

Providence

WINTER/1966-67



**A
look
at
alumni
in
Viet Nam**

INSIDE PROVIDENCE

3

OUR SHARE OF HONOR
John J. Partridge '61

8

A POEM: THE QUEST
Rev. T.L. Fallon, O.P. '41

12

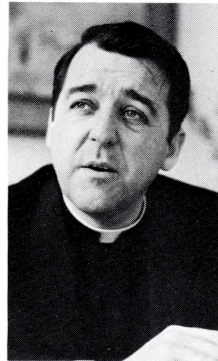
OUR LIBRARY:
A Progress Report

14

TEILHARD AND THE MODERN CRISIS
Francisco J. Ayala, O.P.

20

COLLEGE BOWL PICTORIAL
Photos by Harold B. Ayotte '67



There is very little student unrest about Viet Nam, pacificism or administrative indifference. There is of course a fair share of justifiable criticism of the administration and much of it is helpful and constructive. There is much stronger agitation for improvement in academic programs and facilities. With a Student-Administration Committee and a Student-Faculty Committee wherein a realistic exchange of views takes place, most issues get an honest airing before they become cause for violent resentment. Thus far I have been able to meet with an informal group of around twenty students twice a month or more often and here many interesting student opinions come to light. Recently, when some all too typical student misbehavior was growing serious, we had a meeting of all student organization leaders and faculty moderators in which we thoroughly discussed the role of responsible student self-government and discipline. Already, two classes have come forward with strong proposals to implement a willingness to look after their own affairs.

In the last year and a half, I have never asked the Student Congress, Dillon Club, Carolan Club or any other student group to look into a matter and take appropriate action that they have not acted with maturity and dispatch. This is one of my most consoling experiences to date. Surely there will be more student unrest in the future, but let us hope that it leads to rational discussion and decisive action.

William Paul Haas, O.P.
President

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OUR SHARE of HONOR

by

JOHN J. PARTRIDGE '61

The cover picture, repeated above, is of Lt. William H. Sisson '64. The picture and others in this section were taken by Bud Toevs, a newsman for WPRO, Providence. "Our Share of Honor" was written by Capt. Jack Partridge '61 while he served as an intelligence officer at Tan San Nhout Air Base in Saigon. Partridge's tour of duty ended in November and he has returned to his law practice in Providence.

Providence College men are fighting the war in Vietnam as they fought in World War II and in Korea - with valor, with fortitude, and with an urgent desire to get the job done and go home. Some have already distinguished themselves for personal bravery and performance of duty; others perform the tedious routine of work and sleep and never get very close to a medal or extra ribbon. A few, mercifully few, have fought through their last patrol or flown their last mission over the lush green of Vietnam.

Heroism - we have had our fair share of honor.

Lt. Bill Sisson '64 of the 1st Cavalry, nominated for the Silver Star, winner of the Bronze Star, the Army Commendation Medal, the Purple Heart, the Air Medal as well as the Vietnamese Legion of Valor for operations in the Ia Drang Valley, fresh out of Basic, a blackened-out bar on his fatigue cap, picking up the pieces of a broken company and rallying the men to face the murderous fire of the Cong. Capt. Charles McLaughlin '61 found an extra moment of strength and won his Bronze Star in 1965.

Other Bronze Stars went to Major Ed Bradley '54 and Lt. Bill Sullivan '62. During his year of service Capt. Frank

Keough '62 earned the Armed Forces Expeditionary Medal, the Purple Heart, and the Army Commendation Medal. Medical Corps Capt. John Killion M.D. '58 picked up the Vietnam Service Medal and the Bronze Star for valor while with the 1st Infantry Division. The Navy Commendation Medal went to Marine Capt. Howard Knight, Jr. '57 for his services during an amphibious assault. Major Ralph Lane '57 earned the Air Medal, the National Defense Service Medal, and Vietnamese Service Medal. Capt. Edmund J. Dolan '59 won the Bronze Star, first and second Oak Leaf Clusters to the Air Medal and the Vietnamese Cross of Gallantry.

And there were the heroes who gave the last full measure. Lt. (j.g.) Ed Shaw '61, lost on a mission somewhere between his carrier and the guns to the north; Lt. Joe Di Gennaro '63, big friendly Joe; and the close buddies from the class of '56, Majors Ed Hornstein and Bill Norberg.

Still, this is a different war, basically different, than any Americans have fought before. Counter - insurgency breeds its own special problems and challenges for the men who fight in it. For the first time, Americans are not going through the chronology of fighting a battle, occupying the battlefield, securing, and then fighting the next engagement a little deeper in enemy territory. Some day we will, but not now.

Today we operate from base areas, fight our battle and return to the base area— a concept in warfare never before used by Americans in a large scale activity. The base areas, then, are where Americans spend their time, in fact, where some Americans spend all their time. And the base areas have created their own problems.

The base areas: Saigon, Nha Trang, Da Nang, Pleiku, Bien Hoa, Cam Ranh, An Khe, Cu Che and others known to all newspaper readers at home. A base area is where the staff elements, the logistical and support troops, the administrative personnel and many advisors live and work, where the combat troops kick off an operation and where they come to rest before the next engagement. The airfields of Vietnam are located at the base areas. Some like An Khe and Cu Che are new, rough, dust choked or mud-filled towns, vulnerable to the Viet Cong mortars. Americans find little of the amenities of life here, such as cold beer or soft drink, hot water, a tin roof, a mattress.

But there are other base areas quite different. Americans have been in these other towns or cities for years and have carried or built part of the American way of life in each.

Nha Trang, for instance, offers Americans stationed there a beautiful beach, sunsets, "villas" (the common term in Vietnam for anything with a hard roof), La Rue beer stands, a good French restaurant and American messes, movies and clubs. Up at Pleiku, American advisors live in a comfortable compound between operations and escape the heat of the coast and delta. In still other perhaps less desirable places, there are always the bars, the women, the clubs to soothe tattered nerves, or perhaps a beach and a good bed.

"...Still this is a different war, basically different, than any Americans have fought before..."

Capt. Edmund J. Dolan, Jr. '59 received the Bronze Star, 1-2 Oak Leaf Cluster.



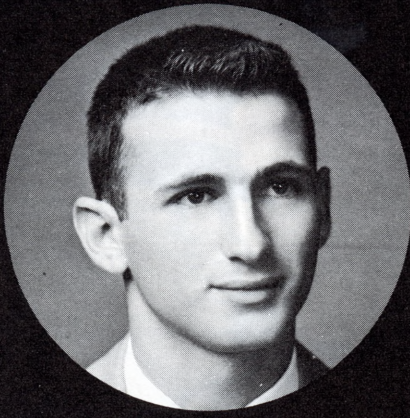
Saigon, however, the booming city of two million with its tree-lined boulevards, traffic clogged streets, French and Chinese restaurants, dirty, noisy and vibrantly alive, is in a class by itself. The city is swollen by the American military, governmental and construction contingents. It is—as far as most Americans are concerned—“secure.” It is also a city where military and civilian live in “villas,” work in starched uniforms or shirts and ties and there is a bit of Americana on every street corner whether it be the Coke sign, the Black Market cigarettes or hair spray, or the San Francisco Bar.

