

THE COUNSELOR, AN INSTRUMENT OF PEACE IN A WORLD OF CONFUSION

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ABSTRACT: In his keynote address to the CGCA Conference at Toronto in June, 1971, the author discussed the structuration of the personalities of both older and younger people in today's world, and gave his ideas on the counselor's role as a bridge between the world of adults and the world of the young. In addition to a technical role in which the counselor informs young people of possibilities for education and vocations, the counselor must also understand the young by sensing their suffering and identifying himself with them. He must believe in the young and make them realize that he values them — he must have found in himself an "interior liberty," having alliances with neither the forces of wealth, or of an egotistical, materialistic society, or social conventions, on the one hand, nor with the revolts and negative attitudes of youth on the other. The counselor must also seek to bring forth hope which will inspire new action and creativity. He must help the young to find projects that link their dreams to reality.

Dr. Vanier concluded by remarking that the less young and the young together can surge forth to create communities of peace, of sharing, and of truth that "will be the foundation on which we can build, with the power of the Spirit of God, the community of men and nations living in peace and love".

No one would deny that in our times there are great conflicts between generations. People speak of the flagrant differences between youth of yesterday and the youth of today, between the young and their parents. There has of course always been a conflict between children and their parents throughout the ages. But in our times, it does not seem to be simply a conflict coming from the divergency of personalities nor from a desire for more liberty: it is a conflict of cultures and of civilisations. For the culture of the young is much different from that of their parents and of their social milieu. I would like to study with you the particular culture of today's youth and how the counselor must find his place in between these two cultures, as a man of peace, in order to help the two not only to live with each other, but to love each other and to build together a new society, more just and joyous.

I would like to begin by studying how the structuration of the personality of men and women integrated in our modern technical society is radically different from the structuration — or if you like — the lack of structuration of the personality of the young.

THE STRUCTURATION OF THE PERSONALITY OF MEN AND WOMEN INTEGRATED INTO SOCIETY OF TODAY

It would be interesting perhaps to see how education, as we conceive of it, leads to a certain structuring of the personality, in order to integrate into a specific society.

The beginning of human life is a great mystery. One of the most beautiful realities of life is that the child comes into existence through an act of love, through the union of man and woman. This act can, of course, be brutal and passionate, an act of sexual liberation. But men of wisdom throughout the ages have always recognized that as a caricature of procreation, the union of man and woman in tenderness and peace is to give new life. And this new little being, conceived in that extraordinary — I would say sacred and divine — communion, lives in the womb of his mother, enveloped in the warmth of her blood, of her own life, cherished by her from the beginning. And it is from the body of his mother that he is nourished and grows until the day when, moved by a great desire, he crosses the threshold of her body and erupts into the world of light and air. There he is taken into the arms of his mother, who continues to nourish him with her own body. The first months of a child are enrolled in a loving, tender presence. The mother feeds and washes her little one; all their activities are occasions for play; the mother laughs as she cares for him, feeds him, puts him to bed....

This little being is so very fragile, so weak, incapable of doing anything by himself; even to suckle he needs someone to hold him. He lives in a world of presence and love, of communion and tenderness. O surely, there are times when parents are up all night with his crying, but all these difficulties only help to cement the love of the parents who want to see their child develop.

If the first stage of human life is one of love, presence, and acceptance, the second is one of education and pedagogy. With the growing child, it is no longer a question of simply playing with him, of watching and admiring him, but truly of helping to structure his personality by teaching him how to act and to attain to a certain autonomy. Thus, he is taught how to act according to certain socially accepted norms. It is a certain apprenticeship towards liberty. Sometimes the child is in opposition to the will of parents; conflicting situations arise. Parents try to persuade, must even punish, to rectify and educate the liberty of the child. During this period parents often lose their patience; it seemed so much easier when the child was smaller; now he breaks his toys, makes demands, is aggressive and opposing. The tiny baby was so "cute"; one cherished him; it was easy to conceive of his education in love. For the growing child, for the adolescent, difficult and irritating, one begins to institute an education according to law which in many ways is opposed to an attitude of love and tenderness. The child is taught to obey rather than to love; he learns a certain style of living which will structure

his personality. He learns to use his liberty, nourished by certain family traditions, in order to become autonomous and to take his place in a particular society. In spite of the many difficulties which may put him in opposition to his parents, they remain his models, The love, fear, and admiration which are at the basis of this relationship between parents and child will in some way inspire his life. Unconsciously perhaps, he will want to imitate his parents, to have the same reputation as they, the same way of life, the same profession, and even the same attitudes.

