CHAPTER III SEEKING A BIBLICAL MODEL FOR WOMEN'S ISSUES IN PASTORAL COUNSELING

Ruth Borkowski [40]

It is not an easy task to begin this paper. Not long ago, at a women's reading group at my church, one woman remarked, "I really am beginning to believe that Christianity is a man's religion. While it speaks to many problems I see men as having- and offers correctives, Christ doesn't seem to have come for women in the same way. When I see women in the New Testament, they seem to welcome Jesus, and he seems to speak their language- but he isn't anything new for them." I am not offering this quote as a thesis statement, or even as something I completely agree or disagree with. I present it here to portray the feelings of more than one woman. As a pastoral counselor, and as a woman on a journey with other women, I am often at a loss as to how Christianity does indeed fit in with our quest to find our own voices, and our own spirituality. Feminist oriented therapy has offered deep insights which have changed the way we view those who enter counseling relationships. Fischer, speaking for the benefits spiritual direction may receive from this perspective, states, "One of the key convictions of feminist therapy is that a person's emotional problems cannot be divorced from current social, historical and economic contexts.... Feminist therapy rejects models which locate the source of human conflict within individuals, with no relationship to the larger social systems within which they live."[41]   Very few would argue this perspective, or doubt that what began as a realization that the sexist structures of society affect women in detrimental ways, has altered our view of individuals and pathology in general.

Feminist oriented theology has not made the same impression upon the women who count, those in the pew, the reading room, the counseling session, as this approach to therapy. Whatever I have gained from feminist theology and biblical studies has broadened my understanding of Christianity, yet it has not always done very much for my own healing. The only reason for this that seems to ring true for me is that I have somewhere along my road ceased to look for permission to experience God with a feminine side through Scripture and church tradition. Having claimed a certain sense of validity for my own experiences and perceptions, I find that the biblical word has the potential to affirm my experience, but not to create this sense of validation in the first place. This does not mean that serious biblical study no longer has meaning in the realm of women's issues, but that its use for counseling and personal growth experience must come for a perspective other than finding feminine images or women of note in Scripture.

Women have suffered greatly in our culture, through poverty, lack of education, violence. Perhaps the most deadly lack they have experienced is the lack of attention they have received as entities which have their own experiences, resources and their own context. A. Wilson Schaef believes that our society, which upholds the "White Male System", has put forth a resounding message that differences in experiencing reality are a threat, which must be invalidated by both being proved inferior, and ignored as if they did not exist.[42] Women in the White Male System learn to dissociate themselves from their own perceptions, and invalidate their own experiences, if these prove to be different than the understood norm. They also absorb a belief in their own innate inferiority within this system, which Schaef refers to as the "Original Sin of Being Born Female." This requires that a woman receive validation through relationship with a man, who intervenes for her in the system. Because women need this "saving" relationship in order to have power of any kind over their own lives, women also dissociate from other women, who are

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[40]. Ruth Borkowski is a student at Moravian Theological Seminary. She was initially in the Pastoral Counseling program and is now in the M.Div. program. I felt that it was important to have a woman deal with this subject rather than myself. She graciously consented to the inclusion of what was originally a paper for my course in Psychological Perspectives in the Early Church.

[41] . Fischer, K., *Women at the Well, Feminist Perspectives on Spiritual Direction*, New York: Paulist Press, 1988, p.15.

[42]. Schaef, A.W., *Women's Reality*, San Francisco: Harper and Row, 1985.

perceived as powerless, "less than," and simply less satisfying than men. Even the women's movement has not made any significant changes: "Perhaps men can no longer tell us directly that we cannot be intelligent or competent or successful, but they can certainly imply it in subtle ways. If we can not behave like "real" women, then we had better become adept at behaving like men!...We must conform to White Male System values and procedures, but we must never threaten the men with or for whom we work."[43]

The validation comes in many forms; women have tended to be viewed as less mature, or capable of moral judgment than men in general, due to both a less than equal representation in research, and a lack of interest in interpreting results from women which differ from the researcher's conception of maturity. Gilligan, in *In a Different Voice*, found that "the disparity between women's experience and the representation of human development, noted throughout the psychological literature, has generally been seen to signify a problem in women's development. Instead, the failure of women to fit existing models of human growth may point to a problem in the representation, a limitation in the conception of human condition, an omission of certain truths about life."[44] What is stressed in most development models as maturity is independence, while research into women's priorities find that women stress relationships, and caring and concern for others. Concern with relationships and community are either ignored in most models, or seen as immature. Models which include both independence and concern for others as necessary components of becoming a whole human being are only now being explored. For women in order to grow, movement into a time of independence is necessary, without the loss of the perceptions they have gained by being relationally oriented. Here, religious values often corner women. When women have absorbed male images and male authority as supreme, the necessary assertion of will in order to grow can lead to anxiety. This anxiety can be internally interpreted, and externally challenged by those in authority as sin, rebellion against the Divine Will. Most feminist writers see this classical understanding of sin, anxiety caused by the assertion of one's will over that of the Divine, as a good corrective to the male experience in our society. Men are trained and pressured to be assertive in our society, and, according to Schaef, absorb the belief that they can be Godlike in the White Male System. Sin, for women, it is suggested, is allowing oneself to be absorbed by others, a state of anxiety and alienation produced by the loss of self and will.

This absorption in others, reinforced by societal expectations, results in women becoming invisible, easy to ignore. Women then also learn to ignore themselves. Having absorbed a systemic belief which has led them to invalidate their own experiences, and separated them from their own way of being, they have deep resources of anger. This anger has been vented in a variety of ways that have continued the process of experiencing one's self as invalid, either through a process of internalization, such as depression, or acted out: by overworking, chemical dependency, seducing men or making them dependent, malicious anger against other women, or as what Schaef calls "The Good Christian Martyr." "The Good Christian Martyr releases her rage through sacrifice and suffering....She gains control over others by inducing guilt. She is perhaps the most manipulative and powerful of all angry women. Some of the most damaged women I have worked with in therapy are those who have had Good Christian Martyr mothers. They try, but they can never live up to the image of their perfect mothers who sacrificed so much."[45] It is all to nought, as these women continue to experience themselves as lacking, even to the point of experiencing themselves as hollow, or empty. Schaef reports the image of a cavern or hole within oneself as universal in female clients.

The point of this long exploration is simple- nothing fills this hole up. It all bleeds out in rage again. This is not a message of hopelessness, but of process. The hole is self closing, when personal validity is claimed, mutuality with other women experienced, and perceptions are granted the freedom to be named. The pastoral counselor is of no use, when trying to help a woman, in offering biblical figures for identification as a means of trying to fill this hole. It does not matter if Martha, serving at table, is being presented as a deacon, or that Mary Magdalene fulfills at least the Pauline requirements for apostleship, as

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[43]. Schaef, A.W., *Women's Reality*, p.41.

[44]. Gilligan, C., *In a Different Voice*, Cambridge, MA: Harvard University Press, 1982, p.2.

[45]. Schaef, A.W., *Women's Reality*, p. 45

Brown suggests in *The Community of the Beloved Disciple*.[46] It may seem of deep importance that the Pauline and Johanine communities clearly honored women, and the early experience of these communities led them to transcend the social structures of their day. Yet we also see that as the Christian Church became a more legitimate institution, these differences with the larger social context did not last. Power, in the personal sense, seems to have come to women in these communities, as a response to the movement of the Spirit in their communities. It was easily given away, or taken back as the communities moved out of their early stages, and suspicion of women began to surface again. Only if the conditions which led to these transformative situations can be discerned, and made available, can the New Testament be a useful model for women in counseling and so growth inspiring that they will be unwilling to give their sense of self away again, can Scripture speak to our life situations, and the images and people in New Testament narratives be embodied by, and heal, contemporary women. Scripture can be part of the process, if the process addresses the damaged condition of women's self-esteem in a developmental manner.

The therapeutic needs of women, according to Schaef, are to be working with a therapist who has a working understanding of growing up female in our culture, and understands that many experiences of women occur because they are women, and have less to do with them personally. The therapist must be able to differentiate between cultural and psychological issues. A woman's experience must be validated because it is her experience, not reality tested against the existing understanding of how things "really are." Women must not be talked out of their perceptions, and her therapist must not have too many preconceived assumptions or goals for the therapy. Therapy can subtly reinforce the culture if it becomes a relationship in which the therapists, authority figures, are telling clients what is wrong with them, and what they need to feel, or be like. Women know much more about their own healing, and their own healing process then they realize, but must be encouraged, by the therapist, and other women, particularly in groups, to speak their perceptions, and have these affirmed. Permission must be granted for women to experience their anger, and safe conditions for them to do so must be created. Women are terrified of abandonment, from men and other women, if they begin to even acknowledge the level of anger they have. When working with anger, and other feelings we have been conditioned to have discomfort over, women must not be encouraged to "see the other side." This stops the process, while trusting that they can move through to the other side by experiencing these feelings facilitates it. It does not give a woman power, or fill the hole within, to tell a woman that she has power over her own life. If one feels victimized and powerless, this is just one more way in which one's feelings and perceptions are discounted.[47]

What conditions in therapy and spiritual direction have helped women, and are there New Testament models for this process? There is not a conclusive model to be found, yet the living process the early church was experiencing shows some wisdom we need when seeking a recovery process for women as victimized by our culture.

The most important element in healing for women comes in the telling of their story, and becoming able to glean from it the truth of their experience. Women have long given the shaping of their experience to men, and to the stories of men. What does not fit into the prevailing conceptions of valid experience has been left behind, or split off, left to be evidence in their own minds of their implicit unworthiness, or inferiority. They may try to fit themselves into the stories told by men about women, becoming a biblical figure, or they will work themselves into a man's story. On a personal note, this is the dilemma I experienced upon being asked to give a "call" story in Pastoral Care, and given the story of Moses as a model. Struggle as I might, and familiar as I was to telling my own story through genograms and the *Lebenslauf*, I did not belong in the story of Moses. At another time of my life, I might have interpreted this to mean that I did not have a call, or that I was "strange." It would have been an opportunity for shame. What I chose to do is to take the story of the biblical Ruth, and present the possibility to the Pastoral Care group that Ruth had a call in going with Naomi, and that her life became a ministry through

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[46]. Brown, R.E., "Appendix II: Roles of Women in the fourth Gospel," *The Community of the Beloved Disciple*, New York: Paulist Press,1979.