All this has given rise to the legend of the “Saigon Commando”—known to everyone who has ever walked a patrol through the crackling bamboo or rice paddies, believed in by all who have slept in the same uniform for days.

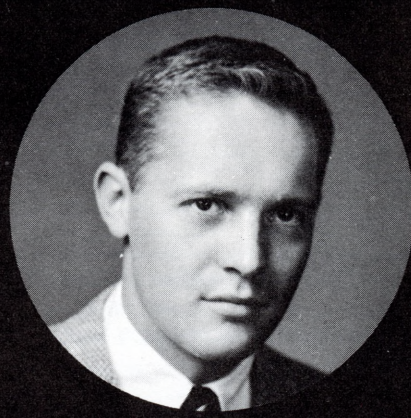
At his worst, the “Saigon Commando” is an ugly caricature of what the Viet Cong propagandists portray all Americans as being. He is arrogant and contemptuous of the Vietnamese because they insist on acting like Vietnamese and not as Americans. He wears khakis to work or a clean white shirt laundered by his maid, whom he pays the equivalent of five or ten dollars per month. He travels in “American only” buses to work or to the PX, or perhaps he has a jeep, a car or a Honda. The only Vietnamese he has bothered to learn is “di di” (go away) and “xin loi”

(sorry about that). His main concerns are whether the mess has steaks, will the tennis courts at the Cercle Sportif be crowded, did the PX receive any new shipments of cameras or stereo equipment or is the MACV pool open. He has a Vietnamese girl to entertain him (and if ever a people could be proud of the beauty of its women, it would be the Vietnamese) or at least pays quite a few piasters for “Saigon teas”—what the bar girls order. He is seen at the Rex, the Plaza or the Queen Bee Bar. If he is in the military, he draws combat pay; if a civilian, he is making about twice what he would receive for the same work in the States.

How true a picture? There are some “Commandos” here; everybody knows at least one. However the vast majority of Americans, whatever their individual faults, do not resemble the “Commando”. They are Americans who work their everyday eleven or twelve hour shifts; they don’t mistreat the Vietnamese although they certainly don’t always understand or like them. They spend quite a bit of money, but they earn it and Saigon seems to exist to make it easy to spend it. Many Americans are simply “trapped” into staying in Saigon, forced by the existing situation to fill administrative roles despite their own realization that the war will be won only in the field. These men are often unhappy and self-conscious that they live in relative luxury and safety in comparison to their fellows in the field. They are given a job and they perform it—and wait to go home.



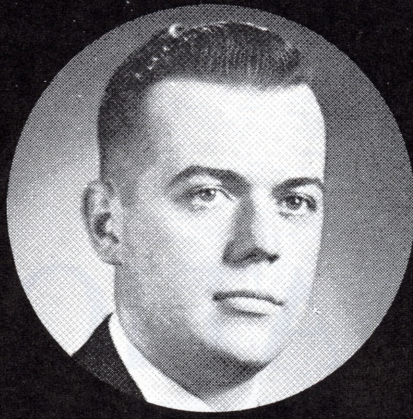
Edmund H. Hornstein '56



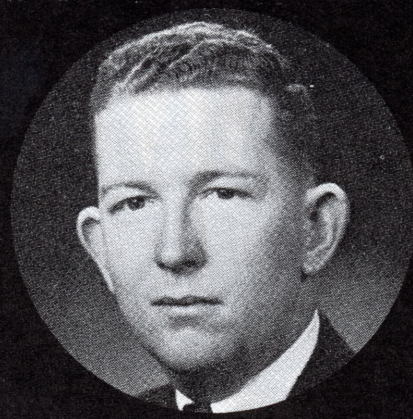
William H. Norberg '56

Providence College men, of course, have been and are stationed in or near Saigon. None to my knowledge is to be imagined as "Saigon Commandos". Bertrand J. Pinard '64 and John C. Seelinger '64, for instance, classmates at Providence and now roommates in Saigon. John collects Viet Cong equipment from the battlefield to exploit them for intelligence purposes. Bert is an expert in Viet Cong propaganda development. He is called to analyze trends and activities so that proper countermeasures may be ef-





Edward B. Shaw '61



Joseph T. De Gennaro '63

fect. Both go to the field as their duties demand; Bert even got his airborne patch, jumping with Vietnamese paratroopers. Both were awakened one night not too long ago when a suspected terrorist blew himself to bits while attempting to plant an explosive charge in a jeep parked in front of their quarters.

Capt. Lawrence H. Tiverman '61, after serving with the 1st Division in the field, came to Saigon to bring a first hand knowledge to intelligence specialists at staff level.

Dennis Sullivan '64 and Henry Pitts '64 have both served in Saigon; former Friar outfielder Frank Masso '64 is still another graduate who could tell some tales of life and the Cong in the Saigon area.

All around Vietnam the Providence College men are accomplishing their country's most important mission, that of stemming the new imperialism of communism. Capt. Jack McNiff '61 at An Khe, Capt. Larry Brennan '61 on his second tour here in the Quartermaster Corps, Paul Mc Namara '63 with the 173rd Airborne Brigade. Lt. Bernard L. Madden, Jr. '62, who has flown more than 17 bombing missions as a B-52 Strato Fortress navigator.

Capt. Frank J. Lennon Jr. '52 who was rescued from the South China Sea after his reconnaissance plane was downed. Lt. Cornelius Sullivan with the 1st Military Police Co.; Lt. j.g. Jim O'Hearne '64 a nuclear weapons officer with the U.S.S. Franklin D. Roosevelt; Capt. Ed Crowell '64 fighting near the demilitarized zone; Capt. Al Izzi '62; Lt. j.g. Jeff Gill '63 on his second tour of duty; Lt. Ed Donato '64 and Capt. John Brennan '59. Lt. Col Blaise Vallese '49 and Capt. John Smollins Jr. '62. All from the class of '65 were Pfc. Dave Sugermeyer, recently returned; Dan Millea with the medical corps near Pleiku; Lt. Don Sparaco at Tay Ninh; Lt. Joe McMullen with the 25th Infantry Division; Lt. Joe Frye with the 61st Transportation Co; Lt Tom Henry with an intelligence detachment at An Khe, Lt. Pete McGuire, just over after a tour in Korea and Lt. Ken Miller an intelligence officer with the Green Berets.



Lt. Joe McMullen '65 wears his Bronze Star.

There are many others of course that I have not seen or heard about, so many who have come and gone, so many others yet to come. They are only men, no better than any other group that have a common touchstone. Americans can be proud that all here have done as well as they have under such trying, tiresome even soul-wrenching circumstances. And when the tour is over, please God, let us come home.

EXPLANATION of a POEM

by T. L. FALLON, O. P.

Apologia pro poese.

Everyone searches for something. None is such a possessor nor so self-possessed as to be contented completely with what he has and what he is. When searching ceases, that man, though still breathing perhaps, has died. Only in death does human questing quiet; then, beyond the ken of the living, the bottom drops out of every market.

