, Nixon is visiting China, and Kosygin Canada; socially, some racial progress toward equal rights in the United States has been made; psychologically, everyone is talking about relationships; economically, a common market exists; scientifically, nations are sharing; religiously, Catholics and Protestants are at least talking together and both of them doing Yoga exercises, reading Zen, and working together for the poor in the Inner City; theologically, dialogue with Marxists, humanists and atheists is ongoing; sociologists are beginning to wonder whether any races are really inferior; among philosophers and educators, interdisciplinary approaches are gaining ground; anthropologically, sharing the wealth of other cultures is "in"; communications-wise, traveling, mixing, and instant communications in "make-like-a-global village" world is happening; dreaming, men continue to dream and to say "Great Society" and things like that; the Church is going collegial . . . and so it goes.

A further observation: the human race does seem really being **forced** to entering into closer cooperation by (a) the bomb, (b) ecology, and (c) the population explosion. Add this strongly significant further observation: The "common man," the ordinary citizen, appears increasingly vocal and loudly resentful, even to protest, against evil, war, violence, brutality, discrimination and all forms of injustice. The shootings at Kent State and at Attica, for example, have stirred national concern and discussion, and even worldwide attention through the communications media. Can it be that the so called silent majority is awakening— if not to a sense of unifying love then at least to a corporate sense of resentment to what is unloving? If so cautious optimism about the movement for convergence may be justified.

Further, Modern Christianity, already love-oriented by direction of its founder, is at long last beginning to awaken to its responsibilities to implement its founder's vision by forthright action. Modern theologians are tremendously concerned with the vital, pressing necessity for every Christian to **build the Kingdom now**, promote the ideal of justice, peace, charity, grace, life, holiness, and goodness—the reign of God, on a worldwide scale.

This is the theme of several passages in the official documents of the Second Vatican Council, notably **Lumen**
Gentium (Dogmatic Constitution on the Church, especially Chapter Four, "The Laity") 38 and Gaudium et Spes. (Pastoral Constitution on the Church in the Modern World) 39 passim.

These constitutions (major documents incorporating the meaning and message of the Council) state unequivocally the Church's concern for the broad spectrum of human activity including human freedom and dignity social order, political and economic spheres, war, peace, the family, building the earth (Teilhard's phrase!), culture, the international community, and many others.

Such proclamations are tantamount to saying that though the Church is making no absolute predictions about the eventual arrival of the state of convergency--she is espousing and approving every kind of action whose very orientation is destined to hasten and promote the process.

By implication one could hope what is commended is possible, and so, truly to be hoped for. Teilhard, of course, says that the natural philosophical analysis of evolution as he reads it points in this direction. It makes sense. It deserves to happen. Perhaps if each person


helps, and helps others to help, it will! And if such a view is justified, why live by a more pessimistic view which seems at best only equi-probable, and at worst less probable and more self-defeating than the optimistic view?

Scriptural texts could be adduced to the effect that love will overcome evil in spite of all opposition but texts can also be cited to the effect that the battle will be continual and on-going, and will only result in a draw, even at the end of time. Texts favored by Teilhard and others of more sanguine outlook would be Ephesians 1: 22-23; Romans 8:19; 1 Corinthians 15:20-28; Philiappians 3: 21; Colossians 1:20 and Hebrews 2: 5-8. These texts point to a final recapitulation of all things in Christ, and to the liberation and redemption of all creation. Texts pointing less optimistically to a final state of continuing unresolved struggle would be found in the parables and the last judgment scenes, e.g., the twenty-fifth chapter of St. Matthew.

Evaluation of the Evidence for Convergence

From all of this it would seem that man (the mass of mankind) is at a turning point in history, or more accurately has begun a remarkably accelerated growing phase. Mankind as a whole is entering into adolescence, freed from infantile dependencies on fate, nature, and the condition
where learning and power are held by the few. However, as is the case with any immature adolescent, he is still extremely self-seeking, but he is awakening to the possibilities of cooperation and perhaps even of love—even while caught in the turbulent quest for his identity and freedom. Perhaps, after the fashion of psychological growth, once identity is established the time of love will follow.

However, it does not seem that the natural forces and advantages of love are sufficient to bring about convergence. The forces of aggression, power-seeking, self-advantage and pleasure-seeking are too strong. There seems only a movement toward "tolerance," forced, often grudgingly, by necessities to share the earth's resources in order to survive on personal, national and international levels. That is why it seems no other ideology than the Christian ideology offers hope for real convergence in love, for it alone offers resources of grace and motivation beyond the natural.

The movement to convergence represents an attractive ideal. Even naturally-speaking, the bftiness of this ideal appeals to the best in men. Further, the tools for convergence: science, technology, psychology, along with sociological, political and economic expertise are available.
It is therefore not in itself impossible or even impractical.

But will convergence occur? Without being able to affirm that it certainly will or will not, it would seem that movement is a likely cause célèbre for the validity of the notion known as the self-fulfilling prophecy. If we (enough of us) think convergence can come to pass, and act accordingly, it just might. After all, convergence is intrinsically possible and we've nothing to lose by effort. Hope and courage for those willing to see are discernible in the signs of the times. When one is just at the turning point, as we may well be, it is difficult to forecast how really splendidly it could all eventuate if only we continue to press.

To briefly recapitulate: convergence under the force of love is possible, and is highly desirable though signs of the times can be read in both directions. Optimism would seem justified by an aroused international concern over the very issues implicit in the notion of convergence, along with indications that more and more of the "silent majority" are unwilling to be longer so silent while they or others are treated unjustly, inhumanly or inhumanely. "Guarded optimism" would therefore seem justified.
Teilhardian Themes versus the Criteria

How do the scientific-theological writings of Teilhard match the criteria for a philosophy of guidance proposed in Chapter One?

It is apparent on inspection that the notions of evolution and growth in complexity-consciousness harmonize very well with the notions of growth, development and progressive change characterizing modern models of guidance proposed by Peters and others. The notion of complexity-consciousness is nonjudgmental, and allows for the summoning of ego-strength, along with the resources of psychology, religion, sociology and every other aid to human development. The notion that we are evolving toward greater complexity-consciousness also helps us to interpret history. It offers hope and enthusiasm to the human condition. It is "positive" and so a contribution to mental health.

It should also appeal to our deeper instincts for fulfillment, as life does and can have meaning. As evolution itself builds toward increasing complexity-consciousness, it issues a kind of benevolent invitation to every individual to enter into its stream, the better to direct

and control it, to enrich its forward-moving tide by contributions from fulfilled talents, and so to enrich us all. "Be afraid then," counselors may say to clients, "to develop your potential to its maximum, to exploit your talents, to grow in every human way you can."

A cautionary note is in order, however. Growth in complexity-consciousness is growth in power. While power can be used for progress and beneficence, it can also be used for disintegration, for destruction, or for evil, to raise a building or to demolish it. Thus the importance of what follows, namely about the necessity to guide the power of sophisticated intelligence along the directions marked by love. Increase of complexity-consciousness may be self-destructive unless guided by the convergent force of love.

This theme of convergence through love in Teilhard's vision constitutes tour de force, a drawing on the mightiest, most agreeable, most influential and pervasive of human forces—the greatest psychological force in all the world—love. The utility and importance of love for understanding and managing life is too well known to psychologists and counselors to belabor here. The case for love in the counselor's armamentarium is established. Whether as a matter of fact all men will move toward more loving relationships as they grow increasingly competent, or not, almost all counselors act on the theory that this
is the way to go, this is the ideal, this is what it is all about, this is healing, etc. Counselors, one would think, will welcome as relevant the stronger shoring in theory of that to which they have already committed themselves in practice.

These major themes supplement to some degree the deficiencies in other psychological systems, especially their inability to grapple with ultimate issues, those of change, the future, the ultimate meaning of life itself, priorities of values, good and evil, suffering and the like.

Teilhard's work is also shot through with personalism. It is a Grade A theory, easily oriented to therapy, and hopefully can be found relevant and acceptable to large numbers of counsellors.

Teilhardian Themes and Behavioral Counseling, etc.