[47]. Schaef, A.W., *Women's Reality*.

which God replenished a house of Israel. Rather than simply fit into, or become a figure in a biblical story, I was seeking to reshape the story of Ruth, and reshape the concept of call into one which fit my experience. Having no doubt as to the validity of my experience, I was not thrown into self doubt by the air of discomfort with which my story was received by the other students. The idea that there are other models for one's "call," and that they could seek a model more true for themselves did not occur to them, even the women. Instead, there was a patronizing air in the responses I received, countered by my own self assurance (I have myself) and the instructor's affirmation. In all honesty, I was just as uncomfortable with the stories of the women who believed that they did indeed fit into Moses' story. I wondered what parts of their experience they were afraid to own. According to C. Christ, "There is a dialectic between story and experience. Stories shape experience; experience shapes stories. There is no primary preverbal experience utterly unshaped by stories. In a sense, without stories there is no experience."[48]

There are two processes I would like to present in using New Testament material as a method for giving validity to women's experience through their stories. One is simply in giving validity to the telling of stories to find oneself in relationship to one's life, relationship to God, and to history. In Galatians, Paul tells his story, which is in part a defense of his apostleship. Yet it also is his vehicle for proclaiming his understanding of the Gospel. It is not the content of Paul's story which matters here, although it is a powerful reminder of God's ability to do the unexpected, but the fact that Paul felt that his experience was self-validating. He sees his mission as valid in its own right. When he relates that he was found in alignment with the Jerusalem church's understanding of the Gospel, and seen to have a mission with the Gentiles (Gal. 2:7-8), he sees himself as affirmed, but not made valid through this affirmation. His mission is not entrusted to him by the church leaders, and they were not the initiators of his ministry. By relying on his own experience, he is able to rework his understanding of God's actions and intents in history, both personal and the history of Israel. Simply starting with one's own story, in a setting in which one need not fear whether it fits into a conventional understanding of life experience, can lead to a discovery of new movement in one's life - a new understanding of what God has been doing all along.

The women's reading group mentioned in the first paragraph has begun to follow a study guide entitled "Cakes For the Queen of Heaven"[49] which begins with the participants standing in a circle, individually lighting a candle, and stating their lineage through the female line as far back as it is known, with the leader then beginning the discussion by stating one thing she learned from her female ancestors. The intent is that one's sense of self be allowed to flourish through one's story, and that connections with these women develop without the need to fit them into any contemporary understanding of what is acceptable for women to have been.

The second use of biblical stories is the reworking of them through experiential means. It would seem that the author of John had just such an intent in the particular stories that were chosen to be presented and in how they were to be presented (Jn 20:30-31). There is a certain unfinished quality to some of the pericopes in John, which seems to imply that the reader was going to complete them. They were intended to become the reader's story, and it was expected that further understanding of Jesus would come about in the lives of those who sought this form of truth. This requires not being afraid of what may happen, if one has an experience which does not fit in with one's previous religious experience.

For women, this may entail an even more complicated process--due to the dissociation from one's body, one's identity and one's history through the experience of growing up in the Christian Church as it now exists. The God presented in the church is a male God, and women have been stripped of their sense of being created in the image of God. It is important, but not enough, in experiential exploration, to pick out feminine images of God in the patriarchal tradition, or to use inclusive language in speaking of God. Women may need to rework the religious history of women, going back further than the biblical religion. The study mentioned above returns to earlier religions, and prehistory, and participants explore what happened in myths when male oriented religions began to rewrite the stories of the goddesses.

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[48]. Christ, C. "Spiritual Quest and Women's Experience," *Womanspirit Rising*, San Francisco: Harper and Row, 1979, p.229.
[49]. Ranck, S.A., *Cakes For The Queen of Heaven*, Section of Religious Education, Unitarian Universalist Association, 25 Beacon St., Boston, MA 02108, 1986.

Women's experience and encounters with God, and with each other, are becoming more important than theology, or even, thealogy, and the biblical witness. New understanding of women's place in religions will have to follow, not form, the experience. Women must become the vehicles for their own liberation, with God on their side as the oppressed, rather than form apologies from overlooked or newly interpreted existing traditions. We have a history, in the New Testament, of belonging to a God who continues the process of revelation to human beings. At this time in human history, with our understanding, not only of women, but of human beings being challenged by new thoughts merging from diverse sources, the Adult Child movement, the addictions field, writers such as A. Miller, it may come about that a Third Testament will form.

One final need of women in order to have a healing encounter with their own spiritualities that can be answered in the New Testament is the communal experience. Both in the communities of Paul and John the conditions which led to such dramatic changes in women's place, at least within these communities, were that individuals were part of something larger than themselves. Entrance into these communities did not depend upon lineage, or religious tradition, as much as through having had valid experiences which the communities could affirm and foster. Women need groups, separate from men, in which to speak their perceptions, and hear their stories affirmed. This leads to mutuality, rather than being a "helpee" receiving help from an expert. There is a commonality of experience despite the uniqueness of each woman's story which can blossom into identity. Also, prayer and liturgical expression which speaks to the suffering of contemporary women can be developed out of this commonality.

This has been not so much an exploration through research, as a purging of some long held thoughts. It has been a long standing personal issue that the search for models within the New Testament for use in counseling women has not been as helpful as it has been assumed it would be. The three points- validating one's stories, reworking existing stories, and communal experience are a rock bed within Scripture, yet do not give us much to go on unless we are willing to make the journey ourselves.

CHAPTER IV   ANTHROPOLOGY OF THE EARLY CHURCH AND ITS WORLD

Plato and Aristotle

The Western World has been greatly influenced by the thought of Plato who founded the Academy in Athens and taught in the fourth century BCE. He saw "forms" or "ideas" as the eternal and unchanging principles and structures of reality of which individual things in the world are the expression and in whose reality they participate. However, things in the world are as shadows of ultimate reality (here the famous analogy of the cave in which persons in the world only see the shadows on the wall).

In the Phaedrus he turns to religious mythology to understand how the human being can know ultimate reality. Plato was strongly influenced by the Orphic Mystery Religion, developing his ideas both from his religious tradition and his intellectual analysis. Humans know ideas or forms by recollection. The soul in its original state has seen the ideas, though falling from this and being incarnated in a body. The soul that has seen the most becomes the philosopher. The soul that has seen the least becomes a tyrant. The experience of the person with things in this world helps to recollect what has been seen in the world of ideas. Mathematical entities and the ideas are known by the mind, while opinion characterizes knowledge of things in the world. The ultimate idea and the sum of all ideas, from which they derive their being, is the Good which appears simultaneously as the Divinity and the creator or Deimurge of the world. The Good creates a world soul between ideas and things which animates the world.

It is my own sense that Plato's view of recollection must have been derived from more than analysis and religious tradition. Like Jung's personality number 2, Plato must have had an intuitive sense of reality which transcended his own life and made him aware that he was knowing things he did not learn.

The body, through the soul's fall from the world of ideas, becomes the prison of the soul. Through the body the soul becomes confused about her nature and becomes enchanted with the changing world, though it is the destiny of the soul to again become free of the body and return to the world from which it came. (Orphism believed in reincarnation) The soul has three parts: an "appetitive" or sensual part which is most closely related to the needs of the body; a "spirited" part which corresponds to the drives and emotions; and finally a rational part which knows the eternal ideas and can guide and moderate the other parts. Each part should be governed in such a way that it possesses a virtue: for the sensual, moderation; for the emotional, fortitude; for the rational, wisdom. When all parts of the soul are in proper relationship, there is the highest virtue: justice. Each part of the soul corresponds to a social class within the city, and working together they also produce justice. These four virtues were passed down as the cardinal Christian virtues.

Plato's understanding of the human then is primarily in terms of the eternal soul, and the body is only its way of being in relating to the world of things which even causes it to forget its real nature. The soul is essentially "whole", even having a sensual part apart from the body. Thus it is still complete without a body -- even more complete. The body made it less than it was. This is also true of social life. Though the functioning of the city is modeled after the pattern of the soul, it does not seen important except in the training of the person and functioning of communal life in such a way to bring persons to awareness of the ideas. Love for Plato was primarily "eros", a longing for beauty and the Good, for what one does not have and misses.

Aristotle, a student of Plato who ultimately became the teacher of Alexander the Great, was influenced by his teacher but pursued his own insights. The lowest level of knowledge is sense experience, followed by personal experience of things, then technique which provides skills, and then wisdom which is drawn to knowledge by awe and knows first principles, being able to demonstrate them through the intuitive capacities of the mind. Meta-physics is that science which seeks to grasp as a whole the totality of things and Being itself and its method is *theoria*, which may be called contemplation. The things of the world are not the shadowed expression of ultimate ideas, as in Plato. Substance is a combination of matter and form,

form being present in things, not separated from them. Thus form is the potential in substance. God is pure actuality, and therefore cannot be matter for in matter form has not yet been realized.

It is telling that Aristotle dealt with the soul in a book on physics entitled "Concerning the Soul". The soul is the principle of life, animating living things in contrast to inanimate entities, giving them their form. (*animus* is Latin for "soul") The soul is not added to the body nor to be seen without the body. There are three types of souls: the vegetative, sensitive and rational -- the human alone possessing the latter. The human possesses senses, imagination (which makes memory and generalizations possible, and a mind which is the highest faculty. However this mind does not contain innate ideas, but is a *tabula rasa*, a blank tablet on which impressions are engraved. Aristotle spoke vaguely of an active mind, or "poetic" mind, which some have tried to turn into his affirmation of an eternal soul. Man's happiness, realization of his form, is to be found in *theoria*, the contemplative life, the intellectual life, which is superior to the life of pleasure or activity.

Thus while Plato's anthropology sees the person as complete as a soul, without the body, Aristotle sees the soul as the form of the body and never to be separated from it. For Plato the soul's destiny is to recollect and escape from the world and the body while for Aristotle human existence is a whole whose soul guides it to the realization of its form and the shaping of its matter. For Aristotle, to be social and political is also part of the human form.

These two philosophers whose perspectives on the human is quite different have influenced various streams of Christian thought down the centuries and represent paradigmatic approaches to understanding the human being.

Biblical Anthropology

Old Testament

Biblical anthropology must be seen as developing from a position which was closer to Aristotle (though earlier - in the Old Testament) to quite different perspectives in the Intertestamental Judaism which was background to early Christianity. In the Old Testament soul is the term given to the whole person whose material expression was body, the nature of which was flesh. The term spirit described the dynamics of the person. In a literal sense it was the person's "breath", for the Hebrew word for spirit could also mean wind or breath. Neither soul or spirit was used to speak of something that could be thought of as separate from the person. When one died one was dead and was placed in the grave. Though the shade of a dead person could be called up, there was no real life in the grave. Survival was in progeny. Instead of "mind" being the center of thought, for the Hebrew it was the "heart", which was the place of both intellectual and emotional life. The human was seen as part of the collective of the family and people and not as a separate individual.

