

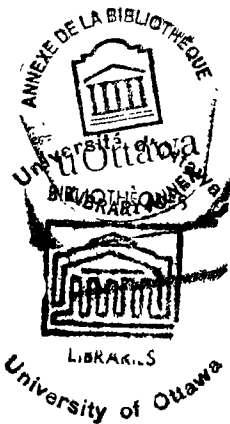
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COMMUNICATION: TEILHARD AND VATICAN II

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INTRODUCTION

Modern man experiences his universe in ways quite different from those of ages past. One important reason contributing to the dissimilarity is the fact of the technological developments of today's communication media.

The vast possibilities which arise in view of these developments have caused men to present questions concerning the actual function of communications media in modern life.

This paper presents an investigation into and a comparison of the ideas of Pierre Teilhard de Chardin and those of the II Vatican Council, both of whom have formulated documents relevant in a discussion of communication. The two specific references on which the discussion will be based are The Phenomenon of Man by Pierre Teilhard de Chardin and The Decree on the Instruments of Social Communication issued by the II Vatican Council.

Teilhard's The Phenomenon of Man contains the ideas fundamental to an understanding of his other works. The Decree on the Instruments of Social Communication reflect the more basic principles issued in the first ten paragraphs of the Pastoral Constitution on the Church in the Modern World. This paper will refer to these decrees as the communication decree and the pastoral decree respectively.

The Phenomenon of Man and The Decree on the Instruments of Social Communication reflect two different

approaches to a concept of reality: the former being evolutionary and the latter static. The differences have an effect on the respective methods of dealing with the problem of communication.

The main purpose of this paper is to compare the manner in which Pierre Teilhard de Chardin and the II Vatican Council discuss communication and to search out a relevancy through a comparison of the two approaches with the nature and fact of modern media.

The first three chapters of this thesis present Teilhard's method in dealing with communications as found in The Phenomenon of Man. The definition of complexity-consciousness establishes his fundamental laws, the notion of continuity outlines a historical development, while the function of communication in noogenesis discusses communication itself, the primary concern of this paper. The first three chapters define and establish the criteria for the discussion of the communication decree.

Chapters four to six investigate whether the discussion on communication in the II Vatican Council stands up to the criteria of Teilhard. Certain chapters contain related material: one and four, two and five, three and six. Each chapter follows a similar organization: a general discussion, elements of the without, and elements of the within.

CHAPTER I

THE FUNCTION OF COMPLEXITY - CONSCIOUSNESS IN THE PHENOMENON OF MAN

Western man's thinking during the first fifteen centuries was formulated according to the Greeks' idea of the universe, i.e., the universe was contained and limited in extension and duration, made out of objects more or less accidentally and arbitrarily placed in time and space. In the sixteenth century this former idea changed to one of unlimited space, and organic time and objects in the universe were seen as part of an entire system.

In The Phenomenon of Man, one of the main sources of this study, Pierre Teilhard de Chardin (1881-1955) presents a scientific method basically evolutionary, which differs from the static notions of the past.¹ He describes the phenomenon of man in terms of a unity and a coherence with the past in the present developmental stage of man. In his studies, Teilhard found that certain events were not clearly understood due to the possibilities of the event having taken place only once without any witnesses and without any chance of repetition, or that the lapse of time between events of the same kind may have extended beyond the life

¹ Pierre Teilhard de Chardin, The Phenomenon of Man, trans. Bernard Hall, New York, Harper and Row, 1959, 318 p.

of history.² Nevertheless, Teilhard attempted to present a general scientific interpretation of the universe by a hyperphysics. This method was evolutionary and proposed that man, the whole man, was to be studied through an investigation of the universe.³

Science had formerly considered the universe in terms of two infinities: the very small and the very large. These infinities were seen on an axis which passed from the infinitely small (electrons, protons) through bodies of ordinary size (a man) to the infinitely large (star systems, galaxies). Teilhard presented the necessity of considering another infinity in the universe which was just as real: complexity. Bodies around us were not merely large or small but also simple or complex. It was not simply a matter of multiplicity but of an organized multiplicity, not merely complexified but centrated.

The term complexity-consciousness sums up the basic law of Teilhard's hyperphysics. The universe evolves because of an increased complexity-consciousness until a certain point at which the law of recurrence comes into effect. (The law of recurrence describes a special happen-

2 Nicolas Corte, Pierre Teilhard de Chardin (His Life and Spirit), trans. Martin Jarrett-Kerr, C.R., London, Barrie and Rockliff, 1960, p. 63.

3 Teilhard, op. cit., pp. 32-33.

ing occurring at certain critical points, i.e., the appearance of something new as in the leap from geogenesis to biogenesis. This law of recurrence, an inductively formed law, is at the heart of Teilhard's theory of evolution.) Using the term consciousness in the broadest possible sense, e.g., life and intelligence would be considered as two of the highest forms of consciousness, Teilhard concluded that the structural relationship observed between complexity and consciousness was a universal law for he saw that consciousness varied according to the degree of complexity.⁴

There are two aspects of every phenomenon, the spiritual or conscious centreity and material synthesis or complexity. Teilhard called the complexity the without of things and called consciousness the within of things. He explained that matter, living or not, from the most rudimentary forms of interior perception to the apex of consciousness, reflective thought, had a within as well as a without, that is, a psychic or conscious as well as a physical aspect. This approach eliminated the dualism between matter and consciousness since the within and the without were seen as two faces of a greater reality.

According to Teilhard, the interdependence between the within and the without arises from a single energy.⁵

4 Teilhard, The Phenomenon of Man, pp. 47-50.

5 Ibid., p. 65.

Energy manifests itself in two different tendencies which he called radial and tangential. Radial energy tends to be drawn forward toward structures of greater complexity; tangential energy on the other hand, tends to link an element to other elements on the same level of organization. Radial energy was the reason for the production of larger and more centered molecules in the early development of the earth up until the first critical point or threshold of evolution was reached, and life suddenly appeared (law of recurrence). At each of the critical points there was something totally new. The external arrangement was transferred to a higher level.

Teilhard gave as an example of a critical point the expansion of vaporized molecules, the event which takes place whenever water is heated to its boiling point under normal pressure. The injection of energy at a given point suddenly results in an altogether unpredictable reaction, the change of a liquid into a gas. Whenever anything exceeds a certain measurement, it suddenly changes its aspect, condition or nature. The outward movement of energy folds back upon itself, the surface contracts to a point, the solid disintegrates, the liquid boils, the germ cell divides, intuition suddenly bursts on the piled up facts.

The inner energy also forces an increased consciousness. Over extended periods of time and directed chance, the complexity of matter arranged and rearranged into more

complex forms allowing for higher intensity of consciousness. This complexity resulted in cells, plants, and animals. Man is the leading shoot of consciousness after millions of years of progress. The involuting universe proceeded step by step through the pre-reflective zones to probe by trial and error.⁶ The process of groping, together with the mechanism of reproduction and heredity, resulted in the various species of living things.

The presence of critical points in nature found its most phenomenal appearance in man. Hominisation is the term Teilhard used to describe the leap from consciousness to reflective consciousness seen in man. Over many millions of years of geological time the tangential energy continued to cause living cells to reproduce themselves in a phylum. The inner radial energy also took form in biological evolution, drawing life forward toward a new critical point.

Complexity-consciousness measured the relationship between these two energies, the radial and tangential. A more developed consciousness demanded more complexification in the arrangement by tangential energy. The organized structure will always correspond to the internal unity and concentration. Life on the phenomenological level acted as if it were a process of coiling and represented as a whole

⁶ Teilhard, The Phenomenon of Man, p. 43.

a sort of vortex (the movement of the vortex being towards arrangement) with consciousness continuously growing (as a temperature) in the core of the vortex, according to the greater tightness of the coiling, that is to the higher degree of internal organization.⁷

The appearance of life on the axis of complexity marked a critical point in evolution, a change of state analogous to the liquifaction of ice when it melts or the vaporization of water when it boils. Beyond the critical point there were species of great diversity. These species grouped in bundles that were the branches of the 'tree of life'. Each bundle, or phylum, contained several similar species.

In the past, science had merely investigated the without or the physical aspect of the universe. Teilhard saw matter was a dual aspect: the dynamism of the material aspect, the without or tangential, and the dynamism of the spiritual aspect, the within or radial. Teilhard called radial energy that which holds the thing in the direction of convergence in the future. The material aspect or the without, the tangential, was the basis for complexification; the spiritual aspect, or the within, the radial, was the basis for convergence.

7 Teilhard, The Phenomenon of Man, p. 248 and 44.

One of Teilhard's basic assertions, that "union can only increase through an increase in consciousness, that is to say in vision",⁸ demonstrated a power in man to penetrate the fullness and wholeness of all that man was and all that was around man. It demanded the presence of man to be the spectator and also one who could digest all that was seen. Man saw things structurally, finding himself in the center of the universe and at the same time the one who was building it.

It is necessary to discuss man in terms of the universe. Man became man in terms of his full experience. Man cannot be separated from the surroundings in which he lives. The more man perceives in the universe, the more he is able to experience. Thus, human experience makes man. In this vision, man does^{not} see himself as the static center of the world, but as the axis and apex, the leader in the evolutionary growth within the universe.⁹

In this section, the paper discussed the function of complexity-consciousness in The Phenomenon of Man. Teilhard takes an evolutionary and a dynamic view of the world. The fundamental stuff of the universe is energy which manifests two tendencies: the without or tangential which indicates

8 Teilhard, The Phenomenon of Man, p. 31 and 45.

9 Ibid., p. 45.

complexity, and the within which indicates the consciousness or spontaneity.

Complexity-consciousness is a universal law which measures the relation between the two tendencies. There are two important points about the evolutionary process. The first is Teilhard's recognition of thresholds or critical points where complexity reaches a stage at which there occurs a change of state as something new emerges. The law of recurrence describes the leap or the discontinuity. The second point introduces the next chapter. Teilhard contends that everything which emerges in evolution was present somehow in primordial matter. The next section discusses the without of complexity-consciousness in the thought of Teilhard.

1. Elements of the Without

The universe is both diverse and complex. The plurality is a visible experience in daily life. Nevertheless matter has a fundamental unity. (There is not only a unity within each particle but also, between the atoms or particles, there is a unity of homogeneity). The unity within a greater volume of matter is present as a result of a mysterious identity held together by an active center of direction and a transmission which organizes the plurality.¹⁰

¹⁰ Teilhard, The Phenomenon of Man, p. 45.

The unimaginable collective bonds are summarized under the common initial principle, energy.¹¹ Through such notions, Teilhard was able to see the universe in one glance.

The wholeness of the universe can be considered as a system, a totum and a quantum. The system portrays the interdependence of many elements. There is a plurality in the system, yet a basic law does not mold the many elements.¹² The structure shows that the product has an interconnection. The cosmos is an organized whole. From below the phenomenon has a mysterious composition drawn on from above toward a higher order which incorporates and dominates it for its own end.¹³ The system of the universe is of such a nature that it holds together as if it were one piece. Thus, it is imperative to view the universe as a whole. It is neither possible to study it in a repetition of patterns on different levels nor as a pattern more highly developed in a more intricate system. There is no repetition nor law valid to identify the patterns of combinations of matter. A person could only see, the order and design in light of the whole system.¹⁴

11 Teilhard, The Phenomenon of Man, p. 46.

12 Ibid., p. 40, 43, 46.

13 Ibid., pp. 46-47.

14 Ibid., p. 47.

The energy with reference to space as a whole demonstrates that the natural unity of concrete space commingles with the totality of space itself. The universe is not a closed system but an open one. There are two conclusions. On the one hand, there is only universal space. Every atom spreads throughout the universe. On the other, the entirety of the infinitesimal centers of the atoms are themselves indefinite,¹⁵ and they express themselves in global action affecting each one of us. The world has boundless contours which a person may or may not observe as being limitless. Quantum energy takes on new dimension when described in duration.¹⁶

Studying the history and make-up of things, one looks forward into the immensity of the future. The world appears as a mass in process of transformation.¹⁷ Here, the appearance (qualitative) and the rules followed (quantitative) by this evolution of matter must be discussed.

The basic discovery that all matter is derived according to arrangements of a single initial corpuscular type opened up a vision of the whole universe. The law of complexification is the law of biology describing evolution

15 Teilhard, The Phenomenon of Man, p. 46 and 51.

16 Ibid., pp. 46-47.

17 Ibid., p. 52.

even though at one time many answers could not be given since there had not been enough information. Matter reveals itself in a state of genesis or becoming. Two aspects distinguish the characteristics of the stages: first, that of granulation giving birth to constituents of the atom and perhaps to the atom itself; secondly, the making of greater complexifications rooted in the previous concentration of the stuff of the universe in the nebulae and the suns.¹⁸

Rather than having depended upon appearance exclusively, the scientist observed the physical aspect of phenomenon according to measurement.¹⁹ The principle of Conservation and Dissipation of Energy had to be dealt with. During physical changes there was no detection of any measurement of new energy. Teilhard says that there seems to be no influx of fresh capital but rather an expenditure. In other words, what was gained on the one side was lost on the other as the price of progress. Another facet was that in every physio-chemical change a fraction of energy²⁰ was lost in the form of heat. The movement of history dissipated energy.²¹

18 Teilhard, The Phenomenon of Man, p. 54.

19 Ibid., p. 65.

20 Ibid., pp. 47-50.

21 Ibid., p. 65 and 55.

Teilhard contributed another aspect to the traditional scientific view of matter. There is a failure in the history of science which studied the universe only in terms of the without. The key to understanding matter from a scientific view is to admit to and investigate the within of matter as well as the without. This same tool of investigation becomes significant in the discussion of communication. All reality has a within and a without and is in process.

In this section the paper discussed the function of continuity in The Phenomenon of Man. Teilhard describes the unity throughout the universe. There is a commingling of the tangential energies with the whole of space. The universe is an open system with universal space and the centers of atoms themselves are limitless. The tangential aspect of energy appears to dissipate and develop according to chance, but Teilhard contributes another aspect to the view of matter.

The next section discusses the added view of matter by Teilhard in the Elements of the Within.

2. Elements of the Within

There were different orders of spheres or levels in the unity of matter.²² The discovery of radio-active

²² Teilhard, The Phenomenon of Man, p. 57. cf. Claude Tresmontant, Pierre Teilhard de Chardin His Thought, 1959, Helicon Press, Baltimore, p. 3.

substances destroyed the illusion of longevity and stability of chemicals. Mountains and stars used to be the models of changelessness, but now science says that, "Every mass is modified by its velocity. Every body radiates and every movement is veiled in immobility if sufficiently slowed down."²³ Still each element lends its own particular tonality to the whole picture. It is the same with the within of things.²⁴

The within of things is the object of man's direct intuition and the substance of all knowledge. Only man completely exemplifies consciousness.²⁵ Though consciousness was an epiphenomenon for science, it must now be considered in a world system with new dimension in the stuff of the universe.²⁶

Teilhard attempted to unveil the qualitative law of development:

1. the change of the invisible,
2. appearance, and
3. the gradual dominance of the within in comparison to the without of things.

23 Teilhard, The Phenomenon of Man, p. 55.

24 Ibid., p. 55 and 61.

25 Ibid., p. 56, 63, 61.

26 Ibid., p. 57 and 62, Three expressions for psychic energy are the within, consciousness and spontaneity.

As the without became complex and more developed so did the within. Thus, in its change there was a qualitative spontaneity which also revealed itself (seen in the world of biology).²⁷

Teilhard stated that a person can observe the psychic character of the within, for example in man. The more complex the form of matter, the more observable the psychic character (thus Teilhard's complexity-consciousness), the further back one goes to the most diffuse and fragmentary of matter, the more difficult the psychic character is to observe.

