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Enfleshed spirits' : the importance of the body in pastoral counseling

Liam Joseph Bambrick
Loyola University Chicago

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LOYOLA UNIVERSITY OF CHICAGO

'ENFLESHED SPIRITS'

THE IMPORTANCE OF THE BODY IN PASTORAL COUNSELING

A THESIS SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
OF LOYOLA UNIVERSITY OF CHICAGO
IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
DEGREE OF
MASTER OF ARTS IN PASTORAL COUNSELING
INSTITUTE OF PASTORAL STUDIES

BY

LIAM JOSEPH BAMBRICK

CHICAGO, ILLINOIS

JANUARY 1994

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I dedicate this thesis to Joseph, my dad,
and
to the memory of Alice, my mother,
who, through their embodied love,
gifted me into life.

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TABLE OF CONTENTS

ACKNOWLEDGMENTS	iii
INTRODUCTION	1
Chapter	
I. SIGNIFICANT INFLUENCES IN HISTORY IMPACTING THE BODY	11
II. 'ENFLESHED SPIRITS': INCARNATION AFFIRMS THE BODY	41
III. THE BODY IN THERAPY	76
IV. BODY ORIENTED APPROACHES TO THERAPY	97
V. AFFIRMATION OF OUR EMBODIMENT IS ESSENTIAL IN THE MINISTRY OF PASTORAL COUNSELING . . .	130
BIBLIOGRAPHY	157
VITA	164

INTRODUCTION

Darkness had fallen. The glowing of the oil lamp, and the flickering of the flames from the open fire around which neighbors had gathered, added solemnity and warmth to the occasion. As was their custom, they had gathered in my Granny's house to tell stories of past events; events that were relived and made present, in the telling. One story was better than the next and I, a young child, captivated by the occasion, experienced emotion that ranged from sheer excitement to fear; from fits of laughter to almost tears. It was artistry in motion. It was embodiment.

Many might regard them as 'simple people' yet they had a wisdom often lost to our highly technologized world; they were people of the land, connected to the earth and to each other, a reality very much in keeping with their druidic celtic heritage. Yet paradoxically, these very 'earthy' people had negative attitudes towards their own bodies, particularly true in the area of sexuality. Sadly, this is due in no small measure to an often rigid, one sided spirituality, that repressed the body. Nancy Scheper-Hughes (1979) says that,

the particular school of thought which dominates the rural Irish church has been called monastic, ascetic, Augustinian, Jansenist, and puritanical (see O'Brien 1953; Sheehy 1968; Hughes 1966; Messenger 1971; Humphreys 1966; Ussher 1949). Clearly the terms simply represent, through various historical phases, the continuity of a penitential

version of Christianity - a tradition emphasizing sin, guilt, the innate weakness of human nature, the need for purification and rituals of self-mortification, a distrust of reason, a fear of sex, and a high regard for fasting and sexual abstinence. (p. 152)

This is the Ireland I grew up in, and while my country has become vastly more urbanized, industrialized, and more global in outlook, particularly since the 1970's, I am deeply convinced, that little has happened regarding attitudes towards the human body. While exceptions exist, the body is still viewed with suspicion and mistrust, emotions and feelings are kept to oneself, and explicit signs of touch, even among married couples are rarely seen. Strange given the fact that we are an earthy people.

Paradox abounds. I come from a country in which the body is repressed; yet it is a country that contains in its origins a rich celtic spirituality that I believe affirms the body. Central to this spirituality "was an intense sense of presence" (Macquarrie, 1972, p. 122), and presence involves embodiment. Westley (1988) states that "we can only be 'present' to God and to one another through our bodies" (p. 15). The ancient celts were very much aware of this. For them;

God's presence was ... keenly felt in the daily round of human tasks and at the important junctures of human life. Getting up, kindling the fire, going to work, going to bed, as well as birth, marriage, settling in a new house, death, were occasions for recognizing the presence of God...The model for understanding God was the "High King", but among the Celts the High King was never a remote figure ... the king was always among his people as well as over them. When God is conceived on such a model, he cannot become too distant and likewise his

creation cannot become so profane and godless as to arouse the acquisitive and aggressive spirit of irresponsible concupiscence. (Macquarrie, 1972, p. 123)

It is such an Incarnational spirituality that is the driving force of my life. It is the wellspring from which this thesis originates. Maher (1981) says that we are united with our ancestors, and "many of the attitudes and feelings that motivated them are unconsciously in our bones, even if not consciously in our minds" (p. 5). As I reflect upon my life, I feel a real kinship with Maher's sentiments, and although I was exposed for a number of years to the 'fire and brimstone' spirituality and the fear and guilt that accompanied it, I nevertheless, somewhere deep down inside, felt there was another reality; that God is love; however few seemed to voice this.

One day in 1969 while I was on a retreat the message was voiced, not only that God is love, but that this God who is love, became flesh and dwelt among us to show that he loves each one of us personally. It was a message that hit a place of knowing deep within me. It later became the motivating force for my entering the Congregation of the Missionaries of The Sacred Heart, because the Incarnational spirituality the Congregation professed had a deep attraction for me. While my theological training played an essential role in the development of my spirituality, it was nevertheless very academic, even abstract at times. Ironically it was years later while working in a Retreat Center as part of a team that

I began to really discover the essence of what Incarnational spirituality is about. As much of the work was process orientated, enabling people to get in touch with the lived experiences of their lives, enabling them to discover God therein, it meant that I too, had to get involved in that same journey. This meant getting in touch with my own feelings and emotions. It was a journey that eventually led me to spend a year at the Institute of Spiritual Leadership in Chicago, and ultimately to the recognition that my own body is not just some 'thing' that I push here and shove there, but is rather "a holy place, the spirit made flesh" (Rubik, 1991, p. 28).

Based upon the reality that we are a relational people (Gn.1:18), and from reflection upon my own experience of life, I have become convinced that an essential part of the journey of reclaiming one's own body is, having significant relationships, people with whom I can be vulnerable, people whom I can trust and who will love me enough to mirror me back to myself in an honest way, people who enable the Word to become flesh again and again. I believe that the Pastoral Counselor, rooted in an Incarnational spirituality, is in the unique position to companion a person on such a journey. By offering the person an alternative perspective to a spirituality that has negated the body, the Pastoral Counselor can enable that person to have a deep appreciation of his or her body and of what it means to be an enfleshed spirit.

I believe that an essential aspect of being a companion to another person, is that one knows the terrain, from the experience of having entered into the valleys and mountaintop experiences of ones' own journey. Hence, for this reason and for my own personal growth I committed myself to personal therapy. My initial experience was that of mainstream psychotherapy, where I went to the therapist, sat on a chair and talked about issues relevant to me. While this was a positive experience, I became increasingly aware of the difficulty I was having in trying to connect with my feelings, especially ones that were painful. Anytime I came close to them, the emotional energy I was experiencing in my body got blocked, resulting in my distancing from them, thus preventing their expression. From this, I recognized that I needed to do more than just talk. I needed to find a therapist who would enable me to get in touch with the lived-experience of my body, helping me to free up some of the blockages I was experiencing. Finding such a therapist was not so easy, but eventually I was successful and thus began my experience with a Neo-Reichian therapy called Radix. This has been a very growthful experience for me. I have discovered that by attending to my body a 'storehouse' of information and energy is becoming available to me enabling me to live a fuller life. I am now deeply convinced of the power of the body to reveal its own wisdom and the essential role it has to play in the therapeutic process.

Clinebell (1990) provides an excellent description of the central goal of pastoral care and counseling:

Facilitating the maximum development of a person's potentialities, at each life stage, in ways that contribute to the growth of others as well and to the development of a society in which all persons will have an opportunity to use their full potentialities...helping people achieve liberation from their prisons of unlived life, unused assets, and wasted strengths. The counselor is a liberator, an enabler of a process by which people free themselves to live life more fully and significantly. Through this freeing experience people discover that happiness is a by-product of actualizing their constructive potentials. Mental-spiritual-relational (emphasis mine) health is the continuing movement toward living life more fully, joyfully, and productively. Wholeness is a growth journey, not the arrival at a fixed goal. (p. 29)

I find it rather striking that Clinebell uses the word mental in his description, omitting any explicit reference to the word body. In choosing the word mental he is very much in tune with mainstream psychotherapy which "commonly defines the therapeutic process as working with and correcting mental events and conditions" (Kepner, 1987, p. 1). Yet I am convinced that the goal of counseling as described by Clinebell can only be achieved by a counselor working out of a well integrated model of theory and practice, that regards the body as a significant part of the therapeutic process. Indeed to be fair to Clinebell, he is the only writer, apart from VandeCreek (1987), in the literature of pastoral counseling, that I have reviewed, who recognizes the importance of working with the body in counseling.

To be maximally effective in the next decade, pastoral counseling needs to draw on the insights

and methods of a variety of new growth-centered therapies. Our field needs to broaden its conceptual foundation and strengthen its methodologies by being open to these therapies - gestalt, psychosynthesis, transactional analysis, body therapies, behavior-action therapies, feminist therapies, (and other radical therapies), and the system therapies including conjoint couple and family counseling. (Clinebell, 1990, p. 38)

Clinebell made the same comment in the 1984 edition of the this book, yet the mainstream of pastoral counseling has not moved to incorporate in depth integrated body therapies in its approach to counseling. My consultation, by telephone, with the central office of the American Association of Pastoral Counselors, confirmed me in my view, that this indeed is the case. Similarly Estadt (1991) in his fine book, Pastoral Counseling makes no reference to the bodily dimension of therapy. To my knowledge, training programs in the field of pastoral counseling have not incorporated a framework for working with the body, either from the perspective of theory or methodology. VandeCreek (1987) says that "pastoral counseling can expand its education and clinical services by paying more attention to the body and its messages" (p. 124). Further he states;

Pastoral counseling does not give the physical body adequate attention in its holistic approach. Pastoral counseling along with theological education and ministry no longer despise the body as evil; they simply tend to ignore it, leaving it to the medical and behavioral scientists. (p. 124)

Houston (1982) says that "it is time to the change the command, to allow seven-year-olds and seventy-year-olds to reclaim the glory of their bodies" (p. 12). VandeCreek (1987)

says that "the body is integral to the human person. If pastoral counseling seeks to be holistic, it must begin to give in-depth attention to it" (p. 130). I believe that by reclaiming, and focusing in on its Incarnational roots, and by incorporating an in-depth approach to working with the body in its therapeutic process, pastoral counseling can play a key role in bringing about change in attitudes to the human body. Likewise it will be further strengthened in achieving its goal to be holistic.

In the process of change, we can only have some sense of where we are going if we have some understanding of where we are coming from. Hence in chapter I, my focus is on key moments in Western, Judaeo-Christian history that have been influential regarding attitudes towards the human body. In chapter II, I draw attention to the fact that we are enfleshed spirits, a reality that is affirmed in our Christian tradition through the doctrine of the Incarnation and its related doctrines. It is the rationale for my belief, that pastoral counseling must include the body dimension in its therapeutic process. Body therapy is a word used to cover many varied approaches to working with the body. Hence, in chapter III, I give a brief history of body therapies, define what they are, and present some presumptions they hold in common with each other. In chapter IV, I present an overview of eight particular approaches to working with the body in therapy, and I suggest a particular school of body therapy, that I believe

would be both, valuable, and possible, to integrate into the current framework of pastoral counseling.

Finally in chapter V, I highlight the importance of incarnational spirituality in my own ministry as a pastoral counselor. I re-emphasize my belief and conviction, that if pastoral counseling is to be truly holistic in its approach to healing, it must affirm our bodies, and the reality that we are enfleshed spirits. I strongly suggest, that pastoral counseling can do this; (a) by focusing in on, and reclaiming the essence of incarnational spirituality, the reality, that it is in the flesh we meet God, and one another, (b) by incorporating body oriented therapies into its therapeutic approach. I recommend a broadening of the curricula for the training of pastoral counselors. I emphasize the importance of the healing power of touch and suggest that body therapies can provide pastoral counseling with an effective methodology of incorporating this dimension into its therapeutic process. I also draw attention to the ethical dimensions involved in this. Recognizing that most pastoral counselors will not be trained body therapists, I suggest ways that they can enable a client to connect with the lived experience of his/her body.

In conclusion, I suggest that pastoral counseling, in empowering and affirming people in their enfleshedness, will not only be an effective force in bringing about inner healing to individuals, but it will also be instrumental in bringing about a much needed healing and reconciliation between

ourselves, God, our world and the cosmos. In doing so, pastoral counseling will indeed, be truly holistic.