Intertestamental Period

Following periods of Babylonian and Persian sovereignty, and then conquest by Alexander and rule by his successors (the Ptolemies of Egypt and the Seleucids of Syria), the Maccabean revolt gave hope to Judaism and produced a hundred years of Jewish freedom. It was during this time, the late second century BCE, that the Jewish religious sects formed which we know in the New Testament. The reestablishment of the nation, which started in the revolt against Syrian attempts to eliminate Jewish religion, came to an end in the Roman conquest of Palestine in 60 BCE. The Jewish religious and political hopes, the promises of God, had not been realized. These experiences of constant conquest changed their understanding of their world and God's participation in it.The world was no longer God's place and hope, so often disappointed, could not be realized through humanity or history. Dualism became a prevelant approach to world and life, legitimized by the dualism in Persian and Hellenistic culture. This world was no longer subject to God's rule, but Satan's. The political systems of this world were not aware of the true God and were often deceived. This world is one that is passing away, and God will make a new heavens and earth which will have the potential for obedience. And Satan and evil will be destroyed -- along with all disobedient humanity.

Dualism also affirmed the immortality of a soul which could exist separate from the body and was more hindered than helped by its life within the body. Apocalyptic Judaism regarded flesh as the enemy of the spirit. This resulted in Judaism moving away from the affirmation of the resurrection of the fleshly body. When one died one survived as a disembodied soul, going on a journey until one found one's place in Sheol (see II Esdras 7). This was a place of meaningful and rewarded existence. When the resurrection from the dead finally occurred, the body one would receive was seen as "spiritual", "like the angels", or in some literature one would continue one's existence as a soul with no body (the book of Jubilees). Holding these attitudes, enfleshed existence was merely to be tolerated, if not subdued, and ultimately to be escaped. Whatever came out of the impulses and drives of the flesh was regarded as bad. These views are reflected in much of the New Testament, for example the Pauline antithesis of flesh and spirit. Though the human spirit could be spoken of, the real power for creative and responsible life was the Spirit of God. In Galatians 5 and elsewhere Paul opposes flesh and the divine Spirit.[50]

Though the person was still seen in community with others, as in the Old Testament, the life of the individual was now a primary focus. The individual survived death, not just living on in the life of the people. The community of which one was a part was only part of life lived within an alien non-Jewish society. Ethics were framed in terms of individual responsibility.

Important in understanding the human predicament is the mythology of the Fall of humankind, as interpreted in Intertestamental Judaism and early Christianity.[51]   Adam's (man) and Eve's (mother of the living) "original sin" was to seek the knowledge of good and evil so that they might be "like God". Thus was sin introduced into the world. Jewish thought did not see the descendants of Adam as guilty for Adam's sin (a view of later Christian theology), but that Adam's sin introduced sin into the world. All now sinned, but they sinned their own sins. In II Esdras 7:48 ff one finds the lament "O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who are your descendants." This is very much like Rom 5:12, "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned..." Jewish thought also speculated about the distortions introduced into human nature and existence by the Fall.

It is interesting to note that there is no story of the Fall in the Genesis 1 creation narrative. It is difficult to know how much this was perceived in Judaism. Philo of Alexandria does identify Gen. 1 as the story of the creation of the heavenly Man, while Gen. 2 is the story of earthly Man. Psalm 8, which is a Midrash (commentary) on Genesis 1, does not include any inkling of the Fall. The Midrash in John 1:1-18 also does not use the Fall to describe the human predicament, but rather draws upon the themes of light and darkness inherent in Genesis 1. There is between Gen. 1 and Gen. 2-3 a deep chasm in their understanding of the role of humanity in the world. Both describe humans as created to care for the world, but the similarity stops there. In Gen. 1 "Man" is created male and female in the image of God . Woman is not an afterthought. In Genesis 2 woman is created from man, the primary creation. She is created after the animals, and upon her rests the primary responsibility for the Fall. Also, whereas in Gen. 1 "Man" is created to represent God in the world as an ancient king placed an image of himself in a city to represent his authority and is to have dominion, Gen. 2-3 describes a Man and Woman created for dependency, punished because they sought maturity, i.e. to know good and evil. The implications of Gen. 2-3 have done great disservice to humanity, frequently interpreted in antifeminine directions, such as in I Timothy 2: 13-15. Genesis 2-3 needs careful examination so that we might be aware of the consequence of its perspectives. It seems that the Fall was not really reflected on by Judaism as a way of understanding the cosmic and human predicament until the Intertestamental Period. The Fall enabled Judaism to affirm that the world was originally created good, while humans and fallen spiritual powers bore the blame for its present condition. It enabled the preservation of God's sovereignty in a world whose condition was no

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[50]. When one reads about the works of the flesh and the gifts of the Spirit in Galatians 5 it becomes clear that nothing good comes from the flesh.

[51]. The story of the "Fall" is not used in the Old Testament to interpret the human predicament. It is a theological development which occurs within Intertestamental Judaism and early Christianity. Some Old Testament scholars are now calling attention to the Gen. 2-3 narrative as a description of human development, originally having a meaning different from that developed within Intertestamental Judaism.

longer the responsibility of its creator. It avoided the profound problem Christians faced in the cross, namely that God is present in a suffering world and the triumphal interpretation of God's presence may be wrong.

Besides the Fall of humanity, there was understood to have been a Fall of *angelic beings*, based on the story in Gen. 6 of angels who had intercourse with human women. The Genesis account was much expanded in later Jewish mythology, particularly Apocalyptic, and is reflected several places in the New Testament (I Cor. 11:10, I Peter 3:19-20). The story of the Fall of Satan in Rev. 12 is also a part of this tradition, as is the emphasis on demons as sources of human suffering in the Gospels. Then there were *neutral powers* in the cosmos which were frequently ignorant of God's purposes (e.g., I Cor. 2:6ff). To understand the world in this way meant that when one dealt with behavior one was dealing with more than how to handle one's own impulses and actions, but multiple dynamics which impinged on life. If one keeps in mind Carl Jung's view that mythology about cosmic forces is in some sense a projection of the psyche, one has the interesting possibility of exploring the functioning and healing of the psyche in these views. For early Christianity Christ became the integrator of the cosmos (e.g. Phil. 2:5ff and Col. 1:15ff), while for Jung Christ is the archetype of the Self, the interior dynamic for integrating the psyche. However, the powers of the world cannot merely be psychologized, for one does live in a world influenced by economic, political, cultural, natural, and perhaps cosmic powers, whether one personifies these or not.

While the Hellenistic world frequently dealt with moral awareness in terms of "conscience", an inner awareness of right and wrong [such as in the inner *logos* (reason) of Stoicism], Judaism by and large dealt with it in terms of covenants and covenantal conditions provided by God. Post-Exilic Judaism moved away from a religion and morality related to inner experience to one rooted in traditions and the Mosaic Law. Righteousness then did not consist in following inner wisdom, but was obedience to God's Law while sin was the breaking of it.The ethical question then became, "What is written?"

Judaism developed an extensive system for atoning for sin intentional and unintentional, ceremonial and moral, because all was in the Law. Repentance was important. Sacrifices should be offered. If there were offenses to others, restitution should be made. The Day of Atonement was particularly important in atoning for intentional sin as was one's own death. Everything from mistakes in the Temple Liturgy to serious moral offenses needed atonement. Though there are examples of Rabbis who had a strong inner sense of sin, this "external" approach to sin enabled one to deal with sin in terms of what one did and did not do as required by the Law. Thus Paul in Phil. 3:6 describes himself as a Pharisee, "as to righteousness under the Law, blameless".

In spite of the dualistic loophole for God regarding the world's condition, the idea still persisted that God was ultimately sovereign in a dualistic world, and if Jews were only more pure and righteous, if the Law was more fully obeyed, history would be different and God's punishments would cease.

The legalistic approach which Judaism chose enabled her to avoid the serious psychological consequences which would have come with applying her awareness of sinfulness to her own internal life. The external objectivity of the Law kept guilt from being psychologically distorted, though some of the developments in Jewish interpretation of morality, particularly as regards sexuality (the "lustful glance"), may be seen as attempts to control difficult aspects of the psyche. The Rabbis, as least by the second century CE, were speaking of the "evil impulse" within persons, similar to Freud's *libido*. Many scholars, however, see the interior struggle represented in Romans 7 as the consequence of Paul's interiorization of morality under the impact of the moral teachings of Jesus, representing his Post-Jewish, rather than his Jewish, understanding of sin. Then sin could no longer be defined in terms of external obedience to the Law. When Paul began to deal with his inner life he found himself "captive to the law of sin which dwells in my members." He was led to exclaim "Wretched man that I am! Who will deliver me from this body of death?"

Elements of New Testament Anthropology

The special contribution of Judaism and Hellenism of the Intertestamental Period to understanding of world and person can be named in the single word *complexity*. One no longer lived in a world determined primarily by the power of God and humans were no longer understood as a single entity, body and personal life constituting a whole whose parts had no independent life apart from this. Complexity was often approached through the perspective we call *dualism*. Dualism is a view which sets in opposition the material and the spiritual: body and soul, world and the spiritual which is ultimately good, evil forces and good forces. *Complexity* does not necessarily do this. Complexity understands that human existence consists of many factors. Dualism also affirmed complexity, but names parts of it good and parts, bad. Thus Hellenistic and Jewish dualism, though setting God and the Christian in opposition to both world and flesh, made decided contributions in the understanding of life. While much that is on these pages argues against dualism, it does not argue against complexity.[52]   Christians who read their Bible in the light of Old Testament ideas do not adequately appreciate the change in perspective that was part of the Judaism which was the background of early Christianity. It is a blessing that some of the literature of this period, the Old Testament Apocrypha, is again being printed as part of new versions of Scripture.

Two important areas of complexity are in the understanding of the person and the world. Most Jews of the New Testament period were clear that each person had a soul which lived within the body but would survive it, as previously discussed. As far as the world was concerned, there were the evil spiritual forces, good spiritual forces, neutral spiritual forces, and humans. Of course there were also natural powers and political-economic powers, but these were frequently represented as spiritual powers. When one realizes this, one can then find numerous references in the New Testament to both the complexity of the world and the person. These are often in the nature of allusions and not so much topics of discussion in themselves. In developing an anthropology, the complexity of the person and the complexity of the person's context, the person's world, must be considered.

The New Testament Creation Narratives and Anthropology

While Christians normally construct their anthropology by beginning with the Genesis stories of creation, reading Gen. 1 in the light of Gen. 2-3, it is strange that Christians have not taken seriously the meaning of the New Testament creation stories for the understanding of human existence and the rethinking of the Genesis stories. John 1:1-18 is clearly a Midrash upon Gen. 1, the two passages beginning with the same words. Actually, the creation tradition is a "living tradition" as is the "salvation tradition," each being reflected upon and transformed in the light of new insights and experience. One could chart these two traditions as:

CREATION (Nature of World, Humans)   **GOD'S INVOLVEMENT IN SAVING HISTORY**

Battle with Primal Beasts

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[52]. One of the most significant summons to a rethinking of the dualistic elements of the Judaeo-Christian tradition, in the light of the biblical view of God and Christ as creator, is the "creation spirituality" advocated by Matthew Fox.
 See: Matthew Fox, *Original Blessing: A Primer in Creation Spirituality*, Bear and Co., 1983.
Matthew Fox, ed., *Western Spirituality: Historical Roots, Ecumenical Routes*, Bear and Co., 1981.
 Bernhard Anderson, *ed, Creation In The Old Testament*, Fortress, 1984.
Helen A. Kenik, "Toward A Biblical Basis for Creation Theology", in Matthew Fox, ed., *Western Spirituality: Historical Roots, Ecumenical Routes*, pp. 27ff.