Perusal of the Gospel according to St. Matthew causes countless questions to arise in the minds of men who wish to know. One might well ask, "Who is this Matthew?" The traditional Catholic response, that the Apostle Matthew wrote this Gospel, fails to satisfy. Too many questions remain for that response to be accepted as adequate, questions of time, of language, of ecclesial development textually revealed. Undoubtedly, the fact is that more than one man has had a composing hand in the complexities of the Gospel as now we read it.

The quest of the final author of the infancy portion of this Gospel (cc. 1 & 2) was the presentation of Jesus as the Promised One, the Expected One of Israel, who comprises in Himself all the hopes, aspirations, perfections of Israel as the People of God. The panoply of Israel's past lay open before the eye of his mind. Events stood out to him as pointers to the present of Jesus' temporal origins. Voices echoed in his mind's ear giving hints and indications in the past of what is the reality of this Child of man. His Mother is a virgin and He is the substance of God become a very man. He is the Servant of Yahweh carrying salvation to the "ends of the earth" (Is 49:6). Gentiles come to offer homage almost before the light of the Daystar dawned on Israel. Out of Bethlehem He comes, insignificant, like the town of

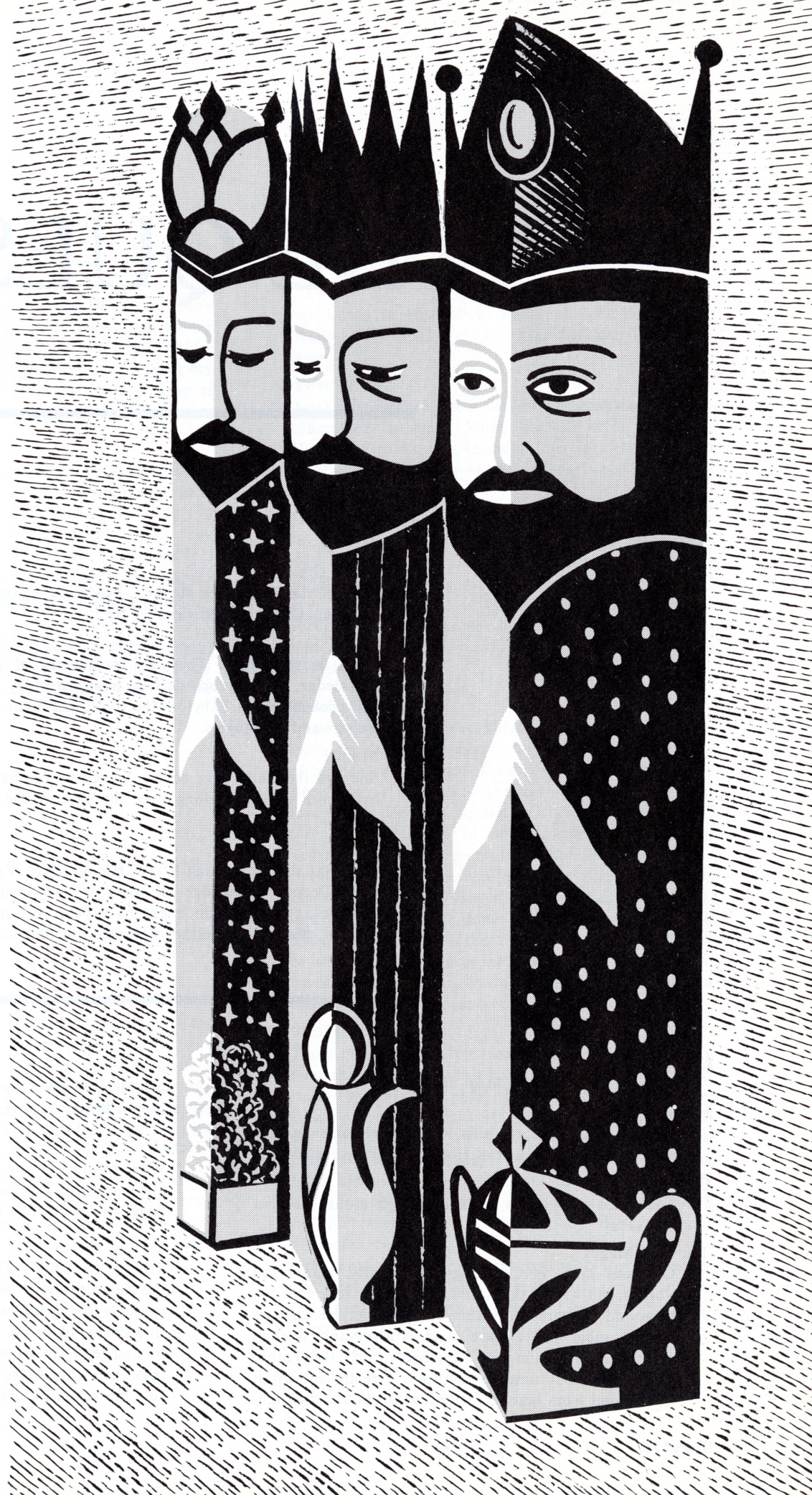
His birth; yet He is, somewhat like Israel, God's son — but more, infinitely more.

Undoubtedly, in his quest to paint the earthly origins of the Savior in hues and tints to move the soul, our author used literary ideas and tools strange to our under-played and too literal culture. And in our literalness we are wont to lose ourselves in searchings into historicity and literary genres. Without prejudice to scientific exegesis, the significance of the infancy story about Christ resounds with remarkable clarity in the words of the author whose name Christian tradition has preserved as Matthew.

A portion of this narrative of Christ's birth and infancy has been used in the poem which follows, together with a nod here and there to Luke's version of the tale of the Savior's birth. License has been used in projecting sophisticated Christian concepts into pagan consciousness, but this should hardly cause a person to read askant.

The Magi come out of the East, if you wish, the mysterious East. Mysteriously they appear. Mysteriously they vanish. How many were they? This, among other things, really only God knows. The poem reflects the currently accepted number, three, though other traditions have had their day. Suddenly, like a westward driven storm, they impinge on the consciousness of the dynastically minded Herod. Disturbingly, they create whirlwinds and eddies of suspicion in the murky labyrinths of his mind. Without farewell they are gone. So Herod tries to drown his fears in the blood of Innocents. But Jesus has been visited by dwellers from the coastlands (Is 42:4; 49:1), who, themselves, may have had more than a visit to the King in mind. Perhaps their quest was terminated in that peace which only the commitment of faith could give them!

The Rev. Thomas L. Fallon, O.P., is an associate professor of theology at Providence College. His poem appears on the next two pages.



THE QUEST

Dramatis Personae, in order of appearance.

Chorus:

Serving as narrator.

Herod, the Great:

King of the Jews since 40 B.C., by decree of the Roman Senate. Enthroned since 37 B.C.

The Magi:

Three in this story. They are possessors of occult knowledge, by inference derived from astrology. They hail probably from Babylon, the traditional home of astrology and astrologers.

The Mother:

She and the Child have been removed by her husband to a more seemly dwelling since the night of the birthing.

