

Foundation Theology
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Essays for Ministry Professionals

Edited by
John H. Morgan

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Foundation Theology 2016: Essays for Ministry Professionals

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EDITOR'S NOTE

Scholars and teachers, to be true to their calling as professionals, must seek to contribute to their field of learning and not just be consumers of others' work. Insufficient and inadequate is the teacher who can only rely on the scholarship of others to teach what they have been called upon to teach. It is the parasite that lives upon the life blood of others but the teacher and scholar must contribute to that corporate life of those laboring in the field of learning and research.

For over three decades, faculty, alumni, and students of the GTF have participated in this learning process by contributing to the scholarship, generated by themselves and their colleagues, in the fields covered by this institution's mission of teaching and service. If one is to participate in the building up of a field of learning, one must contribute to that effort through not only effective teaching but distinguished research and writing. Books and articles do not produce themselves but are the results of monumental efforts on the part of scholars and teachers working to elevate their respective fields of learning through research and publication.

This 2016 edition of our annual monograph, *Foundation Theology*, is illustrative and exemplary of this commitment to learning and scholarship. The GTF is pleased and privileged to have this opportunity of sharing with the wider community the scholarship of its faculty, alumni, and students in this current issue of our annual publication.

John H. Morgan, Ph.D., D.Sc., Psy.D., Editor
Graduate Theological Foundation
Fall, 2016

CHAPTER ONE

Gam Zeh L'Tov/This Too For Good:

Third Force Psychologists' and Judaism's Shared Positive View of Humanity

Ann Elizabeth Belford

A broad overview of multiple schools of classical psychotherapy reveals that many schools can be divided into two different philosophies: those that view humanity with a negative lens, and those that view humanity with a positive lens. A psychological philosophy that asserts humanity's essential psychological sickness, and crafts its thinking and therapies around that assertion, falls at one end of the spectrum. For example, Freudian thought, with its emphasis on neuroses and the fundamental conflict between the pleasure and the reality principles, may fall at this end. At the other end of the spectrum is the assertion that humanity is essentially psychologically healthy, or striving toward health. Third Force, or Humanistic, Psychologists, embrace this belief about humanity, and their therapies reflect this belief. While no school of thought is absolute and there are multiple gradations within each school and amongst each psychologist, these general assertions hold true.

Religions similarly seek to answer questions about the nature of humanity: Are humans fundamentally good or bad? Is there something in our essence that propels us toward sin or toward acts of goodness? Each religion answers these questions uniquely, finding inspiration in scripture, history, community, and culture. Judaism's answers to the question of the nature of humanity are complex and allow for multiple viewpoints: Human creation is holy; humans are created with good and evil inclinations, both of which can be used for good; humans have tremendous capacity for sin and a greater capacity for repentance. At its most basic level, however, Judaism asserts the fundamental goodness of humans, rooted in its belief that humans are created in God's image. Because of this assertion, Judaism shares an assumption about the essence of human nature with Third Force Psychologists, in particular Abraham Maslow and Carl Rogers. This paper will attempt to highlight the shared view of humanity's fundamental nature between Jewish thought and Humanistic Psychology, and how that shared view opens new doors for pastoral care in a Jewish setting.

The book of Genesis, or *Breishit*, asserts that humans are created *b'tzelem Elohim*, in the image of God (Genesis 1:27 Jewish Publication Society). This understanding of human creation has been widely embraced throughout Jewish history and has made a tremendous impact on Jewish thinking and law. Human life is sacrosanct, and while Jews are considered bound to the 613 Torah commandments, Jews are permitted to break them all in order to save a life, except for the prohibitions of adultery, murder, and idolatry. Judaism's prayers said upon awakening affirm that souls, given anew each day, are pure: "My God, the soul You have given me is pure. You created it, You shaped it, You breathed it into me, and You protect it within me..." (Frishman, 2007, p.78). Similarly, bodies and their daily functions are holy. One prayer, in addition to being said each morning, is said after

defecation: “Praise to You, *Adonai* our God... who formed the human body with skill, creating the body’s many pathways and openings.... If one of them be wrongly opened or closed, it would be impossible to endure and stand before You” (Frishman, 2007, p.76). The soul and the body are considered holy in Jewish thought and in Jewish prayer.

This remains true in rabbinic text. The Babylonian Talmud, Tractate *Brachot* 62b recounts a story of young Rabbi Kahana who hid under his teacher Rav’s bed: “He heard Rav chatting [with his wife] and joking and doing as he would. Rav Kahana said, ‘One would think that my master’s mouth had never sipped the dish before [i.e. never engaged in sexual relations]!’ Rav said to him: ‘Kahana, are you here? Go out! It is unseemly!’ Kahana replied: ‘It is a matter of Torah, and I must learn’” (Belford, 2004, p.14). To clarify, Kahana was hiding under his teacher Rav’s bed in order to spy on his teacher during his nighttime routine. As Rav and his wife prepared for bed, they became sexually intimate. Kahana, hiding under their marital bed, became sexually aroused, which he expressed verbally. Rav discovered his aroused student, rebuked him, and attempted to eject him from his home. Kahana, however, replied that marital sexual relations are a matter of supreme holiness deriving from God, and Kahana needed to learn this “Torah.” While it can be assumed Rav did not allow Kahana to stay, Kahana’s rejoinder is allowed to stand in the text. This teaches that sexual relations are holy. Sex and defecation are actions that in modern society can carry a great deal of shame or embarrassment (indeed, Freud’s anal and phallic stages speak to the potential shame and inhibitions surrounding these two areas of development), but in Judaism these acts become holy because they are a natural part of our bodies, which were created by God. The Jewish view is that because humans are created in God’s image, all the activities of body and soul have the potential to be holy as well.

Indeed, the overarching ethos of being created in God's image has become of critical importance to liberal Jews in modern times. Rabbi David Ellenson expressed this best in his 2004 article, "Same-Sex Marriage, in the Jewish Tradition":

As a religious Jew who favors the extension of full rights to gays and lesbians in both civil and religious realms, I contend that "the actual realization of the biblical quest for justice" is the primary motivating factor for our support of this stance. As such, our advocacy should not be reduced to a stance that is described as being simply "politically correct and comfortable for us personally." For many of us, this biblical quest for justice stems from a vision of humanity that is stated at the beginning of Genesis, where the Torah teaches that every human being is created *b'tzelem*, "in the image of God." ...The ethos of Jewish tradition can be said to trump a single statement in Leviticus 18:22 that condemns homosexual behavior as an "abomination."

Liberal Jews of various denominations who approach Jewish decision-making through the lens of Jewish values often rely on this meta-value as a guide. Reform Jewish educator Sharon Wechter asserts that Reform Jews "speak the language" of *b'tzelem Elohim*:

I pose this question to my students: If I truly believe that each one of you is made in the image of God, then how will I treat you? How should we treat one another if we believe this is true? They understand what I'm saying; they know

that I am talking about treating others with loving-kindness, respect, and dignity. They know this because we are speaking the same language; they have been raised in a Reform congregation where values of *tikkun olam* [repair of the world] and behaving as God's partners in the world are at the core of their education. It's a beautiful message we Reform Jews bring to others.

This message rings loud and clear when a group of children are singing Dan Nichols' words: "...when I reach out to you and you to me, we become *b'tzelem Elohim*..." (2001) during a Jewish camp song session, or when a Jewish teen plans an educational program titled "In God's Image" for her Conservative Jewish youth group. Liberal Jews of multiple denominations understand that being created *b'tzelem Elohim* means that the bodies, spirits, and essences of all people are fundamentally good and of worth.

Ancient rabbis also speak of humanity's inner essence and debate its inherent nature. One important teaching comes from *Pirke Avot* 4:20, a central text of Jewish morality, which teaches: "Elisha ben Abuya said, 'Regarding the one who studies when young, to what can he be compared? To ink written on new paper'" (Kravitz & Olitzky, 2000, p.24). This teaching is remarkable in two ways: It shows that a young person is a clean surface on which to learn new material and new morality (in other words, not inherently bad or evil), and because it is attributed to the teacher Elisha ben Abuya. Elisha ben Abuya later came to be called *Acher* ("Other") in all other rabbinic texts because of his apostasy. In other words, one of the greatest rabbinic heretics is quoted here by name by the rabbis because his teaching that humans are essentially "blank slates" when it

comes to learning and morality was considered so valuable and true.

In addition, the ancient rabbis believed that all people are born with two inclinations, a *yetzer tov*/good inclination, and a *yetzer ra*/evil inclination. As is the nature with Jewish discourse, there are many different opinions about these inclinations. *Avot d'Rabbi Natan*, a exegetical text, asserts that the evil inclination is thirteen years older than the good inclination, because the evil inclination begins to develop when a child is in its mother's womb, while the good inclination does not develop until a child turns thirteen years old. Another exegetical text, *Genesis Rabbah* 9:7, however, teaches something altogether different:

Rabbi Nahum said in the name of Rabbi Shmuel, “‘Behold it was good’ (Gen. 1:25)--this speaks of *yetzer tov*/good inclination. ‘And behold, it was very good’ (Gen. 1:31)--this speak of *yetzer hara*/evil inclination. Can *yetzer hara* really be very good?! Yes, because were it not for *yetzer hara*, no one would build a house, or marry, or have children, or do business” (Belford, 2004, p.7).

Our evil inclination, which foments lust, jealousy, and greed, is better than our good inclination, because it compels us through envy to build a house, to marry and procreate to fulfill our lust, to work hard at business because of greed. These results, in the teaching of Rabbi Shmuel, are all very good, even if their origins are not. Indeed, this understanding of the evil inclination became the dominant one and persists today. While Judaism certainly acknowledges humanity's ability to sin, on the whole it asserts humanity's goodness, holiness of body and soul,

and ability to bring goodness to all situations. In this, it shares much with Third Force Psychologists.

Abraham Maslow's development of Third Force Psychology brought an optimistic approach to mental health. Indeed, Maslow emphasized mental *health* and well-being, and his idea of self-actualization asserted that individuals, at their most fundamental level, desired goodness and wellness. In *Toward a Psychology of Being*, Maslow (2014) writes:

The more we learn about man's natural tendencies, the easier it will be to tell him how to be good, how to be happy, how to be fruitful, how to respect himself, how to love, how to fulfill his highest potentialities. This amounts to automatic solution of many of the personality problems of the future. The thing to do seems to be to find out what you are really like inside, deep down, as a member of the human species and as a particular individual (2014, p.15).

Clearly, Maslow believes that an individual's nature is fundamentally good, and this fundamental goodness is precisely what propels an individual toward psychological healing. Maslow states outright that "this inner nature, as much as we know of it so far, is definitely not 'evil,' but is either what we adults in our culture call 'good,' or else it is neutral" (2014, p.161). When an individual commits what would be called "evil" acts, it is because this person's nature, his or her essential inner core, has been somehow stunted, shamed, or suppressed. Maslow explains:

If this essential core... of the person is frustrated, denied or suppressed, sickness results.... Gener-

al-illness of the personality is seen as any falling short of growth, or of self-actualization, or of full-humanness. And the main source of illness (although not the only one) is seen as frustrations... of expressions of the self (2014, p.161).

More bluntly, Maslow (2014) asserts "...that every falling away from species-virtue, every crime against one's own nature, every evil act, *every one without exception records itself* in our unconscious and makes us despise ourselves" (2014, p.16). Evil, then, is the result of acting against one's own inherent nature. Maslow assumes that when people are born, they are born with an inner nature that is fundamentally good and healthy; it is only the world around them that distorts this good inner nature into something unhealthy. This distortion can come from unmet needs by parents, abuse by authority figures, or simply an unhealthy society. Maslow intuited that "sick people are made by a sick culture; healthy people are made possible by a healthy culture" (2014, p.16). Maslow believed that his approach to psychology would help create this healthy culture, and there is no doubt that his psychological philosophy was one of those changes. The ideal way to move toward health was a process Maslow called self-actualization, which "is the highest level of human motivation characterized by full development of one's capacities" (Morgan, 2015, p.137). Through studying people he believed were already self-actualized, or living fully their inner nature, Maslow created a list of thirteen attributes of a self-actualized person, which included traits such as, "Superior perception of reality; Increased acceptance of self, of others, and of nature; ... higher frequency of peak experiences; increased identification with the human species; changed... interpersonal relations..." (2014, p.30) and more. The process of self-actualization was, according to Maslow, the best way to make society

healthy. Maslow's entire approach created the "Third Force" of psychology, which brought a positive alternative to Freudian psychoanalysis (which Maslow dismissed by saying "Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half" (2014, p.15)) and Skinner's behaviorism (Morgan, 2015, p.128).

Carl Rogers, another Third Force Psychologist, shared Maslow's view in the fundamental goodness of human nature. Rogers crafted a theory of personality that was in distinct contrast to his upbringing in a conditional, strict home. Instead of focusing on an "if-then" ideology of human development, Rogers instead repeatedly emphasized "the warmth and acceptance of the counseling relationship between the counselor and client" (Morgan, 2015, p.170). Through this relationship, an "individual will discover within himself the capacity to use this relationship for growth" (Rogers, 1995, p.35). Through Rogers' decades of therapeutic practice, he came to believe that this capacity existed in every person:

My experience has forced me to conclude that the individual has within himself the capacity and the tendency, latent if not evident, to move forward toward maturity. In a suitable psychological climate this tendency is released. . . . Whether one calls it a growth tendency, a drive toward self-actualization, or a forward-moving directional tendency, it is the mainspring of life, and is, in the last analysis, the tendency upon which all psychotherapy depends (1995, p.35).

Rogers, like Maslow, embraced the idea that humans are naturally good, have a natural desire for self-actualization, and

will naturally seek goodness and authenticity for themselves given the right environment.

Indeed, Rogers (1995) articulated this tendency as a person becoming “the self which one truly is” (1995, p.170), and described it as a move away from facades, societal messages, and others’ expectations, and toward a sense of self-direction. He describes that “clients seem to move toward more openly being a process, a fluidity, a changing. They are not disturbed to find that they are not the same from day to day...” (1995, p.171). Over time, individuals learn complete self-acceptance, acceptance of others, and finally trust in self. In summary, “the individual moves toward *being*, knowingly and acceptingly, the process which he inwardly and actually *is*” (1995, p.175). This “being,” in Rogers view, is intrinsically good.

Through many years of working with individuals, Rogers came to believe that a therapist’s job was not to “treat, or cure, or change” a client, but rather to “provide a relationship which [the client] may use for his own personal growth” (McLeod, 2014). Providing this client-centered relationship requires the counselor to provide a “warm and permissive relationship for the client” (Morgan, 2015, p.172), infused with unconditional positive regard for the client and expressions of praise and empathic understanding. A child who is raised in an environment of unconditional positive regard will naturally self-actualize through his or her parent’s unconditional loving care. If a person, however, does not receive this unconditional positive regard, then his growth will be suppressed and he will engage in self-destructive or anti-social behavior. Rogers believed that a person-centered therapist providing unconditional positive regard could create space for self-actualization even for the most maladapted. He believed this approach could work for children, adults, groups, and even nations.

It is important to note, however, that unconditional positive regard does not equal a *carte blanche* for behavior. One of Rogers' teachings is that, "it is the subjective reality of the client's perceived world which is important, not the objective truth" (Morgan, 2015, p.177), which opens the door for critics of moral relativism. However, unconditional positive regard "does not constitute permissiveness or an endorsement of all behaviors" (Cherry, 2016). While a person who has sexually abused a child, for example, or committed war crimes, may be worthy of unconditional positive regard, his or her actions, regardless of the "subjective reality," do not and should not necessitate endorsement. Rogers directly addressed this concern in *On Becoming a Person* when he writes:

An even more common reaction to the path of life I have been describing is that to be what one truly is would mean to be bad, evil, uncontrolled, destructive. It would mean to unleash some kind of monster on the world.... But the whole course of his experience in therapy contradicts these fears. [An individual] finds that gradually he can be his anger... be his fear... be self-pitying... be his sexual feelings, or his "lazy" feelings, or his hostile feelings, and the roof of the world does not fall in. The reason seems to be that the more he is able to permit these feelings to flow and to be in him, the more they take their appropriate place in a total harmony of his feelings.... He feels loving and tender and considerate and cooperative, as well as hostile or lustful or angry.... Fully to be one's own uniqueness as a human being is not, in my experience, a process which would be labeled bad. More appropriate words might be that it is

a positive, or a constructive, or a realistic, or a trustworthy process (1995, pp.177-178).

Far from being morally relativistic, Rogers understands that humans experience the full range of human emotions, and that all of them, when properly balanced, managed, and accepted, can be constructive.

It is clear that Rogers and Maslow share a foundational assumption of the goodness of human beings, an assumption shared with Jewish thought. Indeed, there are a number of similarities which can be drawn between Humanistic Psychology and the Jewish ideology of human nature explicated above. Rogers' understanding of the range of human emotions, and the "constructive process" of allowing all of those emotions, including lust or anger, to have their proper balance within a person, is eerily reminiscent of the rabbinic understanding of the good and evil inclination and the need for balancing both. Similarly, just as Maslow desired to create a "healthy culture" in order to nurture healthy people, the more mystical rabbis sought to perform *tikkun olam*, or repair of the brokenness of our world, which they believed human beings were specifically created to fulfill. There are, certainly, many other areas of shared ideology.

At its heart, Judaism views humans as being created with a spark of divinity, in God's own image. Bodies, minds, and souls are holy and have the potential for holiness; humanity's fundamental nature, while capable of sin, is inherently good. Rogers and Maslow shared this understanding of human nature. This shared foundation allows rabbis today to draw heavily on Humanistic or Third Force Psychologists in pastoral settings. Perhaps, a Jewish religious setting can be of great assistance to someone on Maslow's path of self-actualization. If a person's religion teaches that God-given spirit is akin to Maslow's "intrinsic conscience," and if a religion affirms Maslow's belief

that a person is inherently good, then that same religion can be of great assistance on the path toward self-actualization, perhaps especially in regard towards affirming peak experiences. Furthermore, the peak experiences Maslow describes in *Toward a Psychology of Being*, culled from the reports of over a hundred different people, sound remarkably similar to religious mystical experiences, what Jewish mystics call *devekut*, or cleaving to God. The mystic experiences a dissolving of self, and a merging with God and all of creation. Similarly, Maslow describes the peak experience “as if it were all there was in the universe, as if it were all of Being, synonymous with the universe” (2014, p.68). Many of the descriptions of the peak experience parallel the mystical experience of *devekut*, such as the complete absorption of the person during the peak experience of the experience, a richer perception of reality after a peak experience, and a dissolving of time and space during the experience. Jewish religious work and preparation, when taken seriously, seems to prepare a person for the same kind of self-actualized life, including but not limited to peak experiences, as Maslow’s Third Force Psychology. The relevance Maslow’s teachings can make in a Jewish pastoral setting is substantial.

The same relevance occurs with Rogers’ teachings as well. A faith that asserts all people are created in the image of God does not just ask that others be treated with unconditional positive regard; it demands it. In further support of this overlap between Jewish teachings and Rogers’ theory, Rabbi Art Green teaches that the great Chasidic master Nachman of Breslov believed that a rabbi could not lead his congregation in prayer unless he could look out and regard each person with love (personal communication, June, 8, 2009). Nachman’s love is synonymous to Rogers’ unconditional positive regard; his “leading in prayer” is similar to Rogers’ creating therapeutic space for self-actualization. Still, creating this type of space can

be challenging for clergy, who are often seen by congregants as “symbolic exemplars” and who often deal with difficult congregants far removed from a therapeutic setting; however, if rabbis truly believe that all people are created in God’s image and regard their congregants with unconditional positive regard, more often than not a space develops for, as Rogers might describe it, the “weeping-for-joy” moment when a person realizes “he has been truly heard for the first time” (McLeod, 2014).

Undoubtedly, there are numerous settings in Jewish religious life and in therapeutic pursuits that open our spirits and psyches; sometimes this process towards openness is difficult, and sometimes it is straightforward. The shared foundational assumption in the essential goodness of human nature between Jewish thinking and Humanistic Psychology, however, allows for unique approaches that lead to greater healing, greater *being*, and greater living *b'tzelem Elohim*, in the image of God.

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CHAPTER TWO

Deadly Dispositions: The Vices that Feed Our Wounded Culture

Dennis J. Billy, C.Ss.R.

