

Man in the Humanisms of
Maritain and Teilhard

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by

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MAN IN THE HUMANISMS
OF MARITAIN AND TEILHARD

TABLE OF CONTENTS

<u>Chapter No.</u>		<u>Page No.</u>
I	Statement of The Problem	1
II	General Characteristics of Maritain's World View	5
III	General Characteristics of Teilhard's World View	19
IV	A Comparison of the World Views, Particularly Their Application to Man	32
	<u>Bibliography</u>	55

CHAPTER 1

STATEMENT OF THE PROBLEM

If we define a world-view as a vision of the whole of being, in which all its components are ordered and integrated, then probably the most important components, at least for the Christian philosopher, would be man, his world, and God. And, since man's life is a movement, perhaps the most important principle giving order and meaning to human existence would be the vision of the good, or purpose, of man as contained in his particular world view. To use Plato's analogy, just as the cobbler must know the purpose of shoes if he is to make good shoes, so must man know the purpose of life if he is to make a good life. The task, then, for a Christian philosophy, is to relate man, his involvement in his world, and God, in such a way as to enable us to see meaning and purpose in our existence.

The history of philosophy presents us with a wide variety of world views. We shall here be concerned with two specific world views and the implications these have for human life. Jacques Maritain, a contemporary proponent of Thomistic thought, and Pierre Teilhard de Chardin, a contemporary advocate of

process or evolutionary theory, are the authors of the positions to be compared. Each has attempted to bring to man a world view that would synthesize existing elements and place man in a system where his life and interactions with others are given the greatest meaningfulness. The question to be posed places man at the center of the world and asks, how do these world views differ, if at all, in the resulting purposes and life styles they propose for man? It can be taken for granted that when differing elements are joined in interaction or union, tensions are inevitable. Which position, the world view of Maritain or of Teilhard, is better able to alleviate the tensions between man, his fellow man, and God, and is more consistent in presenting a timely Christian purpose for human existence?

The same three components of world views are set in a common framework in the writings of Maritain and Teilhard and the following figure will be adopted to illustrate them for our purposes.



Man is at the center or point B, God at point A, and man's historical involvement with the world and with his fellow man at C. Our concern is with interactions of A and C with the center, B. Supposing that man contributes highly to his own development

by his admission of particular roles for God, the rest of mankind and himself, we ask, then, how the vertical BA can be related with the horizontal BC in dynamic situations.

Neither Maritain nor Teilhard wishes to say that either the horizontal or the vertical should be excluded or neglected.

Maritain says:

In the perspectives of, . . . integral humanism, there is no occasion to choose, so as to sacrifice one or the other between the vertical movement toward eternal life (present and actually begun here below) and the horizontal movement whereby the substance and creative forces of man are progressively revealed in history. These two movements should be pursued at the same time.¹

Teilhard says:

The two victors, or components as they are better called, veer and draw together until they give a possible resultant. The supernaturalising Christian Upward (the transcendent) is incorporated (not immersed) in the Human Forward!²

Both these men, by refusing to choose either movement — toward God or toward involvement in human history — as man's sole purpose, have accepted a common starting point. But we would be presupposing too much if we therefore equated their respective forms of what both call humanism. For "humanism" is a label

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1. Jacques Maritain, "Integral Humanism and the Crisis of Modern Times," The Review of Politics, Vol. 1, No. 1 (January 1939), p. 8.
 2. Pierre Teilhard de Chardin, The Future of Man, trans. by Norman Denny (New York: Harper and Row, 1964), p. 268.

which has been used to adorn a wide variety of products. Before making any direct comparisons and any evaluations, therefore, their world views and their complementary humanisms will be presented. We will then be in a position to suggest answers for our questions.

CHAPTER II

GENERAL CHARACTERISTICS OF MARITAIN'S WORLD VIEW

Maritain's world view can be described as consisting of two major energies or relationships with man found at the center. Man is influenced both by the vertical or spiritual energies that bring him toward the transcendent or supernatural; and the horizontal or natural energies that bring him toward the social and material.³ These two movements are not so united at the center that their identity is lost; they are intermingled but distinct. In order to determine exactly how these components meet in man, let us examine how Maritain regards each in turn.

What is the world? Maritain does not propose a single definition for "world", but suggests three possible definitions. In a general way, he regarded the world as "... the ensemble of created things, or of all that which is not God."⁴ More

3. Jacques Maritain, The Range of Reason, (London: Lowe and Brydone, 1953), pp. 197-8.

4. Jacques Maritain, On The Philosophy of History, Edited by Charles W. Evans (New York: Charles Scribners, 1957), p. 123.

specifically world, "... is our material and visible universe. And then it is our human and moral universe, the cosmos of man, culture, and history, as they develop on earth, with all the material relations and tensions involved." 5.

The world or order of nature, as Maritain views it, is in a condition of subordination to the transcendent tendencies of man. Although the world provides us with our way to the supernatural end, yet because it contains evil and the potential for decomposition it cannot be loved without limits. 6. Our human condition in the world is "... of a spirit united in substance with flesh and engaged in the universe of matter. It is an unhappy condition. In itself it is such a miserable condition that man has always dreamed of a golden age when he was more or less freed of it, and so miserable that on the plane of revelation, the Christian religion teaches that mankind was created, with the

5. Ibid, pp. 123-4.

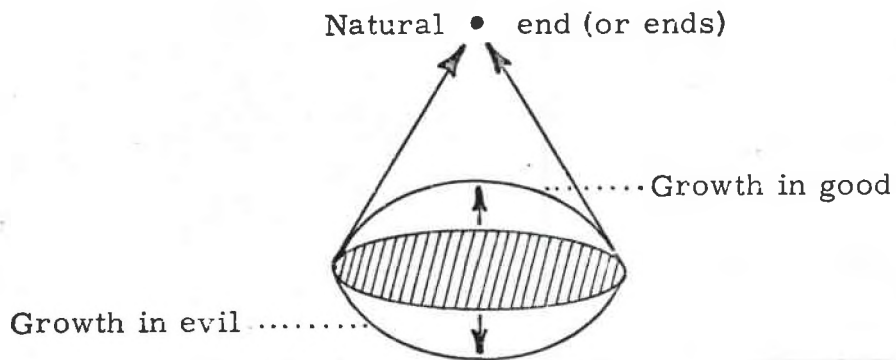
6. Jacques Maritain, Moral Philosophy, Trans. by Geoffrey Bles (New York: Charles Scribners, 1964), p. 453.

This may be clarified by a statement of Maritain. "Indeed, the tragic perplexity in which we are placed consists in the fact that we can neither refuse the human condition nor accept it purely and simply. ... As to refusing the human condition, it is clear that it is a question there only of a moral disposition. Such a refusal belongs to the world of dream, but man nourishes himself on dreams, and a dream which has its roots in the depths of the individual psychology of the subject can determine his fundamental attitude in life."

grace of Adam, in a superior condition in which it was free of sin, of pain, of servitude and of death, and from which it fell through its own fault." ⁷

According to Maritain the march toward the Transcendent or God begins here in the world, not to be completed here but only carried onward. The ends of this universe of nature are relatively ultimate ends in comparison with the absolutely ultimate ends of the spiritual world. These ends of nature have a dual role: they are means with respect to the supernatural end, but have worth of their own insofar as they are contained within the universe of nature.

Maritain presents a diagram representing the ends of nature.



The world considered from the mere
point of view of nature ⁸

7. Ibid, p. 452.

8. Jacques Maritain, On The Philosophy of History, p. 124.

The circle here represents the world. The point shows the end or ends toward which the world is headed. And the dotted lines the increase of good and evil. Maritain sees the ends as threefold:

- (1) A first aspect of the natural end of world history is mastery over nature and the conquest of autonomy for mankind. . . . liberation from bondage and coercion exercised by physical nature on this being who has an element of spirit in him, as well as liberation from enslavement by other men.
- (2) A second aspect is the development of the multifarious immanent or spiritual, self-perfecting activities of such a being, especially knowledge. . . .
- (3) Finally, a third aspect. . . the manifestation of all the potentialities of human nature.