In addition, for behaviourism, Teilhard's work gives a general direction and standard of judgment for behavior modification. It offers a base for norms to distinguish desirable behavior from undesirable. For example, is a given behavioral goal proposed in a counseling situation self-fulfilling (growth-enhancing) for the individual and at the same time contributing to, or at least proceeding from, a love-orientation toward fellow man? If it is,—it should be satisfactory to both the individual and to society. It should be helpful to both in the long run as
well as in the short. Teilhard's, however, is a general philosophy. Specifics about what is loving or unloving must be spelled out more in detail by psychologists, sociologists, theologians, and philosophers, employing the light and data of natural and revealed sources at their disposal.

To Freud and psychoanalysts Teilhard might say, "I agree with you on your x and y assumptions (especially: influence of early experiences and influence of varying levels of consciousness) but your overall outlook seems so shadowed with an over-riding pessimism. You seem to say that deterministic influences have already shaped our destiny. You aren't allowing enough for change and growth, nor do you afford models, nor anything like a cosmic view to make the human condition intelligible. Relief from neurotic anxiety is certainly to be commended but wouldn't your cure rate soar if you added meaning to life as well?"

To client-centered and more existentially oriented practitioners: "Focussing on the individual is well and good, but are you socially-oriented and other-oriented sufficiently? Again, your emphasis on self-fulfillment is indeed praiseworthy, but have you a model and goal for it all? Have you a theory behind your process? And once again, has your notion of fulfillment a long-range and future oriented component as well as a short-range and
self-centered component?" Teilhard can offer theoretical bases for just such components which it would seem can do nothing but enhance your viewpoint and keep it in perspective and balance.

Teilhard's outlook has advantages in many spheres. For example, spiritually speaking, a life of self-fulfillment guided by love brings one to God. That is what spirituality is for. Theologically, love and use of one's talents under the guidance of love are at the heart of Christianity teaching. Psychologically, such principles are the foundation for self esteem, a title to love from others, and can help to promote good personal relationships, some of the most important components of mental health; Sociologically, growth and love offer the basis for peace and prosperity. Of special importance to Guidance and Counseling personnel are the tendencies of Teilhard's thinking to reinforce self esteem by encouraging self-development and by encouraging other-directed activity.

Limitations

So far Teilhard's adequacy to a world vision and to a long-range, historical and societal view of mankind has been stressed. But implicit in this statement is our most severe criticism of Teilhard's theological and scientific works (as base for guidance and counseling). Excellently suited to "social" and "objective," rational, and
evolutions man as they are, the question still remains—what of individual, and subjective, feeling-filled "existential" man?

Dramatizing slightly, the client who has read The Phenomenon of Man might still ask: "What's my specific personal meaning in life—my way to grasp ultimate meaning, reality, to survive change, my individual way to self-fulfillment and love? Am I to be lost in the mass of humanity in its great leap forward? I just don't care to be an atom in the building, or a gear in the engine and no more. Further, the great leap hasn't occurred yet, and I am not able to see any end to the tensions and struggle involved in procuring it.

"Even more serious, what if (as happens to many) because of bad luck, chance, evil, bad will of others disease, death, suffering, I am unable to reach the fulfillment I yearn for and am perhaps capable of. What if I cannot help toward the more loving interaction of man in any significant way? What if I am chronically ill and so for the most part a drain on the energies of others? Or suppose I am simply so taken up with earning a living that I have no time for bettering either my lot or others?"
the area where guidance and counseling operate, on the personal, individual and small group levels, can you support me—in terms of my problems, my fears, feelings and needs for recognition and strength? You make the world around me and the flux of our times make sense—but what of my personal, existential needs?"

These serious questions will be addressed in the next chapter and part of the last. Teilhard's works will be considered in their potential for individual support, especially in time of misfortune, and then, particularly in Chapter V, the relevance of his thought to ongoing social and institutional problems as they exist now and in the concrete, not in some vague distant future.

This chapter, spelling out as it has some of the positive values for a philosophy of guidance and counseling found in Teilhard's scientific-theological works might well be closed with a unidentified quotation from Ashley Montague speaking of love and the study of love:

... now that we can begin to understand its importance (viz. love) for humanity, we can see that this is the area in which men of religion, the educators, the physicians, and the scientists can join hands in the common endeavor of putting man back upon the road of his evolutionary destiny from which he has gone so far astray—the road which leads to health and happiness for all humanity, peace and
good will unto all the earth.\footnote{This unidentified quotation seems true to the theme of the entire book by Ashley Montagu, \textit{The Direction of Human Development} (New York: Harper, 1955), passim.}

Summary

The work of this chapter has been to critique Teilhard's principal themes as these are portrayed in his scientific-theological works; viz.: evolution, increasing complexity-consciousness, and man's movement toward convergence under the force of love.

The first and second seem well substantiated; the actuality of the movement toward convergence requires nuanced distinctions: that convergence is an ideal to be striven for, indeed a possible ideal, granted; but as probable—that is, likely to occur—is not certain in the light of present evidence. Some indications point to progress, others to maintenance of the status quo. There can hardly be doubt that, viewing the evolutionary span of ages, now is the opportune moment for such progress to begin, if begin it will. Now is also the moment for every "man, woman and child" to lend a hand.

With respect to guidance and counseling the above offers an excellent view of the human condition \textit{in toto}. However, it does not seem adequately to address individual concerns. (At the same time the above represents only that
portion of Teilhard's thought explicated by his scientific-theological works.)

We turn next to Teilhard's spiritual, religious and personally-oriented writings. How well will they complement his scientific works in terms of personal and individual needs, especially with reference to guidance? How well, added to his scientific works, will the totality of his thought satisfy the criteria for an optimum philosophical foundation proposed in Chapter One? These questions are the concern of Chapter Four.
CHAPTER IV

MEETING PERSONAL NEEDS

Teilhard's Cosmic Vision Not Entirely Adequate to Personal Needs

The objective of this chapter is to indicate the force of Teilhard's thought for meeting personal needs, especially those for security, accomplishment, love, and support in time of suffering. Besides an overview of what the world is like and where it is going—which meets the individual's need for sense and order—every person has needs for (a) security which includes a need for love, both to love and be loved, (b) some basis for self esteem and recognized accomplishment, and (c) a basis for support in time of adversity, frustration, and death.

Teilhard's world outlook as portrayed in his scientific-theological works alone, does not seem adequate to offering enough personal support so often needed by clients who come for counseling. As John Shea says, "The vision of evolution is a unified vision of mankind struggling to shed its evil. This imagery works well on the level of Mankind, Time, History, and World, but it seems too glorious and grandiose to describe the more immediate
and personal struggles for sin and grace.\footnote{John Shea, What the Modern Catholic Believes About Sin (Chicago: Thomas More Press, 1971), p. 94.} It is our purpose now to assess how Teilhard's other words are suited to supporting personal security, self esteem, and strength-in-suffering needs. To whatever degree they offer such support they will add to the counseling value of his scientific-theological work, geared as it is (the latter) to a more global vision of a man.

Teilhard does speak of spiritual resources geared to such needs (a) in minor works such as Hymn to the Universe, Making of a Mind, collections of Letters, but (b) very especially in his major work--portraying a fairly fulsome picture of his spirituality--The Divine Milieu. (He also speaks of such spiritual resources in "spots" in his scientific-theological works.) Teilhard has an ability to blend and harmonize both in a unified synthesis.

**Teilhard and Security Needs**

Addressing first security and love needs, it was one of Teilhard's deepest convictions, one that stabilized himself personally and gave him a deep sense of security even amid the difficulties of his personal life that God was ever loving and close at hand, a fire and a rock, an enveloping atmosphere, the "divine milieu," in which he...
could rest secure. Teilhard writes of this conviction as follows:

All around us, to right and left, in front and behind, above and below, we have only had to go a little beyond the frontier of sensible appearances in order to see the divine welling up and showing through. But it is not only close to us, in front of us, that the divine presence has revealed itself. It has sprung up so universally, and we find ourselves so surrounded and transfixed by it, that there is no room left to fall down and adore it, even within ourselves.

By means of all created things, without exception, the divine assails us, penetrates us and molds us. We imagined it as distant and inaccessible, whereas in fact we live steeped in its burning layers. "In eo vivimus." As Jacob said, awakening from his dream, the world, this palpable world, which we were wont to treat with the boredom and disrespect with which we habitually regard places with no sacred association for us, is in truth a holy place, and we did not know it. "Venite adoremus." 2

God reveals himself everywhere, beneath our groping efforts, as a universal milieu, only because he is the ultimate point upon which all realities converge. . . . 3

To have access to the divine milieu is to have found the one thing needful: Him who burns by setting fire to everything that we would love badly or not enough; him who calms by eclipsing with his blaze everything that we would love too much; him who consoles by gathering up everything that has been snatched from our love or has never been given to it. To reach those priceless layers is to experience, with equal truth, that


3 Ibid., p. 114.
one has need of everything, that one has need of nothing.4

For Teilhard, God, who is the guide and term of evolution, is also the divine milieu, a supporting and loving milieu to each individual living out his personal role in the larger environment.