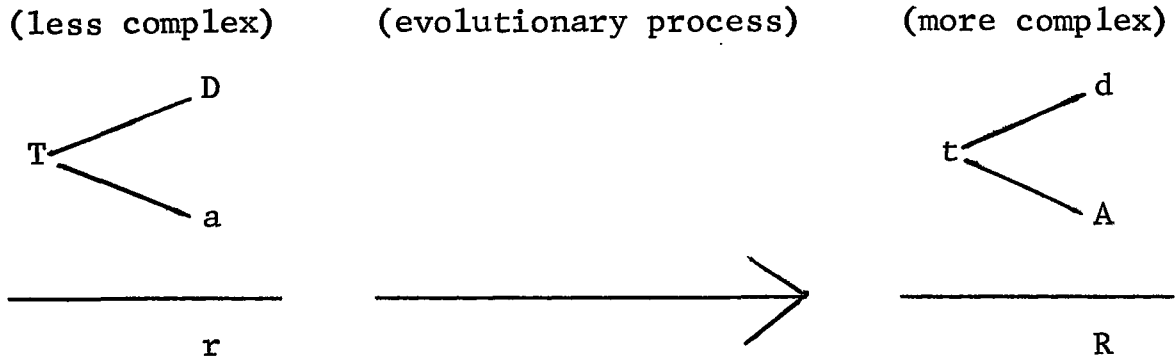
"To think, we must eat."²⁸ Teilhard advanced this statement to demonstrate the level of interdependence of the two energies (tangential or physical and radial or psychic). The question was whether or not the two were basically one. Teilhard held that the energies were not identical but dependent upon one another; for example, the within and the without of a stone are not equivalent but proportionate. This notion of proportionality was also believed to hold true in the case of man. Teilhard presented an hypothesis to avoid dualism. The ration between the two types of energy is shown on the following chart.

27 Teilhard, The Phenomenon of Man, p. 63.

28 Ibid., p. 63.

Table I.

The ratio between the two types of energy



T = tangential or physical energy
 D = tangential energy of radiation
 A = tangential energy of arrangement
 R = radial or psychic energy

Basically what Teilhard seems to say is that there is an inverse ratio between the degrees of tangential energy and of radial energy as we move from the simple to the highly complex forms. In the simple forms, the tangential energy is at its maximum; radial or psychic energy is slight. In the most complex forms, tangential energy is at a minimum, whereas radial energy is at a maximum. Two further functions of tangential energy are: radiation and arrangement.²⁹

²⁹ C. E. Fullman, O.S.B. and H. J. J. D'Aoust, O.S.B. The Energetics of Love in the World of Teilhard, ed. by R. T. Francoeur, Baltimore, Helicon Press, 1961, p. 148.

Turning toward the manifestation of the within, Teilhard assumed that "a certain mass of elementary consciousness was originally imprisoned in the matter of the earth".³⁰ Teilhard believed that evolution had "a precise orientation and privileged axis". The ultimate nature of evolution was not physical, but psychic.

Evolution proceeded from geogenesis, to biogenesis to psychogenesis. Teilhard considered the elaboration and development of the nervous system as a proper measurement for the evolving phenomena and the guidepost to its direction. Teilhard said that he could see a direction and line of progress in evolution so definite that eventually science would universally accept it.³¹

Teilhard re-emphasized the notion of the unity of the stuff of the universe. There is a direct proportion between the tangential and radial. The less centered or the more feeble the radial energy, the more the tangential energy reveals itself in powerful mechanical effects. Between strongly centered particles, those of highly radial energy, the tangential seems to be minimized.³²

30 Teilhard, The Phenomenon of Man, p. 65.

31 Ibid., p. 65.

32 Ibid., p. 68.

The particle, once it disposed of a free tangential energy, must be able to allow its inner complexity to grow in proportion to its association with other particles. The centricity automatically increased to augment its radial energy. This tangential energy is the traditional meaning of energy used by science.³³

There is relatively poor grouping of compounds in nature. There is a continual change even in the hardest of rock. Because of the rock's inner structure, the molecules tend to grow in upon themselves and are unfit for development. If they developed beyond a certain size, former observations saw the growth as merely accidental. Teilhard goes on to discuss this matter.

The earth crystallised but not completely. There was also polymerisation. Particles formed organic compounds:

... in which the particles 'concatenate' and group themselves, as in crystals, in a theoretically endless network. Only, this time it is molecules with molecules in such a way as to form on each occasion (by closed or at all events limited combination) an even larger and more complex molecule.

...This world of 'organic compounds' is ours. We live among them and are made of them. So intimately do we see it as connected with the phenomenon of life that we have got into the habit of considering it only in direct association with life already constituted.³⁴

33 Teilhard, The Phenomenon of Man, p. 70.

34 Ibid., pp. 70-71.

In order to place man in the proper place in nature, it was necessary for Teilhard to refer to the inner or psychic face of the stuff of the cosmos. The earth carried within it a pre-life in definite quantity. The discussion of such an admission centered around the development of spiritual energy and the physio-chemical conditions in the nascent earth. Spiritual energy increased as complexity increased. Physics interpreted the chemical complexity according to the laws of thermo-dynamics.³⁵ Teilhard presented a synthesizing method. He gave evolution a direction with a noted continuity. It is that continuity which follows in this discussion.

In this section, the paper observed the elements of the within. The psychic energy is the invisible energy which dominates the without of things. There is a harmony between the without and the within even as food is translated or changed into psychic energy. The psychic increases and the without allow its inner complexity to grow in proportion to its association with other centers of radial energy.

Certain particles are truncated while others grow into an endless network. Teilhard gives evolution a direction with a noted continuity which is discussed in the

35 Teilhard, The Phenomenon of Man, p. 73.

next section and chapter on the function of continuity in The Phenomenon of Man.

Teilhard observes that man has developed more significantly than any other creature. Thought is the most significant evidence of this advancement in the development of world. Man knows and more important than that, man knows that he knows. All that follows from this fundamental notion traces the relevance of the entire universe in terms of thought and evolution. The Phenomenon of Man relates the process of evolution in a scientific way. New insight based upon observable phenomena gives a modern interpretation to contemporary existing phenomena. Teilhard sees a process; he takes a dynamic view of the world of which the fundamental stuff is energy.

Complexity-consciousness sums up the basic law of his hyperphysics. The one basic energy has two faces of tendencies called the without and the within. Complexity-consciousness measures the relatedness between these two tendencies. Science in the past measured the advance of evolution in terms of the complexity of the without. The within gives an added dimension contributing to an understanding of modern life.

Evidence of reflective thought in man indicates the direction of evolution for the past ages. The universal law of complexity-consciousness guides the

observation while the highly complex nervous system and brain give evidence of complexity allowing for consciousness.

The structured universe can be summarized under the common initial principle, energy, and is held together as if it were one piece. The limitless relationship of each particle to the whole receives added dimension when described in duration. Matter reveals itself in a state of genesis or in a state of becoming. Past scientists merely observed the physical or the without of matter. The key to understanding matter from a scientific view was to acknowledge and to investigate the within of matter as well as the without.

Teilhard assumed that a certain mass of elementary consciousness was originally imprisoned in the matter of the earth. Evolution proceeded from geogenesis to biogenesis to psychogenesis. A proportion between the without and within indicated the level of development within evolution. Man possessed the most complex without and the most centered and intense within. The place in the stages of development rate the place of each particle in evolution.

Science recognized evolution in the past and Teilhard contributed a direction evolution with a continuity. A discussion of that continuity follows in the next chapter.

CHAPTER II

THE FUNCTION OF CONTINUITY IN THE PHENOMENON OF MAN

Teilhard traced the development of evolution through the level of consciousness he found evident in phenomena.¹ In this section the notion of continuity is discussed. Whatever man possessed in consciousness was already present in primordial matter and emerged in time through the various layers of the universe. Consciousness moved through many layers until it reached man and the noosphere. Now the energy of evolution is focused upon the peak of evolution, in other words, upon thought in man.

The notion of continuity describes the process of development in each layer or phylum. The similarity between the animal phylum and human phylum is significant.

The phylum, in simple terms, is a zoological group, a living bundle, one of the natural unities of life. The phylum develops autonomously. It behaves like a living thing. It grows and it expands. There is clustering in each phylum and socialization among more complex phyla. Once the elements of a phylum have attained their definitive form, they tend to come together and form societies.²

¹ Oliver Rabut, O.P., Teilhard de Chardin - A Critical Study, New York, Sheed & Ward, 1961, 247 p.

² C. E. Fullman, O.S.B. and H. J. J. D'Aoust, O.S.B. The Energetics of Love in the World of Teilhard, ed. by R. T. Francoeur, Baltimore, Helicon Press, 1961, p. 149.

Teilhard draws an analogy between the development of the phylum and the process of human invention. When man invents, his product goes through various stages: first, there is a theory or a provisional mechanism, then many ramifications.³ The rough model reaches its peak, but quantitatively it spreads out and reaches a stability. The branches of life grow and expand in the same way. For a long time, the groping continues upon itself. Eventually, stronger than its potentialities, the invention, lacking any diversification, spreads out. It has then reached the maximum both of its growth and of its stability.⁴

Modern inventions and discoveries indicate the progress of man in the development of the noosphere. This section investigates the presence of complexity-consciousness in the modern universe with direction and continuity.⁵

Before the appearance of man, no one was present to give witness to events. Teilhard attempted to set down certain notions which indicated the movements of evolution. Continuity indicates a thread of life throughout the history of the universe. Man consummates the activity which history

³ Pierre Teilhard de Chardin, The Vision of the Past, trans. by J. M. Cohen, Evanston, Harper & Row, 1966, p. 197ff.

⁴ Pierre Teilhard de Chardin, The Phenomenon of Man, trans. Bernard Hall, New York, Harper & Row, 1959, p. 116.

⁵ Ibid., p. 305. cf. Teilhard, The Vision of the Past, p. 26.

has prepared.⁶ Any problem presented in The Phenomenon of Man demanded a consideration in the context of history.

The process of evolution had continuity, but more important was the discontinuity in something occurring at the thresholds of evolution, at the critical points.⁷ The law of recurrence indicates that certain events in evolution did not appear to follow the system of ontological and causal relations between the elements of the universe. Here the paper is interested in continuity within the human phylum, the development of the noosphere.

The basic outline for Teilhard's observation of continuity includes pre-life, life and thought. Within each layer, continuity established an outline of movement which could allow for certain prediction as well as better understanding of the present and past development in the universe. This paper is primarily interested in the development of thought or the noosphere, but thought could not be understood without the entire context presented in The Phenomenon of Man, which outlines the history of evolution.

Man discovered that he was not an isolated unit lost in the cosmic solitudes and that the universal will to live

6 Teilhard, The Phenomenon of Man, p. 170 and 67. cf. Pierre Teilhard de Chardin, Building the Earth, Wilkes-Barre, Pennsylvania, Dimension Books, p. 21, Teilhard, The Vision of the Past, p. 114ff.

7 Ibid., p. 29.

converged and was hominised in and through him.⁸ Man became the leading shoot and the axis of evolution. He is key to the evolutionary process as long as he exists.

One of the most significant attempts made by Teilhard was to develop a homogeneous and coherent perspective of the general extended experience of man in the universe. Through a recognition of symmetry in the universe, a study of the past was able to project into the future. Continuity is basic in this attempt.

Evolution concentrated all its effort upon the horizon of the rise of consciousness. The advent of man pointed that effort in the direction of the thinking layer, and everything else became subject to it. Teilhard recognized consciousness in man; this indicated what he would look for in evolution. The social phenomenon is the culmination and not the attenuation of the biological phenomenon. Psychic energy sought itself out until there was man. There was a build up toward man and not a breakdown. Consciousness moved through layers of matter from its beginnings up to the coming of life and the birth of thought.

Noogenesis is spiritual and social. In other words, evolution concerns itself with the development of individuals

⁸ Teilhard, The Phenomenon of Man, p. 36 and 34.
cf. Teilhard, The Vision of the Past, p. 51ff.

as person, with society on the level of interpersonal relationships, and with man hominising the world. This is socialization in Teilhard's meaning of the term, a slow process of collective cerebralization. The place for new activity in the process of evolution is in thought itself. The process of complexification and increased consciousness continues in the noosphere.

In this section the function of continuity in The Phenomenon of Man was presented. Teilhard affirmed a continuity within each phylum until he saw complexity-consciousness as having reached a certain critical point described by the law of recurrence. Here the paper is interested in the continuity and development of the phylum.

Through the observation of past developments Teilhard extrapolated about the future of the human phylum. Evolution continues according to the law of complexity-consciousness with a continuity which has its effect upon the entire universe. The noosphere structures itself as consciousness increases. The following section observes the physical aspect of continuity in the elements of the without.

1. Elements of the Without

On the phenomenological level, life acts as if it were a process of coiling, and represents as a whole, a sort

of vortex (the movement of the vortex being towards arrangement) with consciousness continuously growing (as a temperature) in the core of the vortex, according to the greater tightness of the coiling, that is, to the higher degree of internal organization. The direction of evolution can then be judged by following "Ariadne's thread", which is the line of growing complexity. This line of complexity moved through one zoological group or phylum to another until man appeared.

Teilhard notes:

The more we find of fossil human remains and the better we understand their anatomic features and their succession in geological time, the more evident it becomes, by an unceasing convergence of all signs and proofs, that the human 'species', however unique the position among entities that reflection gave it, did not, at the moment of its advent, make any sweeping change in nature. Whether we consider the species in its environment, in the morphology of its stem, or in the global structure of its group, we see it emerge phyletically exactly like any other species.⁹

Teilhard notes that evolution went straight to work on the brain of the primates and neglected everything else. The object of evolution was the nervous system and the brain. The degree of consciousness was in direct proportion to the degree of cerebralization until consciousness reached the threshold of reflection. Rather than advancing in other

9 Teilhard, The Phenomenon of Man, pp. 183-184.

ways such as in the carnivores, the primates focused their energies upon cerebralization which coincided with the peak of evolution in organized matter. All living things were urged toward a higher consciousness. Man appeared at the heart of the primates and flourished as the leading shoot of zoological evolution.¹⁰

For Teilhard, the whole orientation of evolution was toward the formation of the human phylum, which in its turn, carried the movement of life across the first threshold of reflection and into the noosphere. What Teilhard then said was that on the phenomenological level the ever-growing consciousness spreading over the earth complexified and was then consolidated; it multiplied, but there was no further diversification of species.

The appearance of life on the axis of complexity marked a critical point in evolution, a change of state analogous to the liquifaction of ice when it melts or the vaporization of water when it boils. The diversified branches of life or species appeared in bundles, each bundle or phylum containing several similar species.¹¹ The progress of cerebralization and the nervous system served as a

10 Teilhard, The Phenomenon of Man, p. 145 and 150.

11 Francisco Bravo, Christ in the Thought of Teilhard de Chardin, trans. Cathryn B. Larme, Notre Dame, University of Notre Dame Press, 1967, p. 6.

scale for measuring the growth of complexity through the maze of diverse phyla. The line of complexity-consciousness followed the evolutionary process, passing through the various levels, to the development of the brain. So following the axis of complexity, matter was led to another critical point: the thread of progressive cerebralization was led along the axis of increasing complexity to reflective consciousness in man.

