PASTORAL CARE AND PARISHIONER EXPECTANCY

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INTRODUCTION

One of the most important questions occurring within the ministry, and indeed, with anyone who is involved in the helping services, is what precisely the client or parishioner is looking for. What does he expect from his priest? What are his needs? Why does he specifically pick out his priest, instead of, let us say, a social worker or a psychiatrist? What is involved in the relationship and how can the priest respond to his needs?

The relationship between the priest and his parishioner is a very specific bond and should be treated as such. Once upon a time it was presumed that there were certain universal needs that the minister had to learn, and once learned, that would be the end of it. But like most "once upon a time" introductions, the reality of the situation is far more complex than the simplistic fairy tale. It is this awareness that prompts the modern priest to question, in his own mind and those closest to him, what are the particular needs of his people. Parish differs from parish, as person differs from person. It is the precise duty of a pastoral counselor to ask himself, then, what are the needs of this person in front of me, what is he really looking for, and how can I fulfill his needs, including the possibility of referral, through this very special type of relationship called pastoral counseling.

Any recent publication on the church in the modern
world, and especially in light of the role of the church in
the inner cities where the ritualistic or sacramental for-
mularies very often don't seem to be sufficient in terms of
people's needs, is going to stress the importance of knowing
the precise needs of a given area and the minister's response
to them.[1] There would be involved questions as, where can a
man get a job, where is the nearest resource for welfare,
clothing relief, mental help? Where is the nearest drug-
addiction center, or Alcoholics Anonymous, or Marriage
Counseling and Family Life Bureau? What is being done for
the old folks, and how do the young people spend their time?
These questions demand a community awareness upon the part
of the priest if he is to function adequately. Nore are
these new questions to the ministry: in the ancient church
it was the task of the deacons and the widows to work out
these very important concrete needs of the people of God.

These questions, however, while bordering on the topic,
are not the precise focus of this paper. I would rather con-
centrate on the more personal needs of people in terms of
their entire make-up, so as when they approach the minister
because "they are coming loose at the seams, they are at
their wits' end, things don't seem to tie together." The

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[1]Every year there are more books published in this
area, which in itself is indicative of both the dilemma that
the urban church faces and the enormity of the problem in-
volved. An example of the literature in this field is a
book edited by Robert Lee, City and Churches: Readings on
the Urban Church (Philadelphia: The Westminster Press, 1962).

original request may be phrased in many different ways, and concerning many different things, but the basic request is always, "Help me, things are falling apart, and I'm just not clicking anymore." This is the basic challenge, a challenge far greater than the concrete placement of a job, and frequently the underlying cause that such job placement is necessary. It is in this area of life goals and tasks that I wish to direct this paper.

Indications of parishioner expectancy can be examined in many ways, and these ways form the basic outline of the paper. Theological foundations are extremely important in the context of a believing community or church, and the parishioner's life goals will therefore be directed according to these lines. The first chapters deal with theological foundations in terms of the Christian image and discipleship, in terms of the rich unfolding of this heritage in the history of the cure of souls, and in terms of the sociological implications that are found in the role of priest as indicated by the tasks that the community expects him to provide. /This final chapter of this first part takes the results of this survey of the Christian heritage, and applies them to the crises of the churches at the present moment. This is a necessary conclusion to the first part since very often the priest is looked upon as the person to consult when one's world-view is being shaken by contemporary events./

The second part of the paper deals with the new resources that the priest as counselor can utilize. The

Freudian revolution and its consequent study of learning

processes and personality development provide new data in

which the counselor can examine more fully the dynamics of

religious growth and pastoral care. His awareness of the

obstacles involved in counseling and the techniques in over-

coming them should make him a more effective spiritual guide

in the worshiping community. Finally, examples of counseling

are provided so as to make concrete what might appear as

merely theoretical. There is a concluding chapter on the

basic goal of pastoral counseling: the restoration of the

personal integrity of the parishioner.

It is this dynamic between priest and parishioner that

must be explored more fully. Continuing research into basic

attitudes is proving most rewarding in all the multiple

relationships that counseling embraces.[2] It is the purpose

of this paper to present more clearly the attitudes of the

parishioner, as well as the resources of the pastoral coun-

selor who is the priest and religious leader, in the hope of

providing a deeper understanding of the client's need in

presenting himself to the priest, and with this increased

awareness, a more effective program of pastoral counseling.

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[2]A good example of this is the booklet published by
the Group for the Advancement of Psychiatry, entitled <u>Death
and Dying: Attitudes of Patient and Doctor</u> (New York: GAP,
1965).

PART ONE.   FOUNDATIONS OF PASTORAL CARE

CHAPTER I

THEOLOGICAL PERSPECTIVES: CHRIST IN HIS CONTINUING ACT OF REVELATION

A. Pastoral Care and the Religious Setting

There have been many definitions of pastoral care, but the one common element in all these definitions is that the setting is a religious one. Basically pastoral care involves by its very nature a community or congregation bound together by ties of a common faith.

Inherent in the Christian faith is a sense of hope, of brotherhood, of expectancy and faith. The Christian faithful need to be saved and want to be saved against a background of danger and threat. Their salvation consists in the full realization of themselves in God and themselves in the fellowship of the community life. They are pilgrims, and along the road there are many pitfalls. The Christian faith by the very nature of belief offers both the consolation and stimulus to go on, in the midst of great personal difficulties and cultural upheavals, to the ultimate of development and awareness in a spirit of hope and peace.

The Christian, deeply aware of inconsistencies in his life of faith and mode of living, turns to his church and his own reflections in deep confusion. With an increasing awareness of his identity in a social setting, he finds the

disillusionment of injustice, war, and personal weakness.
He yearns for dialogue with his Lord; he seeks living dial-
ogue. It is in this setting of yearning and expectancy that
pastoral counseling takes place, even though not a religious
word may be spoken. The parishioner is seeking his own integ-
rity in the light of himself as a person and member of the
Christian community. It is of prime importance, then, to
understand the nature of the faith of the parishoner as a
first step in understanding the parishoner himself.

If faith is to be personal, if the Lord Jesus is not
to be thought of as having abandoned his church, then the
continual happening of revelation in the Christian era - with
all the immediacy that this implies - must be understood.
The core of the Christian faith is Christ in his revelation,
the Christ continually present in his community. The Second
Vatican Council summarized the mystery and plan of revelation
as follows:

> In His goodness and wisdom, God chose to reveal Himself
> and to make known to us the hidden purpose of His will
> (cf. Eph. 1:9) by which through Christ, the Word made
> flesh, man has access to the Father in the Holy Spirit
> and comes to share in the divine nature (cf. Eph. 2:18;
> 2 Pet. 1:4). Through this revelation, therefore, the
> invisible God (cf. Col. 1:15; 1 Tim. 1:17) out of the
> abundance of His love speaks to men as friends (cf. Ex.
> 33:11; Jn. 1514) and lives among them (cf. Bar. 3:38),
> so that He may invite and take them into fellowship
> with Himself. This plan of revelation is realized by
> deeds and words having an inner unity: the deeds wrought
> by God in the history of salvation manifest and confirm
> the teaching and realities signified by the words, while
> the words proclaim the deeds and clarify the mystery
> contained in them. By this revelation then, the deepest

truth about God and the salvation of man is made clear to us in Christ, who is the Mediator and at the same time the fullness of all revelation.[3]

B. Christ the Center of Revelation

St. John says, "No one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known."[4] The Lord says to Thomas: I am the Way, the Truth, and the Life. No one can come to the Father except through me. If you know me, you know my Father too. From this moment, you know him and have seen him."[5] Philip's request for the Lord to show him the Father draws out from Jesus the clearest statement of all: "To have seen me is to have seen the Father."[6]

Is not this the necessary fact in revelation, namely that the fullness of the knowledge of God is actualized in the Christ? Baillie summarizes it on the last page of his book: "That is the whole essence of the Christian faith, that Jesus Christ has shown us the Father, that in Him there has been revealed to us all we need to know about our ultimate concern."[7] In 1933 Bonhoeffer wrote: "Only then

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[3]Walter Abbott (ed.), The Documents of Vatican II (New York: the America Press, 1966), p. 112.

[4]John 1:18.

[5]John 14:6-7.

[6]John 14:9.

[7]John Baillie, The Idea of Revelation in Recent Thought (9th ed.; New York: Columbia University Press, 1967), p. 148.

it is possible to speak of the revelation of God. The con-
cept of revelation presupposes that God is identical with
himself in his revelation. Otherwise it is not strictly a
question of revelation but of a manifestation, or an idea."[8]
In this Bonhoeffer considers the validity of revelation it-
self intimately tied up with Christ, and not only the Christ
but also the notion of his divinity, a very important aspect
of his incarnational theology. Gabriel Moran concurs in
this approach. He writes:

> The Incarnation is not merely a brute fact out of the
> past. It is the opening of a human history which
> established a unique way of revelation. This is the
> true and primary source of revelation: God revealing
> in Christ. Jesus Christ is the gospel that springs up
> from within the inner life of the triune God... With
> Jesus Christ, the irreducible, concrete, fleshy word was
> spoken which expressed all that God wished to say or
> could say to the world... From that moment onward, the
> expression "word of God" could only have one strict and
> primary meaning: the personal Word. Every other use of
> the expression is valid only insofar as it shares in or
> throws light upon the person of the Word."[9]

In this aspect of God totally revealing, then, we see the
emphasis not on a body of truths or collection of beliefs,
but rather on a person-to-person relationship.

This person-to-person relationship is a total thing.
It demands a total response. If revelation is to be meaning-
ful, it must embrace the entire man; Christ must embrace the
entire man. For Bonhoeffer in prison, this was a central

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[8]Dietrich Bonhoeffer, Christ the Center (New York:
Harper and Row, 1966), p. 102.

[9]Gabriel Moran, Theology of Revelation (New York:
Herder and Herder, 1966), p. 59.

thought. He wrote: "To be a Christian does not mean to be
religious in a particular way, to cultivate some particular
form of asceticism...but to be a man."[10] This is one of the
things that differentiates Christianity from the ancient
myth religions. God did not appear on earth to deliver
truths from on high only. Rather Christians believe much
more: the Word, the Christ, became flesh, and man no longer
stands alone before God. In the Christ, man can have a full
awareness of himself, his destiny, where he is going, and
most of all, his fulfillment in the undeserved capacity
given to him in being taken up into the life of God. So we
can say that the recognition of Christ as man ought to be is
the revelation of the depth and beauty of all that is human.
It is in this sense that we affirm that Christ is the center
of revelation, and that, without recognition of Christ as
revelation, as He Who reveals Himself, i.e. God, the idea of
revelation itself can not stand. It is only in seeing Christ
as, not a divine aspirin or proposer of solutions, but God
living a human life, that that life lived as the revelation
bringing together all that is beautiful and deep in humanity.

It is in this sense that the declarations of the
Church of the indirect revelation of God through nature and
through reason can be seen as a fulfillment, of perhaps
accompaniment, of that direct revelation of God Himself.
It is this "wonder" that is in all of nature to which T. de

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[10]Dietrich Bonhoeffer, Letters and Papers from Prison
(New York: Macmillan, 1953), p. 124.

Chardin directs himself in his prophetic views of man and the universe.[11]

The knowledge of God, in the light of the world and the universe, is present, but in a confused and obscure manner. Basic, clarified knowledge of God comes through the Christ, is released through the Christ, and continues through the Christ. The Mosaic revelation, as compared with the cosmic revelation, represents a great advance in the knowledge of the true God. But, again, it is only in Jesus Christ that the hidden God is truly revealed. "At various times in the past and in different ways, God spoke to our ancestors through the prophets, but in our own time, the last days, he has spoken to us through his Son..."[12]

C. Christ, Present and Revealing: the Church

One of the key factors in God revealing Himself is that He is always present within men, guiding, directing, illuminating from within. Redemption comes to each of us personally when Christ, risen and in glory, speaks to us, reaches us, and effects a transition in us from death to life. But part of that message is the fact that it is always set in the human situation, i.e. we are not isolated beings but members of the community. Far from destroying our innate abilities or limiting our response to God, it is only in the

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[11]Pierre Teilhard de Chardin, The Divine Milieu (New York: Harper and Brothers, 1960), pp. 42-43.

[12]Hebrews 1:1-2.

context of community that we can grow and be nourished by
the Word Who has become flesh precisely to dwell with His
people, to stay with them, and to form a community. Was not
this, and is not this, the purpose of sending the Spirit?

Bonhoeffer follows the theology of Paul in identify-
ing the risen Christ and the Church. He writes:

> Christ is really present only in the Church. The
> Church is in him and he is in the Church, and "to be in
> Christ" is the same as "to be in the Church."[13]

But, we might ask, what is Bonhoeffer's description of the
Church? He says:

> But what does "believing in the Church" mean? We do not
> believe in an invisible Church, not in the Kingdom of
> God existing in the Church as coetus electorum (the womb
> of the elite); but we believe that God has made the
> actual empirical Church, in which the Word and the
> sacraments are administered, into His community, that
> it is the Body of Christ, that is, the presence of Christ
> in the wold, and that according to the promise God's
> spirit becomes effective in it.[14]

He continues in the same vein:

> Thus we believe in the means of grace within the
> empirical Church and hence in the holy congregation
> created by them.[15]

> It is only by beginning with the Church as a community
> of persons that the Protestant forms of baptism, con-
> firmation, withdrawal, the gathering of the congregation
> and Church rules can be understood; only from this stand-
> point can one understand the structure or the objective
> spirit of the Church, as it is embodied in fixed forms.[16]

> In this state, established by Christ, of being "with one
> another," which is shared by the Church and its members,

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[13] Dietrich Bonhoeffer, The Communion of Saints (New York:
Harper & Row, 1963), p. 100.

[14] Ibid., p. 197.   [15] Ibid.

[16] Ibid., p. 178.

the being "for one another is also given. This active "being for one another" can be defined from two standpoints: Christ is the measure and the standard of our conduct, and our conduct is that of a member of the body of Christ, that is, of one equipped with the strength of Christ's love, in which each man can and will become Christ for his fellow man.[17]

What Bonhoeffer is emphasizing is that Christ's presence in a continuing revelation, to which response and action will follow, can only be understood in the context of Church or community.