The above passage is reminiscent of Teilhard's quest, even from early childhood, for rock or iron as something permanent and secure. This sense of the all pervading presence of God, providence and Presence, guiding and loving is for Teilhard this permanent substance, "My beloved to me and I to him."

The strength of this realization carried Teilhard on a kind of buoyant wave throughout life. In a sense, this approach towards suffering and evil merely bypasses these problems. One simply puts his hands in those of a Friend who knows the way even if he does not, who sees even if he cannot, and on whose love and support he can rely.

Teilhard believes that one who believes strongly in God and His abiding presence will be able to survive countless shocks or misfortunes that upset those who are not supported, or not secured by a sense of this presence. As he himself says in Letters from a Traveler, such a one practices "that gesture, essential not only in death but in life

4Ibid., p. 120.
too, that consists in allowing ourselves to rest, as upon an invisible support, on Him who sustains and upholds us right outside all the tangible things to which we feel so strong an instinct to cling." And again, in Making of a Mind, "Fundamentally I am experiencing with new intensity the intense joy and longing of clinging to God through everything."6

DuLubac writes:

Thus it was at the end of 1924, on the very day when he learnt what he might well have regarded as catastrophic news—the decision from Rome that dealt him a terrible blow, forced him to solve an extremely difficult case of conscience, and brought with it the abandonment of his Chair and exile from Paris—even then he wrote to an intimate friend, telling him what had happened and adding, "Fundamentally, I am quite at peace. Even this is one more manifestation of Our Lord: it is His work, so why should I worry?"

To appreciate the full significance of these words, one should understand as Newman did, how hard it is to "realize" what one believes, how hard it is to accept trials as what they are meant for. . . .?

To recommend the force of this element for personal support for the client is to raise the question of how to


draw on it. This consideration, however, opens into the field of counseling itself. Openness to such an approach, and appropriate reflection would seem indicated, and Teilhard offers potent and substantive material for just such reflection.

Recognition and Self-Esteem Needs

Another deeply felt human need dimension is that based on knowing that one is engaged in worthwhile and productive activity. When so engaged persons tend to "think well of themselves" (basic self-esteem). We feel "proud of ourselves" when we know that we are deserving of the esteem and recognition of others. Teilhard develops the idea that one's ordinary daily work can be the basis for just such esteem in Part I of the Divine Milieu.

Teilhard first describes a more traditional view about the title to esteem and value inherent in life's ordinary tasks. (The following passage is quoted at length to offer the reader some idea of the poetical dimensions of Teilhard's style, and to contrast this older position with Teilhard's own.)

You are anxious my friend, to restore value to your human endeavors; to you the characteristic viewpoints of Christian asceticism seem to set far too little store by such activity. Very well then, you must let the clear spring water of purity of intention flow into your work, as if it were its very substance. Cleanse your intention, and the least of your actions will be filled with God. Certainly the material
side of your actions has no definitive value. Whether men discover one truth or one fact more or less, whether or not they make beautiful music or beautiful pictures, whether their organization of the world is more or less successful—all that has no direct importance for heaven. None of these discoveries will become one of the stones of which is built the new Jerusalem. But what will count, up there, what will always endure, is this: that you have acted in all things conformably to the will of God.

God obviously has no need of the products of your busy activity, since He could give Himself everything without you. The only thing that concerns Him, the only thing He desires intensely, is your faithful use of your freedom, and the preference you accord Him over the things around you.

Try to grasp this: The things which are given to you on earth are given you purely as an exercise, a "blank sheet" on which you make your own mind and heart. You are on a testing ground where God can judge whether you are capable of being translated to heaven and into His presence. You are on trial. So that it matters very little what becomes of the fruits of the earth, or what they are worth. The whole question is whether you have used them in order to learn how to obey and how to love.

You should not, therefore, set store by the coarse outer-covering of your human actions: This can be burnt like straw or smashed like china. Think, rather, that into each of these humble vessels you can pour, like a sap or a precious liquor, the spirit of obedience and of union with God. If worldly aims have no value in themselves, you can love them for the opportunity they give you of proving your faithfulness to God.8

Teilhard calls this an incomplete solution (to the problem of the value of human activity), namely, to say

8Teilhard de Chardin, The Divine Milieu, pp. 53-54.
that human action has no value other than the intention that directs it.

To portray Teilhard's development about this perspective on the value of human activity is not easy. Pages 49 to 73 in *The Divine Milieu* are commanded to the interested reader. An attempt to summarize his thought follows below.

Teilhard proposed that the ordinary daily activities that compose the normal warp and woof of living—endeavors for self-development, business, study, conversation, managing a household, etc.—can manifest love for God, hasten convergence and the establishing of the kingdom of peace, love and justice now and gain an eternal reward besides. All that is needed is to put every manly effort and wholehearted attention to the task itself, the work being engaged in, assuming that in good conscience one thinks this is what he ought be doing. This work is co-creating, co-redeeming and co-sanctifying—one's partner being none other than God. This work itself is valuable—not merely the intention with which one does it.

Thus, developing skills and talents, or exercising them whether by plumbing, buying and selling, artistic endeavour—whatever it be—can be building the earth, which is God's work now. Pumping gas can be an essentially Christian activity. One need not think prayer, penance, and worship are the only activities that matter. In Teilhard's own words:
Each one of our works, by its mere or less remote or direct effect upon the spiritual world, helps to make perfect Christ in his mystical totality. . . Hence whatever our role as men may be, whether we are artists, working-men or scholars, we can, if we are Christians, speed towards the object of our work as though towards an opening on to the supreme fulfillment of our beings. Indeed without exaggeration or excess in thought or expression—but simply by confronting the most fundamental truths of our faith and of experience—we are led to the following observation: God is inexhaustibly attainable in the totality of our action. 

Teilhard says in another place:

Christianity is not, as it is sometimes presented and sometimes practiced, an additional burden of observances and obligations to weigh down and increase the already heavy load or to multiply the already paralyzing ties of our life in society. It is, in fact, a soul of immense power which bestows significance in beauty and a new lightness on what we are already doing. 

And again:

By virtue of the Creation and, still more, of the Incarnation, nothing here below is profane for those who know how to see.

As Faircy notes: For Teilhard, the world and man's labor in it have a highly religious value. (Underlining added.) The Christian's faith imposes on him the "right

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9 Ibid., pp. 62-63.
10 Ibid., p. 70.
11 Ibid., p. 66.
and the duty" to throw himself "into the things of the earth."\textsuperscript{13}

It is difficult to leave this stimulating and energizing theme. Here is one last quotation emphasizing its riches.

In his action the Christian adheres to the creative power of God so that one may say he "coincides" with that creative power; he becomes "not only its instrument, but its living extension." The Christian is caught up in and joined to God's creative operations; "the will to succeed" in what he does and "a certain enthusiastic delight in the work to be done" form an integral part of his creaturely fidelity. What we do, therefore, is important; it is a cooperation with God creating. "God does not deflect our gaze prematurely from the work He himself has given us, since He presents Himself to us as attainable through that very work."\textsuperscript{14}

We may, perhaps, imagine that the creation was finished long ago. But that would be quite wrong. It continues still more magnificently, and at the highest levels of the world . . . and we serve to complete it, even by the humblest work of our hands. That is, ultimately, the meaning and value of our acts.\textsuperscript{15}

Hence the Christian does not have to go outside of time to find Christ. His so called natural tasks are intrinsically redemptive and are not made salvific only by an intention.\textsuperscript{16}

\textsuperscript{13}Ibid., p. 127, quoting from Teilhard, The Divine Milieu, p. 69.

\textsuperscript{14}Ibid., p. 123.

\textsuperscript{15}Teilhard de Chardin, The Divine Milieu, p. 62.

\textsuperscript{16}Ibid., passim, pp. 62-67.
For further treatment and development see Faricy, and *Hymn of the Universe*, passim.