My task this morning is to discuss the nature, inherent causes, and impact of the vices on our wounded culture. My narrative backdrop is Christianity's belief in humanity's creation, fall, redemption, and sanctification. My philosophical underpinnings are a blend of Thomism and Christian Platonism. My primary point is that the transformation of human society will not take pace without the transformation of the human heart. To see how this process unfolds, we need to examine the root causes of our woundedness and identify an appropriate remedy. In my presentation, I will discuss the Catholic position on the matter and reflect theologically on how these deeply ingrained societal wounds can be healed.

A Social Construct

Human culture is a social construct. Human beings create it, sustain it, and change it. They can promote what Pope St. John Paul II so famously coined a "Culture of Life" or a "Culture of Death." (John Paul II, 1995, no. 95). They can foster

a “Culture of Care” or what Pope Francis in his recent address to the United Nations has called a “Culture of Waste.” (Pope Francis, 2015³). Given our human weakness and frailty, we often promote conflicting visions. The struggle between spirit and flesh, between what St. Augustine calls the City of God and the City of Man, manifests itself in each human heart and in human society in every historical epoch. (Augustine, 1871, 1:1). It manifests itself today in our own hearts and in the societies we shape and of which we form a part.

In its evangelizing mission, the Church seeks to imbue human culture with Gospel values through a process of enculturation. It seeks to transform it by invigorating it with Jesus’ call to discipleship and life in the Spirit. It seeks to build a society rooted in the values of the Beatitudes, in a culture motivated by love not hatred; by mercy, not vengeance; by compassion, not conflict and dissension. It meets human culture where it is, accepts what is good in it, and rejects what is bad. It seeks to promote a “spirituality of communion,” which Pope St. John Paul II said was the great challenge facing the Church in the third millennium. (Pope John Paul II 2001, no. 42). John Paul in fact, wanted the Church to be “the home and school of communion” in a world that was seriously wounded and ravaged by disorder and disunity on every level. (Pope John Paul II, 2001, no. 42).

As “the home and school of communion,” the Catholic Church looks to the wounds of the Risen Lord, to Jesus, the wounded healer, as the ultimate source of a healing. (Pope John Paul 2001, no. 42). According to Catholic belief, he is the Logos, the Eternal Wisdom of God and all healing---be it natural, medical, miraculous, or otherwise---has its origins in him. What is more, as the Incarnate Word of God, he alone has faced our deepest fears and overcome them. He alone has succumbed to death, the ultimate disease, and conquered it. He alone can turn a “Culture of Death” into a “Culture of Life.” He alone enables

us to live the virtuous life, one fully in accord with the life of reason, totally in sync with our deepest aspirations and human inclinations. How is this so?

The Root Cause of Vice

As disorders in human nature, vices can affect our reason, our will, or our passions, which were created by God to be aligned with reason and will. On a deeper level, they can represent a disorder in the human spirit in its created capacity to commune with the Spirit of God. In an extended sense, even bodily disorders (“diseases,” if you will) can be considered vicious in this very broad, general sense. (Aquinas, 1920, 1a2ae q. 71, a. 1). We have often heard statements like, “Cancer is a vicious disease” or “Cancers are healthy cells that have gone awry.” They also affect the societies in which we live.

Virtuous people work to build a virtuous culture; vicious people, on the other hand, promote one that is vicious. When evil ways of thinking, willing, feeling, and acting become deeply embedded in a society, they become social vices. These deadly dispositions are a contagion that can infect an entire population and, if not treated properly, will lead it on a downward spiral of personal, cultural, and societal disintegration.

But where do these primary vices, these capital sins come from? What is their root cause? How can we explain the habitual presence of evil in the human soul and in human society? According to Catholic teaching, the root cause of these spiritual and social ills ultimately lies in humanity’s collective, primordial rebellion from God. (*Catechism of the Catholic Church*, 1994, nos. 385-421). The reason God entered our world was because, it had somehow gone awry. Jesus, the New Man, the Virtuous Man, entered our world to correct what was lacking in Adam, the Old Man, the Vicious Man. He entered our world to save us

from ourselves---and that process continues to this day through the Church and her sacraments.

Humanity's Fall From Grace

The Church in its reflection on the Biblical account of humanity's original fall from grace teaches that our human nature was severely wounded but not completely corrupted as a result of the sin of Adam and Eve. The *Catechism of the Catholic Church* teaches that the account of the Fall "uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man." "Revelation," it goes on to say, "gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents." (*Catechism of the Catholic Church*, 1994, no. 390). However we understand what exactly took place at the dawn of human history, the Church affirms that we all have a deep sense within our hearts that our present condition is not how God intended us to be and that this sin of human origins—however it occurred—has affected us on every level of our human makeup: the physical, mental, spiritual, and social. Let us take a look at how this original fall from grace has affected these four anthropological dimensions.

The Physical. After humanity's fall from grace, we became out of sync with ourselves, others, the rest of creation, and God. With regard to our physical makeup, we began to experience the hardship of labor, sickness, diseases of various kinds, and ultimately death itself. Prior to the Fall, we lived in a state of harmony with our bodies and lived in close harmony with our physical nature. After the Fall, our bodies entered into a relationship of disorder with the rest of our anthropological makeup. We began to live in tension with our bodily nature; we became

ashamed of it and fearful of its mortal claim on us. The specter of death began to haunt both our conscious and unconscious selves. Rather than relishing our bodily existence and rendering glory to God through it, we used it as a means for self-gratification and hiding from our deeper psychological, spiritual, and social wounds.

The Mental. In addition to these bodily wounds, humanity's original fall from grace also affected the various powers of the soul: the rational, irascible, and concupiscible. Our powers of reasoning were weakened and our moral sense, dimmed. Our hearts became divided and our wills faint. Our memory and imagination entered into a state of disarray, while our passions became wild and unruly. We experienced ourselves as divided within, alienated from our truest, deepest selves. Worst of all, we used these powers, senses, and passions to distant ourselves even further from God. We began to doubt his very existence. We made ourselves the measure of truth and decided for ourselves what was upright and what was not. We blessed our divided hearts and took pleasure in forbidden fruits.

The Spiritual. The most damaging result of all of humanity's fall from grace was the loss of our relationship with God. The story of the Fall tells us that Adam and Eve hid from God after having eaten from the forbidden fruit. Our first parents, in other words, failed to understand that it was impossible to hide from God and that he would eventually find them and learn what they had done. This disruption of the divine-human relationship took place especially on the level of spirit, that deepest, most intimate dimension of the human person that yearns for God and is open to self-transcendence. What had once been a loving and open relationship between God and humanity became irreparably damaged and could be corrected only by a divine initiative. Left

to itself, humanity would be irrevocably locked within its own self-centeredness. It would forever be trying to fill with apparent goods and superficial pleasures a hole deep within itself that only God himself could satisfy.

The Social. The account of humanity's fall from grace extends far beyond the story of Adam and Eve. Later chapters of Genesis such as the stories of Cain and Abel (Gn 4:1-16), Lamech's vengefulness (Gn 4:23-24), Noah's Ark (Gn 6-8), and the tower of Babel (Gn 11:1-9) depict a world where the social fabric has gone sour and humanity is mired in wickedness of every kind. The sin of our human origins spins out of control and the entire human race appears to be locked in a downward spiral of evil. Everyone is suspicious and looks upon others as a potential threat. Hatred, not love, is humanity's earthly heritage. Human beings place their faith in false gods and follow rules of their own making. The fabric of society is deeply strained and appears to be unraveling. Humanity has a false hope in its own resiliency and capacity for progress. God's creation has become deeply flawed as the sin of human origins spills out from humanity itself and reverberates throughout the whole of creation.

Society's Fall from Grace

When humanity fell from grace, it took human society, indeed, the entire world along with it. One way to see how the vices of the soul might translate into vices of society is through the concepts of microcosm and macrocosm, that is, the idea that the society in some way represents the soul writ large. (Wiener, 1973-74, 3:126-31). In his philosophical dialogue, the *Republic*, the Plato (c. 423-c.347) identifies three powers or dimensions of the soul: the rational (including reason and will), the irascible (or spirited) and the concupiscible (or pleasurable). By way of

analogy, every society has a rational power (as manifest in its governing power), a spirited or irascible power (as manifest in its military prowess), and an appetitive or concupiscible power (as manifest in its ability to sustain itself economically and to cultivate its finer qualities of the soul through literature, the arts, and leisure). (Plato, 360BCE, Bk 4). Societies, in other words, are part of the world in which we live, a part of the cosmos. They are human creations and, according to the microcosm/macrocosm distinction, extensions of the human soul. They differ according to the emphasis they give the various powers of the societal soul and to the way they construe their ongoing interaction and way of relating to one another.

A virtuous government will be led by wisdom and prudence; its will, by love and justice. A vicious one, in turn, will make foolhardy decisions, promote unbridled national pride, have an uncontrollable thirst for power, and be possessed by a rampant envy of other peoples and nations. A virtuous military will be characterized by its courage both on and off the field of battle; a vicious one, by unbridled anger directed inward upon itself and outward toward other nations, as well as a lumbering inner sadness that promotes a social milieu of melancholy and depression. A virtuous society, moreover, will be led by moderation and temperance in its productive and cultivating efforts, while a vicious one will be consumed by unbridled consumerism fueled by an unchecked appetite and the lustful quest for pleasure.

Foolishness, pride, avarice, envy, anger, sloth, gluttony, lust. These are the evil dispositions that haunt our souls and that feed our wounded culture. They are perennial evils as old as our collective fall from grace and manifest themselves in today's society in any number of ways. They propel society away from an authentic concern for the common good and the

human dignity of its members, especially the weakest and most marginalized.

Our Wounded Culture

An accurate description of these social ills comes from *Reconciliatio et Penitentia*, St. John Paul II's 1984 Post-Synodal Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today. When speaking of our shattered world and its alienated, fragmented state, he observes:

...certain facts that are obvious to all constitute as it were the pitiful face of the division of which they are the fruit and demonstrate its seriousness in an inescapably concrete way. Among the many other painful social phenomena of our times one can note.

- The trampling upon the basic rights of the human person, the first of these being the right to life and to a worthy quality of life, which is all the more scandalous in that it coexists with a rhetoric never before known on these same rights.
- Hidden attacks and pressures against the freedom of individuals and groups, not excluding the freedom which is most offended against and threatened: the freedom to have, profess and practice one's own faith.
- The various forms of discrimination: racial, cultural, religious, etc.
- Violence and terrorism.

- The use of torture and unjust and unlawful methods of repression.
- The stockpiling of conventional or atomic weapons, the arms race with the spending on military purposes of sums which could be used to alleviate the undeserved misery of peoples that are socially and economically depressed.
- An unfair distribution of the world's resources and of the assets of civilization, which reaches its highest point in a type of social organization whereby the distance between the human conditions of the rich and the poor becomes ever greater. The overwhelming power of this division makes the world in which we live a world shattered to its very foundations. (Pope John Paul II, 1984, no. 2).

Not much has changed in the thirty years or so since these words were written. In his recent address to the joint session of the United States Congress, Pope Francis provides a similar description of our wounded world. (Pope Francis, 2015²). To be sure, the vices that feed our wounded culture and produce such malignant, vicious outcomes are deeply rooted in our soiled hearts and writ large onto the nexus of relationships of our flawed and fragmented world. In the words of Pope Emeritus Benedict, "...no positive world order can prosper where souls are overgrown" (Pope Benedict XVI, 2007, no. 16). The words of Scripture ring true: "Where do wars and where do the conflicts among you come from? Is it not from your passions that make war within your members?" (Jas 4:1) (NABRE, 2011). In his

recent encyclical *Laudato Si'*, Pope Francis speaks of “a certain “mental pollution” of our contemporary mindset that mistakes true wisdom with “a mere accumulation of data which eventually leads to overload and confusion,” rather than “the fruit of self-examination, dialogue and generous encounter between persons.” (Pope Francis, *Laudato Si'*, 2015¹, no. 47). Citing the Greek Orthodox Patriarch, Bartholomew of Constantinople, he underscores the ethical and spiritual roots of our current environmental problems and encourages us “...to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which ‘entails learning to give, and not simply to give up.... a way of loving, of moving gradually away from what I want to what God’s world needs.’” (Pope Francis, *Laudato Si'*, 2015¹, no. 9). To echo the words of the Apostle Paul, we are called to live by the Spirit and not gratify the cravings of the flesh (Gal 5: 16) .

The purpose of society is to serve and promote the dignity of the human person. As *Gaudium et Spes*, Vatican II’s “Pastoral Constitution on the Church in the Modern World” teaches: “... the beginning, the subject and the goal of all social institutions is and must be the human person which for its part and by its very nature stands completely in need of social life.” (Second Vatican Council, 1965, no. 25). Society serves the human person---not vice versa. If this is so, then the transformation of society’s structures and cultural mores should seek the transformation of the human heart. For this very reason, the needs of the human heart, it would seem, are the appropriate place to begin. If we start from there, it soon becomes clear that personal conversion is an indispensable factor in promoting constructive societal and cultural change. To my mind, St. John Paul II says it best:

...there can be no union among people without an internal change in each individual. *Personal*

conversion is the necessary path to *harmony between individuals*. When the Church proclaims the good news of reconciliation, or proposes achieving it through the sacraments, she is exercising a truly prophetic role, condemning the evils of man in their infected source, showing the root of divisions and bringing hope in the possibility of overcoming tensions and conflict and reaching brotherhood, concord and peace at all levels and in all sections of human society. She is changing an historical condition of hatred and violence into a civilization of love. She is offering to everyone the evangelical and sacramental principle of that reconciliation at the source, from which comes every other gesture or act of reconciliation, also at the social level. (Pope John Paul II, 1984, no. 4)

The ills of society, he is saying, are the ills of the human person writ large. Heal the human soul and you will heal human society. Heal the person and the relationships and structures he or she fashions with others will eventually follow.

What does this mean clinically for the health care profession? Physicians, nurses, hospital administrators, health care workers, and other service providers are all affected by the wounded culture in which they live and are themselves in desperate need of healing. The place to begin to heal the wounded culture of the health care profession of which each forms such a precious, integral part, is to begin with ourselves, identify the deadly dispositions that have taken root within our own souls, and seek God's mercy through sincere repentance and conversion of heart. Why? Because like Christ we too are called to be "Wounded Healers." The Church's celebration a Holy Year of

Mercy provides a unique opportunity to do undergo what the Gospel calls “*metanoia*,” a radical change of heart.

Conclusion

To conclude: Jesus is the Divine Physician; the Church, his “field hospital” (Pope Francis (2014)); human persons and the societies in which they dwell, his patients; the Eucharist the “medicine of immortality.” (Ignatius of Antioch, 1885, 20.2). Jesus came to heal the human heart, make it fully alive, and, in doing so, transform every aspect of human nature, human society, indeed all of humanity, through his sacramental presence in the members of his body, the Church. He breaks open our hearts and sheds the light of divine love upon us. He alone can heal the human heart. He alone can heal our wounded culture. He alone can transform a Culture of Death into a Culture of Life. He alone can build a civilization of love based on *communion*: communion with oneself, others, God, and all creation.

What exactly does he do? Through our personal encounter with him as a result of our intimate conversation with him in prayer, meditation, community support especially through the Church and her sacraments:

- He reestablishes our friendship with God.
- He heals our relationship with ourselves, others, and creation.
- He renews our minds.
- He strengthens our wills.
- He orders our passions and emotions.
- He helps us find meaning and joy in our work.

- He accompanies us in suffering and heals us in due time.
- He is present to us at all stages of our lives.
- He gives us the courage to face death and look beyond it.

Jesus Christ is the New Adam, the firstborn of the New Creation. By taking on our wounded humanity and hanging it on the cross, he opened up the heavens and allowed the divine light to shed its light once more in the darkened recesses of the human heart. Because of his incarnation, passion, death, and resurrection, the spark of divine love has been rekindled in our hearts and our wounded humanity placed on the road to recovery. Jesus's love for us, however, does not stop there: He promises not only to heal us of our wounds, but also to give us share in his divinity. He does so by lifting us beyond our earthly horizons and inviting us to enter into intimate fellowship with the mystery of the divine.

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CHAPTER THREE

The Creation and Implementation of the Interpersonal-Cognitive-Behavioral Treatment System

Thomas A. Cordier

The I-CBT treatment system for children, adolescents, adults and families was designed in order to address our nation's struggling mental health system and the treatment gaps that deter the proper delivery of mental health treatment. The system was also developed in order to change the way mental health treatment is delivered in the United States and throughout the world. It is comprised of a number of highly validated clinical treatment constituents (i.e., structured cognitive-behavioral-therapy (CBT), emotional intelligence (EI), behavioral parent training (BPT), individual therapy, various patient groups designed for an array of psychopathologies, visual and auditory educational methodologies, and psychopharmacology "for those patients that have a need for medication". The I-CBT treatment system works to provide above optimal treatment and training to patients and their families, providers as well as medical, mental health and academic institutions. In this article the author dis-

cusses the reasons behind developing the I-CBT system. How the system evolved as well as a brief description about how it works. He also identifies the obstacles that individuals can be confronted with when setting up a clinical practice.

In the early millennium when I first began my practice I was extremely excited to be entering into a domain where I believed I could make a difference “no matter how small or notable” in relevance to the human condition. Not to sound cliché but my overall objective “like the vast majority of us who enter the helping field” was to assist as many people as possible in finding happiness and fulfillment in their lives. I first began using what I believed was what I knew best “a psychodynamic/talk therapy modality of treatment.” It appeared that my patients generally liked me and I wholeheartedly believed they were getting better due to my life experience and my quick antidotes. I felt genuine empathy for my patients but I was often overwhelmed with my feelings regarding their problems and dilemmas. This weighed heavy on me; not to mention the many sleepless nights I spent mulling over ways in which to help ease my patients’ troubles. I began to wonder if my patients’ lives were really improving due to their weekly visits to my tiny office, or “were they simply just saying so because they enjoyed my company?” One day after explaining my situation to a colleague, he suggested that I begin utilizing cognitive-behavioral therapy (CBT) in my practice as an effective way to help my patients overcome their negative thoughts, feelings and behaviors.

Rewind a few years to my practicum at Yale University under Dr. Alan Kazdin. It was here and by him that I was introduced to a highly effective form of cognitive-behavioral therapy (CBT) for children with behavioral problems and their parents entitled “parent management training (PMT).” Although I found Dr. Kazdin’s PMT quite remarkable, I had very little knowledge involving the fundamental rudiments and applications of the

conceptual CBT treatment process that had been conceived, cultivated and mastered by CBT pioneers such as Dr. Aaron Beck and Dr. Albert Ellis as well as other innovators and contributors within the field. My thirst for CBT knowledge prompted me to begin searching for area seminars where I could learn more about this intriguing treatment modality. I was lucky to have found a seminar in my area that was to begin two weeks from the date when I started my search. Once I attended the seminar I was immediately sold on the concept of CBT and I was amazed by the process “to say the least.” The concept of our thoughts leading to our feelings and our behaviors being products of these feelings made so much sense to me. What made even more sense was the notion that all we have to do is learn to challenge and change our irrational thoughts and the result would be feeling better and acting better. CBT was the key ingredient that I was looking for in my private practice. Being so instantly impassioned by CBT, I decided to dedicate my life’s work to this vigorous therapeutic procedure rather quickly. I began teaching some of the basic concepts that I had learned from that CBT seminar. It didn’t take long before I was witnessing actual improvements within my patients. They were reporting less anxiety and depression as well as decreases in other symptoms associated with mental illness.

Over time my ability to facilitate the CBT methods improved and I began a more formal training process for myself and eventually received national certification as a cognitive-behavioral therapist. In those initial days of my practice I began to gather and put together a patient manual comprised of the essential concepts of the CBT process. The manual or “workbook” was then organized into a simple step by step guide. The idea was to create a workbook that was a no nonsense, to the point, salutary learning experience “complete with homework assignments” that could be easily comprehended and immediately applied and utilized in real life experiences. This would be

an actual learning tool that coincided with the CBT therapy that patients were being taught. I wanted to keep it simple as opposed to overwhelming the already anxious or depressed patient with a four-hundred-page self-help book on CBT that could be purchased online or from a local book store. One objective was to combine the workbook with weekly one on one therapy along with assigned self-help assignments. I believed that this concept could benefit patients in successfully achieving their treatment goals and therefore improving their lives.

