CHAPTER XV PASTORAL CARE AND THE EARLY CHURCH

There are many indications in the New Testament that the early church was caring for its members, dealing with their problems and needs as individuals and members of a Christian community. We cannot expect the modern perspectives of formal procedures which follow on the developments of psychology and psychotherapy, practical and pastoral theology as disciplines, pastoral counselling, and Clinical Pastoral Education. We must also recognize that within the pages of the New Testament we see the church in process of formation and development, gradually moving beyond primary concern with the proclamation of the Gospel and the maintaining of small communities (against the backdrop of a world coming to an end) to a church gaining perspective on care for long term needs of its members. Nevertheless, the New Testament is full of practical advice for Christian life and faith, the management of conflicts, and the discipline of offenders. Unfortunately there is little explicit material regarding rites and practices for marriage, death, and any rites of passage. In I John there are interesting references to children, young men and fathers, but it is not clear that these terms refer to stages in the maturing of faith. Undoubtedly Eucharist and Baptism, together with preparation for Baptism, were inportant in the development and maintenance of the Christian life. Confession, which played such an important role in pastoral care almost to modern times, does not seem to be mentioned in the New Testament.

What I would like to do is to begin with some treatment of the guidance provided by the church for Christian life, then deal with the management of conflict and the handling of offenders within the community, then explore pastoral care providers as presented within what is recorded about the ministries of the early church, and lastly deal with a sample of Paul's care for a particular Christian community, namely the church at Corinth. Undoubtedly community life also played a role, from the more extended community life of the Jerusalem church and the church of the Gospel of Matthew to the occasional gatherings of the Pauline churches which seemed more to follow the pattern of synagogue life. It would also be interesting to explore Jesus' care of his disciples, but we are limiting our focus to the early church.

Guidance for the Christian Life

First, it is important to become aware that the early churches provided their members with guidance about behavior within the perspectives of their responsibilities to God and their own Christian identity in Christ. Within the Matthaean semi-monastic community this was presented in the form of large collections of Jesus's sayings which were regarded as the commandments of Jesus to them (28:20). Central was the Sermon on the Mount, a three chapter collection of sayings arranged topically, presenting Jesus as a new Moses delivering a new Torah. As indicated in the discussion of the Matthaean and Pauline psychological models previously presented, these sayings were imperatives, not merely the provision of guidance for the expression of life resourced by the Spirit within, as with Paul (see Galatians 5).

Scholars have noted that there is a body of ethical teaching in the New Testament which, though differing in content in the places where it is expressed, treats common topics and expresses a style of social relationship characterized by "subjection." This is given the descriptive name "household code", for it describes relationships within the ancient household -- which included not only the relationships of children and parents, husbands and wives, but also servants and masters and, at times, civic responsibility.

In three epistles (Col. 3:1-4:6, Ephes. 4:1-6:20, I Peter 2:1-4:11) one finds a compact treatment of the household code. In I Timothy one finds many of the subjects of this code treated, but not located proximate to each other and joined to extensive advice about offices and relationships within the church. I Peter moves beyond treatment of behavior only in the "household" because it is written from the perspective of the behavior of the Christian to non-Christians and so the non-Christian state is included. Paul deals with the state as a separate topic in Rom. 13 and in his treatment of principalities, powers, elementals (structures of the world provided by God for the care of humanity until its maturity -- see Gal. 4:1-11, I Cor. 2:6-9, Col. 2:15,20, Ephes. 3:10).

Since this material was probably a part of the catechetical material of the early church, scholars frequently examine its role in this, noting that common categories and approaches were used in the various epistles representing geographically scattered Christian communities, though individual treatment of the common categories is varied. Edward Selwyn in his commentary on I Peter has an "Essay" providing a comparative study of these materials as they appear in the epistles.[277] The usual outline to be found in this material is:

I Basis for ethical behavior in Christ's death and resurrection and the Christian Baptismal experience which imaged this frequently in the language of *putting off* or *dying to* (renunciation) and *putting on* or *rising to* (affirmation).

II General ethical theme setting the tone for the section (in terms of "subjection")

III Civic Responsibility (only in I Peter)

IV Household Responsibilities
- Husband-wife relationships
- Parent-child relationships
- Slave-master relationships

V Finally - concluding various ethical exhortations

Though the "tone" of these sections is often "subjection," one has to remember that this is the way that social relationships were defined in the ancient world -- life was not democratic. The early church seems to have accepted the general definition of social roles in its world, but then to have humanized and Christianized them. Their Christianization was in terms of distinguishing between social roles, which might be expressed in terms of subjection, and what persons are "in essence", "in Christ". An interesting example of this is in I Peter where although wives are told to be submissive to their husbands, husbands are reminded that their wives are, along with them, "joint heirs of the grace of life" and that their prayers would be hindered if they did not recognize this (I Peter 3:7). One finds the same type of distinction in Paul where in Christ there is no male or female (see Gal. 3:28) and in Ephesians where the subjection of the wife to the husband is highly qualified by the admonition to love one's wife "as Christ loved the church and gave himself up for her", loving her as his own body (5:22ff).

It is important to note that the "household codes" which we have are contextually determined, i.e. by the primary concerns of the writer in each epistle. In Colossians Paul's mind seems to be elsewhere than on the "code". His treatment of the code is "bare essentials". It almost seems that he mentions it "by the way", as something "traditional" which needs to be mentioned but is not the essence of his concern. In Ephesians the "code" is affected by its being a part of the author's argument for the unity of the church. In I Peter we have the only NT "Code" designed specifically to deal with the behavior of the Christian towards the non-Christian, Christians healing others redemptively by suffering on their behalf. This is the reason for the inclusion of the section on the state in I Peter.

The Management of Conflicts and the Treatment of Offenders

The early church was as full of conflictual experience as is the modern church. This is only natural when you bring individuals with differing perspectives and backgrounds together into a community. In Philippians Paul mentions Euodia ("sweet smelling") and Suntyche ("fortunate") and entreats them to agree in the Lord and asks Syzgus to help them. In I Corinthians there are conflicts over loyalty to different leaders (chapters 1-4), failure to deal with moral issues (chapters 5-6), differences over whether Christians could eat meat offered to idols (chapters 8-10) and what sort of separation they should maintain from their society, conflicts at the Lord's Supper (chapter 11), conflicts over gifts and expressions of spirituality (chapter 12), conflicts concerning speaking in tongues (chapter 14), and differences on the "terms of the Gospel" (chapter 15). What more could one ask for?

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277. Edward Selwyn, *I Peter*, NY: Macmillan, 1949, Essay II at the back of the commentary.

Paul treats each of these issues in I Corinthians in a way that provides a series of case studies in theological reflection and a glimpse into his methodology in the handling of issues. Basic to Paul's approach is always to insist on the recogniton of the Source of their common life, the Energizer of the many manifestations of their spirituality. There is no lack of spirituality (1:7), but they are not mature enough responsibly to use what they have been given (3:1-3). They mistakenly see the source in their leaders and own giftedness, rather than realizing that one should only boast of the Lord (Yahweh) (1:31). They forget that the church is the church of God, no one else (chapter 1) and that all things lead to God, no where else (15:28).

The major issues in chapters 5-6 are moral, including difficulties in handling grievances with one another--with the result that it was necessary to carry their problems to public courts. Quality of life was important for Paul because he understood that the Gospel was about the power of God in life by which life would be transformed. Failure in Christian life thus was a denial of the Gospel. The wide-open nature of Corinthian society, with its lack of sexual morality, would have created difficulties for the Christian church because their value system was different from that of their society. Many of the Corinthians also seemed to have understood the freedom of the Gospel to mean "all things are permitted" (6:12, 10:23). Delivered from this age, behaviour no longer mattered (dualism can lead to asceticism or lack of ethical caring). Paul says that the person living with his father's wife (his stepmother) would not be approved even by the Corinthians (5:1).

The crux of this section is to be found in 6:9-11. The unrighteous will not inherit the kingdom. Though some of them previously belonged in the catalogue of "unrighteous" in 6:9-10, as Christians they had been washed of their former life, set apart for God, and justified (in the name of Jesus and in the Spirit of God probably reflect their baptismal experience of baptism in the name of Jesus and receiving of the Spirit-6:11). Thus they were called upon to behave in the light of their Christian nature and identity. This latter is also the basis for Paul's argument that they should not have sexual relations with prostitutes:

> 6:13- the body is meant for the Lord
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> 6:15- your bodies are members of Christ
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> 6:19- your body is a temple of God's Spirit
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> 6:20- you were bought with a price
>
> 6:16- who joins himself with a prostitute makes himself one flesh with her and sins against his own body

Paul does not call for separation from society, "since then you would need to go out of the world" (5:10). God will judge the world. It is your responsibility to deal with those inside the church (5:9-13). Vs. 13 reflects the advice of Deuteronomy in 17:7; 19:19; 22:21, 24; and 24:7. To deal with the errant the early church evidently developed a process, as did the Synagogue and religious communities such as Qumran. One finds procedures in Matt. 18:15ff, I Cor. 5, and Gal. 6:1ff. In I Cor. 5:3-5 Paul pronounces judgement as a representative of the Lord Jesus, though physically absent (here one must remember that Paul already made many attempts to set this right). When the community is assembled they are then to carry out his judgement. "To deliver this man to Satan for the destruction of the flesh" is not as horrible as it sounds. What it means is that excluded from Christian fellowship the man now again comes under the power of Satan, the prince of this world. Experiencing in the flesh this loss of God's protection and blessings, it is hoped that he will repent and be saved in the day of final judgement.

To fully understand the pastoral care of the Corinthian congregation and the errant member one must follow the process to its conclusion and read II Cor. 2:5-11. Here Paul recognizes the pain that has been caused to all involved and calls upon the congregation to forgive and comfort the person "or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him. ... Anyone whom you forgive, I also forgive."

One finds similar advice in Gal. 6:1ff about the treatment of the offenders within the Galatian and Antiochian conflicts mentioned in Galatians. He advises that if one "is overtaken in any trespass, you who are spiritual should restore such in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's

burdens, and so fulfil the law of Christ. For if any one thinks he/she is something, when nothing, they deceive themselves. But let each one test their own work, and then the reason to boast will be in self alone and not in neighbor. For each person will have to bear their own load." (own translation) All this in a letter where Paul says that he wishes that his opponents, who advise circumcision, would castrate themselves. (1:12)

The issue in I Corinthians 6:1-8 has to do with the inability of the Corinthian Christians to settle their matters out of court. 6:2 refers to the idea in Jewish Apocalyptic that the saints will participate in rendering judgement at the last judgement. How can they assist God in setting the world right if they can't handle their own matters. Thus the council of elders of the congregation, or perhaps a gathering of the whole community, must also have been involved in the hearing of disputes and the exercise of discipline. The procedure in Matthew 18:15ff presumes that the handling of a brother's sin begins with a private conversation, then proceedes to the inclusion of two or three witnesses, then to the church, and finally to excommunication.