In past generations, the deepest, most secret motivations of men stemmed from family tradition, from a way of life which itself was inspired by a certain traditional view of man and the universe: God is master of the universe, source of all moral law, and, therefore, a God of justice. God is essentially a God of order and man should put order into his own life and into life around him by obeying the principles set down by God. Thus, a person growing up with a traditional view of life had a great feeling of certitude that he possessed the truth, that he was blessed by God. His admiration for his parents incited him to accept fully what they had accepted. Very quickly he tended to identify with his social group, the elite, the blessed of God, the "Just." The interior struggle to dominate egoistical and possessive instincts was determined by traditional "do's" and "don'ts" which led him to believe that this tradition was not only good but the best, the only true way to live. The others, those who did not share the same way of life, were considered as inferior, ignorant. They must be dominated or converted or changed. A traditional life-style really gave a certain structure to the person: he knew what to believe, what to say, what to think, how to orientate his life. Life was all arranged in advance; it was just a matter of keeping things in line with the blueprint of social conventions.

These were the motivations which formerly governed the development of the child and adolescent: to resemble his parents; to integrate himself into society with all that implies. His models, his parents, were distinguished from other men and women by their wealth, their class, the color of their skin, their religion, their way of life, and all the marks of respect which surrounded them. Parents generally emphasized these differences. Their children should not play with others who are dirty or who belong to a lower class, etc. The child lives in a dialectical world; he comes to know himself more through opposition to and domination of others rather than by what is distinctly himself and his unique place in the world. And his education reinforces this, inciting him to be first in class, placing him in competition with others in order to prove that he is better. After a moment of opposition more or less forceful and superficial to his parents, the youth finds again, when he enters the world of adult activity, all the styles of life, attitudes, and customs of his parents. He seeks to integrate himself into society around him, to move up the social ladder, to acquire more and more possessions. Therefore, he accepts the recognized conventions and *a priori*; he accepts the culture and the material style of living; he questions nothing, for that would mean that

he questions his parents, his tradition, his whole education, and his own life style. His personality is determined by the national, familial, religious, and moral *a prioris* and conventions.

His whole education leads him to visualize a hierarchical society: at the summit of all beings there is God; at the bottom end of the scale, there is matter; in between there are living beings. In society there are the leaders, the rulers, the bosses, and then there are the workers, laborers, servants, just as in the body, there is the nobility of the head, and then the less noble parts.

Every society has been obliged to create its hierarchy based on nobility, wealth, birth, or intelligence. The first are there to command the others; they find their dynamism and vitality in this feeling of being and proving their superiority.

A personality structured in this way is necessarily very strong and solid, nourished by its values and *a prioris* of its society. Often it is also very rigid and scornful of others as well as incapable of understanding their motivations. Those who are motivated by this need for a hierarchical order must continually remind themselves by exterior signs that they are better than others; they must continually be on the defensive against anything that might remind them of the equality of men. In discussions with others who hold different religious or philosophical beliefs, they try to bring out the weaknesses and deficiencies of the other rather than his strengths and gifts. They must show that they know more and that the other is ignorant. They divide men into groups, categorizing them into "good and bad," "communists and non-communists," "scientific and spiritual," "the well-balanced and the unbalanced," "hippies and squares," "normal and abnormal," etc.

With those who are structured in this way by traditions, conventions, and *a prioris*, where law is supreme, you often find great efficiency and a capacity for organisation, but at the same time an inflexibility and rigidity. Such persons are often critical, inclined to rapid and sometimes severe judgments of others. They have a sense of law and order, but much less of a sense of the mystery and fragility of the human person.