To explain Maritain's understanding of the horizontal, the world oriented tendency of man, we must include a description of its time dimension. Within the realm of material things, "Time is linear, not cyclical"¹⁰, according to Maritain. Yet, although moving beyond the Hellenistic notion of cyclic change, Maritain refuses the evolutionistic position of open-ended development. He claims that history does have a direction, but it is determined by the thrust of the past on the present and is undetermined ". . . with regard to specific orientations and with regard to the spirit or manner in which a change, necessary in other respects, will be carried into existence."¹¹ Maritain

9. Ibid, pp. 125-6.

10. Ibid, p. 2.

11. Ibid, p. 27.

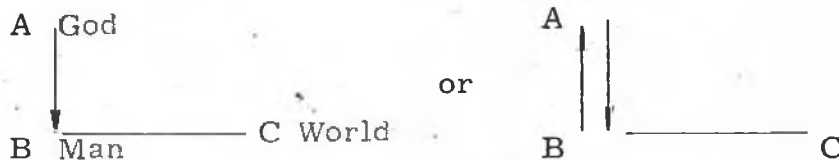
makes it explicit that he sees time as having meaning. Each point in time has an intelligible structure, but its intelligibility is discovered through the past not the future. "Human history is made up of periods each of which is possessed of a particular intelligible structure, and therefore of basic particular requirements. These periods are what I have proposed calling the various historical climates or historical constellations in human history. They express given intelligible structures, both as concerns the social, political and juridical dominant characteristics, and as concerns the moral and ideological dominant characteristics, in the temporal life of the human community."¹² The intelligible structure of a particular period is determined by looking back using the "goodness" of the past as the criteria in judging the present.

The second component in Maritain's world system is the movement B — A, toward the transcendent. For Maritain, "God contains within himself all the perfection of being because He is Being itself, or 'the very act of existing, subsistent by itself.'"¹³ In opposition to the realm of the world, where point C does not necessarily take an active part in a relationship with "B" or man, the transcendent does necessarily participate in an active relationship with man. The transcendent descends

12. Ibid, p. 36.

13. Jacques Maritain, Existence and the Existent, (Garden City, N. Y.: Image Book, 1948), p. 37.

into human reality and man is given the opportunity to respond or reply by ascent if he so desires. So for Maritain our relationship to the transcendent can be either



It would be necessary to make clear that the spiritual dynamism at work in human culture implies a two-fold movement. First, there is the movement of descent, the movement by which the divine plenitude, the prime source of existence descends into human reality to permeate and vivify it. For God infuses in every creature goodness and lovability together with being, and has the first initiative in every good activity. Then there is the movement of ascent, which is the answer of man, by which human reality takes the second initiative, activates itself toward the unfolding of its energies and toward God. Speaking absolutely, the first movement is obviously what matters most; to receive from God is of greater moment for man than to give to God, and he can only give what he has received.¹⁴

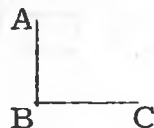
Maritain believes the task facing human culture is in "... re-finding and refounding the sense of (that) dignity, in rehabilitating man in God and through God, not apart from God."¹⁵

Man's task is to entrench man in a dynamism combining the descending transcendent and ascending man.

Returning to our illustration again we find for Maritain a

14. Jacques Maritain, The Range of Reason, p. 95.

15. *Ibid*, p. 93.



difference between BA and BC. Between B and A we have a single attitude, but between B and C multiple attitudes are possible. Charity is necessary in the former, but not necessary in the latter. Maritain seems to be saying that man's initiative is to no avail because of man's dependency on God's descent into humanity. For Maritain, man must be continually responding to this descent, in a sense man must rise continually above the world, in order for his life to have value. "For the natural movement through which the will tends toward God and ordains itself to Him as the ultimate end of life can be fulfilled in a real decisive manner only if God is loved efficaciously above all things. . . ." ¹⁶

Relations of love between men are seen as the consequence or overflow of God's initial love. The universe of nature acts only as a springboard during man's relationship with the transcendent. Maritain explicitly states "...the perfection of human life does not consist in stoic athleticism of virtue or in a humanly calculated application of holy recipes, but rather in a ceaselessly increasing love, despite our mistakes and weaknesses, between the Uncreated Self and the Created Self." ¹⁷

16. Ibid, p. 71.

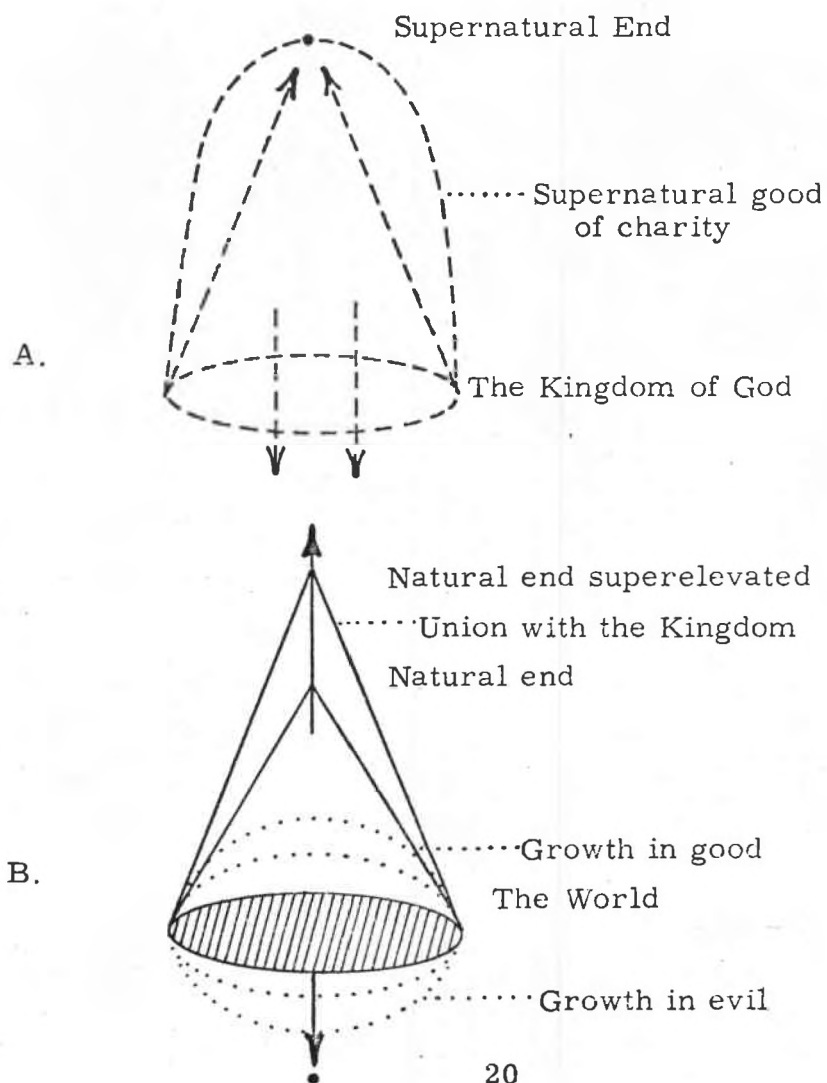
17. Ibid, pp. 101-2.