Through the utilization of this streamlined CBT process I began to notice encouraging results, but I needed more proof of its effectiveness. Therefore, I began incorporating weekly testing by utilizing “the Beck Depression Inventory (BDI)” and the “Beck Anxiety Inventory (BAI)” in order to track treatment efficacy. To my satisfaction I witnessed many of my patients BDI depression scores and BAI anxiety scores dropping. The majority of my patients’ scores significantly decreased. Furthermore, the scores were also correlating with patient reports of their depression and anxiety symptoms dramatically decreasing. One evening I had an epiphany, “since my patients were doing so well with this user friendly, step by step method; what was the likelihood that I could train other providers to emulate the process and have similar results with their own patients?” And “what if I began tracking these scores for future empirical validation”? Thus began the process of having my patients sign consent forms and collecting data pertaining to these testing scores. My plan was to one day conduct some type of experiment based on these concepts. Of course, I realized that my system was in its infancy stage and it needed more necessary ingredients in order to evolve over time and eventually become a viable and notable treatment system and methodology. As mentioned, I believed the emulation of this process was the key to success and that the training of other providers would be a crucial task necessary for

this emulation. I realized that my overall mission would be more difficult than I had initially imagined.

I pondered, “what was the primary ingredient and means for my patients’ success”? It then hit me all at once. “Why of course, the relationship”! The ability to connect and bond with others resulting in trust and rapport. This might be the crucial and necessary catalyst in order for patients to optimally and effectively learn to utilize the CBT methodology. Dr. Aaron Beck and Dr. Judith Beck called attention to the importance of a sound therapeutic alliance and Dr. Albert Ellis was known to intermittently make mention of the importance of the relationship. I inferred that the relationship is responsible for causing patients to openly respect their therapist’s point of view, to want to be within the presence of their therapist and to keep coming back for more. Most importantly without a solid therapeutic relationship that included all the rudiments of interpersonal connectivity such as “trust and rapport, unconditional positive regard, nonjudgmental acceptance, authentic engagement and empathetic understanding” (Yalom, 1989, p.92) patients will have trouble grasping and learning the psychoeducational information. In other words, it can be very challenging for patients to learn and apply material from a therapist that is not genuinely liked and accepted by them. Furthermore, it is also difficult for therapists to teach and assist patients with whom they have no connection to and that “in some cases” they themselves are not particularly fond of. Hence, the emotional connection and the utilization of proper social skills are the necessary ingredient within the therapeutic relationship. This directly pertains to the usage of good emotional intelligence (EI) not only in the therapeutic bond, but in relevance to teaching patients these crucial skills in order to navigate through life and get their overall needs met. After all CBT professes rationalization and rational thinking promotes calm feelings and socially acceptable behaviors.

Individuals struggling with mental health issues often lack these skills for multiple reasons. The principals of EI emphasize the importance of paying attention to gut feelings or “somatic markers” (Damasio, 1994; Goleman, 1995) as well the concept that emotions are processed differently than cognitions (Solovey and Mayer, 1990) and emotions must be considered when making imperative life decisions (Goleman, 1999). Daniel Goleman makes reference to behavioral therapy and Aaron Beck’s cognitive therapy (CT) as means to resist and change negative emotions by changing one’s thinking (Goleman, 1995) and it makes sense for CBT and EI to be presented in direct correlation. I-CBT utilizes the anatomy of the emotional brain in order to help further substantiate the cognitive-behavioral process and also to support and demonstrate CBT’s neurological effectiveness. These aforementioned principals became the foundation for the usage and facilitation of EI within the milieu of my practice and why EI became the next constituent added to what would later become the interpersonal-cognitive-behavioral therapy treatment system. The next hurdle in front of me involved moving to a larger facility and training a staff of providers to make it all materialize. I came to the realization that I had to find therapists willing to learn and optimally deliver CBT. They would also have to possess a type of genuine quality needed to fulfill the criterion of a solid therapeutic relationship based on trust and rapport. I looked for interviewees that possessed a great deal of EI and I was thrilled to have found these folks. Thus was born the foundations needed for what was to be named “the I-CBT system.”

As time went on I-CBT evolved into a more comprehensive approach to mental health. It is an integrated system made up of validated and highly effective components addressing mental health issues pertaining to an interconnected, ever evolving, modern world. These elements address a wide range

of patient, social and societal issues such as access to care, continuity of care, insurance difficulties, mental health stigma, the public's perception of mental health treatment, as well as over-medicating, misdiagnosis, over-diagnosis, diversity and treatment reform. The major component of the I-CBT system is CBT "naturally." However, both clinicians and patients learn an array of effective methods and skills in order to improve their cognitive, emotional and behavioral states. In addition to highly structured and manualized CBT with an interpersonal component combined with weekly testing for treatment efficacy, the I-CBT system also includes "as mentioned" emotional intelligence (EI), a neurological component, a "CBT" family systems component, behavioral parent training (BPT), parent management training (PMT), child, adolescent, adult, veteran groups as well as autism and other special needs groups, assertiveness skills, mindfulness skills, yoga, cognitive-behavioral art therapy, anti-bullying education and ways to deal with aggressive behavior in children and adolescents.

The I-CBT systems training and certification component is geared toward training non-profit as well as for-profit agencies, individual providers and educators, in the I-CBT systems method and the theories associated with it. The training is tailored toward individual providers as well as institutions that all have specific and unique circumstances and requirements.

Please keep in mind that the I-CBT system evolved into an innovative, clinical and professional plan geared toward improving the state of mental health in our modern age. I am well aware that a number of crucial points pertaining to the I-CBT system are repeated throughout the educational component of the I-CBT system as well as its corresponding literature. This is done in order to clear up any ambiguity regarding the objective or direct purpose of I-CBT and also to emphasize these main points. I cannot stress enough that CBT "a main ingredient in

I-CBT” is intended to be repetitive in order to help patients learn a new approach to their thinking. The education component of I-CBT is no different in that it is designed to help engrain a new treatment concept into the learner’s awareness. While the I-CBT book itself serves as a step by step instructional guide or manual constructed to help readers incorporate the I-CBT clinical system into their own institution or private practice no matter how small or large; the content can serve as a supplement to formal I-CBT systems training, certification or course work facilitated by a certified I-CBT provider or college professor.

I would like to thank all of the professional innovators that came years before me for whom without their ingenuity and expertise the I-CBT system would not be at all possible, especially Dr. Aaron Beck, Dr. Judith Beck, the late Dr. Albert Ellis, Dr. Alan Kazdin, Dr. Max E. Maultsby, Dr. Aldo Pucci, Dr. Peter Salovey, Dr. John Mayer, Dr. Daniel Goleman, Dr. Antonio Damasio, Dr. Joseph Ledoux and Dr. Rajesh Tampi as well as many others too countless to mention. The literature that encompasses I-CBT not only serves as a model to aid in the implementation of I-CBT but it is also includes a multitude of informative, valuable information pertaining to field and the advancement of the mental health in more general terms.

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CHAPTER FOUR

The Socio-Analytic Study of Catholic Organizations in America Today

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On any given day in America, the Roman Catholic Church runs 17,337 parishes, a system that ministers to approximately 67 million Catholics, roughly 23% of the American population. Alongside these parishes, the Church runs 5,302 elementary schools serving approximately 1.3 million children every day. The Church also has over 1,200 high schools, with a student population of close to 583,000 teenagers. Its educational services include 200 religious formation programs and diocesan seminaries and more than 220 colleges and universities (CARA, 2015).

The Church's health care ministry includes 541 hospitals, treating approximately 87.9 million Americans annually and nearly 3,000 social service agencies and centers providing food, shelter, clothing, immigration and legal services for the poor, serving 8.5 million people. The value of our health care services alone runs to \$3.8 billion annually.

These religious, educational, health care and social service agencies are organized in 36 archdioceses and 169 dioceses

and served by more than 36,000 priests, 48,000 religious women and 4,200 religious brothers in more than 200 congregations of consecrated men and women. In purely secular terms, the Catholic Church in America is a vast network of organizations, systems, structures, and programs in diverse venues in urban centers and rural outposts, in scores of languages and across almost every culture, in every part of the American landscape. Despite its reputation for centralized leadership and a controlled system of doctrine, the fact is that the Roman Catholic Church at the local (parish and diocesan) level demonstrates a surprising autonomy and flexibility in its ability to provide educational, social, and religious services to Catholics and non-Catholics alike.

In this article, we want to take a look at some of the changing organizational dynamics emerging in the Catholic Church in America and the ways that the socio-analytic tradition of organizational development and change management can contribute to the Church's charitable work. We begin by highlighting the ways that the organizational system of Catholicism is changing.

The Changing Organizational Dynamics of Catholicism

James Hennessey, in his book on American Catholicism, offers a telling perspective of a period in the Church's recent history, when expansion and development were the order of the day. He introduces us to the accomplishments of Cardinal Dennis Dougherty (1865-1951), dubbed "God's bricklayer." He writes:

Cardinal Dennis Dougherty opened 92 parishes, 89 parish schools, three diocesan high schools, 15 academies, a woman's college, and a prepa-

ratory seminary. Other ventures included a diocesan retreat house, orphanages, a school for the deaf and other special institutions and hospitals (Hennessey, 1981).

And Dougherty accomplished the above, all within the space of his first two years as Archbishop of Philadelphia! This was a period of intense enthusiasm and singular devotion. To Catholics of this era, America was a great frontier. Religious men and women saw America as a land of open and seemingly endless ministerial possibilities. The mood of this era, roughly from the 1850s through the 1950s, was expansive, confident, zealous, focused, optimistic and unified. Many of the great charitable, educational, social and health institutions of American Catholicism today owe their origin and inspiration to the great period of American expansion.

Clearly, Catholic institutions in America are changing. Despite a growing Catholic population, fed mostly by the influx of Hispanic immigrants, priestly ordinations have dropped by 40% since 1971. The number of nuns has decreased by 72.5% in the last 50 years (Cummings, 2015). About 27% of parishes are without a resident priest. The number of parishes without a resident pastor grew from 549 in 1965 to 3,554 in 2013. The American Catholic Church's traditional workforce — its priests, brothers and sisters, is not at zero growth, that is, it is not replacing priests and religious who are retiring and dying, even as the needs of the Church (and American society) continue to change in complexion and complexity.

More and more, the Catholic Church is turning to its lay members to do the ministries that were once the province of clergy and religious. The number of lay professional ministers in the Church was not counted in the years 1965-1985. Now it registers at 23,448 (CARA, 2015).

The organizing of religious ministries is changing. First, there has been a significant but largely unrecognized re-imagining of service in the Catholic Church. As American society has transitioned from a relational (family-based) culture to a global work culture, the Church has sometimes haltingly but nonetheless similarly reorganized itself to the standards, methods, principles, benefits and accountability structures of organizations working in the global and competitive marketplace. The National Leadership Roundtable on Church Management is one example of the proliferation of new leadership standards in the church, providing 55 standards of managerial excellence that are recommended for every Catholic institution in the country (NLRCM, 2016). Catholic organizations are re-evaluating the economic models they have inherited to see how they correspond to the social teachings of the Church (Couturier, 2015).

Second, this transition has led to new types of relationships within Catholic religious orders and dioceses. Religious institutions that were once “institutions of single interest” with a clear and unified mission or primary task (i.e. education or hospital ministry) have now become “institutions of multiple interests,” with complex tasks, varied systems of ministries and competing cultures of service. Religious congregations that once provided a single ministry now supply various forms of church service, requiring more complex and varied systems of training, supervision and accountability (Couturier, 1998).

Third, the chronic vocation shortage and migration of Catholics from urban to suburban centers (among other factors) has meant the closing, yoking, twinning and merging of parishes in various parts of the country. Some dioceses have closed upwards of 100 parishes in the last thirty years and have merged scores of others new parish entities. Multiple parish pastoring of two, three and even four parishes simultaneously has become more normative. These complex structural realignments with

their challenging new role assignments and authority configurations are testing the skills of a new generation of pastors and lay pastoral ministers.

The fact is that the Catholic Church is undergoing a powerful reorganization of its mission in America. Its traditional organizational charge of defending the faith of poor immigrants through the clarity of its doctrine and its impressive network of parishes, schools, hospitals and social service agencies to help the poor move up and out of disadvantage is diversifying. Although many of the institutions remain in place, a chronic, multi-generational and unresolved vocational shortage has placed a severe strain on the Church's traditional workforce and decision-making operations.

Organizational Development

As organizational consultants know only too well, there are three pivotal points to organizational viability (task, role and authority). Exogenous and endogenous forces, both social and organizational, have challenged people's perception of the church's task in the postmodern world. Although the structures of Catholicism may look the same, the pressures on role and authority are significant. The aftershocks of the sexual abuse scandal, for example, have forced the Church to admit external auditing of its behavior and the credentialing of its clergy and volunteers by non-Church agencies. Review boards composed of lay men and women will now oversee the actions of clergy and lay volunteers. It begins in services provided to children but it would be naïve to think this will be the last or only stop.

The task of ministry is changing. I would describe the shift as the transition from the "parochial culture" of the 19th and 20th centuries to the "international mission culture" of the 21st. The brilliance of our Catholic ancestors lay in their ability

to build a nation-wide, effectively vibrant and well-connected network of local institutions (i.e. parishes). Leaders were instrumental in teaching and leading Catholics to a profound and effective concern for their neighbors and an attention to the social needs and welfare of newly arrived immigrants who lived across the block. This preaching translated into the great alliance of Catholic action groups and a strong allegiance to the development of unions in America.

Today Catholics are challenged to recognize the global world that shapes and transforms even the most local conditions of their lives. They have been called to test the prevailing economic assumptions of American society and to rebuild the world on Gospel principles of solidarity and justice (USCCB, 2001). The diversity and complexity of ministries are noteworthy and require attention at the structural level.

Socio-Analysis and the Organizational Dynamics of Catholicism

These are anxious times in American Catholicism. As recent elections have indicated, there is a lack of unanimity among American Catholics and considerable infighting among bishops as to the criteria and choices Catholics should make in civic life. The anxiety has led to uncharacteristic polarizing language, angry talk, pointed fingers and excommunicating threats in the Church. Peter Steinfels not long ago went so far as to claim that American Catholics were hopelessly locked in a rhetorical battle between two interpretations of the times in which we live (Steinfels, 2003). He argued that Catholics were now a community “polarized and beset by acrimony and suspicion,” with conservatives regularly accusing liberals of heresy and liberals often charging conservatives with abandoning the Gospel.

How can socio-analysis, the psychoanalytic study of organizations, help the Catholic institutions of America? There are several ways. Among the most central of socio-analysis' concepts is its most simple—anxiety. People get anxious in the workplace and groups often share a social anxiety around the tasks, roles and authority that emerge in institutional life (Hirschhorn, 1988). This group-based anxiety hides and resides in the conventions, customs, practices and procedures of institutions. Sometimes this anxiety is conscious; most often it is unconscious. Despite the generally held belief that institutions, including religious ones, function exclusively off their mission statements, strategic plans, goals and objectives, the fact is that a good deal of organizational life is conditioned by the covert norms that people use to interpret and perform their tasks and use their authority. All institutions experience some type of social anxiety that is primed by threats to the group's survival, competition, competency, intimacy, generativity and creativity. The role of the socio-analytically trained consultant is to name the anxiety at play and in the middle of group life and assist groups to claim and work through that anxiety.

Churches sometimes personalize and sometimes even pathologize normal cycles of organizational regression. They do not fully understand or recognize that all institutions go through normal cycles of organizational development and disillusionment. They are often restricted by a theological vocabulary that admits of only two explanations of community life: virtue or vice. What psychoanalytically trained consultants provide is insight into the ordinary mechanisms by which mortality (the fear of death) translates into and conditions our social compulsions to build and maintain our corporate empires, at the personal and group level (Dodaro, 2004).

Not only does socio-analysis reveal group anxieties, it also helps uncover their roots. The psychoanalytically trained

consultant can provide access to the underlying causes of corporate or institutional dislocation, without the need to scapegoat individuals as the only cause of organizational difficulty. The psychoanalytically-trained consultant concentrates on boundary behaviors at the intersection where a group's primary task and its primary risk meet and challenge one another. The consultant interprets how work groups, committees, councils and boards take up their diverse roles and perform their various tasks under the expected pressure of deadlines and target dates.

While the canonical features of church leadership are quite clear and often well-defined in church law, the practice of decision-making is complicated by what happens out of awareness and below consciousness in institutions. Alongside the formal roles enshrined in canon law are the informal ones played out by church figures, both clerical and lay in the practice of ministry. Besides the overt rules and clear norms provided by church decree are all the covert and informal conventions and customs, ways of doing things and "how we have always done it here" that make church life complicated and sometimes resistant to the pastoral needs of people around the world. The psychoanalytically trained consultant can help groups understand and sometimes change these cultural features of their institutional life (Dubinskas, 1992).

Religious Social Defenses

One of the most important skills of a socio-analytic consultant is the ability to read the social defenses of church life. These are the actions that ecclesiastical groups, as groups, take to resist, defend, deny, minimize or shrink from the legitimate challenges before them — all in apparent good faith and with the best of intentions. These social defenses are shared collusions to evade responsibility and the anxiety that comes with hard

choices and difficult challenges. Whether it is by infighting or the predictable calls for further and often unnecessary study or whether it is by the development of organizational rituals, procedures and practices that are both burdensome and distracting, the social defenses are implemented and agreed upon by the group for reasons that, on the surface, appear to make sense. However, on closer analysis, they are designed mostly to ward off uncomfortable feelings in the group and to keep the status quo, however dysfunctional it may be, in place. The socio-analytic organizational consultant has a trained eye for these particular forms of group resistance and has learned how to help groups manage their corporate defenses.

The Catholic Church is particularly attuned to social dynamics. It has a concept of “social sin,” a little known feature of the social teaching of Pope John Paul II that describes how immoral behavior gets into and hides within the customs and conventions and systems of organizations (Couturier, 1991). This teaching helps Catholics unmask the enormously elegant but highly deceptive rhetorical devices we construct in our social worlds to achieve dominating power over others. It reminds us of the ways that we contrive social lies to socialize ourselves against the threat of death and mortality in our group life. It alerts us to the communal blind spots meant to ward off the anxiety that comes from admitting that we are vulnerable, even in the middle of our military and religious empires.

Presently, the Catholic Church frames this dynamic in moral terms, as a conscious choice that individuals and groups have in their relationships with one another. The models of pastoral counseling and direction still in vogue are largely intrapsychic and psychosocial in nature and focus almost exclusively on the personal challenges and interpersonal issues of congregants (Couturier, 2008). They are largely spoken of in conscious terms. Very few religious leaders are yet willing to pay atten-

tion to the non-rational assumptions they hold about their own institutions. Few are willing or able to notice the corporate blind spots, the social defenses and the irrational ways that religious institutions regularly perform their primary mission.

To this day, years after the exposure of the great scandal in the American Catholic Church (among many institutions in society today), seminaries and programs of religious formation, including those geared to the laity, still do not teach how to recognize and track inappropriate institutional behavior, structural sin or social defenses. We still presume that communal behavior is supremely rational and that institutional actions are innocent with a naiveté that we would be embarrassed to hold if we were speaking about individuals. We have not yet come to grips with the non-rational dimension of all institutional life. We have not yet admitted the unconscious aspects of ecclesial life (Couturier, 2007).

What psychoanalytically-trained consultants provide is a tradition that well understands the normal anxiety at the heart of all organizational transition. They have a methodology that helps leaders negotiate the various organizational boundaries where the task, role and authority issues of institutional leaders intersect and divide groups. They can provide insight and support as communities pass through their expected cycles of institutional development and regression, their times of executive transition and reorganization. In the end, they attend to the human dimension of organizational change and provide groups with the tools needed to map changes, uncover assumptions, discern options and make decisions about their preferred future.

What organizational consultants cannot do is to give communities reason to trust burning bushes, to leave tyrants, to march into deserts and head toward promised lands flowing with as yet untasted milk and honey. This is and will ever be the province of religious leaders.