The value of this outlook for reinforcing one's sense of value and self-esteem, this "good news," should be obvious to those who deal with others in a counseling relationship. Anyone may say of himself, "I, little me, am a person of value, and my work is significant, very significant, to the ongoing work of creation, to all of human kind, and to God Himself. In fact, He is looking for people like me, looking to work through people like me. He wants to beautify, enlarge, and perfect His world, through plumbers, accountants, freelance artists like me--and the very effects of my work will somehow be carried over into the next world when Christ transforms all things on the last day."

This line of thinking is thankfully becoming more common in religious writing today. It is even mirrored in *Vatican II*’s document: "Constitution on the Church in the Modern World," paragraph 39.

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Support in Times of Stress
(Need for)

Our third consideration in this chapter concerns the supportive value of Teilhard's work for times of stress and suffering. For times when we cannot discern any happy result or any solid conclusion to what happens to us. . . Ill fortune. . . The barrier which blocks our way, the wall that hems us in, the stone which throws us from our path, the obstacle that breaks us, the invisible microbe that kills the body, the little word that infects the mind, all the incidents and accidents of varying importance and varying kinds, the tragic interferences (upsets, shocks, severances, deaths). . . natural failings, physical defects, intellectual or moral weaknesses, the cells of the body that rebel or become diseased. . . the very elements of our personality seem to be in conflict. . . old age. . . assaults from without which appear deep within us and irresistibly destroy the length, the strength, the light and the love by which we live. . . .

The reader can see by these words a man deeply sensitive to suffering in its many manifestations, a man "not unacquainted with sorrow."

Teilhard's views on suffering and the decline of powers with aging—what he calls the "diminishments of life"—would run as follows: Our first reaction to diminishment is properly to "loathe" and try to avoid it. This, of course is not always possible but even so, we may be sure that evil will not stem the evolutionary tide to victory.

20 Teilhard de Chardin, The Divine Milieu, pp. 81-82.
"even though soldiers fall in the cause of peace." Further, we know that for those who love God "omnia convertuntur in bonum," all things work together unto good, even though "the problem of evil, that is to say the reconciling of our failures, even the purely physical ones, with creative goodness and creative power, will always remain one of the most disturbing mysteries of the universe for both our hearts and our minds."21 However, like an artist who is able to make use of a fault or an impurity in the stone he is sculpturing or the bronze he is casting so as to produce more exquisite lines or more beautiful tones, God, without sparing the partial death, nor the final death, which form an essential part of our lives, transfigures them by integrating them in a better plan—provided we lovingly trust in Him.22

Providence according to Teilhard can turn evil to good in various ways, using it as an instrument to direct us to a more propitious or a higher course or toward the emptying that goes with love—the dying to self—the losing one's life to find it in Him—and so a call to communion. It is in times of suffering that we realize we have nowhere else to turn. So in humbleness we do turn to Him, though without this occasion we would not. For Teilhard's

21 Ibid., p. 85.
22 Ibid., p. 86.
expansion on this point see The Divine Milieu pages 89 and 90.23

This is in no way to suggest that the Christian is to be passive in the face of evil as if "It's God's will--so suffer." Such is the Marxist caricature of Christianity--one which, unfortunately, is not without foundation.

No if he is to practice to the full the perfection of his Christianity, the Christian must not falter in his duty to resist evil. On the contrary, during the first phase, as we have seen, he must fight sincerely and with all his strength, in union with the creative force of the world, to drive back evil--so that nothing in him or around him may be diminished. . . . Should he meet with defeat--the personal defeat which no human being can hope to escape in his brief single combat with the forces whose order of magnitude in evolution are universal--he will, like the conquered pagan hero, still inwardly resist. Though he is stifled and constrained, his efforts will still be sustained. At that point, however, he will see a new realm of possibilities open out before him, instead of having nothing to compensate for and master his coming death except the melancholy and questionable consolation of stoicism. . . .

This hostile force that lays him low and disintegrates him can become for him a loving principle of renewal, if he accepts it with faith while never ceasing to struggle against it. On the experimental plane, everything is lost. But in the realm of the supernatural, as it is called, there is a further dimension which allows God to achieve, insensible, a mysterious reversal of evil into good. Leaving the zone of human successes and failures behind him, the Christian exceeds by an effort of trust in the greater than himself to the region of supersensible transformations and

23 Ibid.
growth. . . . I can only unite myself to the will of God (as endured passively) when all my strength is spent, at the point where my activity, fully extended and straining toward betterment (understood in ordinary human terms), finds itself continually counter-weighted by forces tending to halt me or overwhelm me. Unless I do everything I can to advance or resist, I shall not find myself at the required point—I shall not submit to God as much as I might have done or as much as He wishes. If, on the contrary, I persevere courageously, I shall rejoin God across evil, deeper down than the evil; I shall draw close to Him; and at that moment the optimum of my "communion and resignation" necessarily coincides (by definition) with a maximum of fidelity to the human task.24

Teilhard was fond of quoting St. Paul: "No man lives or dies to himself. But whether through our life or through our death we belong to Christ."25 For more concerning Teilhard and the forces of evil see also Tresmontant.26

By way of criticism, however, Kenney27 and others say that in the overall picture Teilhard does not give enough importance to the matter of sin and moral evil as causative agents in human suffering. As Rideau remarks,28 this is a hazard to which any philosophy of history is prone, whether Hegel's, Marx's, Bergson's, or Teilhard's.

24Ibid., pp. 91-92-93.
25St. Paul, Epistle to the Romans, Ch. 14, vv. 7-8.
Teilhard's thinking, however, is completely open to, and completely compatible with somehow laying greater stress on these elements. It would not be difficult to collect texts showing Teilhard's own great concern for individual suffering, or his concern for present social problems as we shall exemplify. Without doubt, however, the source of Teilhard's own equanimity and sense of strength and support in suffering did not come so much from any intellective perception or intuition into the nature and cause of suffering as from his vivid close felt sense of the all-enveloping, all sustaining, presence of God, the "divine milieu," consoling, completing. This sense of trust in the divine presence, and the sense of value in all he was doing and suffering, even in the acceptance of the growth and decay rhythm of ordinary living, carried Teilhard through difficulties—completely and well. His "system" it would seem is sufficient for personal support.

It would be improved for purposes of guidance and counseling, however,—indeed improved considerably—with supportive elements from both the old and the new in theological thinking. Laying greater stress on the whole notion of the redemptive value of suffering—the redemptive value of personal suffering when this is united to Christ's

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(by intentionality, "offering it up") would serve as one example.

Christians believe that suffering voluntarily borne in union with Christ's own passion and death is instrumental in effecting divine help for unknown persons (as well as those for whom it is "offered") and in ways we cannot imagine—effective perhaps beyond expectations or hopes. Yet these divinely-given "actual grace" helps, these impulses of light and strength and possibly even of actual intervention on God's part—would never have occurred without oblative participation. This is returning to the older Christian position about the force of intentionality in our actions—the very element Teilhard considered inadequate in the passage quote above (pages 106-107). However Teilhard does not reject this traditional element of Christian spirituality. Teilhard (and many modern theologians) simply feel they have reason to state that the ordinary business of daily living has even greater claim to value than that offered by mere intentionality.

Another traditional element of Christian spirituality which helps deal with the problem of evil is that evil or misfortune of any kind can be viewed from the perspective of God's foreknowledge and wisdom, trusting that He may know better than we how best to bring to fruition (from any given turn of events) a greater good than appearances
alone would suggest possible. Further theological empli-
fication and buttressing of these latter points are pos-
sible and in assessing the suitability of Teilhard's work
for guidance and counseling it would seem good to enlarge
his thinking with those further contributions from an
older theology best geared to support anyone in distress
or suffering.

General Evaluation of Teilhard's
Work

Following Rideau, who has written a most thorough,
carefully nuanced, balanced criticism of Teilhard's work,
taken as a whole, is seen to be

a phenomenology of the whole of reality,
that is to say, an attempt to understand
the whole datum, and the synthesis of all
the aspects of being. . . . In its endeavor
to be all embracing this phenomenology is
presented with a twofold datum--that pro-
vided by nature, and that provided by
Christian revelation. Again it aims, some-
times with more success, sometimes with less,
at producing a synthesis of the two or at any
rate to define their dialectical relationship.