It might be argued that there is an over-emphasis on the thought of Bonhoeffer, but he is quoted extensively in the light of contemporary Protestant thought, and also as a point of comparison with recent Catholic thought as expressed at the Second Vatican Council in its Constitution on Revelation. The Church as Christ speaking to His people is an important concept that must be emphasized and preserved. It also emphasizes the one source of revelation, i.e. God Himself. It is God speaking, whether through the Scriptures, through the early traditions, or through the Church in her teaching authority and liturgy. Vatican II explains it as follows:

> The tradition which comes from the apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (cf. Lk. 2:19, 51), through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the

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[17]Dietrich Bonhoeffer, The Communion of Saints, p. 129.

sure gift of truth. For as the centuries succeed one
another, the Church constantly moves forward toward the
fullness of divine truth until the words of God reach
their complete fulfillment in her... Sacred Tradition
and Sacred Scripture form one sacred deposit of the word
of God, which is committed to the Church.[18]

This aspect of Christ revealing Himself in a continu-
ing process highlights His presence always. He speaks to us
through His Church, and we respond through His Church.
Insertion into Christ and his mysteries, and consequently
contact with the saving word of God, is made possible by the
Church and her sacraments. Our response in faith is joined
to the response of Christ through the sacraments. So the
Church, the sacraments, charity and the rest of the Chris-
tian life must be seen in the saving or paschal mystery.
They are the paschal mystery as it spreads outward from the
risen manhood of Christ into other men. Once again, it is
precisely in the aspect of Christ's manhood as suffering,
dying, and risen that we see our own fulfillment and embrace
with Christ as He is now, the encounter with the living Lord
who is the center of revelation.[19]

Christ speaks through the individual and through the

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[18]The Documents of Vatican II, pp. 116-117.

[19]For a full description of the Christ as the sign
of God, and the Church as the sign of Christ and His pre-
sence in the world, see:

a) F.X. Durrwell, The Resurrection (New York: Sheed and
   Ward, 1960).

b) E. Schillebeeckx, Christ the Sacrament of the Encounter
   with God (New York: Sheed and Ward, 1963).

c) L. Cerfaux, The Church in the Theology of St. Paul (New
   York: Herder and Herder, 1959).

Church. The fact that He speaks through His Church in no way diminishes the significance of the individual member. Rather it is a stimulus to further action. When something is simply taken for granted in a general way as an indisputable law by everybody, it no longer confronts the individual as a demand for his personal decision. The encounter is no longer there. The Christian life must be known and lived as real living, and not as a mere fulfillment of norms and observations of commandments. There must be what Rahner calls a "grace given inwardness" to assimilate the Christianity that comes to us "by hearing" (Rom. 10:17).[20] It is only by this grace given inwardness that a man can be brought face to face with the individual concreteness of his own life and in that to grasp the Christian quality of that life as given by God. In this way a constant fresh encounter is possible. The Spirit of the Lord sent by Christ to illumine is the one Spirit. Is this not the vision of Paul as he writes:

> There is one Body, one Spirit, just as you were all
> called into one and the same hope when you were called.
> There is one Lord, one faith, one baptism, and one God
> who is the Father of all, over all, through all and
> within all... In this way we are all to come to unity
> in our faith and in our knowledge of the Son of God,
> until we become the perfect Man, mature with the fulness
> of Christ himself.[21]

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[20]Karl Rahner, The Christian Commitment (New York: Sheed and Ward, 1963), pp. 75-114.

[21]Ephesians 4:4-6, 13.

D.   Christ, beyond Revelation: the Mystery

Whenever a particular aspect of God or His message is under close scrutiny, there is the danger of trying to say it all, in a sense, falling into the trap alluded to earlier in the paper of full understanding of what God has said, or, in popular idiom, of having God in one's hip pocket.   The important thing always to remember is that God in revealing himself is always bigger, greater, more than we can comprehend, while at the same time his "beyond" is not opposite to his being "among us".   It is in this theological sense that I use the word "mystery."

Even the name of God is a difficulty in the Bible. He has a series of descriptive names, but the mystery is merely displayed, never taken away.   The word of Scripture, and indeed very often in tradition, are mere stammerings of a tremendous fact.   The fact is shown with a certain clarity but can never be fully grasped, for then God becomes the creature, the created, tailored to our needs and our minds. Furthermore, these words of Scripture and tradition are very often set in a cultural pattern, so that the word of God is described in anthropomorphical or philosophical terms.   Is this not the great cry of Leslie Dewart to break through and do away with the Greek ideas and definitions which are based upon a fixed or limited universe?   Is not this his idea basically, to de-hellenize theology?   His great desire is to do away with the closed world of the Greeks, and to

open again the innumerable possibilities of growth and
development. On the very last pages of his book, he gives
a vision of possibilities of faith in the future with a God
who is transcendent and immanent:

> A more likely possibility than devising new names for
> God might be that of devising new ways to speak about
> God without naming him at all. Given the transcendence
> of the immanent Christian God and the inevidence of the
> Christian experience of him, and name whatever tends to
> lose usefulness and meaningfulness by sheer repetition
> and the mere passage of time. But given also the stage
> of human civilization that we have reached, it may be
> that Christianity is now offered the opportunity to take
> a new track. In the future it may become increasingly
> possible for the Christian faith at all levels - every-
> day belief, theological and philosophical investigation,
> authoritative and no-authoritative teaching and preach-
> ing, and liturgy and catechesis - to reserve a special
> place for silence in discourse about God. We may all
> have to learn that to say certain things well it is
> sometimes better to leave others unsaid. No doubt, it
> is very difficult to determine where the balance lies:
> the point is that there is a balance, and that it is
> perfectly possible to talk too much as well as too
> little, even in the case of God. It may be that saying
> about God all we can, but being also as silent as we
> can regarding his name, might increase the meaningful-
> ness of whatever religious experience we may wish to
> convey to others, to ourselves and to God.[22]

On the same point, Karl Rahner has this to say:

> The revealed Word presupposes men who really know some-
> thing of God in spite of being lying and lost through
> sinfully idolizing the world; and on the other hand this
> concealed knowledge of God only becomes really conscious
> of itself when it breaks through men's hardness of heart
> and is revealed by the Word of God Who reveals himself
> as utterly beyond the world.[23]

Dietrich Bonhoeffer repeats this idea in his statement:

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[22]Leslie Dewart, The Future of Belief (New York: Herder
& Herder, 1966), p. 214.

[23]Karl Rahner, Theological Investigations: Vol. I, God,
Christ, Mary and Grace (Baltimore: Helicon Press, 1961),
p. 98.

"God is the 'beyond' in the midst of our life.["24]"

Traditional theology describes this idea by the word "transcendence," basically that God remains and is above creation, that basic words and terms used to describe God are valid only by way of analogy, i.e., God is all these things, but much more. Together with this is the constant message of the Bible of God's closeness to us: his immanence. "He is not far from each one of us, for in him we live, and move, and have our beings."[25] De Lubac sums it up this way:

> It is absolutely necessary, then, that humanity should have a meeting place in which, in every generation, it can be gathered together, a center to which it can converge, an Eternal to make it complete, and Absolute which, in the strongest and most real sense of the word, will make it exist. It needs a magnet to attract it. It needs ...Another to whom it can give itself.
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> Becoming, by itself, has no meaning; it is another word for absurdity. And yet, without transcendence, i.e., without an Absolute actually present, found at the heart of reality which comes to be, working on it, really making it move, there can only be an indefinite "becoming"... If there is "becoming," there must be fulfillment, and if there must be fulfillment, there must have been always something else beside "becoming."[26]

How God is free of the world, and yet at the depth of its being, how God is independent of man, and yet bound up with man, how God can be transcendent and yet immanent—this is the element of the mystery that revelation presents to us.

This element of mystery is present throughout the

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[24]Bonhoeffer, Letter and Papers from Prison, p. 124.

[25]Acts 17:28.

[26]Henri de Lubac, Catholicism (New York: Sheed & Ward, 1958), p. 196.

revelation of God. And if Christ is the center of the revelation, the Word Himself, the pure Light of the World and image of the Father, the same incomprehensibility endures. The question "Who is the Christ?" is unavoidable, not in terms of Christ as an object for study, but rather in terms of full encounter with a person. A full answer to Christ demands a full answer to God, history, life and love. It is in this sense that we must understand revelation, as God showing Himself to us and our need to seek out fuller realization of ourselves in God. It is in this sense that De Lubac talks about the "Absolute actually present," or Bonhoeffer, of the "Beyond" in the midst of our lives. And it is precisely in this context of searching out the living God and his embrace in the midst of our concrete lives that pastoral counseling has its reason for being. We seek guidance in beholding the face of God, insofar as we can, and in listening to his voice. As Paul puts it, we see now, as in a dark mirror. It is the theological source of marvel and mystery in our lives that stems from the very challenge of God's revelation to us. This seeking out of the Lord in his continuing revelation, the Lord who is with us and yet beyond us, is a necessary pre-requisite for any sort of living dialogue between the Lord and ourselves.

E.   Progressive Revelation, Priesthood and Pastoral Care

The essence of Christ's message is salvation: He is

the perfect expression of the Father, the Word. Salvation

consists in God's gift to man, Himself, and man's gift to

God, himself. It is a mutual gift and continues in a living

dialogue. It is the very life of God brought to man by the

Word made flesh. The Apostle John writes:

>He came to his own domain
>and his own people did not know him.
>But to all who did accept him
>he gave power to become children of God,
>to all who believe in the name of him
>who was born not out of human stock
>or urge of the flesh
>or will of man
>but of God himself.[27]

John sets down the good news of salvation for a very spe-

cific reason:

>There were many other signs that Jesus worked and the
>disciples saw, but they are not recorded in this book.
>These are recorded so that you may believe that Jesus
>is the Christ, the Son of God, and that believing this
>you may have life through his name.[28]

Christ is the center of salvation, of revelation, of God-life.

Therefore the earliest pastoral guides were those who could

give witness to Christ. The Apostles are primarily the wit-

ness of the living God. But there is another witness that

is basic, i.e., the witness of the Holy Spirit in the Church.

In the giving witness to His Father in heaven and

presenting the good news to men, Christ continually shows

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[27]John 1:11-13.

[28]John 20:30-31.

his concern for men and his desire to lead them to the
Father. He calls himself the "Good Shepherd," and the crowds
gather about him to receive his words. "Master, what must I
do to gain eternal life?" reflects the theme of many a person
in the Gospels. Christ has come to heal and to guide. And
to continue this guidance of the people of God, he establish-
es a group of people to help him guide and care for souls:

> And as he was walking along by the Sea of Galilee, he
> saw Simon and his brother Andrew casting a net in the
> lake - for they were fishermen. And Jesus said to them,
> "Follow me and I will make you into fishers of men."[29]

> Jesus replied, "Simon, son of Jonah, you are a happy
> man! Because it was not flesh and blood that revealed
> this to you but my Father in heaven. So I now say to
> you: you are Peter, and on this rock I will build my
> Church. And the gates of the underworld can never hold
> out against it. I will give you the keys of the kingdom
> of heaven: whatever you bind on earth shall be consid-
> ered bound in heaven; whatever you loose on earth shall
> be considered loosed in heaven."[30]

> Jesus came up and spoke to them. He said, "All author-
> ity in heaven and on earth has been given to me. Go,
> therefore, make disciples of all the nations; baptise
> them in the name of the Father and of the Son and of
> the Holy Spirit, and teach them to observe all the
> commandments I gave you."[31]

> After the man Jesus said to Simon Peter, "Simon son of
> John, do you love me more than these others do?" He
> answered, "Yes, Lord, you know I love you." Jesus said
> to him, "Feed my lambs." A second time he said to him,
> "Simon son of John, do you love me?" He replied, "Yes,
> Lord, you know I love you." Jesus said to him, "Look
> after my sheep." Then he said to him a third time,
> "Simon son of John, do you love me?" Peter was upset
> that he asked him the third time, "Do you love me?" and
> said, "Lord, you know everything; you know I love you."
> Jesus said to him, "Feed my sheep."[32]

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[29] Mark 1:16-17   [30] Matthew 16:17-19

[31] Matthew 28:18-19   [32] John 21:15-17

Moreover, to help them in their task of caring for the Church, Christ promises to send them the Spirit, a comforter, a guide, an advocate. They would not be left orphans, but the Spirit of the Christ was to be with them. The promise to send the Spirit was kept on the day of Pentecost; the Apostles, having been witnesses of God Incarnate, now became the Witnesses of the Spirit acting in the Church. And it is as witnesses of the Spirit that characterizes the role of the Fathers. It is in a spirit of Pentecost, in this outpouring of the Spirit and sharing in divine life, a life possessed by the Father, Son, and Holy Spirit, that their pastoral care is exercised. It is from this basic teaching that their guidance of souls has its source. For them Christ is the center: in the Holy Spirit Christ continues to rule the Church.

A second feature of pastoral care is the great compassion for people, in imitation of the Christ Who above all showed what life with God means.

> Anyone who says, "I love God,"
> and hates his brother,
> is a liar,
> since a man who does not love the brother that he can see
> cannot love God, whom he has never seen.
> So this is the commandment that he has given us,
> that anyone who loves God must also love his brother.[33]

Love of God is defined in terms of visiting the sick and the needy, and the establishment of the diaconate had for its

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[33] I John 4:20-21.

specific purpose the ministering of material goods to re-
lieve the poor.

While the systematization of a sacramental system,
including priesthood, did not take place until the late
medieval period, the foundations of pastoral care in an
active ministry are already described. The key is service.
Pastors are set free so as to serve their people with all
their might, as Christ Jesus washed the feet of his own dis-
ciples. The foundation of authority is service. There are
many statements in the New Testament that advise that the
pastors of the faithful are not like the kings of nations,
but servants. Just as Christ is a Good Shepherd, so pastors
are to be the shepherds of souls. The shepherd is to give
his life, and he is to give the life of Christ. Once again,
Christ is the center. There is only one priesthood--that of
Christ Himself, and all the faithful share in it, including
those who serve in the official capacity of priest. Christ
is the unifying force. The concern of the pastor of souls,
then, is to be the same as the concern of Christ Himself for
his people, with total dedication and love.

CHAPTER II

THE HERITAGE OF PASTORAL CARE IN THE CHURCH

A. The Patristic Period

In the first centuries of the Church, the Fathers
were the witnesses of the Spirit acting in the Church, as
were the Apostles before them. The Fathers were concerned
with the living practice of faith, hope and charity, under
the impulse of the Holy Spirit and as witnessing to the
continuing presence of Christ. Ignatius of Antioch (d. 107)
concentrates on the guidance of Christians as living temples
of God dwelling in us, and mirrors the thoughts of Peter in
his epistles and Paul, especially Ephesians. Clement of
Rome is preoccupied with divisions in the Church, which is
especially painful in the light of the living presence of
Christ in his Church. With the advent of the lapsi,
Christians who had fallen away in time of persecution, and
also with the coming of the early heresies, the Fathers had
to turn more and more to discipline. McNeill characterizes
the periods as a time of "discipline and consolation."[34]
Tertullian, Origen, Cyprian all dealt with perseverence in
the Christian faith and the unity of the Church. With the
factor of disciplinary correction comes more emphasis on the

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[34] John McNeill, A History of the Cure of Souls (New
York: Harper & Bros., 1951), pp. 88-111.

procedures of confession and penance. It must be remembered
that the concept of discipline has for its validity for the
Fathers its roots in charity, in fraternal correction of the
brotherhood, and in the peace and pardon of God. Part of
pastoral care was the watching over all the members of the
flock, and most especially, those who had strayed from the
path. Augustine (d. 430) gives a list of pastoral tasks:

> Disturbers are to be rebuked, the low-spirited to be
> encouraged, the infirm to be supported, objectors con-
> futed, the treacherous guarded against, the unskilled
> taught, the lazy aroused, the contentious restrained,
> the proud humbled, litigants pacified, the poor
> relieved, the oppressed liberated, the good approved,
> the evil borne with, and all are to be loved.[35]

With the Cappadocians, we find a great deal of per-
sonal guidance. Basil of Caesarea (d. 379) preaches to the
rich on their duties and the social function of wealth, and
carefully advises on the advantages and dangers of pagan
culture for Christian formation. Gregory of Nyssa and
Gregory Nazianzen proclaim a Christian morality based on
the faith of Nicea and the best of the traditions of Origen.