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CHAPTER FIVE

Hildegard of Bingen: Pavilion of Humble Splendor

Nancy Faber

Imagine a reclusive German nun, utterly free within monastery walls, unreservedly soaring in vocal improvisation while simultaneously composing rich, theological poetry. Hildegard of Bingen (1098-1179) was no ordinary medieval nun. In fact, her luminous life defied description by those of her time, and continues to do so today. During tumultuous times, she shone as a humble genius. Her brilliance came from her abiding love of God and powerful, symbolic visions. These visions were rooted in unshakeable orthodoxy, scripture, and theological systems of thought. Though considered a saint throughout the centuries, it was on October 7, 2012, that Hildegard of Bingen was recognized by Pope Benedict the XVI as a Doctor of the Church.

Born in 1098, Hildegard of Bingen was of noble parentage, and was the youngest of ten children. At the age of three, she had her first vision in which she saw “a light so dazzling that her soul trembled” (Newman, 1998, p. 7). At the age of eight Hildegard was offered to God, and embarked upon a spiritual life. Her sole teacher was Jutta of Sponheim, a rigorous

ascetic. Both women joined the community at St. Disibod on All Saints' Day. Jutta was twenty; Hildegard fourteen. As Hildegard matured, she progressed beyond Jutta's austere asceticism to the golden road of spiritual balance exemplified by the Benedictine rule.

Upon Jutta's death, Hildegard was elected *magistra*. At thirty-eight she became Mother and Teacher, brilliantly guiding the souls of monastic women and others for the next forty-three years. An exceptional Abbess, Hildegard had grown in no small way from the religious environment of her childhood, a disciplined education, seasoning in daily liturgical practice, and a cultivated love of community. Through Jutta's mentoring, Hildegard was steeped in all these monastic treasures, leading to her role as Abbess extraordinaire.

Living as a recluse for twenty-four years served two important functions for Hildegard as Abbess, creative force, and prophetess. First, it allowed immersion in sung scripture through the Divine Office for her strength of being. Second, it created an environment of quietude to advance in discipline, self-sufficiency, and prayer. Hildegard refined her skills in self-control, honoring principles over instinct, and saturating her intellect in the highest of Christian values.

During this time, the command came from God—to “cry out and write” what she saw in her visions (Newman, 1998, p. 8). Almost paralyzed with self-doubt, yet with the untiring support of the monk Volmar, a father confessor, devoted friend, and scribe, Hildegard expressed her visions in earnest. What is astonishing about Hildegard's visions is that she was always fully awake, cognizant, and seeing in full color. Unknown to her were the ecstasies common to other seers. (Newman, 1998, p.9). Rather, there came a deluge of intellectual, exegetical material.

Hildegard's divine revelations were crowned with three theological works. First came her magnum opus *Scivias* (Know

the Ways), written over a period of ten years (1141-1151). These visions were expressed through remarkable art illuminations with explanatory writings that covered many doctrinal areas; the Creation and the Fall, Jesus Christ and the Sacraments, the Church and the Trinity, the Kingdom of God, Sanctification, and the struggle between Good and Evil. *Scivias* is a masterpiece of Christian theology.

It is a mark of Hildegard's humility that she questioned the truth of her visions. In 1147, she wrote to Bernard of Clairvaux (1090-1153) seeking assurance of their validity. A renowned theologian, Bernard of Clairvaux was enormously helpful. He brought *Scivias* to the attention of Pope Eugene III (1080-1153) who commanded Hildegard to continue recording her visions. Papal approval brought scores of pilgrims to the monastery seeking Hildegard's spiritual and physical help. Her gifts quickly became an asset of prestige and money for the monastery at

St. Disibod.

In 1148 Hildegard announced that a striking vision had instructed her to leave the monastery and establish a new convent at Mount St. Rupert. Despite the stringent protest of Abbot Kuno and Hildegard's sudden severe illness, he eventually allowed the group to leave.

St. Rupert's monastery thrived under Hildegard's direction. Here she composed her brilliant moral drama, *Ordo Virtutum*. A festival play written for her novices, it is a vocal work that parallels the life of every soul through the act of falling into sin, the realization of the need for change, and the struggle for transformation to a virtuous life (Fassler, 1998, pp.168-175).

It was also during this time that Hildegard, who had a great love for science, researched a plethora of health solutions for the infirmary. Two books resulted with hundreds of remedies; *Physica*, a treatise which presented nine smaller books of

healing systems, and *Causae et Curae* (Causes and Cures), a medical handbook.

Sung Scripture and Systems of Thought

Sung scripture and theological systems of thought were the driving factors of this Abbess, prophetess, theologian, artist, scientist, and composer. Biblical symbols were at the core of Hildegard's visions. Her illuminated art and science books were replete with scriptural figures. Biblical text was the essence of her composition. Importantly, the daily performance of the Divine Office consisting of psalms, hymns, and spiritual songs was native to Hildegard's soul.

She described the Divine Office as the “work of the Spirit lifting the soul to God” (Van Engen, 1998, p. 47). In her movement toward God, Hildegard composed marvelous musical works united to scripture. Her song cycle *Symphonia armoniae celestium revelationum* (Symphony of the Harmony of Celestial Revelations), comprised of over seventy liturgical songs, lifts our hearts to God nearly a thousand years later.

Consider Hildegard's statement: “The body is the vestment of the spirit, which has a living voice, and so it is proper for the body, in harmony with the soul, to use its voice to sing praises to God” (Fassler, 1998, p.149). Artistically, Hildegard feasted on the concept of *ruminatio* or “chewing on the cud” of text (Fassler, 1998, p.162). Her beautiful melodies were composed in a way that allowed the listener to relish every image and word as the music unfolded. In a compelling assertion, Hildegard defined the rendering of communal song as an “incarnational act” (Fassler, 1998, p.149).

Scripture also fueled the systems of thought in Hildegard's theological writings. Fassler writes, “Her work from that turbulent decade—*Scivias*, songs, and play— is dominated by

powerful images that become complexes of thought and provide organizational frameworks not only for her theology but also for her art works in various media” (Fassler, 1998, p. 157).

The Jesse Tree, Jacob’s Ladder, Mary’s sacred role, and The Incarnation were among many systems of thought that directed Hildegard’s theology. For example, Hildegard explored the depths and heights of the Jesse Tree as a system of thought for spiritual growth. This became an instrument for teaching her nuns the ideals of regeneration, the virtues of the Holy Spirit, and the salvific role of the Church (Fassler, 1998, pp. 156-159).

And there shall come forth a rod out of the stem
of Jesse, and a branch shall grow out of his roots:
And the spirit of the Lord shall rest upon him, the
spirit of wisdom and understanding, the spirit of
counsel and might, the spirit of knowledge and of
the fear of the Lord. (Isaiah 11:1-2)

Jacob’s Ladder, in contrast, served to reveal the necessity of struggle and change to those she taught and counseled (Fassler, 1998, p.159).

The Soul’s Pavilion and Three Theological Pillars

A “pavilion of humble splendor” might be a fitting title for Hildegard of Bingen. “Pavilion” designates an open, light-filled building used for shelter. “To pavilion” is to shelter.

Hildegard’s visions, music, art, and writings all sought to shelter the prophetic work of God in a large and elaborate theological structure. Today, all may visit her pavilion of humble splendor to seek spiritual edification and inspiration.

Hildegard’s systems of thought have resonated with my own inquiry into theology and musical structure. What follows

is a metaphor of “the soul’s pavilion” supported by three theological pillars. This represents a pavilion of life where humans seek, struggle, learn, and grow. The three pillars are *equanimous*, *luminous*, and *numinous*.

Equanimous

The pillar showing even-temperedness and balance is *equanimous*. What is *equanimous* in God’s plan for mankind? We are taught that God’s plan in Genesis was for all of creation to be in balance. Note that *equanimous* does not mean that all is equal. Even angels have their hierarchy (Newman, 1990, p.20). It means all is in balance. In music each note and its placement in time is not created equal. Each note, however, serves as an essential part of the whole commission of sound. The outcome becomes one of balance, beauty, and union. From the beginning of time, God desired a perfect state of *equanimous* for creation. So too must we seek it in our attempt to reach upward to God.

*Mercy and truth have met together;
righteousness and peace have kissed.* (Psalm 85)

Consider *equanimous* and the monastic life. Hildegard exemplified a life in balance as formed by the Benedictine rule. The strict asceticism of Jutta von Sponheim changed under Abbess Hildegard to a more balanced approach. Consequently, the community had greater *veriditas*—a “greening” and infusion of divine energy (Mews, 1998, pp. 56-58).

The *equanimous* of individual human passions was equally important for community. The soul that cultivated even-temperedness mitigated disorders destructive to monastic peace. In this sense *equanimous* was a prerequisite for the divine virtue of humility.

*And he shall be like a tree planted by the rivers of water;
that bringeth forth his fruit in his season. (Psalm 1)*

—What Does *Equanimous* Mean for Us Today?

Equanimous is the first pillar that must be erected in the soul's pavilion. We humans must ardently strive to erect this pillar of balance with God's help, building it with cinderblocks of fortitude to tame the passions. Hildegard advises steadfast prayer, fasting, and praising God through the Psalms.

*They looked unto him, and were lightened;
and their faces were not ashamed. (Psalm 34)*

At first, we must earnestly wrap our arms around the ephemeral pillar and cling to it. As we become stronger in controlling our passions, the *equanimous* pillar becomes more real, robust, and stable. Later we need not cling to it, but may stand quietly guarding it, daily practicing its discipline and worthiness. With divine help, we have struggled to build it. Finally, after years or decades, we may begin to “decorate” the mature *equanimous* pillar. We may confidently grace our human interactions with constant flowers of compassion, discernment, and understanding.

—*Equanimous* and Salvation

Hildegard instructed that the sacraments were necessary for salvation, but that they were not sufficient. They must be accompanied by repentance and good works (*Scivias*, 1990, Newman, p. 32). Even here we see that elements of salvation must work together in balance. In Hildegard's vision God cautions

You forbid your soul crying and groaning and prevent it from seeking help by me. But

how can I answer someone whose voice I never hear? You groan no more to me, and so you also ask nothing of me. Who does not groan out to me has forgotten me. (Bonn, 1989, p. 15)

An interesting salvific idea conveyed in *Scivias* was the story that humanity was created to replace a “tenth choir” of angels who fell with Lucifer. (Newman, 1990, p.35) Because Lucifer’s fall and the subsequent fall of Adam and Eve made the world viciously “out of balance,” mankind’s divine mission could be seen as one of divine *equanimous*. That is to say, returning to even-temperedness among all human creatures, all living things, and all nature would imitate the gentleness of the Kingdom of Heaven and the great tenderness of the Divine.

We must know that erecting, guarding, and polishing the *equanimous* pillar (redirecting the soul to even-temperedness in all the passions) is our only hope for standing in the *luminous* light of the next pillar. We must daily plumb the depths of *equanimous*, never shrinking from the rigor of even-temperedness. *Equanimous* shelters our hearts for deeper love. And the *luminous* beckons.

*Thy word is a lamp unto my feet,
and a light unto my path. (Psalm 119)*

Luminous

Luminous may be defined as radiating or reflecting light. It describes illumination and intellectual brilliance. One of Hildegard’s most famous quotes embraced luminosity. “I heard

a voice from heaven saying, ‘I am the Living Light, Who illuminates the darkness’” (*Scivias*, 1990, Newman, p. 60). Newman continues, “Her visual field was filled at all times with a strange luminosity that she later came to call ‘the reflection of the living Light’” (Newman, 1990, p.11).

Hildegard’s theology assigned a prominent role to the luminosity of the Virtues. She described them not as human qualities but as “brilliant stars given by God, which shine forth in human deed.” She instructed, “In effect, a Virtue is a divine quality that becomes an operative force in willing souls and fully incarnates itself in right action; it is a synthesis of grace and moral effort.” Hildegard taught, “The Virtues do not work of their own accord, but with the cooperation of the person who has received them from God (Newman, 1990, p. 37).

—Luminosity and Sainthood

Sainthood is always synergy, a collaboration of divine bounty and human moral striving (Newman, 1998, p.186). This viewpoint of Hildegard is a lens to her sainthood. Consider the witness of a young nun who testified under Pope Gregory IX about Hildegard’s life. “The abbess on her sickbed always seemed *perlustrata*—‘shining with light’—and not only then... but also ‘when she walked through the cloister and chanted, at the Holy Spirit’s prompting, the sequence that begins ”O virga ac diadema”” (Newman, 1998, p.176).

Divine bounty manifested itself with God’s command to “say and write what you see and hear.” Hildegard said she instantly had a luminous understanding of the true meaning of Scriptures (Nemeth, 1997, p. 36).

For Hildegard, human moral striving relied on the virtues as a powerful blueprint. The greatest virtues were humility

and charity and these applied to all people (Mews, 1998, p.57). Hildegard described a man's moral striving in this distinct way.

He finds that it is not enough to have faith in God, and so builds virtues that rise higher; and so he grows, like a flourishing palm tree, from virtue to virtue, and by these virtues his righteous faith is exalted and adorned as bulwaks do a city. (Bingen, 1990, p. 338)

Hildegard stressed the necessity of human moral striving particularly in her concept of the suffering of Christ. She conceived the suffering of Christ as continuing due to the blind darkness of humanity (the lack of moral striving). Mews summarizes, "All things were green in paradise, and after the Flood flowers started to bloom again, but now there is a great dryness and suffering." The virtues will and must nourish, enabling humanity to renounce the darkness and embrace the Living Light. (Mews, 1998, p. 67).

Hildegard's *Liber Vitae Meritorum* (The Book of the Rewards of Life), written between 1158-1163, was the second book in her theological trilogy. This book addressed the virtues in a fascinating way. Various sins conversed with their corresponding virtues: worldly love versus heavenly love, impudence versus discipline, jesting and shyness, hard-heartedness and mercy, slothfulness and divine victory, anger and patience, and foolish joy versus sighing for the Lord. (Bingen, 1994, p. xvii)

Hildegard's theological trilogy was completed with *Liber Divinorum Operum Simplicis Homnis* (The Book of Divine Works of a Simple Person). This book, written from 1163-1173, advances the belief of the unity, healing, and balance of all creation.

To continue the pavilion metaphor, this *luminous* pillar shines celestially with the virtues the soul has struggled with and acquired in cooperation with God. Imagine each virtue as a candle—scores of which light up the pavilion of the soul in radiant goodness. The virtuous flames prevent the soul’s pavilion from being plunged into darkness during difficult times. These “candles of virtue” include abstinence, bountifulness, piety, truth, peace, blessedness, discretion, salvation of souls, humility, fear of the Lord, obedience, faith, hope, and chastity. The soul may continue with growth in justice, strength, holiness, steadiness, heavenly desire, sorrow of the heart, concord, reverence, quiet stability, true care of God, pure contentment, and joy of heaven. (Bingen, 1994, pp. xviii-xix)

The more we cultivate *equanimous*, the brighter the *luminous* candles. Increasing numbers of candles may join the ever-brightening pillar. It is as if there are no winds of passion or clouds of imbalance that can snuff out a Virtue’s *luminous* glow.

*But it is good for me to draw near to God:
I have put my trust in the Lord God. (Psalm 73)*

—Salvation and the *Luminous* Pillar

Bynum (1990) writes, “While reading Hildegard’s revelations, one realizes... one has been shown the structure of salvation.” And so, the *luminosity* of this pillar is impossible without recognition of God’s Divine Plan. Our salvation must always be in our consciousness. However, these flames of virtue are not easily handed out to the soul. In *Scivias*, Hildegard writes:

How can such great glory and honor, which is given to you, exist without testing, as if it were an empty case of noth-

ing? Gold must be tested in the fire, and precious stones, to smooth them, must be polished, and all things of this kind must be diligently scrutinized. Hence, O foolish humans, how can that which was made in the image of likeness of God exist without testing? For Man must be examined more than any other creature, and therefore he must be tested through every other creature. (Bingen, 1990, p.87)

And so, luminosity of the virtues must be tested.
If the flame flickers out leaving a smoking wick,
the candle of virtue must be lit and relit again and
again.

*O my God, my soul is cast down within me:
therefore will I remember Thee. (Psalm 42)*

Numinous

The *luminous* pillar is a beacon that shines, but it can never illuminate the vast enigma of the *numinous*. *Numinous* refers to the unknown, the incomprehensible, the unfathomable mystery of God.

Our first step in approaching the *numinous* (assuming *equanimous* and *luminous* pillars are well established through struggle and repentance) is to accept the mysteries of God as true mysteries. Then we may contemplate them in faith, hope, and love. We can never fully comprehend the *numinous* pillar, for it is too heavenly, too divinely intelligent, and too overflowing in its intense glory to reveal itself to human weakness.

For Hildegard, it is the *numinous* of the Incarnation that is “the primary locus of the Virtues, that is, the context in which humanity is enabled to collaborate with God.” (Newman, 1990,

p.39) “His true incarnation exceeds all the power of the human intellect, incomprehensible in the mystical greatness of God’s mysteries and incalculable in the might of His divine power” (Bingen, 1990, 434). And through the Blessed Mother, the Incarnation brought God and humanity into divine relationship.

*There is a river; the streams whereof shall make glad
the city of God, the holy place of the tabernacles
of the most High. (Psalm 46)*

Today, God has given us the *numinous* in the most shocking, beautiful, poverty-stricken, and sacred way through the Holy Eucharist. Hildegard taught that just as the soul inhabits the body in sacred mystery, so does the body and blood of Christ inhabit the bread and wine in holy divine mystery (Bingen, 1990, p. 244). This *numinous* Eucharistic mystery has changed the order of the world and the core of the human heart. In essence, the boundary of heaven and earth has been crossed.

*I will take the cup of salvation, and call upon
the name of the Lord.
I will pay my vows unto the Lord now in the
presence of all his people. (Psalm 116)*

Why Has the Human Heart Not Changed?

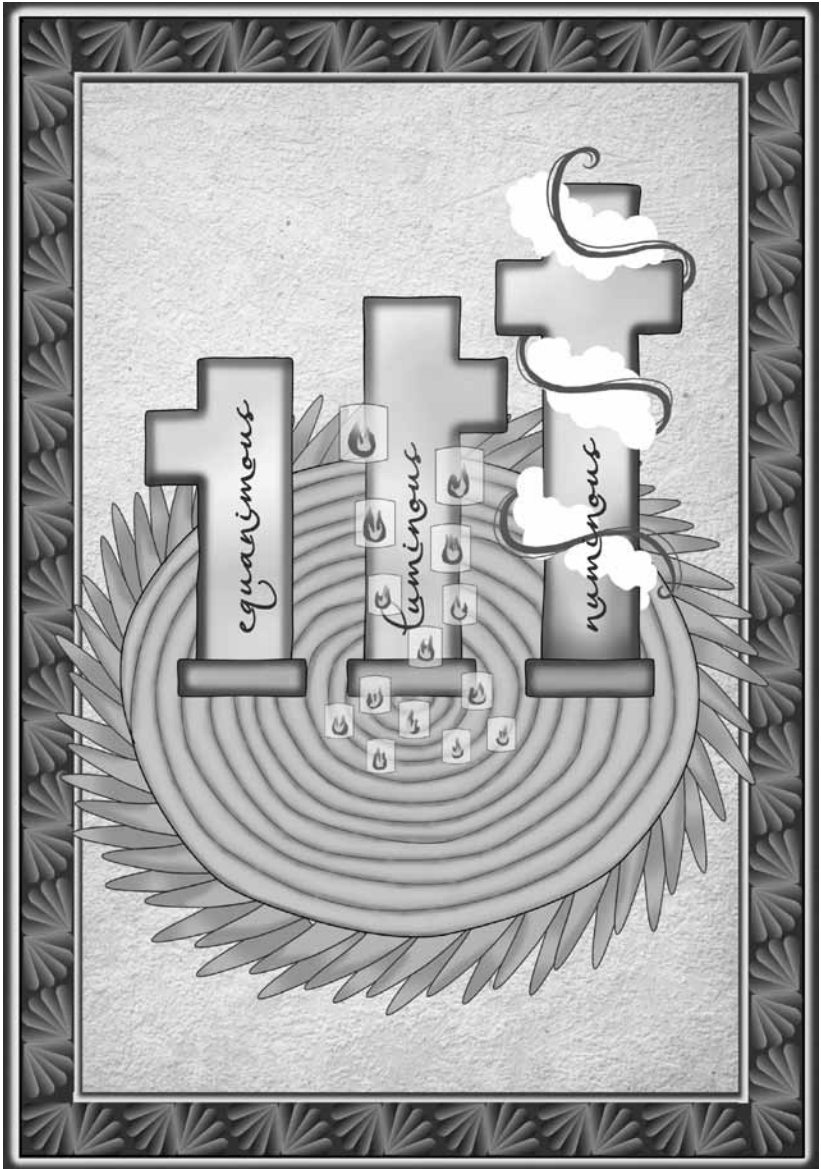
For some, the world indeed has changed; the human heart has melted. But disruption of *equanimous* and *luminous* in the soul has obscured the *numinous* for mankind. For the *numinous* to be revealed, the Devil must be conquered. Consider Hildegard’s statement

Humility and charity are above all other virtues. Humility always groans, weeps and destroys all offenses, for this is its work. So let anyone who wishes to conquer the Devil arm himself with humility, since Lucifer fervently flees it and hides in its presence like a snake in a hole; for wherever it finds him, it quickly snaps him like a fragile thread. (Bingen, 1990, p.89)

To have any hope of knowing God, humility must be the air we breathe. The *equanimous* pillar prepares us for humility, for it has no room for hubris. The *luminous* pillar kindles the daily practice of the virtues that always travel the path of humility. For the *numinous* pillar, we cry out for God's Divine Grace. Mystically, we have the potential to touch the *numinous* in deep prayer and through the holiness of the Eucharist. Today, tomorrow, and always is this divine act of God's love, silent instruction, and humility revealed. And amidst the everlasting sacred moment, we sacrifice our own hearts to the Most Holy and humbly receive.