The analysis of the structure of the personality of those in our society may appear hard. Certainly traditional values are called to open men to love and one finds in our society magnificent people — kind, seeking justice, and trying to orientate themselves to universal fraternity. But the mass of society, the educational system, the social conventions of classes or groups, the scale of values with the insistence upon power and wealth, the attitudes towards "inferiors" and those of other cultures, all lead to this general hardening of heart and the creation of deep social barriers based on fear.

THE STRUCTURATION OF THE PERSONALITY OF YOUTH TODAY

It is useless to try and deny that there is a crisis for modern youth today and that they have their own particular culture. The

phenomena of drugs, drop-outs, the existence of new modes of living among the young, the demonstrations in schools and universities, the attraction towards revolutionary models are some of the signs that testify to this new culture.

If I try to describe the structure or rather the lack of structure in the personality of today's young people, we must remember we are obviously in a domain of generalizations. There is in fact no such thing as "youth." There are only persons, and each is unique. No two are exactly alike. But amongst the young people today, we can trace a number of diverse currents of thought from the extreme traditionalist to the extreme revolutionary, and between the two you often find a world of discouragement and despair. I shall try to describe a certain type of youth that seems to be particular to our times.

Certainly every generation has its revolutionaries but in our time there are new phenomena. We are not in the presence of a superficial opposition, but of a new culture which is characterized by a deep lack of confidence in a whole social structure and way of living. The lack of confidence stems from the technical and scientific revolution, from the growth in personal wealth and a deeper consciousness of social injustices, and other sources.

Young people are disappointed with the world that adults left them. They have lost confidence in the conventions and values of our society. Stuffed with material goods since their childhood, they see no reason to struggle for life. This lack of confidence in their elders has followed and even inspired a lack of moral values. The old saying "wisdom comes with age" is rejected and replaced by another: "age brings sclerosis."

Society asks its members to be efficient, with diplomas, techniques, and the like. It takes a long time to acquire them. Youth's passion for technique is less evident now than a few years ago. They have the impression that knowledge and technique are not necessary for the creation of a better world. They are more attracted by psychology which helps them to understand themselves and others, or by sociology which helps them understand situations. Disappointed in their elders and in the present structures of society, young people are in quest of a new ideal. This comprises certain lines of force: universal brotherhood, tolerance, peace, and authenticity: living in truth. They feel intensely the gap that exists between their dreams and their capacity for action. They dream of a better world; they aspire towards universal brotherhood; they wish to be open, tolerant, and poor. But, they feel so strongly their incapacity to act in a positive way on others. Thus they are liable to fall into very negative and even vehement disputes or into attitudes of despair.

Amongst the young who dream of a better world, you can find two types of thinking: one passive, which refuses the values of efficiency and which is oriented towards personal relationships; the other aggressive, violent, which wants to build something new only after wiping away all that has existed or exists. These two different types appear to be completely opposite, but, in reality, they are born

of the same desire: that of seeing a better world, where community really exists, where there is joy, a world where people can live together simply, with deep, true relationships. This desire implies a refusal of present social values.

And also, in between these two attitudes of aggressivity and passivity, there is a whole mass of young people who are apathetic, disillusioned, confused, sad, without any apparent motivations, not knowing what to do with their tremendous possibilities and almost unlimited liberty. They are worried and in many ways resemble a flock without a shepherd. They meet each other when they can, grouped around singers who succeed in arousing a ray of hope amidst the sadness and confusion. This passive refusal of social values, this aggressivity and violence or this apathy and sadness all have the same source, the gap between dreams or aspirations and the capacity to do something positive to further world justice. The young know the dream so well, but walls, barriers, obstacles seem to rise up in them and in front of them. They find themselves walled-in, drowned, crushed, by aberrant situations, prevented from doing something positive. Out of a kind of despair, they founder into non-activity or into brutal violence or into the world of artificial stimulants.

Youth of today lack hope. In all their attitudes of refusal and rejection, whether it be passive or aggressive, hidden deep inside is this lack of hope, linked to a lack of security. Recourse to violence is often a sign of despair. Those who leave society to start up communes often bear sadness on their faces. Their apparent constructive attempt to form community is often undermined by despair. Those who are without any real motivation, who roam the streets, who have lost all interest in work, who have had premature experiences of sex, who try drugs, are people who find no reason to struggle in order to create a better world.