Maritain seems to be saying that real growth is in love of the Transcendent and cannot mean worldly growth. We cannot change the value of things in the world, we can just increase in our love and bear up under these pressures. It doesn't matter that our sufferings are joined with Christs', ... 'it cannot make it be loved or desired, it does not transvalue it (it does not make suffering a true part of our spiritual endeavor). If there is real and practical transvaluation, it can only be in the fire of the actual and absolutely incommunicable love between the self of a man and the divine Self (what of advancement in human relations?); and that remains a closed secret, valid only for the individual subjectivity." ¹⁸

Maritain's description of the transcendent has the world distinct from the transcendent in one sense and in relation to it in another. These two relations exist at the same moment. "If the relation of the world with the Kingdom of God is a relation of separation and conflict. . . then, to that extent, we have the world as Antagonist and Enemy to the Kingdom, the world which lies in evil, the world for which Christ does not pray, the world which cannot receive the spirit of truth. . . . If the relation of the world with the Kingdom of God is a relation of union and inclusion, then, and to that extent, we have the world as assumed by and in the Kingdom, the world which God

18. Jacques Maritain, Moral Philosophy, p. 461.

loved to the point of giving His only son as a sacrifice...."¹⁹
 The Kingdom has potentially the same extension as the world,
 but its end is supernatural rather than natural and evil is
 absent. Maritain illustrates his understanding of the relation-
 ships between the natural and the supernatural in the following
 diagram:



19. Jacques Maritain, On The Philosophy of History, pp. 136-7.

20. Ibid, p. 129.

In part A of the diagram the dotted line at the exterior of the figure represents the growth of charity. The Supernatural End is sharing in the life of God. The lower figure, part B, is the natural order. This natural order experiences a simultaneous growth in good and evil (the dotted lines above or below represent these activities). If man should be directed toward the good, the end toward which he strives may be superelevated and become a means toward his supernatural end. Maritain makes it clear that "... there is a hierarchy of ends, and the Word of God comes first."²¹

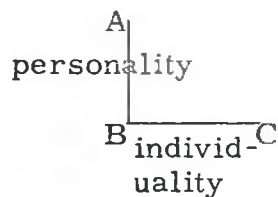
The vertical framework is similar to the horizontal in its having a specific time dimension. Yet the end being sought in the vertical movement cannot be reached in the temporal, but rather outside the temporal in the supratemporal. Maritain was explicit: "In any case, the absolutely ultimate end, the final end of history is beyond history. For Christian eschatology, there will be a discontinuity between history, which is in time, and the final state of mankind, which will take place in a world transfigured."²² Even though Maritain places the absolute end beyond time he does not wish for man to remove himself from temporal situations. "Our duty is to act on history to the limit of our power: yes, but God being first served...."

21. Ibid, p. 154.

22. Ibid, p. 138.

The chief thing, from the point of view of existence in history, is not to succeed; success never endures. Rather it is to have been there, to have been present, and that is ineffaceable."²³

This joining of time dimensions in the horizontal and vertical has led us "to man" the subject of this unity. In this theory, what is man? Man, for Maritain, is an intermediary species between the world and the transcendent, but this doesn't really answer our question. Man is soul and matter, two substantial copinciples of one and the same being. Man internalizes the forces influencing him, and they become his individuality and personality. "I am wholly an individual, by reason of what I receive from matter, and I am wholly a person, by reason of what I receive from spirit."²⁴



As an individual I am only part of a species. "A part of this universe, a unique point in the immense web of cosmic, ethnic, historic forces and influences — and bound by their laws.

23. Ibid, p. 59.

24. Jacques Maritain, "The Human Person and Society", from Challenges and Renewals; Selected Readings, p. 290.

Each of us is subject to the determinism of the physical world."²⁵

It is important to note that our individuality is a dependent element of our whole being. But Maritain explains that we are more; we are persons. "Our whole being subsists in virtue of the very subsistence of the spiritual soul which is in us a principle of creative unity, independence and liberty."²⁶

Maritain wishes to make it clear that man is not two realities, but rather a person in one sense and an individual in another. This theory parallels his theory of relation between man and the world, individuality receives its goodness because of its relation to personality, "... each act is linked in a movement towards the supreme center to which personality tends, or in a movement toward that dispersion into which, if left to itself, material individuality is inclined to fall."²⁷

Man is not a being in isolation, however; rather he achieves his fulfillment only in association with others in the formation of a society. But this association is made up of persons not individuals. "It is the human person which enters into society. And in so far as he is a material individuality, he enters into society as a part whose good is inferior to the good of the

25. Jacques Maritain, "Individual and Person," The Social and Political Philosophy of Jacques Maritain, p. 6.

26. Ibid.

27. Ibid, p. 9.

whole."²⁸ For something to be good it must profit persons, the benefits must be distributed to persons according to the rights of persons. "The person — so far as a person — wishes to serve the common good freely, by tending at the same time towards its own plenitude, by surpassing himself and by surpassing the community, in the proper movement towards the transcendent whole."²⁹

It is to the perfect achievement of the person and of its supra-temporal aspirations, that society itself and its common good are subordinated, as to the end of another order which transcends them."³⁰

Maritain comments that in our attempts at forming societies, including our democracies, we have developed an "inhuman humanism" a world where individualities have become more important than personalities; a world where material gains take precedence over spiritual or gains of a higher order. For Maritain, Man has lost himself in his turning away from the transcendent.

Having given up God so as to be self-sufficient now Man is losing track of his soul, he looks in vain for himself, he turns the universe upside-down, trying to find himself, he finds masks,

28. Jacques Maritain, "The Human Person and Society", p. 295-6.

29. Ibid, p. 296.

30. Ibid, p. 296.

and behind the masks death. ³¹

In order to rectify this situation, therefore, Maritain proposes a new humanism, "... the integral humanism of the person, open to that which surpasses it and leads it to achievement and open to the common service of justice and friendship." ³²

By integral humanism, then, Maritain meant to unify the horizontal and vertical, the natural and the supernatural ends of man into a single integrated movement in which the transcendent aspirations of the spiritual person toward God leads the material individual to involve himself in history and society.

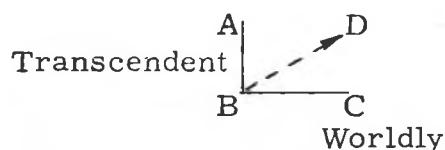
31. Jacques Maritain, "Integral Humanism and the Crisis of Modern Times", p. 3.

32. Jacques Maritain, "Democracy of the Individual and Democracy of the Person", from Challenges and Renewals; Selected Readings, p. 387.

CHAPTER III

GENERAL CHARACTERISTICS OF TEILHARD'S WORLD VIEW

Setting down a description of the world view of Teilhard de Chardin will take the same general format as that used with Maritain. Teilhard sees man in a "... state of tension which has come to exist more or less consciously in every human heart as a result of the seeming conflict between the modern forward impulse (B→C), induced in us all by the newly born force of transhumanisation, and the traditional upward impulse of religious worship (B→A)."³³ Teilhard suggests that we



cannot choose between these forces or see one as more ultimate than the others, but we must find a means to combine them (B→D). Teilhard claims one cannot assume that the human soul is made of two contradictory elements. Our problem, today, is in finding "... a God proportionate to the newly discovered immensities of a Universe whose aspect exceeds the

33. Pierre Teilhard de Chardin, The Future of Man, p. 264.

present compass of our power of worship." ³⁴ Teilhard suggests the fusion of BA and BC into a dynamic BD. "But let there be revealed to us the possibility of believing at the same time and wholly in God and the World, the one through the other, let this belief burst-forth, as it is ineluctably in process of doing under the pressure of these seemingly opposed forces, and then, we may be sure of it, a great flame will illumine all things. . . ." ³⁵

We will proceed by examining BC, and then BA, and thus be more adequately prepared to understand the generation of D. Thus, what is BC? It is the world Teilhard sees as constructed of matter "common, universal, tangible setting, infinitely shifting and varied [world], in which we live." ³⁶ But, unlike Maritain, who tended to stress its inferior status, Teilhard sees this world, not only as a burden (illness, old age, natural threats) but also as a joy (attraction, growth, union).

34. Ibid, p. 268.

35. Ibid, pp. 268-9.

Clarification of BD — "Let it be noted that by its construction (BD) is not a half-measure, a compromise between Heaven and Earth, but a resultant combining and fortifying, each through the other, two forms of detachment — that is to say, of 'sacrifice to that which is greater than self.' "

36. Pierre Teilhard de Chardin, The Divine Milieu, translated by Bernard Wall (New York: Harper and Row, 1968), p. 106.

Above all matter is not just the weight that drags us down, the mire that sucks us in, the bramble that bars our way. In itself, and before we choose, it is simply the slope on which we can go up just as well as go down, the medium can uphold or give way, the wind that can overthrow or lift up of its nature, and as a result of the Incarnation, it contains the spur or the allurements to be our counter-balances and even dominates the fomes peccate.³⁷

This idea of the world for Teilhard includes more than the composition of atoms, it includes consciousness. Teilhard describes the development of the more complex material framework as simultaneously accompanied by the development of consciousness or spirituality. As Joseph Kopp phrases it, "Spiritual perfection and material complexity are (thus) two facets of one and the same manifestation."³⁸ Thus for Teilhard, "the world can no longer be an agglomeration of juxtaposed objects, we must recognize it as one great whole, welded together and evolving organically."³⁹