The Child:

He is yet the unspeaking Word. His presence is pervasive. Deeper knowledge of Him is projected into Mother and Magi than might have been in historical context. But truth is neither stretched nor hidden.

Chorus

King Herod speaks to Magi, three:

Herod

What sort of man can this King be whom even now you say is born, though of His glory yet is shorn?

Chorus

The voice of Wisdom speaks through mouth of man and says:

The First Magus

O vassal king, is Caesar great? Infinity, before the world began was in this Child. The power to create ten thousand Caesars lies within His will, yet He appears more humble than a slave. And as a servant He shall stay until He claim the Kingdom which the Father gave before our time commenced; a realm so vast it will extend from here to farthest mart, above the high-

est star, and even past the grave — but narrow as the human heart.

Herod

What mystic do you speak to me? I will not be your tale's vendee! But for the mirth, I'll go this far, this King, will He incline to war?

The Second Magus

To war this Child will lead unnumbered hordes to fight the Satan's mob without surcease. But they will brandish only prayerful swords whose King wears well the title Prince of Peace. He will at once the Victor Victim be and reap His triumph, given from above, in sad defeat. And after Mars his fee has gleaned, the Lord will rule His realm in love.

Herod

By Zeus, what fools you "Wise Men" are in clinging to this senseless star, for men by love are never ruled. By tyranny they must be schooled to bend their necks and bow their backs and bear thereon the harsh whip's tracks. Whene'er I loved I found deceit and slowly learned this black conceit that men are ruled by fear and greed and not by loving, goodly deed. Report my words, if so you choose, to Him you claim is King of Jews.

Chorus

And thence to Bethlehem they trod to worship man, adore their God. Within a poor man's cottage mean they found the Virgin, Mother Queen. No place too poor in which to kneel! No words to tell of what they feel! For in her arms the King of Light seemed all forgetful of His right (which human form did not degrade) to rule the world which He had made.

The Third Magus

O Mother lovely, Mother fair, the sun is but thy cloak, the moon beneath thy feet; thy crown contains the dozen stars. Undone is evil in thy Son Whom now we greet.

The First Magus

offering myrrh

To the King of the Jews, be praise!

The Second Magus

offering gold

To the King of the World we raise our minds in fervent prayer.

The Third Magus

offering incense

O King of Heaven, forbear!

The Mother

God's with you wise and noble men who travel far from Gentile climes and desert lands and foreign shores! To seek the Truth that God emblazoned in a star you come unasked, with message strange and stranger stores. But God has sent you, I am sure, for with such names by which you called my Son, the angel choirs sang.

'The King of the Jews', why yes, from out unearthly flames the voices clear of angel choirs bravely rang proclaiming throughout the silent night the holy news that my fair Son was He Whom God had promised once so long ago. Our ever faithful God pursues His word into the making of His Word our scone.

'The King of the World', a title full of awe and fear, yet when my Son was born, such tidings, ripe with joy, were called that all the nations, large and small, might hear lest leaving paths of God they should themselves destroy.

'The King of Heaven' Lords, bids fair to trip my ken, for I am quite at loss to fully understand those words in which angel gave, through me to men, the news that He, my Son, is God, as God had planned.

My Lords, a very simple woman I, who knows near naught till Christ, my Babe, God's hidden things disclose.

The First Magus

Alas! the more we know the less we understand. Doubt causes fear to start. Much learning dries the heart. Hence the riddle that torments the world is this: shall love and wisdom live as one in bliss when the promised Kingdom comes?

The Second Magus

We do not play a jape but deeply see that governed men must needs in peace be free; but ordered toward right goals by binding law lest love and power war and ever draw the world to bitter ruin and debris. Hence the riddle that torments the world is this: shall love and power dwell as one in bliss when the promised Kingdom comes?

The Third Magus

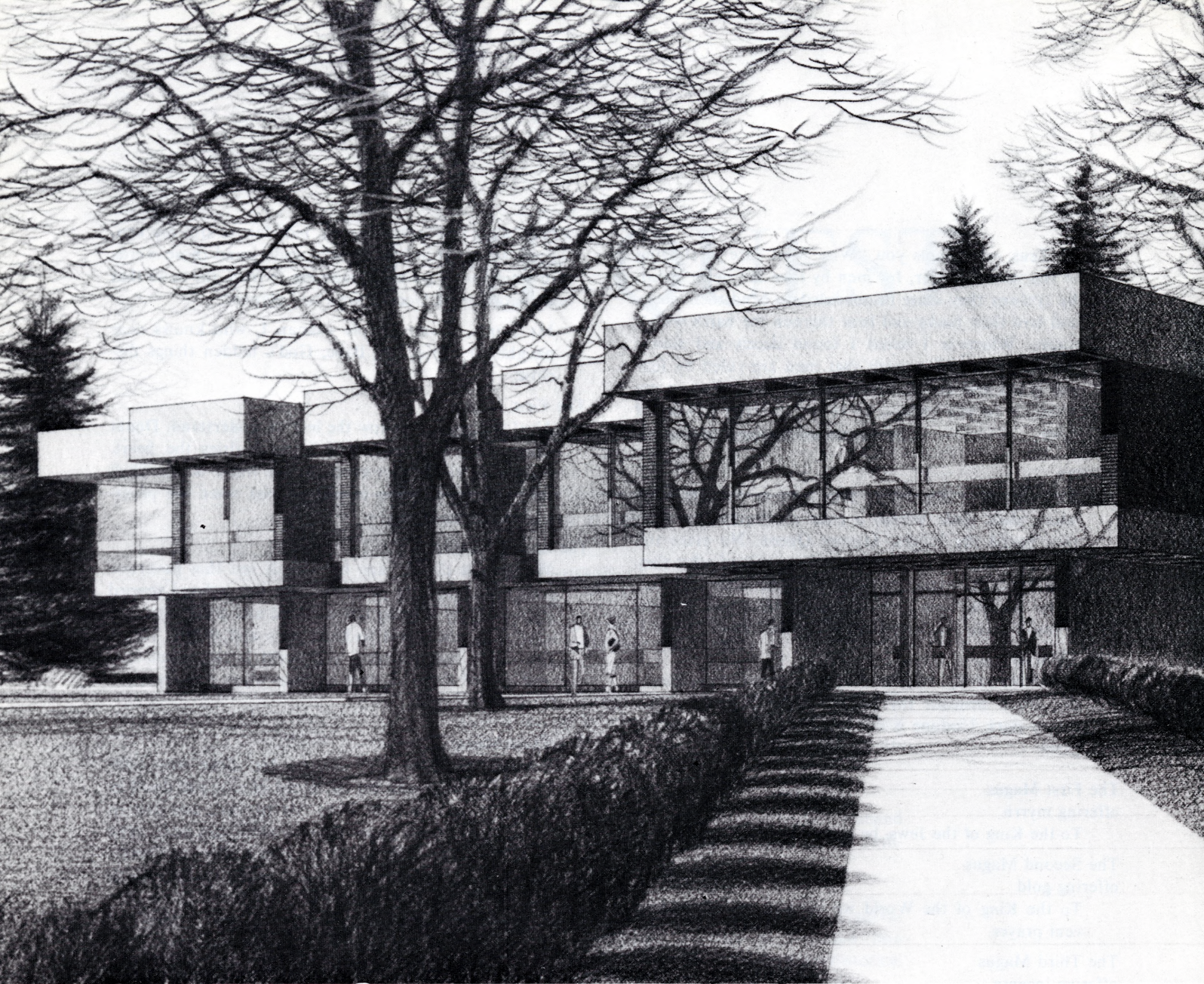
I speak for those who sorrow, for those who little know, for those who eat the bread of woe and dwell as poor men row on row. They rise to work and quit to sleep; night's but a pause through which they weep. And fear's their daily foe no matter where they go. There's fear of want, and fear of war, and fear of painful death and more, that ever painful life. But these they'd bear if they but knew they suffer not in vain; if they but knew that God did view their sorrow and their pain; that God was nigh to guide their feet when they begin to faint; that God was there with mercy meet in answer to their plaint. Hence the riddle that torments the world is this: shall love and sorrow dwell as one in bliss when the promised Kingdom comes?