*Behold, thou desirest truth in the inward parts:
and in the hidden part thou shalt make me to
know wisdom.* (Psalm 50)

God desires that we strive to be a "pavilion of humble splendor," a reflected glory of the Kingdom of Heaven on earth. May we do this through a painstaking but joyful *equanimous* that turns our self-absorbed minds, through *luminous* flames of virtue and good works that illuminate our souls, and through great humility and love that constantly call on abundant Divine Grace. God made us for Heaven's glorious, *numinous* revelation.



“Pavilion of Humble Splendor” by Nancy Faber
To hear a recording of *Divine Happiness*, music by
Nancy Faber, text by Hildegard of Bingen, S.T. Nemeth
(Trans.), go to www.pianoadventures.com/divinehappiness

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CHAPTER SIX

Pastoral Logotherapy: From Viktor Frankl's *Man's Search for Meaning* to *Man's Search for Ultimate Meaning*

Ann V. Graber

Introduction

In 2012 the Graduate Theological Foundation celebrated the 50th anniversary since it was formed in 1962, following the convening of Vatican II that encouraged dialogue with other religious denominations. The Foundation's ecumenical and interreligious outreach as an institution of higher learning for ministry professionals had grown tremendously since its inception. A new initiative was launched to meet students' needs: The Graduate Center for Pastoral Logotherapy (2012). It is intended to serve students looking for pastoral care and counseling approaches that include spirituality and is widely applicable with people of various faith traditions or with persons of a secular *Weltanschauung*.

Pastoral Logotherapy is based on Viktor Frankl's logotherapy, the third Viennese School of Psychotherapy. Dr. Frankl's

ontology is inclusive of all three dimensions of the human being: body, mind, and spirit (*soma, psyche* and *noös*). Logotherapy looks to the spirit or essence of the person as the source of meaning (*logos*) and the reservoir of inner strengths. While focusing on the uniqueness of each individual, logotherapy encourages authenticity and takes spiritual (*noëtic*) values and the religious faith of a person into consideration in its treatment approach. Although the tenets of his meaning-centered psychotherapy were clearly formulated and practiced by Dr. Frankl early in his career as a psychiatrist and neurologist, they were validated by his own experience and observation of others in the concentration camps. Those who had a *meaning in life* yet to be fulfilled could survive great hardships, while those who did not perished.

Meta-clinical Problems — Meaning of Life

In *Man's Search for Meaning*, the book that introduced Logotherapy/Existential Analysis to the world, Dr. Frankl writes about “meta-clinical problems” that need to be addressed given today’s *Zeitgeist*:

“More and more, a psychiatrist is approached today by patients who confront him with human problems rather than neurotic symptoms. Some of the people who nowadays call on a psychiatrist would have seen a pastor, priest or rabbi in former days. Now they often refuse to be handed over to a clergyman and instead confront the doctor with questions such as, ‘What is the meaning of my life?’” (Frankl, 1984, p. 138).

In *The Doctor and the Soul* Dr. Frankl elaborates on this point further, stating:

“What is needed here [in answer to the patient’s question, “What is the meaning of my life?”] is to meet the patient squarely. We must not dodge the discussion, but enter into it sincerely.... A philosophical question cannot be dealt with by turning the discussion toward the pathological.... A doctor should not prescribe a tranquilizer cure for the despair of a man who is grappling with spiritual problems. Rather, with the tools of a ‘psychotherapy in spiritual terms’ he will attempt to provide him with some spiritual anchorage.” (Frankl, 1986, pp. 13-14).

Pastoral Logotherapy — Recognition of the Graduate Center for Pastoral Logotherapy

Pastoral Logotherapy attempts to address the *meaning of life* question with a “psychotherapy in spiritual terms.” The core curriculum at the Graduate Center for Pastoral Logotherapy is based on Viktor Frankl’s major works, supplemented by additional resources. Following an introduction to the *Classical Schools of Psychotherapy* by Dr. John Morgan (2015), we begin the first Pastoral Logotherapy course with *Man’s Search for Meaning*. In this book Dr. Frankl briefly introduces a forward movement in psychotherapy by emphasizing *meaning in life* as the primary motivation in human existence.

Subsequent Pastoral Logotherapy courses focus primarily on *The Will to Meaning* and *The Doctor and the Soul* and offer further insight into the foundation and applications of logotherapy in psycho-spiritual counseling. The final course of the core curriculum in Pastoral Logotherapy ends with Viktor Frankl’s last book, *Man’s Search for Ultimate Meaning*. This

book was written half a century later than his most widely circulated book, *Man's Search for Meaning*. In some ways it points to Dr. Frankl's own growth in wisdom attained during his long years of practicing psychiatry and neurology, teaching and re-humanizing the psychotherapy of an earlier era. Here he addresses "meta-clinical problems" that include the search for *ultimate meaning*.

A residential Practicum in Pastoral Logotherapy, where students demonstrate how they apply what they learned in previous courses in their respective fields of endeavor, concludes the core curriculum of the Graduate Center for Pastoral Logotherapy. Beyond that, a plethora of "Electives" of their choice is available to students at GTF.

Following an extensive review of GTF's Pastoral Logotherapy program offerings by the Viktor Frankl Institute Vienna, Austria, the Graduate Center for Pastoral Logotherapy was duly recognized and became an Accredited Member of the International Association of Logotherapy and Existential Analysis in 2014. As an accredited member institute, students who complete their degree work through the Graduate Center for Pastoral Logotherapy at the GTF are qualified to become accredited individual members of the International Association.

Interview with Dr. Frankl on a Meaningful Life

During a video interview made in South Africa in 1990, Dr. Frankl was asked some evocative questions that provided an opportunity to elaborate on the topic of *meaning*, which his logotherapy focusses on.

The interviewer posed this question: "*What does a meaningful life infer?*"

Dr. Frankl's answer: "*Three main aspects of Logotherapy are:*

1. *Doing a deed or work.*
2. *By experiencing something (nature, culture) or someone, another human being whom we are loving — love.*
3. *In unalterable situations by attitude.”*

The next question asked: “*Where does religion come in? Logotherapy sees man as dominated by a ‘Will to Meaning?’*”

Dr. Frankl’s answer:

“Man’s search for meaning is the basic motivating factor operant in being human. Logotherapy sees man as striving for a life as meaningful as possible. Or being frustrated, disappointed, and seeing that there is no place for meaning, there is no offer for meaning — they are floundering in their search for meaning.

“If we define the human being as a being in search for meaning, here is the very place where religion comes in. In as much as man or a large essential part of the human population is going one step beyond that, in as much as they strive also for something one might call ‘ultimate meaning’.

“A religious individual is not satisfied with only finding a meaning, a task to complete, he or she goes a step forward by also including the awareness of a task-giver — this is Divinity. There is a new dimension religious personalities enter by striving for something they may experience, be perceptive of in terms of an ‘Ultimate

Meaning. 'Not just meaning, but ultimate meaning.' (Frankl, 1990, video interview).

Meaning of the Moment— Ultimate Meaning

Meaning [that which gives reason for being] is perceived in logotherapy to be the primary motivating factor for living. Life offers us meanings to fulfill. It is not WE who can make demands on life, but rather we have to respond to the demands LIFE makes on us.

Meanings of the moment are opportunities which each moment offers to us. Because we are unique individuals, we may perceive these meaning potentials differently. Being authentic in our response to *meanings of the moment* is essential for our growth and character development.

Ultimate meaning is a cosmic order in which we are embedded. As human beings, we are aware of this order and have the unique capacity to attune to *noëtic* dimensions. We have to respond to this self-transcending *ultimate meaning* potential in order to expand our awareness of life — here and beyond.

Further logotherapeutic wisdom to ponder:

- Logos is deeper than logic.
- Logotherapy honors the spiritual core of each individual as sacred and unique.
- Logotherapy acknowledges the inherent right to self-definition.
- Logotherapy understands the integral relationship between choices freely made and their consequent responsibilities to be shouldered.

- Logotherapy values creative choices, not restrictive helplessness.
- Logotherapy believes in the courageous ability of the human spirit to overcome traumatic events.
- Suffering ceases to be suffering when it finds meaning.
- Logotherapy focuses on each person's strengths and the expansion of these into yet to be developed areas of growth.
- Logotherapy fosters the vision of a fulfilled life — a life that is meaning-centered, expressive of one's highest values, and ever expanding in *noëtic* awareness.
- Logotherapy readily accepts the transitoriness of life and teaches that we take the harvest of life experiences to the granaries of life with us.

May the following example help clarify some of the logotherapeutic tenets outlined, particularly *meaning of the moment* and *ultimate meaning*.

The Case of Father Joseph (pseudonym):

During a professional seminar I was approached by a colleague who was seeking help for one of his clients. His client was a catholic order priest who had suffered a heart attack. Although the client was making a good recovery medically, he was despondent-- going through the motions of living without being alive. His community was concerned and sought help for his psychological malaise.

My colleague had tried numerous interventions to no avail. Discouraged, he asked me if I would see his priest client, hoping that logotherapy could make a difference here. I hesitated... wondering whether a catholic priest would want to come to a non-catholic church to talk with a woman pastoral counselor? But I agreed to see him, if the client were receptive to this referral. Apparently there was no objection and an appointment was made.

When I met Fr. Joseph in the church office, my first impression was, 'Here is a noble soul—caught in an existential vacuum.' He seemed to be at ease and readily told me how he began his religious formation at the pre-seminary level at age fourteen. He liked the high ideals which his religious order espoused. He entered the religious life as a very young man and, in time, became a priest. For more than four decades he performed the duties assigned to him faithfully and unquestioningly. Then his heart stopped.

Since his heart attack, he had been re-viewing his life and questioning the value of some of the rules he had lived by; he had his doubts and was confused about what he believed; his spiritual life seemed to be in limbo. The strongest discernible emotion was fear - he feared another heart attack.

I asked him if having another heart attack was his greatest fear. He answered, "No, not the heart attack, per se. But if that were the end, I'd stand there before God with my emptiness, with no return on His talents He had entrusted to me."

When I tried to point out his long years of faithful service as a priest, he brushed it aside, saying firmly, "I did my duty!" Then I asked him what specific talent he felt he had been given by God that could yet be increased?

A smile spread slowly across his face. Shyly he said, "Sometimes I fancied myself a painter... Oh, I've had art classes here and there, but there has never been enough time to devote to painting."

I suggested that perhaps now, while he was convalescing, there could be time for painting. He nodded thoughtfully, saying, "Yes, I could take my easel and move into our hermitage for a while and just paint. Yes.... I'd like that!"

At last, I detected a spark of aliveness returning with the anticipation of a personally meaningful creative endeavor ahead. Noödynamic tension was being activated. Here was something freely chosen that he wanted to do; something that was not subject to compliance with extrinsic rules, but had intrinsic value for him.

For several months Fr. Joseph painted. Off and on, when he was in town, he came to see me. A transformative change was observable in him. On his last visit he described his experience while painting in this way: "You know, as a member of a religious order, prayer has played an important role in my life. I've prayed with people, I've prayed for people. Prayer has been my way of communicating with God and others. But this is different! When I'm totally immersed in paint-

ing, it's beyond communicating: It's like being in total communion with my Creator and his entire creation. Ah..., if this is what heaven is like, I'm ready."

Fr. Joseph was late for his next scheduled appointment, which was very uncharacteristic for him. After waiting for some time, I called to see if he was on his way. A reluctant voice on the telephone told me, "No, he is not. Fr. Joseph will not be coming any more.... He died of a massive heart attack yesterday." (Graber, 2004, pp. 144-146).

Post-Notes:

In the foregoing example we see a person suffering an inner emptiness or void, indulging in fatalistic thinking and experiencing existential dread (fearing another heart attack). In his psycho-spiritual malaise ("meta-clinical problem") he is exhibiting a lack of initiative and general apathy. Conformity to unexamined values eventually led to a state of existential vacuum in his life.

Logotherapy teaches that the existential vacuum is NOT a disease in and of itself, but a symptom calling attention to the fact that access to the *noëtic* dimension (dimension of higher awareness) is somehow blocked and vital transformative energies are not reachable. When this symptom is recognized, the client must be helped to reach from his present state of emptiness and despondency to his vision of who he may yet become. ("*Sometimes I fancied myself a painter.*") In the case of Fr. Joseph, this was accomplished through creative activity, which included a change of *attitude*, his *love* of painting, as well as the *work* of doing it.

Through finding *meaning of the moment* in painting the therapeutic goal of getting past his inner emptiness that manifested symptomatically as lethargy (going through the motions of living without being alive) was met. Reflecting on Dr. Frankl's remarks made during the interview in South Africa, "*Not just meaning, but Ultimate Meaning is what human beings are striving toward*", it would be safe to say that when Father Joseph immersed himself in the long-postponed, personally meaningful task of painting, he not only found *meaning of the moment*, but also attuned to *ultimate meaning*. Fr. Joseph's description of reaching his ultimate goal, "*Ah..., if this is what heaven is like, I'm ready,*" points to that.

After a long life of "I did my duty", Fr. Joseph yearned for a time when he could follow his *Will to Meaning* and indulge in expressing some of his other talents he felt God had entrusted to him. Listening to his rendition of how he felt when totally immersed in painting, it seemed he was able to enter an inner stillness and find deep peace for which he had been yearning for a long time. His life goals having been achieved, he expressed his readiness to meet the *Giver of Life* and to be in total communion with Him and all His creation.

It was a privilege to observe the transformation occurring in this client: going from inner emptiness to a transcendent ontological state with the help of "psychotherapy in spiritual terms" — Pastoral Logotherapy.

Synopsis

In our rapidly globalizing world of diverse cultures, ethnicity and religious pluralism, the pastoral counselor, chaplain and other helpers, especially if working in hospitals or other public institutions, will have to understand the urgent needs of those seeking help in their suffering. This is particularly the case when

death or the dying of a loved one has to be faced. A counseling philosophy will be required that is ecumenically tolerant and inclusive, not solely steeped in one's own faith orientation that devalues all others. The scientist/philosopher/mystic, Emanuel Swedenborg (Kingslake, 1991), reminds us that all members of the human race belong to the *Church Universal* by virtue of their humanity. However, individual members of humanity may also elect to belong to a *Church Specific*; ideally, a church or religion that suits their development and furthers their spiritual growth.

In view of the relative scarcity of psychological theories that come even close to the ideals and visions most major religions hold for humanity, Dr. Frankl's logotherapy is refreshingly optimistic, as well as pragmatic. Franklian psychology includes the spiritual dimension, and honors religious values. It sees the human being reaching for something beyond self, toward "ultimate meaning" or God. Frankl gives us an explanation of what he is alluding to by stating, "God is the partner of your most intimate soliloquies. Whenever you are talking to yourself in utmost sincerity and ultimate solitude--he to whom you are addressing yourself may justifiably be called God." (Frankl, 1997, p. 151). Frankl notes that a religious person would assert that these are real dialogues between himself and God, while an atheist would be equally correct in insisting that they are only monologues within his own mind. Neither would dispute the presence of *Geist* (the core or essence of the personality) in such an intimate dialogue with self or the God of one's understanding. To some it may seem to be a *monologue*, while others call it *prayer*.

We cannot continue in our parochial or provincial attitudes if we want to be able to relate meaningfully to the needs of suffering human beings in the third millennium. A convergence of wisdom traditions and secular spirituality is occurring. A *universal spirituality* that wants the highest good for all concerned is emerging that will demand open-minded, inclusive and cre-

ative responses from those who are endeavoring to serve others. This is particularly true when people come to us who are facing serious crises in their lives — such as dealing with death and dying. Let us keep in mind:

- It takes humility, especially on the part of the religious or other professional, to accept *Divine Guidance* when it appears in an unconventional guise.
- It takes discernment to see the *Grace of God* working in ways that are foreign to our epistemology or belief system.
- It takes courage to see the *Divine Essence* in a deteriorating physical form, and to be able to respond to the greeting of “Namaste” (the Divinity in me salutes the Divinity in you) with conviction. (Graber, 2009).

These challenges face us when people, whose religious and cultural background is not identical with our own, come seeking solace. May Grace assist us in helping them access their own *Inner Light*.

Conclusion

In the foreword to Viktor Frankl’s *Man’s Search for Ultimate Meaning* U.S. Ambassador to Austria, Swanee Hunt, writes:

“In more than one respect, Dr. Viktor Frankl is a wanderer between worlds. Apart from an extraordinary personal history, his intellectual life journey has led him far afield from the cultural and religious traditions of turn-of-the-century Vienna. He often transcended the border that di-

vides his own field of neurology and psychiatry from philosophy — eventually developing specific answers to the ‘ultimate questions’ regarding life, death, suffering, and the most pressing question: the meaning of it all.” (Frankl, 1997).

Pastoral Logotherapy transcends the borders of our external differences and can become a bridge for those who want to serve their fellow human beings in their quest for *meaning in life*.

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CHAPTER SEVEN

I've Seen the Promised Land

The Legacy of Martin Luther King, Jr. and Prophetic Preaching

C. Anthony Hunt

The preaching, public ministry and practice of public theology of Dr. Martin Luther King, Jr. offer us critical lenses through which we can look and see the prophetic role of the preacher in the twenty-first century. In as much as Dr. King was a Baptist preacher and pastor, along with being most known in the public sphere as a Civil Rights leader, he was a public theologian bringing to bear his theological training upon the social conditions of his time. For him, faith — what we believe about God and the universe — was to be acted out in ways that brought about not only spiritual transformation, but social transformation.

This is to say that for King, if the church was to be the church, it would engage in prophetic witness that would bring its spiritual, social, economic and political resources to bear in ways that would affirm God's love, and be truly reconciling, redeeming, liberating and transforming.

In his preaching and praxis of ministry, King's own particular prophetic concerns were to address what he deemed to be the "triplets of evil" — racism, classism (economic inequality), and militarism (war). His public witness would spawn a religious and social movement unparalleled in American history. The demand for racial and social justice in the South would be the impetus for concomitant social and political movements across a number of sectors:

- The roots of the struggle for women's rights (feminism and womanism), the rights of gays and lesbians, the rights of workers and the disabled, and the rights of immigrants of various hues of brown, red, yellow and black can be traced to the prophetic stance of Dr. King.
- It was King who espoused a form of nonviolent social resistance and direct action that would ultimately lead to the passage of the Civil Rights Act (1964) and the Voting Rights Act (1965) by the Congress of the United States.
- The epistemological foundations of affirmative action — however we might view it today — is rooted in King's prophetic vision of equality and justice throughout society.
- The American Civil Rights movement - led by Dr. King - served as an impetus and model of liberation and human rights movements across the globe — in Africa, Asia, Europe, and Central and South America.