Ministries

The New Testament presents a bewildering variety of styles and orders of ministry by which the care of the church was exercised, though with distinctive differences from Greco-Roman institutions. As Wayne Meeks comments:

> Acts and the Pauline letters make no mention of formal offices in the early Pauline congregations. This fact is striking when we compare these groups with the typical Greek or Roman private association. The clubs' inscriptions show a positive exuberance in the awarding and holding of offices, which ... commonly imitated those of the city government.[278]

Thus the church, at least in its beginnings, seems to have developed patterns of leadership somewhat unique in its context. Firstly, this seems to have been partially due to the creative impact of the Christ event and the ongoing role of the Spirit. In those communities in which the empowering nature of the Christ event and spiritual experience played a significant role not only was there a sense of God's role in leadership (through gifts, prophecy, tongues, leading of the Spirit, etc.), but the participation of women in leadership roles was more evident - a transcending of the social order. Those churches that put more emphasis on tradition (e.g. Matthew) or the need for the church's institutionalization (e.g. the Pastorals) minimize the role of women and institutionalized a teaching office.[279] Secondly, this is likely also due to the utilization of Jewish models of organization. According to Acts the establishment of congregations was followed by the appointing of Elders, similar to the role of Elders in the Synagogue. *Episkopoi* in Diaspora Judaism was an equivalent of *Presbuteroi* and so in the New Testament the two may deal with the same office.

It is important to remember that the Synagogal pattern was not the only one available for early Christianity. There is the pattern of the religious community, such as that of the Essenes at Qumran. Qumran has a ruling assembly called "the Many". There was also a higher judicatory consisting of 12 laymen and 3 priests, representing the twelve tribes and the three clans of Levi. The highest officer was called "the Overseer". It is interesting to compare this to the Jerusalem mother church. In Acts 6:2 and 15:12 the council of the Jerusalem church is called "the Many". Acts 1 tells of the concern in Jerusalem to elect someone to take the place of Judas, to fill out the circle of the twelve. James, the brother of Jesus, functioned as the sole head, or "Overseer", of the Jerusalem Church. In contrast to the synagogue-like churches, this Christian church maintained a strong awareness of community, encouraged sharing of wealth, and held communal meals. The Community which is behind the Gospel of Matthew also seems to have been similarly structured and to have maintained a strong communal life, perhaps even encouraging poverty and celibacy (see Matt. 19). It is only in Matthew that the authority of Jesus is passed to Peter (Matt. 16), so that Peter (and undoubtedly his successors) becomes overseer.

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278. Wayne Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, Yale U. Press, 1983, p. 134.

279. Matthew views the sayings of Jesus as commandments to be handed down and taught. The Pastorals show a concern for church structure, order, and right belief. Matthew views Peter as receiving Jesus' authority as teacher in Matt. 16, in contrast to the Johannine community which saw the Spirit as teacher.

It is interesting that even behind the greater structure of the Matthaean and Jerusalem communities there is a sense of "theocracy" which is also a part of the Judaeo-Christian tradition. In Matt. 23:9-12 it is said:

> And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant; whoever exalts himself will be humbled and whoever humbles himself will be exalted.

In the Pauline correspondence (except for the Pastorals) we never hear of congregational authorities, but are presented with lists of leaders who are primarily understood functionally and of functions which may have been associated with various leaders. The names of leaders and gifts suggest the many ways in which leadership developed to care for needs:

I Cor. 12:28-30	I Cor. 12:8-10	Rom. 12:6-8	Eph. 4:11
apostles(first)	wisdom	prophecy	apostles
prophets(second)	knowledge(gnosis)	diakonia	prophets
teachers(third)	faith	the teacher	evangelists
miracles	healing gifts	the exhorter	shepherds
healing gifts	working miracles	the donor	teachers
assistances	prophecy	the patron	
guidances	distinguishing spirits	the one who shows mercy	
kinds of tongues	kinds of tongues		
	interpretation of tongues [280]		

It is interesting to trace developmental trends in church orders in the New Testament. In Acts 6 deacons are appointed to serve tables and care for the daily distribution of food. The word "deacon" merely means one who serves, and the appointment was to care for specific needs. Two of those appointed are Stephen and Philip. The appointment was to free the twelve for preaching. However, immediately after the account of the appointment, we find Stephen "full of grace and power", speaking with "wisdom and the Spirit". In other words, he was functioning as an evangelist. (Acts 6) We also know that not too long afterwards Philip was an evangelist. (Acts 8)

In I Peter, which I see as an epistle from the early period of the church, contemporary with Paul (about 64 AD), the Elder is one who cares for the flock and is not to seek personal gain or be domineering. The "youngers" are asked to be subject to the elders, but the relationship is defined in terms of the respect due to those who are older, have experience and provide leadership. One does not have much of the feeling of an office of elder here which exists apart from the qualities of maturity and experience. This is the only treatment of offices or orders in I Peter.(I Peter 5:1-5).

And then there are the Pastoral Pauline epistles, I and II Timothy and Titus, whose genuineness was first called into question by Schleiermacher in 1807. Modern scholarship varies from a recognition of their genuineness, largely by conservative scholarship, to a denial of Pauline authorship to them all, a mediating position being that of seeing genuine fragments of Pauline letters behind their present form. Such arguments have been used against Pauline authorship as: they presuppose a historical situation after the description of Paul's ministry in Acts; heretical views seem more developed than what one finds in other Pauline letters and Christian faith has hardened into the truth, the teaching, the deposit; the style and vocabulary varies from the main Pauline epistles; ecclesiastical organization is more developed than what one finds in Pauline times; and the social code has an unPauline conservatism. I have difficulty seeing the Pastorals as completely the creation of later followers of Paul because of the historical information contained in the letters. My tentative conclusion is that Paul wrote II Timothy. I am unclear about Titus. I

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[280]. Based on a chart and using the translation of some terms in Wayne Meeks, *The First Urban Christians*, p. 135.

Timothy is the result of late first century additions to a genuine Pauline epistle and these additions reflect the organizational development and religious and social conservatism of this later Christian community.

The later additions to I Timothy seem to be at least 2:11-3:13 and 5:9-16. 2:11-3:13 deals with the silencing of women and their responsibility for the Fall, forbidding them to teach or have authority over men. This seriously limits the role of women in community leadership, with the exception of older women in the order of widows. The passage then proceeds to rigid requirements for righteousness and purity in bishops and deacons which would have eliminated the apostles. 5:9-16, which follows an earlier section on the treatment of widows, speaks of widows as an order where women take a vow, something that would not seem to have belonged to Paul's time. Undoubtedly this arose from the Christian community deciding to use for the care of the congregation widows whom it financially supported. This use of older women who committed themselves to ministry became important enough to receive treatment along with "bishops", elders and deacons. However, this treatment of the order of widows advises that a women under sixty not be enrolled, for when younger widows "grow wanton against Christ they desire to marry, and so they incur condemnation for having violated their first pledge. Besides that, they learn to be idlers, gadding about from house to house...." Thus younger widows should marry again. Basic to the attitudes in both of the additions is a distrust of women, especially younger women. There were also social considerations: to "give the enemy no occasion to revile us."

Though the Pastorals represent a conservatism, they are also part of the inheritance of ordered and charismatic ministries for the care of the church.

Thus one can trace organization in the early church from a time when it was informal and largely charismatic (with the exception of the twelve and the Jerusalem community)[281] to the time when it was more structured and specific offices had their qualifications and aspirants.

The role of the Apostle of Christ (there were also apostles - ambassadors - of churches) is largely an unrepeatable office. According to Acts 1, when the election of the substitute for Judas is discussed, only a person could be chosen who has

> accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us - one of these men must become with us a witness to his resurrection.[282]

This means that such a person, besides having been with Jesus during his public ministry, must have received a resurrection experience and, probably, a commissioning from Christ. This was the basis on which Paul argued his apostleship in Gal. 1 and I Cor. 15. Thus an Apostle of Christ was sent, "apostled", by Christ (from the Greek *apostello* - to send from, commission). After the resurrection appearances ceased such apostles could not be created. The special function of the twelve apostles was most likely to serve as guarantors of the foundational tradition about Jesus which is included in the Gospels: from John the Baptist to the resurrection and not including the infancy material.[283] As eyewitnesses they were bearers of the tradition as were the Scribes in Judaism. Early tradition about the creation of the written Gospels also assigns this traditioning function to the Apostles. Such a function can not be repeated. The tradition can be given to others, but they are no longer eyewitnesses. Luke in his Gospel 1:1-4 speaks of the eyewitnesses and the tradition, but clearly knows he is dependent on what others have transmitted. With the demise of the original apostles the church began writing the tradition in the Gospels preserved for us.

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[281]. Modern scholarship much debates whether the existence of the "twelve" is a later perspective read back into the early days of the church or actually existed in the time of Jesus or immediately thereafter. Though one cannot prove that there was a group of twelve apostles at the beginnings of Christianity, the role of the council of 12 plus 3 priests at Qumran makes it more likely. Luke sees the twelve as having a special role in the Jerusalem church which is patterned after Qumran.

[282]. Acts 1: 21-22.

[283]. Though Luke includes an Infancy Narrative in his latest version of his Gospel (the original began at chapter 3), he does not include it as an essential part of the apostolic witness in Acts 1.