CHAPTER I

SIGNIFICANT INFLUENCES IN HISTORY IMPACTING THE BODY

It was celebration time. The candles were lighting on the cake as it was placed in front of me. My task was to blow them out as those gathered around me sang, 'Happy Birthday', but hard as I tried, the candles just refused to go out. As I continued trying to extinguish them, they just continued to relight themselves. Thanks to the inventiveness of modern technology, the candles had played a trick on me. It seems that something similar happens between 'me' and 'my' body. No matter how hard I try to ignore it, it has it's own peculiar ways of reminding me that it is still present. It refuses to go away. It tries so often to remind me of its beauty, of it's pain, hoping, that one day I will listen, that I will come to recognize that there is no 'me' apart from 'my' body; there is no body apart from 'me'. We are one. That is how God intended it to be, not just for me, but for humankind.

Unfortunately history demonstrates that humankind has struggled with this reality. Dualism with its Greek origins has prevailed. In our Western world, left-brain activity with it's emphasis on order, productivity, technological skills, power, control, and logic, is highly valued and rewarded. Right-brain activity with it's emphasis on "the intuitive and

experiential functions" (Weiner, 1974, p. 46), tends to be denigrated. The results of this have been devastating both for our bodies and for mother earth. As Houston (1982) says:

In the twentieth century we have embalmed the body in buildings designed for machines - windowless, humming, electronic urban nests, oxygen-scarce, stewing in sixty-cycle fluorescent pollution. The ensuing ecological holocaust, rooted in the body apocalypse, has evolved until today we have the dying of the earth going hand in hand with the epidemic spread of diseases of stress and dissociation - cancer, arthritis, heart disease, and schizophrenia. The pollution of air and water, the erosion of soil and earth, are only the dark resonance of what is happening in our hearts, our joints, our cells, our arteries. In failing to care for the ecology of our own bodies we have committed mayhem on the rest of the world. (p. 6)

As we approach the twenty-first century a new paradigm is needed. Reclaiming the 'body', I believe, is an essential part of this process if we are to avoid total annihilation. Indeed there are signs that such a paradigm shift is taking place. In a sense it is not new, but is rather, a reclaiming of our roots.

Primitive People and The Hebrews

Among primitive people, our ancestors, there existed a highly developed sense of body awareness. This enabled them to "be better able to hunt, fish, to sense the cadences of nature, to survive" (Houston, 1982, p. 6). They were highly attuned to the scents carried by the wind, to the sounds around them, and to the ground they walked upon. Their bodies were the means by which they connected with, and understood their world. Likewise their vision of, and way of acting in the world was

often expressed in the beliefs and rituals they had concerning the body. Douglas (1984) states:

The body is a complex structure. The functions of its different parts and their relation afford a source of symbols for other complex structures. We cannot possibly interpret rituals concerning excreta, breast milk, saliva and the rest unless we are prepared to see in the body a symbol of society, and to see the powers and dangers credited to social structure reproduced in small on the human body. (p. 115)

For primitive societies, rituals regarding the physical body defined them as a people, and enabled them "to know their own society" (Douglas, 1984, p. 128). Such rituals associated with the body, defined their particular worldview, and their way of relating to themselves, each other and their surroundings in a symbolic way. Bodily rituals defined both their personal and communal boundaries. This was particularly evident in the pollution rituals that governed both personal hygiene and how they interacted with each other and their world.

Similarly, for the ancient Hebrews rituals concerning the body, enabled them to define their corporateness, their relationship with their surroundings, and with God. Indeed, through them, the Hebrews gave expression to their basic religious beliefs. This is clearly evident in their rituals of holiness, which are described in the Old Testament. As the Book of Leviticus demonstrates, "The laws of purification meant for the Israelite a divinely-appointed way of life expressing covenant faithfulness and separation from all idolatry" (Nelson, 1978, p. 23). These laws/rituals, which

provided them with a clear sense of structure and right order (not to be equated with moral order), gave explicit expression to the Israelites understanding of holiness. For the Israelites, strict observance of these laws were all important. Compliance with these laws provided them with clear boundaries, that enabled them to be in good standing, with each other, God, and their surroundings. Thus rituals associated with the body (as the rituals of holiness and pollution attest), played an extremely important role in Hebrew society, in defining them as a people. Indeed, Nelson (1978) states, that for them "The orifices of the physical body become particularly important because they symbolize vulnerability" (p. 24). Douglas (1984) suggests:

"that when rituals express anxiety about the body's orifices the sociological counterpart of this anxiety is a care to protect the political and cultural unity of a minority group. The Israelites were always in their history a hard-pressed minority. In their beliefs all the bodily issues were polluting, blood, pus, excreta, semen, etc. The threatened boundaries of their body politic would be well mirrored in their care for the integrity, unity and purity of the physical body. (p. 124)

For the ancient Hebrews, bodily organs are expressive of the whole person. Because their worldview is essentially wholistic, "any part" of the body "can be used to represent the whole" (Robinson, 1952, p. 13). They "did not have a particular word for body; nephesh was used to refer to the self as a whole, implying a unity between the material and the immaterial, i.e. between 'body' and 'soul'" (Jewett, 1990, p.

101). Contrasts between spirit and flesh are not made. The human person is "viewed as a creature who is a body rather than as an individual having a body" (Sperry, 1986, p. 16). He or she is "flesh-animated-by-soul, the whole conceived as a psycho-physical unity: [Pederson, Israel, 1-11, 171]. The body is the soul in its outward form" (Robinson, 1952, p. 14). Later in its development, most noticeably after the exile, Hebrew culture did experience some body-denying traits, due to Persian influences. "Nevertheless, the hope of salvation is expressed in terms of the resurrection of the body: 'but your dead shall live, their corpses shall rise...'[Isa. 26:19]" (Sperry, 1986, p. 16).

The Body in Pauline Theology

The anthropology of the Old Testament is both affirmed and developed in the New Testament. As will be seen in Chapter II, Jesus "affirms in word and deed that bodiliness is sacred and important" (Sperry, 1986, p. 16). Bodiliness forms the very foundation stone of John's Gospel. His opening chapter declares; "The Word was made flesh, he lived among us" (John, 1:14). Robinson (1952) maintains that the concept of body (soma) forms the keystone of Paul's theology:

It is from the body of sin and death that we are delivered; it is through the body of Christ on the cross that we are saved; it is into His body the Church that we are incorporated; it is by His body in the Eucharist that this Community is sustained; it is in our body that its new life has to be manifested; it is to a resurrection of this body to the likeness of His glorious body that we are destined. (p. 9)

In his theology Paul uses two words, 'sarx' and 'soma', to refer to the human person. 'Sarx meaning', flesh, is used to describe the whole human person in his or her earthly existence. To "be 'in the flesh' is man's natural and God-given form of earthly existence [Gal. 2.20, etc.]" (Robinson, 1952, p. 22). It is the human person in solidarity with all of creation. Yet for Paul 'sarx' has another meaning. It refers to humankind in the flesh, who regards itself as self-sufficient and self-contained, denying it's dependence on God. Such a position is "the epitome of sin, not because the flesh is evil or impure, but such an attitude is a denial of the human situation over against God. It is... a distortion of the fundamental relationship of the creature to God" (Robinson, 1952, p. 25). As a result humankind in the flesh is weak and mortal and is subject to the powers of the world that control it.

'Soma' which has many similarities with 'sarx,' is likewise used to describe the whole human person living in this world. However unlike sarx, the human person as soma is open to the life-giving Spirit, 'Pneuma'. It stands for humankind "in the solidarity of creation, as made for God" (Robinson, 1952, p. 31). In this orientation our body "is the temple of the Holy Spirit" (1 Cor.6:19), and incorruptible. Hence how we relate to one another and to our body is all important, since our body "is for the Lord and the Lord is for the body. (1 Cor.6:13). Indeed Robinson (1952) states that

Paul bases his whole ethics of the body on the "incredible fact of the Christian gospel that 'the Lord is for the body ', and that 'God hath both raised the Lord and will raise up us through his power' [1 Cor. 6:13 f]" (p. 32). Because of what God has done for us through the death and resurrection of Jesus, Paul states that "you should use your body for the glory of God" (1 Cor.6:20).

The human person as sarx cannot save itself, hence Paul "promises no resurrection of the flesh, he proclaims it for the body" (Robinson, 1952, p. 31), as soma. However it is important to understand that sarx and soma don't represent different parts of a person's make-up, one mortal, and the other not. Rather they represent different orientations of the human person. One is closed off from God and hence perishable, while the other is wholly directed towards and destined for God. (see footnotes, Robinson, 1952, p. 31-32). Possibly a misunderstanding of this reality in Pauline theology, may be responsible for a mistranslation which rendered Paul as "saying that the body is opposed to the Spirit (Gal.5:17) to the result of two millennia of sincere people mortifying the flesh for 'spiritual' purposes" (Mabry, 1991, p. 37). However there is some ambivalence in Paul's theology and some body-denying characteristics are to be found in his writings. This is particularly true in some of his attitudes towards marriage, most likely the result of Greek influences. Nelson (1978) states:

Thus, for all of Paul's Hebraic understanding of the unity of the body-self, he was not consistent. When he interpreted marriage as a regrettable concession to human weakness, an unavoidable remedy for the highly sexed, a lesser of the evils but still an evil - Paul was a Hellenist. (p. 51)

Greek Culture and Plato

In early Greek culture the human body was held in high esteem. A dichotomy between body and spirit was non-existent. Indeed according to Nelson (1978) "a key to the eternal" (p. 45), was erotic experience. Hence the body was not only acceptable but was cultivated "as a source of admiration and pleasure. The grace of harmonious motion in nude male athletes expressed the conviction that the training of the body was the training of the soul" (Nelson, 1978, p. 48). Subtle shifts in attitudes towards the body seemed to have occurred at about the same time as the inception of the Olympic games. Sperry (1986) states: "active participation sports gave way to sedentary spectator sports. Care of the body and physical excellence would no longer be expected of everyone, and this notion would continue to the present era" (p. 16). Profound changes began to take place after the death of Alexander the Great, when the attention of Greek thinkers became focused on other worldly preoccupations. Dualism, in the form of Platonism emerged and it was to have a profound impact upon Christianity in its attitudes towards the human body. Ashley (1985) states:

Adopting a Pythagorean saying that reflected the widespread ancient belief in the transmigration of souls,...'The body is a tomb,' Plato and his followers expressed their deep conviction that the

true human self is the spiritual soul and that the soul's earthly existence in the body is a kind of death or exile or imprisonment. The body is only a garment of which the soul must divest itself, a sleep from which it must awaken as from a dream to its true life. (p. 103)

Further Nelson (1978) quotes from Phaedo in which Plato says:

It seems that so long as we are alive, we shall continue closest to knowledge if we avoid as much as we can all contact and association with the body, except when absolutely necessary; and instead of allowing ourselves to become infected with its nature, purify ourselves from it until God himself gives us deliverance. (p. 46)

It is important to note however that Plato did not regard the body as evil. Throughout his philosophy one of his main concerns was to show how "the tangible world, of which the human body is a part, constantly interacts with a world of Ideas, spirits, demons, and deities" (Kelsey, 1988, p. 111). For Plato the physical world was directed and shaped by the non-physical and eternal world. For this reason Plato held that it was important to cure the soul in order to effect real healing in the body. In Charmides he wrote:

For all good and evil, whether in the body or in human nature, originates...in the soul, and overflows from thence, as if from the head into the eyes. And therefore if the head and body are to be well, you must begin by curing the soul; that is the first thing. And the cure, my dear youth, has to be effected by the use of certain charms, and these charms are fair words; and by them temperance is implanted in the soul, and where temperance is, there health is speedily imparted, not only to the head, but to the whole body. And he who taught me the cure and the charm at the same time added a special direction: 'Let no one,' he said, 'persuade you to cure the head, until he has first given you his soul to be cured by the charm. For this,' he said, 'is the great error of our day in the treatment of the human body, that physicians

separate the soul from the body'. (quoted in footnotes, Kelsey, 1988, p. 36)

The basic understanding that the human person can be in touch with two realities, that are in interaction with each other, one physical and the other spiritual, had a particular appeal to the early Christians as it gave them a framework for their theological reflections, enabling them to present the Christian message to the world of their time in a way that would be "intellectually respectable and pastorally effective" (Ashley, 1985, p. 115).