The Mother

These questions sorely try my mind. True answers only God can find. But this I know, and this I speak, God hears the slave, the poor, the meek. For am I not by God's own word (that word in me the earth has heard) the humble Mother of His Son Who comes to save both all and one? Though I am truly lowly born the Lord did not my station scorn. Though I am simple and unschooled for these I was not overruled. Though I, with mine, felt sore distress my Baby fills our happiness. So surely, Lords, this must be true that wisdom, power, sorrow too can live with Love in peace and bliss. Thus end your quest in learning this, the answer made your dark alarms is Light, my Son, my Babe in arms.

T.L. Fallon, O.P.

October 25, 1966



OUR LIBRARY: A

Three days before Christmas a year ago a library committee, named by the administration, selected the architectural firm of Sasaki, Dawson, DeMay Associates of Watertown, Mass., to design the college's new library in cooperation with John McNiff of the Boston Public Library as library consultant.

The year since has been filled with meetings. The library committee was expanded to include representatives of every department on campus, and they have met regularly with the architects and the consultant.

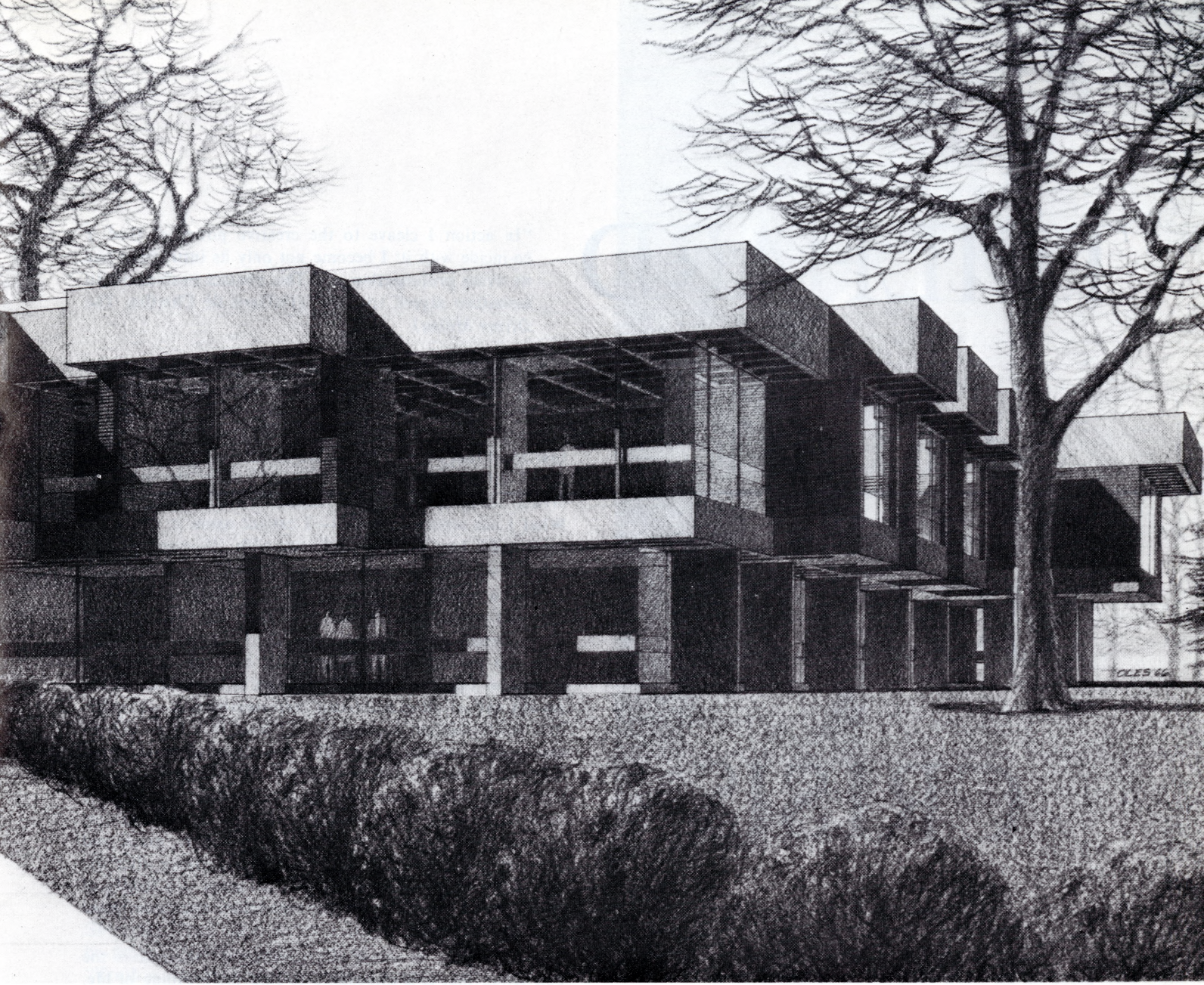
Every step of the planning has been thoroughly discussed

and displayed in the rotunda of Harkins Hall with a suggestion box alongside for comments.

As the planning has developed, the library has taken on an unusual character which the *Architectural Record* for September 1966 found worthy of a feature story.

The need to serve a large number of commuting students, together with the less than ideal study facilities in existing dormitories, resulted in devising a program with an unusual ratio of study spaces to book stacks.

One-third of the 111,000 gross square feet of floor space will accommodate a half million volumes while two-thirds will provide 1,200 student study stations in a variety of



PROGRESS REPORT

shapes and outlooks. These are located adjacent to the book stacks on both main floors, while faculty studies are grouped around the periphery of the second floor.

A central lightwell provides vertical orientation within the building and satisfies the aesthetic need for a counterpoint to the predominantly horizontal spaces. A sunken periodical reading lounge is on the first floor beneath the light-well. An elevator is provided for servicing and paraplegics.

Special rooms for rare books, smoking, conversation, typing and music listening are included. These various functions are expressed on the exterior in a manner felt to

be appropriate to the contemplative and peaceful nature of the library-study building and its sylvan setting on a gently sloping site amid a splendid growth of specimen trees in all directions.