If the above is true, then as we deal with the present needs of the church we are freed to consider what is appropriate and good for the present context. If the Apostolic function cannot be repeated, we leave behind the only "order of ministry" instituted by Jesus, though the church needs to be concerned about being "apostolic". The minimal weight of the passage speaking of giving authority to Peter in Matt. 16 (the only place in the NT where this exists) does not support a succession of apostolic leadership from Peter to others, though this may have been the case in the Matthaean community. The variety of styles of order and the development of offices indicate that the early church was doing what we must also - finding what is right for our time. The directions of the late first century church which institutionalized offices into pillars of righteousness and disenfranchised women give us caution.[284]

Two approaches which appear in recent literature are helpful in dealing with the orders of ministry: the theological and the sociological. Jürgen Moltmann's *The Church In the Power of the Spirit* makes a theological approach. He asserts that "the particular callings in a community " have to proceed "from the calling of the community as a whole. The various ministries in the church have the church's single and common ministry as their presupposition and basis." They presuppose the "general service of the kingdom of God" and are "related to the common charge through Christ" "to the kingdom of God through the power of the Holy Spirit."[285] "*The various* distinguishable *assignments within the community*" arise out of this. They are given by Christ, for the church is Christ's messianic community, and assignments are not produced out of the community as community. The assignments or commissionings do not separate persons from the people, nor set them above them, for "it is exercised in fellowship with and by commission of the whole people and in the name of that people's commissioning." Thus the commissioning of the community and distinguishable assignments have "a *genetic connection* with one another." "The monarchical justification of the ministry, which has been usual in the mainstream church since Ignatius of Antioch was: one God, one Christ, one bishop, one church. This may have had pragmatical reasons in its favour in its own time, but theologically it is wrong, and ecclesiologically it led to a false development."[286] Moltmann comments,

> If ... we proceed ... from the commissioning of the whole community and the eschatological gift of the Holy Spirit, who lays hold on everyone, we then have to ask what special charges assigned by the community and directed towards it are necessary and of essential importance. Here we must name the following, but without order of precedence or value: (i) The charge to proclaim the gospel; (ii) the charge to baptize and celebrate the Lord's supper; (iii) the charge to lead the community's assemblies; (iv) the charge to carry out charitable work.[287]

The approach of Wayne Meeks in *The First Urban Christians*, though not neglecting the theological, is sociological. He introduces his chapter on Governance with the following:

> In the previous chapter we considered some of the elements that gave the Pauline Christians a sense of belonging, a cohesiveness both in the intimate household groups in particular cities and in their knowledge of being a part of a larger movement, the "*ekklesia* of God." We now need to examine the organizational dimension of their solidarity. No group can persist for any appreciable time without developing some patterns of leadership, some differentiation of roles among its members, some means of managing conflict, some ways of articulating shared values and norms, and some sanctions to assure acceptable levels of conformity to those norms. We would like to know what sorts of persons were able to issue commands or make recommendations that would ordinarily be accepted by members of the churches Paul and his

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[284]. The Gospel of John represents the thinking of the Johannine community in the 90's CE. It is interesting that there is no indication of the development of offices within the Gospel and that women, who play a major role, have not yet been disenfranchised. I would suggest that since the Spirit was the teacher of the community, the role of the charismatic kept this from happening.

[285]. Jürgen Moltmann, *The Church in the Power of the Spirit*, Harper and Row, 1977, pp. 300-301.

[286]. Jürgen Moltmann, *The Church in the Power of the Spirit*, pp. 302-305.

[287]. Jürgen Moltmann, p. 307.

> associates had founded. And we want to know why the followers obeyed. These questions bring us into the obscure territory of the structure of authority ... [288]

Meeks then explores this through examining how conflict is dealt with in the Pauline churches. Here he suggests that authority may not only have been spiritual, but that linkage with authoritative others and access to money and status may have played a role. Thus conflicts at Corinth were not only between persons but also between different kinds of authority. This makes some sense when one explores Paul's argumentation in I Cor. 1. From this exploration of the handling of conflict Meeks then proceeds to examine the inferences for "Who exercises authority?" Here he deals with apostles, fellow workers (Paul's associates), and local leaders (as expressed in the lists of I Cor. 12, Rom. 12 and Eph. 4). Warrants for authority consist of: a common ethos (the symbols and ethos unique to Christians but also elements of the ethos shared with their society), specific warrants (such as being an apostle, claim to revelation, authority of Scripture, Christian tradition), and rules.

Meeks approach helps us to recognize that the orders of the church are partially determined by the issues with which the church needs to deal, including matters of governance and conflict, not only its commissioning.

The task for the church today is then to seek the meaningful expression of its life in Christ in response to the commissioning of Christ, but to do this in forms and orders appropriate to the present which will provide for the care of its members and its mission. There is no utopian expression of order in the New Testament, though there is guidance. Perhaps the best the New Testament can do is to bring us back into contact with the sources of the church's life so that the hardened structures of our religious traditions may be softened, even shattered, so that we may be more open not only to the commissioning of Christ expressed in the New Testament, but the call of Christ through the Spirit in our times. Here one must ask the significance of the development of modern psychology, the self-consciousness of the practice of pastoral care, and the emergence of pastoral counseling as a ministry -- along with the extensive developments in and sensitivity to needs for spiritual direction in the last twenty years. Are these gifts emerging in the modern context which should be recognized by the church as ministries for which the church needs to provide more intentional support and recognition?

Paul and the Church at Corinth

Paul's relationship with the church at Corinth has an extended history. He first visited Corinth in 50-51 on his second missionary journey, at which time he established the church there, working with Silvanus and Timothy (II Cor. 1:19). As the problems developed he wrote, probably from Ephesus, I Corinthians which was both a response to rumored problems (1:11) and "matters concerning which you wrote" (7:1). He then made a "painful visit" (II Cor. 2:1) followed by another letter (2:3; 7:8). Paul then pursues a slow path to Corinth, going first to Macedonia (1:15-23). Previously he had sent Titus on ahead to Corinth, hoping that resolution would happen before he got to Corinth. When he arrives at Troas (on the Asia Minor western coast) Titus has not yet come back (2:13). It is in Macedonia that he encounters Titus, who brings news of the Corinthians' repentance (7:5ff) and Paul rejoices with "perfect confidence" in them (2:16). He then responds with II Corinthians. [289]

What is portrayed is a process of interrelation with the Corinthians by one who is an itinerant evangelist and must support the developing work by visits and correspondence. The story also makes clear that Paul often worked with colleagues and used emmisaries. While II Corinthians expresses resolution and reconciliation, it also gives Paul an opportunity to function as a pastor regarding the suffering of his people so that he might comfort them.

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288. Wayne Meeks, p. 111.

289. Usually II Corinthians is understood to be a letter constructed from several letters of Paul. Thus the response to the Corinthian repentence is chapters 1-9 while much of chapters 10-13 is understood to be the earlier letter mentioned in 2:3 and 7:8.

It is a letter that comes to grips with suffering and the limits of human existence, balancing hope with reality. It is usually true that the opening prayer of a letter telegraphs its concerns. In this prayer, which is in the form of a "Benediction", Paul says:

> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. (II Cor. 1:3-5)

This must have been a difficult time in Paul's life. He says, "we were so utterly, unbearably crushed that we despaired of life itself." (1:8)

Paul believed in the Gospel and the possibility of human transformation. He knew the reality of the Spirit and the resurrection of Jesus. But along with believing in these "powers" which could effect human change, he knew that the Gospel was "veiled" (not believable to all) (4:3) and that spiritual treasure was possessed in earthen vessels (the weakness of humanity) (4:7). Paul and other early Christians were undoubtedly tempted to "oversell" or "hard sell" the Gospel, making it more powerful, persuasive and eloquent than it was. But, he says, "we have renounced disgraceful and underhanded ways; we refuse to practice cunning or to tamper with God's word..." (4:2). So he previously commented in I Corinthians 2 which contains his explicit theory for communicating the Gospel: "...I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified." (I Cor. 2:2)

What then could the Corinthians expect of the "power" of the Gospel as circumstances are faced in life which make one "despair of life"?

In II Corinthians 4:6 Paul speaks of the significance of the Christ event in the light of language borrowed from the creation story:

> For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

Or as he previously said in 3:18:

> And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another ...

Jewish theology had indicated that in the fall humanity lost the glory of God which had been part of its original nature. To speak of the restoration of glory is to speak of the restoration of creation.

It is likely that Paul, following his conversion experience, had figured that the power of this experience would completely transform his life and rescue him from suffering and the limitations of human existence. He soon learned this was not true. Chapters 4 and 5 of II Corinthians are Paul's most mature presentation of the limits of human transformation and the reality of suffering, knowing still the power of God. Paul's solution is to see God's power as present within human limits, transforming human situations but leaving humans human. It is only when the body itself is destroyed and a new body is given by God (5:1) that the conditions of human existence will be changed. For the present time the Spirit is given as a guarantee, a down-payment of the future (5:5). Though longing for a "heavenly dwelling" (5:2), the Corinthians are called upon to be "always of good courage" (5:6). Even the perspective on life has changed, for "from now on, therefore, we regard no one from a human point of view ... if any one is in Christ, he is a new creation ...". (5:16-17)

The way of living in the present, within limitations but with firm faith in reality of the Transcendent, is well expressed in that jewel of a passage for which most of II Cor. 1-9 seems to be a setting:

> But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. ....
>
> Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. ....
>
> So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal. (4:7-18)

To grasp the meaning of this passage the Corinthians would have needed to come before it with the same awareness of the paradox of human limitation and transcendent power which was Paul's experience. Each would bring to this passage their own pain, struggle to exist, longing for transformation and healing -- and awareness of the Transcendent, of the presence of God in the midst of limits. Most would like a theory of suffering, a map and techniques for human transformation, special direction or intervention to regain health. Though there are successes and transformations, much of life is not like that. Theories and wild heroics seem to make less sense than the quiet but firm affirmation that bodies are earthen and life is limited, but alongside this the Transcendent is experienced. In the mystery of life what is more meaningful than to be able to assert that though it cannot all be grasped, God is there -- even though it seems that God, as life, has limits. And so perhaps the best reaction is to love life as it is -- and to worship rather than to think, praying with Paul:

> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. (1:3-4)

CHAPTER XVI OVERCOMING DUALISM THROUGH HEALING

It is human not to see life as it is but as we are. This means that we see it through mental structures born of our experience and culture. When there are no challenges to these structures the style of our vision persists. To change our way of seeing involves not only challenges to cultural assumptions, but to our internal structures, with all of the threat, uncertainty and necessity for individuation which this entails. Moreover, such changes deeply touch our emotional life, often producing a great deal of pain. Peter Gay in his *The Enlightenment: An Interpretation* speaks of the inner struggles of the leaders of the 18th century Enlightenment, often resulting in psychosomatic symptoms, as their insights into life broke them away from the traditional Christianity in which they were raised.[290] Hans Kung in *Theology for the Third Millennium* presents the history and difficulty of paradigm changes in both science and religion.[291]

This essay will deal with overcoming the dualistic perspective or paradigm with which many approach life. It will do so through dealing with what is necessary for healing, for dualism is antithetical to healing.