Young people ask, and rightly so, where is hope? Moral, legal values seem so void of any dynamism, vitality or love; they seem pharasaical and hypocritical. Love for the poor and the unfortunate, for blacks and whites, has been put aside; love for one's own personal dignity has primacy over all. Technical values, if they do allow us to reach the moon and to realise other exploits with a great deal of certitude, do not seem to be able to resolve problems of the human heart, nor to alleviate suffering. Wealth appears to be a means of escape, a barrier which prevents people from truly meeting one another. Rarely is it a means of communion and source of life. Christian religions, in their structures, seem so divided that even many priests and ministers are dissatisfied with their situation. The accounts of the divisions and horrors within our society saturate every newspaper and magazine, television and radio. There are so few dynamic and prophetic men to re-animate hope in the young.

When there is no hope, one must live in immediate experiences; this does not help to cultivate the capacity to face difficulties, to struggle and work hard in order to realise a project. One is prone to simply let oneself go in pleasures of the moment, which one hopes will refresh the depths of one's being. Thus one falls into the illusion

of sex and drugs which only alienates one more and more from the world around.

Where is hope? Is it in communion with people? But is this communion only physical and sexual? Where is this communion? Wherever we look there is so much infidelity in friendship. How can we maintain any hope in love? Does hope lie in revolution and the violent rejection of society? Must we throw ourselves desperately into the hidden secret war against the forces of order, against the police and all those who are allied with government? Should we simply refuse to have any part in society as it is and create communes outside of it which through passive and non-violent means seek to make a better world . . . but this seems to be so inefficacious? Or should we follow the way of life set up by our Western society, by our parents, and become a part of this world which gives primacy to possession and individualism and which rejects the feeble, the handicapped, the underdog.

These questions, inspired more or less by dreams, more or less by the technical, organizational, hypocritical aspect of our society, with its wars and injustices, incite many of the young to break through the barriers of their being and to seek a life in the Spirit. Disgusted by present structures, often deceived by sex and drugs, they are open to the transcendental, to a calling towards authenticity, towards the spiritual, towards deep communion with another which springs from a real communion with the Spirit of God. For many, a "feeling" is born that silence is more important than words, that attitudes of peace and tenderness are more important than values of efficacy. Many adopt attitudes and dress of the mystics of the East; they are attracted to Zen Buddha, Harakrisna, Yoga, to silence and the transcendental, to meditation and a deep experience of God. They renounce material goods; they are in quest of interior goods, spiritual riches; they are at ease with a St. Francis of Assisi or a Gandhi, instruments of peace. In this way, the young are open to the hope of God; they wish to respond to the call of the universal. But in order to follow this road, they need strength and tenacity; they need spiritual leaders, they need mystics.

THE ROLE OF THE COUNSELOR

How can the counselor situate himself between these two worlds? What is his place and role? Certainly, he has a technical role: he is there to inform the young of the different possibilities for study and formation, for professions in the future. But he has a much deeper role to play: that of a bridge between the world of adults and the world of the young, to help them understand each other and to work together to make a better world. For that, he must learn to understand the young in their most profound aspirations. He must believe in them and have confidence that they are capable of doing wonderful things and that they have a role to play in our world. In this way, he re-animates hope and finally helps the young to realise their projects.

The Counselor Must Understand the Young

In order to be really helpful to the young, the counselor must first of all know and understand them well. This means that he must be able to go beyond the exterior manifestations, sometimes quite bizarre and violent, and the verbalism or attitudes of apathy and sadness to grasp the real call of the young person in front of him. He must sense the real cause of his sadness and worry. The counselor is not there to judge, even less so to condemn; he is not there to oblige another to orientate his life into a full integration into society as it is. For the counselor there is no such thing as "normal" or "abnormal," there are only persons, living persons who have needs and who seek to live fully. The counselor is not there to impose a law on another or to say what he must do; he is there to grasp in the depths of the young the essential needs of his being.