Gnosticism and Docetism

Early in the second century a group of Christians known as the Docetists, who were influenced by Greek Gnosticism, began to preach a message that was very much at variance with the Gospels. They viewed the entire physical world as "the creation of an evil demiurge, directly opposed to the God of Christ; from this point of view the human body itself was an evil" (Kelsey, 1988, p. 106). They regarded the physical Jesus as an illusion and held the view that a spiritual Christ descended into this world;

not to be incarnated but to reveal to certain more spiritual humans the secret knowledge of their origin in the spiritual world, so that they may be liberated from their bodies and return to their true home. (Ashley, 1985, p. 113)

Gnosticism and Docetism were rejected by the early Church as it's views were very much out of touch with the basic themes of the doctrines of Creation, Incarnation and Resurrection.

One of the strongest opponents of Gnosticism was St. Irenaeus, an early Church Father who didn't dichotomize body and spirit. In opposing it he provided the church with;

a remarkable anthropology in which the human body is portrayed as (1) essentially good; (2) an integral part of the human person; (3) a source of sin only when human free will destroys the relation of that person in the Holy Spirit to God; (4) a potential state which reaches its full perfection only in the risen Christ and those united in the Spirit to Him. (Ashley, 1985, p. 114)

The early Church held the view that if one believes in the Incarnation, then one must also believe in the goodness of the human body, a body that was good enough to "incarnate the very reality of God" (Kelsey, 1988, p. 113). It strongly upheld that while the body is subject to the forces of evil, the body itself is not evil.

Neo-Platonism

However, among most of the early Church Fathers, influenced by various forms of Platonism, a dichotomy between body and spirit existed. A particular form of Platonism developed by a Greek philosopher named Plotinus (who was born in 205 and died in 270), that became very influential was Neo-Platonism. He believed that "humankind was on a path towards perfection - achieving independence of the soul from the body." In his view "matter including the body, was necessarily an obstacle to this perfect realization" (Bakken, 1988, p. 16). Plotinus's philosophy strongly influenced the teachings of some of the

early Church Fathers, particularly Gregory of Nyssa and Augustine.

In building upon Basil's Hexameron, a commentary on Genesis 1, Gregory of Nyssa (who lived from 335 - 394), in his work The Making Of Man, developed an anthropology that profoundly influenced the whole of Christian thinking from then onwards. In it the fullest development of Platonic Christian theology in its early phase is found, which is as follows:

God's creative act is beyond time, and the six days of creation are only symbolic. First God created Adam as part of the intelligible world of spirits in the second heaven. Adam then had a body of pure light which in no way dimmed his simple unity as an image of the One God. Yet as a created being having free will, Adam was liable to sin, and, in view of this liability to fall, God gave him a second, provisional mode of existence ('the second creation') as a member of the darker, sensible world of matter in which he could lead a temporal life of discipline and probation through which he might learn to return to God forever. Thus Adam or the human person in sensible existence is divided into male and female, in order that the human race dwelling in a world of change might still be preserved, and is also endowed with the other bodily organs and instincts (passions) necessary for getting on in such a world.

After this foreseen fall of Adam and Eve took place, God in His mercy sent his Son to become human and to share our suffering human condition in order to lead us back to our original home in heaven by the grace of His Holy Spirit. (Ashley, 1985, p. 121)

While this view strongly affirms the original goodness of the body and its resurrection, it nevertheless conceives this body to be a body of pure light rather than an earthly body. As one's journey home is to this body of pure light, it is

easy to understand why martyrdom became one of the highest aspirations of the early Church, and how this would later be replaced by ascetic practices of disciplining the earthly body. It also led to a hierarchial view of human nature and to a 'ladder' spirituality that had the ascent from the body as it's goal.

Through the addition of significant elements of Aristotelian philosophy, this Platonic theological framework continued to be developed and reworked. An important person in this process was St. Maximus (a Byzantine theologian and Church Father who lived from 580 - 662), who "developed what is today more and more recognized as the most balanced and classic version of eastern theology, performing for that tradition somewhat the same service as did Thomas Aquinas for the western theology" (Ashley, 1985, p. 122). Through a reworking of the platonic tradition that preceded him, and through correcting, and making full use of the works of Pseudo-Dionysius (an unknown, 4th, or 5th, century author), Maximus provided an anthropology that placed high value on the human body. For him the "composition of the human person from body and soul is not transitory, but permanently necessary for human completeness" (Ashley, 1985, p. 123). The physical body is an essential part of who we are, rather than being something from which to escape. In this he provided a clear reason for believing in the resurrection. Likewise Maximus,

defended the positive reality of the body distinct from the soul and complementary to it, thus

opposing the Neo-Platonic tendency to describe the body chiefly in negative terms as a sign of the distance of the human soul from the Creator. (Ashley, 1985, p. 123)

Augustine

By far the most influential Church Father of this period in the Western Church was Augustine. His theology has had a profound impact upon Church doctrine right up to our present era. In my opinion, his teachings in the area of sexuality, have been particularly responsible for the formation of what I believe are negative attitudes towards the body, that exist to the present day. Augustine was especially concerned with the "genital aspect of human sexuality" (Nelson, 1978, p. 53), believing, that as a result of the Fall, "our genitals were no longer under the control of reason and will" (Bakken, 1988, p. 30). Davis (1976) states:

Before the Fall, according to Augustine, Adam and Eve had their genital organs directly under the control of their wills, as we even now have such control over our hands, feet, and fingers. That is why they were not unashamed in their nakedness. Had they not sinned, they would have come together with their generative organs moved by will only and 'without the exorbitance of hotter desire.' Children thus would have been generated by quite will, not as now by headlong lust. It is the present lack of control over the genital organs that makes the sexual act an instance of shameful lust even in marriage. The wise and godly man would 'rather (if he could) beget his children without his lust, that his members might obey his mind in this act of propagation ... and be ruled by his will, not compelled by concupiscence. (p. 50)

For Augustine, sexual intercourse was good if its aim was procreation. For "a couple to copulate for any other reason

than procreation was debauchery" (Nelson, 1978, p. 53). In my opinion, sexuality, most often became reduced to the sex act, something that took place under the blankets and in the dark as a result of this teaching. Such things as engaging in passion and sensual pleasure, being seen naked in front of one's partner, even in marriage, having one's body admired and touched all over in ways not necessarily sexual, were avoided, as such things were avenues to guilt. In such a framework it is not hard to see how the body is looked upon negatively, regarded as a source of temptation and sin.

Aquinas

A major advance regarding a theology of the body occurred in the thirteenth century with the arrival of Thomas Aquinas who was highly influenced by Aristotelian philosophy. The major difference between the philosophy of Aristotle and Plato was in the area of epistemology. Plato believed that "true knowledge can never come from the senses, but only from an innate insight into eternal truth (the Ideas)." Aristotle on the contrary, held that "true knowledge can only arise out of sense experience insofar as that experience is fully actualized by the human intelligence" (Ashley, 1985, p. 150). Thus for Aristotle, the body, rather than being an obstacle, was an essential dimension of the human person. Aquinas who was thoroughly Aristotelian in his epistemology, held like Aristotle that the soul is the "substantial form of the human body" (Ashley, 1985, p. 154). It is the agency that gives life

to, and preserves "human flesh" (Murphy, 1992, p. 203). However, he reacted to the term 'rational animal' which Aristotle used for the human person, "as he did not think 'animal' was our proper genus" (Westley, 1988, p. 12). Aquinas, in holding that the overall economy of the human person was "totally spiritual" (Westley, 1988, p. 12) believed that the more appropriate term 'spirit' must be used to describe the human person.

For Aquinas, human beings are all and totally spirit, but are the lowest in the order of spirits. That is to say, human beings are so low in the order of spirits that in order to perfect themselves as spirit, they must be immersed in matter. Far from being a hindrance to spirit, matter is humankind's means of reaching spiritual perfection. Soul and body are joined in so intimate a union within the human person, that Aquinas says not only does the human soul make the body live, it makes the body live by the soul's own spiritual life. Despite all appearances to the contrary there is none other than a spiritual life in human beings. And in that one life, the role of the human body is precisely to enable the human spirit to do the work of spirit, which ... Aquinas identifies ... as knowing/understanding and loving. (Westley, 1988, p. 12-13)

To do the work of spirit, it follows that the body is not only essential, but that a unity of body and spirit is required. Indeed Aquinas sees death not as a liberation of the human spirit from the body, but rather it's impoverishment. "Without body, the human spirit cannot operate as spirit at all," hence he believed that God would somehow in the interim period between death and the end time when body and spirit would be rejoined, "make up to the impoverished human spirit for the

lack of its body" (Westley, 1988, p. 13). Murphy (1992) states that Aquinas:

passionately upheld the idea,... that our present bodies, the very flesh we have now, will be glorified if our works are good. It is not enough that the souls of the just will enjoy beatitude; their bodies must participate too. Indeed, it is against the nature of the soul to exist without its physical counterpart [Summa Contra Gentiles 2.68,83;4.79]. Soul separate from body is imperfect, in statu violento. The resurrection is natural in that it reunites the two, though its cause is supernatural [Summa Contra Gentiles 4.81]. (p. 204)

Unfortunately Aquinas's position was neither understood or generally accepted at the time. Westley (1988) believes that "Aquinas's position is so radical and revolutionary that to this day it has not gained anything resembling widespread acceptance" (p. 13).

The Black Death and Nominalism

In 1347, "seventy three years after Aquinas's death," Europe was ravaged by the Black Death, which shook the whole fabric of life to its very core. It was so devastating that there could only be one possible explanation for its occurrence: "God had sent the plague to scourge humankind for its sins" (Bakken, 1988, p. 21). As a result of the Black Death medieval society was completely reorganized. It was against such a background that the theory know as Nominalism was developed by William of Ockham. He believed that theology had become too rationalistic and academic, resulting in an increasing gap between it and ordinary Christian living. He held that human

reason was limited and that "God's free creation, the universe, no longer appears intelligible, but simply confronts us in its sheer facticity, to be observed and explained only conjecturally" (Ashley, 1985, p. 162). Nature and human nature in particular were no longer seen as a key to understanding the nature of God. For Ockham certitudes about the workings of God, who is all powerful, can only be known through faith. The result of Ockham's position was a shift from an ethics based on nature to an ethics based on conformity to God's Law, which requires blind obedience. Ashley (1985) states:

In such a legalistic perspective the importance of the body as furnishing a teleological basis for ethical norms dwindles, and the natural world is viewed more and more objectively as a collection of things to be used for their utility rather than to be contemplated as a mirror of the Creator. (p. 164)

This objectivization fitted in quite well with the views of the natural sciences who were now tending to understand natural processes in terms of mechanical forces, as a result of their increasing use of mathematics. Hence for them, the universe and the human body was similarly objectivized.

The Imitation of Christ

In the fifteenth century a movement called the *Devotio Moderna*, whose spirituality "promoted a heightened awareness of human subjectivity" (Ashley, 1985, p. 186) became really popular. While it was initially a religious movement founded by monks, it very soon became a lay movement which rejected the belief that the christian life could only be lived in a

monastic setting. Through education and the shaping of the inner life of the individual by meditation on the life and passion of Christ, one could live a spiritual, disciplined life, imitating Christ in the midst of the world. One of the most popular devotional texts of this period was The Imitation of Christ whose authorship has been attributed to Thomas a Kempis. It's influence has continued right up to our present era, and I believe it's negative attitudes towards the human body have been quite significant. Miles (1988) states:

Thomas a Kempis spoke in violent imagery of 'crushing one's natural feelings,' of 'killing the old impulses'; he names as enemies the passions, emotions, desires, and even one's own body. 'The highest and most profitable form of study is to understand one's inmost nature and despise it.' (p. 23)

This present world was regarded by him as an obstacle to spiritual growth. He states:

It is a wretched thing to have to live on earth; life here becomes steadily more distasteful to anyone who is longing to be more spiritual, for such a person is always seeing more clearly and feeling more deeply the shortcomings of our mortal state; for eating and drinking, waking and sleeping, proves a great hardship and misery to the devout person, who longs to have done with it all and be freed from all sin. The needs of the body in this world are certainly a great burden to the inner self. (Miles, 1988, p. 24)

Statements such as these profess a dualism that is in tune with the philosophical views of the time yet are contrary to the beliefs expressed in the doctrines of Creation, Incarnation and Resurrection, which affirm both the value and dignity of our human bodies and our sensible world. Though The

Imitation of Christ was primarily addressed to monks, its instructions assumed a usefulness for all who wished "to live a full-time Christian life, whether in the monastery or in the world" (Miles, 1988, p. 26). As a result, I believe that many of the ascetic practices used in monasteries to discipline the body became popular among lay people, thus adding to a more widespread negative attitude toward the human body.