Dualism is a dividing of life and world into different and opposing elements rather than seeing it as a coherent whole. It has historically often meant seeing the world in terms of opposing forces of good and evil. Christianity has traditionally seen the world in this way because dualism is so embedded in the New Testament literature. It was part of the Jewish and Hellenistic perspective within the cultural context in which Christianity was born. On the contrary Buddhism sees a basic unity underlying all existence (as does much of the Old Testament) and dualism as a creation of the human mind. In Christianity today there are those who are seriously challenging this dualistic perspective, such as Matthew Fox and his "creation spirituality" and Gerald May in his contemplative approach to psychology and spirituality.[292]

The above indicates that we have inherited a dualistic perspective through our Judaeo-Christian tradition. It also must be noted that there is a hidden dualism within our modern culture in its scientific and materialistic focus. The spiritual is not seen over against the world, as in much of Christian tradition, but it is denied. This denial separates us from important dimensions of our lives as would Christianity's denial of the value of the world and material existence. However, dualism is not only a cultural inheritance, but an attempt to explain the experience of human existence. In our struggle to exist we experience self over against the powers of world and society, the struggle within ourselves of opposing desires and complexes, the persistence of our inner person in the face of the fragility of body and mind. How can we speak of life as a unity, how can we heal life when it is experienced as so fragmented?

Illness confronts us with all of the dualities of human experience, and the human longing for healing and health cries for us to consider what healing can be. I would like then to consider the following aspects of dualism and the way these may be overcome in healing:

-God and person over against evil and world
-body over against spirit-soul
-consciousness over against the unconscious
-good over against bad
-life over against death.

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290. Peter Gay, *The Enlightenment: An Interpretation*; *The Rise of Modern Paganism*, NY: Alfred A. Knopf, 1976, pp. 59ff.
291. Hans Kung, *Theology for the Third Millennium: An Ecumenical View*, transl. by Peter Heinegg, NY: Doubleday, 1988.
292. Fox, Matthew, *Breakthrough: Meister Eckhart's Creation Spirituality in New Translation*, Garden City, NY: Doubleday & Co., 1980.
Original Blessing: A Primer in Creation Spirituality, Bear and Company, 1983.
Western Spirituality, Historical Roots, Ecumenical Routes,Bear and Company, 1981.
The Coming of the Cosmic Christ, Harper, 1988
Gerald G. May, *Will and Spirit: A Contemplative Psychology*, San Francisco: Harper and Row, 1982.

God/Person Against World/Evil

When Judaism and early Christianity saw the world as under the power of Satan they were speaking a powerful truth that the world often seems hostile to human existence. The experiences of this last century make this difficult to deny. And yet, if we only see the world as evil and human existence as tenuous and anxious we predispose ourselves to illness through the continuous effects of stress. We also become alienated from those elements in the world which would support our health and healing, such as our oneness with creation, with human community, and with the God who dwells within the paradox of creation. Gerald May, psychiatrist and Director for Spiritual and Psychological Guidance at the Shalem Institute, Washington, devotes two chapters to evil in his "contemplative psychology": *Will and Spirit*.

May understands as the central human need "willingness", in contrast to "willfulness" (the attempt to control), in dealing with the psyche and in surrendering to the Transcendent mystery that gives human existence meaning. The question of evil is raised in this context. Can one trust the mystery of one's psyche and the spiritual world so that one can give oneself to it and allow it to creatively influence one's life without attempting to always be in control?

For contemplatives the "unitive" experience of the mystery of reality is usually central and divisions within reality are seen as the creation of the mind.

> We have proposed that all polarities, including the problem of good and evil, exist only as a direct consequence of dualistic thinking. During unitive experiences no dichotomies are made between good and evil, light and dark, creation and destruction, this and that, me and it. The world, and all within it, are One, and this One is not even labeled, for to do so would separate it from "two or "many". It is the absence of dualistic distinction that makes unitive experience so difficult to talk about and impossible to understand, for both language and understanding are dualistic vehicles. In union, all is One, one is All, and this All/One is given completely in every timeless moment.[293]

May does argue that contemplatives need to deal with duality and speaks about how avoidance of duality may be used to avoid psychological distress and the problem of good and evil. As a solution he advises "ambivalence:

> ... *ambi*, meaning "both", and *valens*, meaning "to value" or be strongly affected by. To value and be strongly affected by both "realities" can result in wholeness and a goodly measure of peace if one is only willing to allow the dichotomy to exist without trying to solve it. It is possible for the paradox to be embraced without being resolved. The fifteenth-century Nicholas of Cusa said, "And I have learnt that the place wherein Thou art found unveiled is girt round with the coincidence of contradictories, and this is the wall of Paradise wherein Thou dost abide."[294]

If the ambiguity can be accepted, what does one then do in the encounter with evil? How does one know to what one is surrendering? May suggests that the only way out is to trust the God in the mystery.

In this trust, one is forced into "the fundamental contemplative statement concerning good, evil, and God" which expresses the contemplative "leap of faith":

> I DO NOT KNOW. I do not know what is ultimately good or evil, nor even what is real or unreal. But I do know that there is no way I can proceed upon my own personal resources. In this as in all things, I am utterly and irrevocably dependent upon a Power that I can in no way objectify. I call this Power God, and God is beyond my understanding, beyond good and evil, beyond doubt and trust, beyond even life and death. God's love and power and Spirit exist in

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293. Ibid., p. 249.
294. Ibid., p. 261.

> me, through me, and in all creature. But God is unimaginably BEYOND all this as well. I also know that in my heart I wish to do and be what God would desire of me. Therefore, in humility and fear, I give myself. I commit my soul to God, the One Almighty Creator, the Ultimate Source of reality. Good or bad, right or wrong, these things are beyond me. I love, but I do not know. I live and act and decide between this and that as best I can, but ultimately, I do not know. And thus I say, in the burning vibrancy of Your Love and Terror, THY WILL BE DONE.[295]

Our concern for healing then calls us to overcome the dualism which sees God and the person over against the world and evil, perhaps with the ambi-valence which May advocates. Thus we are not separated from the healing powers of God, creation and community. Existence becomes fundamentally trustworthy, and we do not lose the natural ability of our body to cope with illness due to the stress of existence which disables our immunological systems. Whether existence is ultimately to be trusted is not to be left to our observations and viewed as a matter of choice, but is imperative for health and being human.

Body Over Against Spirit-Soul

Galatians 5:16-25 pretty well represents the New Testament attitude towards the fleshly human body and the spiritual side of the human. Nothing good comes out of the flesh and it is opposed to the spiritual. In fact, in the New Testament, as in much of Judaism contemporary to it, the body in the resurrection of the dead was to be "spiritual" rather than fleshly (see I Cor. 15:42ff). The reason for this was that the fleshly body was no longer seen as an appropriate vehicle for spiritual and godly life.

Added to this presupposition we have the human experience that the body often limits, as well as facilitates our life, and so seems to be over against us. It facilitates our life when it works well, when we have a good golf game or when we speak well because our mind is clear and pain is minimal. However, in illness we experience ourselves functioning through an organism which severely limits us, whose frailty endangers us, and whose pain dulls our senses.

Modern medical science has clearly indicated the biological mechanisms by which health is maintained and disease is combated. Whatever we believe about the soul being the essence of the human and the body a temporary vehicle for this, in the here and now our existence is physical, fleshly, bodily. Thus if we reject the vehicle of our existence we also reject the possibilities of health and healing. Physical abuse in certain forms of spirituality are stark examples of this.

The modern recognition of multiple personality disorder has presented us with interesting examples of the relationship of body phenomena to psychological complexes. In a multiple personality life periods or aspects of the person are formed into separate personalities through disassociation because of the experience of trauma. Not all personalities have the same biological characteristics. For example, not only does body posture change according to the personality that is "out", but some personalities will have symptoms such as allergies that do not affect others -- all within the same biological organism. [296]

Our concern for healing then calls upon us to overcome the separation of self/spirit/soul from the body and to look upon existence as "embodied."[297] In this way the healing mechanisms of the body are given their opportunity to function through the healing of the body - soul division. This works both ways, making available to the soul/person the power of the body and making available to the body/person the powers of the soul.

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[295]. Ibid., p 227.

[296]. For a discussion of multiple personality see Richard P. Kluft, "Multiple Personality Disorder", *Psychiatric Annals*, Jan. 1984.

[297]. James B. Nelson, *Embodiment: An Approach to Sexuality and Christian Theology*, Augsburg, 1978.

Jung, in speculating on "Synchronicity" (events simultaneous within the person and history, and events simultaneous within the human psyche and physiological system) 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." [298] 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 apparent use of the sense organs.[299] Such phenomena are common in contemporary research on near-death experience. Thus the soul, or psyche, seems to have an identity and ways of retaining memory and identity and modes of perception which interface with the physical organism, its perceptions, identity, and memory, but are not equivalent.[300] What then are the powers of the soul in a body that is struggling to survive and be healed through its own mechanisms. We seem to know little of this because we have not really believed in its possibility.

Consciousness Over Against the Unconscious

One may intentionally separate the conscious from the unconscious for a number of reasons. Often this is because of negative experience with the dynamics of the unconscious and the feelings which arise from its depths. Sometimes this is due to the attempt to make life more manageable by rooting it in the intellectual life and the control of the ego. This may happen on the individual level, but it can also happen on a cultural level, such as during the Enlightenment in Europe or the modern world rooted in technology and science.[301]

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[298]. C. G. Jung, *Synchronicity*, transl. by R.F.C. Hull, Bollingen Series, Princeton U. Press, 1960, p. 89.

[299]. 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.

[300]. The psyche is usually mediated to others by the body so that in the case of illness, much of the life of the psyche may no longer be directly observable but nevertheless exists.