Teilhard is able to see a continually developing structure to this world. He claims, "The world is made up of successive zones, escalated planes of concentric spheres of existence,

37. Ibid, p. 107.

38. Joseph V. Kopp, Teilhard de Chardin -- A New Synthesis of Evolution, (New York: Paulist Press, 1968), p. 31.

39. Pierre Teilhard de Chardin, Science and Christ, translated by Rene Hague (New York: Harper and Row, 1965), p. 16.

giving access one to another."⁴⁰ The universe can be likened to a cone, "an observer who follows the axis of a cone proceeds toward the apex, finally reaches the point where all generating lines meet and join up. A reversal of direction leads him toward an endless dissociation of the elements that make up the figure."⁴¹ Science has demonstrated this theory by attempting to reach the base of the cone or the world and arriving only at frustration, but science isn't worthless; it aids in locating our position in the development of the universe.⁴²

For Teilhard the world provides a continual feeling of optimism; the world is continually at the birth of new stages. What is involved in this continuity of the world? Teilhard claims that our freedom imposes three conditions on the universe before it can embrace evolution. (1) "Nature must continually represent for us a reservoir of discoveries from which we can

40. Pierre Teilhard de Chardin, Science and Christ, p. 23.

41. Ibid, p. 30.

42. Ibid, pp. 30-1.

"We now know what is meant by 'penetrating to the heart of things.' If we are to reach the luminous, solid, absolute zone of the world, what we have to do is not to make our way towards what lies deepest below or furthest behind but towards what is most interior in the soul and most new in the future. The elementary and the past are as empty of mystery as the geographical bowels of the continents and the ultimate depth of the ocean."

at every moment expect something completely new to emerge. It must be a spring that never dries up, and at the same time an ever plastic wax, that can indefinitely be remodelled or recast by our hands. . . . (2) Secondly, as the world advances, it must be irreversible. . . . the general gradient of our evolution must be positive. . . . (3) The world . . . must be preparing something that is unique and indispensable to the plentitude of the real (and) effect through us a work of absolute value. "43

From what has been said about the element BC or the world, one can gather that the focus is not on the past giving meaning to the present, but rather on the present and especially the future. In Teilhard we see a reversal of emphasis in regard to the element time. For he sees history not as repeating itself, but rather ". . . as the axis of a sort of cosmogenesis. Things do not repeat themselves, but the world presses on. "44

Time had been ". . . a homogeneous quantity capable of

43. Ibid, pp. 176-7.

44. Ibid, p. 102. Also Eulalio Baltazar, Teilhard and the Supernatural, (Baltimore: Helicon, 1966), p. 152.

Another way of expressing this is presented by Eulalio Baltazar. Time is seen as ". . . a struggling, creative, irreversible process bringing forth ever novel forms of life. Time has become positive. It does not undo, it makes and evolves. . . . Instead of assimilating time into substance and destroying its reality, we bring substance into time, make it process and thus restore to time its reality. "

being divided into parts."⁴⁵ We have come to the point where we can realize that each element of time

... represents a naturally ordered series in which the links can no more be exchanged than the successive states of infancy, adolescence, maturity and senility in our lives. . . . No elemental thread in our universe is wholly independent in its growth of its neighboring threads. Each forms part of a sheaf, and the sheaf in turn represents a higher order of thread in a still larger sheaf — and so on indefinitely. So that, time acting on space and incorporating it within itself, the two together constitute a single progression in which space represents a momentary section of the flow which is endowed with depth and coherence of Time.⁴⁶

The consequence of destroying one's ability to turn to the past to give understanding to the present certainly produces vast ramifications, but these will be discussed in more detail in the next chapter.

The second area or tension to be analyzed is Teilhard's description of BA, the attraction toward the transcendent. Teilhard does not wish this tension to be viewed hierarchically higher than any other element of his world picture. The transcendent is not above, but rather at the center of the universe. Teilhard says, "I dreamed of a common centre into which all things would drive the most roots of their sensibility and energy — of a universal centre living and benevolent, which

45. Pierre Teilhard de Chardin, The Future of Man, p. 83.

46. Ibid, p. 84.

would itself be at hand to help our desires to do what is right, when we do not know either how to express them, or how to retain them, or how to realize them."⁴⁷

Teilhard indicates that man's relation to the transcendent is not the movement of an individual standing alone striving towards the transcendent. Teilhard says

... [formerly it was thought that] man could only attain to a fuller life by rising 'vertically' above the material zones of the world. Now we see the possibility of an entirely different line of progress. The Higher Life, the Union, the long dreamed-of consummation that has hitherto been sought above, in the direction of some kind of transcendancy: should we not rather look for it ahead, in the prolongation of the inherent forces of evolution?⁴⁸

Teilhard is describing a definite reversal of direction and he anticipates disaster if he is not listened to: "Christianity will lose, to the extent that it fails to embrace as it should everything that is human on earth. . . Being for the time incompletely human it will no longer fully satisfy even its own disciples."⁴⁹ Christianity for Teilhard does not have a choice, it must believe fully in both God and the World, seeing one through the other.

47. Henri de Lubac, "Appendix Two - Extracts from *Le Milice Mystique*," The Religion of Teilhard de Chardin, (New York: Desclee, 1967), p. 294.

48. Pierre Teilhard de Chardin, The Future of Man, p. 263.

49. *Ibid*, p. 265.

Yet, just being able to see a new orientation of man toward God is not enough. What can we now see causing this change that was not seen previously? We see that God relates to His creation on more than a mere one-to-one ratio. Teilhard sees "... God, the Christ presenting Himself as the focus of salvation – not simply individual and 'super-natural' salvation, but collective and earth embracing too; and a new concept, consequently, of charity (incorporating and preserving the sense of the earth); all this summed up and made concrete in the figure of the universal Christ." ⁵⁰

Because of the close proximity between God and the Universe one might question whether Teilhard is a pantheist. Teilhard answers, God "... cannot in any way blend or be mingled with the creation which he suggests and animates and binds together, [but] he is nonetheless present in the birth, the growth and the consummation of all things." ⁵¹ How are we to understand this presence?

It is precisely because he is at once so deep and yet so akin to an extensionless point that God is infinitely near, and dispersed everywhere. It is precisely because he

50. Pierre Teilhard de Chardin, Letters From A Traveler, translated by Bernard Wall (New York: Harper and Row, 1967) p. 269.

51. Pierre Teilhard de Chardin, Hymn of the Universe, translated by Simon Bartholomew (New York: Harper and Row, 1965), p. 143.

is the centre that he fills the whole sphere. The omnipresence of the divine is simply the effect of its extreme spirituality and is the exact contrary of the fallacious ubiquity which matter seems to derive from its extreme dissociation and dispersal.⁵²

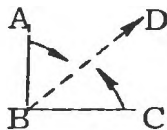
Teilhard cannot stress enough the fact that God's presence at the center creates a divine milieu. In this divine milieu all elements are in contact with each other. "In the divine milieu all the elements touch... by that which is most inward and ultimate in them. There they concentrate, little by little, all that is purest and most attractive in them without loss and without danger of subsequent corruption. There they shed, in their meeting, the mutual externality and the incoherences which form the basic pain of human relationships."⁵³ Teilhard is saying that because of this divine Centre we can see beyond loss, waste, sadness, meaninglessness, we can see beyond these while remaining here. Below our external surface all that exists will be completed in God.⁵⁴

52. Pierre Teilhard de Chardin, The Divine Milieu, p. 114.

53. Ibid, pp. 114-5.

54. Ibid, p. 115.

We can clarify this by reviewing a quote of Teilhard's. "Let us establish ourselves in the divine milieu. There we shall find ourselves where the soul is most deep and where matter is most dense. There we shall discover, where all its beauties flow together, the ultra-vital, the ultra-sensitive, the ultra-active point of the universe. And at the same time, we shall feel the plenitude of our powers of action and adoration effortlessly ordered within our deepest selves."



Having reviewed Teilhard's description of the transcendent (BA) and the worldly (BC), we now will attempt to discover how he characterizes BD, or the movement resulting from the integration of tensions BA and BC. Both BA and BC meet in BD with neither making a negative or passive contribution to the resultant, man's search for completion. Teilhard sees both tensions as contributing to BD and producing its direction — simultaneously upward and forward. This diagonal allows man and the world to be completed in God, rather than just seeing the completion of a man outside of this world. Supernatural growth does not occur in isolation outside of all that is nature or natural.