The Renaissance

The Renaissance period saw the renewal of a new Platonism which had a more positive attitude toward the human body as a result of its deep appreciation for Greek and Roman art and literature. The human body while still regarded as a tomb, was more and more recognized as a magnificent expression of the soul, hence it became idealized. Much of this renewal took place outside of the universities and was led by a group of humanists who were for the "most part sincere Catholic Christian laymen" who like the *Devotio Moderna*, were searching for a Christian piety that was affective and scriptural and directed toward "practical morality rather than monastic contemplation" (Ashley, 1985, p. 165). Their real contribution to this piety which was highly significant for a theology of the body was the shift in their understanding of the Platonic notion of beauty, to a this-worldly direction. Previously, sensible beauty had been kept in check by celibate clerics who emphasized asceticism and other worldliness. This shift of position is clearly seen in the depiction of the nude

body in art. Unlike Gothic art which always regarded "nakedness as an indignity to the human person" and "is painfully realistic, meager or gross," Renaissance art depicts the human body in its idealized form as "the revelation of human dignity in its pristine state" (Ashley, 1985, p. 167).

The nude body is:

the Heavenly beauty, the absolute ideal, which gives to earthly, visible beauty its *raison d'être*. We have a right to enjoy beauty-in-the-flesh, in its sensuous perfection, precisely because it is a genuine exemplification of a spiritual beauty. (Ashley, 1985, p. 167)

The humanists of this period put a strong emphasis on the fact that humanity was created in the image and likeness of God, and this needed to be celebrated. In presenting a worldview that is very incarnational they provided a deep appreciation for the goodness and beauty of the human body and the natural world which for them was a manifestation of the ideal. Thus the Renaissance period was a high point for the body. The frescoes of Michelangelo in the Sistine Chapel attest to this fact.

The Reformation and Jansenism

The Reformation was in many ways a reaction to the idealization and worldliness of the Renaissance. In bringing together various elements from Nominalism, the *Devotio Moderna* and Augustine's Platonic dualism, the Reformers and Luther in particular, formed a synthesis to produce a Theology of the Word which minimized the sacramental system of the Church. In

emphasizing both the preached and written Word, the "physical world and the human body thus no longer appeared as sacraments through their sensuous beauty revealing the spiritual world, but were desacralized" (Ashley, 1985, p. 186). As a result, religion became more private and subjective. Likewise, the religious dimension began to have less significance in the scientific studies of the physical world.

The Counter-Reformers stressed the sacramental system, but as they were likewise influenced by Nominalism, they understood the sacraments as way of providing moral discipline and social control, an attitude, which in my opinion, has persisted up to recent times. The human body in this framework was affirmed chiefly as a "manifestation of power and of the will to conquer and control" (Ashley, 1985, p. 186).

In the seventeenth century a movement, known as Jansenism developed. Through a narrow interpretation of the works of St. Augustine, this movement "placed great emphasis on sexual purity and interpreted human nature as weak and inclined towards evil, requiring acts of penance and self-denial" (Scheper-Hughes, 1979, p. 219). The effects of this movement have been long lasting and in no small way, they have contributed to enhancing rather negative attitudes toward the human body, especially in my country of origin, Ireland.

A Mechanistic Worldview: Descartes and Newton

Between the sixteenth and eighteenth centuries a dramatic paradigm shift took place that had far reaching effects regarding how the human body and the world was viewed and understood. This shift in which the "notion of an organic, living, and spiritual universe was replaced by that of the world as a machine" (Capra, 1983, p. 54) was brought about by the revolutionary changes that occurred in physics, astrology and philosophy. It began with Copernicus's discovery which postulated that the earth was not the center of universe but merely one among many planets. This hypothesis was later confirmed by Galileo, the father of modern science and the first person to combine the usage of mathematical language with scientific experimentation. Following the advice of Galileo, scientists restricted themselves to studying the "essential properties of material bodies ... which could be measured and quantified" (Capra, 1983, p. 55). This process has been very successful for modern science, even though it has extracted a heavy price. Capra (1983) quoting R.D. Laing states that as a result:

Out goes sight, sound, taste, touch and smell and along with them has since gone aesthetics and ethical sensibility, values, quality, form; all feelings, motives intentions, soul, consciousness, spirit. (p. 55)

Francis Bacon's approach to scientific study was one of dominance and control. "Nature, in his view, had to be 'hounded in her wanderings,' 'bound into service,' and made a

'slave.'... the aim of the scientist was to 'torture nature's secrets from her.'" (Capra, 1983, p. 56). This approach profoundly changed the goal of science, which was, to understand the natural order so as to live in harmony with it. Science had been "pursued for the glory of God" (Capra, 1983, p. 56). With the advent of Bacon the view of the earth as a nurturing mother was drastically transformed and ultimately disappeared with the introduction of the concept of the world as machine.

Without doubt, the most important person of this period was Rene Descartes, a brilliant mathematician and the founder of modern philosophy. His influence, which came to dominate the whole of modern science, is present with us right to this very day. Descartes, who was a radical doubter, built his whole theory around the one thing he could not doubt which is expressed in his famous statement, 'Cognito, ergo sum' 'I think therefore I exist', from which he concluded that "thinking was the essence of our being" (Bakken, 1988, p. 23). This led him to deduct that the mind provided more certainty than did the body and that the two, even though they were parallel to each other, were very different and separate. One could be studied without any reference to the other. He asserted that "there is nothing included in the concept of body that belongs to the mind; and nothing of mind that belongs to the body" (Capra, 1983, p. 59). While the mind/soul for Descartes was free and immortal, matter/body was subject

to the natural laws of nature and since he understood the universe to be a machine in which everything is explained in terms of the arrangement and movement of its parts, these laws were mechanical. As a result of Descartes' theory a higher value has been placed upon the mental processes of the mind which exist in, but are separate from the machine that is the human body. Descartes' separation of mind from body has had an enormous impact upon Western thought. Capra (1983) states:

it has enabled huge industries to sell products - especially to women - that would make us owners of the "ideal body"; it has kept doctors from seriously considering the psychological dimensions of illness, and psychotherapists from dealing with their patients' bodies. (p. 60)

The mechanistic view of the universe was further strengthened and perfected by Isaac Newton. For him the cosmos was a perfect machine made up of numerous parts that moved according to the fixed laws of gravity. He had a deterministic view of life in which everything that happened had a definite cause and effect relationship. By studying an individual part of the machine and the mechanisms through which it interacted with other parts, one could predict its future in the system. Thus we entered into an era of specialization in which the focus was on understanding the individual parts rather than the whole; the whole being seen as the sum of the different parts. This is clearly evidenced in our approach to health care in which the medical doctor heals the physical body, psychiatrists heal the mind and pastoral ministers provide healing for the spiritual dimension of our lives. While this

mechanistic approach has had many positive benefits it has nevertheless led to much fragmentation in the healing profession, regarding it's treatment of the human person. Similarly, the mechanistic model has often led to a distancing in the patient/caregiver relationship, something Bernie Siegel became very much aware of in his treatment of patients. In realizing he had to change his attitude towards healing, he states;

Here I was, seeing a score of patients every day, as well as their families, dozens of doctors and nurses, and still I was looking for people. All this time I'd been dealing in cases, charts, diseases, remedies, staff, and prognoses, instead of people. I'd thought of my patients merely as machines I had to repair. I began to hear my co-workers' language in a new way. I remember addressing a conference of pediatricians that year. Many of them walked in late, excitedly explaining that an "interesting case" - a child nearing diabetic coma - had just been admitted. I realized with a shock what a distance that attitude put between the doctors and their "case," who happened to be a very sick, frightened child with distraught parents. (Siegel, 1986, p. 14)

The Cartesian and Newtonian worldview gave rise to a new humanism which in many ways has been responsible for the remarkable advances in science, psychology, politics, literature, and many other facets of our life today. In many ways the worldview of these humanists was a direct opposite to Plato's position regarding the body. For them "we humans are bodies and only bodies, although bodies endowed with remarkable brains, that enable us to acquire scientific knowledge and to empathize with one another so as to transcend ... the determinism of our environment" (Ashley, 1985, p. 87).

Because we are thinking, feeling bodies, great stress was placed on human freedom, and self autonomy. They believed that since we have only one life to live it is imperative that we have as much control as possible over it. Hence great stress was put on keeping the body in good running order, like a machine. While the strength of Humanism has been its emphasis on the bodily nature of human existence, its weakness I believe, lies in its high valuation of rationality resulting from it's need to control and it's lack of recognition of the transcendent dimension of our lives.

The Present Era

We now live in an age in which there is an increasing growth in the number of health food stores, of weight loss and fitness programs, and of the number of people dedicated to aerobics or jogging. All of this may lead one to believe that greater value is being placed upon our bodies. However this need not necessarily be the case. For example Sperry (1986) quotes Graham as saying that "running is a secular form of salvation, a seeking to neutralize 'terminal helplessness,' the painful awareness of increasing incapacitation in old age" (p. 17). Similarly Sperry says that;

Kostrubala, a psychiatrist and runner finds that "running is a special kind of delusion, the currently fashionable 'ultimate' in which the runner invests magical belief in order to surmount extra psychic and interpersonal pain." He contends most who exercise believe their workouts will immunize them against illness and incapacitation as well as improve their bodies. (p. 17).

Likewise our media may appear to highlight the importance of our bodies by constantly presenting us with images, mostly addressed to women, of what the ideal body looks like. But in reality this is a denial of the real body, in which women often feel compelled "to force their bodies to conform to an ideal of young and changeless beauty" (Davis, 1976, p. 38) be it through dieting, or plastic surgery or some other means. In our churches a lack of appreciation for the our bodies can be seen in the seating arrangements which allow for very little body movement or expression. Our attitudes toward our bodies can be clearly seen in many of our modern cities which are often referred to as concrete jungles. Indeed Davis (1976) states that:

A modern city is not a material environment but a cerebral nightmare. It is the result of ignoring all sensuous factors and using materials in as abstract a way as possible, so as to make an environment which approaches the formal purity of a mental projection. The men who create modern cities are, it would seem, lost in the wilderness of the mind when cut off from feeling. Men with a rich integrated sensuousness could not have made the present urban environment. (p. 40)

The lack of appreciation of the sensuous, of bodiliness, and an over emphasis on the rational, has, I believe, contributed in no small way to the ravaging of our environment and to much of the violence and drug problems we experience today. Indeed Milhaven (1989) in referring to women writers of the past decade who are emphasizing the importance of bodily knowing, states that these women;

score the neglect of bodily knowing in areas of human decision and action. Such areas include war and peace, social justice, reproduction and sexuality, education, and interpersonal relations in general. To decide and act well, it is critical to know how valuable in the situation are the various realities at stake. In modern, western culture, these values are wrongly or inadequately assessed because, among other things, males continuing and shaping the culture use only a disembodied, "rational" mode of knowing. (p. 341)

Indeed one of the strongest statements I have inadvertently made in this chapter is an implicit one, namely the lack of reference to women. It underscores the fact that women because of their bodies have "been relegated to a secondary position within theology, within church, and within church life" (Neville, 1974, p. 79), and indeed, within society as a whole.

Thankfully a new paradigm shift is taking place which is due in no small way to the evolution theory of Teilhard de Chardin, and to the concept of holism contained in quantum physics in which the whole is seen as being greater than the sum of the individual parts. Liberation theology, Creation spirituality, feminist theology, the women's movement, and the New Age movement, likewise are placing great emphasis on the unitary and relational dimensions of life. All of them are striving in various ways to bring about an awareness to the reality, that there is a connectedness to life that is vital for us to attend to, if we are to halt the path to annihilation of ourselves and our world, that we have been on for some time. I believe a starting point for such a connectedness is the rediscovering of the lived experience of

our own bodies. In many ways it is a reclaiming of our incarnational roots, a process to which I believe Pastoral Counseling can contribute handsomely.

CHAPTER II

'ENFLESHED SPIRITS': INCARNATION AFFIRMS THE BODY

It was three o'clock in the afternoon. The sun was shining brightly in the cloudless sky as I walked along the winding path that carried me through a forest, full of nature's wonders. Trees surrounded me on either side. Lakes that circled the forest appeared in openings, every now and then. And there it was! Sitting on a small strand in one such clearing, a rock so majestic and inviting that it beckoned to me, "come rest with me awhile." As I sat there my whole being became enraptured in the beauty around me. The greenness of the grass, the chirping of the birds, the buzzing of the insects, the ripples of the deep blue water gently paving its way onto the beach and out again, the distant sounds of human voices, the heat of the sun caressing my body with warmth, held me in awe and ecstasy as I marveled at the wonders of God's creation. I experienced a real deep sense of being at one with it all and with my self, a feeling of wholesomeness so deep, that I knew beyond doubt that God incarnate was very much alive and present. Somewhere from deep within the words came forth and said, "It is indeed very good to be here".