[301]. There is an interesting attempt to see the human person as a whole in the writing of Georg Groddeck, a little known contemporary of Freud. In his *The Book of the It* (Introduction by Lawrence Durrell, NY: Vintage Books, Random House, 1949; a translation of *Das Buch vom Es*, 1923) Groddeck uses the term "It" as a way of describing the whole but undefinable human being as a unity, opposing the ego-centered psychology of Freud:

> When we occupy ourselves in any way either with ourselves or with our fellow-man, we think of the ego as the essential thing. Perhaps, however, for a little time we can set aside the ego and work a little with this unknown It instead. .... we know quite certainly that the humanity of this being was never willed by his ego; he is human through an act of will of the All, or, if you go a little further, of the It. The ego has not the slightest thing to do with it. ....
>
> Health and sickness are among the It's forms of expression, always ready for use. Consideration of these two modes of expression reveals the remarkable fact that the It never uses either of them alone, but always both at once: that is to say, no one is altogether ill, there is always some part which remains sound even in the worst illness; and no one is altogether well, there is always something wrong, even in the perfectly healthy. .... I do maintain that man creates his own illnesses for a definite purpose, using the outer world merely as an instrument, finding there an inexhaustible supply of material which he can use for this purpose, today a piece of orange peel, tomorrow the spirochete of syphilis, the day after, a draft of cold air, or anything else that will help him pile up his woes. And always to gain pleasure, no matter how unlikely that may seem, for every human being experiences something of pleasure in suffering; every human being has the feeling of guilt and tries to get rid of it by self-punishment.

Groddeck was also an art critic and a poet besides a doctor. In his incomplete volume of art criticism, *The World of Man*, Groddeck describes art and all human creation as the expression of the confusion between the ego and the It. The artist in surrender of the ego to the It becomes the "agent and translator of the extra-causal forces which rule us."

Durrell describes Groddeck's Christ as an "Ironist:"

> There is no room here for the long-visaged, long-suffering historical Christ of the contemporary interpretation, but a Christ capable of symbolizing and fulfilling his artistic role, his artistic sacrifice, against the backcloth of a history

There are two levels of dynamic influence upon the human organism from the unconscious. One is the *personal history* of the individual: the understanding of self and world; the impact of trauma; feelings unshared and unresolved; the unique person we once were, found unacceptable and hidden away; the learned style by which we handle life. What is buried within the unconscious does not cease being a part of the dynamics by which we function, which stress us, and which express themselves in various symbolic ways in physical symptoms. To deal with this we need the discipline of therapy, the "second life" in which we become conscious of and reshape the dynamics of our "first life", the life which happened to us and over which we had little control. This is a process of integration, of becoming an individual, and raising the hidden dynamics to consciousness.

The second is *the whole unconscious system which maintains our health*, our autonomous nervous and endocrine systems, our complex immunological system. This had some treatment in the discussion of body-soul dualism. Though bio-feedback and visualization/meditation give us some access to these systems, by and large they need not to be controlled, but to be trusted and allowed to function. It is interesting that in the ancient temples of Asclepius, the god of healing, one of the major tools of healing was induced sleep. Today we are beginning to gather information on the beneficial effects of meditation which induces deep relaxation and allows the body and its systems opportunity for self-restoration. Often it is found that an hour or two in meditation is more restorative than a number of hours of sleep. The person who is always driving, never at rest, always in control, often continues the same pattern in recreation and sleep until the system begins to break down, cannot control the bacteria, viruses, or pre-malignant cells which invade or are regularly resident, and can no longer function well. Here we need the discipline of time off, of recreation, but especially of deep relaxation in which we mentally float in our bodies, quieting both mind and body so that little is operative other than the restorative processes. Even recreation cannot accomnplish what is possible in deep relaxation. *Here the attitudinal need is "trust", trust of the mystery of God and the mystery of our own being, surrender to what is not in our control.*

Good and Bad

We do not often think of good and bad as a dualism. Please let me indicate that by what I say I am in no way advocating a lack of moral principle. What I am concerned about is the tendency to label persons good or bad or to label parts of ourselves as good or bad. Christianity has often degenerated into a sort of first century Pharisaism where the "bad" both within and outside of ourselves is to be separated off. In the individual this means the repression and denial of parts of ourselves that belong to our humanity. Such parts might become redemptive and creative if integrated into the rest of our personality but when rejected operate autonomously and below consciousness. In community this means that community becomes the fellowship of the righteous rather than the fellowship of those seeking healing and wholeness within its love and support, even those remaining within it needing to hide their longing for healing because of the danger of rejection. Rather should it be founded upon understanding a common humanity and the Gospel's presentation of God's unconditioned love. Simplistic moral labeling cuts one off from the communal ground of being, identity, and healing.

Our concern for healing calls us to reject this dualism without rejecting moral responsibility, lest we reject the resources of healing.

Life Over Against Death

Though it may seem "realistic" to see death as the limit of life and life's enemy, this does strange things to our trust in human existence. Ultimately it separates us from the Transcendent Mystery of the cosmos in which we live and leaves us only with our own resources. Even early Christians, though believing that

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which, while it can never be fully understood, yet carries for us a deliberate and inexorable meaming disguised in its symbolism.

[The above quotations are from Durrell's introduction to Groddeck's book, pp. i-xxiv, which itself is in the form of a series of letters.]

Christ overcame death, could not overcome their feeling that death was an enemy (e.g I Cor. 15:26). Certainly the experience of death may involve pain, but so does birth. If the message of the New Testament is fully heard, death becomes the realm of transcendent life. It is the gateway into the completion of human existence and life with God. All of the literature and research into near-death experience would seem to support this.[302]

Our concern for healing calls upon us to overcome the separation of life from death so that life is fully seen and experienced in its transcendent context.

The Biblical Model

I would like to suggest that the biblical model for the overcoming of dualism lies in Genesis 1 and John 1:1-18. One might also develop a model from such other passages as Col. 1:15-20 and Ephesians 2:11-22. John 1 is an intentional commentary on Genesis 1 from a Christian perspective. Genesis 1 is a creation story with a perspective different from Gen. 2-3, to which it was later joined in the development of the Old Testament. It speaks of the goodness and wholeness of creation, into which humanity (male and female) is placed "in the image of God." While Genesis 2-3 speaks of the fall of humankind (as it and Gen. 6 came to be interpreted by Judaism and early Christianity to speak of a fall of humanity, angels and the cosmos), Genesis 1 sees the world as brought into being out of primal chaos, made good by God, but unfinished. Humanity is given the task of its completion. Psalm 8 is a commentary on Genesis 1, like John 1, describing the dignity of the creation. The introduction to the Gospel of John speaks of god's Word (Wisdom) who functioned as God's agent in creation, brought life and light into the world and was always in the world, enabling humans to become God's children. Eventually the Word became flesh in Jesus of Nazareth. Though the much of the tradition within the Gospel of John seems to completely forget about this aspect of its "Prologue", I am convinced that the Gospel tradition was seen in the light of the Prologue by its author. Thus its meaning is that God has bridged any separation between creation and Godself, healing such separation and making possible the healing of this separation for others.

Creative Eschatology

It is clear that the early church was inspired by its view of the end-time, which is what "eschatology" means. It lived the difficulties of life courageously keeping in mind the promises for the future. However, its eschatology was world-denying, which made it difficult for its hope for the end-time to transform the present time. This world was often seen as ruled by Satan, in terms of its limits and tragedies. This is similar to what we often do in illness. We judge reality in terms of our present experience. If we are ill or handicapped, this is our potential. We also have ways of seeing and understanding present reality which limit us.[303]

Yet there is another way life may be approached without denying present reality. Life may be seen as only partially constituted by the present experience of it. A major factor are the dynamics which play a role in moving life to its fulfillment and destiny, much as the dynamics of an acorn create the possibility of development into an oak. There is within each human dynamics which far transcend the present realization of that human life. Perhaps by will, or accident, or human frailty the goal of these dynamics may not be realized within life, but they are there. Thus we need a "creative eschatology."

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302. See, for example, Kenneth Ring, *Heading Towards Omega: In Search of the Meaning of the Near-Death Experience*, NY: William Morrow and Co., 1984.

303. One interesting example of this is the understanding of the life cycle which assumes in later adulthood a process of physical deterioration, retirement, "enjoying" a life of leisure, and letting others take over active, creative and productive participation in life. Some years ago the situation was even worse for women, with the assumption that with the raising of children and the death of a husband one's active role was over. I have known widows waiting to die, condemned by a self-understanding bred into them. Why should one ever cease to be as productive and creative as one wishes, why should one ever stop creating new life contexts and meaningful futures when the old changes? Why should one ever lose the vision which pulls life meaningfully into the future and plants the seeds of its possibilities?

Am I only what I am?
Am I only this fragile experiment in life?
Is my longing for wholeness and destiny only a dream?
Are the thoughts which race beyond me only a wish?
Am I bad, rather than human?
Does my life sparkle for a moment, and then die like an ember is some cosmic fire?
Does the Transcendent and cosmos leave me desolate and alone?

To all these questions a resounding "no!" must be expressed.

Creative Imagination

The significance of such a creative eschatology becomes clear when one sees what is presently being advocated by many as part of the healing process. Perhaps the best description of this is Bernie Siegel's *Love, Medicine and Miracles* and in the work of the Simontons, using meditation with cancer patients.[304] Essentially this means that the ability to bring to life within the imagination our *potentialities, beyond our present reality*, the ability to envision our body using its god-given mechanisms to heal itself, the ability to envision ourselves grasped within the loving arms of God and human community, the ability to feel trust towards a world which has not always proven it can be trusted, and the ability to envision the living power of our own souls -- all these are matters of overcoming duality, overcoming the forces which would separate us from wholeness and healing. To do so is no mere intellectual endeavor, but in truth a matter of life or death.

To take the above seriously may not be to be physically healed, but it will be to be personally whole -- which is the ultimate healing out of which physical healing may come.

A Visualization/Meditation.

I would like now to suggest an exercise for the creative use of the imagination which might serve as a starting point for the exploration of the literature previously mentioned. This is in no way intended as a substitute for medication and treament, but as supportive of what the healing community is doing.

Preparation:

One needs first to come to some understanding of how present attitudes and perceptions, perhaps derived from one's childhood, experience of illness or medical treatment, is affecting the course of one's illness.

A. Either write about or draw a picture (whichever comes more naturally) of yourself at this stage in life, of your illness and its effect upon you, and the general mood of this time in your life. If you are doing this pictorially, use the background of the picture of yourself as a place to symbolize or color in your mood. Either write about the attitudes of others towards your illness, or include this in the picture through the inclusion of a few of these persons.

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304. Bernie S. Siegel, M.D., *Love, Medicine and Miracles: Lessons Learned About Self-Healing from a Surgeon's Experience with Exceptional Patients*, NY: Harper and Row, 1986.
O. Carl Simonton, Stephanie Matthews-Simonton, and James Creighton, *Getting Well Again*, NY: Bantam, 1980.
I would also call attention to such books as:
Kenneth R. Pelletier, *Mind as Healer, Mind as Slayer*, NY: Delacorte Press, New York, 1977.
Herbert Benson, *The Relaxation Response*, NY: William Morrow, 1975.
, *The Mind-Body Effect*, NY: Simon & Schuster, 1979.
with William Proctor, *Beyond the Relaxation Response: How To Harness the Healing Power of Your Personal Beliefs*, NY: Times Books, 1984.