The complexity of man's consciousness stretched throughout the universe. All matter became subject to the noosphere forming verticils and fannings out as were seen on the tree of life. Birds grew wings and man developed the airplane. Man was awakened to evolution itself and constructed extensions significant to noogenesis itself. Thought has developed construction parallel to the development in previous phylogenesis. The creations of thought emerged and can legitimately be called extensions which germinated on the tree of life.¹²

Research and conquest has become the permanent soul of evolution. The thinking layer extends to planetary dimensions forming a mega-synthesis, a super arrangement. The thinking elements of the earth are individually and collectively subject to a gigantic psycho-biological

12 Teilhard, The Phenomenon of Man, p. 222 and 223.

operation.¹³

Teilhard described the increased consciousness as demanding more than bread alone. Modern man demands his daily ration of iron, copper, cotton, electricity, oil and radium, of discoveries, of the cinema and of international news.¹⁴ Teilhard suggested that it was as if some giant body were being born with limbs, nervous system, sensory organs and memory, a body that could fulfill the ambition of a newly awakened consciousness, a consciousness that was responsible to a universal all. The movement of people toward one another has become more essential and more stable. The collective has become a reality much as the individual is a reality; it too has phyla, layers and branches.¹⁵

The development of man's body has stopped in favor of the conscious and active metamorphosis of the individual being absorbed in society. The artificial is doing the work of the natural. There is a certain prolongation of our limbs and still more of the nervous system. Orthogenesis continues in the noosphere. The future of men will be under the industrious control of man himself. The brain has

13 Teilhard, The Phenomenon of Man, p. 243, 244, cf. Teilhard, The Vision of the Past, p. 248ff.

14 Ibid., p. 245.

15 Ibid., pp. 246, 247, 222.

reached its organic limits but man will continue to construct the mind itself. Teilhard pointed out several ways in which man will combine efforts in establishing a collective mind. There will be an organization of research, especially upon man, with an effort in joining religion and science. These notions must advance together.¹⁶

The amount of information and the spontaneity of modern life have exceeded the organic brain and nervous system of man. Technology has extended man's senses and participates in the very process of thought. Thought and consciousness can be found in the free energies of computers and electronic equipment and is actively flowing in the current of electronic mass communication.¹⁷ The thought capacity of technology exceeds the capacity of man's brain. The consciousness of communication media extend beyond the perception of the five senses. The available systems stretch the consciousness of men around the earth and up into the universe.¹⁸

Communication media have become the collective consciousness. The thinking layer has become complexified indicating the intensity of the consciousness rooted in the

16 Teilhard, The Phenomenon of Man, pp. 277, 278, 283.

17 Marshall McLuhan, Understanding Media: The Extensions of Man, New York, Signet Books, 1964, p. 73.

18 Ibid., p. 67.

human phyletic stem originating on the tree of life. The entire universe has become hominised. The new environment of mass media establishes the present stage of evolution. Evolution, which of its nature, is completely centered upon thought itself, organizes matter in technology for its own process.¹⁹

In this section, the paper investigated the without or physical aspect of continuity. Since the appearance of man, evolution has gone straight to work on the brain and nervous system of man. The complexity of man's consciousness extends throughout the universe in the noosphere. The artificial constructions of science and research become extensions of man which germinate on the tree of life. The evolution of the collective-consciousness becomes more evident by the complexification observable in electronic technology.

While man's organic structure has stopped growing, technology extends the essential complexity of the brain and nervous system. Individual consciousness has become responsible to a collective consciousness. Evolution is completely centered upon thought, organizing matter for its own process.

¹⁹ McLuhan, Understanding Media: The Extensions of Man, p. 40.

2. Elements of the Within

Just as there was continuity in the physical aspect or tangential, increased consciousness and spontaneity demonstrated the continuity in the radial or psychic aspect, the within. There was a development from geogenesis to biogenesis, to psychogenesis. The development of life throughout the planet must be brought to light.

Evolution was said to be irreversible.²⁰ There was movement from one level to another through the critical points or threshold. The movement of life into the new level, e.g., the grain of matter or grain of life in the first cells, happened once and will not reoccur. The primordial emergence of organized matter marked a critical point on the curve of this evolution.

Organized matter continued through many levels of structured progress until it became more easily observable. The nervous systems finally indicated a rise of consciousness but are understandable only as man looks back. Teilhard traced the physical development, the nervous system and brain, as physical systems which indicated the level of consciousness.²¹ Rather than just observing the changes in

20 Teilhard, The Phenomenon of Man, p. 159.

21 Ibid., p. 143.

matter, Teilhard saw a direction in his depth analysis of the earth. The movement from one zoological layer to another showed an upward tendency which progressed ceaselessly in a constant direction toward man. Consciousness was carried over from one zoological layer to another.

Teilhard observed a greater harmony due to a greater consciousness which climaxed in man. Consciousness was at the heart of the rise of something observable. The axis of geogenesis was extended in biogenesis, which in the end, will express itself in psychogenesis. Teilhard credited the radial or inner consciousness with the advance through the many layers of evolution.²²

The observation of certain mutations and modifications, such as in the development of the carnivores, characterize the development of the animal kingdom. Still, the mechanical adaptation to environment and the survival of the fittest does not always explain the development of certain organs. Teilhard placed the cause of the physical development in the psychic or inner energy. In other words, the psychic or inner energy determined how the animal would grow; for that reason, certain animals have sharp teeth and claws, or astounding speed, while others have developed a better nervous system and brain. If the development moved

22 Teilhard, The Phenomenon of Man, p. 169.

along the axis of evolution (increased consciousness), the surviving phyla also developed the necessary physical aspect, a more complex nervous system and brain; yet, each upward surge or orthogenesis of every living thing towards a higher degree of immanent spontaneity happened only once. Rather than attempting to trace the line of evolution merely from a physical measurement, the method of measuring the development of natural history is determined according to the complexity of the nervous system and brain, or the within, the rise in consciousness.

All the life in the animal world put together could never advance beyond itself by a prodding from the outside. Only the impetus of consciousness, the radial or inner aspect could explain the irreversible advance toward higher psychisms. Once this fundamental notion was accepted, the main stream of biological evolution could be more easily understood as it progressed through its various phyla.

Only the within will indicate the development of natural history. The simple succession and interlocking of structural types replacing one another does not explain enough. There was an ascension of inner sap spreading out in each level of development. At the base and from top to bottom, the living world was constituted by consciousness or psychism, seeking for itself in different forms. This is where Ariadne's thread led Teilhard to psychism itself.

There was a limit to each development which reached a critical point and change of state; for example, during the development of the Tertiary period, the insects on the arthropod side reached the height of their rise of consciousness, while on the vertebrate side, the mammals continued in their inner development. Toward the end of the Tertiary period, the primates demonstrated their uniqueness. Their external development and movement through the world was significant, but not as decisive as the development of the within. The primates had remained most conservative in external development. They did not develop large apendages nor increase the size of their body. Teilhard pointed out that such development did not indicate real progress but rather an end to real progress. While some animals directed their energy toward the development of limbs or speed, the primate was not inhibited by the development of limbs and apendages; it remained free to develop its intelligence. The primate developed a more complex brain and nervous system. The primate represents a phylum of pure and direct cerebralisation.²³

The rise of the primate coincided with the system of life itself. This indicates the line which must be traced for consciousness to reach its summit in the biosphere. The

23 Teilhard, The Phenomenon of Man, pp. 173-175.

mammals developed the most powerful brains in nature; their internal development and nervous system continued to grow. It was here that thought was born.²⁴

The leap from the primate to homo sapiens is continually discussed by scientists. Teilhard pointed to reflective thought, unique to man. This possession of reflection is not merely a change of degree but a change of nature. Instinct is not merely an epiphenomenon but translates, through its different expressions, the very phenomenon of life and consequently represents a variable dimension. Nature presents a multitude of forms of instincts each corresponding to a particular solution to the problem of life.

When the consciousness of primates reached a boiling point, and the tangential or physical energy arranged itself in an appropriate way, the leap forward occurred. Here then, is discontinuity in continuity (the law of recurrence).²⁵ For reflection to culminate in man, life must have been preparing a whole group of factors. Man's developing depended upon a better brain. There was not only a turning in upon the nervous system but also upon the whole being. The process continued, and man became a person in and through

24 Teilhard, The Phenomenon of Man, p. 160.

25 Ibid., p. 169.

personalisation.

The more each phylum tended to granulate, the more it became charged with psychism. Finally, at the level of man the phenomenon took shape more quickly. Now the cell had become someone. After the grain of matter, the grain of life, and now at last there was constituted the grain of thought.²⁶ Personalisation takes place in the individual by the hominisation of the whole group. The advance was due to the within, the inner consciousness.²⁷

Earlier in the discussion, the best evidence for a rise in consciousness was the development of the brain. From the individual men, there springs the human reality, in other words, from the human phylogenesis, the human stem. The development must remain symmetrical or balanced in the direction of its axis. Hominisation progresses slowly by transforming man's entire consciousness and awareness of the universe. Hominisation was the first leap from instinct to thought, but in a wider sense, it was the progressive phyletic spiritualisation of the entire universe by man.²⁸

26 Teilhard, The Phenomenon of Man, p. 173. cf. Christopher Mooney, Teilhard de Chardin and the Mystery of Christ, New York, Harper & Row, 1966, p. 39.

27 Pierre Teilhard de Chardin, Human Energy in Building the Earth, originally published by Editions du Seuil, (Paris), Wilkes-Barre, Pa., Dimension Books, p. 65ff.

28 Teilhard, op. cit., p. 180, cf. Mooney, Teilhard de Chardin and the Mystery of Christ, p. 43, and Teilhard Vision of the Past, p. 256.

Man will continue to transform the universe.

There have been successive phyla from the first cells to the nervous systems, from geogenesis to biogenesis (which was really psychogenesis). The present function of the stream of consciousness is to engender and subsequently develop the noogenesis, the thinking layer. The new layer is just as dynamic and coherent as were the previous layers; it began at the end of the Tertiary period and continues today. Everything precious, active and progressive which was originally contained in the cosmos from which our world emerged is now concentrated in and crowned by the noosphere.

Man is carried along in the stream of evolution. The construction of life now takes place in the psychic zones of the world. The psyche has become the prime object of evolution. The consciousness in each man is evolution looking at itself and reflecting. There is unity in the organization of consciousness.²⁹

Technology demonstrates the increase of inner consciousness. Electronic technology participates in the very thought process of man. The modern world could not operate without technology; technology merely externalizes the inner makeup of mankind.

In this section, the paper discussed the elements of

29 Teilhard, The Phenomenon of Man, p. 220.

the within observed in continuity. The psychic or within continued to increase throughout the development of the universe. A rise in consciousness also brought a greater harmony which climaxed in man. While there was a greater struggle in the phylum before the appearance of man, man's process took shape more quickly and evolution became personalized.

Through man, personalization continues throughout the universe. Hominisation progresses slowly by transforming man's entire consciousness and awareness of the universe. Again, there is a unity throughout evolution. The rise in consciousness is manifested by the complexity of modern electronic technology. Human effort and all of evolution is focused upon processing thought.

The next chapter discusses The Function of Communication in Noogenesis in The Phenomenon of Man.

The notion of continuity describes the process of development through evolution. Evolution included: pre-life, life and thought, reflective consciousness exemplifying the apex of evolution.

This chapter discusses continuity within the human phylum. Man gives evidence for tracing thought back and downward through the path of evolution.

The noosphere personalizes the whole universe through man. Thought increases while technology allows for the

expansion of thought. Electronic brains and sensory devices contain the information and experiences of men and simulate the relationships between men. The collective reality attains the dignity and importance which previously the individual man had experienced. Thought organizes the all for itself; matter is organized for the purpose of personalizing and hominising the universe.

The universe is a unified network of interrelated systems. Continuity traces consciousness, or the leading shoot of evolution, from man back to its origins. Continuity describes the superiority of psychic energy while it notes the increase of harmony. Man now participates in the direction of evolution toward the omega point.

CHAPTER III

THE FUNCTION OF COMMUNICATION IN NOOGENESIS IN THE PHENOMENON OF MAN

Evolution concentrates upon thought itself and develops thought in the psychic zones of the world.¹ Unity will continue to grow throughout the universe. Thought itself will converge. The reality of the collective consciousness will become as apparent as the individual consciousness. The construction of technology demonstrates the development of increased consciousness. The developing noosphere will affect the person and society. The discussion in this section will show how the basic notions of Teilhard affect modern man.²

The process of hominisation uncovers many parallels in the history of evolution.³ History recorded the development of the human phylum itself which demonstrated the process of evolution. Man expanded among the welter of institutions, people, and empires. While there was a falling away of some of the old, there was an accentuation and dom-

1 C. E. Fullman, O.S.B. and H. J. J. D'Aoust, O.S.B. The Energetics of Love in the World of Teilhard, ed. by R. T. Francoeur, Baltimore, Helicon Press, 1961, p. 149.

2 Pierre Teilhard de Chardin, The Future of Man, trans. Norman Denny, New York, Harper & Row, 1964, p. 193. cf. Fullman and D'Aoust, op. cit., p. 150.

3 Pierre Teilhard de Chardin, Man's Place in Nature, trans. Rene Hague, New York, Harper & Row, 1966, p. 64ff.

ination of certain other stems. Those branches in the stream of evolution that were more central and more vigorous attempted to monopolize the land and the light. The branches split in different directions, some shot up, others spread in all directions, others withered, some slept. Tracing the branches of life back to the stem or root became impossible.⁴

From the Neolithic time up until now, the psychical factors or the within far outweighed the attenuating somatic factors. From that time on, two factors took effect in the main lines of hominisation. First, there was an upsurge of political and cultural units. As many complex groupings spread out over the earth, economic links, religious beliefs and social institutions reacted among themselves in every proportion. Secondly, at the same time, a manifestation of a whole interlocking play of divergences and convergences occurred between branches of a new kind.⁵

1. Elements of the Without

The fortunes of man have led to a highly complex society. The development of technology was significant in

4 Teilhard, Man's Place in Nature, p. 35ff, Pierre Teilhard de Chardin, The Phenomenon of Man, trans. Bernard Hall, New York, Harper & Row, 1959, p. 206.

5 Teilhard, The Phenomenon of Man, p. 206, Teilhard The Future of Man, pp. 53, 279, 54.

this formation.⁶ Communication media participate in the very process of human thought. The thought and the object of thought become joined. Technology gives evidence for a new layer in the noogenesis.

Once man realizes his seemingly limitless fortune, isolation becomes attractive. Modern development and personal affluence tempt man to isolate himself. Personal fulfillment appears to demand breaking off from the crowd. In the past certain fragments of the phyla in the stream of evolution, did begin to live for themselves. In man's case, isolation would turn mankind into a dust of active dissociated particles, i.e., total death, although hopefully a spark of some fragment might grope in the direction that would save the noosphere.⁷

Teilhard discussed isolation as a blind alley to be avoided. Only then did he discuss the confluence of thought in terms of forced coalescence and mega-synthesis. Only then did he discuss the spirit of the earth in terms of mankind, knowledge, and unanimity.⁸

6 Pierre Teilhard de Chardin, The Appearance of Man, trans. J. M. Cohen, New York, Harper & Row, 1956, p. 119, Teilhard, The Future of Man, p. 229.

7 Pierre Teilhard de Chardin, The Vision of the Past, trans. by J. M. Cohen, Evanston, Harper & Row, 1966, p. 58.

8 Teilhard, The Phenomenon of Man, p. 237.

One theory proposed the progress of isolation in the doctrine of the selection and election of races. The ramifications of the branches of life in the past phyla differ from the development of the human species. While in the past, survival depended upon fitness in the human species, the answer lied with the essential phenomenon, the natural confluence of grains of thought.⁹ There was forced coalescence in the confluence of thought, a blending together.