Here, I will address the legacy of Dr. Martin Luther King, Jr. as prophetic preacher and public theologian, with particular focus on ways that preachers today might seek to appropriate

prophetic preaching and praxis within the context of 21st century realities in the church and society. This analysis will entail three parts. First, a brief overview of prophetic preaching — what it is, and why it’s needed - will be offered. Second, an analysis of the spiritual, social and intellectual development of Martin Luther King, Jr. will be offered. Here the formative influences (roots) - familial, spiritual (the church), communal, and intellectual - on King’s thought and praxis will be examined. Who and what in his development most influenced King? Thirdly, a brief analysis of King’s preaching and prophetic witness will be offered with a focus on implications for the 21st century church. What might we glean from the preaching and praxis of King as we seek to effect change into the future?

I. AFFLICTING THE COMFORTABLE: Prophetic Preaching and Public Theology

What are we speaking of when we speak of prophetic preaching? When addressing the matter of the prophetic role of the preacher, several questions must be raised. How does the preacher speak to the church and to the society with a prophetic voice? From whence does the power and authority of the preacher come? From whence has the power and authority of the preacher been derived in history?

What are the words that will “afflict the comfortable” and speak truth to power? What words will speak to the systemic evils of the churches and the world, and lead persons to faith in Christ, and lead even those who may lack faith toward social transformation and just action?

Is there a word from the Lord today that will sufficiently, adequately and relevantly speak to increasingly complex social concerns, and lead to wholeness of individuals and communities?

What words from the Lord speak to disparities in employment, education, health-care, housing, safety and technology? Is there a word from the Lord that speaks to drug trafficking and addiction, violence, gambling, and abortion? Is there a word from the Lord that speaks to gender justice, marriage equality, human trafficking, misogyny directed toward girls and women, domestic violence, police brutality, bullying, homelessness, war, global warming, environmental injustice, white supremacy, conspicuous consumption, materialism and greed?

What resources can the preacher today draw upon to empower her or him to speak to the abject poverty, racism, sexism, and classism incumbent across much of society and extant in many of our communities?

Is there a word from the Lord about Ferguson, MO, Charleston, SC, Cleveland, OH Chicago, IL, Orlando, FL, Flint, MI, and Baltimore, MD? How might the preacher speak to the death inflicted upon the likes of Trayvon Martin, Michael Brown, Sandra Bland, Tamir Rice, Eric Garner and Freddie Gray?

What happens when the preacher is accused of mixing politics and religion? How can we preach in the legacy and tradition of the likes of Jarena Lee and Martin Luther King, Jr... Fannie Lou Hamer and Adam Clayton Powell... Katie Canon and Jeremiah Wright?

Should it be the preacher's role to speak to any issues of social and political concern, or are preachers only to speak of spiritual and pastoral matters? How might preachers today balance their pastoral, priestly and prophetic functions in preaching?

When speaking of prophetic preaching, we are essentially speaking of preaching which calls persons and structures back into relationship with God, and preaching that paves the way for the coming reign of God. Prophetic preaching is rooted in the Old Testament biblical traditions, and in the public ministries of the likes of John the Baptist and Jesus. It was generally

the task of biblical prophets to speak to real conditions and concerns, which existed among Hebrew people — and to call people back into covenant relationship with God. The biblical prophets, thus, stood with one foot in the past — reminding Israel of its history in God — and with one foot in the future, helping them to see where God wanted them to go.. Thus, the paradigm for the biblical prophetic preacher is a dialectical paradigm of history, existence and hope — past, present and future. Jesus gave evidence of his prophetic calling, role and witness as at the beginning of his public ministry in Luke 4:18-19, he declared:

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”

Prophetic preaching speaks holistically to the existential concerns of people and communities. It speaks to the hurts and hopes, and ultimately challenges the status quo with the expectation of liberation deliverance from oppression for God’s people.

Marvin McMickle (2006), the author of *Where Have All the Prophets Gone,?* asserts that prophetic preaching shifts the focus of a congregation from what is happening as a local church to what is happening to them as a part of society.

McMickle further argues that there is a need to recover the prophetic tradition in light of four prevailing trends in much of preaching today—

- An unclear/narrow understanding of morality
- An overzealous preoccupation with praise and worship

- A false and narrow view of Patriotism
- An unbalanced focus on prosperity and personal enrichment themes.

He further asserts that prophetic preaching happens when the preacher has the courage to speak truth to power not only inside the church building, but also in the streets and boardrooms and jail cells of the secular world. Thus, there is clearly a need for prophetic preaching today.

II. THE ROOTS OF MARTIN LUTHER KING, JR.'S SPIRITUAL, SOCIAL AND INTELLECTUAL DEVELOPMENT

In order to comprehensively understand Martin Luther King, Jr.'s public achievement - it is critical to consider the spiritual, social and intellectual influences on his life. Throughout his public life, King consistently reached down into the deep streams of the religious experience and social integration that had been so integral to his early formation. It was within these streams that he seemed to consistently discover the essence of a faithfulness in God, which would ultimately sustain him in his constant beckoning for persons in the church and society to heed the words of the Prophet Micah, to: "Love kindness, and to do justice, and to walk humbly with God" (Micah 6:8) and, Amos to "Let justice roll down as waters, and righteousness as an ever-flowing stream" (Amos 5:24).

In many of the biographical works that have been written on Martin Luther King, Jr., a great deal of attention has been given to his intellectual development at Morehouse College in Atlanta, Crozer Theological Seminary in Philadelphia, and Boston University where he earned his Doctor of Philosophy degree in Systematic Theology in 1955. Certainly, his spiritual,

emotional and intellectual development at these institutions, along with additional academic work at Harvard University and the University of Pennsylvania, provided the intellectual foundation for his public ministry. These institutions would provide the “fertile ground” necessary for progress in what King referred to as “a serious intellectual quest for a method to eliminate social evil” (King, 1966).

But in order to comprehend King’s movement toward a theological praxis of non-violent social resistance as a prophetic preacher and public theologian, his experiences and development in these institutions should be considered against the backdrop and within the context of his earlier development.

There were three major influences present in King’s early life that shaped his later attitudes and actions (Baldwin, 1986). These were:

- (1) His black middle class family (which included his extended family and the family/community ethos in which he was raised)
- (2) The religion of the Black Baptist church
- (3) The patterns of racial segregation and discrimination in the South.

Lewis V. Baldwin (1986) suggests that King’s cultural roots were “folk, black, and southern.” These cultural roots remained a part of King’s thought and praxis into his adult years.

Foundational to his early development were King’s early family experiences. In *Liberating Visions* (1990), Robert Franklin suggests that King’s fundamental character was shaped and nurtured within the valuing context of the southern middle-class family structure. The Kings and Williamses — his paternal and maternal families - were prominent leaders in the “new South.” His family tree included a long line of Baptist preachers

(his father, grandfather and great-grandfather were ministers), and outspoken advocates for freedom and justice.

King's views on racism in America can be clearly traced to his early development. In his biography on King, *Let the Trumpet Sound*, Stephen B. Oates (1982) reports on King's pre-school years, when his closest playmate was a white boy whose father owned the store across the street from the King family home. When the two friends entered school in 1935, they attended separate schools. One day, the parents of his friend announced that M.L. could no longer play with their son. Their explanation was, "Because we are white and you are colored" (1982).

Later, around the dinner table, King's parents responded to his hurt by telling him the story of the black experience in America. Oates points out that it was typically through conversations such as this (around the dinner table) that black youth would be socialized into the protest traditions of the black community and church. (Oates, 1982)

King's early childhood experiences with racism predisposed him to study and address the psychological and social effects of oppression. His later formal education was predicated upon and guided by the more informal learning and personal experience of his early years within the nurturing context of a close-knit family, church, and culture.

These early influences are evident in the King's later intellectual attraction to:

- (1) A model of the rational, black minister as organic intellectual as modeled by Benjamin Mays at Morehouse College and Mordecai Johnson at Howard University

- (2) The model and method of nonviolent social transformation of Mohandas Gandhi, the Indian political/social reformer
- (3) The philosophy of Personalism of Harold DeWolf and Edgar Brightman at Boston University
- (4) The Dialectical Method of Georg Wilhelm Friedrich Hegel
- (5) The Christian Liberalism and Social Gospel of Walter Rauchenbusch
- (6) The Christian Realism of Reinhold Niebuhr.

And so, with these cultural and intellectual influences, theologian James Cone (1986) speaks of the impact of Martin Luther King's prophetic witness in writing:

As a prophet, with a charisma never before witnessed in this century, King preached black liberation in the light of Jesus Christ and thus aroused the spirit of freedom in the black community. To be sure, one may argue that his method of non-violence did not meet the needs of the black community in an age of black power; but it is beyond question that it was King's influence and leadership in the black community which brought us to the period in which we now live, and for that we are in debt. His life and message demonstrate that the "soul" of the black community is inseparable from liberation, but always liberation grounded in Jesus Christ...(1986)

The recurring theme and consistent overarching prophetic concern in King's sermons, throughout his career, was

what he termed *Beloved Community*. It was rooted in the biblical notion of *Agape* (God's unconditional love), and was the ultimate goal for which he worked.

In King's conception of *Beloved Community*, faith and action were interrelated. In this regard, King viewed theology and ethics as indelibly interconnected. Theology — what we believe and comprehend about God (how we talk about God) - could not be separated from ethics — who we are, and what we do as the human family. Our creed and our deed had to be in concert. Our talk and our walk had to correspond.

This faith-action (creed-deed) dialectic found its ultimate expression in the notion of *Beloved Community*. For King, the *Beloved Community* was an integrated community in which persons of all races and creeds lived together harmoniously as sisters and brothers in peace. It was the Kingdom of God on earth. King stated, "I do not think of political power as an end. Neither do I think of economic power as an end. They are ingredients in the objective we seek in life. And I think that end, that objective, is a truly brotherly society, the creation of *Beloved Community*" (King, 1966).

III. THE LEGACY OF DR. KING — WHAT MIGHT WE APPROPRIATE?

Dr. Martin Luther King, Jr. spoke to the divine and moral imperative that the church and society shares in seeking to eradicate racial hatred and social disintegration, and advanced the appropriation of the Christian love-ethic as foundational for constructively moving toward the realization of authentic community — *Beloved Community*. King asserted that God's intent is for the human family to live in community as interrelated members. In the final analysis, King's preaching and praxis — his public witness - offer insight to the contemporary church and

preachers - and has implications and application - in at least four principle areas: *Call, Conviction, Courage and Commitment*.

Call

Over the course of King's 13 year public ministry it became clear that his praxis of ministry in the public sphere was ultimately rooted in a deep sense of a call by God. This sense of calling is what ultimately spawned his action. For instance, there is not a clear indication in King's early spiritual and intellectual development that he had any personal intent or professional inclination to become the leader of the movement for racial and social justice in the South, but with the course and convergence of events within the context of his public ministry in Alabama - like biblical prophets - King came to the conclusion that it was indeed a part of his vocation and call to become one the prophetic public voices of the Civil Rights movement. Likewise, it is incumbent upon preachers today to clearly discern as to if and how they may be called by God to engage in public ministry and address prophetic concerns as they might emerge in their ministry context.

Conviction

For King, his sense of calling was acted upon within the context of his convictions. King's convictions were largely rooted in his understanding of God and people. King believed that all persons were created by God with inherent worth, and that all people were therefore privy to the moral prerogative of human dignity. King consistently affirmed what he deemed to be the "Somebodyness" of all people regardless of race, class or other categories.

Ultimately, it was these convictions as it regards the inherent worth of all persons that led to his prophetic witness. Likewise, it is incumbent upon preachers who might engage in the public square today to be equally as clear about their convictions — and what they believe about God and God’s people.

Courage

Courage serves as the measure of our will to act on our convictions — what we believe to be just and right. Interestingly — among the books that Martin Luther King, Jr. carried with him as he travelled and provided leadership to the Civil Rights movement was Paul Tillich’s *The Courage to Be*. Courage to act on one’s convictions essentially means that one is willing to risk much of oneself - one’s popularity, promotion, and associations for the sake of the cause to which one feels called and convicted to prophetically address.

Commitment

In the midst of the Montgomery Bus Boycott in 1955–56, Dr. King made a statement that would become a signature of his prophetic witness when he said that “True peace is not merely the absence of tension, it is the presence of justice.” He would later state that “The moral arc of the universe is broad, and it always bends toward justice.” These two statements speak clearly to King’s commitment to racial and social justice, his strivings to help eradicate the “triplets of evil” of racism, poverty and war, and his vision of *Beloved Community*. It was out of his sense of calling, conviction and courage that his commitments to peace with justice derived. Today, prophetic preaching and praxis likewise calls for clear, consistent commitment in light of one’s sense of calling, conviction and courage.

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CHAPTER EIGHT

Living the Eucharist: A Path to Shame Resilience

Deborah R. Miller

I know that I am forgiven because of Jesus, but I can't shake the feeling that grace is too good to be true.

I always worry that I'm not doing enough, that God is disappointed in me.

The statements above are similar to comments that I hear regularly from Christians in my counseling office and community. It seems that believers may give intellectual assent to the idea that Jesus paid our debt of guilt, but the yoke of shame remains.

The Problem of Shame

Dr. David Leibow (2011) cites shame as a significant cause of and barrier to dealing with emotional problems. Psychologist and theologian, Dan Allender acknowledges shame

as the “number one tool of the Kingdom of Darkness,” noting that “there is nothing Evil uses as frequently or effectively to shackle us” (personal communication, January 30, 2015). These assessments resonate with the findings of Dr. Brené Brown (2007, 2010, 2013), a social science researcher from the University of Houston. Her TED talks in 2010 and 2012 elevated national awareness of the crippling effects that fear of vulnerability and shame have on our capacity for connection and belonging.

Shame is defined in Brown’s research (2007, 2010, 2013) as the intensely painful feeling of being fundamentally unworthy of love and belonging. Shame is triggered by the exposure of actions, thoughts, or being to the critical scrutiny of others (including God) — whether the “eyes” of others are experienced or imagined. What is considered shameful may vary widely among cultures and individuals, but the experience of shame is nearly universal. It seems that only those with sociopathic disorders or impaired capacity for love or empathy do not experience shame (Brown, personal communication, February 9, 2014).

Shame is differentiated from guilt because it focuses on ontology rather than behavior, and because it is inversely related to healthy change. The more shame we feel, the less likely we are to make adaptive adjustments to our thoughts or behaviors. Shame is not only self-reinforcing, without intervention, it can lead to a rigid sense of condemnation. In addition, because shame keeps us feeling unworthy of connection, we often perpetuate the psychological pain by isolating ourselves from others. And shame grows exponentially in secrecy, silence, and judgment (Brown, 2013).

Shame causes a neuro-physiological response equivalent to what we would experience in a life-threatening situation (Lewis, Amini & Lannon, 2000). In an intense experience of shame, we are flooded with stress chemicals, and our limbic brain temporarily takes over with its survival protocols, limit-

ing our responses to “fight, flight, or freeze.” Relationally, these responses may look like moving against, moving away from, or moving toward others (Hartling, Rosen, Walker, & Jordan, 2004). We see the pattern emerging in the Garden of Eden story (Genesis 3). After the first couple tasted the forbidden fruit, they were no longer naked and unashamed. They hid, blamed, and fumbled as a result of their new-found loss of dignity. The human response to shame identified in Brown’s research (2007, 2010, 2013) is more than a 21st century psychological construct; it is as old as the ancient stories of our beginnings.

As a certified facilitator for *The Daring Way*TM, a psycho-educational curriculum developed by Brown (2013) to promote shame-resilience, I speculated about the power of Christian liturgy — particularly the Eucharist — to properly orient us toward the good news of Jesus becoming shame for us. I wondered: Does the Eucharistic liturgy share characteristics with shame-resilience practices?

In this paper, I reference the Eucharistic liturgy of the Episcopal Church (Rite II, Eucharistic Prayer A, *Book of Common Prayer*, 1979, pp. 355 — 366). In the Episcopal tradition, the Eucharist, or Holy Communion, is one of two sacraments (outward and visible signs of inward spiritual realities) instituted by Jesus. The other is Holy Baptism. Although most Christian churches have some type of Eucharistic celebration, denominations vary in the significance they place on the ritual, the degree that they believe Christ is made present in the process, and in the elements they use (e.g., bread versus wafers, wine versus juice, etc.). I make specific reference to the Episcopal order of service; however, the authors who influenced my thinking on the Eucharist come from Anglican, Eastern Orthodox, Lutheran, Methodist, Presbyterian, and Roman Catholic traditions.

The Eucharist as a Path to Shame-Resilience

Many scientists (e.g., Lewis, Amini & Lannon, 2000; Szalavitz & Perry, 2010; Lieberman, 2013) agree that the human species is hard-wired for love and connection. Because shame threatens these core needs, it is a powerful and painful human experience (Brown, 2013). Although we are unlikely to fully eliminate our vulnerability to shame, we can become more resilient by developing the ability to recognize shame, move through it constructively, maintain authenticity, and grow from the experience (Brown, 2007). Resilience allows us to turn from shame toward courage, compassion, and connection. The process involves organic growth and transformation, fueled by awareness and a willingness to choose courage over comfort (Brown, 2013).

When we are shame-resilient, we can soften into vulnerability, which allows us to:

- turn from scarcity toward enough-ness,
- forego perfectionism and embrace our common frailty,
- avoid numbing and come alive to a full range of emotions,
- escape the traps of secrecy and silence by sharing our stories with trusted others,
- replace condemnation with compassion, and
- practice giving and receiving empathy instead of seeking isolation.

In the following sections, I examine how the Eucharistic liturgy embodies these dimensions of shame resilience. In the Anglican tradition regular celebration of the Eucharist is believed

to be part of ongoing conversion and sanctification. I suggest that spiritual growth is, at least in part, a journey of becoming less encumbered by shame. The Eucharist is a stalwart agent of and companion for this journey.

The Eucharist as a Pathway From Scarcity to Enough-ness

One of shame's most effective weapons is the message of scarcity — for example, you are not good enough, smart enough, rich enough, safe enough, relevant enough, etc. Scarcity makes us compete rather than cooperate. As a result, the vulnerability required for intimacy and connection seems terrifying (Brown, 2013). Cavanaugh (2008) suggests that attitudes of scarcity also flow from the fact that humans are prone to desire temporal things that fall apart or soon lose our attention. This misplaced desire makes us detached, dissociated, and restless. When we hunger for what cannot satisfy, shame is a natural result. As Allender observes, our idols turn on us to mock us (personal communication, September 25, 2014).

The Eucharist is a reorientation of scarcity and enough-ness. The Eucharist reminds us that we are unified with others who have, are, and will partake of Christ's body and blood throughout time. Together, tied inexorably to the fullness of God (Ephesians 3:19), our enough-ness is not an individual accomplishment, but a corporate reality because we are members of Christ (1Corinthians 12). Parker Palmer (2000) sums up the heartbeat of the Eucharistic approach to enough-ness when he observes that scarcity is thwarted when we choose to "come together to celebrate and share our common store. Whether the scarce resource is money or love or power or words, the true law of life is that we generate more of whatever seems scarce by trusting its supply and passing it around" (pp. 107 — 108).

The Eucharist as a Pathway From Perfectionism to Common Humanity

Brown (2010) defines perfectionism as the self-destructive, addictive belief that if we live, look, and act perfectly, we can minimize or avoid the pain of blame, judgment or vulnerability. In the Church, perfectionism is often applauded as a virtue (Scazzero, 2003). Yet, when we are in perfectionism's grip, we are likely to become brittle, anxious, and prone to shame. We may wear masks and fear that no one would love us if they really knew us. We may also miss out on the thing that could break the cycle — a compassionate acceptance of brokenness as a universal condition (Brown, 2013).

The Eucharist offers a powerful antidote to perfectionism because it reminds us that, for Christians, sin (e.g., failures, imperfections, and frailties) is “always understood as that which is forgivable” (Radcliffe, 2008, p. 18). Peterson (2005) notes that the Eucharist is a sacrificial meal; and sacrifice is God's way of dealing with what is wrong with us as individuals and within our common humanity.