(Ps. 74,89; Job 26; Is. 27:1;51:9)
Primitive stories picked up
by Apocalyptic -see also Rev. 13.

J-Jahwist Tradition about Creation
    Gen. 2:4b-25, includes Fall

P-Priestly Tradition about Creation
    Gen. 1:1-2:4a problem of creation
        is it is unfinished

(Creation later added to
traditions about
history)

Abraham
Moses-Exodus
David-Kingdom

Reinterpretation of Gen. 1 in Psalm 8

Reinterpretation. in
Deuteronomic & Priestly
traditions and later in
Prophets and Writings

WISDOM LITERATURE
Originally a revelation and
sayings tradition, with
Wisdom related to creation (Prov. 822ff),
thus tying together revealed
Wisdom with creation. Its style is
borrowed from Egypt and Babylon.
Intertestamental lit. relates
Wisdom to the history tradition.
Wisdom literature seems to primarily
reinterpret Gen. 1.

NT Creation Stories

NT History/Salvation

-affected by P & Wisdom
    John 1, Col. 1, Heb. 1-2
    Nature, intent, destiny of
    creation and history.
    Christ is related to creation
-affected by J
    I Tim. 2:13ff, I Jn. 3:11ff
    Rom. 5:8, 8:20 (particularly related
    to fall and predicament of
    creation and humanity)

Adam, Abraham, Moses, David
reinterpreted in NT authors,
seen as fulfilled in and
qualified by Christ
interpreted by various
NT Writers

transmission of traditions
about Jesus
 interpreted by various
    writers

To present these two traditions as "living" means that they are constantly being reflected upon and reformulated; in no way complete and final in any particular form.

If one takes seriously the New Testament creation stories of John 1:1-18, Colossians 1:15-20, Hebrews 1-2, and Romans 8:18-30 (really a story of the recreation of creation), then one must ask for the particular perspective of the New Testament stories on the nature of world and human existence. What becomes perfectly clear is that creation is viewed backwards from the life, death and resurrection of Jesus. In other words, the meaning of creation is to be found in Jesus who, as Wisdom in Wisdom literature, is described as having been God's agent in creation.[53] *That the Saviour is Creator is the basis for New Testament anthropology.* Humans are not merely to be judged from the way they are, or the way the world is, or the way the Genesis stories describe them, but rather from the understanding of life, humanity, and God disclosed in Christ.

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[53]. Actually, the *Logos* which was agent in creation became incarnate in Jesus. But in the Gospel Jesus himself is conscious of his preexistence.

The New Testament not only understands that the *meaning* of creation is to be found in Christ, but affirms that *Christ enters into the creative process* to move creation on towards what was intended for it. Creation, and humanity, then cannot be understood without this *second significant act of creation*. This second act of creation may be understood in several ways. *The traditional way* of viewing this is to see creation as originally made good and complete (nothing more needed to be done to it if it stayed in its original condition), then there is a fall of humans and angelic beings (Genesis 3 and 6) which creates the predicament in which the world now finds itself (this is a consequence of the Fall but also God's judgement upon humanity for disobedience), and then what happens in Christ is the beginning of a restoration which in the eschaton will return the world to its intended and original state. Regarding the latter, in Apocalyptic thought this world no longer had the possibility of restoration and so would be destroyed and God would provide a new heavens and new earth and new bodies (spiritual) in which redeemed humanity would live. *An alternative way* to see this is based upon Genesis 1 and its interpretation in John 1:1-18. In Genesis 1 humanity is created in the image of God, to represent God within the world as an ancient king would place an image of himself in a city to represent his authority. The world was created good, but was just in its beginnings. Humans were given special responsibility to continue the development of the world just made:

> Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.[54]

Following this God saw that everything was good, that the creative task was finished, and then God rested from the work of creation. The rest of God is the end of the creation narrative in Genesis 1:1-2:2. The command given to humanity and God's rest seem to imply that humanity is now to enter into the formation of created life. As the image of God, humans are to represent God within the world. There is no talk of a Fall, but of the unfinished nature of creation. Jewish wisdom literature was fond of Genesis 1 rather than 2-3, seeing the action of God's Wisdom, by which the world was created, as continuing throughout history. In the creation narrative of Genesis 1 the "word" by which God created could be interpreted as Wisdom. This is what one finds in John 1:1-18. The Word who was in the beginning, through whom the world was created, who was involved creatively in history bringing life and light, making persons aware they are children of God, ultimately becomes flesh and life becomes available in him. The difficulty with the world is not Fall, but darkness which can not comprehend the light, but also will not overcome it.[55] It is as if the primal chaos out of which the world was created, the darkness into which light shined, still exists. Thus the Word becomes flesh in an unfinished world to bring it to its intention. From this perspective, the problem with the world is that it is unfinished, not yet mature, the creative process not yet finished.

This is similar to Paul's argument in Galatians 3-5, though Paul makes much of the consequences of the Fall and Christ's redemption of humanity from it by the atonement. God placed humans under the guardians of the Law and the elemental spirits until the time of possible maturity came in Christ. Maturity means freedom from cosmic structures (Law and elemental spirits, 3:24 and 4:1-3) and freedom to act responsibly, in love (5). This is accomplished by God's gift of God's self, the Spirit (3:14), and by baptism into Christ, putting on Christ (3:27). Thus the gift of relationship to God is given out of which one may utter "Abba, Father" (4:6), for one has truly become child of God, especially through the one who is truly Son of God. The realization of this new creation in Christ will only be complete in the eschaton. Romans 8:18ff approaches creation in terms of its eschatological destiny. The present is a time of suffering, for creation was subjected to futility in hope, with a view to its ultimate freedom from bondage and restoration of its glory. The whole creation, nature and persons, groan in travail longing for the birth of a world for which we wait with patience.

Though Paul often sees the predicament of the world in the light of the Fall, it is interesting to speculate that he may do this primarily when dealing with Christians of Jewish background or who are aware of Jewish traditions which became an important part of early Christianity. In Colossians 2 Paul's treatment of

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[54]. Genesis 1:28.
[55]. The verb used in John 1:5 has both these meanings.

the cross is quite different than elsewhere. In this letter, addressed to Gentile Christians, he speaks of the cross as Christ's conquest of cosmic powers and not as primarily atonement for sins (though he mentions this) or creating freedom from the Law. I would like to suggest that Paul did not approach the new creation in Christ as a historical process, analysing the human predicament similar to a pietistic struggle with human sinfulness. Rather, Paul approached life from the perspective of the new creation in Christ and its eschatological fulfillment. The impact of Christ upon him was central. From the impact of the Christ event he then looked back upon the portrayal of human history and the human predicament as understood by Intertestamental Judaism, or the human predicament as understood by Hellenism, and saw that whatever was there, God in Christ solved. It is quite different whether one dwells upon the human predicament first and then moves on to salvation/new creation only after knowing how bad one is, or whether one starts from new creation, God's creation of new possibilities and act of affiirmation, and then occasionally reflects on what it solves.

Christians should not neglect New Testament insights and start their definition of anthropology with Genesis. They must take seriously the implication of the New Testament creation narratives which create a distinctively Christian anthropology.

Creation As Contemporary

The developmental implications of the New Testament model, where creation is described as partially past, but primarily present and future, provides a paradigm for understanding creation as a developmental process for the person. To understand our creation we cannot look to Adam and Eve. We need to understand ourselves as beings *created in a contemporary process* which extends from conception to at least one's teens, when one begins to be able to participate in one's own life process and choose possibilities. We are beings who are created until we are able, consciously and with some ego strength, to enter into our own life process. Our createdness consists of the *general human biological and psychological inheritance*,[56] our *special genetic inheritance from our family*, the way this all impacts our *embryonic and later biological and psychological development*, and then our *early life history* which creates us as much as the fertilization of the egg and development of the embryo. Thus our creation is not the story of Adam and Eve. It is the story of each person, created by a unique process, unique though also similar in various ways to others. *By the time one raises the question of who and what one is, one is already created.* Then one has to decide what responsibly to do with what one is and how one can engage oneself in a continuing process of creation, or *new creation*. However, *any new creation has to begin with how one has been created thus far.* Awareness of and acceptance of the way one is, is always the starting point for responsibility. This includes fantasy life. Fantasy life is partially created for us out of life's dynamics to meet life's needs, but later we may intentionally foster it when we find certain experiences satisfying, tension reducing, fulfilling our needs. It is frequently used to satisfy what we cannot outwardly realize and satisfy. Whatever is cultivated by us eventually becomes part of what we are, our createdness, and then is a dynamic reality with which we must deal.

It is at the point of our contemporary creative process that the meaning of Christ enters our lives and becomes a core part of our developmental process. In a sense, as we become responsible for ourselves, we become co-creators with Christ. In the imagery of baptism, life is shaped by what we are in Christ, whom we "put on" like a *persona*. In the imagery of the Ascension, Christ descends into the psyche as the first century language spoke of him ascending into the cosmos, subjecting all to himself so that he might deliver an ordered inner cosmos to God.[57] But Christ also ascends into the cosmos carrying on his mission

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[56]. Our general biological inheritance and psychological inheritance (collective psyche) are transmitted genetically. This is equivalent to deriving human nature from original parents, Adam and Eve. The special genetic inheritance from our immediate ancestors is a form of this modified by the genetic characteristics (and genetic memory?) of those who have more immediately preceded us.

[57]. In I Cor. 15 :20-28 the ascended Christ subjects all things so that all may return to God's intended order. In Phil. 2:9-11 everything bows to Christ and confesses him as Lord, the one who is described as the original Man (Adam) from heaven who reversed what the earthly Adam did. Carl Jung indicates that an ancient way to heal the psyche was to project its drama upon the cosmic forces and portray its redemption as an external event. When we rejected the idea that the cosmos was inhabited by

by dealing with its powers. However, if we take seriously Jesus' redefinition of his Messianic mission, we cannot veiw him as an imperial Christ after his ascension while seeing him as Servant during his historical mission.[58] And yet his love and care continue, helping us into relationship with our Abba, Father (Gal. 4:6), rooting us in the Transcendent ground of our being, and fighting for us against the cosmic forces of evil. In the imagry of Eucharist we feed upon his life, his dying and rising. In the imagry of the body of Christ, as the *ecclesia* (those "called out" but also "called into" community), we re-present him and his mission to the world, calling others to be reconciled to the Source of their existence. In the imagry of the Lukan tradition, we are, like Mary, bearers of the Spirit that God's kingdom, presence and mission may be expressed where world in humanity comes to consciousness and response-ability.[59] In the imagry of eschaton and heaven we are shaped by a future and transcendent realm toward which we are drawn by the creative process.