The elements of the world can influence and mutually penetrate each other by their within at every level of complexity. The result is the combination of their radial energies into bundles. This psychic energy becomes perceptible in the case of organized beings, and reaches a high degree in man. It operates in virtue of the tangential energies of arrangement under certain conditions of special possibilities.

The roundness of the earth was significant in the development of the human species. It was significant in the development of the noosphere.¹⁰ At first, there were no obstacles to the expansion of the human waves covering the surface of the globe as man experienced little

⁹ Teilhard, The Phenomenon of Man, p. 238, Teilhard, Man's Place in Nature, p. 35.

¹⁰ Ibid., p. 239.

compression upon the social evolution. Since the Neolithic age, these waves have begun to recoil upon themselves. Space has been occupied by men. People have experienced a tightness because of the effect of multiplication. Now there is almost a solid mass of humanity covering the earth.

Proximity stimulated the psyche which extended in influence little by little, while the earth itself became smaller in space and time. Through the invention of the railway, auto, and airplane, the individual influence of each man extended very far. Since the discovery of electromagnetic waves, each individual finds himself, actively and passively, simultaneously present, over land and sea, in any and every corner of the earth, even moving out into space.

Due to the lack of space upon the crust of the earth, pressure has increased. The psychic energies, imposing their powers upon themselves with each advance in technology, have caused a corresponding pressure upon every element in the universe. Everything has become subject to the noosphere, even so far as to the very constructions of the phylogenesis.¹¹

The initial human phylum acted in a unified way when it spread over the earth. Though the human species was

11 Teilhard, The Phenomenon of Man, p. 240.

separated geographically and differences were emphasized by climate and environment, the human species succeeded in planetization when all previous species failed to do so. Man succeeded, not only in becoming cosmopolitan, but in spreading out in a single organized membrane over the earth. What happened was a coalescence of an entire phylum upon itself. The result was a movement of convergence in which races, people, and nations consolidated one another and completed one another by mutual fecundation. Primary to man was the task of cohesion. There was a furling back upon itself of a bundle of potential species around the surface of the earth, a completely new mode of phylogenesis.¹²

The psyche stretched out over the earth just as human flesh covered the earth. All matter became subject to the noosphere which draws up all the energies to satisfy the Psyche. Just as one human species was formed, a coalescence of thought will also occur.¹³

Unification became paramount in the development of the human species. The harmony between the radial influence of the individual and the collective consciousness will be a continual concern. The equation Teilhard worked out gave

¹² Teilhard, The Phenomenon of Man, p. 241, Teilhard, Man's Place in Nature, pp. 79-121.

¹³ Ibid., p. 182.

enlightenment to the solution: Evolution → Rise of consciousness → effect of union. The natural culmination of a cosmic process of organization, through a welding together and interpenetration, has never varied from the very beginning of our planet.¹⁴

Every particle in the universe found unanimity. The unnamed thing which evolution will bring into existence must be super-physical if it is to be coherent with the rest. The universe, by becoming thinking, moved forward toward a new critical point. There tended to be a closed system with the ends tied up which recoiled upon itself. All elements were affected by all at the same time.¹⁵

There was a harmonized collectivity of consciousness like a super-consciousness, measureless yet enclosed in a single thinking envelope.¹⁶ Planetisation brought the crisis to a climax. Because of physical communion, economic interdependence, or frontier contact, men could no longer develop except by interpenetration of one another. Due to modern technology and the intensity of thought there was an upsurge of unused powers. Men found themselves with an

¹⁴ Teilhard, The Phenomenon of Man, p. 243, Jacques Ellul, The Technological Society, trans. John Wilkenson, New York, Knopf, 1964.

¹⁵ Ibid., p. 250 and 251.

¹⁶ Ibid., p. 251.

excess of time and an overflow of unleashed potentialities. There was need for a new domain for psychical expansion. Due to the intensity of radial energies and an increasing free energy, these phenomena indicated the possibility of a new step in the genesis of the mind.¹⁷

Since man's appearance, evolution has concentrated upon consciousness and an active metamorphosis of the individual absorbed in society. The artificial has participated in the work of the natural.¹⁸ Teilhard went on to say that he did not deny the possibility or even the probability of the orthogenetic processes of the past, a certain prolongation in our limbs, a change in the nervous system. Transformation continued in consciousness itself. Still, there can no longer be any appreciable changes in the body of men.¹⁹

The invention of communication media has given evidence for further advance in the process of hominisation. The lines of communication connect with the consciousness of men throughout the world. Mutation took place in the groping and invention which was found in the successive zoological groups. If our artificial constructions were

17 Teilhard, The Phenomenon of Man, pp. 252, 253, 279.

18 Ibid., pp. 277, 222, 143, Teilhard, The Future of Man, p. 166ff.

19 Teilhard, The Vision of the Past, p. 57.

really nothing but the legitimate sequel to our phylogenesis, invention from which thought emerges could be regarded as an extension in reflective form on the obscure mechanism that each new form has always germinated on the trunk of life. The groupings of the first cell link themselves with the learned groupings of our laboratories. The spirit of research and conquest is the permanent soul of evolution. There is unity of movement.²⁰

In this section, the paper discussed the elements of the without. The physical aspect of communication in the noogenesis is found in the further structuring of the noosphere. Just as man covered the earth as population grew, man's thought will cover the earth. Modern man has become consciousness of the entire earth and now concentrates upon further hominisation through modern technology. The modern world has physical limitations in regard to human mobility and Teilhard notes that individual consciousness no longer exists independently.

Unity is paramount, and now the tension arises between the individual and collective consciousness. Teilhard describes a natural culmination which demonstrates the process which took place since the beginning of our planet.

²⁰ Teilhard, The Phenomenon of Man, p. 222, Teilhard, The Vision of the Past, pp. 56-58.

In the next section, the elements of the within are discussed. The human species is unified as a species. Now the unity of thought will be discussed.

2. Elements of the Within

Men of every time in history believed that they were at a turning point. It is safe to say that there were times when transformation became accentuated. Teilhard pointed to a change of route at the end of the eighteenth century in the West. The first indications were economic changes. The stable basis of civilization rested on the soil, the family was a model for the state and even for the universe. Nevertheless, the fact of money turned property into something fluid and impersonal, mobile and new.²¹

The industrial changes brought new chemical and mechanical energies; and social changes came bringing the awakening of the masses. The fundamental changes affected everything that bothers us intellectually, politically, and even spiritually.

Recent centuries brought the machine, industry, oil, electricity, the atom, and huge collectives. No longer was man tied to agriculture. This directly indicated a change in thought. It all rested on an awakening. Man had

²¹ Teilhard, The Phenomenon of Man, p. 212.

discovered evolution itself.²²

The great struggle of thought battled the elements surrounding man. The first to succumb was space. But not until the time of Galileo did the immense and the infinitesimal take on proportion. Pascal investigated the age of the past through the crust of the earth. Thus, time became immeasurable in regard to the past and the future. The great awakenings to the immensities of the cosmos, space and time, remained homogeneous and independent of each other.²³

In the middle of the nineteenth century biology revealed the irreversible coherence of all that existed. The distribution, succession and solidarity of objects are born from their concrescence in a common genesis.²⁴ Time and space joined together so as to weave together the stuff of the universe. Modern man was capable of knowing in terms of space, time and duration.

Man observed his own development in a detached way in the past. His origins were always a question of the somatic and bodily side, not of the psychological or intellectual side. Teilhard was concerned with thought as participating in evolution in such a way that the movement

22 Teilhard, The Phenomenon of Man, p. 213.

23 Ibid., p. 215 and 215, Teilhard, The Vision of the Past, p. 58.

24 Ibid., p. 217.

of mankind expressed and measured the very stages of progress of evolution itself. Man discovered that he was evolution become conscious of itself.²⁵ It was at this level alone that consciousness continued to increase.

The phenomenon of consciousness which was traced back, or downwards through the successive advances of consciousness in matter, was a unified whole stretched from top to bottom. A triple unity persisted and developed: unity of structure, unity of mechanism, and unity of movement.

The rise and expansion of consciousness is a movement of unity. The unity of structure was exemplified in verticils and fannings out. Such was the similarity of the bat stretching its membranes to fly and man equipping himself with wings to fly.²⁶

Man recognized that the advance of life depended upon how industriously he used the powers in his grasp. The significance of communications and exchanges of ideas became paramount. Life itself became the object of science, information, and interest. Man could choose the direction of life itself. The placement of life was found to be in the thinking layer. Heredity, transplanted into the thinking layer of the earth by man, without ceasing to be germinal

25 Teilhard, The Phenomenon of Man, p. 220.

26 Ibid., p. 221.

in the individual, was placed into the reflecting organism. The life-center, collective and permanent, saw phylogenesis merge with ontogenesis and perceive itself. Consciousness or life became free to choose itself or to dispose of itself. Therein rested the source of modern anxiety and conflict.

The reason for man's disquiet was the confrontation of man with space-time. The new environment brought along with it an uneasy feeling. Modern man had to adjust his mind to a measureless horizon and had to measure up to an open world. Thought itself was in process. Whether a person knew it or not, and wanted it or not, socialization had taken place in the noosphere.²⁷

The collective became more significant than the individual consciousness which made up the collective. Individual consciousness was being threatened. While the individual became overwhelmed by futility due to the immensity of the cosmos, the enormity of space and number crushed his own individuality. Once the world became personalized and hominised, the conflict could be resolved. Certain requirements must be met in order to deal with the future.²⁸

Men must discover the direction for life. The unity of the universe demands that each step is taken to avoid a

27 Teilhard, The Phenomenon of Man, pp. 227-229.

28 Ibid., p. 225 and 227.

blind alley. In the past, men ruled and slaves accepted their dominance, while the worker and the disinherited also accepted the lot which kept them subjected to the rest of society. Just as the worker and slave have become aware of their rights, men are discovering a new consciousness in the noosphere. The modern disquiet is an organic crisis in evolution because men are attempting to determine the minimum requirements for the choice in the direction of life.²⁹

There are two directions from which to choose, one upwards and the other downwards. Evolution continues to move and does not allow one to stop choosing. The ascent of evolution to thought requires life to ascend even higher, ensuring the future under some form or another, at least collectively, not only for continuation but also for survival. Thought must simply walk in the direction in which the lines passed by evolution take on their maximum coherence. Teilhard discussed this problem and described the solution.

Though many millions of years have passed, man appears to be at loggerheads with himself. The intensity of dissension and discouragement increases with time. This seems to indicate little or no real progress in man. Teilhard said that man may well be advancing, though in an

29 Teilhard, The Phenomenon of Man, p. 228 and 229.

imperceptible way. Today's problems of pressure are due to geographical and psychological limitations which push people and things up against one another. The basic difficulty, though the possibilities of attraction are present, is a closed and hostile attitude among people.³⁰

Materialization is one of the basic obstacles. The newly formed multitude became enslaved by former structures. Each movement of life was one of probability and chance. Certain outdated political and social structures remained in society but nevertheless captured some people within their structure.

Today, there is another obstacle often called conformity or the herd effect in which multitudes are reduced to order. The millions in rank and file on the parade ground, standardized in the factory, and organized in social organizations result in a crystal instead of a cell in the ant hill instead of brotherhood. There arises a mechanization from totalization instead of increased consciousness. Such a result need not be necessary. When the energies produce only multiplicity or tangential arrangement, something has gone wrong. Teilhard went on to discuss the forces of personalisation.³¹

30 Teilhard, The Phenomenon of Man, p. 255.

31 Ibid., p. 256.

The technique of analysis in science and the vastness of the universe disrupted man's sense of proportion. Only energy appeared to survive the infinitesimal and the immense. Herein was the cause of man's conflict. Modern men depersonalise and impersonalise the world and man himself. Energy was considered impersonal, and it alone survived space and time.

The person gathered up the whole universe in its immensity by the use of the senses and thought. The anxiety between the all and the person would be eased if one understood that the noosphere, the thinking world, is centered. Its immensity allowed more room for consciousness. It is beyond men's consciousness that one must look. In this way, space and time become humanised, super-humanised. The universal and personal are centered, in other words, grow in the same direction and culminate in each other.³² For Teilhard, the future was in the personal, so it is with the present.

Personalisation defines the collective future of totalised grains of thought. Union differentiates. The goal of the person is not individuality but personhood. It will not come by joining up together but through a contact center to center. The inter-activity of the noo-

32 Teilhard, The Phenomenon of Man, pp. 259-260.

sphere must be controlled and developed for evolution to progress. Love becomes the energizing power for Teilhard.

Love is at the heart of the psychical convergence of the universe upon itself.³³ Modern attempts at human collectivisation have sometimes become an enslavement. The areas of attempt have resulted in a better material situation, new industry, better social conditions. Just as in the animal phylogenesis, men have mechanized in association. Love alone can harmonise.³⁴ If love's total concern about another is successful on a personal level, why should it not repeat this one day on a world wide scale? The limit of love for one must open to the love for the all. Thus, Teilhard presented cosmic love where there was already cosmic affinity.³⁵ A universal love is not only psychologically possible, but it is the only complete and final way in which man is to live.³⁶

A breakthrough of space-time by modern technology gave new impetus to our sense of the world. The immediacy

33 Fullman and D'Aoust, The Energetics of Love in the World of Teilhard, p. 152, Pitirim Sorokin, The Ways and Power of Love, Boston, Beacon Press, 1954, p. 3 and 6.

34 Teilhard, The Phenomenon of Man, p. 264.

35 R. L. Faricy, S.J. Teilhard de Chardin's Theology of the Christian in the World, New York, Sheed and Ward, 1967.

36 Teilhard, op. cit., p. 29.

and spontaneity of technology gave evidence of a cosmic consciousness. The object of this consciousness could not be a thing, but someone - the Omega.³⁷

The attributes of Omega are: autonomy, actuality, irreversibility.³⁸ The world continues to dissipate itself in a chance way into matter. But the radial nucleus of the world took shape moving against the tide of probability toward a divine focus of mind drawing it onward. Something in the cosmos escaped from entropy and did so more and more. The movement of consciousness through the critical surface of hominisation passed from divergence to convergence, from merely multiplicity to unification. The universe became a collector and conservator of the consciousness of man which increased in spite of death. The Omega point is the center of centers.³⁹ Radial energy finds its fulfillment in the hyperpersonal love, the affinity between persons drawn toward each other and toward the Omega.⁴⁰

In this section, the paper described the within of

37 Teilhard, The Phenomenon of Man, p. 260, Fullman and D'Aoust, The Energetics of Love in the World of Teilhard, p. 152.

38 Ibid., p. 269.

39 Christopher Mooney, Teilhard de Chardin and the Mystery of Christ, New York, Harper & Row, 1966, p. 68.

40 Teilhard, op. cit., pp. 264-267, Teilhard, The Future of Man, p. 309.

communication in noogenesis. Modern man is experiencing a new stage of history which is a turning point in the development of the noosphere. The unity of evolution forces the person to participate in the movement of consciousness. New discoveries and inventions have led men to the life-center. The future of the universe depends upon the use man makes of the power within his grasp.

Simultaneously, the collective consciousness takes precedence over the individual consciousness. As an individual, man is confronted by a new environment causing conflict while collectively, human society joins in order to find solutions. While man is confronted by space and time, he fears that all man's effort in building the universe is futile.