There are two movements in the Eucharistic liturgy where our common humanity is welcomed most powerfully — the Confession of Sin and the ministration of Communion. First, the Confession of Sin is a public admission of our imperfection:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in

your will, and walk in your ways, to the glory of your Name. Amen. (*Book of Common Prayer*, 1979, p. 360)

In the Episcopal liturgy, worshippers speak the Confession in the third person plural “we,” not because we aren’t aware of the deeply personal nature of sin, but because we simultaneously acknowledge that sin is not a private event. When I sin, the community suffers; when others sin, I am affected. We are bound in this story together. The Confession of Sin “assumes that worship takes place in a deeply flawed community...full of people who need to confess their sins and pray for one another” (Galli, 2008, p. 36). The Eucharist provides a kind of “therapy of public life” in which we help carry the pathologies of others and they help carry what is imperfect within us (Rohlfheiser, 1999, p. 138).

The Eucharist’s second bulwark against the tide of perfectionism is receiving the body of Christ at Communion. Jesus scandalized his followers by saying they had to eat his body and drink his blood if they wanted life (John 6:6). Jesus’ command, fully apprehended, is no less challenging for 21st century Christians.

According to Rohlfheiser (1999) two Greek words are translated as human body in the New Testament — *soma* and *sarx*. When the person/body is referred to as neutral or good, the word *soma* is used. Alternatively, *sarx* is used when the body is referred to negatively. *Sarx* implies an imperfect organism — one that gets sick, smells, fails, and ultimately dies. In the John 6 passage, Jesus uses *sarx* to describe his body. “By using *sarx*, Jesus is referring to his body precisely insofar as it is not simply his sinless, glorified body in heaven, nor simply a sterilized white communion wafer in a church. What we are being asked ‘to eat,’ is that other part of his body, the community, the flawed body of believers...[*the*] less-than-perfect, less-than-forgiving, and

less-than-understanding community here on earth” (*Rohlheiser*, 1999, pp. 97-98).

The idea that God wants us to receive the flawed community here on earth as a sacramental act may be difficult for worshippers to swallow. But that is exactly what we are asked to do at the Communion table — accept our own imperfections and the imperfections of others and believe that we are brought into Christ’s perfection by faith. Then we can embrace our fractures as the places where His light both gets in and shines forth.

The Eucharist as a Pathway From Numbing to Emotional Vitality

Brown’s research (2010) suggests that numbing is a common strategy that we mistakenly believe will ward off vulnerability and shame. We don’t want to feel pain or discomfort so we pick vices or virtues to “take the edge off.” Unfortunately, it is difficult to selectively numb feelings; if we try to take the edge off pain and anxiety, we also limit our capacity to experience happiness, connection, and love.

Far from being an escape from painful realities, Schmemmann (1973) suggests that participation in the Eucharist grounds us fully in the world. The lectionary cycle from which we take weekly Scripture readings includes the great narratives of faith and the immense failures and fears of God’s people. We tell the story of Christ’s passion and death, as well as His resurrection. We tell the whole story — the good, the bad, and the ugly — because God’s grand narrative of redemption encompasses all. By engaging with this liturgy regularly, worshippers learn to speak truthfully about God, ourselves, and one another.

In celebrating the Eucharist, we declare that we don’t have to deny suffering to encounter joy because the Eucharist holds suffering and joy together. As we come into the warmth of

this gathering around the table that Christ has set for us, we may feel pain and contrition. We may grieve the ruptures in relationship that passing the Peace did not restore. We may remember our shame in the presence of the One who became shame for us. But Radcliffe (2008) says that we “feel pain because we are unfreezing” (p. 19). This potentially painful thawing is one of the great gifts of the Eucharist.

The Eucharist as a Pathway From Secrecy and Silence to Appropriate Sharing

Because shame grows exponentially in secrecy and silence, we need safe places in which to be authentic (Brown, 2013). Early in the Eucharist service, we hear the Collect for Purity:

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name: through Jesus Christ our Lord. Amen. (*Book of Common Prayer*, 1979, p.355)

The powerful and beautiful words of this prayer remind us that we cannot hide our deepest wounds or darkest failures from God’s heart. Guardini (2012) observed that we can hear these words without fear because the pattern and flow of the liturgy is gentle. We have a sense of safety because we are known here; we will not be violated or over-exposed.

At the same time, the Eucharist provides a mysterious assurance that everything we cannot bring ourselves to share with others in the safety of community or even acknowledge

to ourselves is nonetheless known and forgiven. Schmemmann (1973) reminds us that we are incorporated into the Eucharistic life of Christ who has already offered all that needs to be offered to God. Because of His sacrifice, we can be assured that nothing — even hidden or unspoken things — has been left unshared with the most empathetic Listener of all.

The Eucharist as a Pathway From Condemnation to Compassion

Christianity often teaches that God convicts, while evil condemns. In fact, one of the Biblical names for Satan is “accuser of the brethren” (Revelation 12:10). As Allender suggests, we sometimes make the work of Evil easier by internalizing an accusatory, condemning spirit, which erodes self-compassion (personal communication, January 30, 2015). Brown notes that awareness of the difference between legitimate guilt and illegitimate condemnation is a key to shame resilience. She defines guilt as a feeling that occurs when we become conscious of having failed to live up to a standard that we hold for ourselves or that others expect from us. Although it may be an emotionally painful experience to realize that we have done something wrong, guilt is highly adaptive and healthy because it allows us to make adjustments to behaviors or attitudes that cause us to harm ourselves or others, violate social norms, or offend our spirituality (Brown, 2007, 2013). Appropriate guilt inherently includes hopefulness because there is potential for change that would reduce future risk. In Christian terms, this type of guilt is sometimes called conviction or godly conscience. When the Holy Spirit brings guilt to our awareness, we are empowered to repent and be transformed.

Self-condemnation and critical self-talk cause us to internalize shame and may create judgmental hearts. According

to Brown (2010, 2013) we cannot love others more than we love ourselves. Similarly, Allender contends that we must treat even our worst sins with kindness, because it is the tenderness of God that leads to repentance (personal communication, January 30, 2015). Thus the journey to self-compassion is a critical one.

The Eucharist invites us to move beyond self-condemnation to mindful compassion, especially through the act of blessing. The priest begins the Eucharist with: “Blessed be God: Father, Son, and Holy Spirit,” and worshippers respond: “And blessed be his kingdom, now and forever. Amen” (*Book of Common Prayer*, 1979, p. 355). These opening words reveal that we are entering an alternate reality to the shame-prone, hyper-critical world in which we normatively dwell. We are stepping into a dimension where God’s infinite love and compassion for all He has created trump the ways that we have defiled that creation.

Furthermore, as part of the Nicene Creed, we “acknowledge one baptism for the forgiveness of sins” (*Book of Common Prayer*, 1979, p. 359), which reminds us of our baptismal embedding into the life, death and resurrection of Christ. We recall Jesus’ baptism, where the Father spoke a blessing over him that forever defined him as God’s blessed, beloved, and delightful Son. We dare to believe that we are invited into that same blessedness and beloved-ness (Rohlheiser, 2014).

The Eucharist as a Pathway From Isolation to Empathy

Brown’s research (2007, 2010, 2013) suggests that empathy offers a sense of connectivity that helps overcome shame-fostering isolation. She defines empathy as the skill or capacity of perceiving and relating to another person’s perspective and emotions, often by drawing on our own emotional experience. Though we are born with the basic wiring for empa-

thy, it needs to be fostered and developed as a skill — something that happens in the context of safe relationships.

Building on the work of Teresa Wiseman, Brown (2007, 2013) identifies five steps involved with empathy:

1. taking the other person's perspective,
2. withholding judgment,
3. connecting to the other person's feelings,
4. communicating our understanding, and
5. circling back to clarify or try again, if needed

Brown's research (2007, 2010, 2013) suggests that individuals who give and receive empathy are most likely to have high levels of shame resilience. In essence, Brown theorizes that empathy is like an antidote to shame, because the ability to tell your story to a trusted other and receive an empathetic response is the opposite of silence, secrecy and judgment. Similarly, practicing empathetic responses to the vulnerable stories of others strengthens our compassion and confirms that we belong to a common humanity.

In the Eucharist, we have an opportunity to receive the empathy of Christ and practice the empathy of our communal identity as His Body. The Eucharistic liturgy isn't celebrated by the individual, but by the Church as constituted through the worshippers who gather together to share in the fellowship of the sacred meal (Guardini, 2012). This orientation acknowledges that God chose to empathize with the human condition so completely that He emptied himself of the glories of heaven to become incarnate, live, suffer, and die on our behalf. We affirm this empathy in the Eucharistic liturgy through the words of the Nicene Creed. We enter into it by consuming His body and blood. We choose to live it out by thanking God for the assur-

ance that we have been made “living members of the Body of [His] Son, and heirs of [His] eternal kingdom” and asking God to “send us out to do the work [He has] given us to do, to love and serve [Him] as faithful witnesses of Christ our Lord” (*Book of Common Prayer*, 1979, p. 366).

Additionally, the Eucharist is a meal shared as the family of God. We come together, share our family stories through song and sacred readings, and gather at the Communion table to be fed.

Throughout history, sharing the hospitality of a meal has embodied a powerful sense of empathetic connection. Peterson (2005) observes that the common meal is more than just a ritual for taking care of our physical need for food. It also sustains our social need for conversation and connection; it preserves our cultural need to pass on traditions and values. Through daily meals, we have the opportunity to align ourselves with the kind of sacrificial, empathetic, and eucharistically defined life that Jesus lived. In so doing, we are preparing our hearts for the grace of the Eucharist and sustaining the will to live out that grace.

Conclusion

While the vision, scope and power of the Eucharist can never be reduced to a single purpose, the story that worshippers re-enact through the celebration of the Holy Meal is formative, not only of our spiritual identity, but also of our capacity to live in truth, become resilient to shame, and embrace our identity as God’s beloved sons and daughters. Regular celebration of the Eucharistic liturgy is more than a psychological remedy, but it is also no less than a balm for our emotional and psychological distress.

We may come to the Eucharist burdened and bent toward shame. In the midst of this celebration, we encounter our sto-

ries in the greater context of God's story. We participate in a community that transcends the boundaries of physics, culture, geography, or history. We meet an empathetic Savior, receive His love and forgiveness, commit to be His hands and feet in a broken world, and leave commissioned as His compassionate witnesses. The bondage of shame is weakened, we receive grace for a life that refuses to be dominated by scarcity, and we find ourselves becoming increasingly resistant to shame's death-grip on our hearts.

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CHAPTER NINE

AMISH STEWARDSHIP

The Spirituality of Controlled Ambition

John H. Morgan*

Because the Old Order Amish are by definition and self-description a religious tradition and not just a pragmatic experiment in utopian community, we will take full cognizance of two infrastructural components of their faith community, namely, their theology of *gelassenheit*, i.e., a willingness to resign oneself to the inevitabilities and exigencies of life without complaint (Cronk, 1981) and their relationship to the public energy grid driven by petroleum and electricity (Scott, 1999). The first is strictly theological and the second is practical sociology. The first has to do with their understanding of the community's relationship to each other and to God and the second has to do with the difference between *gesellschaft* (society) and *gemeinschaft* (community) (Hostetler, 1980).

One word about Amish theology must be mentioned here as it is a unique and profoundly important characteristic of the Amish way of being religious. They are the only Christian tradition which has ever chosen, as an act of humility, not to engage

in theological discourse or speculation. Hostetler (1980) has suggested that “the loss of Old Order Amish group identity typically originates with increased verbalization of religious beliefs, interest in evangelism, and Bible study, which in turn leads to Sunday Schools, automobiles, and non-farming occupations.” He goes on to point out that “those who emphasized individual religious experience and broke with tradition soon lost the outward symbols of the Old Order Amish such as plain dress, strict group discipline, and the German language.” Their bishops preach but they pray in silence and no one speaks out about his faith. To do so is an act of pride and the sin of pride is, above all else, anathema to the Amish way of life. Their theology is found in the way they live; they live their faith but do not speak of it to the world (Horst, 1979). If the world is attracted to their way of life, it means that the world is attracted to service to God. Evangelization is quietistic rather than verbal. It is exemplary rather than expository. To base one’s intention to follow the way of God by employing verbal proclamations is risky at best; to base one’s intention to follow the way of God based upon the visual example of a holy people, there is strength and certitude (Kraybill and Bowman, 2001). Two components characterize the Amish way of life, namely, to “come out from among them and be ye separate” and the perpetual act of humility (Cronk, 1981).

In order to understand and appreciate the Amish community’s self-understanding of their life and faith, we must first understand that *gelassenheit* constitutes the core of their relationship to the world. *Gelassenheit* loosely translated means simply “letting be.” It is what in formal Christian theology would be characterized, for instance, by Soren Kierkegaard, the existentialist Dutch theologian, as “existential resignation to the inevitabilities and exigencies of life” (Perkins, 1969). Prayer among the Amish, which is usually silent, for example, is a much

more *gelassenheit*, or a “let it be” sentiment and expectation, and much less petitionary in nature, for petitionary prayer boards upon an act of pride, an attempt to interfere in the affairs of God (Cronk, 1981). Pride to the Amish is the great sin because it is destructive to both the individual as a member of *gemeinschaft* and to the community itself, for it fosters the dominance of *gesellschaft*. *Gelassenheit* is the mediator between what the Amish mean by *hocmut* (pride) and *demut* (humility). Such humility is plainly evident in their avoidance of active evangelization. “The Amish want the Bible to be taught and interpreted only in the home and church,” explain Fisher and Stahl, not in the school (Fisher and Stahl, 1997). As mentioned earlier, Hostetler (1980) has suggested that “the loss of Old Order Amish group identity typically originates with increased verbalization of religious beliefs, interest in evangelism, and bible study, which in turn leads to Sunday Schools, automobiles, and non-farming occupations.” Furthermore, those who emphasize individual religious experience usually end up breaking with tradition and go on to dispense with the outward symbols of the Old Order Amish such as plain dress, strict group discipline, and the German language.

At the risk of appearing to host a Bible study class, it is imperative that we at least acknowledge the biblical origins of this reliance upon humility as the defining characteristic of the Amish for, in their own self-understanding, no one can be a practicing Amish person without humility (*demut*) and without the avoidance of pride (*hocmut*). In Philippians 2: 8, Saint Paul says, “And being found in human form he (Jesus) humbled himself and became obedient unto Death, even death on a cross.” In Luke 14:11, Jesus is reported to have said, “For every one who exalts himself will be humbled, and he who humbles himself will be exalted,” and again in Matthew 18:4, Jesus says, “Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.” Finally and just for illustrative purposes, we hear

Saint Peter say in I Peter 5:5, “Likewise you that are younger be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud, but gives grace to the humble.” These few sample Biblical references to humility, among many others, all constitute the canopy under which the Amish live and work. “Humility,” (Kraybill, 1998) insists, “is the hallmark of Amish ideals.” Anything which dilutes the *demut* of the individual or community is a direct assault upon the faith community (*gemeinschaft*) itself.

But beyond the dominion of humility as a way of life, the Amish also have chosen to embrace the biblical theme in their community of separateness from the world, what might be thought of as a spirituality of separateness. This separateness calls for them to engage the world only in so far as necessary for their own survival while maintaining a distinctiveness from the worldview and ethos of the world outside their own community (Horst, 1979). Also, as with humility, this theme is biblically based. For example, Saint Paul admonished the church in Rome in Romans 12:2, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Conforming to the ways of the world is certain destruction, of both the individual and the community, and a running commentary and tradition about the nature and meaning of “conforming” is strong among the Amish and plays heavily in their decision not to use automobiles and electricity (Scott and Pellman, 1999).

It must be kept clearly in mind that, in the midst of all of this humility and avoidance of pride, of existential resignation and a deep commitment to being separate from the world, the Amish have no sense of being “unequal” to the world, only separated from it. Saint Peter in Acts 10:34-35 said, “God is no respecter of persons but in every nation he that feareth Him and does righteousness is acceptable to him.” The notion of equality

is strong among the Amish and the only distinctions between people is the distinction between those who have a personal relationship with God and those who do not. Saint Paul again to the church in Corinth says in II Corinthians 6:14, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” This sense of equal but separate greatly informs their approach to business ventures, believing, as they do, that they are a chosen people and have the same advantages as people in the world.

The reliance upon the public energy grid of electricity or upon petroleum constitutes a dependence upon the outside world in a way which jeopardizes the Amish sense of independence, self-reliance, and self-sufficiency, yoking the Amish community to the wider world in a way which threatens their own way of life (Scott and Pellman, 1999). Saint Paul’s admonition to his understudy says in I Timothy 5:8, “But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” How can the Amish in good faith rely upon the federal government to provide for their members when it is their God-given duty, privilege, and obligation to do so themselves? To relinquish responsibility for the care of one’s own family and community is to relinquish allegiance to the teachings of the Bible. Furthermore, the Amish are not willing to conform to the world’s expectations such as building religious edifices for public worship, for the Bible says in Acts 17:24, “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men’s hands, as though he needed anything...” The waste involved in buildings set aside strictly for worship is unconscionable to the Amish way of life. The squandering of resources within the community upon a building, made by human effort, to provide a place to

worship God is itself a manifestation of misguided faith (Umble, 1948). God is everywhere and Christ lives within the community of faith, so where they gather, there Christ is. It is in a real sense the “Christed community” of faith and obedience, meeting in barns and homes and in the open fields, which constitutes the rightful place to worship God (Good, 1995). The Apostle John says in I John 2:15-17,

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

The mandate to separateness from a world which has turned away from the ways of God is strongly felt by the Amish (Kraybill and Bowman, 2001). Automobiles and electricity introduce into the community things which nurture lust and jealousy, envy and strife. Cars are not evil in themselves nor is electricity, but what they do to the cohesion of the community is evil and must be avoided (Kraybill and Nolt, 1995). Loving the world and befriending it leads to sin because it leads to a “drifting” slowly but surely away from the plain and simple life of faith as lived by the Amish. The benefits of individualism are illusory, say members of the Church District and the bishops. It is greatly over-valued, whereas community (*gemeinschaft*) is the arena within which one finds true meaning and worth. Personal salvation means little. Individualism is the entire faith community to which every Amish person is committed. Saint James says in James 4:4, “Ye adulterers and adulteresses, know ye not

that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

Though the Mennonite tradition dates from 1536 in the Netherlands under the leadership of a Catholic priest named Menno Simons, the Old Order Amish themselves date from 1693, a later branch of the Mennonite Church. The Old Order Amish now have communities in 25 states in the U.S. and several in the Canadian province of Ontario, and number throughout the western hemisphere above 200,000, doubling their population every 20 years. Since only about 10% to 15% of the children actually leave the Order, there is every reason to believe that Old Order Amish will continue to thrive in faith and grow in numbers well into the 21st century. There is a sense that, in order for the Amish communities to continue to survive and thrive, they must continue to emphasize the necessity of living in physical and immediate proximity to each other, thus the origin of the Church District judicatory which consists of 25 to 35 Amish families living in geographically contiguous farms. If they do these things, they can remain safe from the temptations and trials of the world, a world they fear, avoid, and work to stay outside of, all the while engaging it for the necessities of life and labor.

We have been addressing the question, Why study the Amish? We are particularly concerned with understanding how it is that they are so successful in their social and communal life and particularly their business ventures. What we are calling here “Amish economics” is built upon a spirituality of controlled ambition, a genuine understanding of the relationship between ambition and the spiritual life of the individual and the community. The Amish values of self-sufficiency and sustainability are directly linked to their practice of controlled ambition and managed social change. As we have already pointed out, the Amish do not fear nor run from change, they encounter it, assess it, even experiment with it, and then, when it has proven of benefit

to the fostering and nurturing of Amish values, they embrace it. Their approach is not retrograde, saying no to every new innovation. They are a quintessential community of progress, but with a strong spirituality mandate for controlled progress, reflective progress, assessed and evaluated progress. According to Kraybill and Nolt (1992), only 5% of Amish start-up businesses fail during the first 18 months compared to the national average of 60%. In Lancaster County, PA, 60% of all Amish businesses have been started since 1980 and 30% began between 2001 and 2006. Just over 33% of the start-up businesses are part-time or seasonal and the 60% that are full-time enterprises average between two and six employees with woodworking trades the dominant non-farming endeavors. Hardly static, Amish culture is dynamic in its encountering the world of innovation, creativity, and ingenuity.