The engagement with the meaning and person of Christ and the Transcendent dimension of human existence (the Spirit) create an experience often called new life or birth, that is anew and from above.[60] If Christ is connected with creation and the Spirit is the Spirit of God and the presence of the Transcendent, then these are not resources that are newly available but resources which are always there but newly engaged and appropriated. To keep clear that, since Jesus' mission was a Servant mission, our existence is a Servant existence, means that to live from the Transcendent is not to diminish the nature and limits of human existence. Paul in his struggle to understand his own experience of the Transcendent, came to the conclusion that "we have this treasure in earthen vessels" (II Cor. 4:7), and there is a sense in which our outer nature is wasting away while our inner nature is being renewed every day (4:16), and we look to things that are unseen (4:18).

The Psalmist, in an interpretation of Genesis 1 speaks the meaning of human existence:

> When I look at your heavens, the
>   work of your fingers,
>   the moon and the stars that you
>   have established;
> what are human beings that you
>   are mindful of them,
>   mortals that you care for them?
>
> Yet you have made them a little
>   lower than God,
>   and crowned them with glory
>   and honor.
> You have given them dominion
>   over the works of your
>   hands;
>   you have put all things under their feet,
>   all sheep and oxen,

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spiritual forces in favor of a more scientific understanding, we lost an important way of dealing with our inner dynamics. Unfortunately the image of Christ within the psyche, when Christ is often understood as male, is problematic for some women on the basis of problems with the psychic introjection of a male or because they may have been abused by a man. In terms of the latter, they in no way want another male subduing them. Perhaps one solution to this is to recognize that in John 1 feminine Wisdom becomes incarnate in Jesus and this would legitimize transforming Jesus into a feminine image.

[58]. There is often a tendency to think of Christ's Servant mission as connected with his historical ministry and death but left behind in the Ascension. I believe it is important to view Christ's Servant mission as portraying the way he will always be and the way God is. Thus in the Gospel of John the resurrected and ascended Jesus bears upon himself the marks of his wounds.

[59]. Mary is paradigmatic in Luke, and as others in the Luke-Acts tradition, of those who are called to be bearers of God's Spirit, life and kingdom.

[60]. The word "anothen" used in John 3 means both anew and from above. Thus Nicodemus is called upon to be born from above as well as anew.

        and also the beasts of the field,
     the birds of the air, and the fish of
          the sea,
      whatever passes along the paths of the seas.

     O Lord, our Sovereign,
          how majestic in your name in all
           the earth! [61]

Whatever the tragedies or difficulties of human existence or behavior, these words express amazement over the place and destiny of humanity within the world. When the author of Hebrews quotes this he makes it refer to the *future* of humanity, to the coming world, and misses its implications for the present. But he points out that in the present this has been realized in Jesus who is pioneer of our humanity.[62] The point that one must make above all else in dealing with the anthropology of the early church, is that humanity is not to be understood merely in terms of itself, but in terms of the graced dimensions which God brings to life.

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[61]. Psalm 8:3-9.
[62]. Hebrews 2:5-18.

CHAPTER V   THE MODEL OF PSYCHOANALYSIS AND FREUD

Initially psychology, as it emerged as a scientific discipline in Germany in the middle of the 19th century, was concerned primarily with consciousness in the normal adult. Consciousness was seen as constituted by structural elements correlated with the process in the sense organs. This has limitations which are very evident to us of the 20th century and were also to a number of contemporaries. Freud's attack on the views of the psychology of his time came in a number of ways: his perspective on the psyche which saw it as a dynamic system originating in human nature and drives; his indication that consciousness was only the tip of the iceberg, that most of the psyche belonged to the realm of the unconscious, and that dreams gave access to the unconscious; his focus on the developmental aspects of early life rather than adulthood; and his interest in psychopathology. Freud was born in Moravia in 1856 and died in London in 1939 of cancer. For many of the intervening years he resided in Vienna until the Nazis overran that city. Several of his works which would serve in an introductory fashion are: *The Interpretation of Dreams* (1900), *The Psychopathology of Everyday Life* (1904), *A General Introduction to Psychoanalysis* (1917), *New Introductory Lectures on Psychoanalysis* (1933) and *An Outline of Psychoanalysis* (1940).

Freud divided the psyche, in terms of availability of contents, into the *conscious*, *preconscious* and *unconscious*. The material in the *conscious* was available to consciousness. The material in the *preconscious* could be made available, while what is in the *unconscious* for Freud was not available, having to do with basic human nature and its drives. Later Freud used the term *unconscious* to include the *preconscious*.

In terms of function he divided the psyche into *id*, *ego*, and *superego*. These terms are Greek and Latin derivatives and literally mean "it", "I", "that which is above the 'I'". The *id* is the matrix within which the *ego* and *superego* become differentiated and is the basis for the life of the psyche, the reservoir of it's energy. It operates by the *pleasure principle*, which has to do with tension reduction, and the *death wish*, which is the psychological manifestation of and based upon the tendency of living matter to return to its original inorganic state. The science of Freud's time provided him with his id-based psychological model in the laws of thermodynamics. His *Project for a Scientific Psychology* (1950) represents his attempt to physiologize psychology.

The *ego* comes into being out of the *id* because the needs of the organism require appropriate transactions with the external world, operating according to the *reality principle*: the prevention of discharge of psychic tension due to needs until an appropriate object has been discovered. It is not to be understood as over-against the *id*, but as the organized portion of the *id*. It has no existence apart from the *id*. The *ego* is also the executive of the personality, controlling the gateway to action. Later analytic thought has moved beyond Freud here to the assertion of the autonomy of the *ego* in "ego psychology.".

The *superego* is the internal representative of social values as interpreted to the child by significant others. The values of others are thus *introjected*. The *superego* inhibits the impulses of the *id*, persuades the *ego* to substitute moralistic goals for realistic ones, and urges attainment of perfection according to the *ego-ideal*, a subsystem of the *superego*.

The *ego* and *superego* are not to be understood as separate systems within the personality, but are merely names for different psychological systems operating within the nexus of the *id* and gaining their energy from it.

Freud was likely the first psychological theorist who emphasized the developmental aspects of personality and focused on the early years of the person. In his treatment of development he also explored it with a concern for its pathological dimensions and not as the normal development of the healthy personality (which is often the direction of recent studies on development). Personality development, for Freud, came as a consequence of learning the management of tension reduction. This occurs by *identification* (modeling behavior after someone else), *displacement* (investment of psychic energy in a substitute object when the appropriate choice is not available), *repression* (when an object-choice is forced out of

consciousness because it produces anxiety), *projection* (attributing the reason for anxiety to the external world rather than one's own impulses), *reaction formation* (replacement of an anxiety-producing impulse by its opposite, e.g. hate by love), *fixation* (remaining at an early stage of development because the next is fraught with anxiety) and *regression* (retreating to an earlier stage of development). Terms given to the positive and negative investment of psychic energy are *cathexis* and *anticathexis*.

Freud understood that the child passed through a series of dynamically differentiated stages during the first five years of life which are decisive for the formation of personality. This was followed by a period of latency and then the eruption of psychic dynamics again during adolescence. Each stage is defined in terms of positive and negative investment of psychic energy in particular zones of the body. The *oral* stage lasts for about a year, being followed by the *anal* stage in the second year of life. This is succeeded by the *phallic* stage when the sex organs are the leading erogenous zones. These stages are called *pregenital* since, after the period of latency, the child enters the *genital* period during adolescence. Here masturbation and the fantasy life of the child set the stage for the *Oedipus complex*.

The *Oedipus complex*, paradigmatically expressed in the Greek story of Oedipus who married his mother and killed his father, consists of an attraction to the parent of the opposite sex and hostility towards and separation from the parent of the same sex. Both sexes are really bisexual at the start. Both also love the mother because she satisfies their needs and resent the father because he is a competitor for the mother's affections. This is resolved in different ways by males and females. For a boy his fear of the father, including *castration anxiety*, represses sexual desire for the mother and hostility for the father and helps identification with the father and thus psycho-sexual development. The girl develops *penis envy* when she notices she does not have a penis and her father does. She holds her mother responsible for this since she is also missing the important organ. Thus she emotionally moves from her mother to her father. Both then move emotionally towards the father, but for different reasons and in different ways (the boy in identification and the girl in love and envy), and thus male and female develop their appropriate identities.

The emotional investments of the pregenital periods are narcissistic in character. During adolescence and the *genital stage* some of this energy is invested in genuine external objects, some of them sexual. The principal biological function of this stage is reproduction. Socialization and maturation for adult responsibilities take place. However, the final organization of the personality is not only the result of this stage, but a fusion of the dynamics of all the stages.

As is apparent when one examines Freud's theory of development, it is heavily weighted in the sexual. This was undoubtedly related to problems which many had during his time because of the repression of sexuality -- and it seems also to be related to his personal history. It is interesting that one, for whom sexuality figured so predominantly, should have regarded the descriptions of childhood sexual abuse by many of his female patients as fantasy, understanding them as manifestations of the Oedipus complex. Also, it seems clear that the distinctives of the male and female roles in his schematic are tied to his historical context. Many who appreciate Freud's contributions have departed from him in this limited focus and understand other dynamics of equal significance.

Though Freud early experimented with hypnosis in the treatment of *hysteria,* he adopted a method devised by Joseph Breuer, a Viennese physician, called "talking cure." This consisted of the patient relating the details of the first appearance of symptoms. Out of this he evolved his free-association method which required the patient to say everything that comes to consciousness, reconstructing childhood and past from this. Out of free association Freud also found patients recalling their dreams and he soon realized that these were rich sources of information. He came to see dream formation as a result of what he called the *primary process*: a process of the psyche which seeks to fulfill a wish or discharge a tension by inducing an image of the desired goal.

Various developments in Freudian psychoanalysis after Freud include granting more autonomy to the ego, a less biological and evolutionary approach to human development and more attention to personal history and social factors. This latter includes "object-relations", which refers to the emotional attachment a child has to objects, including persons, possessions, beliefs, places, etc.. Whereas Freud focused on instinctual drives as the primary motivation for development, object-relations theorists focus on the primacy of

interpersonal relationships, the relationship between the mother and child providing a primary paradigm. Donald W. Winnicott,[63] a British pediatrician and child psychoanalyst, has made significant contributions in this area. One also senses a more positive appraisal of the human being. There is a pessimism which goes beyond realism about human nature in Freud which is akin to the Christian doctrine of Original Sin without the possibility of salvation. Lastly, there has been a less negative appraisal of religion -- to which we next turn.