It was a moment of rarity, as I am not accustomed to sitting and pondering upon God in such a spontaneous way, and

yet its rareness was its specialness. It was a moment of clarity, a moment of recognition, in which the words of Gerard Manley Hopkins' poem, "The world is charged with the grandeur of God" took flesh and became etched in my memory, in a way never to be forgotten. It was a moment in which depth called upon depth, evoking a response from me that said a huge Amen! to all that God had created, acknowledging that "indeed it was very good" (Gn.1:31). It was a moment in which it seemed, that time had stood still, a moment in which I felt at one with a seventeenth century writer, Thomas Traherne who wrote:

You never Enjoy the World aright, till the Sea it self floweth in your Veins, till you are Clothed with the Heavens, and Crowned with the Stars: and Perceiv yourself to be the Sole Heir of the whole World: and more then so, becaus Men are in it who are evry one Sole Heirs, as well as you. Till you can Sing and Rejoyce and Delight in God, as Misers do in Gold, and Kings in Scepters, you never Enjoy the World. (quoted in Atkinson, 1990, p. 43)

Enfleshed Spirits Created By a Loving God

Our Judaeo-Christian story begins with God himself taking delight in His creation, where throughout His creative process He constantly declared "that it was good" (Gn.1:10,12,18,21,25), ultimately ending the process with a resounding affirmation in which "God saw all he had made, and indeed it was very good" (Gn.1:31). Atkinson (1990) states that "before anything is said about evil, or pain, or sin, or disorder, we need first to hear this note of excited pleasure. What God made is good!" (p. 42), and that includes matter, the very physicality of life itself. What is true of creation as

a whole is especially true of the human person, the peak of God's creation. Fox (1983) states that "we do not enter " the world "as blotches on existence, as sinful creatures, we burst into the world as 'original blessings'" (p. 47), made in the image and likeness of God. In the words of Meister Eckhart, "every human person is noble and of royal blood, born from the intimate depths of the divine nature" (quoted in Fox, 1983, p. 94). Our true value, worth and dignity comes not from our sinfulness but from the reality that out of His infinite love "God has made us a little less than Himself and has crowned us with glory and honor"(Ps.8:5). I believe this reality cannot be overstated in our Church of today in order to counter the effects of a Fall/Redemption model of spirituality that has over emphasized sinfulness and original sin. Jantzen (1987) states that "sinfulness is not the first or the most important fact about us. That place is reserved for our goodness and beauty and nobility, created by God as the triumph of his whole creation" (p. 139).

Hogan and LeVoir (1985) state that:

We, as human beings, are unique in all of God's creation because we are persons with bodies. Of all the persons in the universe (the three divine Persons, the angels, and human beings), only the human person has a body.(Of course, our Lord Jesus Christ possesses a body, but that is because he assumed a human nature and became man. He has a body because he is a man, not because he is God.) Of all living bodied beings in the world (the plants, the animals, and human beings) only the human body is united to a person. Therefore, only the human body expresses a person. The human body then is a sign or a sacrament of the person. We are called to act as God acts. When we act as God acts

and manifest those acts in and through our bodies, the body is not only a sacrament of our own persons, but is also a physical image of God, an outward sign of how God acts. We are not just images of God in our interior structure, in the powers of thinking and choosing, but also physically in the body. (p. 44)

This is the incredible fact of creation. We are incarnate spirits, or in Westley's phraseology, "enfleshed" spirits, (Westley, 1988, p. 12) created out of immense love, called to share in God's creative process, and to love as He does, i.e., through living in intimate loving relationship with Him, each other and all of creation. "But since a human person is an incarnate spirit whose body expresses his person, he is called to love in and through his body" (Hogan and LeVoir, 1985, p. 215). Hence the "goodness and beauty and nobility" (Jantzen, 1987, p. 139) of who we are as enfleshed spirits cannot be applied only to the spirit dimension of our being as often has been the case, (reasons for which were addressed in chapter I) but must be applied equally to our body dimension as well. Jantzen (1987) states that "the body, like all things created by God, flows from his goodness.... the body itself is good" (p. 144). Indeed Julian of Norwich who believed like Aquinas that the body was essential to our personhood, held the body in such high esteem, that she illustrates in a most vivid way how God's love and care for us extends to our most basic needs. She writes:

A man walks upright, and the food in his body is shut in as in a well-made purse. When the time of his necessity comes, the purse is opened and then shut again, in most seemly fashion ... For he [God]

does not despise what he has made, nor does he disdain to serve us in the simplest natural functions of our body, for love of the soul which he created in his own likeness. For as the body is clad in the cloth, and the flesh in the skin, and the bones in the flesh, and the heart in the trunk, so are we, soul and body, clad and enclosed in the goodness of God. (Quoted in Jantzen, 1987, p. 144)

Yes, our bodies are indeed beautiful. They are part of the gift of life that God has given to us and are the means by which we are present to each other and to our world. In Genesis 2:25, we are told that the man and the woman "were naked...but they felt no shame in front of each other." Thus they symbolize in a bodily way the reality of the openness, oneness and connectedness, they experience within themselves, with each other, God, and their environment. True integration comes from accepting the totality of our humanness, i.e., "it is the whole person who shares the image of God" (Leech, 1985, p. 242). This then is the good news of creation. We are enfleshed spirits, created by God the source of all goodness; called to image Him to ourselves, each other and the world in which we live. This we do in a bodily way through the power of God's spirit working in us "who can do infinitely more than we can ask or imagine" (Eph.3:20).

Sin Effects The Physicality Of Our Bodies

There is, as our experience tells us, another reality to life and that is the reality of sin. Fenton (1974) takes the traditional Christian notion of the sin, i.e., aversion of God, to mean that:

sin is ... "competition with God," the attempt to deny God so that I may play God myself, so that I may establish my own divinity. At the end of the creation story in Genesis the "host of heaven" explain why Adam and Eve were driven from the garden: They wanted to be "like one of us"! Sinful man wants to be like God or take his place. He wants to live forever, be remembered forever, have eternal meaningfulness, possess the Truth, conform the world to his model for it and of it, and to be invulnerable and impenetrably whole, dependent upon nothing but himself. (p. 139)

Schillebeeckx (1981) in a similar vein states that the

Genesis story sees the so called primal sin not in the fact that people simply want to be people in a world which is simply the world, but rather in the fact that man does not want to accept his finite or contingent condition, that he hankers after infinity: for immortality and omniscience, to be like God. (p. 113)

Sin, then, in this understanding, as it is portrayed in the Genesis story, is the refusal to accept the limitations, the boundaries and the finitude, that God out of his immense love put on our humanness, i.e., "You may eat indeed of all the trees in the garden. Nevertheless of the tree of the knowledge of good and evil you are not to eat, for on the day you eat of it you shall most surely die" (Gn.2:16-17). In attempting to put him/herself on the same level as God, the human person, refuses to accept his or her own enfleshedness. In doing so, man and woman become alienated from themselves, each other, and from God, the very source of life itself.

McCormick (1989) states that "sin is alienating. It systematically undermines and distorts all significant relationships" (p. 162). Hassel (1990) defines alienation as "a felt distancing from others, self, work, and God" (p. 8,

emphasis mine.) and given that our feelings are our spontaneous physiological responses to our sensory data, thoughts and wants in a given situation (Miller, 1991, p. 20), it follows that we experience the effects of sin, bodily.

Whitehead and Whitehead (1989) state that:

Although Genesis describes this original sin as disobedience, the original couple feel its results in their bodies. After their sin, the couple's punishment is alienation - from God (they are driven from the garden), from one another (they are suddenly aware of their nakedness), and from an easy delight in their bodies (man's work will be "by the sweat of his brow" and women will bear children "in anguish"). (p. 14)

Keen (1973) maintaining that there is a physiology of alienation and estrangement, something he has not experienced as having being addressed in any of his readings of Christian theology apart from one exception, believes that:

If you're going to talk about sin and about estrangement, and if you really believe that man is a psychosomatic unity, then you'd better talk about muscle structure. You'd better talk about enzymes, you'd better talk about what actually happens in the body when a man is cut off from himself, when he's estranged from himself and estranged from other things. (p. 18)

The Hebrews of our Old Testament scriptures, who believed that the human person was a psychosomatic unity, were very much of the effects of sin on our bodies:

The life of the body is a tranquil heart,
but envy is a cancer in the bones. (Pr.14:30)

A glad heart is excellent medicine,
a spirit depressed wastes the bones away. (Pr.17:22)

Grief wastes away my eye,
my throat, my inmost parts. (Ps.31:9)

It is noticeable that throughout the Old Testament sin is seen as a hardening of the heart. Yet Christian theology rooted in this scriptural tradition has a poor track record in recognizing or acknowledging the effects of sin on the body. Because of the dualism referred to in chapter I, Christian theology emphasized the salvation of our soul. This was all important and hence from this perspective the body, seen as a source of sin and death, needed to be disciplined in the service of the spirit. This dualistic attitude is still very much alive and active in our church of today, and I say so, acknowledging the current trends in theology that are taking the body dimension of our lives more seriously.

We are not just souls inhabiting a body; we are enfleshed spirits. Sin effects the totality of our personhood and hence it effects the very physicality of our bodies. Being unable, or unwilling to face or even acknowledge our fears of death, isolation, pain and vulnerabilities, all of which I believe are the results of our sinful condition, we consign them to depths of our bodies, where hopefully they will be forgotten. However these very feelings refuse to go away and manifest themselves, physically, through tensions, and aches of various forms, through stiffness and rigidity in body posture and ultimately if severe enough, and left unattended they may manifest themselves in sickness. Strikingly there is a strong relationship between sin and sickness in both the Old and New Testament. However a word of caution is needed here in that we

must be very careful not to equate sickness with punishment for sin as the fundamentalists so often do.

Sin not only disrupts and fragments our wholeness as individuals; it does so at a communal and global level as well. Ashley (1985) states:

Every child who comes into this world comes not into a world oriented toward God as God intended it to be, making the living of lives truly worthy of human dignity easy and delightful, but into a world distorted by the wars, the tyrannies, the lying delusions of the centuries, the whole burden of history. This corruption affects us from the moment of our conception by the fact that our bodies have suffered from the effects of all the damage human beings have done to the environment and to their own health, and it enters into every phase of our psychological development from the defective relations within families to the false and brutalizing education received from sinful human institutions. What is more evident than such facts of the human condition. (p. 385)

Indeed the human person in trying to become the same as God rather than accepting his or her own enfleshedness has so ravaged our world, often shaping it into something other than God intended it to be, that God is portrayed in Genesis as momentarily regretting "having made man on earth" (Gn.6:6).