Decisions about innovation consist of two levels of assessment, namely, (1) whether a change will necessitate linking the Amish closer to the outside world, and (2) engaging in regular social change through experimentation — Amish tried tractors during the 1950s but “put away” tractors because they found that their use fostered too rapid a prosperity to control effectively and the danger to family life by introducing an uneven flow of prosperity was too great to allow, and they also tried telephones early in the century but found that phones fostered gossip and curtailed the need for social contact of families within the community’s Church District. Amish self-sufficiency is built upon a reflective understanding of the appropriate technologies that complement and foster their lifestyle and religious values — small scale, labor-intensive technologies greatly reduce the need for large capital investments while keeping a lid on operating costs. Convenience and prosperity are the culprit! Planned and controlled change, then, is what characterizes the Amish community’s relationship to innovation. They are very

careful, selective, and conscious deliberate in the process of managing change and controlling ambition. For example, in a private conversation with me a bishop explained: “We do not feel that electricity, the telephone, and the automobile are evil in themselves; rather our non-use helps us to keep from being drawn into the mainstream of the world.” The world they fear is a world of isolation, competition, alienation, and consumer-driven relationships devoid of family and community values such as compassion, integrity, simplicity, and justice.

A negative side effect of too much prosperity is that it might foster too much ambition on the part of individuals within the community, and this danger concerns the bishops and the Church District community as a whole. Personal names may begin to appear in business cards in promotional ads when personal prosperity runs out ahead of community control and this is something which has never happened before. Unlike farming where dependence on weather and other factors decreases the opportunity for personal pride in success, business ventures rely specifically upon personal ability and, thus, can become a serious cause for pride (*hocmut*) and the decline in humility (*demut*). By tradition, Amish disregard the get-big-or-get-out modern technology and do not participate in government subsidies and neither do not pay into nor receive Social Security benefits (in cases where they work for a non-Amish employer, they pay into it but do not draw out of it!). An amazing irony, or maybe not, is the fact that Warren Buffet prides himself on not taking over any business which he himself does not understand. Therefore, high tech adventurism is not his style. Neither is it the Amish way. Rather, they prefer farming first, always first, but then followed by woodworking and carpentry.

Ever vigilant, the community watches for “drifting” resulting from innovation, quickly making adjustments to re-establish the dominance of Amish values and principles. For

example, the horse and buggy lifestyle, a fundamental requirement to be Old Order, enables and requires the Amish family to take life slower, thereby fostering social relations with family and friends which nurture humility in an outside world they do not wish to participate in and cannot control. High German on Sundays, Pennsylvania German during the week, and English when they begin school make the Amish multilingual in a monolingual country and they reap the benefits from this linguistic versatility in their community relationships. Thrift, modesty, equality, and simplicity are complimented by the uniqueness of their clothing and language, mode of transportation and the absence of electricity. And happily, in *Wisconsin Vs. Yoder* (Nolt, 1992; Hostetler, 1980), the Supreme Court ruled 7-0 in favor of the Amish having the right to educate their children in a manner they felt necessary to preserve their culture and their way of life.

By controlling ambition both of individuals and the community while fostering humility, modesty, social conformity, and physical labor, the Church District is enabled to lead Amish families away from those things which so often characterize the wider world, namely, pride, social snobbery, individualism, and winning through competition. The spirituality of controlled ambition is a direct reflection of the Old Order Amish community's ability to manage change and guide and direct its members to serve the greater good of the community such that all may benefit while none may inordinately prosper. The Amish tradition demonstrates a viable integration of communal socialism employing controlled capitalist mechanisms for survival in an uncertain world.

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CHAPTER TEN

The Transliteration of the Buddhadharma in the West:

The Model of the Four Directions Method of Mindfulness

J. Anthony Stultz

In this essay, I will demonstrate how a contemporary method of mindfulness, known as the Four Directions (Stultz, 2007) has transliterated the teachings of the Buddha using the Ko Yi technique of medieval China and the language of the Western psychotherapeutic tradition. This transliteration is not the combining of Buddhism and Western Psychology into a synthesis; rather, it utilizes the language of Western psychology to transliterate essential Buddhist concepts and practices. The Western psychological terms and ideas have been modified to illustrate key Buddhist teachings and are not specifically used in the manner for which they were created. Additionally, this approach to presenting the Buddhist teachings is an effort to return the faith tradition to its roots of directly engaging suffering in an effort to effect liberation and individuation.

Why the use of the word “transliterate” is more accurate than “Translate.”

When considering the translation of a text or teaching from an ancient document, one has two approaches available. The first is to attempt to translate and transcribe one language, word for word, into another. While this may be possible in some circumstances, it can be extremely difficult in others, such as when attempting to translate Chinese characters into a Romanization when these logographic characters may not have a clear correlation with words and phrases. Other important considerations for translating an ancient tongue or one that is not currently used in a colloquial setting are finding a translator or translation that has linguistic excellence and utilizing a translator who is familiar with the customs and beliefs of a culture. It is also important to take into account the translator’s bias and background.

The second approach to transmitting text or teachings from an ancient document to a modern idiom is to transliterate, which can mean to translate without concern for the sound and to form partial prefix and suffix segments. But transliteration can have a larger meaning, particularly when a translator is trying to convey the original spirit or nuances of a particular culture. In the case of translating a religious belief, one must also take into account the empathetic aspects such as psychological identification with the attitude of the faith tradition. In this case a person or group who wishes to share a religious system with another culture must be thoroughly immersed in an understanding of both. This can be a great challenge but also illustrates why transliteration is more congenial to sharing understanding than just a word for word translation.

For example, when transliterating the first passage of the seminal Buddhist text known as the Dhammapada, one can have

several accurate translations with very different meanings. Here is the literal translation of the passage from Pali into English:

“All that we are is the result of what we have thought: we are formed and molded by our thoughts.”

(Easwaran, 1985)

“All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.”

(Muller, 1881)

All experience is preceded by the mind, led by the mind, made by the mind.”

(Fronsdal, 2006)

“The heart, ruled by the heart, made of the heart, precedes phenomena.”

(Thanasirro Bikkhu, 1997)

All of these are considered expert translations, but as is evident, the words “mind”, “thoughts” and “heart” can have a very different impact on the reader or listener. Likewise, the different words used can bring about a different emphasis with regard to spiritual practices. For example, one school could be more interested in the cognitive emphasis while another, the more emotional impact. One might emphasize a psychological interpretation and practice, while the other, a prayerful one such as in the practice of “Metta” or Loving-kindness prayer.

When faced with the challenge of transliterating the Buddhadharma or Teachings of the Buddha to the West, I believe that there is an exemplary historical precedent that we might follow. Using the medieval Chinese example as a precedent for transliterating the Teachings of Buddhism.

Buddhism entered China some time during the 1st century CE. While it was originally met with opposition and seen as a challenge to Confucian ideology, by the medieval period it had become the dominant faith, shaping all aspects of the culture. However, the Chinese method of transliterating the Buddhist teachings took on a very creative approach.

“As a foreign philosophy, Buddhism was accepted in China via an approach called *Ko Yi*, which is to explain one philosophy by means of another. Philosophers explained the doctrines of Buddhism by using the doctrines of native Chinese philosophies as examples (e.g., explaining that the Buddhist idea of nonsubstantiality was the same as nothingness in the writings of Lao-Tzu). As a result of these adaptations, Buddhism in its sinologized incarnation flourished in China by the 11th century when it had all but disappeared in India.” (Holt, 1995)

The *Ko Yi* approach of the China Buddhists allowed for a correlative application, utilizing a method of comparing and matching Indian with Chinese thought to help to illustrate Buddhist teachings more easily. An essential historical component of Chinese philosophy, it was definitively defined by the Chinese scholar, Tang Yongtong:

“*Ko*, in this context, has the meaning of ‘to match’ or ‘to measure’; *yi* means ‘name’, ‘term’ or ‘concept’; *Ko-yi* is (the method or scheme of) matching ideas (or terms), or ‘the equation of ideas.’” (Yongtong, 1950)

While some scholars debate the exact impact this method had and for how long it was influential, it provides us with an example of how a religion could be not only transmitted but also reimaged for a new culture by exegetical improvisation.

To illustrate using an innovative and contemporary form of Buddhism to explain key Buddhist doctrine.

The 14th Dalai Lama, Tenzin Gyatso, once shared an old Tibetan saying, “Don’t try to put a yak’s head on a sheep’s body” (Gyatso, 1998), which was a caution about mixing traditions. This same caution has been levied by traditionalist Buddhist teachers and lamented by modern commentators on Mindfulness:

“Purists deride emergent forms as heretical, inauthentic, and watered-down. Skeptics think the emergent forms don’t go far enough in a modernist (or post-modernist) direction.” (<http://www.existentialbuddhist.com/>)

But the reality of mixing different forms of influence is understood by most scholars to be ubiquitous: “Wherever we go, we will find that religious concepts are much more numerous and diverse than ‘official’ religion would admit.” (Boyer, 2001)

However, I would like to be very clear about the difference between mixing traditions and utilizing concepts in one cultural milieu to understand or transliterate another. In the Four Directions model that I created, I was very careful not to simply blend or “tack on” Western practices of psychology. I followed the Chinese example, which epitomizes what I consider to be a better form by which to transliterate a faith tradition into a new cultural setting. This development was not done to disparage

older versions but to respectfully share the liberating teachings of the Buddha in a new way inspired by the old question of the Israelites, “How shall we sing the song of the Lord in a strange land?” (Psalm 137:4, KJV). This is a new form of Buddhism in the spirit of the understanding that,

“A crucial first step in the process (of transliterating) is to recognize that new forms of Buddhism, at their best, are based upon creative ways of synthesizing meaning rather than upon undermining the beliefs or practices of others. In other words, while it is not okay to say others have got it wrong and this is the right way of looking at things, it is entirely appropriate (even natural) to say “Here is an interesting new way of understanding things that I find particularly meaningful.” (Olendzki, 2011)

Also, “I think it’s important for people in the world who are looking for a Buddhist practice or something to do with Buddhism, that they are not just left with the options available through orthodoxies.” (Batchelor, 2015)

Buddhism was originally intended to be a therapeutic practice that placed the relief of psychological suffering centrally: “As many teachers of different Buddhist traditions point out, Buddhism is not primarily a religion based on faith and worship, but a system, or an art to inquire into the human mind.” (<http://www.psywww.com/psyrelig/virtbauer.htm>)

To that end I began to experiment with Western psychological models that could serve as “Ki Yo” concepts to help a contemporary Western audience benefit directly from the

Buddhist path. I started by concentrating on key Buddhist concepts and practices and then worked with Western psychological language and methods to illuminate and elucidate them. While this essay does not provide the length required to cover all of them, I am going to highlight two that are seminal in Buddhist thought and that are found in my book, ‘Free Your Mind: The Four Directions of an Awakened Life’.

Buddha Nature

The first concept is the teaching concerning Buddha Nature. This doctrine is considered fundamental to all Buddhist thought.

“Practice and realization are the central truths which Buddhism affirms. They are the acts which constitute Buddha nature.” (King, 1991)

Additionally, the tradition of Zen Buddhism early in its process of transliteration utilized the expression, “True Self” to discuss Buddha Nature:

“True Self is the Self that existed before the division of heaven and earth and before one’s father and mother were born. This Self is the Self within me, the birds and the beasts, the grasses and the trees and all phenomena. It is exactly what is called ‘Buddha Nature’.” (Soho, 2001)

“...there is only one person we must encounter, one person we must meet as though we were passionately in love. That person is the essential Self, the true Self. As long as you don’t meet this Self, it will be impossible to find true satisfac-

tion in your heart, to avoid feeling that you lack something, or to be clear about things in general.” (Harada, 2007)

When looking for a Western psychological language, I found the approach of Carl Jung to be the most appropriate,

“Jung called this center the ‘Self’ and described it as the totality of the whole psyche, in order to distinguish it from the ‘ego’, which constitutes only a small part of the psyche” (Von Franz, 1994)

“What distinguishes Jungian psychology is the idea that there are two centers of the personality. The ego is the center of consciousness, whereas the Self is the center of the total personality, which includes consciousness, the unconscious, and the ego. The Self is both the whole and the center. While the ego is a self-contained little center of the circle contained within the whole, the Self can be understood as the greater circle.” (Zweig, 1991)

I then constructed a Mindfulness Model that would give an individual a context for this central doctrine of the Buddhist faith:

“Model One: Self -Esteem vs. Self-Confidence

The first model that I want to discuss under the First Direction is *the Self-Esteem vs. Self-Confidence Model*. Most people, when asked, define self-esteem (if they are able to define it at all) as their feelings about themselves or the feelings that

others have about them. This reveals an unclear sense of what self-esteem is and where it comes from. To say it is a feeling is incorrect, yet we have all been programmed to believe this.

According to the Four Directions, we evolved from lower life forms into higher life forms. As we did, at some point in our evolutionary history, we became self-conscious creatures. As we became self-conscious creatures, all those survival instincts that brought us to the top of the food chain were integrated into the psyche. We went from simply being animals reacting to our environment to being self-conscious creatures that could now begin to anticipate things, remember, and use those memories to create situations in the present. This survival instinct as a genome was transferred into the psyche and then mutated into a primal aspect of the Ego Self, and the self-defense mechanisms became all *about the survival of the ego rather than just the physical body*. It is the same basic defense mechanism except that in beings with highly developed frontal lobes it becomes more complicated and complex. The model of self-esteem that I use asks us to question how we define the term in order to help us redefine it.

Exercise 1

First, consider the word *esteem*, which is rooted in an economic term that means estimating. When we estimate something we are judging its value or worth. Everything has a value or worth dependent upon many factors. If I have a bronze plaque that someone I love gave to me and I am asked what its value is, there are many ways to estimate this. I can get it appraised, or I can go on eBay and find out what its market value is. However, to me, because of whom it came from and the relationship that it represents to me, its value is likely much, much greater. Our con-

sideration of self-esteem concerns what we believe our inherent value or worth is and how we come to this estimation.

In order for us to understand this more clearly, we can separate this estimation into two categories, self-esteem and self-confidence; these are two worlds, one relative and one absolute, that coexist but are not the same. As a matter of fact, self-esteem and self-confidence can be seen as two wings of one bird, two aspects of one integrated whole.

In this model we put self-esteem on one side and self-confidence on the other. Self-confidence is the realm of the Ego Self and its development, of feeling, doing and having. Self-esteem concerns what we call the True Self or our essential being; it is inherent and does not depend on what we have or do. Thus *being* is a function of self-esteem and *doing* and *having* are functions of self-confidence.

When people define self-esteem as their feeling about themselves or the feelings that others have about them, this is actually the realm of self-confidence rather than self-esteem. The Four Directions practice takes the radical view that our being is, in essence, of a great inherent value, a value that cannot be determined by self-confidence, the Ego Self, or by doing and having.

“Another essential idea is that we are not talking about getting rid of one side, not of having one side or the other but of having both sides together. It is a matter of seeing that we have both as a part of life.” (Stultz, 2007)

Emptiness

One of the most difficult teachings of Buddhism is the doctrine of ‘Shunya’. This Sanskrit word has been transliterated as, “emptiness” which has the unfortunate impact on Western

readers as describing a kind of nihilism (Hixon, 1993). The teaching of Sunya or Sunyata is better understood by its classical reference to the doctrine of “Pratityasamutpada “, which transliterates as “Dependent Origination”.

When researching a therapeutic language to share this contextual concept, I found that it could most clearly and easily be understood by utilizing the psychological model of Albert Ellis, who, at the end of his life, would reveal that much of his technique derived from Buddhism.

“...Albert Ellis (Ellis & Dryden, 1997) essentially incorporated the Buddhist concept of Acceptance in his emphasis on non-demanding and preferential thinking as an alternative to absolutist and demanding thinking and low frustration tolerance in fostering emotional health.” (Ellis and Dryden, 1997)

“In later years, he wrote and spoke about similarities between REBT and aspects of Buddhism...” (http://www.rebt-network.org/updates/obituary_albert_ellis.html)

Utilizing some of the language from this approach I created the *Mindfulness Model of the Interdependent Chain of Causation*:

“All of the conditioning of the Ego Self is coalesced into what we might call our “programming system”, similar to the operating system of a computer. On a daily basis, this basic programming interacts with experiences to create thought patterns in our minds, and these thought patterns are hardened into beliefs. The beliefs in turn create new thoughts, which are based on the same process of conditioning. These new thoughts create

feelings, and then behavior follows the feeling. Finally, consequences flow from behavior.

*Basic Programming ~ Thoughts ~ Feelings ~ Actions ~
Consequences*

We cannot really have a feeling without first having a thought pattern to process. The difficulty is that a lot of our thoughts are so deeply ingrained that they are unconscious or subconscious; in fact, they are automatic processes. The process from thought to feeling is often so rapid that it seems as if we go immediately into the feeling mode. We are often unaware of the thoughts that create the feelings and in turn create behavior or actions. The Four Directions practices can help us become aware of this process and enable us to take action, should we choose.

Behavior generally takes one of two forms, passive or aggressive; whether a person chooses one or the other has a lot to do with that person's particular nature and nurture, the type of personality (introvert or extrovert) as well as the aggregate involved. When one is aggressive in one's behavior, one is acting out of the feelings. When one is passive in one's behavior, one is withdrawing from a feeling.

These feelings and these actions in turn create consequences. The consequences lead to new thoughts, and the process is reinforced and keeps turning like a wheel. We call this the wheel of *angst*, uncertainty or suffering. This wheel of suffering is perpetuated endlessly not only for the individual person, but for others as it is passed on to friends, associates and especially to one's own children.

Negative conditioning patterns, which begin with one particular person, can be perpetuated for endless generations.

The question that can arise at this point is: What can we possibly do about this?

The Process of Individuation

The answer from the Four Directions perspective is that *we can begin to follow the psyche's inherent lure towards wholeness, or the True Self, and we can consciously guide the process*. This is called *individuation*¹. We can individuate; we can become truly free of the negative conditioning. We can learn how to be clear and able to understand where our thoughts, feelings, and behaviors originate, and we can also learn what we need to do in order to make changes to get the freedom that we so deeply desire. Our personality, which is usually just a conditioned mask or 'Persona,' becomes transformed into an awakened 'Person' through which the True Self can be experienced and creatively expressed.

If we look through the five aggregates, we realize that the feelings that so many people depend on for determining who they are, what they should do, how they should act, or how they should interpret the actions of others are turned upside down by this practice. This practice teaches that you cannot rely on feelings at all. Your feelings are never a good guide for how to act or how to think. *Feelings are dependent on thoughts for existence*;² without thoughts they would not exist. The thoughts themselves are creations of the mind and are not concrete entities." (Stultz, 2007)

By focusing on the interdependent relationship between thoughts and feelings, we can explicate the meaning of "emptiness" in a clear and concise manner, avoiding the usual pitfalls that lead to misunderstanding.

Conclusion

Over the past 17 years this *modus operandi* has helped a multitude to experience freedom from the anxiety, sadness and anger that accompanies the vicissitudes of human existence. These models were created and honed in direct experiment with individuals and groups who were suffering in some of the toughest scenarios of ministry, such as palliative care and prisons. Additionally, this method has formed the basis of a small but national community of engaged practitioners and it has been presented to the academic community of Harvard University (Cambridge, Massachusetts 2005), the Oxford Zen Centre (Old Marsten, Oxford England), and to the ministerial leadership of several Buddhist schools (The Buddhist Study Center, Honolulu, Hawaii 2008). This method has been lauded as a unique and innovative transliteration of Buddhism in the West:

“...Every field has people who were just too talented or too bright to kowtow to the authorities, who set off on their own and created something better. Tony (Stultz) is one of these, in my opinion.” (Christopher Queen, Ph.D., 2009)

Just as Buddhism was transliterated by the medieval Chinese Buddhists using the *Ki Yo* method, it has been transliterated by The Four Directions Method of Mindfulness using the same, “matching of ideas” approach with the intention of making the way of the Buddhas accessible and practical for Westerners in the 21st century. Indeed, as Buddhism begins to wane in some parts of Asia (<http://www.nytimes.com/2008/07/14/world/asia/14japan.html/>), it may be that transliterations such as this will give new life to this ancient faith.

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