Liturgical descriptions are also useful in under-
standing the nature of pastoral care in the early Church.
Careful attention was given to the teaching of the Shepherd
of Hermas and the Didache. Cyril of Jerusalem in the fourth
century continues this tradition in his Mystagogical
Catecheses in which the idea of initiation into the myster-
ies of salvation is presented to the newly baptized.

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[35] Augustine, Sermo CCIX.

The Latin Fathers (Ambrose, Jerome, Augustine) stand out as strong pastoral figures. Ambrose was primarily a pastor of the flock, working out problems of Church-State relation, accomodating the teachings of the Greek doctors to his parishioners, and initiating catechumens into the Church. Augustine in so many of his works explains that the reason he is writing is to put at peace the minds of those who had approached him with their questions on the Christian life.[36]

For Augustine, the essence of supernatural wisdom lies in faith, hope and love. It is essentially a theological wisdom, that indicates a gradual progression toward God, and that allows of various stages. Its foundation is doctrine and prayer, i.e. the knowledge of the Christ continuing to reveal in his Church, and the dialogue with Him in word, action, brotherhood.

John Chrysostom (d. 407) appeals to the power and love of God. God is everything. God is the port that protects from the storm. God is the living reality in the Christian brotherhood, and to awaken this idea, Chrysostom emphasizes the art of prayer.

Gregory the Great (d. 604) sets forth the priestly office as one of authority over souls and "the government

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[36]See, for example, Augustine's _Enchiridion on Faith, Hope and Love_ (Henry Regnery Co., Gateway Edition, 1961), which includes an historical analysis by Adolph von Harnack.

of souls is the art of arts."[37] The guide of souls must take place in the atmosphere of humility, generosity, self-less devotion, and compassion. It must adapt itself to the particular needs of the individual, and consideration must be given to the various kinds of temperament, as well as life situations. With great detail he describes the pastoral office and the methodology to draw souls into deeper commitment to the Christ.

With the Cappadocians, Augustine, Crysostom, and finally Gregory the Great, there is more and more emphasis on a personal guidance or spiritual direction, given by a man who is sent, a man of authority, but humbly conscious of his own unworthiness, because it is the Christ who heals.

B. The Medieval Period

One age continues from another, and this is most evident in the historical period following the age of the Fathers. The early medieval period is marked by a great deference to what went on before, and the new treatises which appeared or sermons preached during this time were imitations of what preceded. The basic Christian concern for contact with Christ in his revelation, with the resulting living Christ with and for others, perdures. Evidence of the concern with contact with Christ is shown in the number of the penitentials, while the compassion for the

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[37]Gregory the Great, <u>Pastoral Care</u>.

brotherhood for those in need is reflected in the hospitality
of the monasteries for the traveler, and the hospitals and
clinics run by dedicated men and women in the towns. It is
in the period of the later Middle Ages that the great teach-
ers of the faith and Christian living appear.

The penitential books were manuals for confessors.
They can be traced back to the Welsh and Irish monks from
the sixth century onwards, and because of the varied penances
were used extensively by the local parish priests. In the
New Testament Jesus had forgiven sins.[38] He transmitted
this power to his Apostles in the form of a "sacrament":
their words would restore the life of God to repentant
souls.[39] This healing authority was exercised by the Apos-
tles, and is indicated, for example, in Paul's attitude in
the matter of the incestuous man of Corinth.[40]

In the primitive Church, baptism is mentioned as the
special rite remitting sins, and there is no specific refer-
ence to a sacrament of penance. After baptism the Christian
was not to sin. With the emergence of the persecutions and
with them the lapsi, a discipline was crystallized concern-
ing a second forgiveness. Whereas the Church in the Apos-
tolic age exercised forgiveness of sin through baptism, now
she had to direct herself to so many of the faithful who had

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[38]Luke 5:18-20.

[39]Matthew 28:18-20; John 20:21-23.

[40]1 Cor. 5:1-5.

need of a second pardon from God. It is an indication of

the continuing pastoral care of the leaders of the Church

and their concern for those who had fallen under the weight

of their own weakness and despair. The severity of the ex-

ternal reconciliation was gradually replaced by emphasis on

the inner repentance and forgiveness. Public confession and

private confession were both in practice at the time of St.

Ambrose. Leo the Great (d. 461) summarizes the fruit of the

first few centuries of meditation on the forgiveness of sins:

> Without the priests' supplications, there is no remission
> of sins. On the contrary, through ecclesiastical
> reconciliation, return to grace with God is obtained.
> Indeed, in this great act Christ continually intervenes.[41]

John McNeill has done considerable work in the area

of the penitential books, and he summarizes their importance

as follows:

> In general it may be said that the expositions of
> repentance and the remission of sins contained in these
> more expanded documents, are based upon the Fathers and
> the Bible. Their authors were not original thinkers,
> but thoughtful and discriminating legislators of penance
> and advisers to those charged with the guidance of souls.
> By their use of ancient materials they helped to main-
> tain in some vigor, through times of violence and moral
> disorder, the moral force of historic Christianity.
>
> For the development of penance, however, what is
> historically significant about these Celtic manuals is
> that they replaced the ancient discipline by new pro-
> cedures, and were highly conducive to the rise of the
> confessional as it is seen in the thirteenth century.[42]

Basically the penitentials were meant to lead the

Christian faithful to a better understanding of the error of

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[41] St. Leo the Great, _Epist. 108_.

[42] McNeill, _A History of the Cure of Souls_, p. 115.

their ways, and once these errors were forsaken, a closer

bond with God and a greater freedom as reinstated sons of

God. The penitent is to be tenderly led step by step.

Attention is to be given to the particular circumstances of

the individual. More and more the people sought out this

spiritual direction of their shepherds. Their response was

most eager to receive this guidance, so much that often, be-

cause of the great crowds, famous confessors had to turn

penitents away.[43] The needs of the faithful, indicated by

the new procedures, instituted new studies and gradual

formularies concerning the private confession. The full ex-

pression of a theology of penance came in the thirteenth

century with the Fourth Lateran Council, which demanded that

the faithful go to confession at least once a year, and to

their own pastor, and with Thomas Aquinas, who brought out

with great vigor and understanding the sacramental nature

of penance. It must be remembered, in this connection, that

the development of a theology of sacramental penance was

accompanied by a parallel development of the other Sacraments,

including Holy Orders or Priesthood, a factor important for

the study of pastoral care.

McNeill weighs the pros and cons of these early

penitential books and judges them favorably:

> Nevertheless the balance sheet adds up in their favor.
> We cannot doubt that they were instrumental in the re-
> covery and rehabilitation of many who had made shipwreck
> of life, and in elevating and stabilizing the morals of

[43]McNeill, A History of the Cure of Souls, p. 127.

many more. The experience of our ancestors under the guidance of confessors familiar with these manuals must have helped to redeem them from superstition, inhumanity and vice, and to set their feet on the pathway of spiritual and moral advance.[44]

The penitential books and the development of a theology of penance were not the only signs of pastoral care in this period. The monasteries were regarded as centers of learning and therefore spiritual guides to all who would seek them. The monks, considered by the ordinary layman as those living closest to the evangelical counsels, and therefore heroes of the spiritual life in very much the same way as the martyrs in earlier centuries, were very much sought after by the faithful in their needs. The hospitality offered to the stranger on his journey was a manifestation of a deeper charity of a more spiritual hospitality to the soul in his pilgrimage to the Lord God. Besides preserving the treasures of the past, the monasteries were in the medieval period the powerhouses of spiritual betterment and guidance. With Francis and Dominic, in the thirteenth century, this asceticism extended into the open roads and took the form of service wherever the poor and needy were to be found. Bernard, Anselm, Thomas Aquinas and Duns Scotus were the spiritual teachers who, together with the emerging universities, stimulated theological research in an attempt to understand more clearly the interaction between God and man.

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[44]McNeill, _A History of the Cure of Souls_, p. 135.

The medieval period, then, has three styles in which the Church continues her guidance of souls: first, in the penitential books and the developing concept of a theology of a sacramental penance; secondly, in the works of charity performed by the monasteries and clinics for those in need; and thirdly, in the mission of teaching Christ and his salvation to those who yearn for Him.

C. The Modern Period

Many things characterize the modern period: the printing press, national states over the face of Europe, the rising importance of the cities, and, in the midst of these developments, a controversy that shook Western Europe to its foundations--the Reformation. Luther, Calvin, Zwingli and their followers found themselves unable to remain in the Roman Church, and still remain faithful to their beliefs. There has been much controversy between both the Protestant and Catholic positions, the analysis of which would serve no purpose here. In pastoral care the Catholic emphasis is that salvation is embodied in the most ordinary things: the bread on the altar, the authority of Rome, the absolution of the confessional. The Protestant emphasis is more on the inner experience of the individual, and contact with God is above all in the words of Scripture. The resultant views on pastoral care would be based on the different theologies of sin, the world, Christ, and God.

With the Protestant Reformation came a renewal in

Catholic Christianity, a renewal long demanded within the Church and voiced by such men as Erasmus, Ignatius of Loyola and Charles Borromeo. Renewed study into the sources of doctrine brought about a cutting away of abuses that had crept in over the centuries. In Humani Generis, Pius XII gives a description of what Catholic renewal should be:

> This twofold spring of doctrine divinely made known to us contains, in any case, treasures so varied and rich that it must ever prove inexhaustible. That is why the study of these hallowed sources gives the sacred sciences a kind of perpetual youth; avoid the labor of probing deeper and deeper yet into the sacred deposit, and your speculations - experience shows it - grow barren.[45]

It is, perhaps, with this idea that perpetual renewal in the Church is necessary, and in response to modern ecumenical endeavors, that the new Dutch Catechism reviews the Reformation in the following light:

> But it is impossible to estimate the immense amount of goodness and holiness which the Reformation, even in what is most peculiarly its own, has to offer all Christianity. The Catholic Church cannot do without the Reformation.[46]

The modern period has had more diversity of thought and has been given more circulation of thought through the inventions of the printing press and the modern means of communication than in any previous age. The pastoral pre-occupation remains the same in its essential goals: leading the people of God to a fuller knowledge of the Christ and

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[45] Pius XII, Human Generis (New York: Paulist Press, 1950), para. 21.

[46] A New Catechism (New York: Herder & Herder, 1967), p. 226.

servicing their needs. There are new resources in under-
standing of the person brought about by the advance of the
sciences. There are new expressions of challenge to the
Christian brought about by a greater awareness of the par-
ticular characteristics of an age, both historically and
chronologically. The Church throughout history has regarded
the cure of souls an unending task of the highest importance
in which the Christ, Light of the world and Prince of Peace,
is presented to a world still in darkness and separated by
sin, misery and death. The history of pastoral care is a
history of hope, founded in faith and love, and expressed in
the repeated prayer of the faithful: Lord Jesus, come!

CHAPTER III

SOCIOLOGICAL EVIDENCE

A. A Sociology of Religion

Only very recently has there been studies of religion
from the sociologist's point of view. Those who are famil-
iar with the history of this relatively new science know the
reasons for this neglect. Basically, sociology begins with
the French Enlightenment, and receives its view of religion
from the standpoint of the positivist position. This view
would hold, in general terms, that religion in the modern
sense of institutionalized churches and sects is merely a
survival from man's primitive past and doomed to disappear
with the advent of a greater enlightenment of man. From the
positivist point of view, religion is, as traditionally
known, institutionalized ignorance and superstition. The
one acceptable religion would be a new religion of Humanity,
a religion that would prove useful in providing the social
functions of traditional religions.[47]

Another reason for the delay in using sociological
techniques and the study of religion was the strong influence
of the theories of economic determinism. The basic principle
of economic determinism is that the ultimate source of all

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[47]Auguste Compte, of course, is the prime example of
this religion of Humanity.

social change resides with the basic economic institutions
of that society. Religion would then be viewed as a negli-
gible force in the world.

However, with the appearance of a renewed interest
in the sociology of religion, especially of such men as
Durkheim and Weber, it is possible to make use of new find-
ings in the role of pastor and parishioner. Sociology at-
tempts to study the interrelation of religion and society,
the influence of religion on secular institutions, and the
varied expressions of religious cult and society. Since the
focus of sociology is to describe the interrelationships of
groups to groups, individuals to group and group to individ-
uals, it can shed additional enlightenment on the resource
of the contact between priest and people.

B. Authority and Tasks of the Priest in a
Systematized Religion

The sociologist's inquiry into the religious factor
of community life seems to follow a definite pattern. Max
Weber presents the pattern in this way: the "prophet" or
"founder," if he is at all successful, succeeds in winning
permanent helpers. The prophet or his disciples secure the
permanence of his teachings through the congregation or
religious community. Thus the religious community is the
product of prophetic movement. Just as routinization of the
prophetic movement leads to the formation of a religious
community, so also the routinization or codification of the

prophet's message leads into the formation of priesthood.[48]

The evolutionary process from "the breathing of the spirit"
to the more systematized expression of worship and doctrine
is important to the considerations of this paper and to the
sociologist, for it is the basis of the authority of the
priest in the religious community.[49]

The need of the community for the priest is a func-
tional one. He is the mediator between God and man. The
basis of priestly existence and activity is communion with
the deity, a communion that is both continuous and regular.
"Although less original, spontaneous, and intense than that
of the founder and the prophet, the priest's personal reli-
gious experience guarantees the qualification of his mission."[50]
Because the priest is given a very special training and educa-
tion, he is the guardian of tradition, the wise man, the
adviser and philosopher. Wach summarizes this as follows:

> Through his regular dealings with a group of people or
> individuals who come to him, rely on him, and depend on
> him for the performance of necessary cultic acts, the
> priest becomes a guide, adviser, comforter, "pastor,"
> and "confessor." Through this immediate and intimate
> contact the priest exerts the tremendous influence to
> which the history of civilization bears witness. This
> influence was originally primarily religious but extended
> soon into the moral, social, cultural, and political
> spheres... The parochial work of the parish priest, how-
> ever, and the quiet and profound influence of this type

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[48] Max Weber, The Sociology of Religion, trans.
Ephraim Fischoff (Boston: Beacon Press, 1964), pp. 60-79.