This means that the counselor himself must be a free man, that he has gone beyond his own personal prejudices, that he no longer needs to defend himself or his philosophical beliefs or his way of life with impunity. This means that he is aware of the positive and the less good motivations within himself; that he is not afraid to know his own limits and even to show them to others. A counselor who is afraid to show *who* he is, with his poverty and weakness, will always fear others; he will play a role; he will wear a mask. He is incapable of meeting another in his deep inner person. As long as there are barriers, deep fears within him, as long as there are *a priori*s, he will never be open enough to fully accept, love, and understand the young person who comes to him. He who comes to a counselor, comes because somewhere in his being there are wounds, problems, or anguishes. We know often that what he asks for verbally is not necessarily the real reason why he came. Often those who come and speak about some simple banal thing, come more to speak about family problems or questions about drugs, sex, or even about spiritual and metaphysical questions, or he may be on the edge of despair and even suicide. The counselor must have such peace and silence within him that he can accept and assume the confidences of the young person in front of him, listening to his deep inner needs and calls.

The counselor, in his openness and his intuition which stem from love, should be able to perceive beyond the masks and fears the deep suffering of the young who feels often alienated and useless in a world which was made without him and which seems to have no place for him.

In the degree that the counselor senses the suffering and identifies himself with it, the young person will feel really understood and will be able then to confide in the counselor. He will regain confidence in himself. He will then be open to the different attitudes or orientations that might be proposed to him.

The counselor must above all respect the dreams of the young person, the dream of universal brotherhood and of a world without war. This respect for the dreams and the profound aspirations of

youth ought to engender an immense sensitivity in the counselor. One of the worst things one can do is to make fun of or ridicule these dreams, trying to destroy them and to bring the young person to so-called "more realistic" attitudes. These dreams are most precious to him. He can barely speak of them; they can only be manifested in song or in tears, in whispers, in greatest confidence.

The Counselor Must Believe in the Young

The counselor must accept and understand the young person. Any legalistic, paternalistic, or imposing attitude, any attitude of judgment or condemnation must be banished. The young person needs to feel that he is truly understood in his dreams and his sufferings, in his apathy and lack of motivation. But he needs even more to feel that he himself is of value and that he can bring something to others. He needs to feel that the counselor has confidence in him and his dreams and his capacity to create and to do something worthwhile. The suffering of many young people comes from the feeling that they have understood certain things about universal brotherhood and authenticity that their elders have not understood; but at the same time, they feel that their parents do not put much value in them and their ideas, that they treat them like children, with a certain disdain or fear which prevents dialogue. On the other hand, when they feel that someone admires their ideal and their dream and is ready to help them bring these into being, hope is born.

To truly understand the value of these dreams of the young, the counselor, who himself has been formed by the society in which he lives, must be sufficiently perceptive to see the failures in the system. He, too, must feel that a society based on knowledge, material riches, and a whole hierarchy of ambition, has no value at all if love, communion, mutual acceptance among men, and sharing of goods do not become daily realities. In order to fully grasp the suffering of young people today, the counselor must have felt that a world based on possession of goods and a search for riches is an absolute folly when others in the same society, and especially in the universal society, are rejected, are dying of hunger, are in sadness and despair. The counselor must have a profound awareness of the two-fold world in which he lives: *the world of those who possess*, satisfied with themselves, those who live in a closed circle with their possessions; and *the world of the miserable*, of the undernourished, of the handicapped, and all those who suffer from segregation and racism. The counselor is called to take his place between these two worlds and to see the possibilities of the young person to take also his place in between these two worlds — for he, too, is capable of calling the miserable to hope and those who possess, to sharing. The counselor ought to feel deeply that the young can bring new solutions to the world, solutions which really contest the structure and conventions and values of our society and which can truly bring hope to all mankind.

This implies, of course, that the counselor himself has found

his place and that he has made no alliance with either the forces of wealth and of a materialistic and egotistical society and of social conventions, or with the young in their revolts and negative attitudes. He must have found himself an interior liberty which allows him to orientate the young towards positive solutions that are both peaceful and efficacious, for achieving justice in the world. The counselor must live this, and not just about it. It is not so much a question of words but of a whole way of life. His influence will be felt more by his personal radiance than by his advice. The counselor who does not live his words is a bad counselor, and the counselor who does live that of which he speaks scarcely needs to do any counseling.