Concrete with waterstruck brick, both visually related to the traditional brick and limestone used on the campus, will form the exterior along with large glass areas, shaded and screened by broad overhangs.

The interior will be fully carpeted and air conditioned. Lighting will be provided by square fluorescent fixtures housed within the structural domes. Construction is scheduled for early 1967.

TEILHARD

and the

MODERN

CRISIS

by

FRANCISCO AYALA, O.P.

"In action I cleave to the creative power of God, I co-incide with it: I become not only its instrument but its living prolongation . . . This contact enables me to assimilate myself to God" (Teilhard de Chardin, *The Divine Milieu*)

In *L'Aveu*, a book that must be "among the most terrifying and ruthless documents of self-revelation in the whole of world literature" (M. Esslin, *The Theatre of the Absurd*), Arthur Adamov wrote: "What is there? I know first of all that I am. But who am I? All I know of myself is that I suffer. And if I suffer it is because at the origin of myself there is mutilation, separation. I am separated. What I am separated from — I cannot name it. But I am separated". In a footnote, Adamov adds, "Formerly it was called God. Today it no longer has a name".

This is a brilliant statement not only of the severe spiritual and psychological crisis which is at the basis of Adamov's theatre (at least of his first ten years as a playwright, from *La Parodie* to *Le Ping-Pong*), but also of the metaphysical anguish that forms the core of the theatre of the absurd and of all existentialist literature—Man is a stranger in a world without meaning, or at least in a world whose meaning he cannot grasp. The awareness of being separated, distorted, is, I believe, the dominating sentiment of the people of my generation, much more than it was at any other time before. The intellectual *elite* of a generation ago, through their creations of philosophy, literature, music and painting, has passed to us, the generation grown after the war, a new torch whose flame does not shine — a feeling of fundamental rootlessness and frustration that dominates the younger intellectuals.

The tragedy of much of contemporary thought is the conviction that it is impossible to find the meaning of life, and yet also impossible to renounce the hopeless quest for understanding. Life is basically tragic, because human endeavor is futile. Whatever man does, he is unable to grasp the meaning hidden behind the appearances of the world, even behind his own existence. Man is a "hole in being", in words of J.P. Sartre, "the being, through which nothingness enters the world . . . Consciousness is a being which in its being is conscious of the nothingness of its being" (*L'Être et le Neant*). Shakespeare wrote, "As flies to wanton boys, are we to the Gods; They will kill us for their sport" (*King Lear*). The existentialist philosophers have attempted to show, through philosophical analysis, the impossibility of building a universally valid system of thought which could enable man to contemplate the world like an outside object. Man looks endlessly for understanding, but objective truth does not exist or it is beyond the reach of the human intellect. The unattainability of objective truth has been dramatically expressed by another playwright within the tradition of the theatre of the absurd. In the short, one-act version of *A Resounding Table*, N. F. Simpson introduces the following prayer and response: "PRAYER: Give us light that, sane, we may attain to a distortion

The Rev. Francisco J. Ayala, O.P. is an assistant professor of biology at Providence College. He has written extensively on theology, philosophy, and cinematic art as well as biology.



more acceptable than the lunatic's and call it truth. RESPONSE: That, sane, we may call it truth and know it to be false." Nietzsche was pointing in the same direction: "Truth is that kind of error without which a certain species could not live. Its value for life is the ultimate authority for truth" (*Wille zur Macht*). This modern view of human life is not altogether negative. Because he lacks the security that a universally valid system of thought can provide him, modern man wants a life in which he continuously questions his purpose and accepts responsibility for his actions. He rejects any closed systems that involve lack of interest in further questioning one's life. Closed systems of thought, secular or religious, involve an attitude, as Martin Buber puts it, "of satisfaction that one has built a home in which one can live comfortably from now on, and from which one can look out upon the world with curiosity but without serious concern. Life instead of being an adventure turns into a 'second hand' life". (E. Breisach, *Introduction to Modern Existentialism*). The search for an authentic human existence is a common denominator to contemporary thought, and perhaps its most valuable contribution. Full commitment to life has become the first postulate of any acceptable attitude towards the world.

There have been voices in which full commitment to this world is paired with an optimistic, positive approach towards its meaning and the value of human endeavor. The

evolutionary humanism of Julian Huxley is a case in point. It is my purpose to present here the suggestions of another paladin of evolutionary thinking, one who happens to join a compassionate commitment to the world with an evolutionary optimism and a deep religious conviction: the gallant approach of the Jesuit scientist and thinker Pierre Teilhard de Chardin.

Much of the reflection of Teilhard de Chardin centered around the problem of the relationship between God and the Universe. Separation between religious and scientific life was for him a psychological absurdity. He continuously contrasted his religious convictions with his scientific views. And he did not find contradiction; rather he believed in the existence and fecundity of a living synthesis between both. Teilhard's starting point is the inescapability for man, even for the Christian, of fully committing himself to this world. Then, he proposes as the fundamental question for the Christian how to "reconcile and provide mutual nourishment for the love of God and a healthy love of the world" (*The Divine Milieu*). Teilhard's gallant answer to that question is contained in his main spiritual work, *The Divine Milieu*.

The message of *The Divine Milieu* is addressed, first of all, to Christians, in particular to those Christians committed to the things of this life, who are alarmed by the

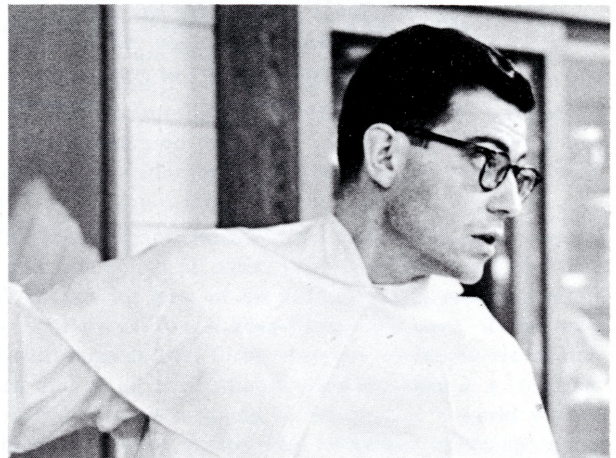
agitation or the attraction inexplicably produced in them by the natural sciences or the new humanism. The purpose of the book is to show them how to see God in the world, how to see that the true God invades the universe, our universe of today, the universe that so much frightens us with its alarming size or its natural beauty. "This little book does no more than recapitulate the eternal lesson of the Church in the words of a man who, because he believes himself to feel deeply in tune with his own times, has sought to teach how to see God everywhere, to see Him in all that is most hidden, most solid and most ultimate in the world". (*The Divine Milieu*)

The purpose of *The Divine Milieu* is to prove that the most traditional Christianity (expressed in Baptism, the Cross, and the Eucharist) can be translated so as to embrace all that is best in the aspirations peculiar to our times. Teilhard's attempt to reconcile the love of the world and the love of God is at the basis of his tremendous appeal to so many people, perhaps mostly younger people.