[49] Joachim Wach, Sociology of Religion (Chicago:
University of Chicago Press, Phoenix Books, 1944), pp. 130-156.

[50] Ibid., p. 360.

of spiritual leadership have always been more far-
reaching than all his "official" activity in public
affairs.[51]

Max Weber considers pastoral care a product of re-

vealed religion, just as the systematization of doctrine and

function of priesthood are. He defines it as the religious

cultivation of the individual, and in all its forms, the

priest's real instrument of power over the individual and

his workaday world. For our purposes it might be interest-

ing to see what he considers the source of pastoral care:

> Pastoral care...has its source in the oracle and in
> consultations with the diviner or necromancer... To
> the extent that it is a charismatic distribution of
> grace it stands in a close inner relationship to magical
> manipulations. But the care of souls may also involve
> the instruction of individuals regarding concrete reli-
> gious obligations whenever certain doubts have arisen.
> Finally, pastoral care may in some sense stand midway
> between charismatic distribution of grace and instruc-
> tion, entailing the distribution of personal religious
> consolation in times of inner or external distress.[52]

There is a further point. In every society there are

special groups who control and mold the society's world-view.[53]

The priest is such an interpreter of the world for his con-

gregation. It is his task to teach and live such a world-

view, to answer doubts to such a view, and to reconcile the

differences present in other world-views of other peoples or

congregations. His means of teaching and controling such an

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[51]Wach, Sociology of Religion, pp. 366, 367.

[52]Weber, The Sociology of Religion, p. 75.

[53]Karl Mannheim, Ideology and Utopia, trans. Louis
Wirth and Edward Shils (New York: Harcourt, Brace and World,
Harvest Books, 1964), p. 10.

interpretation of the world are the sermon, the confession, and the lesson.

There is no doubt that the layman expects his clergyman to be a leader, and to be relevant in his community or congregation. This is, very simply, a sociological fact.[54] The tasks assigned to the priest by the nature of his office in the community basically explain the expectation of the people in their having recourse to him.

a) The priest is the mediator between God and man; he represents God in the midst of his people, and represents the people in his contact with God.

b) The priest is the protector of a systematized worship and doctrine.

c) The priest interprets a world-view; it is to him that the people go in time of difficulty, doubt, and confusion. When things don't tie together, and everything seems to be falling apart, what more natural than to approach the world-view man himself?

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[54]Gerhard Lenski, The Religious Factor: A Sociological Study of Religion's Impact on Politics, Economics, and Family Life (Garden City, N. Y.: Doubleday and Co., Anchor Books, 1963), p. 285.

PART TWO.   PASTORAL COUNSELING AND NEW RESOURCES

CHAPTER IV

THE FREUDIAN REVOLUTION

A.   A New Element in Pastoral Care: the Dynamics

of Personal Growth

Quite often, the psychopathologist is given a well-deserved reproach for forgetting, under the spell of his professional bias, that at least some human acts are emanating from clearly conscious judgment and free determination. On the other hand, we must humbly recognize that, as human beings, theologians are no more exempt than others from the temptation of neglecting the facts which do not immediately fit into the sphere of their current personal thinking. Totally absorbed in building up the well-integrated structure of moral virtues, destined to become the flexible and efficient instrument of Divine Grace, we often show some reluctance at giving due consideration to serious obstacles encountered in the acquisition of fully rational functioning which supplies the normal basis for the higher achievements of supernatural life. No wonder, then, that we can do so little for those who require our help in all confidence and with the best intentions, while they feel desperately hampered in their spiritual development by uncontrollable vicious habits, degrading addictions, and neurotic impulses or inhibitions.[55]

Father Noël Mailloux, O.P. was Chairman of the Department of Psychology, University of Montreal, when he wrote the above. Basically he is pleading for an improvement in the art of spiritual direction, of guidance of souls, that has so dominated the role of the Church through the centuries. He relies upon the principle that has been upheld from the beginnings of the Church that "super-nature" builds upon

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[55]Noël Mailloux, The Proceedings of the Institute for the Clergy on Problems in Pastoral Psychology (New York: Fordham University Press, 1956), pp. 55-56.

"nature," and that a mature supernatural life in God must be based upon a mature natural life. For this reason the Church in her history has been a promoter of Christian social and humanitarian objectives, because man's eternal and spiritual happiness must be worked out in the midst of temporal and mundane concerns. Furthermore, the totality of living itself demands a oneness--this is one person, here and now, in the one world, which is both natural and supernatural at one and the same time.

While there has always been great interest in "the human act" and what constitutes a human act, from the point of view of its morality, it is only with the development of the modern science of psychology that a new contribution has been made in understanding why a man thinks, feels, and acts as he does. The behavioral sciences of today are demonstrating the very simple fact that man's emotional life is highly complex, and that man's personal problems are not always open, therefore, to easy and quick solutions. This simple fact was known and lived by saints and spiritual writers in centuries past, but the empirical basis is today beginning to be explored.

One of the most outstanding figures in the development of the new sciences, and certainly one of the most debatable, is Sigmund Freud. His approach to religion as an "illusion," which we shall consider in more detail in the next section, discouraged the immediate acceptance of

his principles with many in the Church. In the eyes of
many, Freudian psychology is still a bogeyman.

On the other hand, many in the Church reacted to the
new psychology as if it were the only way to deal with
people. The fact of the matter is that there are many ways
of dealing with the people of God, as is demonstrated in
the historical survey. Pastoral counseling is one way, among
several, which the priest can utilize to more effectively
lead his people. This point is brought out clearly by
Clebsch and Jaekle:

> The lesson to be learned in this connection from the
> history of pastoral care is simply that openness to new
> psychological theories and notions in fact represents
> and continues a powerful trend found in every epoch of
> pastoring. The great tradition of pastoral care stands
> constantly ready to receive its ideas and its vocabulary
> from popular language about the soul. The normative
> feature of pastoral care in historical perspective is
> neither a uniquely Christian psychology nor a particular
> language in which human trouble must be described, but
> it is the constancy of the pastoral posture and of the
> four pastoral functions of healing, sustaining, guiding,
> and reconciling.[56]

This idea has been schematized by Clinebell:[57]

[56]William Clebsch and Charles Jaekle, Pastoral Care
in Historical Perspective (Englewood Cliffs, N. J.: Prentice-
Hall, 1964), p. 79.

[57]Howard J. Clinebell, Jr., Basic Types of Pastoral
Counseling (Nashville, Tenn.: Abingdon Press, 1966), p. 40.

Pastoral Care Function	Historical Expression	Contemporary Counseling Expressions
Healing	Annointing, exorcism, saints and relics, charismatic healers	Depth counseling (pastoral psychotherapy); spiritual healing
Sustaining	Preserving, consoling, consolidating	Supportive counseling; crisis counseling
Guiding	Advice-giving, devilcraft, listening	Educative counseling; short-term decision making; marriage counseling
Reconciling	Confession, forgiveness, disciplining	Confrontational counseling; superego counseling; marriage counseling; Existential counseling (reconciliation with God)

The new sciences are a continuing effort on the part of man trying to understand man, and as such, long after the debates about Freud have died, the results of these new sciences will serve and help man to understand himself in the light of his calling to be a "son of God."

Pastoral counseling offers a new resource to the

priest in his continuing guidance of souls. It is a new means that he can utilize. There can be no conflict between the age-old function of spiritual guidance and pastoral counseling, since, in a sense, each clergyman has and does practice mental hygiene all the hours of his ministry. This has been his calling--to help people in their personality problems, equip them with an understanding of the power of God in their lives, and to make a better adjustment to life in the perspective of life's ultimate ideals.

To further exemplify the contribution that pastoral counseling can be for the ministry, let us consider for a moment the various definitions of pastoral counseling.

> Pastoral counseling is a helping approach available to troubled people with social, economic, emotional and religious concerns that combines the guidance of religion and the intertwining theories and skills of social work, psychology and psychiatry. It is practiced by a religious worker in a religious setting.[58]

> Pastoral counseling is a way of proceeding in an interpersonal relationship between a priest and a client which seeks to free the client's capacity to live his life more fully as a child of God than he does presently, with greater openness to reality and inner harmony.[59]

> Pastoral counseling is the utilization, by a minister, of a one-to-one or small group relationship to help people handle their problems of living more adequately and grow toward fulfilling their potentialities. This

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[58]Attributed to Earl Loomis by John Kildahl, Ph. D. at a lecture delivered at the Postgraduate Center for Mental Health, 124 East 28th St., New York, N.Y., on September 20, 1967.

[59]Michael J. O'Brien, An Introduction to Pastoral Counseling (Staten Island, N.Y.: Alba House, 1968), p. 28.

is achieved by helping them reduce the inner blocks
which prevent them from relating in need-satisfying
ways.[60]

Basically the art of counseling, in reducing "the inner

blocks" deals on a conscious level with people with problems

with the basic goal of freeing them to be themselves. Only

with this freedom can the individual mature and develop with

all the possibilities present for fulfillment and completion.

The greater the inner harmony and mature relationships, the

greater the possibilities for growth in God through grace.

The pastoral counselor does not "hand out" a solution

based upon the rules of logic and judgment; rather the

parishoner must himself uncover the means for personal and

responsible action in his own life situation. Charles Curran

describes it as follows:

> The individual on his own personal responsibility must
> be able to carry out the principles and practical in-
> formation he has received. He must have acquired in-
> dividual integration both in his ability to cope with
> the disorder within himself, the unreasonable impulses
> of his emotions and instincts, and the disorder in the
> world, in other personalities, and in reality itself.
> Knowledge must become activated in each individual's
> life as he copes with the single events in his daily
> actions.[61]

Charles Curran studied with Carl Rogers, and follows his

approach rather closely, as is demonstrated by the following

passage in which Rogers describes his basic concept of

client-centered counseling:

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[60]Clinebell, Basic Types of Pastoral Counseling,
p. 20.

[61]Charles Curran, Counseling in Catholic Life and
Education (New York: Macmillan, 1952), p. 21.

> If I can create a relationship characterized on my
> part:
>   by a genuineness and transparency, in which
>   I am my real feelings;
>   by a warm acceptance of and liking for the
>   other person as a separate individual;
>   by a sensitive ability to see his world and
>   himself as he sees them;
>
> Then the other individual in the relationship:
>   will experience and understand aspects of himself
>   which previously he has repressed;
>   will find himself becoming better integrated,
>   more able to function effectively;
>   will become more similar to the person he would
>   like to be;
>   will be more self-directing and self-confident;
>   will become more of a person, more unique, and
>   more self-expressive;
>   will be able to cope with the problems of life
>   more adequately and more comfortably.[62]

It is the profound hope and experience of the pastoral
counselor that, when the client has found himself, he has
found himself not in isolation but rather in perspective,
with a greater self-awareness of his limits and capacities
in the midst of a world full of real relationships with his
fellow man and with his God. He finds himself in a state of
"happening," in which, as the current phrase expresses it,
he can "tell it like it is" because he is truly "where it's
at." He is aware of and has respect for himself, his bro-
thers, and his God. It is this dynamic of personal growth,
with an awareness of one's capacity and unique value that
leads to maturity, that is the new element and precise con-
tribution of counseling to the general area of pastoral care.

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[62] Carl R. Rogers, "Becoming a Person," Healing: Human
and Divine, ed. Simon Doniger (New York: Association Press,
1957), pp. 66-67.

B.   The Freudian Analysis of Religion

Through the years there have been a multitude of
articles, books, papers on the nature of Freud's concept of
religion and his dismissal of its value in the enlightened
man.   There have been tomes of rebuttal, critiques, responses,
and reconciliation.   I wish to sketch, in the briefest form
only, Freud's statements on religion, because they pertain
very much to the opinion of a good number of Catholics about
the nature of psychotherapy itself.   The works of Freud were
for many years on the Index of Forbidden Books, another fact
to remember in examining the dubious response to Freud from
Catholic circles.

Freud (1885-1939) felt that all religious belief was
founded on illusion.   The formation of religion and the con-
cept of God arises from wish fulfillments, in the face of
our helplessness and limitation.   Religion is a pattern of
defense against anxiety, and therefore to be considered as
an obsessive-compulsive neurosis.   The individual's needs
for approval and love are gratified in the pursuit of a
religious faith.   Supervision, i.e. keeping oneself in line,
is also provided by one's religion, and there follows an
elaborate system of taboos and self-control.   The need for
approval is derived from a sense of insufficiency.   Freud
considers not being self sufficient a neurosis.   The need
for such defenses would be eliminated by psychoanalysis, and
the individual would be able to stand alone in the universe
without the need of a God.

A sample of statements by Freud in his writings
might perhaps give the reader a better understanding of
exactly what he was saying. For Freud, religion was an
illusion, the roots of which is wishful thinking. He writes
of religion:

> The whole thing is so patently infantile, so incongruous
> with reality, that to one whose attitude to humanity is
> friendly it is painful to think that the great majority
> of mortals will never be able to rise above this view
> of life.[63]

In his Future of an Illusion, Freud considered reli-
gion to be the universal obsessional neurosis.[64] Psycho-
analysis has laid bare the real nature of religion, that God
is nothing but the external projection of the early child-
hood image of the parent. God then becomes a figment of the
mind, and religion the worship of a fiction and therefore an
illusion itself.

Freud, in talking about a "Weltanschauung" or would
view, rejects this concept as non-scientific. He writes:

> Intuition and divination would be such, if they existed;
> but they may safely be reckoned as illusion, the ful-
> fillments of wishful impulses. It is easy to see, too,
> that these demands upon a "Weltanschauung" are only
> based on emotion. Science takes notice of the fact that
> the human mind produces these demands and is ready to
> examine their sources; but it has not the slightest
> reason to regard them as justified. On the contrary it
> sees this as a warning carefully to separate from

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[63] Sigmund Freud, Civilization and Its Discontents
(London: Hogarth, 1930), p. 23.

[64] Sigmund Freud, The Future of an Illusion (London:
Hogarth, 1928), p. 92.

knowledge everything that is illusion and an outcome of emotional demands like these.[65]

He considers three powers that dispute the basic validity of science: art, philosophy, and religion; of these three, religion alone is the real enemy.

> Of the three powers which may dispute the basic position of science, religion alone is to be taken seriously as an enemy...
>
> If we are to give an account of the grandiose nature of religion, we must bear in mind what it undertakes to do for human beings. It gives them information about the origin and coming into existence of the universe, it assures them of its protection and of ultimate happiness in the ups and downs of life and it directs their thoughts and actions by precepts which it lays down with its whole authority. Thus it fulfills three functions. With the first of them it satisfies the human thirst for knowledge; it does the same thing that science attempts to do with its means, and at that point enters into rivalry with it. It is to its second function that it no doubt owes the greatest part of its influence. Science can be no match for it when it soothes the fear that men feel of the dangers and vicissitudes of life, when it assures them of a happy ending and offers them comfort in unhappiness. It is true that science can teach us how to avoid certain dangers and that there are some sufferings which it can successfully combat; it would be most unjust to deny that it is a powerful helper to men; but there are many situations in which it must leave a man to his suffering and can only advise him to submit to it. In its third function, in which it issues precepts and lays down prohibitions and restrictions, religion is furthest away from science. For science is content to investigate and to establish facts, though it is true that from its applications rules and advice are derived on the conduct of life. In some circumstances these are the same as those offered by religion, but, when this is so, the reasons for them are different.[66]

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[65]Sigmund Freud, "New Introductory Lectures on Psychoanalysis," The Complete Introductory Lectures on Psychoanalysis, trans. James Strachey (New York: Norton, 1966), p. 623.