Teilhard comments,

Of all of my convictions, none is dearer to me than the conviction that dissociation from everything that makes up the noblest charm and interest of our natural life cannot be the bases of our supernatural growth.⁵⁵

... the soul can only rejoin God after having traversed a specific path through matter — which path can be seen as distance which separates, but it can also be seen as the road which links. Without certain possessions and certain victories, no man exists as God wishes him to be. Each one of us has his Jacob's ladder, whose rungs are formed of a series of objects. Thus it is not our business to withdraw from the world before our time, rather let us learn to orientate our being in the flux of things. . . Matter, which at first seemed to counsel us toward the maximum pleasure and the minimum effort, emerges as the principle of

55. Pierre Teilhard de Chardin, Writings in Time of War, translated by Rene Hague (New York: Harper and Row, 1968), p. 17.

minimum pleasure and maximum effort.⁵⁶

Man is a being struggling toward God through the world rather than struggling to leave the world to get through to God.

Man is different from other members of the world movement which make up BC. Man because of his intellect is able to consciously contribute to the formation of his own future. Man is not like an ant blindly leading himself to his own destruction.⁵⁷ According to Teilhard man forms his future by helping it to move continually toward a convergent point greater than himself. "We can no longer measure our efforts by old achievements, no matter how exalting these were in their own time. . . . We must unite. . . . one great crusade for human development."⁵⁸ "We thought we had reached the limits of ourselves. Now we see

56. Pierre Teilhard de Chardin, The Divine Milieu, p. 108-9.

57. Pierre Teilhard de Chardin, The Future of Man, p. 40.

"Nothing is more pathetic than the total blind devotion of an ant to its ant-hill; and to us nothing could be more deplorable. The ant toils without respite until it dies of exhaustion in a state of complete self-detachment whose absolute nature and — purpose are precisely what we find repugnant. . . . But man, because he is capable of reflection and of planning his own actions, does not blindly respond to these laws like an animal: he assimilates and transforms them, investing them with a meaning and an intelligible moral value."

58. Pierre Teilhard de Chardin, Building The Earth, translated by Noel Lindsay (Wilkes-Barre: Dimension Books, 1965), p. 34.

mankind extending within the cone of Time beyond the individual; it coils in collectively upon itself above our heads, in the direction of some sort of higher mankind. "59

Teilhard makes it very clear that in moving toward a unity or convergence, man will not be diminished. Teilhard attempts to demonstrate his point by showing the growth that occurs when people bind themselves together in love. Those that share love contribute to the enrichment of the loved, but at the same time they contribute or move toward a goal established by their union. "It is a matter of common experience that within restricted groups (the pair, the teams) unity, far from diminishing the end, enhances, enriches and liberates. . . . True union, the union of heart and spirit, does not enslave, nor does it neutralise the individuals which it brings together. It super personalises them."60

Teilhard sees the energy of love or union as the element that sees men joining in time, in God.

To love is to discover and complete ones self in someone other than oneself, an act impossible of general realisation on earth so long as each man can see in his neighbor no more than a closed fragment following its own course through the world. It is precisely this state of isolation that will end if we begin to discover in each other not merely the element of one and the same thing, but a single spirit in search of itself. 61

59. Pierre Teilhard de Chardin, The Future of Man, p. 89.

60. Ibid, p. 119.

61. Ibid, pp. 91-2.

Thus Teilhardian humanism sees man as a unity striving to unite himself with other men, while simultaneously moving toward the fulfillment of the world in God. There is no need for the supernatural to provide the energy to withstand this world. This world maintains a goodness and environment natural, not unnatural, for man.

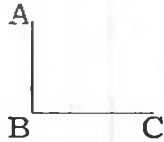
CHAPTER IV

A COMPARISON OF THE WORLD VIEWS, PARTICULARLY THEIR APPLICATION TO MAN

We have attempted in the two previous chapters to present the elements of what both Maritain and Teilhard call "humanism." At this point it is readily evident that their two positions, although labelled the same, are vastly different in emphasis and thus present man with two different outlooks on life and different perspectives toward the past, present, and future. Being aware of these differences, we are now in a good position to begin to determine which position is better able to alleviate the tensions between man, his fellow man, and God and, lastly and most importantly, we can now return to ask our initial question: which position, Maritain's or Teilhard's, is more consistent in presenting a timely Christian purpose for human existence?

Our procedure will be to review the differences between the world, the Transcendent, and time as Maritain and Teilhard see them, proposing in each case the favored position for man's contemporary state. Then, we will contrast the outlooks that these differing tensions create in man and decide whether the

humanism of Maritain or the humanism of Teilhard will best provide us with a reason for human existence.



Looking at our diagram, we will first be concerned with the interpretation given by Maritain and Teilhard for BC or man's direction outside himself toward the world and those surrounding him. Maritain makes it clear that man's movement toward C is really only a secondary movement, because the only absolute end for man is toward A or the Supernatural. "The natural end of the world... is a relatively ultimate end, an ultimate end in the order of nature, whereas only the supernatural end is the absolutely ultimate end,"⁶² "... the actual natural end of the world is this natural end superelevated."⁶³

Maritain also comments, "... it is imperative progressively to transform terrestrial life according to the requirements of natural law and of the Gospel; nevertheless, the absolutely ultimate goal is not to transform terrestrial life, but to have souls enter eternal life and finally the vision

62. Jacques Maritain, On The Philosophy of History, p. 131.

63. *Ibid*, p. 131.

of God. . . ." ⁶⁴ In other words, in Maritain's admittance of the good of human nature because of its ability to transcend itself, he automatically denies its intrinsic worth. It appears Maritain is saying that what you do in this realm — in the world — is not as important as your existing attitude toward A while you are performing an action. Attitude and action appear to be separated in terms of worth; one might even visualize a situation where they could contradict each other.

Maritain goes as far as to say,

The Christian, because he is not of the world, will always be a foreigner in the world, -- I mean, in the world as separating itself from the Kingdom of God and shutting itself up in itself; he is incomprehensible to the world and inspires it with uneasiness and distrust. ⁶⁵

The world for Maritain is an unhappy condition, a condition so miserable that man continually dreams of being freed of it. ⁶⁶ The world in Maritain's opinion is just a place

64. Ibid, p. 154.

65. Ibid, p. 148.

66. Jacques Maritain, Moral Philosophy, p. 453.

There has already been a reference to this material in Chapter 2, footnote #6 - Moral Philosophy, p. 453. "This condition is that of a spirit united in substance with flesh and engaged in the universe of matter. It is an unhappy condition. In itself it is such a miserable condition that man always dreamed of a golden age when he was more or less freed of it, and so miserable that on the plane of revelation, the Christian religion teaches that mankind was created, with the grace of Adam, in a superior condition in which it was free of sin, of pain, of servitude and of death, and from which it fell through its own fault."

to hurry through with one's eyes always focused toward the Above or the Supernatural. The world is a place to be tolerated while awaiting one's chance to more fully communicate individually with God.

Teilhard presents a very different position; his attitude toward the world is much more positive. For him the world isn't a place to escape from, but a place in which nature and the spiritual are one and advance simultaneously toward one goal, the Omega or Centre. Teilhard emphatically warns those holding negative positions toward the worldly and its material contents.

'You thought you could do without it because the power of thought has been kindled in you? You hoped that the more thoroughly you rejected the tangible, the closer you would be to spirit: that you would be more divine if you lived in the world of pure thought or at least more angelic if you fled the corporeal? Well you were like to have perished of hunger.

'You must have oil for your limbs, blood for your veins, water for your soul, the world of reality for your intellect: do you not see that the very law of your own nature makes these a necessity for you?

'Never, if you work to live and to grow, never will you be able to say to matter, "I have seen enough of you, I have surveyed your mysteries and have taken from them enough food for my thought to last me for ever...."