The Counselor Seeks to Bring Forth Hope

In this way, the counselor has an almost prophetic role, for in order to orientate others, he must have a profound sense of the future. It is in this role that the counselor calls forth youth from sadness and lethargy, to give hope which inspires new action and creativity. We have just said that it is the gap between the dream of the young person and the hyper-complexity of the modern world, with its organisation, its bureaucracy, its impersonal attitudes which drives youth to sadness and despair.

But between the dream and the reality lies the project which links the two together. Dreams alone can do nothing and only lead to despair, just as does reality without dreams. It is the project, inspired by dreams, which mobilises the vital forces of the young and all his capacities, to unite reality to dream, and the dream to reality. The project in many ways resembles a dream precisely because it does not as yet exist. But it differs from the dream in that it is something concrete towards which one can work. It is important that the counselor help the young to find projects to which they can give themselves, be they the formation of communes and communities instilled with a spirit of sharing and peace, be they projects of more vast gatherings, or encounters, fiestas, or constructive activities in favour of the handicapped, the suffering, the despised and the unfortunate, be they manifestations for peace or the publication of reviews, be they artistic activities, or encounters and action for and in the Third World. Hidden in the heart of each young person are fantastic forces of energy and of creativity. It is a question of awakening these forces and allowing them to expand in security so that the young person realises that he can do something worthwhile in the world, that he does not have to wait until he has a diploma or an important situation, but that right now, united with other young people like himself, he can work toward universal brotherhood. He must learn to recognize that these projects done with other young people are very important and that they can influence the structures and culture of society and especially that they can bring hope to those who are lonely and in suffering and need.

The counselor will orientate the young towards these men and

women in the world who have found a dynamic and meaningful activity and who are filled with joy. They can become models and can awaken hope. They can call forth and help the young to find a meaning to life. These models will give strength to the young and courage and audacity in the realisation of projects.

CONCLUSION

It is quite obvious that our present world is in a state of confusion. Men find it difficult to have any certitude about life, the universe, and moral values. In many ways, they are up-rooted. The fantastic speed with which the technical world has developed, the disruption caused by wars and by social injustices, have undermined most of the traditional and social certitudes. The confusion in ideas, the divisions within countries, universities, and churches, the difficulty for youth to find time and silence to reflect deeply on things, has led to a state of confusion where one no longer knows what or how to think.

The counselor should be one who reconciles, situating himself between youth and their elders, helping the older generation to grasp the value of the new culture of the young, and helping young people to understand the difficulties and sufferings of their elders. He should also be a unifying force between the world of the "haves" and the "have-nots," in order to help young people find their place. There again he is essentially a reconciler.

But he must be even more; he must know how to read the depths of the heart in order to awaken men to hope. But in order to call forth others to constructive activities for universal brotherhood and peace, he, himself, must be essentially a man of peace, that is, a man who knows how to grasp the truth in all things, seeing beyond the apparent masks of verbalism and error. He must see the young with the eyes of God in order to help them orient their lives to passive, non-violent action which can bring about a change in the actual state of affairs in the world. He needs to have almost a prophetic vision of life; he needs to feel with the help of the Spirit of God, how young people, gifted with extraordinary generosity and energy, can really do something new to change the course of our society.

The counselor may not necessarily be a religious man but it seems to me he must at least be open to the Spirit, and to the universal, that is, to all men throughout the world and through them, and in them, to the mystery which resides in the human person. He must feel profoundly within himself how much the universe is *one*; one in its structure, one because all men are brothers, one in the deep aspirations towards peace and love which we find in all men.

A counselor, if he must attach himself firmly to truth and authentic living, must not close himself up in a particular philosophy; on the contrary, he must be open to all. If not, how can he ever understand others who come to him? But how can he become open and available to others in this way without a force coming from the Spirit

of God which enables him to see all things with the wisdom of God Himself? In order to lose all fear, fear of the future, and of others, does he not have to discover that he can and must become an instrument of God, and that he is loved by God? That it is the Spirit of God who will defend and sustain him throughout the difficulties of life? Is it not only when he has discovered the presence of God in his life that he will have enough silent peace in his heart and radiant joy to draw others to him attracted by this mysterious force that dwells within him?