For a thorough and lengthy evaluation of Teilhard's work
see Rideau, pages 237 to 254 30 wherein he develops and
comments on Teilhard's work under such headings as his
excellences in theology, in philosophy, in apologetics, on
his work as an integrating vision, as a forceful

243.
presentation of the new Christianity which is clearly, beautifully, and attractively expressed; as a Christian answer to materialism, Marxism, and atheistic existentialists; as relevant to problems in the Church, the world and the individual; and as "stimulating a mysticism and outlining a practical program that meet a universal need for unity and yearning for communion." It is not necessary to consider Rideau's criticisms of Teilhard in detail because for the most part they extend into philosophical and theological questions apart from Teilhard's relevance to a philosophy of guidance. Probably the most important question to be raised in terms relevant to the viewpoint of this dissertation is that of Teilhard's optimism—was he overly sanguine, did his enthusiasm for life lead him to overread data pointing to a more bright, hopeful, loving human situation for all mankind, the first glimpses of whose dawn is about to break? Did he allow enough for the "ornerness," the self-centered and at times cruel, unjust, hate-filled, and objectively inhumane elements that too often characterize human interaction? Because he is hopeful and optimistic, does Teilhard's outlook sufficiently support the individual man in times of stress, weakness, inability to make decisions, difficulties in handling

himself or others—the times he is most apt to seek guidance and counseling?

This question may well be dealt with by way of summary and conclusion to the entire dissertation as thus far presented.

**Suitability of Teilhard's Total Work to Guidance**

How well is Teilhard adapted for guidance? The two major categories of his writing should be considered independently.

In his theological-scientific works Teilhard offers perspectives (evolution, complexity, convergence) which will lend understanding, support, intelligibility, and meaning to life when one views mankind's condition in a global sense. These perspectives also lend a partial measure of guidance and support to the individual person inasmuch as every individual needs a general orientation to life and a frame of reference for "making sense" of it all.

In his spiritual-religious works there is much in the way of supporting elements in (a) Teilhard's thinking, personal example and conception of God as ever-present, loving, and near to afford security; (b) still more in the way he conceptualizes the value of "ordinary" work and living which supports our need for self-esteem and sense of personal worth; (c) and a fair amount of support in the way
he conceptualizes suffering, distress, sin and evil, attempting in some small way to point out elements of intelligibility and a way of "fighting it where you can, accepting it where you can't." One would like more on this matter, but at least Teilhard's outlooks are open to enrichment from other available sources, theological and psychological.

Especially appropriate to the coordinating of Teilhard's insights with elements of theology concerned with the Mystical Body are the reactions of the redemptive value of suffering, the problem of evil as viewed from God's pre-science, and others. These, together with Teilhard's own insights can offer much support to any individual in distress.

Implications for Guidance in Principal Teilhardian Themes

Implicated in the total corpus of Teilhard's works are five individual concepts especially suited to guidance. These flow easily from the five principal concepts dominating his works thus far uncovered. (1) From the notion of evolution toward increasing complexity-consciousness (taken as one concept) flows the notion of fulfillment: develop your potential. The whole force of evolutionary history beckons to precisely this undertaking and adventure.

Secondly, from Teilhard's conception of convergence
flows the importance and centrality of love. Learn to live and love in such a way as to promote loving interaction and community among all men—to the degree that fulfilled talents make this possible.

Thirdly, whether basic talents are rich or poor by endowment or graining and whether one succeeds or not in loving efforts, a deep stabilizing sense of personal security may be found in the fact of God's loving and abiding presence.

Further, according to Teilhard, work, suffering, and love are of their very nature salvific, redemption-bringing and co-creating with God. They have attached to their very performance a permanent and lasting value for this world and the next. Therefore anyone can rest assured that he and his work count, are of value and deserving of esteem.

Finally, one should know that even in the most difficult times, the most impossible times, the above may be realized with an interior intensity even if exteriorly one is caught or trammelled by the "forces of diminishment" as Teilhard terms them. One is always free to adopt an attitude to a situation, to live it as nobly as he can, to fight when possible, to accept with grace and compassion (for oneself as well as others) when this is not possible. In addition one may fortify himself in the impossible
situation with insights and strengths from more traditional Christian perspectives, from helps offered by psychology (e.g., Viktor Frankl) and from intensified personal communication with God ever-present.

Advantages of Teilhardian Synthesis and Outlook when Compared with Other Theoretical Foundations for Guidance and Counseling

Some of Teilhard's strongest and most superior points, those in which he most surpasses other foundations for guidance can be encapsulated in the following:

1) A Teilhardian outlook engages man in planning for the future and taking an active role in decision-making for directing his future. A challenge is announced for individual and society: build the earth. This "work-oriented" outlook is a wholesome counterpart to the interactional elements (personalism) so prevalent in our society and therapy today. Teilhard blends both. "To love and to work."

2) Teilhardian outlook has potential for grappling with the ultimate questions--a potential not present in other systems to such a marked degree. Questions of life, death, meaning, values, religion, self-esteem, human worth and dignity, love, evil and suffering, purpose, identity, existence itself--to these it is important that a philosophy of life and guidance be prepared to respond.
3) Teilhardian outlook has the ability to enlist the force of one of the greatest movements in the history of mankind, Christianity, and make ally with its best elements, emphasizing the central thrusts to personalism and to love bestowed on it by its Founder. Teilhard suits it to this culture, to our age, and to guidance and counseling.

4) Teilhardian thought is vastly synthetic—much more so than any of the "personality theories" or cultural value scales that today tend to underlie philosophies of guidance, such as Deweyan pragmatism. Teilhard reaches not only to past and present but to the future; Teilhardian thought can concern itself not only with the larger social problems of the moment but also with those of the individual and with those of the small group.

5) Finally it can do all this without destroying the best elements of other models or theories. It is open rather to coordinating the best in psychoanalysis, existentialism, behaviourism, medical science and technological science, the social work (milieu-centered) outlook on behaviour and therapy, and techniques proper to each of these, and to supplementing their inadequacies as related in the points preceding.

There is therefore a certain vast all-embracing wholesomeness in Teilhard's outlook--wholesomeness in the sense of "whole-summing"--a vision of how to put it
together, a vision of where the pieces fit. The opening page of this dissertation suggested that such was precisely a crying but unfilled need of our times. Does any other presentation in Departments or Colleges of Education, Psychology, Counseling Psychology, Psychiatry and Social Work respond as well to this need as does the work of Teilhard?

**Teilhard—a Model**

If the proof of the pudding is in the eating—then Teilhard's living by his own philosophy and its results in his life (to limit myself to its effect on himself alone) is certainly remarkable. Here is a loving, gentle man, psychologically stable, fulfilled, committed, facing persecution, reverses, false charges and opposition with equanimity, hope, and security—a model of a well balanced personality—a man who could love and work (Freud's criteria of psychic health) buoyantly, perseveringly, and enrichingly for himself and others. For testimony to the beautiful person that Teilhard was (simply as a marvelously rich and loving human being) see any of the major commentaries listed in the bibliography of this paper but especially that by Cuenot, *Teilhard de Chardin*, an appreciative and detailed study by one who knew him well.

It would seem that Teilhard, an admirer of Cardinal Newman, would very much approve the spirit of this quotation
from Newman with which this chapter is concluded.

God has created me to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission... I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do His work. I shall be an angle of peace, a preacher of truth in my own place while not intending it - if I do but keep His commandments. Therefore I will trust Him. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him; If I am in sorrow, my sorrow may serve Him. He does nothing in vain, He knows what He is about.

Note: Teilhardian Christianity and Guidance:

As a bit of a related aside to this dissertation, it may be remarked that what Teilhard has done in relating Christianity to guidance is this: Older versions of Christianity, while offering enough support to suffering persons to be called "the opium of the people" did not offer enough total insight into the totality of the human condition to make it acceptable as a base for a philosophy of guidance relevant to the times. What Teilhard has done is to make it possible to use Christianity (a new conception of Christianity) for such a base by making the Christian
vision relevant to men today. Take Teilhard's version of Christianity, add the proven strengths of some of the more traditional doctrines (to enhance individual personal support) and you have a potent mix!—

Teilhard's is a modern Christianity anyone can take into an intellectual milieu, for example, a college environment, and walk with pride. It is now a Christianity that can be relevant to modern guidance.

It is suited both to supporting the individual and for wrestling with the problems which we named when beginning this paper—ultimate issues, social problems, future shock. (We are assuming, of course, that the background offered by Teilhard's frame of reference will be implemented by the best in psychological and sociological expertise, counseling procedures, etc., as means to mental health, decision making and other counseling goals.)