The main objection presented by the Marxist philosophy to the idea of God and of revealed religion, is that a religion alienates man from himself and from his earthly commitments. This is also the objection of much of the modern humanism to which I referred above. The new humanists do not deny all transcendence, but for them transcendence is limited to man, who must seek, with his creative dedication, a continuous progress and an always higher perfection. To aspire to progress, leaning exclusively on his own means, constitutes the true mission of man. Against this task religion represents a dangerous alienation, an escapism, an evasion of man from himself and from his duty.

Such criticism does not lack fundament, to be sure. There are forms of religiosity which, either divert our attention completely from our earthly mission, or propose an attitude completely passive towards worldly things. "Qu'importe le désordre et la douleur d'aujourd'hui, Puisqu'elle est le commencement d'autre chose?" (Paul Claudel, *Le Soulier de Satin*). These forms of religiosity of complete detachment represent a detention of human progress. They do not correspond to the convictions of our times because they ignore the value of human work and effort on the temporal plane. But the criticism made by the Marxist philosophers and the new humanists, even if founded in certain cases, does not touch the essence of religion. And in the Christian context given by Teilhard, it loses all meaning. Far from alienating man from his earthly task, faith in God may become the supreme stimulus to accomplish our earthly vocation as perfectly as possible. This is Teilhard's message. The aspiration and hope for a Christian neo-humanism polarized much of his enthusiasm and endeavor.

The religious message of Teilhard de Chardin and his understanding of the natural world, his "weltanschauung", are interdependent. He is a mystic of the twentieth century who was able to develop, correlatively, his scientific knowledge of the world and his understanding of the mystery of





Christ. In this sense, his attitude is profoundly biblical: heaven and earth proclaim the glory of God; God can be reached through his creatures. Man is not an entity "fallen in the world", in an evil and absurd cosmos. Man, on the contrary, is called to cooperate in the work of God, which will not attain consummation but with human concurrence. Creation is still in the making, in process of development. The Kingdom of Heaven is directly involved in the natural progress of the world. The Christian is, therefore, committed to cooperate in the completion of the world, so that this may provide a better soil to the supernatural action of God.

For Teilhard the greatest achievement of modern science is the discovery of time as a constitutive element of all material reality. We cannot define reality anymore in terms of the three spatial dimensions. We must define it in terms of time as well as space. This is the Darwinian revolution whose implications can be compared with those of the revolution brought about by Copernicus and Galileo. Biological evolution, formulated scientifically in the last century, has taught modern man the meaning of time. From biology the concept of evolution has extended to the totality of material reality. "It was only in the middle of the 19th century, again under the influence of biology, that the light dawned at last, revealing the irreversible coherence of all that exists . . . Time and space are organically joined so as to weave, together, the stuff of the Universe. That is the point we have reached and how we perceive things today". (*The Phenomenon of Man*).

Evolution, understood in its broad sense, means that reality has not appeared at once, instantaneously, but that reality has been appearing progressively for hundreds of millions of years. The concept of evolution means that we are not living in a finished world, but in a world in the making.

Far from being incompatible with the Christian revelation, for Teilhard the idea of evolution conforms and illuminates the Christian view of the world. Jean Daniélou (*Etudes*, Février 1962) has noted that the chief difficulty preventing Christian faith in the past from making some connection between salvation history and cosmic history has been that, while salvation was being viewed as a dynamic movement in time, the world of nature was always looked upon as a static and inert mass. And Theodosius Dobzhansky has emphasized that Christianity is a religion implicitly evolutionistic in that it believes history to be meaningful. "Its current flows from the Creation, through progressive revelation of God to Man, to Christ, and from Christ to the Kingdom of God. Saint Augustine expressed this evolutionistic philosophy most clearly". (*Mankind Evolving*)

If we consider nature as a chronologically evolving process, both histories (cosmic and of salvation) appear to come into closer focus under the eye of faith. The divine purpose of cosmic history is seen to be ultimately salvation history, the latter being inserted by God into the former,

yet enveloping it and by reason of its transcendence relating it to a higher order of being.

Teilhard thinks it to be a question dogmatically certain that human action can be sanctified thoroughly. He quotes Saint Paul: "Whatever you do, do it in the name of our Lord Jesus Christ". And according to the Christian tradition, he says, that text (1) refers to every action: "whatever you do"; (2) it implies that every human action has a Christian dimension: "in intimate union with our Lord Jesus Christ". The question is whether the Christian revelation has not changed the attitude of man towards the world. In other words, it is how the man who believes in heaven and the Cross can continue believing seriously in the value of the worldly occupations. Christianity believes that life here below is continued in a life of which the joy and reality are quite incommensurable with the present conditions in our universe. This contract seems to be enough to rob us of our taste for the world and of our interest in it. Teilhard refers to three possible attitudes:

Many Christians will repress their taste for the tangible and force themselves to concentrate their interest on purely religious matters. Perfection would mean to live in a world made divine by the exclusion of the largest possible number of worldly objects. This is an obviously unsatisfactory attitude; it implies a Manicheist conception of the world.

Another solution, more common and more subtle, implies the sanctification of human action through the intention which inspires and directs it. The material side of your actions has no ultimate value, but purify your intention and the least of your actions will be filled with God. This divinization of human endeavor by the value of the intention put into it infuses a precious soul into all our actions. But still the material side of human action will be lost. For our joy to be complete, nothing of our activity should be lost.

The solution, Teilhard thinks, is to understand that all our endeavor cooperates to complete the world "in Christo Iesu". By his full commitment to the world, to human activity, man builds his own soul, his own personality, and at the same time he collaborates in another work, in another *opus* —the completion of the world. Since such completion is connected in the Providence of God with the consummation of the Mystical Body of Christ, the material side of human action has also a Christian and supernatural dimension.

Teilhard de Chardin's thinking is in harmony with the deepest and most valuable convictions of modern man. Living in a dynamic world as a part of it, man must fully commit himself to tangible things. There is no other alternative. To renounce this commitment would be to destroy oneself. But engaging himself in a developing world, man is cooperating in the completion of the world and correlatively in the consummation of the Kingdom of God. Thus all sincere human activity has a religious dimension, because the progress of creation "is so ordained as to lead up to the final *Pleroma*. There, through Christ, and through a reunited mankind, God will be all in all" (O. Rabut, *Teilhard*

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de Chardin. A Critical Study).

Creation is, for Teilhard, a dynamic process still going on, most exuberantly in the highest zones of the cosmos, in the “noosphere”— the realm of human evolution. The humblest of our works contributes to its completion. Our action cooperates with the creative action of God. The final term, the end of that Creation will be the consummation of everything in Christ, the realization of the Total Christ of Saint Paul. Therefore, with our action we labor to build the *Pleroma*, that is to say, we bring to the mystical totality of Christ a little fulfillment. “By virtue of the Creation and, still more, of the Incarnation, nothing here below is profane for those who know how to see. On the contrary, everything is sacred to those capable of distinguishing that portion of chosen being which is subject to the attraction of Christ in the process of consummation”. (*The Divine Milieu*).