'Never say, then, as some say: "The kingdom of matter is worn out, matter is dead"....⁶⁷

For Teilhard, Christianity is not just a concern with the spiritual, religious, immaterial or non-worldly aspects of

67. Pierre Teilhard de Chardin, Hymn of the Universe, pp. 63 & 64.

man. "... Christianity does not represent in the world, as would sometimes appear, simply the religious side of a transient civilization that flowered in the West. It is much more ... [it is] a phenomenon of universal embrace. ..." ⁶⁸ For Teilhard there is no division between natural ends and super-natural ends, man leads one life with one direction, not a life dissected. Teilhard did not fail in his attempt to restore to the world, the spiritual. Thus, we can see a transition from the separatism of Maritain to the wholeness or universality of Teilhard. ⁶⁹

68. Pierre Teilhard de Chardin, Science and Christ, p. 112.

69. Ibid, pp. 12-13.

Karl Rahner statement - Francesco Bravo, Christ in The Thought of Teilhard de Chardin, trans. by Cathryn B. Larme (Notre Dame: University of Notre Dame Press, 1967), p. 121.

Bravo's statement - Ibid.

Kopp, p. 31.

Baltazar, p. 26 & p. 28.

"Hitherto, the prevailing view has been that the body (that is to say, the matter that is incommunicably attached to each soul) is a fragment of the universe — a piece completely detached from the rest and handed over to a spirit that informs it." But now we can say, because of the unity of the universe and a centre that joins all things in relation "... the limited, tangible fragments that in common usage we call monads, molecules, bodies are not complete beings. They are only the nucleus of such beings, their organisational centre. In each case, the real extension of these bodies coincides with the full dimensions of the universe."

Because of Teilhard's uniting the worldly with the spiritual, we will here bring up a subject that will bridge these two, and so end our discussion of the worldly and bring us to the topic of the supernatural or BA. We will again approach the notion of attitudes and actions and their unity or separation. We can ask if Teilhard's ideas on the position of the worldly creates a relation between attitudes and actions different from the position held by Maritain. It is my opinion that they do; that Teilhard's position is entirely different and much more beneficial to our

Other philosophers and theologians have taken positions similar to Teilhard.

Rahner comments, "It would be completely false and anti-Christian to think of matter and spirit as two realities merely factually juxtaposed, but completely separate from each other, with the spiritual having to use the material world for a sort of external stage."

Bravo, Francesco comments, "Matter and Spirit . . . are related like the 'before and after' of a single thing."

Kopp, Joseph comments, "Spiritual perfection and material complexity are two facets of one and the same manifestation."

Eulalio Baltazar comments, "In Teilhard's formulation, the dualism between nature and the supernature is dissolved. There is only one process which is neither natural nor supernatural (in the traditional sense of these terms)."

Also he comments, "The traditional view postulates a hypothetical natural end for the cosmos, to which a supernatural end is gratuitously superadded. Granted, this formulation does safeguard the gratuity of the supernatural. But the position of Teilhard is that there is in the universe only one center, one end of a single process, that 'the world can no more have two summits than a circumference have two centers,' that the universe cannot be 'bicephalous,' that the Omega is both immanent and transcendent."

attitude toward human existence. Teilhard does not see the necessity of maintaining an attitude separate from and likely unrelated to his worldly activities. He does not picture man performing the worldly functions of life, while keeping his mind above (in reference to A or the Transcendent) these tasks.

Originally, the Christian had no desire except to be able to love at all times and whatever he was doing, at the same time as he was acting. Now he sees that he can love by his activity, in other words he can directly be united to the divine centre by his very action, no matter what form it may take.⁷⁰

Teilhard also states

I do not think I am exaggerating when I say that nine out of ten practising Christians feel that man's work is always at the level of a 'spiritual encumbrance.' In spite of the practice of right intentions, and the day offered each morning to God, the general run of the faithful dimly feel that time spent at the office or the studio, in the fields or in the factory, is time taken away from prayer and adoration. It is impossible not to work — that is taken for granted. Then it is impossible, too, to aim at the deep religious life reserved for those who have the leisure to pray or preach all day long. A few moments of the day can be salvaged for God, yes, but the best hours are absorbed, or at any rate cheapened, by the material cares. Under the sway of this feeling, a large number of Catholics lead a double or crippled life in practice: they have to step out of their human dress so as to have faith in themselves as Christians — and inferior Christians at that.⁷¹

70. Pierre Teilhard de Chardin, Science and Christ, p. 171.

71. Pierre Teilhard de Chardin, The Divine Milieu, p. 65 and David Jenkins, Guide to the Debate About God, (Philadelphia: Westminster Press, 1966), p. 106.

Teilhard is not the only contemporary proposing this position. David Jenkins states a similar position for Dietrich Bonhoeffer. "We should find God in what we do know, not in what we don't. . . . he must be found at the Centre of life: in life, and not only in death; in health and vigour and not only in suffering."

Teilhard says that we are doing nothing wrong in exalting good intentions, but it does not confer hope of resurrection upon our bodies. Yet that hope is what we need if our joy is to be complete. "It is certainly a very great thing to be able to think that, if we love God, something of our inner activity, of our operatio, will never be lost. But will not the work itself of our minds, of our hearts, and of our hands — that is to say, our achievements, what we bring into being, our opus — will not this, too, in some sense be 'eternalised' and saved?"⁷²

Teilhard says that we have not yet been able to realize what this unity of act and attitude can mean.⁷³

If we turn our attention now to the views of Maritain and Teilhard on the transcendent, Maritain definitely sees God as above, as outside this world and outside our time dimension. For Maritain, man must bind himself in attitude to the Transcendent, while the existing tensions of the world take on a secondary nature. It is readily evident where value lies for

72. Pierre Teilhard de Chardin, The Divine Milieu, p. 54.

73. Ibid, p. 67.

Teilhard anticipates an increase of the effects of this unity. "May the time come when men, having been awakened to a sense of the close bond linking all the movements of this world in the single, all-embracing work of the Incarnation, shall be unable to give themselves to any one of their tasks without illuminating it with the clear vision that their work — however elementary it may be — is received and put to good use by a Centre of the universe."

Maritain.

... the horizontal effort itself, directed to transforming the world, essentially needs, in the depths of human history, the 'vertical' effort directed to expanding the realm of grace in the souls, for both efforts are, in the long run, necessary to one another; but the most necessary is the vertical one. . . . The realization of the Gospel in temporal life that Christians must hope for and strive for will always be, in one way or another, deficient and thwarted. . . .⁷⁴

For Maritain, our life is directed by something that is greater and removed from our present worldly situation. Only that which is outside life, can give life fullness. This realm of the Supernatural which provides for us a focal point for our movements, has a distinct existence. The Kingdom of God is "... a universe distinct from the world and in relation with it."⁷⁵ This is saying only that the state of realized integral humanism is for the Kingdom of God, and meanwhile, since we have not attained the Kingdom our actions may or may not be superelevated or rise to the order of the supertemporal.

Teilhard is definitely against this view that God is absent from the world. Such a belief, according to Teilhard,

... is bad or inferior because it does not lead its followers to levels of attainment beyond ordinary human powers; rather it withdraws them from the ordinary ways of humankind and sets them on other paths. It isolates them instead of merging them with the mass. Instead of harnessing them to a common task, it causes them to

74. Jacques Maritain, On The Philosophy of History, pp. 154-5.

75. Ibid, p. 127.

lose interest in it. Hence far from raising them to a higher level, it diminishes them and makes them false to their nature.⁷⁶

Teilhard attempts to remedy this situation by showing that we don't have to advance ourselves in just one aspect of our nature, but real advancement for man is in every direction at once. This change for Teilhard is brought about by the relocation of God, at the center rather than above. "It is God and God alone whom he [the Christian] pursues through the reality of created things,"⁷⁷ not a God outside or above reality. A being at the center of the universe is present throughout the Universe, and thus spirituality is present with materiality in the continual advancements toward our Centre or God. The universal presence of the Centre also accounts for the universal relationship of all beings. This Centre