Summary of Chapter

This chapter has critiqued the force of Teilhard's work for meeting personal psychological needs especially in times of stress. Several strongly supporting elements in his spiritual-personal works are (a) his sense of the ever-close-and-present personal God (indeed we live in a Divine Milieu), (b) his sense of the worth of our ordinary activity and (c) (the worth of) suffering, including "the diminishments of life."
It would be possible to draw still more support for the latter from selected elements of the older theology—such as the healing value of suffering, etc.

From Teilhard's works taken in toto flow the following five person-supporting elements especially suited to guidance: fulfillment, love, security, self-esteem and strength. They are the correlates to Teilhard's thinking concerning evolution toward complexity-consciousness, convergence, the "divine milieu," the value of all rightly oriented human endeavour, and the problem of suffering and evil.

The following chapter will exemplify briefly the way he applied his own thought to concrete situations, suggest implications for using his work in counselor-education programs, and conclude with an Apologia.
CHAPTER V

APPLICATION AND APOLOGIA

This chapter will exemplify applications of Teilhardian thought to individual and social problems and to counseling. It will conclude with an Apologia.

Teilhard and Social Problems
(in General)

First of all, it would seem that the Teilhardian synthesis (the five themes of fulfillment, love, God's presence, the value of human work, and of suffering) afford the basis for a truly integrating philosophy suited to "putting it together," and "pulling us through anything." It satisfies the criteria proposed in Chapter I (for a philosophy that is relevant, should be widely acceptable, personalist oriented, integrative, etc.) and offers a foundation of moderate complexity for hope, optimism, strength, and meaning.

Further, in light of Teilhard's outlook the turmoil of our age is somehow able to be understood. It can be interpreted as a form of "growing pains--but at least it
is a process of growing! What is happening is following a discernible pattern. The whole of mankind is being invited to convergence by a kind of "Inverse Gravitation" (as Kenney explains convergence guided by love).1 Whether present evidence warrants a flat statement that convergence is actually occurring or not, convergence certainly remains the ideal worth striving for.

This ideal to be realized is that of all men, individually and collectively, putting hearts, minds and energies into a cooperative venture to make the best use of human talents, working with and for others to make a better world. Every person, group, community, industry, nation, and source of resources provides the best products as cheaply and as widespread as possible, cooperating rather than competing with all other similar ventures! Ideally personal interaction would be marked by healing, love, understanding and tolerance. There would be universal efforts for adequate housing, education, food, medical care, etc., because the earth's resources are dedicated to Humanity rather than to Profit, or to Possession, or to Passion. Add even a religious dimension—people worshipping together. Imagine also all of us engaged in building

respect for the individually-created uniqueness and dignity of each individual as well as a social order of freedom, justice, joy and love, in a society at peace.

The above is well phrased by Peter Rohrbach in a review of a new book by Michael Quoist.²

In his new book, Father Quoist presents an impassioned essay that both demonstrates the thinking behind his earlier writings and argues for the further articulation of a new spirituality that will satisfy the religious needs of modern man. His theme is the same: modern man wants to live his life fully and participate in the world around him, and therefore he is not interested in a religion which seems to divorce him from the human and technocratic situations in which he finds himself involved. Accordingly Quoist argues that "to keep faith with Jesus Christ we must begin by keeping faith with the realities of daily life." Adopting a Teilhardian theme, he states that "the world is still under construction" and thus the authentic Christian must participate fully in the process. And the failure to do so, a withdrawing from love and enterprise and involvement, is the Christian sin.

It would seem that the force of this vision, along with Teilhard's ability to communicate is the reason why so many young people of every temperament and denomination, hippie and square, Christian, Jew and atheist, have been taken by his work. (As example, a youth counselor friend of mine found knowledgeable discussion about Teilhard provided him entree to the very youth (at the university where he

was stationed) who previously had shut him out.)

Picture an earth where all men are clearly and primarily decided on advancing together to a passionately desired Being, in whom each recognizes in what was most incommunicable in his neighbor a living participation. In such a world coercion would become unnecessary for the purpose of retaining individuals in the most favorable order for action, of orienting them in the full play of free will towards the best combinations, making them accept the restrictions and sacrifices imposed by a certain human selection and determining them in the end not to squander their capacity for love, but to sublimate it jealously for the purpose of ultimate union. We have reached a crossroads in human evolution where the only road which leads forward is towards a common passion. To continue to place our hopes in a social order achieved by external violence would simply amount to giving up all hope of carrying the spirit of Earth to its limits. But human energy, like the universe itself, the expression of an irresistible and infallible movement, could not be prevented by any obstacle from attaining freely the natural term of its evolution. Therefore, in spite of all the apparent improbabilities, we are inevitably approaching a new age in which the world will cast off its chains, to give itself up at last to the power of its internal affinities. We must believe without reservation in the possibility and necessary consequences of universal love. The theory and practice of total love have never ceased, since Christ, to become precise, to transmit and propagate themselves. . . .

How handle "Future Shock?" Teilhard might say something as follows: "Don't bury your head. The trending of events is intelligible. "Get in there." Assess developments for their potential to develop us all humanly and

\[^3\text{Teilhard, Building the Earth (Wilkes-Barre, Pa.: Dimension Books, 1965), pp. 92 ff.}\]
united in cooperating love. And then in cooperating efforts with others discuss and plan how to direct the changes that seem to be coming. Make every use of corporate, group efforts, because isolated individual-qua-individual effectiveness is lessening, except in the way the individual can influence or participate in group efforts.

Specific Problems

Teilhard and Christian Humanism. Teilhard points religion itself toward humanistic and social issues.

The implications, finally of Teilhard's thought for Christian theology are really tremendous. Perhaps the greatest contribution of Teilhard de Chardin was his call to man to make his home in the world. This is not to contradict the thought of some state of future glory, but it is a fact that man must work out his salvation right here in this worldly and human milieu, because it is truly a Divine Milieu as well. Indeed, in the language of St. Paul, all things must be restored in Christ. . . . The second great meaning of Teilhard is his vision that everything is good in a world which is on its way to being restored in Jesus Christ. It is this principle of Teilhard's which has placed him in the forefront of theological discussion. "For too long it has been the Christian implication that the only true reality is the spiritual realm," that matter is basically evil which man must just tolerate.4

For other theological implications in Teilhard's work, especially re Christology and Eschatology see

Casserley. For Teilhard and "Original Sin," see Burns. For compatibility of Teilhard's thought with that of Tillich and Bonhoeffer see Casserley. For closeness to Bloch, Moltman and other "theologians of hope" see Harvey Cox in New Theology—Number 5.

As to Oriental mysticism, however, with its tendency either to suppress multiplicity and diversity, or retreat into Nirvana—an ecstasy of emptiness—Teilhard takes rather a dim view.

Teilhard and Racism. Kraft summarizes Teilhard's view by saying that one's purpose in living is to "build the earth," for Christ, so that God may be in all. Hence one's rule for action is "to love God, through Christ, in our


\[\text{Casserley, "Teilhard de Chardin as Theologian," pp. 53-54.}\]


Kraft applies this rule to aspects of racism as follows:

1. The doctrine of "separate but equal" is wrong because "separate" leads to divergence and not convergence of the races.
2. The doctrines of "Black Power" or "White Power" (inter­preted militantly and aggressively) are wrong because both are basically nothing more than collective selfishness which inevitably leads to divergence.
3. Any attempt—overt or covert, active or passive, blunt or subtle—to prevent negroes from living in white neighborhoods is wrong for the same reason. In fact if we apply Father Teilhard's rule for action (and Christian teaching) in a positive sense as we should, rather than negatively, we conclude that all of us should be working to promote both fair housing laws, and de facto fair housing. (Is not the fact that our country is slowly but surely moving in this direction further proof that Father Teilhard's interpretation of evolution and the Christian message is valid?)

Thus Kraft's thought on racism to which he also adds a little later that: in addition to love and directed action, Father Teilhard preached, and lived, patience. Teilhard also has an interesting view that the various races of man are not biologically equal, but are different and complementary (like children of the same family). For amplification of this point see Cuenot. I myself consider this point almost revolutionary in its implications. I hope scientists will check its validity.