B. Write about or draw the medicines and treatments you are receiving and how you picture or feel about them.

C. Write a description of your illness and what you understand its ordinary course to be, either as described by your doctor or from your own research.

D. Now write a summary of the above, something like: "If my life follows the course of the above description, the following may happen to me:
_____
_____
_____
_____
_____
___."

[From this you should gain a rather clear understanding of the directions in which your feelings, preconceptions and environment are pushing your illness. Sometimes to express this clearly is quite a shock.]

Focusing and centering:

You want to start by sitting in a comfortable position that you can maintain for some time. Close your eyes. Then allow your body to relax, turning your attention to parts of it that seem to be tense, intentionally tensing them and then relaxing them so that you can gain a feeling of what it is like to be relaxed. Next, in your mind lay aside your anxieties and problems, symbolizing them as an object or writing them on an imaginary sheet of paper which can temporarily be put aside. You can pick this up later, if you wish. Then allow your mind to become quiet. You can't stop your thoughts by focusing attention on them, you can only allow them to slow down or to focus your attention on some meaningful symbol inside your mind, for the mind focused on one thing cannot pay attention to others.

The purpose of this is not complete relaxation in itself, but relaxation so that you can be more clearly attentive to what you are going to image, without distractions. It is also to allow more ready access to your unconscious and the right (imaginative) side of your brain which seem to have connections with physiological processes.

The visualization:

Here you want to create positive images about:

1. Yourself as surrounded by the *love of God* (light is a helpful image);
2. The *power of your own soul* as within your body but still distinct from it (inner light is a helpful image), supplying you with energy;
3. *Yourself as God sees you* and as you have come to learn you *must* see yourself;
4. A sense of *trust towards your world* because God is there (also bring into the imaging of your world any persons who have been especially supportive);
5. Your *body increasing the effectiveness of its immunological system* and using it to deal with disease;

[There are two approaches here and you will need to decide which is most appropriate for you, or try one and then try the other. One sees disease as an invading enemy which must be combated and destroyed. The immunological system does have cells which destroy invading bacteria and viri, and this could be visualized. The second sees disease as invasive, but also as something whose destructiveness may be changed and which may be transformed and thus the imagery may be more positive (it seems to be helpful to keep all the imagry positive). Here the imagery would have to do with befriending the illness and allowing your body to transform it.

Where invasive disease is not involved, such as in migraine, utilize imagry that expresses the healthy and appropriate functioning of the systems involved.]

6. *Medicines or treatments* working for your benefit and healing.

In doing the imaging try to develop images which you can use repeatedly, which by their repetition may immediately take shape when you close your eyes. It is helpful to build all of the above into one comprehensive image rather than several. If there are several, work out some way so that they are in sequence. You want to develop this so that you can eventually use this when you have a moment wherever you are and the image(s) will automatically appear in your mind.

[Some persons have difficulty with visualization. If you do, practice with the exercise until you can begin to form images or work with whatever is possible for you. Some persons can sense or intuit images even though they can't see them. Some persons can hear what is going on, but can't image.]

Afterwards:

Keep a notebook in which you describe:

- the details of the image(s),
- your experience with the image(s),
- changes which take place in your image(s) and what you think this means,
- and the condition of your physical and emotional self.

Jot down also any interesting experiences during the day which seem to relate to your imaging.

The practice of this exercise should at first be twice a day for a half to three-quarters of an hour each time. Schedule a time free from distraction. When this becomes adequately habitual, you may be able to get by with one period and a number of times during the day when you close your eyes and allow your image to come to mind and reinforce its strength.

The design of the visualization is quite intentional, including in a comprehensive image (which can eventually be imaged quickly) the components which are contributory to well-being. In the steps of the visualization you image your life supported by the love and energy of God which empowers the energy of your own soul, both of which affect and change your self-image. All of this, especially with the love of God underlying life, changes your perspective on the world, for God is there whatever the circumstances. Thus those who have learned anxiety and stress-reactions in response to presupposed or previously experienced dangers of life will have opportunity to diminish these reactions. All of this enables the functioning of bodily systems and makes more positive the image of medications and treatments.

Remember never to determine your imaging by what you perceive to be the reality of your situation. You are not imaging how you feel now, what your condition is now, but what you are in God's love and what your condition might become if all the forces that God has provided were able to work towards your health. In other words, you are imaging your potential. This potential is real, whether it can ultimately be realized or not. *It is the truth about you and the ultimate healing is to realize this truth. Do not diminish its power by denying its reality.*

CHAPTER XVII JUNG'S APPROACH TO THE BIBLE, *ANSWER TO JOB*

Introduction

It is intriguing to examine how psychological theorists understand the biblical materials, for they bring to it their own paradigm. Freud's approach is well summarized in W. W. Meissner's *Psychoanalysis and Religious Experience*.[305] Jung's approach is comprehensively expressed in *Answer to Job*.[306]

Answer to Job was originally published in German in 1952, when Jung was seventy-seven years old. Though he was well aware that his subject would be controversial, he wrote to Aniele Jaffe: "If there is anything like the spirit seizing one by the scruff of the neck, it is the way this book came into being."[307] In it he seeks to deal with the problem of evil, and the way this is reflected not only within the human psyche, but also the cosmos. Having come through the Second World War, he saw ahead the dangers of the atomic age. In *Modern Man In Search of a Soul* he says:

> 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 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. [308]

He felt that the traditional Christian treatment of evil as the *privatio boni*, the absence of good, did not take evil seriously. The future of humankind depended on taking evil seriously. To split off evil from good, as did Christian dualism, does not help for it ignores that the opposites (of good and evil) exist within us, not outside of us. Regarding God, dualism posits evil apart from God rather than recognizing that the opposites exist in God. The story of Job reminded Jung of this for in Job a righteous man calls on **God for help against God**.

What actually happens in *Answer to Job* is that Jung applies his model of human development, the individuation process, to God. However, the God of which Jung speaks is the God who is archetypally present in the psyche. The God outside the psyche cannot be spoken of, for that God is beyond the phenomena of the psyche. Even the God within the psyche can only be spoken of in a limited fashion.

In his opening comments "*Lectori Benevolo*", "to the benevolent reader", Jung argues for the reality of **psychic** as well as **physical** facts. This reality comes from the deep archetypal structures of the psyche:

> The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data. The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental processes. These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche. The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without. That is why whenever we speak of religious contents we move in a world of images

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305. W. W. Meissner, SJ, MD, *Psychoanalysis and Religious Experience*, Yale U. Press, 1984.

306. C. G. Jung, *Answer to Job*,translated by R.F.C. Hull, Bollingen Series, Princeton: Princeton U. Press, 1973

307. Letter to Aniele Jaffe, 19 July 1951, in C. G. Jung, *Answer to Job*, Editorial Note.

308. 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.

> that point to something ineffable. We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcendental object. If, for instance, we say "God," we give expression to an image or verbal concept which has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty - unless it be by faith - whether these changes affect only the images and concepts, or the Unspeakable itself. .... Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal and local conditions, and which have therefore changed innumerable times in the course of their long history.[309]

Jung sees that "statements made in the Holy Scriptures are also utterances of the soul",[310] and in *Answer to Job* discusses the whole sweep of biblical literature from Genesis, through the Intertestamental period, to Revelation -- and beyond, through ecclesial history, to the development of the dogma of the Assumption of Mary. Thus the reader is provided with his interpretation of the whole of the Christian tradition, not "as a biblical scholar (which I am not), but as a layman and physician who has been privileged to see deeply into the psychic life of many people."[311]

It is important to keep in mind what Jung means when he says "God", otherwise one will misunderstand and may for this reason reject Jung's significant insights. What is the story of God's becoming self-conscious, aware of God's dark side, is really the story of the archetypal or collective human soul. Thus his treatment of Judaeo-Christian history, literature and dogma, is really a treatment of the archetypal complexes of the Judaeo-Christian soul. The psychic life of the Judeo-Christian people would, of course, possess much the same archetypal structure as the rest of humanity, but would come to expression in relation to the issues of their particular history and images that were available in their culture. Jung is careful to indicate that this is not a mere psychological interpretation of the Judaeo-Christian tradition, but the archetypes are powerful psychic realities which can affect the course of history. From what we have recently learned about the formation of autonomous complexes within the psyche of individuals under the influence of the individual's history, Jung should also have considered the relationship of what emerged from the Judeo-Christian psyche to the difficulties and tragedies of their historic experience in the first century.[312] However, his focus was on the archetypal.

The book itself is not easy reading. Its contents flow like the flow of Jung's consciousness. It is full of terminology not adequately explained. And yet it is an exciting and stimulating book because it causes us to look at the biblical material and the human predicament in new ways.

God Becomes Self-Aware - Appearance of the Anima and Movement Towards Incarnation

Answer to Job is a story of God becoming conscious of God's dark side when confronted by a righteous man. That God may come to self-awareness of God's unconscious when confronted by Job, a helper is needed. Jung notes that Wisdom literature makes its appearance in Jewish history somewhere around the

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309. Jung, *Answer to Job*, pp. xii - xiii.
310. Ibid., p. xiv.
311. Ibid., p. xv.
312. What I have particularly in mind is something analagous to the formation of multiple personalities through trauma and the more normal introjection of external experience into the psyche.

The first century of the Christian era must have left an indelible psychological imprint upon those who lived in Palestine. It was an intensely religious and political time. The revolution which led to the Jewish War, starting in 66, was being fomented in Jesus day. The War itself was a tragic experience for Palestine, resulting in death, famine, destruction of religious and political institutions. The political and religious thought of the time was incited by Apocalyptic thought and its intense expectation of the inaugeration of God's conquest of the world, to be wrested from Satan. For the early Christian community there was not only the War, but the deaths of leading apostles in the 60s, the conflict with Judaism, and the growing problems with the Roman government. Though it was local, the first intense persecution of Christians by Rome happened under Nero following the burning of Rome in 64 CE.

time that Job was written. The appearance of Wisdom, as a personified feminine extension of God, is explained as God remembering a friend and playmate from the beginning of the world:

> ...things simply could not go on as before, the "just" God could not go on committing injustices, and the "Omniscient" could not behave any longer like a clueless and thoughtless human being. Self-reflection becomes an imperative necessity, and for this Wisdom is needed. Yahweh has to remember his absolute knowledge; for, if Job gains knowledge of God, then God must also learn to know himself. It just could not be that Yahweh's dual nature should become public property and remain hidden from himself alone. Whoever knows God has an effect on him. The failure of the attempt to corrupt Job has changed Yahweh's nature.[313]

The appearance of Wisdom, Sophia, the *anima* archetype, reinforces God's much needed self-reflection and enables God's decision to become human, the Incarnation. Yahweh must become human both because he wishes to transform himself and because he has wronged humanity. God is responsible for his son Satan and for the suffering of a righteous man. God in the Incarnation will drink the dregs of Job's experience.