The emphasis on human responsibility towards the world and towards mankind is, perhaps, the strongest force dominating the new world. A new humanism has been born whose center of gravity is placed on the historical condition of man. Man is the carrier and creator of history; we must dedicate our energy and strength to the obtention of a better and more equitable world, where every man may fully develop his potentialities. Teilhard de Chardin felt definitely in tune with these convictions. In his opinion the awareness that we are free and responsible towards the future is a precise and definite contribution of modern thought, one which must be taken into consideration from now on by any conception of the world, by any philosophy or religion. He stressed, perhaps more than anybody else, the compatibility of that mentality with the cosmologic perceptions of modern science that has given to us the image of a world in evolution, continuously changing in an irreversible process. At this moment of human history man has become aware that his mission in the world consists in consciously contributing towards the ultimate achievement of the evolutionary processes. The Christian, if he is able to understand the demands of his faith, must participate fully in these aspirations of modern man. This is Teilhard’s message to his brethren in the faith — that they must commit themselves without reservation to the earthly tasks, and attain salvation through that commitment. He tried to show the atheistic world that religious faith can be a stimulus for the true progress of mankind.

Teilhard de Chardin considered man in his cosmic dimensions, in his relation and coherence with the great evolutionary process in which mankind is immersed! The responsibility of man involves the whole of creation, because, as he stated in *The Phenomenon of Man*, “Man is not the center of the universe as was naively believed in the past, but something much more beautiful— Man the ascending arrow of the great biological synthesis. Man is the last born, the keenest, the most complex, the most subtle of the successive layers of life. This is nothing less than a fundamental vision”.



COLLEGE BOWL PICTORIAL



Mental gymnastics took over as the "fall sport" at Providence College this year. Providing the excitement were four scholars who made up the school's "G-E College Bowl" team, Brian E. Albino, Dennis A. Wentraub, James M. Harkin and William F. Stenson.

Making their debut Oct. 30, the team handily defeated Suffolk University of Boston 265-75 on the nationally televised quiz program. Providence's second appearance Nov. 6, saw them nipped in the last two minutes 300 to 205 by Columbia University. Nevertheless it was all great fun. Crowds of students poured out to welcome the team home after both shows. Telegrams and cards from alumni and friends voiced congratulations and encouragement.

Once the excitement wore down, team coach Edward C. Brennan of the psychology department reminisced about his weeks of selecting and then working with the team. His thoughts are presented in this pictorial feature.



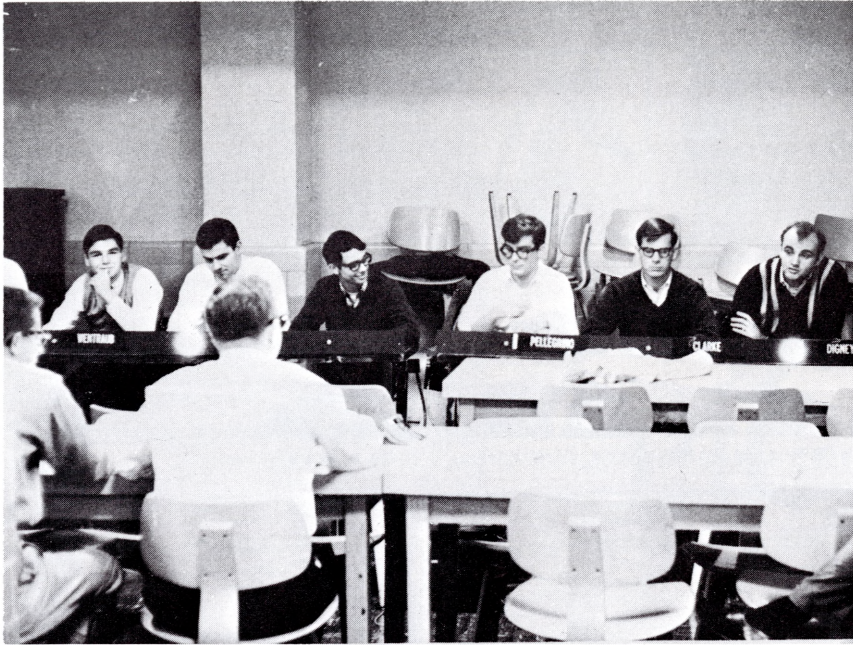
Top: Brian Albino receives good wishes from Father Haas as team prepares to leave.

Middle: Bill Stenson gets makeup before going on camera.

Bottom: Moderator Robert Earle puts the team through a practice session.



"... We had spent hours practicing. We had watched the program together as a team and commented on the procedures of other teams that we saw appear each Sunday. Now it was our turn..."



“...All told approximately 128 students took the preliminary examination . . . By May 24 the number of candidates had been cut down to eight...”

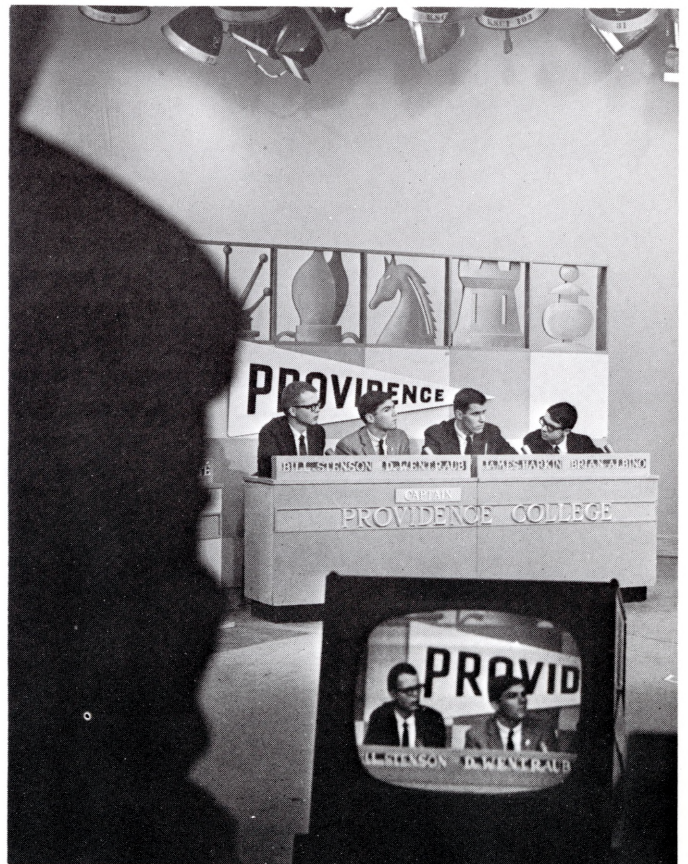
“...During numerous practice sessions, I estimate that at least 3,000 questions and an infinite variety of subject matters were covered. From nursery rhymes to Einstein’s theory of relativity, the team was constantly barraged with historical literature, trivia, and other significant questions...”





“... Throughout the day, previous to our appearance, we played three practice games... We functioned well as individuals and performed magnificently as a team...”

“... The second week in New York brought us against an institution with a widely established reputation... The game was hotly contested and a difficultly wrested victory for Columbia... Again we had performed well...”



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