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11Ibid., pp. 121-22.
12Cuenot, Teilhard de Chardin, pp. 300 ff.
Teilhard and Human Sexuality.

In its initial forms, and up to a very high stage in life, sexuality seems identified with propagation... But things look very different from the point of view to which the analysis of a structurally convergent cosmos has brought us. That the dominant function of sexuality was at first to assure the preservation of the species is indisputable. This was so until the state of personality was established in man. But from the critical moment of hominization, another more essential role was developed for love, a role of which we are seemingly only just beginning to feel the importance; I mean the necessary synthesis of the two principles, male and female, in the building of the human personality. No moralist or psychologist has ever doubted that these partners find a mutual completion in the play of their reproductive function. But hitherto this has been regarded only as a secondary effect, linked as an accessory to the principal phenomenon of reproduction. In obedience to the laws of the personal universe, the importance of these factors is tending, if I am not mistaken, to be reversed. Man and woman for the child, still and for so long as life on earth has not reached maturity. But man and woman for one another increasingly and forever.13

Comment: Modern psychologists and family counselors would agree! Teilhard vs. "Legalism."

Such, I think, is the conception of morality to which Teilhard's personalism invites us. It is not a morality of mere conformism; neither is it one of chaos. It is precisely a morality of creativity, or better, of creative responsibility. In all his encounters with the things around him, man is called on constantly to respond to the call of Being, of God Himself, Who seeks an ever fuller presence in the world He

has made. That Being, can be achieved only if we give ourselves to a life of selfless love Teilhard himself has beautifully pointed out.\textsuperscript{14}

As a sampling of other aspects of Teilhard's thought about social issues which illustrate his breadth and hence potential appropriateness for counseling we might mention such topics as democracy, Communism and Fascism (see Building the Earth\textsuperscript{15}); ecology and conditions of survival (see Future of Man\textsuperscript{16}). For an echo of Reich's thought about "Consciousness Three," see Future of Man.\textsuperscript{17} For Teilhard and the "urban problem" see Page in Fordham Proceedings.\textsuperscript{18}

To match Teilhard's hypotheses with the qualities of good theory, consult Shertzer and Stone.\textsuperscript{19} The above list is intended as representative though not exhaustive. It illustrates the many-dimensional versatility of application possible in using Teilhard's syntheses.


\textsuperscript{15} Teilhard, Building the Earth, pp. 24 ff.


\textsuperscript{17} Ibid., p. 231.


Value of Teilhard to Counseling with Individuals

What would Teilhard's vision offer the counselor relating to clients grappling with problems of personal suffering, "bucking" the institution, choosing an occupation, handling anxiety, etc.?

The ordinary goals of counseling: toward personal effectiveness, mental health, management of emotions, problem solving and decision of choice making,¹⁰ find a most congenial substrate in this philosophy. And yet this philosophy allows for the processes, goals, techniques, and conditions of many and diverse schools of counseling--allows for research and for differing skills of differently-oriented practitioners in the presence of different kinds of clients and problems. It simply supports their best efforts, gives some direction, and complements their inadequacies. Thus a counselor might use free-association, reflection of core feeling, mutually agreed upon behavioral goals, case-history or no case-history, etc. But while supporting these Teilhard offers a base for meaning to life and ultimate norms and direction to the counseling process itself.

Indeed it would be pleasant to hypothesize that if Teilhard's philosophy were widely studied and

¹⁰Ibid., pp. 102-107.
assimilated, there would be much less need of guidance for disturbed people because there would be fewer disturbed people. In addition, Teilhard's vision should add breadth and stability to the counselor himself. A man who was found his identity: who understands what's happening, where we humans are at historically-speaking, what's likely coming around the corner (both realistically and ideally) -- a man who is pervaded with a stabilizing sense of the nearness of God, the worthwhileness of his every endeavor -- even those which involve the absurdities of life, that is, the not immediately intelligible elements in suffering -- has a lot going for him. He might at times even laugh.

More and more the therapeutic value of counseling itself is being viewed in terms of the relationship existing between counselor and client. We discover that counselors who are themselves "all-together" are better able to help clients than those who are caught in transference, insecurity or confusion. A disoriented, distressed or anxious person isn't really helped by sharing it with a counselor equally anxious or confused about the same problem. (There may be momentary relief at finding one isn't alone -- but after that we simply have two upset

persons instead of one.) I therefore propose acquaintance with the thought of Teilhard to all counselors in training as a stabilizing basis for their own philosophy of guidance, or at least as a first rate point of departure. It offers a reasonably coherent, broad, relevant foundation for such a philosophy.

Of course, for very specific questions or situations in individual counseling it's difficult to ask more of such a general philosophy than what any general philosophy can reasonably be expected to offer.

For example, if a counselor's view of the educative process is opposed to the policy of the "establishment," or institution he works for, should he acquiesce, buck, or withdraw? This is a question of prudence and of priorities. What are the options and consequences to various courses of action? Is the counselor willing to pay the price? Is his choice truly feasible, and likely to be efficient? Will it be worth it? Who will be hurt? How certain is he that he's right? Is there a proportion between the means and the end? Will the effect be long range, short range, or possibly counter-productive? Would it be something—if it fails—that he could still feel pleased about, a decision he can still live with? Teilhard himself—in his day—chose in such a situation to work within the institution. He loved the institution, his Society and
his Church, but felt compelled even against its strictures to continue writing to explain his theories. His work was then published posthumously. What would he have done in the same situation today? Would he have left the church like Charles Davis or stayed in to fight as did Cardinal Suenens or Hans K"ung? Some think that you accomplish more by working from within. Apparently Teilhard thought the same. And always there are prophets. Teilhard was one. Prophesy has an accepted place in institutional history though prophets lead a difficult life and often have to pay dearly for what others later enjoy. The question of the hour is: How do you distinguish the prophet from the "kook?"

Teilhard's breadth of thought allows his thinking to attract persons of many kinds of temperament. Fortunate persons of vision, ability, and wide scope of talents can make their decisions against the background of fulfillment and love (the resources of Teilhard's theological scientific works). Those in pain or the travail of limited or blighted talents can console themselves that they too have worth and dignity before God and men, even though less obviously than their more talented confreres. Their secret lives can be of worth, their reward can be great. Their destiny too is one to love and to fulfillment (through the resources of Teilhard's personal-spiritual writings) though more humbly
achieved according to Teilhard, through union with One Who can dignify their work and amplify its effectiveness.

Teilhard and Guidance—
Summary Evaluation

Teilhard then offers a philosophy suited to personal wholeness and loving interaction with others that is "mutually satisfying and growth enhancing over time"—to quote the School of Social Work's definition of "good social functioning." His is a framework that allows both for difference and uniqueness, and is applicable to widely varied personal problems such as mental health, meaning in life, adjustment to change, choice of occupation, establishment of identity. It touches all of Erikson's eight developmental stages proper to the maturing individual.22 It applies also to social problems inherent in broad perspectives on society. It is therefore, it would seem, well suited as a philosophical foundation for guidance for our times.

Teilhard himself is seen as a model, a loving man, balanced, personally attractive, integrated, sane—able to relate lovingly and productively with others and engaged to the limits of his (extraordinary) talents in social concern for others. He was considered a good companion in the field and at home.

Teilhard and Counselor-Education

The last of the implications in the work of Teilhard for guidance and counseling here recommended is that his principal works be included as must reading or mandatory study and discussion in programs for counselor-educators. The Phenomenon of Man (using Father Kenney's A Path Through the Phenomenon as guide), plus The Divine Milieu could be proposed as the substantial nutriment for the course. For dessert: Hymn to the Universe, and The Future of Man, or other minor works. An alternative would be a reading of recently translated Human Energy and Activation of Energy. These contain 36 essays by Teilhard most of which have never appeared previously in English. They cover the entire spectrum of his thought, everything from the evolutionary process to spirituality and religion, a kind of "encyclopedia of Chardinalis." They are presented in a series of short essays considerably easier to read than the longer studies.


Objection: The counselor education program is already overloaded. Reply: But it is also being criticized for lack of substantive subject matter, lack of practicality and utilitarianism, lack of coherence, and for overlap, repetition, and boredom, lack of innovation, and lack of responsibility by counselor educators. These very objections offer a slow and easy pitch for recommending the study of Teilhard. Are anyone's works more soundly suited to providing an interesting, relevant, substantive, cohering basis for guidance and counseling? It would seem as if these objections mentioned by Shertzer and Stone were the point of reference and response for this whole dissertation.