The book of Ezekiel also represents a climactic moment in O.T. literature and the intertestamental Apocalypse of Enoch is a "grand anticipation" of what was to come. Ezekiel

> witnesses the humanization and differentiation of Yahweh. By being addressed as "Son of Man," it is intimated to him that Yahweh's incarnation and quaternity are, so to speak, the pleromatic model for what is going to happen, through the transformation and humanization of God, not only to God's son as forseen from all eternity, but to man as such. This is fulfilled as an intuitive anticipation in Enoch. In his ecstasy he becomes the Son of Man in the pleroma, and his wafting away in a chariot (like Elijah) prefigures the resurrection of the dead. To fulfill his role as minister of justice he must get into immediate proximity to God, and as the preexisting Son of Man he is no longer subject to death. But in so far as he was an ordinary human being and therefore mortal, other mortals as well can attain to the vision of God; they too can become conscious of their saviour, and consequently immortal.[314]

The fulfillment of the movement of God towards incarnation came in Christ. Jung approaches Christ in the light of biblical studies contemporary to him. With Bultmann he sees it difficult to reconstruct a biographical picture of Christ. "Not a single text is extant which would fulfill even the minimum modern requirements for writing a history."[315] He mentions the discovery of the role of eschatology in the materials on Christ, following Schweitzer and others, but by eschatology he particularly means mythology, and criticizes the attempt of Bultmann and others to demythologize. He says:

> A rationalist attempt of that sort would soak all the mystery out of his personality, and what remained would no longer be the birth and tragic fate of a God in time, but, historically speaking, a badly authenticated religious teacher, a Jewish reformer who was hellenistically interpreted and misunderstood ...
>
> But myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do. The fact that the life of Christ is largely myth does absolutely

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313. Jung, *Answer to Job*, p. 29.

314. Ibid., pp. 66-67. For Jung the term "pleroma", Greek for "fullness", meant the total physical domain which in *Answer to Job* came to include the Archetypes. Jung also saw Quaternity ("fourness") as foundational within the pleroma and therefore an indication of completeness. He finds this illustrated in Alchemy and in religious literature (such as the four faces of God in Enoch 40 and the four Seraphim in Ezekiel). In God the Shadow side of God is the fourth element to be added to the Trinity which by itself is incomplete. The Incarnation is also a move of God towards completeness, the union of divinity and humanity which makes God a Quaternity.

315. Ibid., p. 44.

> nothing to disprove its factual truth - quite the contrary. .... It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time.[316]

Though Jesus portrays God as a loving Father, God is appeased only by the sacrifice of his son and Jesus as mediator needs to help humanity against God. But in what he does, as human and divine, he unites the opposites -- though as one virginally born and not partaking of sin the fulness of the Incarnation is lacking. The incarnation is completed in the promise of the Spirit who will abide in creaturely humanity, ordinary and sinful humans.[317]

Jung was extremely interested in the Pope's proclamation of the Assumption of Mary and the popular movements which gave this birth. He felt that this was a sign of the continuing incarnation of God which began in Christ. Protestantism's rationalistic and historical criticism of this for him indicated a loss of contact with archetypal happenings in the psyche and "the Holy Ghost who works in the hidden places of the soul." Thus Protestantism cannot acknowledge further revelation of the divine drama.[318]

The proclamation of the Assumption of Mary also indicated the need of the feminine for representation, something already noted regarding Wisdom. Protestantism, as a man's religion, allows no metaphysical representation of woman.[319]

> The dogmatization of the *Assumptio Mariae* points to the *hieros gamos* ["sacred marriage"] in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend towards incarnation will choose as his birthplace the empirical man.[320]

The Incarnation had tried to keep darkness and evil outside, to disassociate it. "God, with his good intentions, begot a good and helpful son and thus created an image of himself as the good father - unfortunately, we must admit, again without considering that there existed in him a knowledge that spoke a very different truth." God's darkness then emerges in belief in the coming of the Antichrist.[321]

The Spirit of Truth, which has now taken up its abode in humanity, has

> created a disturbance in man's unconscious and produced, at the beginning of the Christian era, another great revelation which, because of its obscurity, gave rise to numerous interpretations and misinterpretations in the centuries that followed. This is the Revelation of St. John.[322]

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316. Ibid., pp. 46-47. For psychic material fulfilling itself outside the individual, see the discussion of Synchronicity in the section on Jung's psychology.

317. Ibid., pp. 67-70. The understanding of the atonement which Jung reflects, that Jesus is sacrificed by God to satisfy God, represents a traditional understanding of the atonement but is not adequate to describe the N.T. material. In the N.T. God initiates the redemptive process and God's self is in the redemptive process, so Jesus does not help humanity against God as later theological reflection interpreted this. Contrary to what Jung says, one can indicate the recognition of the humanity of Jesus in the early Gospels and in the early traditions of later Gospels (e.g. John). It is true that the later Gospels tend to dehumanize both Jesus and the apostles.

318. Ibid., pp. 100-101.

319. Ibid., pp. 102-3.

320. Ibid., pp. 105.

321. Ibid., pp. 70-71.

322. Ibid., p. 72.

The Revelation of John

Jung assumes a unity of the Johannine materials, seeing the author of Revelation as being the same as the author of the Johannine Epistles, something that modern scholarship would have great difficulty with. However, he is right in seeing some of the same perspectives behind Revelation and the Epistles, though the Epistles represent spiritualized apocalyptic, as does the Gospel. His argument is that the psychology behind both is the same:

> The "revelation" was experienced by an early Christian who, as a leading light of the community, presumably had to live an exemplary life and demonstrate to his flock the Christian virtues of true faith, humility, patience, devotion, selfless love, and denial of all worldly desires. In the long run this can become too much, even for the most righteous. Irritability, bad moods, and outbursts of affect are the classic symptoms of chronic virtuousness.[323]

The author of the Epistles says that God is all light; there is no darkness in God. God is love. The person who is begotten of God commits no sin. Though the author is "orthodox" in the sense of disassociating from evil, he has evil forebodings, and so announces the coming of the Antichrist.[324]

Jung's interpretation of Revelation occupies 26 pages. He begins by indicating the fear-inspiring Son of Man in chapter 1. He comments, "This apocalyptic 'Christ' behaves rather like a bad-tempered, power-conscious 'boss' who very much resembles the 'shadow' of a love-preaching bishop."[325] The Lamb once slain of chapter 5, Jung observes, does not behave as an innocent victim as it breaks open the seals which unleash destruction. This is the outburst of pent-up negative feelings in one who strove for perfection.

> From this there grew up a terrifying picture that blatantly contradicts all ideas of Christian humility, tolerance, love of your neighbor and your enemies, and makes nonsense of a loving father in heaven and rescuer of mankind. A veritable orgy of hatred, wrath, vindictiveness, and blind destructive fury that revels in fantastic images of terror breaks out and with blood and fire overwhelms a world which Christ has just endeavoured to restore to the original state of innocence and loving communion with God.[326]

In chapter 12 the "sun-woman" appears, in the pangs of birth, while the dragon waits to devour her child. She is an ordinary woman, not a virgin immaculately conceived. She is the feminine Anthropos, counterpart of the masculine principle, but may also be considered the cosmic Sophia, Wisdom. The son who is born is a "complex of opposites", a uniting symbol expressing the totality of life. This child, however, is assimilated to the prevailing feelings of vengeance and will "rule the nations with a rod of iron," thus losing his natural ability to compensate for the pent-up passions, his role as mediator between the loving and vengeful sides of John's nature. But this must also be understood archetypally, for God had also split off the darkness which he disowned when he became man. "...it is the spirit of God itself, which blows through the weak mortal frame and again demands man's fear of the unfathomable Godhead."[327]

The torrent of negative feelings continue and monsters with horns of power appear (Rev. 13). To be able to face this darkness and destruction, John here weaves in a vision of the Lamb on Zion with the hundred and forty-four thousand elect who are virgins (Rev. 14), "following in the footsteps of their young dying God," never becoming complete human beings. The Son of Man then appears with a sickle to gather the vintage into the winepress of God and seven angels pour out seven bowls of wrath. "The *piece de resistance* is the destruction of the Great Whore of Babylon, the counterpart of the heavenly

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323. Ibid., p. 87.
324. Ibid., p. 73.
325. Ibid., pp. 74-75.
326. Ibid., p. 76.
327. Ibid., pp. 76-82.

Jerusalem."[328] The Whore is the earthly equivalent of the sun-woman Sophia. Her destruction means not only the end of fornication, but the eradication of all beauty and life's joys (as portrayed in chapter 18), for which vindictive John feels no regret.[329]

Then in chapter 19 Christ comes, leading the hosts of angels, his robe dipped in blood, a sword issuing from his mouth, to treat "the winepress of the fierceness and wrath of Almighty God." In chapter 20 Satan is bound for the Messianic reign, then freed for the reign of the Antichrist, and ultimately destroyed.

The final vision describes the sacred marriage which is a restoration to wholeness, the union of the Lamb with his bride, the heavenly city. But it is a city in which all is pure and light. Jung says:

> No doubt this is meant as a final solution of the terrible conflict of existence. The solution, however, as here presented, does not consist in the reconciliation of the opposites, but in their final severance, by which means those whose destiny it is to be saved can save themselves by identifying with the bright pneumatic side of God. An indispensable condition for this seems to be the denial of propagation and of sexual life altogether.[330]

Jung comments that though he knew of many compensating dreams of Christians who deceived themselves about their real humanity, he has never seen anything as brutal as in Revelation except in psychopaths. However, John does not provide reasons for such a diagnosis. What happened to John is that he was a passionately religious person which laid him open to an invasion of the transcendent.