Teilhard describes the confluence of thought and says that love is the energising power which will bring harmony. Modern man humanise the universe and love personalizes the universe. The personal consciousness and the universal All converge upon one ultimate point, the Omega.

Chapter three concludes the presentation of Teilhard's observation of phenomena and concept of communication. The following chapters discuss communication in Vatican II in view of criteria presented by Teilhard.

The first chapter presented the universal law of complexity-consciousness; the second, the function of continuity in noogenesis; and the third chapter discussed the

function of communication in noogenesis according to Teilhard.

The human phylum reflects the movement of consciousness through the past phyla. Psychic energy continues to grope forward while the noosphere subjects everything in the universe for construction and expansion of thought.

The unified layer of consciousness increases the collective reality experienced by individuals. The links between individuals expands the individual reality into a pan-human realization of life. Society participates in the transformation of consciousness through technology, making room for thought. All finds itself rooted in the tree of life.

Continuity traces the movement of evolution from primordial matter to man. Ever since the appearance of man, thought has constructed systems which allowed for further advancement of thought. Man discovered more ways in which life itself was controlled, increasing the anxiety and fear concomitant with giving direction to life itself. The approach to modern discovery often hindered the understanding and ramifications of these findings. Detachment and impersonalization personify traditional attitudes.

History indicates that certain developments have already taken place in the human phylum. The unity and coherence of thought already exists. The noosphere continues to organize everything for itself. Man reflects

the movement of thought in the shift from the individual to the collective; from static predicatable concepts to evolutionary, spontaneous concepts; from defined ideas to limitless notions. Thought functions within the delicate and intricate complexities of modern technology. Thought extends into science and research personalizing everything within consciousness.

The energizing power moving evolution toward the omega is love; the main obstacle to progress is the impersonalization of the world and man. Modern levels of discovery are rooted in man whose discovery familiarizes the unknown and gives meaning to present endeavors as space and time are eliminate.

CHAPTER IV
COMPLEXITY-CONSCIOUSNESS
IN THE THOUGHT OF VATICAN II

The next three chapters will compare the thoughts of Vatican II with those found in Teilhard's The Phenomenon of Man. Each chapter is divided into several sections: a general discussion on Vatican II and Teilhard, the elements of the without, and the elements of the within.

In this chapter there is a short introduction to the discussion on communication. There are two basic texts for the discussion in this paper: The Phenomenon of Man and The Decree on the Instruments of Social Communication. References to any other decree from the council are used to clarify the statements on communication by the council. The Pastoral Constitution on The Church in the Modern World outlines the background for this discussion in the first ten paragraphs. Other references give clarity either to the statement of the II Vatican Council or to Teilhard. In order to facilitate matters, The Pastoral Constitution on The Church in the Modern World is referred to as the pastoral decree. The Decree on the Instruments of Social Communication is referred to as the communication decree.¹

¹ Floyd Anderson, ed., Council Daybook, Vatican II, Sessions 1 and 2, Washington, D.C., National Catholic Welfare Conference, 1965, 303 p.

First, the broad outline for the discussion on communication is found in the pastoral decree. Then the communication decree gives us the II Vatican Council's understanding of communication in the modern world. It is directly concerned with communication.

Teilhard discussed everything in terms of complexity-consciousness: complexity, the quality by which the thing is composed, and consciousness, such as the life and intelligence in man, is the universal law of Teilhard. The structural relationship observed between complexity and consciousness indicates the level of development in evolution. Teilhard calls the complexity the without of things and consciousness the within of things.

According to Teilhard, complexity-consciousness arises from one single energy which manifests itself in two tendencies: tangential or without and radial or within. The inner energy forces an increased consciousness, and the without or complexity of matter arranges and rearranges matter into more complex forms allowing for a higher intensity of consciousness. A more developed consciousness demands more complexification in the arrangement by the element of the without.

Teilhard saw matter with a dual aspect: the dynamism of the material aspect, the without or tangential; and the dynamism of the spiritual aspect or the within or radial.

Teilhard called radial energy that which holds the thing in the direction of convergence in the future. Man becomes man as he perceives himself in the universe, and he is intimately related to the growth within the universe as its leading shoot.

The council recognized complexity in its discussion. The title of the communication decree emphasizes the physical aspect, the instruments of social communication. Man has produced modern inventions from natural material. The decree is primarily concerned with the technological instruments of communication. These modern media reach not only the individual but also the whole of society. The development of modern media has a great influence upon modern society. The communication decree mentions these advances and notes that there is a more complex society because of technological developments.²

Vatican II discusses the growing complexity in many ways. The use of modern media is the primary concern of the communication decree, and the influence of these technological advancements upon the individual and society are discussed at length. The pastoral decree discusses complexity in the modern world in terms of conflict. The decree goes on to discuss the causes of modern anxiety: there is a basic

² Decree on the Instruments of Social Communication #1

conflict in man himself, which causes the problems in the world today. Man is attracted toward heaven and also has a tendency toward sin. The pastoral decree says:

The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways. On the other, he feels himself to be boundless in his desires and summoned to a higher life.³

The pastoral decree sketches the world in which we live. It notes the new stage in the history for the human race. Changes occur around the world, and the council notes that these changes recoil upon him, individually and collectively. "Hence we can already speak of a true social and cultural transformation..."⁴ This transformation brings serious difficulties. Man attempts to control and direct his discoveries and his mind, but man has become unsure of himself. The human race has world wide problems that are complex, yet these problems are personal. Never before have the problems of man been so complex.⁵

According to the pastoral decree, problems have arisen in new forms of social and psychological slavery.

³ Pastoral Constitution on the Church in the Modern World #10.

⁴ Ibid., #4.

⁵ Marshall McLuhan, Gutenberg Galaxy, Toronto, University of Toronto Press, p. 153.

Although there is a vivid sense of unity and interdependence in the world today, the world is torn by opposing groups, by conflicting forces. The complexity can be observed in political, social, economical, racial and ideological disputes.

The decree goes on to say:

Caught up in such numerous complications, very many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers, indeed, it forces them to do so.⁶

The council credits modern change in the conditions of life to a broader and deeper revolution. The pastoral decree notes that technology is transforming the earth and reaches out into outer space. The changes in modern society have happened so quickly "that an individual person can scarcely keep abreast of it".⁷ These changes have caused a new series of problems which call for new study to form analysis and synthesis.

The general notion of the decree discusses man and his relation to communication in a way that keeps matter or technology and man separate. According to the council, there

⁶ Pastoral Constitution on the Church in the Modern World #4.

⁷ Ibid., #5.

is no unity between matter and spirit. Teilhard had discussed unity as arising from one energy.

The pastoral decree credited intelligence and creative genius for technological developments, especially of the mass media, and described them in terms of external or tangential influence: "by setting off chain reactions, they are giving the swiftest and widest possible circulation to styles of thought and feeling."⁸ The council observed phenomena only from the without, from a physical concept of reality which is static. This method of observation was considered inadequate by Teilhard.

The pastoral decree described advances in technology as conveniences. This attitude establishes the way in which the council relates technology to man.

This kind of evolution can be seen more clearly in those nations which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society.⁹

Although the modern technologies reflect the thinking man in the modern world, the decree did not relate the two. The decree assumes that the spirit and man's

⁸ Pastoral Constitution on the Church in the Modern World, #6.

⁹ Ibid., #6.

consciousness are separate from matter and are only accidentally related. The decree does not discuss the development of technology in terms of an integral relationship with the thought of man.

The decree limited itself to the use of the instruments of communication. Although technology is used by the consciousness of man, technology is separate and extrinsic. The content of technology is discussed in a controllable, quantified way. The primary reason for the decree is the control of content according to the moral order and common good. The main thrust of the decree is protectiveness and selection of content. Thought is categorized according to its proper use.

The basic notions found in the II Vatican Council are reflected in the description of the social phenomena in the modern world. The movement and change in the pattern of thought is described in terms of extrinsic and tangential influence. Communication media play a significant in the spreading of ideas. In fact, there is a greater change in society when the modern technology is present.¹⁰ The change in the external makeup of society becomes more evident when society has a network of communication media.

¹⁰ Pastoral Constitution on the Church in the Modern World #6.

The council disvussed technology, including any instruments similar to those of radio, the press, and television in one group:

Such would be the press, the cinema, radio, television, and similar media, which can be properly classified as instruments of social communication.¹¹

This approach to the problems of modern media indicates the way in which the council understood the nature of modern technology. The decree makes no distinction between technology, machines, print, automated electronic computers, cybernetics, radio, or television. The communication decree notes that modern media reach the whole of society by their very nature.¹²

According to the council, the primary position of influence in modern media is journalism. The communication decree says, "First of all, worthy journalism should be encouraged".¹³ It is in this context that the council formulated its norms and guides for the use of the instruments of social communication.

The fact that technologies exist and are available to man is not discussed but presupposed by the council. Teilhardian principles question this presupposition: the

11 Decree on the Instruments of Social Communication #1

12 Ibid., #1.

13 Ibid., #14, Marshall McLuhan, The Medium is the Message, New York, Bantam Books, 1967, p. 125.

existence of technological advances are more important than how they are used.¹⁴ The society is arranged and rearranged according to the technology. The focus of the energy of evolution will manifest itself in the complexity of reflective consciousness. The force of the radial energies will become tighter, and the tangential energies will complexify into material arrangement which will match the inner intensity and complexity.

The decree does not relate the complexity of the instruments of social communication with the consciousness of man. According to the council, the complexity in the mind of man was due to the more basic conflict in man. The complexity of this struggle increased because of modern technology. The ability to choose the proper information became more difficult. The world became more attractive and appeared to give more answers. The result is a greater inner struggle.

The council points out that human society has a right to information, "Hence there exists within human society a right to information about affairs which affect men individually or collectively, and according to the circumstances of each".¹⁵ The decree goes on to discuss the

14 Marshall McLuhan, Understanding Media: The Extensions of Man, New York, Signet Books, 1964, p. 26.

15 Decree on the Instruments of Social Communication #5

pressure that public opinion has over the private and public life of everyone; for that reason individuals are urged to speak out in order to voice views on public affairs.

Communication media make society's views available. The availability and presence of modern media have made personal choice more complex. Responsibility in the proper use of the instruments become more complex.

The decree does not discuss the instruments of social communication as extensions of man but as extrinsic and separate tools to be used properly.

If these instruments are to be properly employed, it is absolutely necessary that all who use them know the norms of morality and apply them faithfully in this field.¹⁶

Teilhard is concerned with the consciousness of man. The decree gives directives and norms for a proper conscience. Teilhard opened the universe to man's consciousness and demonstrated the need for man to digest all of it.

The decree gives norms and guides in order to choose and select proper content. In order to achieve that moral aim, the council discussed the operation of social communication in terms of quantified matter, e.g., turning the switch on and off, either by a director or a receiver.

¹⁶ Decree on the Instruments of Social Communication #4
McLuhan, Understanding Media: The Extensions of Man, p. 64,
McLuhan, Gutenberg Galaxy, p. 31.

The decree pictures information being carried through the instruments from one place to another and advises influential men to animate these instruments with spirit and to bring salvation to people.¹⁷ The content, in the notion of the council, is packaged before it is sent and is properly directed to the receiver while the audience is selected, e.g., adults or youth. The audience should also know what the content will be before it is chosen. There is a hierarchy of responsibility in the proper selection of content.¹⁸

Teilhard, on the other hand, describes the instruments of communication as evidence of man's consciousness. The mass communication is an extension of man's consciousness. The complexity of the instruments indicates the complexity of the consciousness. The technology of today participates in the memory and the thinking process of man. Teilhard is not primarily interested in the details of this consciousness, e.g., content in radio or television, but the fact of the existence of this consciousness. In other words, it is more important that man thinks than what man is thinking, by the same token, the existence of technology which participates in the thought of man is more important than what thought content passes through.¹⁹

17 Decree on the Instruments of Social Communication #3

18 McLuhan, Gutenberg Galaxy, p. 67.

19 Ibid., p. 111.

The decree discusses the salvation of man in terms of renewal and preserving. Teilhard discusses man's participation in creation in terms of increased complexity-consciousness. The extent of this consciousness exceeds the physical capacity of man which the decree had discussed. The general notion of the decree implies a limited and closed world; the council exemplifies the separation man is to have from the world and any earthly ambition. "As a Mother, the Church welcomes and watches such inventions with special concern."²⁰ "Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit."²¹ Teilhard discusses man's development in terms of an unlimited and open world.

The presence of modern technology in the home is significant. An analogy might be the presence of a telephone in a home. A call may come from anyone in any part of the world. The consciousness of another is immediate and cannot be turned off. The existence of the telephone and not merely the telephone call created the relationship.

The decree discusses the content of mass media in terms of amount and quantity of information. Teilhard

²⁰ Decree on the Instruments of Social Communication #1.

²¹ Pastoral Constitution on the Church in the Modern World #3.

discusses the within of the instruments of communication as consciousness; he sees consciousness in terms of an intensity and a capacity which extends beyond the physical.

Teilhard feels that every body radiates and every movement is veiled in immobility if sufficiently slowed down, but each body gives its own particular tonality to the whole structure. The proper question concerning the telephone is not whether a person should answer the phone, or just what should or should not be said, but whether the telephone should exist at all. This is what was meant by the influence of the instruments of communication rather than the content.²²

The fundamental notions of the council do not find the quality of technology significant as does Teilhard. The council discusses the content in quantified terms and searches for moral quality. It is for that reason that the council is able to discuss the solution to modern problems in terms of content control. The intensity of the problem increases simply because the ability of selection and production of content becomes more complicated. The purpose of the entire endeavor is to foster religion, culture, and the fine arts.

²² Harvey Cox, The Secular City, New York, Macmillan Co., 1965, p. 40, Susanne Langer, Philosophy in a New Key, New York, Mentor-New American Library, 1951.

The instruments are a set of objects arbitrarily and accidentally placed in space and time. Progress in technology is not essential to man's progress. The decree discusses no unity in the network of communication nor any intimate relationship between communication media and man's thought. The approach in the council differs completely from the Teilhardian approach.

There are similarities between II Vatican Council and Teilhard. There are agreements in many areas: the concept of reality is shifting from a static concept of reality to an evolutionary one; technology indicates a height in man's development; modern man has conflict. The understanding of these notions is different in the council and in The Phenomenon of Man.

Even though the council recognizes the shift to an evolutionary concept of reality, the decrees present ideas in a static concept. Teilhard has an evolutionary concept of reality. Secondly, content control was the object of the council's discussion and the significance of the existence of technology was presupposed. For Teilhard, technology gives evidence of increased consciousness in the noosphere. Third, there is conflict in the modern world. The council is primarily concerned with the moral conflict. Teilhard interprets the conflict as part of the evolutionary process but not in terms of moral good or bad.

The next section, elements of the without, demonstrates the physical and material aspects of communication found in the II Vatican Council according to the criteria found in The Phenomenon of Man.

1. Elements of the Without

Teilhard developed the art of reading the contours of the universe; he was not a literalist. His scientific interpretation of the world is not solely tied to the measurable exteriors and quantities of things. Teilhard saw a depth in his analysis, a deeper reality in terms of psychic energy, but it was the exterior, the observable external which opened science to the within. While matter moves forward, the exterior, the without becomes significant in the position in which Teilhard found matter.

There is an energy which balances the tendency toward an ever-increasing complexity by resting in the complexity already achieved. Tangential energy spreads itself out in beings of the same complexity, while at the same time binds them together in a specific group. As the spreading and binding force, tangential energy accounts for the fact that lower forms of matter remain behind as higher forms evolve. Tangential energy, the externalization of radial energy, is the measurable quantum of the without which ordinary science analyzes and manipulates. Neither does

the council discuss phenomenon in terms of a within and a without.