God's Faithfulness to His Covenant

Sin is not the first or last word that can be said about the human person. That word is reserved for the reality that God loves us so much that he could never turn his back on us, no matter how far we stray. The whole of the Old Testament in which God constantly calls his people into a covenant

relationship with him, no matter how often they break the covenant, bears testimony to this. The prophet Jeremiah says:

See, the days are coming - it is Yahweh who speaks - when I will make a new covenant with the House of Israel (and the House of Judah), but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is Yahweh who speaks. No, this is the covenant I will make with the House of Israel when those days arrive - it is Yahweh who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbor to try to teach neighbor, or brother to say to brother, "Learn to know Yahweh!" No, they will all know me, the least no less than the greatest - it is Yahweh who speaks - since I will forgive their iniquity and never call their sin to mind. (Jr.31:31-34)

This passage written at a time when disaster had struck Israel, offers hope to a suffering and desolate people, reminding them that no matter how bad the situation they have got themselves into is, (their city and Temple were destroyed) God will not abandon them. Unable to help themselves, God will reach out and create a new covenant with them. Through this covenant God says:

I am going to ... bring you home to your own land. I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead....You shall be my people and I will be your God. (Ezk.36:24-28)

God brings us, his people back home to our true dignity as enfleshed spirits, to "new birth as his sons and daughters" (1Pt.1:3), by fulfilling this new covenant in the most radical and most powerful way possible. John tells us:

God's love for us was revealed
 when God sent into the world his only Son
 so that we could have life through him;
 this is the love I mean:
 not our love for God,
 but God's love for us when he sent his Son
 to be the sacrifice that takes our sins away. (Jn.4:9-10)

In sending his Son among us, God defined in the most definitive way possible the utter depth of his love for us and all his creation. The incarnation, the reality that the "Word was made flesh, he lived among us and we saw his glory" (Jn.1:14) is God's ultimate yes to the fact that "God saw all that he has made and indeed it was very good" (Gn.1:31). As O'Connell (1990) states, the very "essence of incarnation involved an affirmation of the preexisting goodness of the world that was entered" (p. 28). Hill (1991) states:

The incarnation ... is not an afterthought "decided by God after the Fall in order to repair a fallen world. The incarnation is integral to God's creative plan whereby God continually communicates self to creation and brings this communion to its climax in the incarnation. In Jesus Christ, God says: "This is what I had in mind along; to produce loving and sacrificing people who would be at one with each other and with their world." Jesus is the revelation of God's plan for the fulfillment of creation, not its destruction. (p. 144)

The reason for the incarnation then, stems not so much from the sinfulness of the human condition, but from the overwhelming desire of God to unite himself with the human family and all his creation; "Father, may they be one in us" (Jn.17:21). God has need of us. He "yearns for embodiment in our lives" (Nelson, 1992, p. 93), so much so that his Word

becomes flesh, thus providing the means in which union between God and us may take place. Leech (1991) states:

The flesh of Christ becomes the path to union with God. For Christians, the incarnation is more than an assertion about God's action in history: it is an assertion that humankind is made in the image of God, that human beings are God-shaped, made for God, open to God, and it is through the human that we encounter the divine. It is an assertion that the mystery at the heart of God has its corresponding mystery in human personality and human community. Christian spirituality is not antihuman; it reverences the human mystery, approaching people with awe and with an awareness that we are on holy ground. It is a spirituality of compassion and of respect for the sacred as encountered in the flesh of men and women who are made in God's image and share in God's light. (p. 230)

The Incarnation is Good News For The Flesh

The incarnation proclaims in the most profound way possible, the reality that we are enfleshed spirits. It asserts most emphatically that it is in the flesh we meet God. God meets us on our turf. McNamara (1991) states:

The Incarnation establishes without a doubt, once and for all, the given-ness of union with God. We do not have to attain divine union. We do not have to climb out of our messy flesh into the pure Spirit of God. God has become man. Our flesh is his flesh. (p. 23)

Through the Word becoming flesh, "God enters into a life like ours - bodily, sexual, emotional. The incarnation is good news for the flesh" (Whitehead & Whitehead, 1989, p. 23). It is a declaration of the essential goodness of the human body, "the ultimate blessing on our bodies" (Johnson, 1985, p. 377). Brian Wren captures this, I believe, in a most poignant way in

his hymn "Good Is the Flesh" (based on Gn.1:31, Jn.1:14, and Jn.14:23):

Good is the flesh that the Word has become,
 good is the birthing, the milk in the breast,
 good is the feeding, caressing and rest,
 good is the body for knowing the world,
 Good is the flesh that the Word has become.

Good is the body for knowing the world,
 sensing the sunlight, the tug of the ground,
 feeling,perceiving, within and around,
 good is the body, from cradle to grave,
 Good is the flesh that the Word has become.

Good is the body,from cradle to grave,
 growing and ageing, arousing, impaired,
 happy in clothing, or lovingly bared,
 good is the pleasure of God in our flesh,
 Good is the flesh that the Word has become.

Good is the pleasure of God in our flesh,
 longing in all, as in Jesus, to dwell,
 glad of embracing, and tasting, and smell,
 good is the body, for good and for God,
 Good is the flesh that the Word has become.

(cited in Nelson, 1992, p. 45)

The incarnation is God's alleluia chorus, his resounding yes to the indispensable goodness of the human body. Indeed God takes such delight in it, that he himself "inhabits our bodies" (Whitehead & Whitehead, 1989, p. 23). The incredible fact of the incarnation is that when the Word became flesh, "Jesus, to the horror of squeamish Christians, was a laughing, crying, sweating, eating, drinking, digesting, urinating, defecating, sexual, sensuous bundle of flesh just as we are" (Nelson, 1992, p. 195). Jesus the Word made flesh, in taking our physical nature upon himself, "thereby proclaimed it to be of dignity and worth" (Jantzen, 1987, p. 145).

Incarnation then, is indeed good news for the flesh, for our bodies. Yet it is ironic that in all of the theology, incarnational theology included, that I have studied over the years, this message seemed to have been predominantly missing. Unfortunately I believe my experience is far from being unique in this regard. Nelson (1988) gives a good explanation for the lack of attention to the goodness of our bodies when he says:

Traditional Christology, ... all too frequently has drawn our attention away from our own bodily life. In focusing upon the singular divinity of one person and portraying that divinity as overwhelming his humanity, something else was substituted for radical incarnation. What was substituted was the belief in an unchanging, unilateral transcendent power whose divine love was utterly different from human love, whose divine body was utterly different from our bodies. Suppressed was the compelling experience of incarnation as the meaning and reality, the healing and life-giving power of our embodied relationships with others. (p. 127)

Fortunately theologians like Nelson are helping to rectify this situation by emphasizing the importance of our embodiment, enfleshedness, the holy ground in which we meet God. Leech (1985) states:

According to the pattern of the incarnation, the human is the gateway to the divine. The New Testament knows no other road to the knowledge of God but through the human. We need therefore to be wary of theologies which seek to make human love and divine love wholly different. Love is one. And there can be no growth in spirituality without the necessary basis of human loving. (p. 255)

As enfleshed spirits it is only through the flesh that we can experience God. It is only through the flesh that we can both receive and express love. There is no other way and this is as true for God as it is for us, he can only love us

through our enfleshedness. "God embraces human flesh as the fitting vehicle of divine presence" (Nelson, 1992, p. 195). The whole of the Old Testament bares testimony to this, where God is incarnately present to his people through their leaders, and the prophets. The reality that God loves us with a human love through our enfleshedness is ultimately witnessed in the most profound way possible when God himself becomes incarnate. As *Gaudium et Spes* states:

For by His incarnation the Son of God has united Himself in some fashion with every man [*and woman*]. He worked with human hands, He thought with a human mind, acted by human choice, and loved with a human heart. (No. 22, italics mine)

Through the incarnation, God proclaims in the most intimate and human way possible, through his Son, Jesus, the personal love he has for each one of us and all of his creation. Everything Jesus did and said was an enfleshment of the unconditional love God has for us. Through the Word made flesh, God becomes passionately involved in the very 'stuff' of our lives and identifies with our struggles in a most personal manner. He does so, that we "may have life and have it to full" (Jn.10:10).

Jesus Heals The Whole Person

The life that Jesus offers us is not just reserved for the salvation of our souls. It is for the whole person, including our "body" (Kelsey, 1988, p. 328). This is clearly evidenced in the healing ministry of Jesus, where he brought "the power

and healing of God's creative, loving spirit to bare upon the moral, mental, and physical illnesses of the people around him" (Kelsey, 1988, p. 53). Jesus was opposed to anything that caused suffering, alienation, or disharmony in the human person, made in the image and likeness of God. In Mark.1:25,5:8,9:25 and Luke.13:16, we see that Jesus "rebuked the forces that seemed to possess the mentally ill and expressed the same antagonism towards physical illness" (Kelsey, 1988, p. 70). The goal of Jesus's healing ministry was to bring about wholeness in people, and hence the methods he used:

awakened the spirit that lay deep within these people, waiting to be touched. And at the same time his actions, word, and attitudes brought contact with the Spirit of God, the creative force of reality, which helps human minds and bodies to move towards inner harmony. Deep spoke to deep, through sacramental action. The nature of his healing, its essential method, was sacramental, religious. Through him the power of God touched the lives of people, and they were made whole. (Kelsey, 1988, p. 68)

In the Gospels we see that Jesus loves to be with children. In fact he becomes "indignant" when the disciples try to turn them away from him, and tells them that "anyone who does not welcome the kingdom of God like a little child will never enter it" (Mk.10:14). To be part of God's kingdom then, means, that we have a child-like attitude to life. Nelson (1978) states that the "child is the symbol of the qualities associated with the body: spontaneity, pleasure, feeling, community, and nature" (p. 259). Hence it seems to me

that Jesus in highlighting the significance of a child-like attitude to life is also affirming the importance of our bodies. It is not enough that we be receptive to God's kingdom at a rational level we must also welcome it in the very depths of our bodies. Indeed Nelson (1992) maintains that "if we do not know the gospel of God in our bodies, we may never know it" (p. 23). Paul in his letter to the Corinthians seems to me to be saying something similar when he says:

For Christ did not send me to baptize, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed. The language of the cross may be illogical to those who are not on the way to salvation, but those of us who are on the way see it as God's power to save. As scripture says: I shall destroy the wisdom of the wise and bring to nothing all the learning of the learned. Where are the philosophers now? Where are scribes? Where are the thinkers today? Do you see now how God has shown up the foolishness of human wisdom? If it was God's wisdom that human wisdom should not know God, it was because God wanted to save those who have faith through the foolishness of the message that we preach. (1 Cor:1:17-21).

Faith Requires a Total Enfleshed Response

Time and time again throughout the Gospel Jesus assures people that it is their faith that saves/heals them, "Woman you have great faith. Let your wish be granted" (Mt.15:28). The kind of faith that Jesus is talking about is not "the kind of faith that would somehow 'earn' a miracle for self or others" but rather it is "an openness to the power of God in one's life or in the life of another" (Hill, 1991, p. 94). Fischer (1983) states:

Faith in the Incarnation is belief that the particulars of life are vessels of grace. Christian faith is not the turning to a God outside of this world; it is, rather, a relationship with a God who in Jesus Christ has chosen to become immersed in this world.... Faith ... is a gift which sustains a radical trust that this life, with all of its tears and laughter, its joys and sorrows, its loves and hates, its war and peace, is really worth living. Christian faith bids us to say Yes to life in its concreteness: personal decisions, human relations, daily events, even death. (p. 8)

The kind of faith that Jesus is talking about is not an accent to mere doctrine but is rather a vision of life, given to the person as pure gift, enabling him or her to see beyond the "observable and the measurable to the transcendent" (Hill, 1991, p. 95). It is the ability to see, and say yes the power of God at work in Jesus incarnate, and in us, in our enfleshedness, bringing healing and wholeness to his people. This kind of faith calls for a response that goes beyond rational knowing. Fischer (1983) says "faith involves not reason or emotion or will alone, but the total being of a person." Faith is the "central relationship which affects our vision of reality. It leads to commitment and action. Love and action are implied in faith" (p. 13). Since we are enfleshed spirits we can only do this through our bodies. Hence the faith response that Jesus seeks, highlights the importance of our bodies in process of faith.