[66]Ibid., pp. 624-626.

In his treatment of religion, then, as the above paragraph shows, Freud admits that religion can be useful as a "powerful helper to man," but it is in the context of man's ignorant state. The more enlightened through psychoanalysis, the less need for religion, until finally, it is done away with entirely. Freud summarizes his thoughts on religion as follows:

> In summary, therefore, the judgment of science on the religious "Weltanschauung" is this. While the different religions wrangle with one another as to which of them is in possession of the truth, our view is that the question of the truth of religious beliefs may be left altogether on one side. Religion is an attempt to master the sensory world in which we are situated by means of the wishful world which we have developed within us as a result of biological and psychological necessities. But religion cannot achieve this. Its doctrines bear the imprint of the times in which they arose, the ignorant times of the childhood of humanity. Its consolations deserve no trust. Experience teaches us that the world is no nursery. The ethical demands on which religion seeks to lay stress need, rather, to be given another basis; for they are indispensable to human society and it is dangerous to link obedience to them with religious faith. If we attempt to assign the place of religion in the evolution of mankind, it appears not as a permanent acquisition but as a counterpart to the neurosis which individual civilized men have to go through in their passage from childhood to maturity.[67]

The precise problem with Freud is that he accepted the philosophical principles of Hegel, Feuerbach and Nietzsche which dismiss religion as a narcotic, and Freud himself remarks that he is not propounding any new concept, but only one which he has taken over.

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[67] Freud, "New Introductory Lectures on Psychoanalysis," p. 632.

Nothing that I have said here against the truth value of religion needed the support of psychoanalysis; it has been said by others long before psychoanalysis came into existence.[68]

Freud's remoteness to the whole idea of a living religion having anything to do with psychoanalysis is reflected in his letter to the young Swiss pastor Oskar Pfister:

> In itself psychoanalysis is neither religious nor non-religious, but an impartial tool which both priest and layman can use in the service of the sufferer. I am very much struck by the fact that it never occurred to me how extraordinarily helpful the psychoanalytic method might be in pastoral work, but that is surely accounted for by the remoteness from me, as a wicked pagan, of the whole system of ideas.[69]

The great uproar of most religious groups against Freud and the uneasy feelings about psychology in general have begun to fade. With the passage of time the analytical discoveries of Freud can be more clearly seen and separated from his philosophical bases. Certain attempts at reconciliation between religion and psychiatry are unacceptable, as, for example, Erich Fromm's concept of a humanitarian religion or "religion of no religion."[70] Hagmaier-Gleason sum up the basic position of Catholic thought today towards the Freudian discoveries:

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[68]Freud, The Future of an Illusion, p. 65.

[69]Sigmund Freud and Oskar Pfister, Psychoanalysis and Faith, ed. Heinrich Meng and Ernst L. Freud, trans. Eric Mosbacher (New York: Basic Books, 1963), p. 17.

[70]Erich Fromm, Psychoanalysis and Religion (New Haven: Yale University Press, 1950); Man for Himself (New York: Rinehart, 1947).

Thus, new ways of achieving self-knowledge by gaining deeper insight into the emotional roots of human behavior not only make it possible for the psychiatrist to heal sick minds, but help the confessor and spiritual director to deal more effectively with the particular faults of their floundering penitents.

As a philosopher and theologian one need not pass judgment upon the psychological discoveries of Freud until these come in conflict with Catholic philosophy or revealed doctrine. We need not therefore reject Freudianism whole and entire. We cannot accept the system as it stands as a unit, unified by its philosophy. But it appears that today very few psychiatrists or analysts accept Freudianism in this form either. If we take Freud's insights into human nature, lift them out of the materialistic philosophy in which they are embodied, and supplement them by what Catholic philosophy and theology teach of human nature, we can frequently find a great deal that is of help in understanding man, even of great help to the Christian philosopher and theologian.[71]

The same authors bring out specifically what the

valuable insights of Freud are:

He has given us methods of exploring the unconscious. These therapeutic techniques are not necessarily in conflict with Catholic teaching. We can admit Freud's analysis of the unconscious and its dynamisms, we can admire his discussions and explorations of the nature of instinct and emotional drives and of the sex instinct itself... The theologians may consider that Freud perhaps overemphasizes the irrational elements in human nature. But this does not imply that he need deny the value of many of Freud's clinical discoveries.[72]

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[71]George Hagmaier and Robert W. Gleason, _Counselling the Catholic_ (New York: Sheed and Ward, 1959), p. 253.

[72]_Ibid._, pp. 251-252.

C. Stages of Growth and Religious Maturity

One of the contributions that psychology has given to religion is an understanding of the growth process of an individual in his development from infant to mature adult. It is an important factor in pastoral counseling to have an awareness of this growth process, both from the human growth standpoint and also the religious growth standpoint. The various tasks that are constructive of a person's identity are found in all foundation books in psychology, but the relationship of these various stages to religious growth is not. This is a very important aspect of any consideration of a parishioner's needs, since many of the very human experiences he has had in his process of development lead to the difficulties that he proposes to the religious counselor in religious terms. This process of religious growth has been described as a growth from magic to faith, a journey that should lead to a mature expression of our belief in God, in our fellow man, and in ourselves.[73]

In the first five years of life there are crucial problems to the youngster. In the first eighteen months, the infant needs security, survival and trust. This is what Freud refers to as the oral stage. The infant first experiences the world as part of himself. "If I cry, help will be forthcoming. If I cry, I make the milk come. Mother is a

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[73]Henri J. M. Nouwen, "From Magic to Faith," National Catholic Reporter, Vol. 3, No. 47 (Sept. 27, 1967).

part of me." The infant is the center of the world; he is
the world; he is omnipotent. Gradually he learns that some-
times when he cries, help does not come, there is no milk,
and mother is not automatically present. He learns that
there are others, that he is not everything, and that others
are not part of himself. The infant discovers objectivity,
that his feelings do not rule the world nor the "other."
If this stage is not successfully passed, and this delinea-
tion is not clearly discovered, there can be consequences
later on in the person's religious life. The individual
will still treat God as part of himself, the frame that
best fits around the individual's security. God becoms the
solution, the prop, in times of illness, shock, final exams,
death, and is only reverted to in such times of personal
disaster. It can be a very helpful form of religion in the
moment of crisis, but it is not a mature form of religion.
Once the crisis is passed, so also is God.

In the second and third year of the child's life, there
is further development, and new tasks to be met. Freud calls
this period the anal stage. It is marked by self-mastery,
discipline and autonomy. In the first year of the child, he
cannot be spoiled because he hasn't reached the stage of
separation or delineation. But in the second and third
years, a child has developed. He has tremendous mobility
but no common sense. The parent tells him to do this or not
to do that. Toilet training is a part of this process. If
he does well, reward and acceptance follow. Very often his

ideas of authority are fixed at this time. The idea of God as a big policeman who is always scrutinizing his every action can have its foundations in this period, and a real mature dialogue between God and himself will become very difficult in later years.

It is during the same period that the child begins to experiment with words. Words have a definite effect on his parents. "If I say 'Mama,' Mama will smile." In this stage of self-mastery, the child finds that by saying the right word, he gets what he wants. "If I say 'toy,' Mama will bring it to me." Words take on an important role in the child's life. This can be seen easily enough in a situation of fear in later life, when the fearful person cries out the word "Mama," as if by doing so Mama will come and save him. Religion in its prayer formularies can take upon this magical aspect too. In this stage where performance is so important, saying the right words can save us, as well as give us a certain power over the giants that run our life. In later life, unless purified by a growing awareness through succeeding developmental experiences, this can take the form of the Christian who is interested in the custom of saying three Hail Marys with the motivation that now God won't do anything to him, that now, having offered the right words, the individual is safe.

The great event between the third and sixth year of the child's life is the identification he develops within himself. Freud refers to this as the genital stage. "I am

a boy, I am like other boys, I do things that other boys do."
In the previous period external discipline played an impor-
tant role. Now the child begins to internalize the agency
of discipline and we have the formation of conscience. The
child identifies with his parents; their values become his
own. Moral standards are incorporated into his own personal-
ity. Toward the end of this period, the child begins to see
that there are some things that his parents can't do, and
that there are other people in the world who are nice to be
with. Daddy's role begins to decrease, but it's still nice
to have an all important, all-wonderful and powerful father.
For some, this image of the magical father who is an eternal
pacifier remains for them the image of God throughout their
adult lives. This idea of God is basically that of a cushion,
and can provide a retreat from the hardships of life and the
necessity of future development.

In the following period, where the child must leave
the home and enter into a different kind of life at school,
relationships with other children become important. Freud
refers to this period as the period of latency. There are
fears in this period: the fear of giving up the dependency
on the home, being chased by the school bully, racial and
religious prejudices, learning how to learn. The child is
presented with a whole series of new tasks and new interests.
He learns how to count, how to spell, how to read, how, in
a word, to become more the master of himself. Religion is
very often put off for Sundays or a particular time of the

day, but it is isolated and separated from the other real-
ities of this world. Put off in a corner this way, the
child's religion can remain infantile, while his other
abilities and capacities are growing and maturing. This is
one of Allport's basic tenets: without the inner demand to
grow, many people refuse to leave their childhood of religion
and the comforting values it offers them. They basically
cling to an essentially juvenile formulation.[74]

The adolescent years are stormy years, both for the
adolescent and for those around him. He has been involved
in learning things around him and outside of himself. Now
in this stage there is a realization that, just as things
outside of himself are complicated, so also there are things
inside of himself that are just as complicated. He is over-
whelmed at times by his feelings of joy or sorrow, of conflict
and isolation, of distortion and crumbling values, of unique-
ness and of terrible commonality, of shame or guilt and of a
buring desire for freedom, of individuality and yet wanting
to be understood. In such turmoil, religion can seem a
threat and negative in its approach to the individual and he
will turn away from it entirely. Religion may present it-
self as a retreat against the tumult of his own feelings, in
which case he will withdraw into it like a protection blanket
of the small child. In other words, he may rebel or regress,
and obviously, for a healthy maturing of faith, it is neither

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[74]Gordon Allport, The Individual and His Religion
(New York: Macmillan, 1950).

rebellion nor regression, but integration that is necessary.
It is an integration of acceptance, ourselves and every part
of ourselves, ourselves and those around us, ourselves just
as we are.

Just as in every stage of development there are tasks
that the individual must perform and master if he is to
mature in a healthy way, so also there are corresponding
tasks that occur in the maturation process of the individual
in his faith. The very idea of a task that must be under-
taken, a learning process through a trial-and-error procedure,
the fact that the successful completion of every task means
risk, the consideration that in every stage of this growth
the old and familiar are somehow changed and enriched--these
are the things that must be brought over to the development
of a mature religious faith. It leads to two important con-
siderations for the pastoral counselor:

a) There can be no real religious development without
doubt and without risk. The individual who never doubts in
all these processes described above, and certainly in the
adolescent stage, has never put his faith to the test, and
as such, cannot progress in a more mature way. He is as a
person blindfolded; he is more a slave than free; if he has
not thought about it in a serious way and is not willing to
take a stand, how can he really be committed to it or to his
God.

b) In all the stages of his growth, something remains
of infinite value, and something changes to allow for further

development. This is true of the individual's idea of God.
Our relationship with God is not JUST holding on to a pace-
maker, it is not JUST trying to manipulate this God with
certain formularies of words, it is not JUST to have a pro-
tector or policeman or authority figure hovering over us.
It is rather a relationship that demands dialogue because it
is a loving relationship between two persons, and the extent
of this loving relationship is to embrace everything that is.
It is a loving relationship, that, like all loving relation-
ships, demands the "other" as other, not just part of our-
selves. It demands a living dialogue, not just with words
in a formulary, but in the whole context of one's life. The
words, actions, the morality of life all take meaning and
have a healthy significance only if this basic relationship
of love is present. God speaks to us, his revelation con-
tinues, as He speaks, His words can have different applica-
tions depending on place and time, and this is the emphasis
of the entire theological discussion in the first chapter.
The body of truths, the precepts of the church, the ten
commandments--they are words from God to us, the expression
of a deeper reality that is almost impossible to describe,
and that reality is the constant dialogue between God and
the individual in the context of ourselves and our surround-
ings. Religion brings not oppression nor outer discipline
nor inner scrupulosity; it brings a new unity, a new total-
ity for the person, a new vision of his not being alone, but
in constant dialogue with his surroundings that embraces God,

and God him. In a word, it brings together all the varieties

of life--not that of a child's dream of protection, but that

of a mature Faith in the center of a complex world.

CHAPTER V

THE NEEDS OF THE CLIENT IN PASTORAL COUNSELING

A. A Question of Methodology

One of the difficulties in any area of research is

the variable factor involved. The variable is very great

in such an area as client need in pastoral counseling. In

dealing with a person as a whole, we have tried to avoid the

two extremes of mere theologizing on the one hand, and

scientism on the other. Gordon Allport, in an autobiograph-

ical essay, repeats his basic idea found in many of his works:

> The irrelevance of much present-day psychology to human
> life comes from its emphasis on mechanical aspects of
> reactivity to the neglect of man's wider experiences,
> his aspirations, and his incessant endeavor to master
> and to mold his environment.[75]

In the very same vein, a theology that doesn't touch upon

the existential needs of man at any given moment is also as

irrelevant. Recent articles in national magazines have em-

phasized the internal struggles involved in both areas as

regards relevance to modern man.[76] The approach formulated

in this paper is eclectic: to utilize the findings of the

behavioral sciences in a pattern or life-view in which the

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[75]Gordon Allport, The Person in Psychology (Boston:
Beacon Press, 1968), p. 406.

[76]See, for example: Dora Jane Hamblin, "Crunch in
the Churches," Life, Vol. 65, n. 14 (October 4, 1968),
p. 79; "Psychoanalysis: In Search of Its Soul," Time,
March 7, 1969, pp. 68-69.

individual will find completion and fulfillment. By the
very nature of pastoral counseling it includes the motiva-
tional forces that religion provides.