According to the decree, the basic design for the development of the world is God's design. This design is something accomplished and completed to be fashioned anew.²³ The council enters into a dialogue with the world in order to carry out its purpose, but it excludes the world and discusses only man. The problems of man are discussed in light of the gospel in order to preserve man as well as all of human society which deserves to be renewed. Man became the center of the discussion exclusively in terms of salvation and continuing the work of Christ.²⁴ The pastoral decree says:

The Council brings to mankind light kindled from the gospel, and puts at its disposal those saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person deserves to be preserved; human society deserves to be renewed. Hence the pivotal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will.²⁵

The council discussed the purpose of the church in terms of preserving and renewing. This implies that man has

²³ Pastoral Constitution on the Church in the Modern World #2.

²⁴ Ibid., #3.

²⁵ Ibid., #3.

reached his highest level of development and must be protected and refined, while the manner in which man will reach his final destiny must be renewed. The direction which man should follow is clear and final. The council points out that scripture and the interpretation of the council give that direction for our time. The council felt there are permanent values which are to guide man's actions toward his final destiny. The council says:

Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other.²⁶

The pastoral decree notes the difficulties which men experience today. The problems appear to be the same kind of difficulties found in every period of change. The decree is consistent when it discusses today's conflict in terms of permanent values, the independence of man from any extrinsic influence, and the primary focus of moral concern, presupposing the function of the instruments of communication themselves. It is this presupposition which receives full attention from Teilhard. The very existence and makeup of instruments of social communication give evidence for Teilhard's discussion of the function of communication in

²⁶ Pastoral Constitution on the Church in the Modern World #4

noogenesis.

Teilhard begins by observing the phenomena. Aware that evolution continues in the noosphere, the presence of complexity-consciousness will give evidence of the increase of reflective-consciousness in man. The tangential arrangement will begin to cover the earth and then converge upon itself.

The development of the instruments of communication is significant. Thought gave way to speech, speech was written down, and print became mass produced. This was the first layer in the development of mass media. A breakthrough in communication came with the wireless. Then too, radio and telephone progressed until they allowed communication throughout the entire world. Cinema was invented, then television which includes the older technologies of radio and cinema.²⁷ Each in turn was a breakthrough which gradually covered the earth with its presence. Teilhard recognized these technological relationships as a closely knit system in the noosphere. Each part participated in the whole arrangement. The instruments of communication become the extension of man's consciousness in the discussion of the complex nervous system and brain. The council recognizes

²⁷ McLuhan, Understanding Media: The Extensions of Man, p. 23.

the various instruments, but does not point out any development nor any integral relationship with man.²⁸

Mass media transmit content. The communication decree discusses this content in terms of quantified matter which could be controlled. The council presupposed a static notion of space and time. The instruments of communication are gradually breaking down the barriers of space by the arrangement of the media throughout the entire world and of time by the immediacy and spontaneity of the content. The development of these media create a new environment for man.

One effect which was discussed by the council and Teilhard is the social change taking place due to the instruments of social communication. The council says:

New and more efficient media of social communication are contributing to the knowledge of events. By setting off chain reaction, they are giving the swiftest and widest possible circulation to styles of thought and feeling.²⁹

and again,

Mother Church, to be sure, recognizes that if these instruments are rightly used they bring solid nourishment to the human race. For they can contribute generously to the refreshment and refinement of the spirit, and to the spread and strengthening of God's own kingdom.³⁰

World #18. 28 Pastoral Constitution on the Church in the Modern

29 Ibid., #6

30 Decree on the Instruments of Social Communication #2.

The pastoral decree develops this notion:

As for the family, discord results from demographic, economic, and social pressures, or from difficulties which arise between succeeding generations, or from new social relationships between men and women.

Significant differences crop up too between races and between various kinds of social orders; between wealthy nations and those which are less influential or are needy; finally, between international institutions born of the popular desire for peace, and the ambition to propagate one's own ideology, as well as collective greed existing in nations or other groups.

What results is mutual distrust, enmities, conflicts, and hardships. Of such is man at once the cause and the victim.³¹

The council is concerned with the influence of the content, while Teilhard discusses the effect due to the very presence of the technology. Reflection and consciousness in these media were already present in man.

The tangential energies spread out and gather everything that is structurally alike. While there is an increasing complexity, the whole mass rests in the organization of the tangential. The layer slowly groups and regroups, e.g., the development of print, radio, and television. The phenomenon takes place in the noosphere.

The tangential energies arrange society. The council mentions that technology transforms the earth. People are in contact with each other throughout the world

³¹ Pastoral Constitution on the Church in the Modern World, #8.

because of modern media. No longer is an individual situation merely of provincial interest. There is an interaction of events throughout the whole world.³²

The effect of mass communication takes place in many ways. The pattern of life becomes evident when a city loses its electric power as did the people in the city of New York.³³ People may become frightened or experience suffocation. Suppose all of the telephones were taken out of any large metropolitan city. The mode of thought would retreat to other means of communication, and the pattern of life would be different. Peoples' very existence is affected. Teilhard describes technology as an extension of man himself. According to Teilhard the medium indicates the pattern of people's thinking and life.

The complexity of these instruments of communication signify the inner arrangement of consciousness. The mode of electronic media changes the focus of attention to spontaneity and a change in the very nature of the media. The decree on communication gives primary attention to journalism, an old medium, print. The content of new media could be said to be the past media, e.g., the use of the movie in

32 Pierre Teilhard de Chardin, Building the Earth, Wilkes-Barre, Pennsylvania, Dimension Books, p. 32.

33 Langer, Philosophy in a New Key, p. 37ff.

television. Properly speaking, the medium of television and modern technology must be discussed as it is properly itself. Although other media such as journalism and cinema, are used in television as a practical and perhaps necessary matter, that does not indicate that they compose the nature of that media.

Most of the discussion of the II Vatican Council can be placed in the physical aspect of phenomena. The observation of the complexity and without of communication and their effect upon man and society is accurate in the decrees. The facts are there but the discussion does not go far enough according to the criteria of Teilhard.

The limitation due to the static concept of reality and its manifestation in the decree, prevents any unity between modern technology and the thought of man. For that reason, the decree is not able to clearly interpret the changes in the psychological, moral, and religious order. The process of Teilhard's criteria allows for the changes in the social order and the arrangements and rearrangements of men.

The without gives evidence of the within. The paper continues to discuss complexity-consciousness in the thought of Vatican II. Here, the paper is concerned with the elements of the within.

2. Elements of the Within

Radial energy, according to Teilhard, is the axial energy of cosmic evolution. It is the within of everything. Radial energy is a dynamic thrust toward the future completion of creation in the maximum achievement of complexity and centration. Man, the most complex of evolved beings, is also the most centric or self-aware. Though man emerges at the summit of evolution, the inner development of man himself is unfinished. The thrust of cosmic energy is still projected far ahead of the present human condition. The movement is toward a new centration in which the great multitude of persons will share a common center of inspiration. This view of radial energy reveals a cosmos with a convergent structure.

The council recognized the convergence of the human community in the pastoral decree: "The destiny of the human community has become all of a piece, where once the various groups of men had a kind of private history of their own."³⁴ This section investigates the way in which the council understood the inner energies of social communication as compared with the thought of Teilhard.

³⁴ Pastoral Constitution on the Church in the Modern World, #5.

Consciousness is easily recognizable in man.

Science in the past omitted any investigation into the consciousness. Today the consciousness of man is studied as an integral part of the study of man and the universe.

Teilhard observes the relationship of modern man with the universe in the complexity of technology and in the intensity of thought in the modern world. Modern technology indicates a rise of spontaneity in the thought of man. The without extends around the universe through modern media and contains information in electronic computers. Everything operates instantaneously and is simultaneously available at any time. The complexity of the technology is related to the spontaneity of consciousness which is rooted in man.

The decree does not discuss the within in the terms of Teilhard. The council recognized an increased awareness and credits the greater amount of information in the modern world to modern technology and science. The pastoral decree says: "To a certain extent, the human intellect is also broadening its dominion over time: over the past by means of historical knowledge; over the future by the art of projecting and by planning."³⁵ The decree goes on, "Advances in biology, psychology, and the social sciences not only

³⁵ Pastoral Constitution on the Church in the Modern World, #5.

bring men hope of improved self-knowledge. In conjunction with technical methods, they are also helping men to exert direct influence on the life of social groups."³⁶ Information increases but the information also has direct bearing upon the within of man, life itself.

The council does not relate the within and without as does Teilhard. The content of communication media does not give evidence of greater spontaneity for the council. The council discusses the solution to selecting proper content in terms of content control. The intensity of the problem increases simply because the ability of selection and production of content becomes more complicated.

While the communication decree is concerned with the conscience of man, Teilhard is concerned with the consciousness of man. Teilhard unveiled the qualitative law which explained the different levels of consciousness. The council formed guides and norms to form a good conscience according to the moral order. Both are speaking of quality but Teilhard is discussing a rise of consciousness, the within or spontaneity; and the council is discussing the moral quality of content and personal conscience.

It is necessary to repeat that Teilhard is not

³⁶ Pastoral Constitution on the Church in the Modern World, #5.

primarily interested in the details of consciousness, but in the fact of the existence of consciousness. It is more important that man thinks than what man thinks; here, the existence of technology and social communication is more important than what passes through as content. Teilhard is interested in consciousness as a whole. He opened the consciousness of man to the entire universe and demonstrated the need for man to digest all of it. As far as content is concerned, all content must be open because that is the nature of electronic technology and modern society.

The council is concerned with content in several ways. "A special need exists for everybody concerned to develop an upright conscience on the use of these instruments..."³⁷ The decree goes on to discuss the right to information by the individual and society. This is discussed in greater detail in the sixth chapter.

The development of Teilhard's growing consciousness and spontaneity in modern technologies pose the threat to a traditional explanation of phenomena. Evidence in the modern universe demonstrates a direction which Teilhard recognized. Teilhard described the universe in a new analysis and synthesis. The very nature of modern invention and discovery alters modern man's concept of reality. The

37 Decree on the Instruments of Social Communication #5.

council says, modern man has begun to view reality from an evolutionary concept.³⁸

The following section discusses the direction sketched in continuity in the thought of the II Vatican Council.

Teilhard and the Council have different objectives and concepts of reality. The discussion of the within centers upon the differences. For Teilhard there is a unified universe, interrelated. Evidence of a rise of consciousness extends beyond the physical body of man in the complexity of technology. Not only is there a complexifying unified universe but also a convergence. Teilhard's purpose is to describe the level of consciousness according to an increased complexity. The entire discussion is based upon an evolutionary concept of reality.

The council recognizes the increased amount of information and its effect upon man and society but views man as independent and separate from modern discovery and technology. It gives norms and guides in the proper selection of content to regulate this influence by modern media. It presupposes the nature of the function of electronic media in social communication and focuses its discussion upon content. The entire discussion is based upon a static concept of reality.

38 Decree on the Instruments of Social Communication #5.

In the next section, the paper discusses the development of complexity-consciousness in the thought of Vatican II. The notion of continuity describes the unity and forward movement of the universe.

Chapter four began the discussion of communication in Vatican II in terms of the criteria found in Teilhard. The council presupposed a discussion on the nature of technology and was concerned with the content and effects of modern media. The council placed the discussion of communication in the static context.

Teilhard discusses the nature of communication in The Phenomenon of Man. Technology and its function in the evolution of thought are fundamental to the understanding of man and the universe. The content of The Phenomenon of Man and The Decree on the Instruments of Social Communication approach similar facts in a dissimilar ways. Teilhard observes the communication phenomena in the context of an evolutionary universe. The council recognized the modern trend toward an evolutionary concept of reality in science and popular thought, but continued to present information, directives, and guidelines in a static context. The expressions and content of the council indicate an influence by the modern trend.

The council limits its observations and discussion of communication to the physical aspect and proper use of

the instruments of social communication. The static concept of reality and the normative guidelines in the communication decree for discussing the nature of modern technology cannot contain the phenomena of electronic technological media. The spontaneity, collective nature, extensive use, and integral relationship of modern technology with thought extends beyond the discussion and purpose of The Decree on the Instruments of Social Communication. Continuity traces evolution due to the function of the universal law of complexity-consciousness. The nature of the discussion in The Phenomenon of Man presupposes an all inclusive functional notion of the universe. Continuity, although it describes an aspect of evolution, is a linear approach toward evolution and does not reflect the nature of the movement of consciousness from pre-life through the present stage of evolution.

Continuity presupposes the law of complexity-consciousness and traces the movement of consciousness through matter from pre-life through thought. The nature of evolution is all inclusive while the nature of continuity is linear. Continuity guides the observer of evolution through time with a physical bias toward reality.

Continuity traces the peak of evolution and presupposes the unity and coherence of the whole of reality.

Teilhard discusses the nature of the peak of evolution interpreting the flow of consciousness upwards and forward in the past. The complexity of matter in the nervous systems and brain allowing for an increased consciousness guide the direction of continuity. Technology extends the center of evolution indicating the direction and stage of evolution.

The council presupposes the position of technology in relation to the level of consciousness rather than as the medium which allows for thought and content to flow.

CHAPTER V

THE FUNCTION OF CONTINUITY IN THE THOUGHT OF VATICAN II

Teilhard affirmed the notion of continuity in the evolution of the noosphere. In this section, the paper investigates the notion of continuity in the thought of Vatican II concerning communication.

Communication is discussed by the council in the context of the moral order. The proper use of the instruments of social communication is based upon the moral directives and guides found in the decree on communication. These directives are based upon a permanent set of values. The communication decree says:

If these instruments are to be properly employed, it is absolutely necessary that all who use them know the norms of morality and apply them faithfully in this field. They should, therefore, consider the subject matter, which each instrument will communicate in its own way. At the same time they should thoughtfully weigh all those circumstantial elements which define an action of communication and can modify its moral quality or even reverse it entirely. These include questions or intention, audience, place, and time.¹

The decree continues to explain the moral responsibility people have in the selection of content in communication. The council's directives were given to form a proper conscience.

¹ Decree on the Instruments of Social Communication, #4.

According to the council, the notion of continuity in the moral order is rooted in Christ. In the tenth paragraph of the pastoral decree, the council gives the reason for applying permanent values and an unchanging view of the world and knowledge. The council says:

The church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, who is the same yesterday and today, yes and forever.²

The pastoral decree goes on to speak about finding a solution to modern problems of society.

Hence in the light of Christ, the image of the unseen God, the firstborn of every creature, the Council wishes to speak to all men in order to illuminate the mystery of man and to cooperate in finding the solution to the outstanding problems of our time.³

The council discusses the advance of the modern world and the problems in human society in the context of an unchanging Christ; the guides and norms are based upon an unchanging set of values. The council notes the reason for modern conflict when it says, "very many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries".⁴

² Pastoral Constitution on the Church in the Modern World, #10. cf. Hans Kung, The Council in Action, New York, Sheed and Ward, 1963, p. 261ff.

³ Ibid., #10.

⁴ Decree on the Instruments of Social Communication, #4.

The council indicates that the questions in modern society are questions man has always asked. The pastoral decree presents the council's interpretation of modern problems.