Are we not here touching upon the tragic condition of humanity? The call to universal brotherhood, to sharing of wealth, to non-violence, and to the community of men and nations can only be realized by a direct intervention of the Spirit of God. The older generation accepted the impossibility of living this ideal of peace and of love by themselves and sought compensation in mediocrity and built up barriers of segregation behind which they hid themselves.

The young of today, however, cannot accept these compensations which they reject as hypocritical. But they also find it impossible to follow this ideal and they fall into discouragement. But because they refuse compromise and half measures, and because they learn of their weaknesses, maybe they are more open to receiving the Spirit of God Who alone can guide us to that kingdom which we all desire so deeply.

In letting himself be drawn into this mysterious power of silence and peace which is the Spirit of God, and drawing himself away from the material and superficial values of our society, the counselor will understand more and more the secret calling which so many of the young feel in their hearts. And instead of falling into sadness in face of the world in which he lives, his heart will be filled with hope; he will sense that God has not abandoned His people; that society is not simply in the hands of exploiters, hypocrites, ignorant or violent men, but that a new era is in preparation. Oh, surely, there will be many struggles and much suffering, perhaps even greater confusion, before anything develops, but somehow our materialistic society will come to recognize even more the terrible evil of its lack of love, the worms that are eating it away interiorly, and so come to see all that prevents it from being spiritual; from being a society where men truly love each other.

Some men are awakening from their dreams; they are being called to a new way of life in front of the great problem of our society, with its confusion, its tensions, its violence, its murders, its despair, and its decadence. Our times challenge them to hope and to action. The less young and the young, hand in hand, wounded by the decadence of society, by its wealth, ignorance, and injustices, but maintaining hope in universal brotherhood, in love and in the Spirit of God, will surge forth to create communities of peace, of sharing, and of truth. This will be the foundation on which we can build, with the power of the Spirit of God, the community of men and nations living in peace and love.

RESUME: Dans la conférence qu'il a prononcée au congrès de la SCOC à Toronto, en juin 1971, l'auteur a discuté de la formation de la personnalité des jeunes et des gens plus âgés dans la société actuelle. Il a exposé ses idées sur le rôle du conseiller qu'il perçoit comme un pont entre le monde des adultes et celui des jeunes. En plus d'un rôle technique d'information sur les possibilités éducatives et professionnelles, le conseiller doit aussi comprendre les jeunes en s'identifiant à eux et en étant sensible à leurs difficultés. Il doit faire confiance aux jeunes et leur faire réaliser qu'il les estime — il doit avoir trouvé en lui-même une "liberté intérieure" sans alliance avec la puissance de la richesse ou une société égoïste et matérialiste, ou avec des conventions sociales d'une part, et sans alliance avec les révoltes et les attitudes négatives de la jeunesse, d'autre part. Le conseiller doit aussi chercher à faire naître l'espoir qui inspire la créativité et de nouvelles façons d'agir. Il doit aider le jeune à trouver des projets qui lui permettront de convertir ses rêves dans une réalité.

Le Dr Vanier a conclu son discours en faisant remarquer que les jeunes et les moins jeunes peuvent parvenir ensemble à créer des communautés de paix, de partage et de vérité qui "constitueront la base sur laquelle on peut construire, avec la puissance de l'Esprit divin, une communauté des hommes et des nations vivant dans la paix et l'amour".

AVIS AUX LECTEURS

Le numéro de juin du Conseiller Canadien sera constitué, en bonne partie, de votre réponse à l'invitation du rédacteur de lui remettre une brève description de votre perception de l'avenir de l'orientation et de la consultation au Canada. Vous êtes priés de lui faire parvenir ces descriptions vers le début de mars (voir l'éditorial à la page 2; vous trouverez l'adresse à la page 1 de ce numéro). Une page de la revue comprend entre 450 et 500 mots.