Conclusion

A few last quotations will add that bit of flourish with which to conclude this part of the special type of dissertation this has been.

We are challenged first to individual study of Teilhard's message until we can understand its fundamental truth. Then we must follow up without personal efforts to spread these facts broadcast wherever we can. The machinery of existing church and scholastic organization will be slow to assist in the inevitable readjustment to new horizons, but ultimately it will follow with cautious reserve. . . .

Every thinking man—and that is each of us—thinks to himself more often in the esse
of his neighbor: Where am I going? What am I doing? Why was I born? What is more tragic
than to have no answers to these hauntings, and worse, to find no teacher who can tell us? It
is this unique thing that Teilhard has given us in his volume entitled The Phenomenon of Man:
and answer to Where, What and Why. Here is an answer to our anxiety, if we can take it. Here
is the human situation, if we can understand it. Far from fantasy, his report is rooted in
fact, in the physics of the earth whence man emerged and ordered himself to build that earth
and which man himself contains in the gifts of consciousness and reflection. Man having been
given life must himself choose to live. This is the challenge that faces each of us. This
is the point to which evolution has brought us. If we refuse, we die, and the earth dies with
us; for man is evolution.26

Perhaps the copywriter for the jacket of M. Wildiers' An Introduction to Teilhard de
Chardin exaggerates: "Teilhard moves into a position beside Freud and Marx as one of the
great prophetic and formative voices in the development of modern consciousness." None­
thless, some explanation must be given for the great and continuing appeal of Teilhard's
writings. He himself thought that he was given the talent not of inventing anything but of
"resounding in tune with a certain vibration, a certain human and religious note which at
the moment is all around us, and in which people have recognized and rediscovered one another." Because he experienced the problem of love quite acutely, large numbers of contemporary men and
women listen to Teilhard so readily, for in him they hear the resonances of the sounds of their
own souls.27

45.

An Apology for Teilhard

Here and there, some persons, some Catholics in particular, are still upset over Teilhard. Is he "glorious prophet or heretic and threat to the Christian Church?"

Some of the difficulty stems from "monita" (formal warnings or admonitions) issued by the Catholic Church in 1957 and 1962, in spite of the fact that Teilhard's conduct and writings point to outstanding loyalty to the Church.

The difficulty stems from his theologizing over scientific data and the theories he constructed from these data. (His competence as a scientist is not in question.) Teilhard tried to indicate the direction theology might take in light of his scientific findings. He tried constantly to explain, and to enter into processes of dialogue and thought-clarification through publishing, but he did not receive permission from Superiors or Church although he made several requests. Very likely pressure from Rome suggested it was premature to release his writings. Friends even suggested he leave the Society of Jesus or the Church but he chose not to. He felt the Church was important to the evolutionary process itself, and preferred to remain.

Why did the Church issue the warnings ("monita")? Probably because certain elements in Teilhard's work are ambiguous or unclarified. In the hands of the initiated they could appear in opposition to more "orthodox" views.
Teilhard hoped publication would clarify ambiguities, but as we said this was denied.

When, after his death in 1955 his works began to be widely circulated, the Congregation of Seminaries, November 30, 1957 asked Rectors of Seminaries to remove books from open shelves of seminaries' libraries. It should be noted that there was no prohibition against seminarians reading or purchasing his work privately, and no restriction on laymen. Neither was there any request for removing his works from other libraries connected with Church institutions.

On June 30, 1962 a second monitum was issued, from the Holy Office, saying that Teilhard's works abound in statements concerning theology and philosophy, and even in serious errors, that offend Catholic doctrine. Therefore bishops, rectors of seminaries, presidents of universities and religious superiors were to take proper measures to preserve the souls, especially of the young, against dangers contained in the works of Teilhard and his disciples.

It is perhaps advisable to restate that this is a warning, not a condemnation. Works were not placed on the (now non-functioning) Index of Forbidden Books, and the warning was issued without the permission, usual in such matters, of the Holy Father (John XXIII) who when he realized what happened said it was a "regrettable fact."
(Apparently John appreciated Teilhard's contribution.) Paul VI, present Pope, said to the cardinal of Paris in the Fall of 1968 that "Fr. Teilhard is indispensable for our times. His apologetic is necessary." It is also to be noted that in at least four places in the documents of Vatican II Teilhard's thought seems to have influenced the Fathers of the Council, especially in the document titled The Constitution on the Church in the Modern World.

Teilhard provides a remarkable synthesis of the evolution that has accrued in this world and relates Christ and Christianity closely to the whole process. In fact you cannot really understand either one without the other. However to the uninitiated some things could lead to misinterpretation or ambiguity.

One of the principal charges against Teilhard is that of pantheism. Teilhard himself heard the charge during his own lifetime and simply explained that his intentions and thought were really the thought of St. Paul—especially the passages where Paul speaks of all things being recapitulated in Christ. He had no intention of equating God with creation. It could be that those who persist in accusing have not read Teilhard, or do not interpret him aright, or are simply parroting what someone else has said.

In stressing Christianity as a religion primarily of love and union with God and man, it is possible that elements
of formal institutional religion and organization, juridi
cultural control and "observance," may appear deemphasized,
or seemingly ignored, or relegated to too secondary a
position for the likes of the conservatively-oriented
readers doing the critical work concerning Teilhard at the
times of the monita. For example,

Christianity is essentially the religion
of personality. And it is so to such a degree
that it is at present in danger of losing its
influence on the human soul . . . for ninety-
percent of those who view Him from the outside,
the Christian God looks like a great landowner
administering his estates, the world. Now this
conventional picture, which is too well docu-
mented by appearances, corresponds in no way to
the dogmatic basis or point of view of the
Gospels. . . .28

Since Vatican II, which emphasized the description of
the Church as the People of God, these phrases sound less
polemic. But for writers in the "Institutional Church"
before Vatican II, such phrases could stir up "the worst
of fears" of the more traditionally oriented, and indeed
make it difficult to recognize the worth of Teilhard's
larger perspectives. Add other phrases from his thoughts
on Original Sin or even his tendencies to "orthodox"
pantheism which had already brought him trouble 35 years
earlier and one can see that "orthodoxy" was not prepared
for the likes of Teilhard.

28 Teilhard, Human Energy, trans. by J. M. Cohen
Teilhard was a Vatican II man, but unfortunately (or fortunately) he spoke before the Council and before the times and the theologians who now could find much sympathy for his viewpoint. He was "too much too soon."

This is not to say that everything Teilhard said can be defended to the hilt or that nothing needs modification or even correction. He would be the first to admit such need and propriety where the evidence or reason points to it. But it is a question of acknowledging the tremendous positive worth of his work. This would also be our Fr. General's opinion (Pedro Arrupe, S.J., Present Father General of the Society of Jesus to which Teilhard belonged).

Conclusion

We can definitely say that Teilhard is no heretic. Some look on him as a prophet for our age, who has shown that Christianity and the findings of science and our dream of a better world are indeed all of a piece--and in this confluence and accord lies a vision and a hope. If Teilhard be read benignly, he need be no threat to the Church. He could be one of its profoundest assets.

Summary of Chapter

This chapter has indicated some of the breadth and scope of Teilhard's thinking about themes judged most relevant to counseling. These examples exhaust neither the
range of his thinking nor the even greater possible range of applications of his outlook on human existence—omnipervasive in its potentiality as it might be.

Because of its worth as a synthesis of the human condition, combined with a wide range of applicability, a study of Teilhard's thought as a unifying and integrating component in counselor education programs was recommended. This could be accomplished in many ways, e.g., as course, seminar, required or recommended readings, etc.

The dissertation was concluded with an apology for Teilhard addressed especially to those in the Catholic community who, here and there, have been more impressed by monita than with the hope and vision a direct exposure to his work can offer.

Looking over Teilhard's writings, including such recently translated works as *Human Energy* (published in America in 1969) and *Activation of Energy* (1971), one continues to be aware of the reach and richness of Teilhardian conceptions. His works therefore seem to be able to be recommended, as the best presently available material on which to construct a sound and relevant philosophy of guidance.
Some Day After We Have Mastered The Winds, The Waves, The Tides and Gravity, We Will Harness For God The Energies Of Love: And Then For The Second Time In The History Of The World Man Will Have Discovered Fire!

- Teilhard de Chardin
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Teilhard


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