The council addressed itself to all of humanity and notes that the human race is passing through a new stage of its history. It goes on to discuss man's probing to find the solution to his own problems. Man has developed to a great degree and has a sense of awareness.⁵ The council separates the advance of technological and worldly involvement from the progress of the spirit. The pastoral decree says:

...we can already speak of a true social and cultural transformation, one which has repercussions on man's religious life as well...Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it...Never before today has man been so keenly aware of freedom, yet at the same time, new forms of social and psychological slavery make their appearance...Finally, man painstakingly searches for a better world, without working with equal zeal for the betterment of his own spirit.⁶

The council notes the underlying reason for the profound changes in the modern world: modern science and technology have influenced the modern man's concept of reality. The

⁵ Pierre Teilhard de Chardin, The Future of Man, trans. Norman Denny, New York, Harper and Row, 1964, p. 25 and 30.

⁶ Pastoral Constitution on the Church in the Modern World, #4. cf. Marshall McLuhan, Gutenberg Galaxy, Toronto, University of Toronto Press, p. 42.

pastoral decree says, "Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one".⁷ This issue is most significant to the discussion of communication. While the council described phenomena in the modern world in a context of permanence, Teilhard discusses phenomena in an evolutionary way.⁸

Teilhard points out the need for a notion of continuity which is quite different from that of the council. The council discusses continuity in terms of the moral order and observes phenomena in a static way without any continuity. It is more important for Teilhard that something new emerge in the development of man and the universe. The permanence of the past is not possible according to the law of complexity-consciousness. Continuity merely describes the movement of complexity-consciousness in evolution.⁹

Certainly Teilhard is concerned with the moral judgment of the individual and society; nevertheless, the context of the observation of technology and its relationship

7 Pastoral Constitution on the Church in the Modern World, #5. cf. Pierre Teilhard de Chardin, Building the Earth, Wilkes-Barre, Pennsylvania, Dimension Books, p. 19ff, Charles Hartshorne in the introduction of Philosophers of Process, ed. Douglas Browning, New York, Random House, 1965, p. xi.

8 Claude Tresmontant, Pierre Teilhard de Chardin His Thought, Baltimore, Helicon Press, 1959, chapter 2.

9 Jacques Ellul, The Technological Society, trans. John Wilkenson, New York, Knopf, 1964, p. 93.

with man in the function of communication, which is broader than the moral order, is more important to Teilhard. In this section, the discussion is based upon the concept of reality and the way in which the nature of modern technology is understood by Teilhard and the II Vatican Council. The elements of the without follows in the discussion.

1. Elements of the Without

Continuity describes the increasing complexity of matter. The physical aspects of phenomena indicate the level of consciousness. In this section the paper investigates the continuity of the physical aspects of social communication media. Teilhard describes the construction of mass media as the without, or the tangential aspect of the noosphere. The relationship of communication media with man differs in The Phenomenon of Man and in the communication decree.

The discussion in the communication decree is limited to the moral use of the instruments of social communication. A further restriction of the discussion outlines the norms and guides concerning content. Teilhard describes the function of modern technology as the artificial doing the work of the natural. The basis for discussion here, is the notion of continuity in evolution. Teilhard's criteria for continuity in the without sees a continuing development of complexity, Here, the communication media directly link

the sensory organism and brain of man with a technological construction participating in the thought of man.¹⁰

The council does not discuss the nature of technology and its relationship with man. The council presupposes the basic notion emphasized by Teilhard: the very nature of modern technology and social communication.

For Teilhard, psychic energy exerts pressure upon the human species to hominize all that appears in consciousness. The instruments of social communication extend the very physical apparatus of the human body throughout the universe in order to satisfy its own consciousness. Evolution takes place through the complexification of technology in the noosphere.

The communication decree discusses the instruments of social communication without clearly distinguishing one from the other. The function of print and electronic media differ by their very nature in very significant ways. For Teilhard the complexity of modern technology indicates an increased consciousness, and the very nature of modern discovery and invention explains the process of evolution.¹¹

10 Henri Queffelec, Technology and Religion, trans. S. J. Tester, New York, Hawthorne Books, 1964, p. 29. cf. Marshall McLuhan, Understanding Media: The Extensions of Man, New York, Signet Books, 1964, pp. 73, 67, 40, 60, Christopher Mooney, Teilhard de Chardin and the Mystery of Christ, New York, Harper and Row, 1966, p. 40ff.

11 Ellul, The Technological Society, p. 77ff. cf. Teilhard, The Future of Man, p. 164f and 166f.

The council interprets the function of modern technology according to the moral order and does not recognize any relationship between the physical arrangement of modern technology and man.

Teilhard describes the process of development in the human phylum as a whole.¹² Some acquaintance with the development of the universe and of man is necessary to understand current problems. While Teilhard bases his understanding of the modern world upon the process of complexity-consciousness and continuity, the council bases its statements regarding the behavior of modern man upon the natural law. The council observes the changes in the modern world and interprets them in a detached manner, according to a permanent set of values; this implies that the council views the function of the church in the modern world with a static concept of reality.

For Teilhard, it is impossible for man to be separated from the universe (complexity-consciousness) since all energy in the universe is set upon a movement toward the omega.¹³ The collective consciousness probes and chooses to find the proper direction in order to survive. The decree of communication simply discusses the instruments of

12 Pierre Teilhard de Chardin, The Appearance of Man, trans. J. M. Cohen, New York, Harper & Row, 1956, p. 284.

13 Pierre Teilhard de Chardin, Man's Place in Nature, trans. Rene Hague, New York, Harper & Row, 1966, p. 284.

communication as a fact of today's modern society and recognizes their great influence upon man. Teilhard describes the instruments of social communication as the structure of the noosphere, integrally related to the thought of man.

The whole orientation of evolution for Teilhard is toward the formation of the human species. The socialization and spread of consciousness over the entire earth complexifies and continues to converge. The network of communications dramatically manifests the further complexification of matter and the rise in consciousness. Technology demonstrates further complexity in the production and organization of print, telephone systems, television systems, computers, and modern electronic equipment, interrelated with thought and man.¹⁴

The vast systems of social communication media have arranged and rearranged themselves continually. The council merely observes the development of technology in complexity without an understanding of its continuity. Since the council does not describe the growing consciousness in relation to the development of technology, greater intuitiveness, greater achievements in technology, and man's participation in an improved arrangement do not have any direct bearing upon a greater consciousness in the universe.

¹⁴ Teilhard, Man's Place in Nature, p. 96.

For the council, man has developed and will remain at the same level. It has been noted that the council wishes to preserve man and to renew society. In other words, man can be perfected, but can develop no further.

While the council selects thought content according to a proper conscience, Teilhard opens all content or consciousness to men and asserts that union can only increase through an increase in consciousness, that is to say, in vision.¹⁵ Man must see all that is about him and be able to digest all that is about him and all that is seen.

It is necessary to discuss man in terms of the universe. Man becomes man through vision. Man cannot be separated from the surroundings in which he lives. The more that man perceives in the universe, the more he is able to experience. In this vision, man does not see himself as the static center of the world, but as the axis and apex, the leader in the evolutionary growth within the universe.¹⁶

The notion of continuity differs in Teilhard and in the II Vatican Council. For the council, the continuity rests in the interpretation of the events of human society according to a permanent set of moral values rooted in the unchanging Christ; for Teilhard, continuity describes the further

15 Teilhard, The Future of Man, p. 55.

16 Teilhard, Man's Place in Nature, p. 35.

complexification of matter indicating an increased consciousness in the evolution of thought.

The council observes the physical aspect of phenomena with a static concept of reality. According to the council, the instruments of social communication are not integral to the make-up of man. Although the council recognizes a greater complexity in technology, she sees each advancement of technology as separate from one another and separate from man. The section which follows, discusses the rise of consciousness in the universe. For Teilhard, the further complexification in the elements of the without, manifests the increased consciousness. The council recognizes an increased consciousness but in a different way than does Teilhard.

2. Elements of the Within

In this section, the paper investigates the within of social communication and continuity. Teilhard discusses the increase in consciousness in direct relation to the complexity of matter.¹⁷ The council relates the increased consciousness to the greater amount of information. While the instruments of social communication indicate the rise of consciousness for Teilhard, the council views modern media as more efficient means of transmitting information.

¹⁷ Teilhard, The Appearance of Man, p. 160ff.

Teilhard describes the progressive hominisation of the entire universe.¹⁸ The within, the thinking layer, subjects the entire cosmos to itself. The within and the without are united in spiritualizing the universe. Technology demonstrates the increased inner consciousness. Continuity describes the psychic upsurge in the instruments of social communication rooted in the human stem. While the discussion of the elements of the without demonstrated Teilhard's observation of the intimate relationship of technology with man, the council viewed the instruments of social communication as extrinsic. The view of the council upon communication's physical aspect determines the view upon the within of social communication. The content of social communication is described by the council in quantified terms. The increasing amount of information is not related to a rise in consciousness, which is a further development in the evolution of man, but to an increased multiplicity of information which is becoming more complex for man to control.¹⁹

The council does not observe a continuity comparable to the within or consciousness presented in The Phenomenon of Man.

Chapter five discussed continuity in the communication

18 Teilhard, Man's Place in Nature, p. 64ff.

19 Ellul, The Technological Society, p. 319ff and 377.

decree according to the criteria in The Phenomenon of Man. Chapter four indicated the differences in the fundamental principles between Teilhard and the council. The notion of continuity again emphasizes the fundamental differences.

Continuity according to the criteria in The Phenomenon of Man describes the unity, coherences and homogeneity of the universe. Evolution traces the rise of consciousness in the increasing complexity of matter from the beginnings until thought.

The council bases a continuity upon the continuous interpretation of the universe according to permanent values rooted in an unchanging Christ. The council recognizes technological advances but limits its discussion to quantified notions due to a static concept of reality.

The communication decree does not discuss phenomena according to the criteria of continuity in The Phenomenon of Man.

CHAPTER VI

THE FUNCTION OF SOCIAL COMMUNICATION IN THE THOUGHT OF VATICAN II

In this section, the paper investigates the function of social communication and discusses the thought in Vatican II according to the criteria in The Phenomenon of Man. The two previous chapters outlined the differences between the council and Teilhard. Teilhard and the council differ in the concept of reality, the observation of the nature of communication media, and method of discussion.

Teilhard discusses the function of social communication with an evolutionary concept of reality. The evolutionary concept observes a distinct function which allows for an integral relationship between man and technology. Teilhard discusses evolution which concentrates upon thought itself in the noosphere. Social communication participates in the evolution of thought.

The council discusses the function of social communication with a static concept of reality. There are some indications that the council recognizes the evolutionary concept. The pastoral decree says that the human race is beginning to observe reality from a dynamic or evolutionary concept, but the communication decree observes phenomena with a static concept, drawing no significant relationship between technology and man. The static concept of the instruments

of social communication closed the discussion of the council to any integral relationship between man and technology.¹ The paper continues to discuss the physical aspect of the function of social communication in the following section in the elements of the without.

1. Elements of the Without

The communication decree observes the function of social communication from a moral viewpoint. In the discussion of technology, the council notes the progress in human society: "Now, for the first time in human history, all people are convinced that the benefits of culture ought to be and actually can be extended to everyone."² The progress in the modern world is directly related to the discoveries and inventions of man. Modern man must use technology in order to provide the benefits of modern society to all of mankind. The council advises that this goal should be met.

Technology is the prime force behind change in the world and social communication is a most significant force.

¹ William A. Luijpen, O.S.A., Existential Phenomenology, Pittsburgh, Pa., Duquesne University Press, 1960, pp. 74-174, Pierre Teilhard de Chardin, The Future of Man, trans. Norman Denny, New York, Harper and Row, 1964, p. 11.

² Pastoral Constitution on the Church in the Modern World, #9.

Social communication relates events around the world and influences the thought of men. The council recognizes the importance of modern media and gives directives for the proper use of the instruments of social communication.

The council discusses changes in society's thought and feelings as an effect of modern technology.

It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. Thus a man's ties with his fellows are constantly being multiplied. At the same time 'socialization' brings further ties without, however, always promoting appropriate personal development and truly personal relationships ('personalization').³

The council observes the change in society as an effect of the presence of social communication. According to the decree, there is a new grouping of people because of a new awakening of consciousness; technology affects the arrangement of men and society. Today, modern media are world wide and communicate ideas throughout the world. The effects and changes cause conflict.

The council notes the conflict in man and society and traces this conflict to advancements in communication media. The council observes these phenomena with a static concept and sees the influence of technology upon man and society as extrinsic. The council discusses technology as a

³ Pastoral Constitution on the Church in the Modern World, #6.

tool rather than as an integral part of the make-up of man and society.

The pastoral decree discusses the process of modern world consciousness and individual conflict in its own terms:

For political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems.⁴

The council, herself, advises that an international group be formed in order that the directions and guides in the communication decree be carried out.

Teilhard discusses the tendency of the successful man or nation to break away from the rest of the world.⁵ He says that a blind alley⁶ or isolation must be avoided. In man's case, the confluence of thought forces coalescence. Although there is a conflict in the modern world, men are beginning to organize on a world wide scale in order to give direction to the future of mankind. The collective consciousness is becoming more important than individual consciousness.⁷

⁴ Pastoral Constitution on the Church in the Modern World, #4.

⁵ Luijpen, Existential Phenomenology, p. 176.

⁶ Pierre Teilhard de Chardin, Hymn of the Universe, New York, Harper & Row, 1965, p. 107.

⁷ Teilhard, The Future of Man, p. 257.

Teilhard describes the phenomenon of the collective consciousness and the unification of mankind as having become paramount in the modern world. The harmony between the individual consciousness and the collective consciousness will be the final question. Teilhard gives an equation which gives light to the solution. Evolution gives rise to consciousness and consciousness in turn effects union.⁸

Teilhard describes the process of a natural culmination of the cosmic process of organization. There is a growing together and an interpenetration throughout the universe which has never varied from the very beginning of our planet.⁹ Teilhard is primarily concerned with the confluence and socialization of thought and not the arrangement of man himself. There is an effect upon the individual and the social arrangement but basically, the human race is established and now the structure and evolution of the noosphere take place.

The council does not recognize the new phase of evolution which Teilhard discusses. Teilhard is primarily concerned with the development of modern media which give evidence of a collective consciousness. The artificial

8 Teilhard, The Future of Man, p. 69.

9 Pierre Teilhard de Chardin, The Phenomenon of Man, trans. Bernard Hall, New York, Harper and Row, 1959, p. 243, Oliver Rabut, O.P., Teilhard de Chardin, New York, Sheed and Ward, 1961, p. 247.

construction of electronic media extends the physical apparatus of the human brain and nervous system. Consciousness increases because modern electronic technology, especially modern media, allows for a greater spontaneity and participation in the noosphere. Computers accumulate facts which man's organic brain cannot contain.¹⁰ The amount of information available to man in modern electronic technology indicates a construction of a collective consciousness. Modern media extend the senses around the earth and into the universe. Here Teilhard discusses a new layer in the evolution of the noosphere.

The discussion in the communication decree indicates the way in which the council understands the nature of modern media. The council advises a build-up of centralized power and an independent unit of social communication such as a Catholic radio or television station.¹¹ While the council is primarily concerned with the proper content, Teilhard views the development of modern media in another way.

Teilhard says that the complexity of matter indicates the intensity of the within. Social conflict in modern

10 Canon Charles E. Raven, Teilhard de Chardin: Pilgrim of the Future, ed. Neville Braybrooke, New York, Seabury Press, 1964, p. 198 and 199, Jacques Ellul, The Technological Society, trans. John Wilkenson, New York, Knopf, 1964, p. 325ff.