In an attempt to deal totally with the individual as
he presents himself to the pastoral counselor, we have
stressed that, in the very fact of his going to see his
priest, he is a person of some faith. There is, in his
life, some influence of religion, and we addressed ourselves
to this milieu of faith in a revealed religion. We next
looked at the history of that milieu, since, to a certain
extent, the individual's beliefs will be influenced by what
has happened in the passage of time. As a member of a reli-
gious body, he will be formed in some way by the traditions
of that body. We utilized the findings of sociology to
further examine the dynamism or motivational force that has
prompted the individual to seek out his priest. And finally,
in the last chapter, we tried to incorporate some of the
clinical findings of psychology to understand more deeply
the inner conflicts of the parishoner who is ringing the
bell of the rectory and asking for help. We have tried to
expand our investigation to the broadest extent possible,
so as to embrace the total personality both in himself and
in his milieu.

By calling in the sociological and psychological
disciplines we have hoped to make the investigation less
theoretical. Undoubtedly, up to this point in our inves-
tigation, our conclusions are heavily theoretical, and so

as to concretize our study, we will consider three areas of possible development: surveys, interviews, and examples of the helping situation.

B. Surveys and Reports

Surveys or questionnaires have proved inadequate in the area of personality study.[77] Ellis in his summary has listed 26 points that have been raised against paper and pencil personality tests. One of the most important reasons for the inadequacy of the tests or surveys is that the human personality is so complex that the number of variables reduces the validity of their findings. Furthermore the person seldom rates himself as others see him, and very often tries to answer the questions based upon what he thinks is expected of him and in a favorable light. Goode and Hatt list the basic elements of the scientific method in social research as concepts and hypotheses.[78] Both in the definition of concepts and in the extension or clarity of hypotheses, there is difficulty. The results are either spotty in application or lead to generalizations.

To be specific, there are so many ways of describing the various degrees of faith that a person has. Is a

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[77]Albert Ellis, "The Validity of Personality Questionnaires," Psychological Bulletin, vol. 43 (1946), pp. 385-340.

[78]William J. Goode and Paul K. Hatt, Methods in Social Research (New York: McGraw-Hill, 1952); see also: Claire Selltiz, et al., Research Methods in Social Relations (New York: Holt, Rinehart and Winston, 1964).

Christian one who merely has been baptized, or has taken

instructions, or who goes to services regularly, or once in

a while, or never, one who prays in his house, or only in

time of stress? In addition, there are some who are very

fervent in one part of their life, and forgetful in the

other. The world of ideas is so very different concerning

the articles of faith with the old and with the young, in

this area or that. There are differences culturally, eco-

nomically, educationally. Because of these variables it is

extremely difficult to achieve satisfactory material from

questionnaires.

It is another matter, however, with personal inter-

views. Here we have a rich source for understanding the

motivational factors that lead a person to seek out help.

But once again, there are certain difficulties. There are

many who cannot express the exact reason for their seeking

the priest to assist them in their difficulty. Initial in-

terviews are especially revealing in their contents, but we

will speak more of this in the next section. Here the point

is made that if the survey is carried out on the basis of

interview, there is a better chance of arriving at conclu-

sions that are more informative.

Carl Jung carried out his own inquiry. He writes:

> I should like to call attention to the following facts.
> During the past thirty years, people from all the civil-
> ized countries of the earth have consulted me. I have
> treated many hundreds of patients, the larger number
> being Protestants, a smaller number Jews, and not more
> than five or six believing Catholics. Among all my
> patients in the second half of life--that is to say,

over thirty-five--there has not been one whose problem
in the last resort was not that of finding a religious
outlook on life. It is safe to say that every one of
them fell ill because he had lost that which the living
religions of every age have given to their followers,
and none of them has been really healed who did not re-
gain his religious outlook. This of course has nothing
whatever to do with a particular creed or membership of
a church.[79]

The above reflects Jung's own survey by means of in-

terview with his clients. He also conducted a survey by

questionnaire:

Somewhat more than two years ago the leaders of the
Christian Students' Conference at Aarau (Switzerland)
laid before me the question whether people in spiritual
distress prefer nowadays to consult the doctor rather
than the clergyman, and what are the causes of their
choice. This was a very direct and concrete question.
At that time I knew nothing more than the fact that my
own patients obviously had consulted the doctor rather
than the clergyman. It seemed to me to be open to doubt
whether this was generally the case or not. At any rate,
I was unable to give a definite reply. I therefore set
on foot an enquiry, through acquaintances of mine, among
people whom I did not know; I sent out a questionnaire
which was answered by Swiss, German, and French Protes-
tants, as well as by a few Catholics. The results are
very interesting, as the following general summary
shows: Those who decided for the doctor represented 57
per cent. of the Protestants and only 25 per cent. of
the Catholics, while those who decided for the divine
formed 8 per cent. of the Protestants and 58 per cent.
of the Catholics. These were the unequivocal decisions.
There were some 35 per cent. of the Protestants who
could not make up their minds, while only 17 per cent
of the Catholics were undecided.[80]

Some of the limitations of the survey are pointed out

by Jung himself:

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[79]C. G. Jung, _Modern Man in Search of a Soul_ (New York:
Harcourt, Brace and Company, 1939), p. 264.

[80]_Ibid._, p. 265.

In so far as this enquiry was restricted to educated persons, it is only a straw in the wind. I am convinced that the uneducated classes would have reacted differently.[81]

Jung's last sentence is based not on the survey but on his own experience, and he comes to a conclusion that is directly contradictory to the results of the survey. And, what makes it contradictory, is the factor of educational level of those interviewed. It is no wonder that Jung very accurately describes the result of such a survey a "straw in the wind."

A good example of the difficulty in surveys--and, we might add, the overcoming of such difficulties through a multiplicity of evidence balancing each other--is Gordon Allport's studies in the area of prejudice, and especially as regards prejudice and religious groups. He writes:

A great many studies have been directed to the question whether Protestants or Catholics as a group display more prejudice. The results are entirely equivocal: some studies find Catholics more bigoted, some Protestants, and some find no difference.[82]

Allport continues by explaining that where there are differences in the amount of prejudice, it is due to the variable factors of education level and income level.

We have said that one of the great variables in this entire discussion is the precise nature of religion; it is variable precisely because its concept allows so many

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[81]Jung, Modern Man in Search of a Soul, p. 266.

[82]Gordon Allport, The Nature of Prejudice (Garden City, N. Y.: Doubleday, Anchor Books edition, 1958), p. 419.

different meanings. Allport devised a more exacting delinea-

tion to avoid over-generalized results. He states his

hypothesis as follows:

> It is my contention that the concept "religion" is too
> broad for discriminating use. In reality the religious
> sentiment varies enormously from person to person. In
> some it is fragmentary, superficial, even trivial; in
> others it is deep and pervasive, lockstitched into the
> whole fabric of being.[83]

He introduces his idea of extrinsic or institutional-

ized religion and intrinsic or interiorized religion. It is

a key concept for him in the many surveys he conducts.

Extrinsic religion is something to use, not to live. It is

a dull habit, a status symbol. But notice his idea of in-

trinsic religion:

> Intrinsic religion is not an instrumental formation.
> That is to say, it is not primarily a means of handling
> fear, or a mode of conformity, or an attempted sublima-
> tion of sex, or a wish-fulfillment. Earlier in life it
> may have been all these things. But now these specific
> needs are not so much served by, as they are subordinated
> to, an overarching motive. Quandaries, predicaments,
> cross-purposes, guilt, and ultimate mysteries are handled
> under the comprehensive commitment. This commitment is
> partly intellectual, but more fundamentally motivational.
> It is integral, covering everything in experience and
> everything beyond experience; it makes room for scien-
> tific fact and emotional fact. It is a hunger for, and
> a commitment to, an ideal unification of one's life, but
> always under a unifying conception of the nature of all
> existence.
>
> It is important to note that this conception of intrinsic
> religion has nothing to do with formal religious struc-
> ture. There are intrinsic Catholics and extrinsic
> Catholics, intrinsic Protestants and extrinsic Protes-
> tants, intrinsic and extrinsic Jews, Moslems, and Hindus
> ... My prediction is that mental health will vary accor-
> ding to the degree to which adherents of any faith are
> intrinsic in their interpretation and living of their
> faith.[84]

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[83]Allport, The Person in Psychology, p. 148.

[84]Ibid., pp. 150-151.

We can see how he uses this concept in stating the results of his survey regarding the relationship between prejudiced attitudes and the personal practice of religion:

1. On the average, church attenders are more prejudiced than nonattenders.

2. This overall finding, if taken only by itself, obscures a curvilinear relationship. While it is true that most attenders are _more_ prejudiced than nonattenders, a significant minority of them are _less_ prejudiced.

3. It is the casual, irregular fringe members who are high in prejudice; their religious motivation is of the _extrinsic_ order. It is the constant, devout, internalized members who are low in prejudice; their religious motivation is of the intrinsic order.[85]

Allport adds a fourth finding, that many people who are indiscriminately pro-religious are at the same time highly prejudiced. The previous factors of education and income level mentioned in The Nature of Prejudice must also be considered. This study of Allport is merely indicative of the many variables that must be considered in surveys pertaining to the area of religion or pastoral care.

There have been some interesting reports or studies made on the needs of the parishioner as he presents himself to his pastor. One of the most comprehensive was made by the Commission in the Ministry of the New York Academy of Sciences. The Commission divides the parishioners who seek counsel from the clergyman into eight categories:

1. Persons having religious conflicts, doubts, and questions. Marital conflicts, for example, often

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[85]Allport, The Person in Psychology, pp. 237-238.

take a specific religious direction. People with
such problems often seek help from their priest,
rabbi, or minister.

2. Persons who have committed sins of which they are
aware come to the clergymen as representatives of
God. They seek God's pardon and forgiveness. In-
cluded in this group are those whose difficulties
are not manifestations of psychopathology.

3. Convalescent psychiatric patients who feel the need
to develop their religious dimensions in addition to
the psychotherapy they are receiving are turning in
increasing numbers to clergymen.

4. Persons who have misgivings with respect to psycho-
logists, psychiatrists, and psychoanalysis often
seek the help of clergymen instead. This group in-
cludes those who are afraid to go to psychotherapists
because they are uncertain as to the latter's atti-
tude toward religion. This may be a retionalization
for avoiding therapy, but it also may have some jus-
tification in fact as well.

5. Patients who are receiving psychotherapy and have
questions about the wisdom of continuing therapy
bring questions to the clergyman in many instances.

6. Persons for whom psychotherapy may not be indicated
come to the clergyman. This would include older
people who feel isolated and lone, and want to enter
into a small group relationship. The Church has
natural groups already in action for such people.

7. The fact still remains that persons who cannot afford
psychiatric treatment still turn to the church for
this form of help. The clergyman is in every town
and hamlet, and he is often compelled by circumstan-
ces to assume the role of the poor man's psycho-
therapist.

8. Finally, the clergyman in many instances gets the
kind of person who has been unable to respond to
counseling by other counselors. Such an unfortunate
person expects a clergyman to perform a "miracle,"
or to act as his permanent crutch.[86]

The availability of the priest, the desire to foster

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[86] Wayne E. Oates, "Report of Commission in the
Ministry," Annals of the New York Academy of Sciences, vol.
63, art. 3, 1955.

spiritual growth, the desire to handle the feelings of guilt and loneliness, and the popular image of the priest with some clients as a "fixer" or "miracle worker" are all important considerations, and will be included in the final summation at the end of this thesis.

The perfect survey has yet to be written, because of the difficulties of definition of concepts and clarity of hypotheses. Many approaches have been made in specific areas, as, for example, Allport's survey on religion and prejudice. But the enormity of variables in such a survey at any one given point of time presents a herculean task. It is a challenge which, it is hoped, will be met by those engaged in social research.

C. Interviews with the Parishioner

The pastoral counselor has another source that is more direct in evaluation and motivational forces with which the person presents himself: the person himself in interview. The initial interview is especially important, not only because it sets up a relationship that will have a bearing on succeeding interviews, but also because the person tries to set up or explain, as much as he can, with words and gestures, what he wants out of this relationship.

Very often, the client will come in because tragedy of one sort or other has struck his home: illness, death, alcoholism, addiction to drugs, problem children or parents, marital difficulties, feelings of guilt or isolation. When

it is a specific difficulty the client can express fairly well what he wants, what he is looking for.

In other situations, where there isn't such an obvious presenting problem, the client very often cannot even express himself clearly on why he has come or what he hopes to receive from the relationship. Both by his words, and by the way he says things, the way he sits or uses his hands, the client tries to express what the source or difficulty is.

The following is a sampling from various replies that clients gave when presented with a few basic questions. The questions were asked in this way:

1. When you rang the doorbell for the first time, what did you expect from the priest?

2. Did you expect to see a priest every week or just for the emergency?

Only clients who had completed at least ten counseling sessions were asked these questions, for the simple reason that they were in a better position to answer the second question.

Interview # 1: Man, thirty-five, married, two children.

When I rang the doorbell, I was looking for a solution, for help. I expected the priest to help me out in making a decision.

It's a way of finding out things--why the fear, why God is punishing me, crazy--whatever you want to talk.

I didn't expect to see a priest every week, just for the emergency. You explain things, and I get an idea of it. With the doctor, he opens up things and I get nervous. When I see you I feel more relaxed. The doctor puts things in my mind.

The parishioner wanted solutions to the questions he had about his faith and his marriage. The idea of God's

punishing him was frequent, as was his frequent anger with
God. The relationship with his wife was basically unsatis-
factory. He had pains in his chest, and repeatedly was
examined in a large city hospital, but with no results. As
counseling continued, it proved evident that while he asked
for immediate solutions to problems, that was not what he
was really looking for. There was consultation with the
psychiatrist, with the client's permission and knowledge.
After a period of four months, the client stopped seeing the
psychiatrist on the basis that it proved too threatening,
a statement which ties in with the original interview. The
parishioner wanted relief, but refused to return to the
psychiatrist. More than solutions, he was looking for some
sort of miracle--what Wolberg describes as "placebo action."[86]
He came to see the priest because his problems took on a
religious expression, and because he could feel "relaxed"
because of a "placebo" relationship.

> Interview #2: Woman, late forties, married and separated.
>
> I don't know, I don't know. And it's very seldom that
> I get to the point that I don't know. I guess I wasn't
> looking for sanction with this "Joe" situation--that
> threw me for a loop, and now I'm recovering from it and
> trying to solve it. I'm curious where we're going, be-
> cause I say to myself, "He's working me around to the
> point that Joe is going to be out one of these days."
>
> When I first came, it was cold, cold, cold turkey
> waiting for someone to answer the door. But of course
> I came under false courage because I was drinking.

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[86]Lewis R. Wolberg, The Technique of Psychotherapy,
2nd ed., vol. 1 (New York: Grune and Stratton, 1967),
pp. 23-28.

It's a great pressure and a great kind of cloud that's
been lifted. This "Joe" thing bothered me, but now I
think it can be handled, handled right. Like I felt
like a big phony in coming over to Mass. When I went
to Mass, even the last time, six months ago, I just
wanted to find a corner where I could hide. The im-
portant thing is that you're there, not who sees you.
Now I can say to myself, let's work the thing out.

The above woman talks about the "Joe" situation. Joe

is presently living with her, is sixteen years older than her.