Freud understood religion as illusion, bordering on delusion [*The Future of an Illusion* (1927)]. It is a form of obsessive-compulsive neurosis, a need for authority in an uncertain world. It is "born from man's need to make his helplessness tolerable, and built up from the material of memories of the helplessness of his own childhood and the childhood of the human race." [64] In *Totem and Taboo* (1912-13) Freud relates what he sees as Oedipal determinants of religion to a myth he postulates about a primal horde killing the primal father and religion being a way of dealing with corresponding guilt. Thus individual history and human history are parallel. This might be seen as somewhat similar to Jung's interest in the archetypal. Both believe that the psyche genetically inherited the history of humankind.

Freud even interprets Judaism as related to the myth of the murder of the primal father in *Moses and Monotheism* (1939). Moses was originally an Egyptian who followed the monotheistic religious reforms of Amenophis IV. Moses tried to commend this religion to the Jews, but they revolted and murdered him. Later due to the need for a common religion the Israelites returned to Moses' monotheism. Guilt over the murder of Moses stimulated the wish for the Messiah.[65]

Freud seems to have fought strongly for a view of the person as biologically conditioned, the psyche rooted in physiological processes, and against the legitimacy of religion. One of the reasons for the break of relationship between Jung and Freud was Jung's interest in the spiritual dimensions of human existence. And yet Freud was a man of superstitions and at times intrigued with extra sensory phenomena and numerology, mystical leanings, and one who suffered from great anxiety about death. Meissner comments, "There can be little doubt that Freud's religious views ... reflected at every step deep psychological forces and unresolved conflicts within his psychic economy."[66] He clearly struggled both with his identity as a Jew and his reactions to Christianity. He identifed himself with Moses who led his people to a new freedom and Hannibal who sought to conquer Rome.[67] Of special interest is his long relationship with Oskar Pfister, a Lutheran Pastor who found in psychoanalysis a tool for pastoral care and with whom Freud carried on a rich correspondence. Pfister seems to have been the only one of Freud's followers with whom he was able to maintain a continuing relationship throughout his life.

The work of Donald Winnicott provides for a new understanding of the role of religion in psychoanalysis in object relations theory. He speaks of a "transitional object" which is important in helping the infant make the transition to the world outside the mother (such as a blanket). Such an object has both objective and subjective status which together create "a psychologically intermediate area of illusion within which the child can play out the drama of separation and attachment." [68] Out of transitional experiences may come a capacity of illusion which is the locus for the human capacity for culture, creativity and religion. "Illusion" then has the capacity to transform reality and give meaning to existence and does not have the

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[63]. Donald W. Winnicott, *The Maturation Process and the Facilitating Environment*, NY: International Universities Press, 1965, and *Playing and Reality*, NY: Basic, 1971.

[64]. Freud in W.W. Meissner, SJ, MD, *Psychoanalysis and Religious Experience*, New Haven: Yale U. Press, 1984, p. 58.

[65]. Meissner indicates Freud's sources for his view of the development of Monotheism in Israel and offers a more modern perspective in the light of archeological data from the patriarchal period discovered since Freud. Meissner, *Psychoanalysis and Religious Experience*, pp. 112ff.

[66]. Ibid., p. 55.

[67]. Ibid..

[68]. W. W. Meissner, *Psychoanalysis and Religious Experience*, p. 16.

negative connotation which Freud gave it. It is, however, important to recognize that the dynamics of childhood do affect our image of God, as cogently presented in Rizzuto's *The Birth of the Living God*.[69]

Meissner comments in his *Psychoanalysis and Religious Experience*:

> A basic tenet of this volume is that the psychoanalytic perspective on religious thinking has moved well beyond the positions taken by Freud, which are both limited and scientifically and culturally embedded. The foundations for the continuing dialogue between scientific psychoanalysis, on the one hand, and theologically based religious conceptualization, on the other, have become considerably more nuanced and sophisticated. In advancing conceptualizations for what I conceive to be the direction of the dialogue in the future, I have attempted to articulate areas of both congruence and divergence that seem to me to obtain in the current intellectual climate.

> I have attempted to reformulate the issues in terms of the fundamental images of man that prevail in the psychoanalytic and religious perspectives (chapter 8). These images of man do not stand in radical opposition but, rather, enter into a process of continuing dialectical transformation that has allowed the basic understanding of human nature to evolve gradually on both sides. The psychoanalytic view of human nature has come a long way since Freud's early and simplistic version, which saw man as a creature dominated and determined almost exclusively by his instinctual life. Concepts relating to the organization and functioning of ego and superego have led to a more nuanced and generalizable account of human psychic activity. More currently, supraordinate concepts of the self and its relationship to higher levels of psychic activity have become part of psychoanalytic lore.

> Similarly, the view of human nature in religious and theological circles has gradually retreated from the hard line which idealistically (and again simplistically) regarded man almost purely in terms of his higher functions - that is, his distinguishing capacities for operations of intellect and will, as well as for a spiritual life. Largely under the growing impact of psychoanalytic and other psychological input, religious thinkers have increasingly come to terms with and taken into account the basically biological, we might even say instinctual and motivational, aspects of man's existence.

> Within this evolving intellectual climate, growing areas of congruence between the respective approaches have been delineated. ....

> One such area of convergence has been in psychoanalytic and religious attitudes toward freedom. Working self-consciously with a theological anthropology that takes into greater account the basic biological and dynamic nature of man's existence, theological thinking about freedom has become much more attuned to the exigencies of man's physical and material existence.[70]

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[69]. Rizzuto, A.M., *The Birth of the Living God*, University of Chicago Press, 1979.

[70]. W.W. Meissner, *Psychoanalysis and Religious Experience*, pp. xii-xiii. Please note that the references to "man" instead of humanity, etc., exist in the text of the source. This is an excellent source from which to deal with the struggle over the understanding of transcendence and religious experience in Freud and the psychoanalytic movement which followed him.

CHAPTER VI   THE MODEL OF CARL JUNG - SUPPORTING AN INTROVERT PERSPECTIVE

Perhaps no psychological theorist has contributed so much to our time as Carl G. Jung who not only explored the human psyche but the vast residue of the psyche deposited in myth, fairy tale, and alchemy as evidence for his understanding of the psyche before the beginnings of modern scientific study. His collected works number 18 volumes.

Jung was born in Switzerland in 1875 and died in 1961. He was the son of a clergyman in the Swiss Reformed Church. While studying medicine, he found in psychiatry the science which would open to him the mystery of the phenomena of his own experience.

He found a way of understanding normal human existence in working with the mentally ill and moved the focus of psychology from the study and classification of abnormalities. He was appalled by the neglect of the person of the mentally ill and the unwillingness of therapists to hear the story of their patients. He comments:

> In many cases in psychiatry, the patient who comes to us has a story that is not told, and which as a rule no one knows of. To my mind, therapy only really begins after the investigation of that wholly personal story. It is the patient's secret, the rock against which he is shattered. If I know his secret story, I have a key to the treatment. The doctor's task is to find out how to gain that knowledge. In most cases exploration of the conscious material is insufficient. .... In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. [71]

Jung's own personal journey and experience with his patients led him to understand that what emerged from the psyche was more than a personal story, but was a part of the *collective unconscious* of humanity, was *archetypal*. He comments that the discovery of the role of the unconscious "is of absolutely revolutionary significance in that it could radically alter our view of the world."[72] His view of the unconscious thus went beyond Freud who saw the unconscious primarily in terms of repressed materials from the sexual struggles of childhood. Jung often discusses this collective unconscious in terms of his number 2 personality:

> Although we human beings have our own personal life, we are yet in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. We can well think all our lives long that we are following our own noses, and may never discover that we are, for the most part, supernumeraries on the stage of the world theater. There are factors which, although we do not know them, nevertheless influence our lives, the more so if they are unconscious. Thus at least a part of our being lives in the centuries -- the part which, for my private use, I have designated "No. 2." [73]

The exploration of the unconscious, its integration with the conscious, and the consequent expansion of consciousness Jung saw as a task of urgency for the well-being of the world and individuals.

> The World War was such an irruption (of the unconscious) which showed, as nothing else could, how thin are the walls which separate a well-ordered world from lurking chaos. But it is the same with every single human being and his reasonably ordered world. His reason has

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[71]. Carl G. Jung, *Memories, Dreams, Reflections*, Recorded and Edited by Aniela Jaffe, transl. by Richard and Clara Winston, N.Y.: Vintage Books (Random House), 1965, p. 117.

[72]. C.G. Jung, *On The Nature of the Psyche*, transl. by R.F.C. Hull, Bollingen Series, Princeton U. Press, p. 88.

[73]. Ibid., p. 91.

done violence to natural forces which seek their revenge and only await the moment when the partition falls to overwhelm the conscious life with destruction. [74]

Jung thus concludes that "The psyche is the world's pivot: not only is it the one great condition for the existence of a world at all, it is also an intervention in the existing natural order, and no one can say with certainty where this intervention will finally end.[75]

Yet, not all will grasp and pursue the meaning of their existence:

> To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning. Fortunately in her kindness and patience, Nature never puts the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one need answer. [76]

Though originally a disciple of Freud, Jung broke with Freud largely over their differing interpretations of the psyche. In his autobiography Jung recalls how Freud said "My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." Jung replied, "A bulwark -- against what?" To which Freud answered, "Against the black tide of mud -- of occultism." Jung comments that by "occultism" Freud seemed to mean "virtually everything that philosophy and religion, including the rising contemporary science of parapsychology, had learned about the psyche." He continues, "To me the sexual theory was just as occult, that is to say, just as unproved an hypothesis, as many other speculative views. .... Although I did not properly understand it then, I had observed in Freud the eruption of unconscious religious factors. Evidently he wanted my aid in erecting a barrier against these threatening unconscious contents." [77]

Following Jung's break with Freud and the international psychoanalytic movement, Jung turned to the exploration of his own inner life in what is often called a mid-life crisis. About the time of the outbreak of the first World War, "An incessant stream of fantasies had been released, and I did my best not to lose my head but to find some way to understand these strange things. I stood helpless before an alien world." It was then that the inner figures of Elijah, Salome and Philemon emerged, representing complexes of the unconscious. In 1918-19 Jung began the use of mandalas, small circular drawings to give expression to his inner transformations, living portrayals of Jung's self -- and gradually peace returned. –

His autobiography is a must not only to understand Jung and the scope of his interests, but to grasp the depth of his spiritual journey. I would recommend this along with the classics of spirituality. Though his understanding of religion and God has been much debated, it is my understanding that he approaches religious experience on two levels. One is that of intuition, a direct knowledge.