Jesus' Attitude Toward Women Affirms Our Bodies

Of particular importance in the Gospel, is Jesus attitude towards women. Neville (1973) states:

Women's bodies have been a source of embarrassment to theologians since the beginning of theology itself. Throughout the Old Testament women are assigned to the realm of the wicked and unclean. Eve is made the guilty party in the Fall; her sisters throughout Biblical history deprive men of their strength, deceive men into leaving the wrong son an inheritance, become harlots and temptresses, and in general lead men astray. Even in the cult surrounding the purity of Mary, in New Testament thought, Mary is pure and worshipped because of her virginity - i.e., her separation from sex and sexuality - and because of her being the mother of Jesus, a male hero. (p. 75)

Further Nelson (1978) states:

The alienation of spirit from body, of reason from emotions, of "higher life" from "fleshly life" found both impetus and expression in the subordination of women. Men assumed to themselves superiority in reason and spirit and thus believed themselves destined to lead both civil and religious communities. Contrarily, women were identified with the traits of emotion, body, and sensuality. Their monthly "pollutions" were taken as a sign of religious uncleanness and emotional instability. (p. 46)

The uneasiness with the biological functions of women's bodies was even further highlighted in the awful practice of the "Churching of women." This was a religious ceremony in which a mother was blessed the first time she came to Church, after having given birth to her child. The overriding theme of this ceremony was one of purification of the mother. Walter von Arx (1979) states that:

Among the population in general the idea of the impurity of women after childbirth held sway incontestably -- and can still be found occasionally today. The church had supported this approach for too long, owing to its negative attitude to everything physical. Whether consciously or unconsciously it was generally understood that after giving birth a woman was tainted by a certain blemish and thus could not go

to church or receive the sacraments. Even today there are some older women who consider it a sin for a young mother to go to church again without being 'blessed.' (p. 69)

Fortunately and thankfully, this practice, that occurred well into this century has now ended. Many of the issues regarding women in our patriarchal church of today stem from male attitudes to women's bodies. As Neville (1973) states:

Because of their being connected to the flesh and to bodily functions, women are victims of a kind of symbolic segregation that goes on at all levels of society, invading even the outer reaches of science, business, and the industrial complex, which are in fact grounded in Western theological tradition. And, sadly but in actuality, theology and church behaviors have taught women to believe that this segregation and these avoidances are a part of God's plan for the world. (p. 79)

In doing so, they were out of touch with the very core of incarnational spirituality, for nowhere I believe is the affirmation of the human body more clearly (apart from his healing ministry) evidenced, in the earthly life of Jesus than in his attitude towards women, an attitude that was very much contrary to the prevailing views of the patriarchal system of his day. Jesus challenges this system by "telling all people that they are 'somebody' and that God loves them. He revealed a kingdom where people relate as friends, brothers and sisters, not masters and slaves" (Hill, 1991, p. 108). In the Gospel we see that Jesus relates to women in the same way he does to men, by treating them with love and respect. Women are an integral part of his discipleship, something often overlooked by those who argue against women's role in

ministry, and in particular women priesthood. Jesus counters the prevailing view of his time that women are seducers and insists "that lust comes from within men's hearts" (Hill, 1991, p. 110). Jesus challenged the religious taboos of his day that deemed women to be unclean and therefore made them unworthy "to fully participate in the authority or rituals of their religion" (Hill, 1991, p. 111). Jesus freely mixes with women considered to be unclean, and is not concerned with being considered unclean himself by touching them. In Mk.5:21-34, we are told that Jesus heals a woman who had been hemorrhaging for twelve years. Having felt her touch Jesus seeks out this woman who would have been considered to be unclean and restores her to "the human dignity that should have been hers along" (Hill, 1991, p. 111).

Jesus relates to women in the way he did, not because they were women, but rather because they were human persons created in the image and likeness of God, "male and female he created them" (Gn.1:27). Our human bodies, in all their biological functions are essential to our make-up as human persons. As part of God's work of art (Eph.2:10) they have beauty and dignity. This I believe, is strongly affirmed by Jesus, God incarnate, in a particular way through his relationship with women. An incarnation spirituality true to the spirit of the Word become flesh, "involves the acceptance of the goodness and wonder of our physical bodies, and more

than acceptance: a joyful, awesome, tender joy in them" (Leech, 1985, p. 253).

Self Care, Imagination, And Touch in Jesus' Ministry

Numerous other instances in the Gospel, it seems to me, indicate the importance Jesus' attached to our body. On several occasions Jesus sends his disciples away from the crowds, e.g., Mt.8:18. On many other occasions he, himself needs to be alone, e.g., Mt.8:1, Mk.1:35, while at other times both Jesus and his disciples need time to be by themselves, e.g., Mt.14:13. This suggests to me that Jesus did this, not just to pray only, but because he recognized both his own and his disciples need to have time to relax, to unwind, to rest, and even play, so as to re-energize themselves. This included their bodies. Play was obviously an important part of Jesus' life for on one occasion he laments the inability of his contemporaries to play and dance, (Mt.11:16-19). Jesus likes to celebrate, have meals, go fishing and enjoy the nature around him.

"Since images are closer to bodily existence than concepts" (Fischer, 1983, p. 93) it is not surprising that on numerous occasions Jesus appeals to the imaginations of his listeners in proclaiming his good news. Fischer (1983) states:

The truth of the imagination is embodied truth. Because the imagination links us to the concrete, which is where we live, it is experiential truth, and it cannot be had in any other way. In *Unfinished Man and the Imagination*, Ray L. Hart points out that, while all knowing exists in relationship to events, imagination lives in

closest proximity to them. Since reason puts us at a distance from the events, its way of knowing is clear, manageable, and free from strong feeling tones. We say it is more abstract. Imagination, by taking us into the details of the event itself, captures more of the emotion, ambiguity, and intensity of it.... To 'think in a marrow bone' is to experience truth on the many levels of the self which the imagination makes possible including emotional truth. (p. 18)

Through the use of the imagination Jesus presents his message to his listeners in a way that provides, and stirs up in them, new hope, new possibilities, and a new way of seeing things. In doing so, Jesus appeals to the total embodied person, inviting them to become active participants in his message in such a way that it leads to their personal transformation.

Touch also played a very important role in Jesus' ministry. Time and time again we see him hugging children, touching the people who are sick and embracing those who were considered unclean. In Mt.17:5, we see that Jesus reached out to his disciples who were afraid after his transfiguration and touched them. One of the final things Jesus did before his Passion was to wash his disciples feet. Jesus himself clearly liked to be touched as is evidenced in Mk.14:3-9, where he tells those around him to leave the woman that was touching him, alone. Through touch Jesus clearly showed he "loved people in their bodiliness" (Norberg, 1987, p. 36).

Jesus was very much in touch with his own body as indicated by his ability to express deep emotion, be it anger, sadness or joy. Often he is moved by a deep compassion for the people around him. The word compassion literally means, "his

bowels turned over" (Fox 1983, p. 302). In Lk.22:44 the intensity of Jesus' anguish is expressed through his body, "his sweat fell to the ground like great drops of blood." In Lk.8:47 we see that Jesus is so in touch with his body that in the midst of a large crowd, he is aware of power having gone out of him, as a result of the woman touching him.

Salvation/Resurrection and Our Bodies

Nelson (1988) states, that "we have inherited a disembodied notion of salvation" (p. 121). In agreeing with Nelson it seems to me, that until very recently the major focus of salvation as it was applied to our lives, was concerned with the saving of our souls. In this understanding salvation was a private and individualistic affair. Immortality of the soul was what was important, and this was achieved somehow by being "released from the lower and fleshly" aspect of our lives, (Nelson, 1988, p. 121). Leech (1985) states:

the dogma of the incarnation is right at the heart of all Christian understanding. It is, in the strict sense of the word, crucial. The entire Christian understanding of salvation depends upon the truth that God was in Christ. Without the incarnation, the work of atonement and our participation in Christ's sufferings become meaningless. (p. 240)

As I have already emphasized the incarnation is the ultimate affirmation of God's love for us as enfleshed spirits, made visible in the Word made flesh. So deep is his love for us, that through his life, death, and resurrection, Jesus frees us, his brothers and sisters, from all that prevents us from

being fully human, from all that tarnishes the image of God in us. As Hebrews says:

Since all the children share the same blood and flesh, he too shared equally in it, so that by his death he could take away all the power of the devil, who had power over death, and set free all those who had been held in slavery all their lives by the fear of death. For it was not the angels that he took to himself; he took to himself descent from Abraham. It was essential that he should in this way become completely like his brothers so that he could be a compassionate and trustworthy high priest of God's religion, able to atone for human sins. That is because he has himself been through temptation he is able to help others who are tempted. (Heb.2:14-18)

In the Genesis story we read that it was as a result of the temptation of the devil in which we tried to put ourselves on the same level as God, that we rejected our enfleshedness. Being powerless and unable to do anything to undo our own rejection it was essential that the Word become flesh, become one like us, rather than an angel to restore us to our true dignity as enfleshed spirits. Jesus facing the same temptation refused to play God as the devil tempted him to do (Mt.4:1-11). Jesus shared in our humanness in its totality so that we could share in his divinity. But as Jesus showed us we can only do this through accepting the giftedness of our own bodies. Salvation then is not about escaping from our bodies but rather it is a recognition, that through the resurrection of the Word become flesh we become more embodied in a divinized way, by sharing in the fullness of the divine presence. Hence death can have no lasting power over us. Nelson (1978) states:

We do not have eternal souls awaiting their release from mortal bodies. The body-self lives and the body-self dies. Death is real and total. But the resurrection promise is that death is not the final word. In God's goodness we are to be 'caught up into God's life, where beyond death Love abides.' In God's life we are remembered in all of our unique bodily individuality - and as the Hebrews knew, 'to remember' is to recapitulate and to make alive once more. (p. 249)

Through his resurrection then, Jesus the Word made Flesh, affirms the sacredness of our bodies, and the physicality of our world. Through it he assures us that there is a continuity to life. At death "life is changed, not ended" (Vatican II Sunday Missal, p. 653), and in that changed life we will continue to be enfleshed spirits, having a body just as Jesus did after his resurrection. What that body will be like, will only be revealed to us in the fullness of time.

Leech (1985) states:

Without the incarnation, the belief in the Word made Flesh, there can be no Christianity, no Christian Theology, no Christian spirituality. Yet no belief is more outrageous, more scandalous, more extraordinary, more incredible than this. So much so that it has been relegated by many conventional Christians into the world of Christmas legend, where it cannot and does not affect the central framework of one's life and faith. (p. 236)

Nelson (1992) further states:

Christians have long been called people of the incarnation. But so often we have been embarrassed by God's embodiment and our own. By doctrine we have confined incarnation to one figure, Jesus, two millennia ago. In so doing we have denied his promises to us and to all others that we too might be God-bearing body-people. (p. 187)

One of the great ironies of our Christian faith is indeed the reality that we have, with some notable exceptions

(e.g., Julian of Norwich), relegated the incarnation to an 'off stage' place in our lives. It is little wonder then, that throughout the course of history our bodies have been treated so badly. If we have difficulty accepting in real terms God's embodiment, then it is not surprising that we find it difficult to accept our own embodiment, and visa-versa. Yet the challenge of incarnation is to recognize and accept that Christ is still very much alive, today, and that he "continues to become embodied in our common flesh in saving, healing, liberating, justice-making ways" (Nelson, 1992, p. 10).

We Are Body Words of Love: Mediators of Grace

In The Acts of the Apostles, we read that as Jesus spoke:

he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky when suddenly two men in white were standing near them and they said, 'Why are you men from Galilee standing here looking into the sky? Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there. (Acts.1:9-11)

Time and time again we fall into the trap of looking into the sky as it were to find God. One of the ways we do this, I believe, without in any way undervaluing the significance of the 'Real Presence' reserved in our Churches, is by keeping God locked up in 'gold boxes' e.g., tabernacles in our Churches. In doing so, we keep God, remote and at a safe distance, with the consequences that we fail to realize the tremendous dignity with which God has gifted us, as enfleshed spirits, through his Word made Flesh. God is not to be found

in the sky as Act.1:9-10 and following, demonstrates, rather he is to be found in the flesh and blood, that is ours, on this earth. The central words of our Eucharist "this is my body, this is my blood" in a most profound way proclaim that we are the body of Christ. As enfleshed spirits it is in and through our bodies that we make real, Christ's presence in our world. As Vogel (1973) states; "Christians are bodies for the same reason the Word became flesh, i.e., because they are sent by the Father to show his love for the world in the world" (p. 100). Indeed Jesus assures us that:

Whoever believes in me
will perform the same works as I do myself,
he will perform even greater works,
because I am going to the Father.
Whatever you ask for in my name I will do,
so that the Father may be glorified in the Son.
If you ask for anything in my name,
I will do it.
If you love me you will keep my commandments.
I shall ask the Father,
and he will give you another Advocate
to be with you for ever. (Jn.14:12-16)

As members of the body of Christ, in the new covenant, established through his body and blood, we are called as body-words of love to continue his work of healing and proclaiming God's good news of love. To do this work God assures us that he will always be with us, gifting/gracing us with his presence, in very concrete human ways through our bodies.

Leech (1991) states:

we must take very seriously the fact ... that grace comes through the body. This truth lies at the heart of all incarnational and sacramental

theology: the principle of spirit through matter, God in the flesh, God in the sacrament. And yet we have created a gulf between the event of God in Christ and the activity of the grace of God in our bodies, between "the Sacraments" and the sacramental character of all creation. As a result we have lost the link between grace and the body. (p. 68)

Ditmanson (1977) says, grace is "God's generosity in personal action" (p. 58). Grace is the gift of accepting the reality that God loves us immensely and that all he has created is good. It is an acceptance of the fact that despite the evil we witness, our world is essentially good and that God the lover of all creation continues to sustain it with his presence, in myriad ways, in his continuing incarnation, assuring us that he accepts us in our totality, warts and all. Hence our God is not some remote, distant God. Rather he is a God who walks beside us, revealing his very presence to us in the physicality of life and through our bodies.