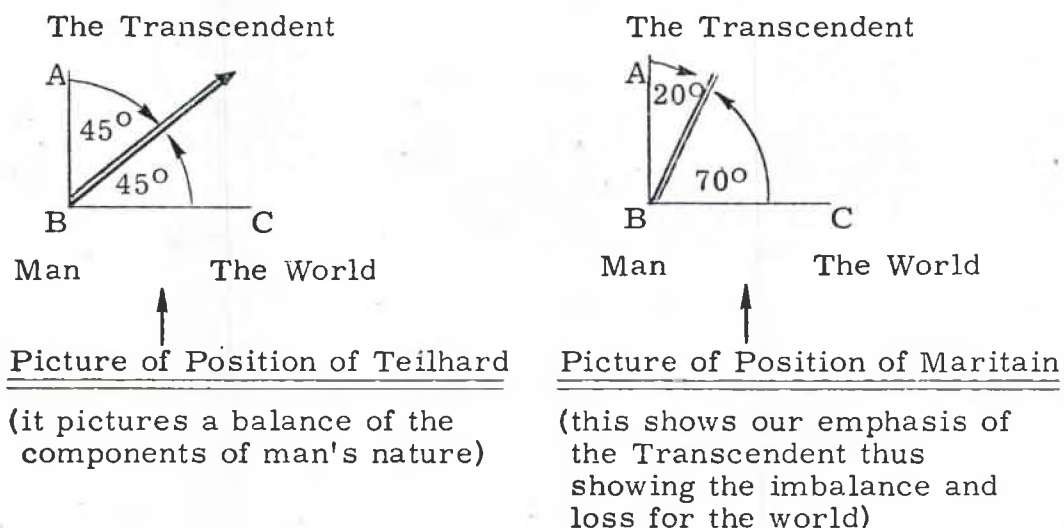
... has the properties of a centre, and above all the absolute and final power to unite (and consequently to complete) all beings within its breast. In the divine milieu all the elements of the universe touch each other by that which is inward and ultimate in them. There they concentrate... all that is purest and most attractive in them without loss... There they shed, in their meeting, the mutual externality and the incoherences

76. Pierre Teilhard de Chardin, The Divine Milieu, p. 68.

77. Ibid, p. 73.

which form the basic pain of human relationships. ⁷⁸

At this point we can summarize, through our diagrams, what we have arrived at in terms of the world views of Maritain and Teilhard.



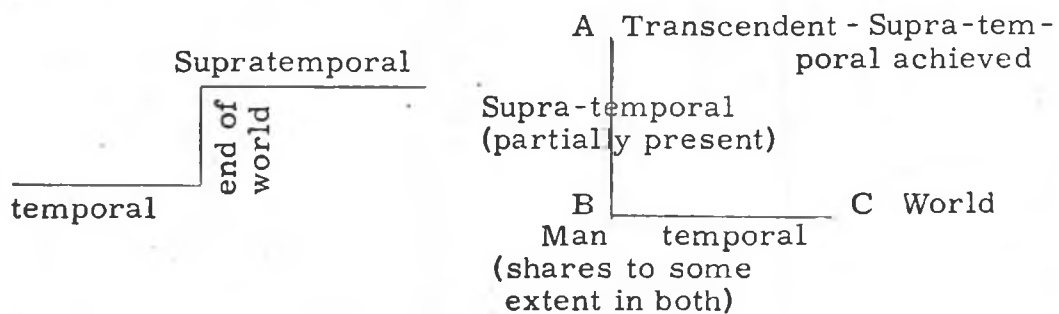
For Maritain the world acts as a stage on which all men must play their role which is dominated by their movement toward the transcendent. For Teilhard the dualism disappears, instead of two poles there is just a centre. The world and the spiritual are not disjointed aspects of man, but two aspects

78. Ibid, pp. 114-115 and Jenkins, pp. 102-3.

Dietrich Bonhoeffer as presented by David E. Jenkins makes the same proposal as Teilhard. "The religious way of looking at the world which treats God as the deus ex machina at the boundaries of human understanding and experience is now nothing but a survival. . . . (God) he must be found at the centre of life. . . ."

of a single manifestation. God provides for the simultaneous penetration or existence between matter and spirituality, and this does away with the possibility of their being priorities of concern. In the diagram the lines that show the movement of A toward C, and C toward A are separate for illustration only, for Teilhard they are truly a synthesis in balance.

Before starting our discussion on man, I shall bring up one last element that has the form of a duality in Maritain and is characterized by wholeness for Teilhard. Maritain's time scale has two dimensions, the temporal and the supra-temporal. We can illustrate his position on this duality and its relation to his world view through these diagrams.



We can gather from the diagram that the absolute ultimate end is outside of the temporal. As Maritain phrases it, "The end is beyond time, and never therefore can the movement of history come to a definitive and final self-revelation within time."⁷⁹ But history contains both a movement of the worldly temporal and "it tends also to a spiritual fulfillment which is

79. Jacques Maritain, On The Philosophy of History, p. 162.

supra-temporal and transcends history, and which the Christian considers to be the kingdom of God and the revelation of the sons of God. Though inseparably intermingled, these two trends of history relate to two thoroughly distinct orders and often the weakness of man opposes the one while furthering the other."⁸⁰ Yet it remains unclear how Maritain can inseparably intermingle two things, have them relate to two distinct orders and then come up with the conclusion that they can separate enough to oppose each other.

As regards Maritain's notion of time, "time is linear, not cyclical."⁸¹ But this linear time is different from evolution, it is not open-ended. Maritain foresees an end to the temporal and the coming of this supra-temporal, a state of which we know little only that it will begin with the end of history and then last eternally. But the temporal

...has an inner structure. Time is not simply a garbage can in which practical men would have to pick up more or less profitable opportunities. Time has a meaning and a direction. Human history is made up of periods each of which is possessed of a particular intelligible structure.... They express given intelligible structures, both as concerns social, political and juridical dominant characteristics and as concerns the moral and ideological dominant characteristics, in the temporal life of the human community.⁸²

80. Jacques Maritain, The Peasant of Garrone--An Old Layman Questions Himself About the Present Time, translated by Michael Cudihy and Elizabeth Hughes (New York: Holt, Rinehart and Winston, 1968), p. 203.

81. Jacques Maritain, On The Philosophy of History, p. 2.

82. *Ibid*, p. 35-6.

We have noted that Maritain sees a direction for time, but one could readily ask what is the course of this direction. Maritain replies that the direction is

...determined with regard to certain fundamental characteristics by the immense dynamic mass of the past pushing it forward, but undetermined with regard to specific orientations and with regard to the spirit or manner in which a change, necessary in other respects, will be carried into existence.⁸³

Thus for Maritain, we determine the meaningfulness of the present by an analysis of what has taken place in the past.

As one might expect, Teilhard does away with this dualistic approach toward time. Time for Teilhard is the open-ended continuum through which we travel in the developing cosmic process. Teilhard doesn't see ("real") meaning for the present getting its origin in the past. Teilhard sees the attraction toward the future and toward the Centre as the ("real") source of meaning. We are not in possession of an essence, but rather we are becoming. "The elementary and the past are as empty of mystery as the geographical bowels of the continents and the ultimate depths of the ocean."⁸⁴ Rather we experience "... a world that is being born instead of a world that is..."⁸⁵ Teilhard suggests

83. Ibid, p. 27.

84. Pierre Teilhard de Chardin, Science and Christ, pp. 30-1.

85. Pierre Teilhard de Chardin, The Future of Man, p. 88.

... why not define Time itself as precisely the rise of the Universe into those high latitudes where complexity, concentration, centration and consciousness grow and increase, simultaneously and correlatively?⁸⁶

If we now ask what gives Teilhard's direction meaning, we already know that for him the past cannot be the answer, meaning is supplied by the future. The future must be compatible with the present and the past, thus Teilhard presents three requirements in order to maintain this compatibility. The future must be 1) irreversible, 2) must always progress toward higher unification and 3) we must not diminish but increase our personalities. These for Teilhard are "...

86. Ibid. Also - Eulalio Baltazar, p. 152.

Johann, Robert, "Philosophers Notebook,"
America (Feb. 27, 1965), p. 287.

Others, too, regard time in this way. Eulalio Baltazar describes Teilhard's notion of time as "... a struggling, creative, irreversible process bringing forth ever novel forms of life. Time has become positive. It does not undo; it makes and evolves. . . . Instead of assimilating time into substance and distraying its reality, we bring substance into time, make it process and thus restore to time its reality."