> The purpose of the apocalyptic visions is not to tell John, as an ordinary human being, how much shadow he hides beneath his luminous nature, but to open the seer's eye to the immensity of God, for he who loves God will know God. We can say that just because John loved God and did his best to love his fellows also, this "gnosis," this knowledge of God, struck him. Like Job, he saw the fierce and terrible side of Yahweh. For this reason he felt his gospel of love to be one-sided, and he supplemented it with the gospel of fear: *God can be loved but must be feared*.[331]

> The book of Revelation, rightly placed at the end of the New Testament, reaches beyond it into a future that is all too palpably close with its apocalyptic terrors. The decision of an ill-considered moment, made in some Herostratic head, can suffice to unleash the world cataclysm. The thread by which our fate hangs is wearing thin. Not nature, but the "genius of mankind," has knotted the hangman's noose with which it can execute itself at any moment. This is simply another *façon de parler* for what John called the "wrath of God."[332]

What then is the impact of this on human beings? God's paradoxical nature has a like effect on humanity, tearing it asunder into opposites. The difficulty for modern persons is that they no longer have the benefit of projecting the opposites upon the world and so the issue has become psychologically acute, and "the psychotherapist has more to say on these matters than the theologian, who has remained caught in his archaic figures of speech."[333]

Humankind groans under the burden that "*God wanted to become man, and still wants to*." Thus John experienced in his vision a second birth of a son from the mother Sophia who would join the opposites. The union of the opposites was already symbolized in Christ's fate, crucified between two thieves, one of whom goes to heaven and the other to hell. However, Christians saw the opposition as one between God and humanity, perhaps a Yahwistic legacy from of old, which resulted in seeing all good from God and all

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328. Ibid., pp. 82-83.
329. Ibid., p. 84.
330. Ibid., p. 86.
331. Ibid., p. 88.
332. Ibid., p. 89. Herostratus, in order to make his name immortal, burned down the temple of Artemis in Ephesus in 365 BC.
333. Ibid., p, 93.

evil from humanity. When this is done humanity is burdened with the dark side of God, for which Job rightly confronts God.

In God's desire to become Incarnate in Christ, the "conflict in God's nature is such that the Incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side." But from the promise of the Paraclete it becomes apparent that God wants to become *wholly* human, namely in humankind not redeemed from original sin. Since the Reformation and the development of the modern sciences the darkness in humans has become greater. We therefore need more light, goodness and moral strength if we are to assimilate without perishing the dark God who wants to become human. For the birth in us of the "eternal child" (in whom the opposites lie close together) we need Wisdom. This child is the "boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain."[334] This child is the one who was caught up into heaven in chapter Revelation 12 and who brings healing and wholeness.[335]

In considering the Christification of many, the ongoing incarnation of God in persons, Jung says that it is well to remember St. Paul and his "split consciousness":

> ...on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the "thorn in the flesh" and rid himself of the Satanic angel who plagues him. That is to say, even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells with him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky.[336]

Modern history has justified Jung's concern. One has only to look at the probable causes behind the Mid-East conflicts and the war in Iraq. We must know what is in us and that this may operate autonomously, without consciousness. To unite the opposites, which Jung calls for, is quite different than repression or denial of the opposite. To unite the opposites is to allow them to become conscious and to live with them. The shadow side of humanity cannot be dualistically projected on others or an evil Other. What one is to live with is not merely a part of the personal unconscious or one's instinctual nature (Freud's *id*). It is part of the deep, archetypal "God" level of the psyche which seems to transcend us. There is no fully human existence apart from the embodiment of the opposites, there is no perfection, there is no spiritualization of our humanity. Whenever all is understood to be love and light, darkness emerges unawares.

The book of Revelation is an expression of the Judaeo-Christian soul caused by theological and historical circumstances. The pain and wrath of the first century CE fills its pages and images express its terror and hope. I say Judaeo-Christian because, contrary to Jung's view which sees Revelation as authored by a single person, the Christian author of the Johannine Epistles, I see Revelation differently. As J.M. Ford indicates in her Anchor Bible commentary on Revelation,[337] the book is the result of a process of creation which begins with the preservation of the teachings of John the Baptist (chpts. 4-11), to which essentially chapters 12-22 were added and this composite spoke to the Jewish Christian community during the War of the Jews against the Romans (most of the historical allusions being to this time), and finally John of Patmos used 4-22, adding the vision of the Son of Man in chapter 1, the letters to the seven churches (2-3), and modifications in 22. This latter revision of the work is to be dated about 90 CE, when Revelation is usually dated. Thus one has preserved within this work the psyche of both first century Judaism and Christianity.

It is important to remember that when the book of Revelation became part of the biblical canon it must then be understood as part of the varied stream of literature and thought embodied in the New Testament. The psyche of early Christianity gave birth to varied expressions, in various persons and religious

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334. Ibid., p. 95.
335. Ibid., pp. 95-97.
336. Ibid., p. 108.
337. J. Massyngberde Ford, *Revelation, The Anchor Bible*, Garden City, NY: Doubleday & Co., 1975.

communities, in different historical circumstances, and in varying images and thought. The truth is to be found in all, not in a limited selection of books or passages. Each piece contributes to the whole and receives new meaning as part of the whole. It is our tradition. Revelation helps us to know what is within the human soul, imaging its pain, wrath and hope. Rather that trying to build a theology out of it, or an apocalyptic schedule for the future, it may be used as an occasion for entering ones own pain, wrath and hope through the experience of those who have gone before. It serves the function of a New Testament Psalm of lament.

CONCLUSION

Perhaps all of the models, contemporary and biblical, provide information overload. And yet I prefer to provide the reader with these as raw materials for the construction of models and insights without providing my own eclectic construction. The dimensions of human existence presented in "The Four Worlds of the Person" provide perspectives for me, but there are elements I need to draw from other models besides needing to consider a model's appropriateness to a particular person. These models provide me with ways of understanding myself, of working with persons who seek answers to their struggle with life and their humanness, and for guiding persons on their spiritual journey. I find them necessary in the spiritual direction of others. Though the task of the spiritual director (as a facilitator of God's process with the individual and community) is different from that of the therapist and the giver of pastoral care, yet the spiritual director also must deal with the whole person and understand the ways in which human dynamics affect perception and response to God's process with us and our spiritual formation.

As I have dealt with my own life, the long illness of my first wife, the struggles and tragedies of others, and the issues of those I teach and counsel, I am amazed at the difficulty of life, the depth of its struggles, and the necessary process of human development which is extended far beyond that of other species. What is the purpose of all this? Traditional theology often views the difficult nature of life as a consequence of the Fall (Gen. 3:14-19) and the sin which caused the Fall as the desire for the knowledge of good and evil (maturity). That the myth of the Fall does express an answer to the question raised cannot be denied. However, a careful examination of the nature of the human being and being human indicates that existence could not be other than it is and that all evidence points to it always having been this way.

However, in spite of the need for biological, psychological, social and intellectual development, my Christian theology tells me that before God I am no better because of development and that I must equally esteem the psychologically and mentally handicapped for whom the horizons of development may be minimal. I realize that the life of the infant is as valuable as that of the mentally and psychologically mature. **It is then absolutely essential to know that value and identity is a gift of grace and not due to development.**

How does one then fit grace with development and the human struggle for wholeness? One interesting possibility is I Cor. 3-4 where Paul deals with the contributions of Apollos and himself to the development of the Corinthian Church, indicating that though they make their contributions, God is the source of the Church, not they. In 3:10-15 Paul then discusses how what he and Apollos built on the foundation of Christ will be judged on the last day. In 4:1-5 he again speaks of the Lord's ultimate judgement regarding what he has done. This could mean that justification by grace indicates the value of the person to God and God's love for the person, but that there will be a final evaluation of one's works, the products of one's life. The three parables of Matthew 25 also deal with one's accountability for life and action in the waiting period before the end -- though they embody Matthaean theology (that is, both the person and the works are judged). The parable of the talents in Matthew 25 does indicate that one is only responsible for what one has been given and the parable of the vineyard (Matthew 20) speaks of the generosity of God to those who work, however long or short.

My preference is to understand the human growth process in two ways. The first is that we grow, mature, develop skills, and seek healing from our dis-integrations because healthy and mature human existence is our gift back to God. In faith we feel that God will use it in some way. Life is like a piece of art, composed and created in the process of living, a thing of beauty with colors bright and dark. And it is our fulness, a gift that God will have use of somewhere, somehow, which will add its fulness to the fulness of the cosmos in a world and dimensions beyond this.

Secondly, human growth and the deepening and spiritualization of the human soul contribute to both the evolution of human being and the possibilities of the future. Ira Progoff, depth psychologist and advocate

of journaling, concludes his book on the infinite capacity of the human for evolution and self-transformation with a quotation from a Midrash:

> And Isaac asked the Eternal: "King of the World, when Thou didst make the light, Thou didst say in Thy Torah that the light was good; when Thou didst make the extent of the firmament and the extent of the earth, Thou didst say in Thy Torah that they were good; but when Thou hadst made man in Thine image, Thou didst not say in Thy Torah that man was good. Wherefore Lord?" And God answered him, "Because man I have not yet perfected, and because through the Torah man is to perfect himself, and to perfect the world."[338]

Romans 7-8 helpfully models the human hope when encountered by the Transcendent, the "power of God." Romans 8:18ff speaks of the creation as a woman groaning in travail to give birth. Such new creation, though embracing "the whole creation", is focused on the human transformation, "the revealing of the children of God" -- "the redemption of our bodies." Though we are clearly part of the ecosystem, the future of the world depends on what humans become -- for through them existence becomes conscious, the spiritual becomes present, and the rest of creation may be served. The predicament of sin and death from which humanity is to be redeemed was described in Rom. 7 and preceding: the predicament as perceived within Intertestamental Judaism and accepted within Jewish Christianity. The answer to the predicament is the new dynamic of the Spirit which is the presence of God Godself. Paul says, "But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you." (8:9) This Spirit "helps us in our weakness" and groans with us in our transformation. (8:26-27) Though much of the cultural, political, natural, and spiritual world may remain resistant, God works in all this for good and nothing can separate us from the love of God. (8:28-39) Though the hope of the future lies in God, it also resides in humanity's transformation and so "the creation waits with eager longing for the revealing of the children of God." (8:19) Transformation is our sacred calling.

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338. Ira Progoff, *Depth Psychology and Modern Man*, NY: McGraw-Hill Book Co., 1959, pp. 250-251.