She drinks on occasion, and this gave her the initial courage

to ring the rectory doorbell. She felt terribly ostracized

by both the church and her neighbors, because of the man

living with her. She has six children, and the oldest were

beginning to ask her why she never goes to Mass. Through

the counseling sessions she began to return to liturgical

services and relate more with the neighbors on her block.

She was amazed that many of her fears proved to be without

substance. From the above statement she came specifically

to the priest as representative of the religious community,

from which she felt alienated and to which she wanted to

return.

Interview # 3: Man, twenty-seven, legally unmarried.

I can't make up my mind. I am divided between my wife
now and my children from the first wife. It's been a
long time since I went to confession. I feel I'm losing
everything, including my faith. I feel guilty towards
my children--I send money. God help me! I want to be
a good man. I despair--my nerves are shot. I think and
think and think. My children are small. I must care
for them.

This young man lived with the first woman for three

years in another country. He has two children from her, who

are living with their mother in this foreign country.

Apparently no spoken promise of marriage was ever made, and
he does send money for their support. He presently lives
with another woman, who he claims to love very deeply, and
wishes to marry her. His great feelings of guilt are dis-
abilitating him to such an extent that for the past three
months he has not been working steadily. He has rejected
the pastoral counselor's suggestion that he seek profession-
al psychiatric care, but he is weakening. He presents him-
self to the priest because of his feelings of guilt, and the
priest is the "guilt-man" in the believing community. From
the priest he is seeking release from his guilt and recourse
to the sacraments which will build up his inner strength.
He seeks a unifying principle for his life that is torn in
two different directions.

Interview # 4: Woman, in her fifties, married.

Everything seems at loose ends. I'm getting older. I
think about the possibility of dying, and I would want
my spiritual life to be the way it should be and get
back to Mass, daily if possible. My obligations aren't
as great as when my son was small. When I was small I
went to daily communion and since I stopped, it always
seems as if something is missing. Christmas comes and
goes, without really having the meaning it should. I
go to midnight Mass, there was something missing. And
deep down in my heart I knew all along what it was. And
I kept on praying, I was good to the missions, I knew
that some day God would show me the way to come back.

Obviously, in the words of the interview, this client
is seeking spiritual guidance. She no longer feels satis-
fied with her life with God, and wants to return to the
feelings of childhood security that religion once meant to
her. She seeks out the priest as spiritual leader.

Interview # 5: Young woman, twenty-five, married and separated.

Well, life was very difficult, and I had this problem with my husband, and he had left me, and all the problems following that, and that's still the problem. I was left with my child and I was despairing, and the priest speaks Spanish and he could help me, and it's not easy to find someone who knows Spanish and can understand and help.

Her presenting problem was her husband; the motivational force behind seeing the priest was twofold: he was on the spot and spoke her language, and, manipulatively, he might be able to get her husband back for her. When she first came, the reason for her coming was material: she needed help from Welfare, medicaid for her medicines, and a new apartment. Afterwards she said that, while she had received the first two, the money doesn't make for happiness, and the principal problem as always was the husband.

Interview # 6: Mother of the above woman.

What I want is for you to counsel her how worthless her husband is, that he has no interest in her or the baby, that he never wanted her. I want you to convince her to forget about her husband.

The manipulative style of the daughter is found more openly in the mother's statement. Her reason for approaching the priest is to use him as an authoritative extension of herself in controling the life of her daughter.

The above interviews are the words of the clients that were taped with the clients' permission. They are merely samples of parishioners' needs. Naturally certain facts have been omitted, and proper names changed, so as not to identify the individual parishioner.

In the interviews, and the comments that follow, there has been no attempt made to diagnose what the real problems are, nor to catalogue what the presenting problem is. The interviews are presented with the sole purpose of understanding what the underlying motivational force is that makes the client present himself to his priest. From this sampling, he sees the priest as religious leader, miracle-worker, a solution-giver, guilt-man, helper who is available, and as an instrument to use to change someone else.

The second question was answered unanimously: none of the persons interviewed had any expectancy that they would or could see the priest on a weekly or regular basis when they first rang the rectory doorbell.

As a further point of information, the parishioners interviewed are of a low to middle-income bracket, and the average scholastic attainment would be that of high school.

D. A Case Study

The original motivation that brings a client to see his priest may be either beneficial or harmful for the relationship. The following case is presented as an example of working through initial motivational forces of confidence and manipulation. The manipulation ceased because of the refusal of the counselor to be used in the situation; at the same time the initial confidence was the source for sustaining the relationship through many months. The case is presented for a second reason; by means of the resource that

the priest counselor has at his disposal, namely the con-
fidence of the client in him through a religious milieu, the
priest can utilize the community agencies and be the support
or bond for the client in using the proper agencies he needs.

The number of problems that are brought to the priest
by his parishioners is limitless. The expectancy of the
parishioner is also limitless, and while this is a sign of
great confidence in the minister, there must be a very prac-
tical realization on the minister's part that he cannot be
a universal expert on all manner of human concerns. The
range of problems is too broad, and the intensity of indi-
vidual problems often too complex. He must have recourse to
the various service or helping agencies in his area. He can
serve others better in this way, as well as utilize his time
in a more efficient manner. Using community resources is a
fundamental requirement for an effective ministry, a fact
pointed out time and time again in pastoral literature.

The focus of this case study is basically the pas-
toral counseling of a teenage girl over a period of ten
months. It provides a good example of interaction between
agencies in a community to bring about an effective conclu-
sion to the problems experienced by this troubled adolescent.
It also provides an example of a case that could not be
adequately handled by the pastoral counselor alone, but with
the help of community agencies and his coordinating efforts,
genuine service was given to the client.

There are certain pitfalls to be avoided. It is

quite natural that in stressing one aspect of the case, we might overlook the many other sides to a multiple problem. Therefore we have tried to include the total context of the difficulty, as outlined by Peter Blos in writing on the case study approach:

> Although one might select some single aspect of personality for close examination, one soon becomes aware that this aspect exists only in relation to others, whose interaction reveals the specific structure of the personality. The individual is not a conglomeration of traits, but a functioning totality, and an understanding of the shole is a prerequisite to a proper evaluation of any selected detail.[87]

There is a second difficulty which leads from the above statement. If the person in the context of himself and his relationships with others is to be fully taken into consideration, there must be continuous dialogue between the various agencies working on the case. There must be a mutual respect and trust, something which is not always present,[88] but which was very much in evidence in this case. There must be a mutual understanding of what each agency is trying to do, and an acceptance of these roles by all concerned.

It goes without saying that, in presenting the case, all names are fictitious.

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[87]Peter Blos, The Adolescent Personality (New York: Appleton-Century-Crofts, Inc., 1941), p. 12.

[88]Peggy Way, "Community Organization and Pastoral Care: Drum Beat for Dialogue," Pastoral Psychology, Vol. 19, No. 182 (March 1968), pp. 25-36.

I. Presentation of the Case

   A. Initial Contact

The mother of the client, June, came to me in tears. Her daughter has terrible temper tantrums, breaks beds, throws things (including a knife) at her older sister, breaks tables, rips up her own clothes and throws them down the incinerator, at which point June complains that she has no clothes to wear. The mother was at her wits' end.

The purpose of the mother was a very simple one: she needed help from an authority figure to control her daughter. For her, the counselor was to be some sort of club. She admitted her own lack of capacity to deal with her daughter and asked me to accompany her to her house and talk to the daughter. My contact with the daughter up to this time had been only a casual one, but I did know her. I respectfully declined the mother's invitation, but suggested to the mother that, if June were willing, I would be very happy to speak with her and to see what could be done.

June did come later on in the afternoon. She was miserable, complained bitterly about her home situation, had thought seriously about running away from home. At this time June was 15 years old. She had a sloppy appearance: she was terribly overweight, her sneakers were ripped, her hair uncombed. And, in accordance with her age, her face was blotched with pimples. She spoke readily, and agreed to return to see what could be worked out. She had wanted to speak to someone for a long time, but didn't know how to go about it.

B. Background Material

In the succeeding weeks June came on a more-or-less regular basis. The father had left the home when June was four years old. June spoke affectionately of the father, remembered sitting on his lap and being his favorite. She had long hair in curls, and her father "adored" her. She was "his little doll." If she knew where he was, she would live with the father. She claimed to look like him, and still loved him dearly.

June had only one sister, four years older than herself. The older sister had been away at a Job Corps center in the Middle West, but now was again living in the house. The two girls fought constantly, and the mother was ineffectual in controling her daughters. June felt very strongly that she had been much happier when her older sister was not in the house, and that now she had to fight for even the minimal attention she was receiving.

C. Mutual Involvement of the Social Agencies.

In what June was saying, there was a very definite feeling of abandonment. It was not something new, but merely the latest crisis of a series. Other agencies were involved with the family over a period of years: the Department of Welfare, the Family Service agency of Catholic Charities in Brooklyn, and the Social Service Department of the city hospital. June had said that she had wanted to talk to someone for a long time, and yet she had these

agencies available. What had happened is somewhat typical with families that have problems: they utilize these services only in time of crisis. Once the crisis of the moment has passed, the family no longer approached the helping service. The immediate goal was obvious--to try to re-establish contact with these agencies, and to motivate the family to continue in these contacts.

The investigator of the Department of Welfare was very understanding of the problems involved, but, except for occasional difficulties financially, she could not involve herself. Her caseload was just overloaded.

Mrs. Sandelman of the Social Service Department at the hospital had been working with the mother primarily, but had seen the other members of the family over an extended period. Her special contribution was to be in working with the mother. The mother was helpless in the face of continuing temper tantrums on the part of the two girls. The mother agreed to see Mrs. Sandelman on a more faithful basis, and indeed did see her on an average of once every two weeks.

June promised to visit the Catholic Charities' counselor once a week. The counselor, Mrs. Cousins, had individual sessions with her, and for a while tried to work June into a group program with girls of the same age. The group experience was difficult for her and she soon dropped out, but she remained faithful to the individual sessions with Mrs. Cousins.

During this time June continued to see me once every

two weeks. In the early stages of counseling, the feeling
of abandonment and helplessness pervaded June's entire
outlook. She had been abandoned by her father. When June
was still a small child, her mother had to go into the
hospital for four months; June was sent to a shelter and
it was a terrible experience for her. She was now being
abandoned by her mother's attention to the older sister.
She lived in city projects, a further type of abandonment in
the sense that most white families had moved from the pro-
jects.

This sense of being left had definite effects on her
relationships outside of the home. She felt that she
couldn't survive without the help of her mother, and so
imitated her mother's sense of helplessness. Gradually in
this time she dropped out of school entirely, and her few
friends were heading in the same direction. The more she
mistrusted her own ability as a person, the more she had to
depend upon the home situation, and the more she hated it.
She stayed out late, coming into the house at 2 A.M. on
several occasions, to the great distress of the mother. She
again talked about running away.

II. Interpretation of the Case

The usual power conflict between the adolescent and
his environment is present in this case. June is torn be-
tween her own feelings as a child and as an adult, with
strong emphasis on the needs of the child, e.g. being taken

care of, being nurtured. In the face of a changeable author-
ity figure in the mother, June acts out her hostility towards
the mother. The maturational drive can be seen in her
dependence upon the mother, to such an extent that without
the mother June could do nothing.

a) There is present a tremendous overdependence upon
the home. It can be shown in both positive and negative ways,
as Cole indicates in his description of the "unemancipated"
adolescent.[89] Positively, the adolescent may constantly seek
the advice and help of others because he has had no practice
in meeting situations alone. This aspect may be seen in
June's case by her constant recourse to counselors, and at
times, to see them more than the schedule of appointments
allowed.

Negatively, the childishness of the adolescent is
more complicated. Even though he is deeply attached to his
home and parents, he desires with all the anxiety of youth
to be independent, but doesn't know exactly how to do it.
He hates to admit the need of the parent, and wants to be
considered an adult. He doesn't know how to free himself
from dependence upon family, and so he acts out so as to
show his independence. The more the ordinary methods of
showing adulthood fail, the more violent or unwise methods
are employed. The end result is not a growing up at all but
a childish resentment. In June's case the violent destroying

[89]Luella Cole, Psychology of Adolescence (New York:
Rinehart & Co., 1948, 3rd Edition), pp. 302-307.

of clothes, the breaking of furniture, and the consistent
temper tantrums reflect the deep frustration in her attempts
to achieve a type of maturity. She is overcompensating for
her overdependence.

The situation is further complicated by the loneliness
of the mother who, the various agencies agreed, manipulated
the two daughters to satisfy her own needs of being needed.

b) <u>There is present a great anxiety in performing the
taks of normal adolescence</u>, and in this way achieving
identity. Erikson brings this out, in connection with the
section above:

> Adolescence, therefore, is least "stormy" in that seg-
> ment of youth which is gifted and well trained in the
> pursuit of expanding technological trends, and thus
> able to identify with new roles of competency and inven-
> tion... And, indeed, it is the ideological potential of
> a society which speaks more clearly to the adolescent
> who is so eager to be affirmed by peers, to be confirmed
> by teachers, and to be inspired by worthwhile "ways of
> life." On the other hand, should a young person feel
> that the environment tries to deprive him too radically
> of all the forms of expression which permit him to
> develop and integrate the next step, he may resist with
> the wild strength encountered in animals who are suddenly
> forced to defend their lives. For, indeed, in the social
> jungle of human existence there is no feeling of being
> alive without a sense of identity.[90]

It is precisely this fury that is so characteristic of June.
She feels no competence in school, no approval of peers.
Her few friends are usually of short duration. There seems
to be offered no worthwhile "ways of life." And so, in her
temper tantrums and violent reactions she is defending her
life in the social jungle.

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[90]Erik Erikson, <u>Identity: Youth and Crisis</u> (New York:
Norton & Co.), p. 130.