11 Hans Kung, The Council in Action, New York, Sheed and Ward, 1963, p. 196ff.

society indicates the intensity within the consciousness of mankind. There is racial strife, international war, and revolution among the young throughout the world. The inner consciousness in men is further intensified by the proximity between men. The tighter men experience the physical contact in the tangential arrangement, the greater the inner or radial energy intensifies. There are no obstacles to the expansion of the new human waves of the noosphere in the instruments of social communication.

According to Teilhard, the human race is interlaced and each group mutually consolidates and completes one another. Unification is of greatest importance. In spite of the attempt to separate, the process of evolution increases the harmony. The council notes that all the elements of the universe are interlaced into one piece. A Catholic radio or television station does not reflect a proper understanding of communication media according to Teilhard's thought. The advice of the council tends toward isolation and competition rather than toward openness and harmony. The individual consciousness is continually being absorbed into the collective consciousness which has become more important.¹²

Teilhard and the council agree that collective thought is being formed. Teilhard discusses construction of

¹² Decree on the Instruments of Social Communication, #8.

the collective consciousness in terms of evolution while the council is concerned with the moral implications. Teilhard describes a gigantic psycho-biological system as extending the nervous system while man becomes identified and unified with an evolutionary all. The very arrangement of modern technology and the relationship technology has with man have become less arbitrary and less unstable.¹³ The decree notes, "Within the individual person there too often develops an imbalance...between the conditions of collective existence and the requisites of personal thought..."¹⁴

The organization of man demonstrates the collective consciousness being formed. The decree discusses the right to information. Modern communication has related the affairs of international life to the private consciousness:

Hence there exists within human society a right to information about affairs which affect men individually or collectively, and according to the circumstances of each. The proper exercise of this right demands that the matter communicated always be true, and as complete as charity and justice allow.¹⁵

Teilhard and the council discuss the changes in the necessities of man. Modern life can provide more and life

13 Teilhard, The Phenomenon of Man, p. 245.

14 Pastoral Constitution on the Church in the Modern World, #8.

15 Decree on the Instruments of Social Communication, #5, Marshall McLuhan, Understanding Media: The Extensions of Man, New York, Signet Books, 1964, p. 155ff.

demands more. Nations reach out to the entire earth for survival. The present life and level of consciousness grasps throughout the entire universe for nourishment to feed its appetite. The instruments of technology extend that which was simply the arm, the vision, the smell, the touch, the hearing, and speech of a person. Teilhard observes these phenomena as a new level of consciousness, and the council describes the level of modern society as an improvement in terms of a greater number of ties and responsibilities between people and nations and more information about the progress of the modern world.¹⁶

The function of communication media differs in the discussion of Teilhard in The Phenomenon of Man and in the council's Decree on the Instruments of Social Communication. For Teilhard, the invention of communication media give evidence for further advance in the process of hominisation. The lines of communication connect with the consciousness of men throughout the world.

Mutation gave evidence of the groping and invention which was found in the successive zoological groups. The artificial constructions of technology are extensions of increased complexity rooted in the tree of life. The groping

¹⁶ Donald Michael, Cybernation: The Silent Conquest, in Automation, Implications for the Future, ed. Morris Philipson, New York, Vintage Books, 1962, pp. 78-130.

goes on as the electronic technology forms the structure for the collective consciousness, a new layer in the evolution of consciousness. There is unity of movement.¹⁷

The council observes the increased amount of information which intensifies the tensions of modern society. Modern science and technology have made the control of information more complex. The council advises that modern technology be used to further the betterment of mankind. According to the council, the instruments of social communication transmit the information which is necessary for man to develop. The physical aspect of technology is not integrally related to the physical organism of man. There is no unity of movement.

The discussion of the physical aspect of the function of social communication differs between the thought of Teilhard and the II Vatican Council. For Teilhard, communication media implement the artificial structures for thought in the noosphere. Technology becomes the prolongations of man's organic systems. Evolution takes place in the noosphere furthering the collective consciousness. Modern technology further structures the psychic zones in order for the collective consciousness to function.

17 Claude Cuenot, Teilhard de Chardin, Baltimore, Helicon Press, p. 119, McLuhan, Understanding Media: The Extensions of Man, p. 67.

The council views phenomena with a static concept. The phenomena of social communication are not integrally united with the organisms of man. Technology is extrinsic to man, and modern media transmit content. The physical network of modern media throughout the universe is not a unified network neither in itself nor with man. The council presupposed the discussion on the nature of modern technology and viewed modern media in the moral order.

The section which follows, the elements of the within, is the heart of Teilhard's discussion in The Phenomenon of Man. The complexity of the without outlines the rise and intensity of consciousness in the further development of the noosphere.

2. Elements of the Within

Teilhard says that evolution takes place in the construction of the noosphere. The discussion of the within is at the heart of The Phenomenon of Man. Evolution is forming the collective consciousness and the construction of technology and modern media indicate the complexity of the within. The development of the latest systems of electronic technology and the rise of consciousness describe a new level of consciousness in the evolution of thought.

According to Teilhard, man has begun to choose the direction of life itself. Therein is the source of modern

anxiety and conflict. The confrontation of man with space and time forces mankind to measure up to an open world.¹⁸ Thought is in process and socialization has taken place in the consciousness of men. The collective has become more important than the individual consciousness. Men, collectively, are hominising the entire universe, and personalization is vital to the process. Each individual person becomes personally involved in the entire process. Conflict arises because the individual person and collective group reject the personal involvement.¹⁹

The council does not recognize any new developments in man as Teilhard describes them. The pastoral decree recognizes the forming of the collective existence of people but does not explain its function in the present development of man. The council also differs with Teilhard in the reason for modern conflict. The pastoral decree states that modern conflict is due to man's inability to adjust fresh discoveries to permanent values. For Teilhard, the confrontation of modern man with space and time is the reason for conflict.²⁰

18 McLuhan, Understanding Media: The Extensions of Man, p. 19, G.W. Allport, Becoming, New Haven, Yale University Press, 1955, p. 78ff, Teilhard, Hymn of the Universe, p. 40ff, Pierre Teilhard de Chardin, Building the Earth, Wilkes-Barre, Pa., Dimension Books, p. 25f.

19 Eulalio R. Baltazar, Teilhard and the Supernatural Baltimore, Helicon, 1966, pp. 140-171.

20 Teilhard, The Future of Man, p. 138, Ellul, The Technological Society, p. 325ff.

The council emphasizes the problem of modern man. Modern man depersonalises and impersonalises the world and himself. Teilhard and the council mention the obstacle of materialism. Teilhard focuses upon the mechanization of the movement of life, while the council is concerned with man's earthly ambition. The council emphasizes and demonstrates the mechanistic view of the world. The council fathers objectively watch the development of modern invention and give directives for their proper use. In some way, the content of communication should be properly controlled according to the communication decree. The immensity of technological equipment overwhelms such a view, and the depth of information and amount of content numbs the understanding of man.²¹

The expanse of modern technology blinds the view of a person. The council's view of social communication only thrusts men and mankind into discouragement and frustration. Rather than a mechanistic and impersonal view, Teilhard takes a functional and personalistic view.

The static concept of reality in the communication decree does not allow for the personalization discussed by Teilhard. As the paper indicated previously, the council viewed content in a physical, quantitative notion. Technology and the content itself are separate from the

21 Marshall McLuhan, Gutenberg Galaxy, Toronto, University of Toronto Press, p. 153.

individual. Teilhard describes the integral involvement as an essential aspect in the progress of man and the universe.²²

Modern electronic mass media bring the consciousness of the entire world to the individual consciousness. The impact is all at once and all the time. People throughout the world are plugged into the electronic circuit of mass media whether they desire to be or not. The council pre-supposed a discussion on the nature of these media. The very nature of modern media facilitate Teilhard's theory for a needed personalization and hominisation of the entire universe.²³

For Teilhard, love is the highest function of consciousness. He insists on a personal aspect of love when he says:

We should overcome the 'anti-personalist' complex which paralyzes us, and make up our minds to accept the possibility, indeed the reality, of some source of love and object of love at the summit of the world above our heads...It is impossible to give oneself to anonymous number. But if the universe ahead of us assumes a face and heart, and so to speak personifies itself, then in the atmosphere created by this focus the elemental attraction will immediately blossom. Then, no doubt, under the heightened pressure of an unfolding world, the

22 Michael Harrington, The Other America, Baltimore, Penguin Books, 1962, p. 186, Teilhard, The Future of Man, p. 79.

23 Pierre Teilhard de Chardin, Man's Place in Nature, trans. Rene Hague, New York, Harper & Row, 1966, p. 64ff.

formidable energies of attraction, still dormant between human molecules, will burst forth.²⁴

The omega point is the center of center. Teilhard finds harmony in the evolutionary process and in the christian doctrine of man's ultimate destiny.

Radial energy, which becomes reflective consciousness produces its fulfillment in a hyperpersonal love, the affinity between persons drawn toward each other and toward the omega. One is "able to say literally to God that one loves him, not only with all one's body, all one's heart, and all one's soul, but with every fibre of the unifying universe".²⁵

The council focuses its discussion upon the ultimate and unchanging Christ. Love is most important, but the static concept of reality does not allow such a comprehensive view of love's participation in the salvation of man.

While the world continues to dissipate itself in a chance way into matter, consciousness continues to move against the tide of probability.²⁶ The ultimate, the omega,

24 Teilhard, The Phenomenon of Man, p. 266 and 267, cf. Harvey Cox, The Secular City, New York, Macmillan Co., 1965, Teilhard, Building the Earth, p. 45, C.E. Fullman, O.S.B. and H.J.J. D'Aoust, O.S.B. The Energetics of Love in the World of Teilhard, ed. R.T. Francoeur, Baltimore, Helicon Press, 1961, p. 153ff.

25 Teilhard, The Phenomenon of Man, p. 297.

26 Allport, Becoming, p. 62ff.

Christ, draws all forward. Despite death, the consciousness of man moves forward escaping entropy. Since the appearance of man, Teilhard saw consciousness as passing from divergence to convergence, from multiplicity to unity.

The council sees merely divergence and multiplicity. For Teilhard, the extensions of man through technology have opened the present participation in the noosphere. The universe is being humanized. Despite the attempt to separate, nations and hemispheres will unite. The most significant obstacle to greater unity and progress in the world is the hesitancy to love. Teilhard and the II Vatican Council propose that all men love.

The council does not place the development of modern technology and increased consciousness into a new level within the human species. There is no discussion in the communication decree relevant to Teilhard's observation of modern media.

The discussion of the nature of modern electronic media tends to favor Teilhard's observation. The objectives of Teilhard and the council are in harmony with the criteria in The Phenomenon of Man. The council's view of phenomena and the directives given in The Decree on the Instruments of Social Communication are not in harmony with the way in which modern electronic media function. The council does not comprehend the present developments of electronic technology.

The sixth chapter has discussed the function of social communication as seen by Vatican II. According to the criteria of Teilhard de Chardin the council observes the world with a different concept of reality. Teilhard discusses communication with an evolutionary concept of reality and the communication decree with a static concept of reality. These differences in basic concepts influence the discussion on the function of communication in the life of mankind. The notion of communication depends upon the observation of that relationship based upon one's concept of reality.

Teilhard discusses increased communication as relevant to the level of evolution and the progress man has made in the world. The network of technology throughout the world interconnects as one system. The complexity of the system manifests the intensity of the consciousness throughout the universe. The system of communication structures the noosphere which subjects all else for its own purpose.

The communication decree discusses the nature of electronic communication in terms of quantity and complexity. The council stresses the importance of content. Proper responsibility rests with both the producer and recipient. The council stresses the content rather than the function of the media themselves as does Teilhard.

The nature of electronic media is significant according to the fundamental notions in The Phenomenon of Man.

The council presupposed a discussion on the nature of technology. The criteria in Teilhard extend beyond the discussion in the communication decree. The discussion on the function of social communication favors the discussion presented in The Phenomenon of Man.

SUMMARY, CONCLUSIONS, AND IDEAS FOR FURTHER RESEARCH

Teilhard saw a process within creation which resulted in the formation of a dynamic view of the universe. He saw that the fundamental stuff of the universe is energy and that the development of complex unities and systems arose from a directed energy. Complexity-consciousness is the term Teilhard used to describe the relationship between two tendencies of this one energy, presently in the noosphere, which is evolving toward the omega.

Evolution works directly upon thought with man as the leading shoot. Ever since the appearance of man, thought has hominized the universe. Teilhard explained that the process of hominisation covers the earth in layers. The earth has a biosphere, a film of interconnected life around the surface of the earth, and a noosphere, a thinking envelope including all thought. The future of the entire universe depends upon man.

Teilhard extrapolated into the future when he said that complexity-consciousness is a continuous process. The hominisation of the universe personalizes and harmonizes the entire evolving universe which is converging toward the next threshold or critical point; Teilhard describes this next stage as the omega-point, a superpersonal level of collective-consciousness. Love is the energizing power in the

process.

The artificial construction of social communication gives evidence of new levels in the noosphere. The development of mass communication exemplifies the inner intensity and interconnection of the radial energies of consciousness in the noosphere. The complexity of man's brain and nervous system extend into communication media and electronic systems. Consciousness has developed a new layer in the life of man which allows for the expansion of thought in the noosphere.

The council views communication in a moral context and gives directives and guidelines. The council's static concept of reality determines the method in which the decree discusses social communication. The church removes herself from any involvement in earthly ends or any direct participation in the world. Teilhard discusses such a position as isolation, one of the major problems in the progress of man.

There are several points upon which the council and Teilhard focus much of their discussion: the change of the concept of reality from a static concept to an evolutionary one; the part that technology has in the world society; the conflict and anxiety in the world today. While Teilhard discussed these three notions as integral to the evolution of man and the universe, the council viewed these notions with a static concept of reality making them extrinsic to man.

Teilhard discusses man and the universe in an

evolutionary context. Communication media and electronic technology are integral to the evolution of man and the universe. Modern scientific discovery has brought new conflict to man; this conflict is seen as a confrontation with space and time. The problem arises when man does not know how to fit new discoveries, which may seem impersonal, into his life. Personalization is most important if modern conflict is to be resolved; it must be a constant process.

The council discusses man and the universe in a static context. Communication media and electronic technology are extrinsic to man. The council depersonalizes man's relationship with the instruments of social communication. The council discusses the problems of modern man but does not grasp the nature of new scientific discoveries. This static concept of reality does not lend to a complete and realistic discussion of the instruments of social communication.

Today, there are those who feel that the functions of modern technology depersonalize human life and activity and that the human element is thus being removed from many of man's relationships with his environment. Teilhard, on the other hand, has discussed technology as an extension of the energies of man which results in a personalization of the universe.

The nature of modern communication media favors Teilhard's view rather than that of the II Vatican Council.

Although both focused their attention upon similar issues, Teilhard succeeds, with a consistent view of modern man, in interpreting the meaning of modern conflict in human society and in relating the function of communication media to man and the universe.

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ABSTRACT

Communication: Teilhard and Vatican II discusses communication in two documents, The Decree on the Instruments of Social Communication issued by the II Vatican Council and The Phenomenon of Man by Pierre Teilhard de Chardin. This paper presents ideas concerning the function of communication in modern society.

The content of the communication decree is at issue with the criteria of Teilhard. A comparison of the two documents reveal significant differences which are representative of divergent approaches toward reality in the mid-twentieth century.

The concept of reality and fundamental notions regarding modern media are the issues at hand. Teilhard views phenomena with an evolutionary concept of reality while the council observes phenomena with a static concept of reality. The object of the study is to compare the two approaches toward communication in view of the nature of communication media.