Jung's description of his own struggle with the knowledge of God is telling.[78] As a young boy he spends sleepless nights feeling that God is forcing him to think some unthinkable thought. Finally he surrenders and grace breaks upon him. He comments:

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[74]. Carl G. Jung, *Modern Man in Search of a Soul*, transl. by W.S. Dell and Cary F. Baynes, NY: A Harvest Book, Harcourt Brace Jovanovich, 1933, p. 240. See also in the same book the chapter on "The Spiritual Problem of Modern Man", pp. 196ff, and Jung's concern for the "sinister" situation of the present atomic age and its potential, through psychic factors, for mass destruction, in *On the Nature of the Psyche*, Bollingen Series, Princeton U. Press, p. 132.
[75]. Jung, *On The Nature of the Psyche*, p. 127.
[76]. Jung as quoted in John Welch, *Spiritual Pilgrims: Carl Jung and Teresa of Avila*, NY: Paulist Press, 1982, p. 131.

[77]. Jung, *Memories, Dreams and Reflections, pp. 150-151.* See also Jung's, *On the Nature of the Psyche*, pp. 55ff, where he criticizes Freud for making spirituality a by-product of the instincts, particularly the sexual. Rather, the "spiritual appears in the psyche also as an instinct, indeed as a real passion, a 'consuming fire'." (p. 58).
[78]. Ibid., pp. 196f.
[79]. Ibid., pp. 36ff.

I felt an enormous, and indescribable relief, Instead of the expected damnation, grace had come upon me, and with it an unutterable bliss such as I had never known. I wept for happiness and gratitude. The wisdom and goodness of God has been revealed to me now that I had yielded to His inexorable command. It was as though I had experienced an illumination. A great many things I had not previously understood became clear to me. That was what my father (a Reformed Pastor) had not understood, I thought; he had failed to experience the will of God, had opposed it for the best reasons and out of the deepest faith. And that was why he had never experienced the miracle of grace which heals all and makes all comprehensible. He had taken the Bible's commandments as his guide; he believed in God as the Bible prescribed and as his forefathers had taught him. But he did not know the immediate living God who stands, omnipotent and free, above His Bible and His Church, who calls upon man to partake of His freedom, and can force him to renounce his own views and convictions in order to fulfill without reserve the command of God. In His trial of human courage God refuses to abide by traditions, no matter how sacred.....

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy....[80]

Jung then searched the theological books in his father's library and seeking philosophical works finally came upon Krug's *General Dictionary of the Philosophical Sciences*, second edition, 1832 (for his father actually had no philosophers in his library). Krug defined "God" as derived from "good". The existence of God could not be proved. Krug ventures that the idea of God exists innately in humanity and that if our intellectual powers are adequately developed, they may be "capable of engendering so sublime an idea". Jung continues:

This explanation astounded me beyond measure. What is wrong with these "philosophers"? I wondered. Evidently they know of God only by hearsay. The theologians are different in this respect, at any rate; at least they are sure that God exists, even though they make contradictory statements about Him. This lexicographer Krug expressed himself in so involved a manner that it is easy to see he would like to assert that he is already sufficiently convinced of God's existence. Then why doesn't he say so outright? Why does he pretend -- as if he really thought that we "engender" the idea of God, and to do so must first have reached a certain level of development? So far as I knew, even the savages wandering naked in their jungles had such ideas. And they were certainly not "philosophers" who sat down to "engender an idea of God." I never engendered any idea of God, either. Of course God cannot be proved, for how could, say, a clothes moth that eats Australian wool prove to other moths that Australia exists. God's existence does not depend on our proofs. How had I arrived at my certainty about God? I was told all sorts of things about Him, yet I could believe nothing. None of it convinced me. That was not where my idea came from. In fact it was not an idea at all -- that is, not something thought out.... Why do these philosophers pretend that God is an idea, a kind of arbitrary assumption which they can engender or not, when it is perfectly plain that He exists, as plain as a brick that falls on your head.[81]

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80. Ibid., pp. 40,48.
81. Ibid., pp. 61-62.

The second level on which he approaches religious experience is within the limits of the scientific methodology of psychology, where one can only speak of the phenomena of the psyche. Thus often one has the impression that he speaks of spiritual events primarily within the psyche. However, he indicates they may have a *psychoid* base.[82]

> In my effort to depict the limitations of the psyche I do not mean to imply that *only* the psyche exists. It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche. Science is tacitly convinced that a non-psychic, transcendental object exists. But science also knows how difficult it is to grasp the real nature of the object, especially when the organ of perception fails or is lacking, and when the appropriate modes of thought do not exist or have still to be created. In cases where neither our sense organs nor their artificial aids can attest the presence of a real object, the difficulties mount enormously, so that one feels tempted to assert that there is simply no real object present. I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being. I have, therefore, even hazarded the postulate that the phenomenon of archetypal configurations -- which are psychic events *par excellence* -- may be founded upon a psychoid base, that is, upon an only partially psychic and possible altogether different form of being. For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual. [83]

Individuation

Individuation is the term Jung gives to the human developmental process. It is divided into two stages. The first is the adaptation of the person to the external world and the development of a "persona", a social mask or identity. Here also develop one's basic attitude to life (introversion or extroversion), the ego (the center of consciousness), and how one will function in perceiving the world (sensation or intuition) and making decisions (thinking or feeling). This first stage is a very limited and incomplete development involving largely one's consciousness, necessarily neglecting the large reservoirs for personality in the unconscious.

Frequently, though not necessarily, around mid-life stage two begins, and to this Jung gives his primary attention. One becomes aware that the identity (persona) which has been established as a result of one's and others' expectations is no longer adequate. It cannot contain what is within one and one is aware that much of one's identity has been determined by the expectations of others. There is also more to life than the *ego*. Thus the stage is set for a venture into the unknown, into the unconscious, which consists not only of personal material but also archetypal material. This is an inner journey where parts of the unconscious are brought to consciousness, and lines of communication are created between the conscious and unconscious which enable an integration of the two and thus a new wholeness. Over against the "polymorphism of the primitive's instinctual nature" individuation is shaped by "an integrative unity whose power is as great as that of the instincts."[84]   These unconscious elements are the "shadow" of attitudes, functions and orientations of the conscious life of a person: this means that they are the reverse side of these elements, but only having the potential to function in a destructive way when they are left in the unconscious to function autonomously, without integration into the whole personality. When brought to consciousness and integrated they provide their dynamics for the good of the whole personality. The archetypes are also part of this shadow. Since these elements of one's shadow are unconscious, they cannot be handled conceptually. They can only be related to through the use of the imagination: dreams, images, symbols. This second stage is particularly a spiritual journey, well-described in Jung's *Modern*

[82]. J. Harley Chapman (in *Jung's Three Theories of Religious Experience*, *Studies in the Psychology of Religion*, Vol. 3, Lewiston, NY/Queenston, Ontario: The Edwin Mellen Press, 1988) argues that Jung had three theories of religious experience, rather than the two mentioned above,: the scientific-psychological, the phenomenological-mythological, and the metaphysical-theological. In my approach I have really combined the first two because of Jung's use of the mythological in his scientific psychological approach.

[83]. Ibid., p. 351.

[84]. Jung, *On The Nature of the Psyche*, transl. by R.F.C. Hull, Bollingen Series, Princeton U. Press, 1960, p. 51.

Jung p. 51

Man In Search of a Soul. It is called "individuation" because in it a person moves beyond what Jung calls "mass man", beyond conventional adaptation to society, and beyond the blind and unconscious functioning of the archetypes.

> We can say that individuals are equal only in so far as they are in large measure unconscious - unconscious, that is, of their actual differences. The more unconscious a man is, the more he will conform to the general canon of psychic behavior. But the more conscious he becomes of his individuality, the more pronounced will be his difference from other subjects and the less he will come up to common expectations. Further, his reactions are much less predictable. This is due to the fact that an individual consciousness is always more highly differentiated and more extensive. But the more extensive it becomes the more differences it will perceive and the more it will emancipate itself from the collective rules, for the empirical freedom of the will grows in proportion to the extension of consciousness.

Jung lamented the lack of attention given to adult development in his time.

> Our collective education makes practically no provision for this transitional period . Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed - on what grounds who can say? - that he needs no more education. There is almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. [85]

Archetypes

Jung's emphasis on the significance of the unconscious for human life is central to his understanding. This means that not only does much of the life of the psyche reside outside of consciousness, without awareness of its contents, but that it is also beyond the control of the conscious and the ego. With this in mind one of the central tasks of adult development is to meet and interrelate with parts of ourselves, complexes within the psyche, which we don't know or recognize. These unknown parts are not only the repressed memories and conflicts of childhood, but archetypal --- representing the collective unconscious of humankind.

Jung understands that archetypes, these inherited structures of the deep psyche, are not to be equated with the images through which they come to us in dreams and imagination. "The archetype as such is a psychoid (transcendent) factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum. It does not appear, in itself, to be capable of reaching consciousness." [86]

> Archetypes, so far as we can observe and experience them at all, manifest themselves only through their ability to *organize* images and ideas, and this is always an unconscious process which cannot be detected until afterwards. By assimilating ideational material whose provenance in the phenomenal world is not to be contested, they become visible and *psychic*. [87]

Thus the particular representations that the archetypes assume are dependent on the experience and culture of the person. Differing in idea and image from person to person and culture to culture, they still have the same underlying structure and purpose and produce similar actions.

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[85]. Ibid., p. 61. He speaks here of the first half of life in terms of a biological, instinctual orientation, while the second half of life subordinates instincts to cultural goals (which he sees as also related to the archetypes).

[86]. Ibid., p. 123.

[87]. Ibid., p. 141.

They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited *ideas* but of inherited *possibilities* of ideas. [88]

The archetypes are expressed in dreams, fantasy, what Jung calls "active imagination" [89], mandala and other artistic expressions, and action. Those most frequently discussed are the *self*, *animus*, *anima*, and *shadow*. Others are "birth, rebirth, death, the journey of the hero, God, the wise old man, the earth mother, and objects of nature such as the sun and moon."[90] The *animus*/*anima* archetypes are the compliments within the psyche of one's sexual identity. The shadow contains the unconscious values and dynamics which are the antithesis of one's consciousness. The self is the goal of psychic development and the archetype of wholeness, orientation and meaning. Thus it often appears in religious symbols. For Christians Christ is the symbol of the self, though it lacks completeness in the absence of a shadow side. [91]

Though the archetypes are not conscious in the sense of the self-aware and controlling ego, Jung suggests that there are many degrees of consciousness and that the unconscious may be viewed as a "multiple consciousness".[92]

It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars. He beholds the darksome psyche as a star-strewn night sky, whose planets and fixed constellations represent the archetypes in all their luminosity and numinosity. The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. [93]

Psychic Energy

Some discussion of Jung's understanding of the *libido*, or psychic energy, is to be found in the chapter on Embodiment, Sexuality and Spirituality. It is more than Freud's sexual energy, rather the undifferentiated energy of all the processes of life. Jung sees this perspective as intentionally opposed to Freud's "causal-mechanistic standpoint," [94] wherein Freud interpreted the conditions of adult life as in direct relationship to the causes of childhood. Jung understood that what happens in human existence was much more complex

Jung says, that "the *libido* with which we operate is not only not concrete or known, but is a complete X, a pure hypothesis, a model or counter, and is no more concretely conceivable than the energy known to the world of physics."[95]   It is therefore indicated that the psyche operates "as if" there were this system of phychic energy. The psyche is viewed as a closed energy system which flows and differentiates in various ways. It operates "as if" it depended upon the *principle of opposites* (influenced by opposing tensions), the *principle of equivalence* (energy which disappears in one part will appear in another), the *principle of*

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[88]. C. G. Jung, *Psychological Reflections: A New Anthology of His Writings 1905-1961*, ed. by Jolande Jacobe and R.F.C. Hull, Bollingen Series, Princeton U. Press, 1973, p. 38.