The same point is brought out in a formulation of the universal tasks of normal adolescence by the Group for the Advancement of Psychiatry:

> The adolescent has enforced upon him the invariable task of moving from his family of irigin to a different (his own) family of procreation; to assume adult pro-creative function, he must sever close ties with the nuclear family and establish them with blood strangers. Another common denominator is the change from being nurtured to providing nurture. Finally, regardless of the surrounding culture, each adolescent normally is expected to learn how to work and how to love, both of these abilities being necessary to his functioning as an adult.[91]

June's difficulty with peer groups, as indicated in the normal range of friendships and also in her performance in the group sessions with Mrs. Cousins, created great anxiety in the ful-fillment of the tasks assigned to this period in her life. The fact of her confusion and frustration is easily reflected in the unkempt appearance she has, and in the great amount of time spent within the home.

c) Because of the difficulty in performing the tasks of normal adolescence, <u>there is a great feeling of hopeless-ness</u>. Karen Horney describes hopelessness as

> an ultimate product of unresolved conflicts, with its deepest root in the despair of ever being wholehearted and undivided. A mounting scale of neurotic difficul-ties leads to this condition. Basic is the sense of being caught in conflicts like a bird in a net, with no apparent possibility of ever extricating oneself. On top of this come all the attempts at solution which not

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[91] Group for the Advancement of Psychiatry, the Com-mittee on Adolescence, <u>Normal</u> <u>Adolescence</u> (New York: GAP, 1968), p. 770.

only fail but increasingly alienate the person from himself.[92]

June would fit Dr. Horney's description of the sadistic person in a later section of the same book:

> The sadistic person, as we have seen him thus far, is one who because he feels excluded and doomed runs amok, venting his rage on others in blind vindictiveness. And we understand, now, that by making others miserable he seeks to alleviate his own misery... To be sadistic means to live aggressively and for the most part de-structively, through other persons. But this is the only way a person so utterly defeated can live. The recklessness with which he pursues his goals is the recklessness born of despair. Having nothing to lose, he can only gain.[93]

The words seem to echo Erikson's idea above of the "wild strength encountered in animals who are suddenly forced to defend their lives."

d) <u>There is present a great need for recognition, as a way of confirming who she is</u>. This is especially so in the case of June in which the feeling of abandonment is so great. She was deserted by her father, she lives in a city project, she has not been noticed by the boys in a favorable way, and most of her girl friends have not remained over a long period of time. It is here that the counselor in recognizing her as a person with resources on the one hand, and with very weighty fears and problems on the other, must be very careful to offer a constructive element in the counseling. It is precisely on this point that Erikson, in discussing his concept of negative identity, offers counselors

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[92]Karen Horney, <u>Our Inner Conflicts</u> (New York: Norton & Co.), pp. 183-184.

[93]<u>Ibid</u>., pp. 206-208.

this warning:

> As yet it is easier to delineate that malignant turn
> toward a negative group identity which prevails in some
> of the youth, especially in our large cities, where
> conditions of economic, ethnic, and religious marginal-
> ity provide poor bases for positive identities... Teach-
> ers, judges, and psychiatrists who deal with youth come
> to be significant representatives of that strategic act
> of "recognition," the act through which society "iden-
> tifies" and "confirms" its young members and thus con-
> tributes to their developing identity, which was de-
> scribed at the beginning of this book. If, for
> simplicity's sake or in order to accommodate ingrown
> habits of law or psychiatry, they diagnose and treat
> as a criminal, as a constitutional misfit, as a derelict
> doomed by his upbringing, or indeed as a deranged pa-
> tient a young person who, for reasons of personal or
> social marginality, is close to choosing a negative
> identity, that young person may well put his energy
> into becoming exactly what the careless and fearful
> community expects him to be--and make a total job of
> it.[94]

IV. Case Development and Ultimate Referral

June continued to show her hostility against her
mother and sister. She ran away one night, but returned
early the next morning. She blamed the mother for the fact
that she wasn't in school--she had no clothes to wear. Yet,
when the possibility of leaving the home and placement some-
where else was mentioned, she refused to consider it.

Mrs. Sandelman was of great help in working with the
mother. Because of the mother's great loneliness, she
needed her two daughters to be dependent upon her at all
times, and would deliberately play one against the other, so
as to keep the girls completely off balance. In such a

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[94]Horney, *Our Inner Conflicts*, p. 196.

situation, the possibility of a line of recovery for June was, in the opinion of Mrs. Sandelman, almost impossible if she remained in her mother's house. Mrs. Sandelman's achievement was in guiding the mother in such a way that she was able to let June try to come to grips with her problems in another place.

Mrs. Cousins was able to work almost exclusively with June, and thereby provide June with the undivided attention that she needed. Gradually June began to explore her own possibilities. Mrs. Cousins arranged for June to make her Confirmation as an adult, that is to say, without the usual cap and gown that the younger person wears, and June made Confirmation with other adults. In this way, it was hoped, her self image would be enhanced.

Mrs. Cousins also had contact with various homes with excellent service records. June was able to receive psychological testing through the help of Mrs. Sandelman at the hospital, and June herself was built up enough, after six months of counseling with Mrs. Cousins and myself, to consider going away to a home.

There were several crises. One residence refused her application, and her hostility towards both Mrs. Sandelman and Mrs. Cousins was shown by her refusing to return for counseling for several weeks. It was also a time in which the old frustrations and feeling of helplessness returned. She had continued the counseling sessions with me throughout

this difficulty, and I was able to persuade her to return to see Mrs. Cousins.

Four months later she went away to a camp, but the difficulties of a strict discipline at the camp and her need still for her mother's presence forced June's return after a few days. Finally a residence for girls in Jersey City was chosen by Mrs. Cousins, Mrs. Sandelman and myself; the application was sent with the necessary papers, and she was accepted.

She has been in the residency for the past three months. It is close enough for her to visit home every other weekend, yet she has the stability and independence that she so deeply craved. Her appearance has improved, she has lost weight. She takes very great pride in wearing a smart uniform with the emblem of the residency embroidered on it. Her relations with her mother have improved substantially, and there is a "working agreement" with her sister. She is at least attending classes at the residency, and she has very practical plans for the future.

There are still great areas of difficulty. And there is still the day when she returns to her home for good. But she will return as a graduate--something she really believed she could never do. She is working out the separation anxiety that previously rendered her helpless. She has days when she wants to quit and return, but through the patience and interest of the counselor at the residence, she has remained. She has a greater pride in herself, and has

established something of a positive identity with which to work. She no longer thinks back to the days when she was a little girl with the long curls. Now she talks of present activities and future plans. She continues to keep in touch with all the agencies that cooperated in her case.

This case was facilitated by inter-agency coordination. It was indispensable that one counselor work with June, another with the mother. The emotional distrust between mother and daughter would vitiate the confidence so necessary if they had the same counselor. It was also indispensable that resources be collated, psychological testing given, and girls' residences checked for the necessary requirements. Throughout the ten months--the time period of this case--each agency was fully aware of the role and progress of the other. This communication between agencies prevented the client to use one against the other, and, at the same time, provided the client with an integrated program of help.

CONCLUSION

THE RESTORATION OF INTEGRITY

It is God himself who rises up in the heart of this
simplified world. And the organic form of the universe,
thus divinized in Christ Jesus, who, through the
magnetism of his love and the effective power of his
Eucharist, gradually gathers into himself all the
unitive energy scattered through his creation.

Christ consumes with his glance my entire being. And
with that same glance, that same presence, he enters
into those who are around me and whom I love. Thanks
to him therefore I am united with them, as in a divine
milieu, through their inmost selves, and I can act
upon them with all the resources of my being.

Christ <u>binds</u> us and <u>reveals</u> us to one another.[95]

In this meditation Teilhard de Chardin expresses with

all the depth of his being the great oneness that he finds

existing throughout the universe. It is God acting through-

out all of creation. It is God speaking to his people and

all his works, in a continual revelation that embraces all

that is.

The basic root motivations of pastoral counseling are

found in this divine milieu; the basic quest, that of person-

al integrity and fulfillment. In the revelation of God to

his people, the concepts of spiritual health and physical

health are very often joined. Christ, the center of revela-

tion, often in his miracles imparts spiritual and physical

health together, using the return of physical health as a

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[95]Pierre Teilhard de Chardin, <u>Hymn of the Universe</u>
(New York: Harper and Row, 1965), p. 119.

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sign of the return of spiritual health. The Church, as
sign and reality of Christ present and revealing, continues
the healing presence of Christ, through his word and in his
sacraments. In this progressive revelation there is always
an eternal quest, since Christ is always present as the
"Beyond," the central mystery of salvation that continues.
In the human cycle of growth, the individual is presented
with tasks at every stage of his life that he must success-
fully complete for the fulness and maturity of his being.
In the Christian milieu there are likewise these same tasks
that involve breaking through the limits of space and time
and receiving the word of God that is fresh and new.

The history of pastoral care in the church is a wit-
ness to the dynamism of believer and priest. Its goal has
basically been the same throughout the centuries and shown
in a multiplicity of styles; to bring the client to a greater
awareness of himself in the context of a saving message, a
greater fulness in seeing his unique value as a person
redeemed by the blood of Christ, and his unique challenge
to unite in himself and his life with the community the in-
tegral factors of oneness with God. It is not a theoretical
integrity, but must be lived and practiced in a continuing
dialogue with God and a vibrant compassion with his brothers.
The revelation of God continues throughout creation, and the
individual believer is himself a microcosm in the macrocosm
of the divine milieu.

Just as both the leper and the sinner reached out

their hands to receive health from Christ, so also the modern
believer reaches out to the Church as Christ healing through
word and sacrament. When values seem to be disintegrating,
when problems arise that defy solution, when things are
falling apart, the parishioner approaches the healing power
of his church. Most often this takes the form of the parish
priest, since he is in the ordinary situation the man who
dispenses the healing power of the sacraments and interprets
the saving word of God. By the very function of his office,
the priest is to be a guide, a leader, a protector of family
values, and a person open and compassionate. He can under-
stand and receive the client because they share the same
world-view and values.

The fundamental importance of this acknowledgment of
values in the human situation is reflected in the world of
psychology by the words of Lewis Wolberg, M.D.:

> Ultimately, successful psychotherapy must accomplish an
> alteration in the patient's sense of values. These,
> accretions of many units, fashion drives and action ten-
> dencies that operate in the service of adaption. Many
> of the value systems are products of the individual's
> cultural heritage, subtly passed along through educa-
> tional promptings. These embody moral codes whose
> origins date back to the earliest phases of man's history,
> the lineage of social tradition, redesigned to conform
> with the sanctions of the modern world. Many are the
> protocols of parental prescripts, incorporating neurotic
> ideologies; or the product of pleasurable biological
> drives or their sublimated derivatives; or the reverbera-
> tions of self-needs; or responses to anxiety; or creden-
> das of the conscience that deal with issues of duty,
> responsibility, obligation to others and to the world.
> The sum total of these values, alternating, fluctuating,
> fusing, receding, makes for the uniqueness of the indi-
> vidual, more or less determining the quality of his
> adaptions. A consideration of values is, for the

psychotherapist, of fundamental importance, not only in
terms of detecting sources of conflict, but also of
working toward goals in therapy, in service of the end
results he ideally seeks to achieve.[96]

This restoration of values is a key factor in the mind

of the client. So very often the presenting problem takes on

religious overtones. If his system of values is crumbling,

the client is going to be hesitant to expose himself to some-

one who does not share the same system of values. Very often

there is fear of losing everything if he presents himself to

the clinical eye of the psychiatrist. This is due to a mis-

understanding of the goals of therapy in the present situa-

tion, as well as to an historical antagonism between Freudian

philosophy and religionists. This consideration of values

is one area where the religious counselor and the psychiatric

community can be of help to each other in serving the needs

of the client. It is of interest that the surveys, inade-

quate to this date in probing the attitudinal aspects in

pastoral counseling, do give definite information as regards

practices. The greater the degree of education and income

level, the more the person in conflict will consult a

psychiatrist, if the presenting problem is not one that

contains religious overtones.

Ludwig Lefebre in a recent article sees the work of

the pastoral counselor as that facilitating an extrahuman

partnership, of partnership with the "Beyond," a partnership

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[96]Lewis Wolberg, Psychotherapy and the Behavioral
Sciences (New York: Grune and Stratton, 1966), p. 130.

beyond emotional and rational understanding, a partnership

that destroys man's great sense of isolation and nothing-

ness. He writes:

> The possibility of partnership exists, in my opinion,
> within the Christian context. God-incarnate appears
> as <u>the</u> intermediary, with whom brotherly equality is
> possible.

> Ministers and priests are in a privileged position to
> help others find this kind of partnership. They can
> tell about <u>their</u> experience of partnership. They
> offer not a set of beliefs or articles of faith but the
> chance for an encounter with a man who believes. As
> the psychotherapist, by becoming a partner, <u>acts as</u>
> intermediary for the discovery of self, the <u>priest</u> or
> minister, in becoming a partner in an open-ended dial-
> ogue without any proselytizing intent, can <u>point to</u> an
> intermediary beyond the self because he has experienced
> Him.[97]

The above position again points to the theological realities

of constant dialogue in a continuing revelation, and always

with the dimension of encounter with the Christ beyond

revelation or in his ultimate mystery.

In the same article Lefebre writes:

> The importance of the intermediary cannot be over-
> estimated. Freud rediscovered the importance of the
> human intermediary, the psychotherapist, for those
> whose "natural" intermediaries, their parents, had
> failed them.[98]

It is precisely this idea of intermediary that gives the

priest such a unique position within Christian society. In

the traditionally revealed religion, the priest is the

mediator between God and man; he represents God in the midst

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[97]Ludwig B. Lefebre, "Human and Extrahuman Partner-
ship," <u>Psychology Today</u>, vol. 2, no. 6 (November 1968), p. 63.

[98]<u>Ibid</u>., p. 62.

of his people; he shares in a unique way as regards his function in the one priesthood or mediatorship of the Christ extended through space and time.

It is the conclusion of this paper that the dynamic between client and priest counselor is the religious milieu in which the parishioner finds himself. The motivational force is given witness by studies in church history, in sociology, in psychology and the other behavioral sciences. The parishioner has recourse to his priest in religious matters, most family matters and matters of a personal order. He does so because he sees the priest as father, as guide, as counselor, and as intermediary or mediator between God and man. This is basically the source of the priest's authority and confidence. The priest, because of the nature of his calling, must be available and reconciling; he also shares the same world-view and is the protector of a systematized worship and doctrine. To the isolated or disintegrated individual the priest offers a chance of re-entry into the community of the family of God. He offers a resource to the client to reevaluate and restore his system of values. He offers to his client his services as intermediary so that the client himself can see his integrity in himself as a person, as member of a community, and as involved in a divine partnership that breaks the traditional limits of space, time and death. It is a partnership that involves responsibility and awareness, and as such, offers new possibilities of Christian maturation and commitment. The extent of the

success of pastoral counseling depends on the degree of faith and confidence of the client, the knowledge and understanding of the priest, in an area where counseling can be effective.

The restoration of integrity is the foundation of pastoral counseling. This integrity, we hold, is found only in dialogue with the Christ, the source and mediator of our life and salvation. Our summary is written in the words of Teilhard de Chardin.

> Once we have grasped the meaning of the Cross, we are no longer in danger of finding life sad and ugly. We shall simply have become more attentive to its incomprehensible gravity.
>
> To sum up, Jesus on the Cross is both the symbol and the reality of the immense labour of the centuries which has, little by little, raised up the created spirit and brought it back to the depths of the divine context. He represents (and in a true sense, He is) creation, as, sustained by God, it re-ascends the slopes of being, sometimes clinging to things for support, sometimes tearing itself from them in order to transcend them, and always compensating, by physical suffering, for the set-backs caused by its moral downfalls.
>
> The Cross is therefore not inhuman but superhuman... The Christian is not asked to swoon in the shadow, but climb in the light, of the Cross.[99]

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[99]Pierre Teilhard de Chardin, The Divine Milieu (New York: Harper and Brothers, 1960), pp. 78-79.

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