Robert Johann takes a position similar to Teilhard. "Time is not simply duration, the continuance of what already exists, a span given man to prove himself worthy of heaven. Time is the creative process itself, in which the real is coming to birth. And the world is no mere stopover on the way to somewhere else. It is the very stuff of man's life, asking to be shaped by him and shaping him in its turn."

the three pillars on which the future rests."⁸⁷

We are now prepared to discuss the integration of these elements of the world views of Maritain and Teilhard. The subject for this integration will be man. Man takes in the tensions between the world and the spiritual, the temporal and the supra-temporal, and internalizes them. We will be concerned with the two different sorts of men produced by these somewhat different clusters of tensions, (clusters and emphasis on elements within clusters differ for Maritain and Teilhard) and finally with the difference in the perspectives and goals held by these two different humanisms.

Maritain follows his general pattern in terms of his definition of man; here too we find a dualism or a vast difference in emphasis. With man — we find the attempted unity of the spiritual with the temporal, but the real problem is in the inferior position given the temporal. Maritain claims that our reality is composed of our individuality which has its origin in the material, and our personality which finds its origin in the spiritual. His dualism doesn't want to say we are two things. "... It is not a question here of two separate things. . . . There is not in me one reality, called my individual, and another reality, called my person. One and the same being is an individual in one sense, and a person

87. Pierre Teilhard de Chardin, Science and Christ, pp. 136-137.

in another."⁸⁸ It would seem that if we were a single being with joined tensions, from what we have already learned, we would be more honest if we admitted that we were more importantly a person than an individual. Maritain seems to ignore his diminishment of the material and the worldly, but yet it is everywhere in his philosophy. He says, "...the human being is caught between two poles — a material pole, which, in reality, does not concern the true but rather the shadow of personality or what, in the strict sense, is called individuality, and a spiritual pole, which does concern true personality."⁸⁹

For Maritain person is the basic component of society. Societies should be oriented toward the fulfillment of supra-temporal aspirations of the person. Again, it is difficult to see a true motivation for man's involvement of himself in ordinary daily affairs over and above mere survival.

Without going any further into Maritain, we can briefly look at the position man holds in the humanism of Teilhard. For Teilhard we find a real balance of interest or integration of tensions in man. As I have said previously, man is a being

88. Jacques Maritain, "Individual and Person," p. 9.

89. Ibid, p. 4.

struggling toward God through the world, rather than struggling to leave the world to get through to God. Our actions are not directed to one or the other of our possible goals. We are not first attitude and then action, but instead a full being – a fully living being.

To love God and our neighbor (or the world) is therefore not merely an act of worship and compassion superimposed on our individual preoccupations. For the Christian, if he be truly Christian, it is Life itself, Life in the integrity of its aspirations, its struggles and its conquests, that he must embrace in a spirit of togetherness and personalising unification with all things. ⁹⁰

In the philosophy of Teilhard there is no need to worry about one's material tasks finding their supply of energy in the overflow from spiritual involvement. The transcendent aspirations do not have to lead the individual to involve himself in history and society. For Teilhard this is not necessary, for him we lead one life. "We have not, in us, a body which takes its nourishment independently of the soul." ⁹¹

One must remember his one life is never in isolation from others or in isolation from the whole of man. One cannot decide at a particular moment to pull himself out of relationship with others, one cannot give up or hold back his

90. Pierre Teilhard de Chardin, The Future of Man, p. 91.

91. Pierre Teilhard de Chardin, The Divine Milieu, p. 60.

influence. We are not able to be, as Maritain saw man, a being just moving toward one's own spiritual advancement. Success for Teilhard is seen as achievement on the single road with its two sides, orientation at once worldly and spiritually. My success is not just my success alone, the whole of society depends upon individual perfection, and society becomes more successful the more unity is brought between men. The greater the joining of men leading toward a completely integrated whole or centre, the greater the degree of freedom and chance for enrichment. Humanism for Teilhard is thus, man moving in the association of men toward the fulfillment of the world in God.

From what has already been said, one could already have detected the goals for man as they are proposed by Maritain and Teilhard, but we will here generally review them. Since I feel that Maritain was not completely aware of his over-emphasis on the spiritual, I will attempt to evaluate his perspectives for man with this taken into consideration. I feel the philosophy of Maritain has put man in an egoistic position and this produces vast ramifications. Thus Maritain is concerned with the spiritual or transcendent aim of man and this takes top priority over any other aspects of man's nature. Maritain appears to be giving the dictum, "Be sure to save your own soul, and if you keep this uppermost in your

mind you are bound to succeed." These spiritual relations actually direct man away from this world; man can only feel that his current existence is really an inferior or unnatural existence certain to pass from him. Instead of putting man in a situation where his actions, especially the relations he shares with other men, have some value, he leads man to believe that these give him little unless they are superimposed with a healthy attitude toward God. I wonder how long Maritain felt it was possible for a man to keep his mind on one thing while doing another thing unconnected to it. It would seem much more genuine to see the love and concern for others as at least a pleasant and natural expression of our being. Loving others ought to be completely and fully a way to express our love of God, not something less than loving God.

It appears to me that the man designed by Maritain's philosophy is not a really well integrated man in society. One would suspect that his involvement in science, in industry, in the social sciences, or in any pursuit that looks lost in the realm of worldly activities, would lead to a merely lukewarm involvement or in a life where one's occupation or interests would be in contradiction with his overall expectations for life. One would probably also suspect that Maritain's "man" would not normally seek a political position or any job related to serving the public unless he was able to see in it a chance at

advancing the spiritual maturity of his constituents.

We know by now that Teilhard doesn't look on the world in this dim light. Man advances toward God or the Centre as he develops simultaneously in the world and in spirituality. We never have to look on an opportunity of improving conditions for humanity as being an expression of only a secondary aspect of our being. Teilhard says, "Without certain possessions and certain victories, no man exists as God wishes him to be. Each one of us has his Jacobs ladder, whose rungs are formed of a series of objects. . . . let us learn to orientate our being in the flux of things."⁹² Man can never expect to be passive in the world and think he will be carried on by others.

Teilhard isn't unrealistic in thinking his ideas regarding man are at this point widely accepted. He explains,

It may be that we are dealing with objects (material, infra-living, or intellectual) which are by their very nature non-centered and impersonal; it may be that in our human inter-relationships we come in contact with our fellows only 'tangentially,' though our interests, through our functions, or for business dealings -- in either case, we are generally working, or seeking, enjoying ourselves or suffering, without love -- without even suspecting that it is possible for us to love -- the thing or persons with which we are concerned. Thus our interior life remains fragmented and pluralised.⁹³

92. Pierre Teilhard de Chardin, The Future of Man, pp. 194-5.

93. Pierre Teilhard de Chardin, Science and Christ, p. 170.

Teilhard feels most people are unaware that they could bring about a rich unity for their being. The more we are able to see, in the Teilhardian sense of being able to see progress as the evolution of a wholeness – spirituality joined with worldliness, the more likely we will equalize the deplorable conditions in which we find such a vast amount of our humanity. We will no longer run from science and industry; we now see no limits on those things that can give meaning to our existence.

All progress, whether in organic life or in scientific knowledge, in asthetic faculties or in social consciousness, can therefore be made Christian even in its object (since all progress, in se, is organically integral with spirit. . . .) To realize this very simple fact is to tear down the distressing barrier, that, in spite of everything, still stands, in our present theorising, between Christian and human effort. Human effort becomes divinisable in opere, and so for the Christian the world becomes divine in its entirety. The whole of our ascetical and mystical doctrine is thereby given a new vitality. ⁹⁴

Our final conclusion is that the humanism of Teilhard is more justifiable than the integral humanism of Maritain, because of its placement of man in a position where he is not a mere sojourner in this world but is continually increasing his processive and collective nature. This position provides a boundless optimism. Our hope is not restricted to an inferior time dimension, our hope goes without limits in Teilhard's single time dimension. The future, because it contains an

94. Ibid, p. 17.

open-ended development both wordly and spiritually, cannot even be imagined. A feeling of freedom and openness must then inspire us to involve ourselves in our own self-creation. We ought then truly accept the humanism that already increasingly pervades our culture. We ought not look toward a humanism that cannot possibly ever develop in this time dimension into which we are born. We ought not restrict man from the possibility of real temporal growth, for to do so would deprive his history of all real significance.

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