[89]. Active imagination is the intentional use of imagery to explore the contents of the psyche.

[90]. John Welch, *Spiritual Pilgrims*: Carl Jung and Teresa of Avila, NY: Paulist Press, 1982, p. 73.

[91]. Ibid., pp. 191ff.

[92]. C.G. Jung, *On The Nature of the Psyche*, pp. 100ff.

[93]. Ibid., p. 105. This view of the unconscious would help to explain how complexes of the unconscious are frequently met as persons within oneself.

[94]. Ibid., p. 27.

[95]. Ibid., p. 30, where Jung quotes from his own "Theory of Psychoanalysis."

equilibrium or *entropy* (tending towards harmony and balance), and may move in *progression* (out to life in a creative and adaptive way) or in *regression* (into the unconscious - a movement which may be creative and adaptive for the unconscious). [96]

With this in mind we are then helped to understand and work with the psychic system. For example, regarding the principle of equivalence, when one phenomenon of the psyche diminishes or disappears, one would expect to find another appear within the conscious life or to expect that it has disappeared into the unconscious where it will eventually produce activity. Such a transfer of energy carries with it not only an amount of intensity (strength of the energy), but some extensity (i.e. it carries with it part of the structure of that aspect of the life of the psyche to which it was previously affixed). [97]

It is important to recognize that regression into the unconscious is a creative process. What at first seems to bring forth only "slime" also contains the germs of new life. [98] Jung mentions the myth of the whale-dragon. Entry into the dragon is the regression.

> The complete swallowing up and disappearance of the hero in the belly of the dragon represents the complete withdrawal of interest from the outer world. The overcoming of the monster from within is the achievement of adaptation to the conditions of the inner world, and the emergence ("slipping out") of the hero from the monster's belly with the help of a bird, which happens at the moment of sunrise, symbolizes the recommencement of progression. [99]

The Transcendent Function

The *transcendent function* enables the relationship between the conscious and the unconscious. This relationship does not easily develop for modern humanity since consciousness and its ego possess a "threshold intensity" so that all elements that are too weak remain in the unconscious. Its "definiteness" and "directedness" inhibit and repress incompatible material. This is different from the primitive human where the barrier between conscious and unconscious is much more permeable. The acquisition of the sophisticated conscious mind has its advantages, but the disadvantage is the loss of awareness and openness to the unconscious, and the natural self-regulation of interplay between conscious and unconscious. [100]

Jung indicates that the therapist cannot save the client from the unconscious or cure it. Rather must the therapist help to formulate a moral and mental attitude to the unconscious and an approach which will later equip the client to live with and use creatively the dynamics of the psyche. This function which enables this is called *transcendent* "because it makes the transition from one attitude (conscious) to another (unconscious) organically possible, without loss of the unconscious." [101] In terms of the unconscious' own devices, the transcendent function is manifested in dreams and spontaneous fantasies. However, the active use by the client of the transcendent function is also important:

> Visual types should concentrate on the expectation that an inner image will be produced. .... Audio-verbal types usually hear inner words, perhaps mere fragments of apparently meaningless sentences to begin with ... Others at such times simply hear their "other" voice. There are, indeed, not a few people who are well aware that they possess a sort of inner critic or judge who immediately comments on everything they say or do. .... There are others, again, who neither see nor hear anything inside themselves, but whose hands have the knack of giving expression to the

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[96]. Extended discussion of psychic energy can be found in Jung's *On the Nature of the Psyche*.

[97]. Ibid, p. 20.

[98]. Ibid. p, 34.

[99]. Ibid., pp. 36-37.

[100]. For the discussion of this see "The Transcendent Function", in *The Structure and Dynamics of the Psyche,* Collected Works, Vol. 8. "The Transcendent Function" is also contained in *The Portable Jung*, ed. by Joseph Campbell, The Viking Portable Library, The Viking Press, 1971, pp. 273ff.

[101]. Ibid., p. 279.

contents of the unconscious. Such people can profitably work with plastic materials. Those who are able to express the unconscious by means of bodily movements are rather rare. .... Still rarer, but equally valuable, is automatic writing, direct or with the planchette. [102]

Jung cautions that the position of the ego must be maintained as a counter-force to the unconscious, lest it be overwhelmed by a liberated unconscious and lose "its head so to speak." [103] This is one of the reasons that the first developmental stage, which includes the formation and strengthening of the ego, is so important. He also cautions against the attempt to evaluate the contents of the psyche as "true" or "correct" and the prejudice against mythological assumptions. ..."mythologems *exist*, even though their statements do not coincide with our incommensurable idea of 'truth'." [104]

Synchronicity

Though at first glance this seems an esoteric subject, it is really crucial in understanding Jung's view of the psyche and its world. Thus I want to give it attention. This is a theory which was under development from Jung's earlier days and led to his doctoral dissertation "On the Psychology and Pathology of So-called Occult Phenomena." It was greatly influenced by the parapsychological studies of J. B. Rhine at Duke and Jung's study of the I Ching and astrology. However, his autobiography also makes clear that this theory was constellated by many of the elements of his own life experience, though the word "synchronicity" was not used until 1930. [105] His most complete treatment is to be found in a work entitled *Synchronicity* written in the later years of his life. The Preface to this work traces the origin of this idea to conversations with Albert Einstein and the text clearly indicates indebtedness to conversations with the physicist W. Pauli.

Jung begins this work by indicating that modern physics has "shattered the absolute validity of natural law and made it relative," along with its underlying principle of causality. [106] If we are open to its perception, there is another world of experience besides the world of causality, namely the world of chance or acausal events which fall outside the realm of probability but are "meaningful coincidences", outside the normal relationships of time and space (the usual framework of events where one causes another). Physics discovery of discontinuity (e.g. the orderedness of energy quanta and radium decay) indicates a general order of acausal events of which synchronicity is one type of such phenomena, so called because of their coincidence in time. [107]

Jung, in his treatment of the psyche, uses synchronicity to explain two phenomena: one is the relationship of interior psychic events to exterior events where there is no observable and probable relationship of cause and effect, and the second is the relationship of the psyche to the physiological organism.

Regarding the first, such a coincidence of internal event (e.g. a dream, mental telepathy, clairvoyance) and external event seem to rest on "an archetypal foundation," in Jung's experience. [108] Regarding the second, it means that Jung argues for giving up the idea that the psyche is somehow connected with the brain, and raises the question as to "whether the co-ordination of psychic and physical processes in a living organism can be understood as a synchronistic phenomenon rather than as a causal relation." [109] He then goes on to discuss the observations of persons during deep syncopes resulting from acute brain injuries and in deep comas where some form of consciousness continued to exist and observations were made without

[102]. Ibid, pp. 290-291.
[103]. Ibid., p. 295.
[104]. Ibid., p. 299.
[105]. C. G. Jung, *Synchronicity*, transl. by R.F.C. Hull, Bollingen Series, Princeton U. Press, 1960, p. vii.
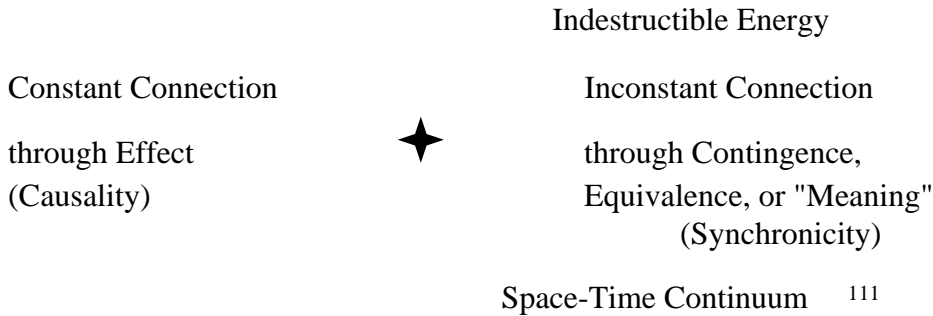[106]. Ibid., p. 5.
[107]. Ibid., p. 25.
[108]. Ibid., p. 24.
[109]. Ibid., p. 89.

apparent use of the sense organs. [110] With the help of the physicist W. Pauli the classical physics space/time/causality model of reality was replaced by one which Pauli and Jung felt was valid for both physics and psychology:

Indestructible Energy

Constant Connection   Inconstant Connection

through Effect   ✦   through Contingence,
(Causality)   Equivalence, or "Meaning"
                                                     (Synchronicity)

Space-Time Continuum   [111]

The value of Jung's synchronicity theory, for our purposes, is that, though it is developed within the limits of his scientific perspective, it offers intriguing support to the spiritual dimensions of the psyche and its interrelationship to its world and its biological organism, -- and yet its independence.

Thus Carl Jung, with his focus on the journey into the psyche, provides a significant model supporting an introvert perspective. His convictions must also be heard that the second half of life, after the completion of the necessary extravert tasks, must move within for the completion of human individuation, the spiritual journey,[112] and the awareness of the unconscious which, neglected, could wreak havoc unawares. Such a task is not easy. Jung calls it

> an ethical problem of the first magnitude, the urgency of which is felt only by people who find themselves faced with the need to assimilate the unconscious and integrate their personalities. .... once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and move efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. The mass man, on the other hand, has the privilege of being at all times "not guilty" of the social and political catastrophes in which the whole world is engulfed. His final calculation is thrown out accordingly; whereas the other at least has the possibility of finding a spiritual point of vantage, a kingdom that "is not of this world." [113]

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[110]. Ibid., pp. 90ff. As recorded in the chapter on "Visions" in his autobiography *Memories, Dreams and Reflections*, Jung had similar experiences during a heart attack.

[111]. Ibid., p. 98.

[112]. Note how easily Jung's model can be used for the spiritual inner journey of Teresa of Avila in the Interior Castle, see John Welch, *Spiritual Pilgrims: Carl Jung and Teresa of Avila*, and that of John of the Cross, see James Arraj, *Christian Mysticism in the Light of Jungian Psychology: St. John of the Cross and Dr. C.G. Jung*, OR: Inner Growth Books, 1986.

[113]. Jung, *On the Nature of the Psyche*, pp. 118-119.