Nelson (1978) states:

An incarnational ... understanding of acceptance takes seriously its enfleshed mediation. Such grace can be mediated by words of Scripture and tradition. It can be conveyed through the church's liturgy... and the gracious Word often becomes flesh in ways not usually labeled religious. It is mediated through sexual communion in ecstasy and playfulness with the beloved partner. It comes as healing through "laying on of hands" - the spontaneous hand of a friend on one's shoulder. Such grace is mediated by parents when the child receives (as in breast feeding, sensitive toilet training, physical expressions of affection, and appropriate sex education) a sense of the trustworthiness and goodness of his or her own body rather than a legacy of mistrust and shame. Grace comes through human agency in struggle and judgment as well - as when the Women's Movement gives a woman new self-respect and power born from her

pain, and when in judgment on distorted masculinity it opens a man to new ranges of emotion and bodily self-acceptance.(p. 79, italics mine)

Keen (1970) states that "Incarnation, if it is anything more than a 'once-upon-a-time' story, means grace is carnal, healing comes through the flesh. The primary focus of the 'action of God' is in the viscera, not in ancient Israel!" (p. 144). Grace comes to us in a gentle breeze, the aroma of a flower, the warmth of the sun, through the vista of forests and oceans views and through countless other ways of nature's wonders. Ultimately we experience the carnality of the healing power of God's grace in the flesh, in a most profound way through our relationship with other people, the body-words of love that enter our lives. John Taylor illustrates this in a most beautiful way in his book, The Go-Between God when he shares the following story:

A colleague has recently described to me an occasion when a West Indian woman in a London flat was told of her husband's death in a street accident. The shock of grief stunned her like a blow; she sank into a corner of the sofa and sat there rigid and unhearing. For a long time her terrible tranced look continued to embarrass the family, friends and officials who came and went. Then the schoolteacher of one of her children, an Englishwoman, called and, seeing how things were, went and sat beside her. Without a word she threw an arm around the tight shoulders, clasping them with her full strength. The white cheek was thrust hard against the brown. Then, as the unrelenting pain seeped through to her, the newcomer's tears began to flow, falling on their two hands linked in the woman's lap. For a long time that is all that was happening. And then at last the West Indian woman started to sob. Still not a word was spoken and after a little while the visitor got up and went, leaving her contribution to help the family meet its immediate needs.

That is the embrace of God, his kiss of life. That is the embrace of his mission, and of our intercession. And the Holy Spirit is the force in the straining muscles of an arm, the film of sweat between pressed cheeks, the mingled wetness on the backs of clasped hands. He is as close and unobtrusive as that, and as irresistibly strong.

(cited in Croucher, 1987, p. 99)

Such actions as these portrayed by the English woman demonstrate to people of faith, that incarnation far from being a past event, is rather an ever present reality, in which the Word continues to become flesh, in simple yet profound ways, time and time again whenever enfleshed spirits reach out to each other in embodied love.

Sexuality: In The Flesh We Meet God

Our sexuality, "which is much more than genitality" (Bakken, 1988, p. 61) is one of the most profound and deepest ways in which we as enfleshed spirits, experience God's call to us, to love and be loved, through intimate union with him and one another. Nelson (1978) states that "the affirmation of human sexuality is basic to a positive doctrine of the imago Dei, the image of God in humankind" (p. 247). Part of the good news of creation and affirmed by the incarnation is the reality that we are created by a deeply passionate God who has gifted us with sexuality, enabling us as body-words of love to experience deeply human, erotic, love. It is good news because it affirms that sex and sexual arousal is good. When the Christian community, the body of Christ listens to its own sexual experience, Whitehead & Whitehead (1989) state that:

We discover, first, the goodness of sexual arousal itself. This stirring in our bodies is one of the roots of our creativity; it draws us to others; it ignites the attraction that sustains the fruitful commitments of life - in friendship, in marriage, in devoted love. Second, we recognize that sexual love has more to do with fruitfulness than with fertility. Sex is, with its unexpected awakenings and unearned delights, an echo of creation. Third, we realize that in the touches and strokes of sexual sharing we are revealed to ourselves; we are brought to see a loveliness that we had been incapable of imagining on our own. And finally, we know that in our sexual lives we often find spiritual healing. Our physical embraces soothe old wounds and make forgiveness tangible. In the intimacy we share with a sexual partner, the reality of God's goodness and forgiveness finally becomes more than rhetoric. As lovers we give thanks for this grace. (p. 25)

This lived experience stemming from the Christian body is often in stark contrast to the institutional church's attitude toward sexuality. Bakken (1988) states that "historically the church has viewed sexuality with fear, suspicion, and at times outright condemnation" (p. 61). Westley (1988) likewise maintains that "people who know little else about the Catholic church know at least this one thing: the Catholic church proclaims and authoritatively teaches that sex is for making babies" (p. 20). Westley further asserts, that the Church's position on this is so strong that it holds that anyone who engages in sexual activity, intentionally avoiding procreation, is violating the intrinsic meaning of sex and therefore acting immorally (Westley, 1988). While the church's teaching at its best, proclaims the essential goodness of our human sexuality, more often than not, many of its proclamations in the lived experience of people, my own

included, have been more guilt, fear, and shame inducing. Indeed one is often left with the impression that the only sins one can commit are sexual ones. This I believe has led many people to feel uncomfortable with, and have negative attitudes towards their own bodies.

Thus it is extremely important for us today, to return "to the best belief of the incarnation: in the flesh we meet God; in our bodies the power of God stirs; our sexuality is an ordinary medium through which God's love moves to touch, to create, to heal" (Whitehead & Whitehead, 1989, p. 12). As enfleshed spirits human sexuality is primarily relational. It is about doing the work of spirit which is "knowing, understanding and loving" (Westley, 1988, p. 13). It's about mutuality; the ability to allow oneself to be gift and to be gifted, in the presence of another. It is the ability to give and receive pleasure. It is to recognize that whenever authentic human love making takes place God is present, since God is Love. As Westley (1988) states:

One feels in solidarity with the beneficent presence which transcends and yet dwells in our world. One feels gifted and graced. One, for however briefly, feels no need to dominate, no need to assert oneself, no need to manipulate, so delicious is the taste of being and of being loved. One feels forgiving and forgiven, at one with God and all humankind, face to face with not only what is truly good, but with Goodness which is the hidden source of every good. One feels oneself to be in a truly saving place and thinks to oneself: This surely must be what salvation is all about! With Mother Julian of Norwich, one becomes convinced that: "All shall be well, all shall be well, and all manner of thing shall be well." (p. 25)

Westley further holds that sexual love making doesn't come easy to us. Like everything else in life it has to be learned. But when it does happen it is "always a very powerful spiritual experience with profound aftereffects." It leaves one feeling more energized, feeling better able to love, more giving, more generous, more open and less self-conscious. Unfortunately he adds, many because of cultural values or erroneous religious ones "settle for just 'having sex' and only rarely, if ever, 'make love'" (ibid, p. 25).

Leech (1985) reminds us that "the ways we give and receive love are immensely varied. But all of them involve the discovery and enrichment of our sexuality. This applies equally, and powerfully, to the love of the celibate" (p. 255). While true human love does not necessarily need genital expression, it nevertheless requires that we be deeply passionate people, in touch with our God given sexual energies in so far as that is humanly possible, given the limitations of our sinful world.

Hence, I believe it is important that we begin to recognize, get in touch with, and accept our bodies in all their immense goodness, as affirmed by the incarnation. The more we do this the more we will become truly body-words of love, full of life and vibrancy. As Harris (1989) states:

If we learn to love our bodies, we will find this attitude spilling over into our spirits. We will wake ... to the essential connection between body and spirit, and come to know that the way to spirituality, and therefore the way to God and to everyone and everything else, is through the body.

And in the connection, never in the separation, we will begin to cultivate a rich inner life. Once we become attuned to the companionship between our bodies and spirits, we will begin to see visions and to dream dreams. We will begin to realize that any moment is a moment when we might meet God; any place is a place we might meet God - God might meet us. We will begin to realize that we can practice spirituality anywhere, anytime; that it is not a realm of life entered only on special occasions. We will begin to reclaim the mystical experiences that until now we had not recognized as times of intense spirituality: walking in the snow, swimming in the ocean or diving into its breakers, blowing out the candles on a birthday cake, holding the hand of our child; playing basketball or tennis or taking an exhilarating run, sharing a glass of wine or going to bed with someone we love deeply. (p. 11)

Truly such experiences are a testimony to the continuing incarnation of God in our world and the ultimate affirmation of the fact that God saw all he had made "and indeed it was very good" (1:31). Yes God is present in our world, continuing to meet us in various ways but above all in the sacredness of our bodies. As Whitman (1959) wrote:

Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four,
and each moment then,
In faces of men and women I see God, and in my own face
in the glass. (sec.48, p. 83)

CHAPTER III

THE BODY IN THERAPY: AN OVERVIEW

Our thoughts and concepts may come and go, memories may fade, and our images of who we think we are may rise and burst like bubbles on a lake. But the body is always with us because, fundamentally, we are body, we act through body, and we perceive the world and each other through bodies. We are lived-body, and our experience of being-in-the-world is created and given form through our bodies. (Marrone, 1990, p. xi)

In the last chapter I emphasized the reality that we are en fleshed spirits and that our bodies are an essential part of who we are. It is through the power of God's Spirit at work in us, in and through our bodies that we live, move and have our being. Our bodies are not just an afterthought created by God. They are part of the gift of life, the very means by which we are present to ourselves, others and our world. Hence our embodiment is essential.

Marrone (1990) states that "to experience embodiment is to experience being, thoroughly, 'in the lived-body' - from moment-to-moment - sensing precisely those body-sensations, feelings, and thoughts which give form to our sense-of-self" (p. xii). It is through the lived-experience of our bodies that our true sense of self, is both developed and experienced. Kepner (1987) states:

The self or "I" is an embodied self as well as a thoughtful one. We exist, work, and meet our constantly changing needs through our physical being and interactions in the world. Experience of our body is experience of our self, just as our thinking, imagery, and ideas are part of our self. (p. 9-10)

And yet, as Marrone (1990) maintains, textbooks and encyclopedias that describe the body, present us with a lot of "information about a concept of body, but say virtually nothing about the experience of lived-body." Likewise, he says that with some noted exceptions, the same may be said of modern psychology, where "it is assumed that we experience our bodies in the same way a disinterested observer notices, say a bus, a flower, or any other 'thing' in the surrounding environment." Modern psychology, both in its theories of personality and psychopathology "begin with the concept of body and then proceeds to applique it with personal meanings which are thought to produce a body-concept or body image." Marrone holds similar views regarding "medicine, psychotherapy, healing and personal growth" where the body and mind are arbitrarily split and isolated" (p. xii). Regarding psychotherapy Pruzinsky (1990) states:

In most forms of psychotherapy the patient is portrayed as a disembodied entity (Pruzinsky, 1984). The role of bodily experience in personality development and change is not often emphasized. In most approaches to psychotherapeutic change, the influence of the somatic component of human experience is limited to articulating the influence of the central nervous system or other physiological activity on cognition, emotion, and behavior. While these physiological processes are critical, they lack an understanding of the "lived body" (Dillon, 1978; Moss, 1978). (p. 296)

Further Krueger (1989) states that:

Although Freud recognized the body ego as the foundation for subsequent ego development, the body and its evolving mental representation have been largely omitted from developmental and psychoanalytic theory. The absence of a developmental model of the body self - its formation, maturational evolution, the integration of body and psyche, and related psychopathologies - has led clinicians in psychotherapy and psychoanalysis to focus nearly exclusively on the psychological self without sufficient regard for the body self as container and foundation of the psychological self. (p. ii)

For body oriented therapists, whose approach "to human change employ bodily interventions to affect psychological functioning" (Pruzinsky, 1990, p. 296) this lack of emphasis and understanding of the lived- body experience in mainstream psychotherapy "is a serious oversight because they believe that for clinically significant and lasting psychotherapeutic change to occur there must be change in the individuals's body experiences" (Pruzinsky, 1990, p. 297). This makes sense to me given the fact that:

Our histories and issues as self-reflecting beings are buried, not exclusively in mind and its often dim remembrances, but in the sensations, the feelings, and the bodily movements which give form to our experience in the first place. (Marrone, 1990, p. xiii)

Given the reality that our embodiment is essential and hence needs to be taken seriously in psychotherapy, I present in this chapter an overview of therapies that work directly with the body and bodily experience to bring about change, and further personal growth. In doing so, I give a brief history

of their development; define what they are, and present some of their basic assumptions.

Body Therapy: A Brief History

While body therapies are "now a rapidly growing system" (Green, 1981, p. 97), and are seen as part of the "new growth-centered therapies" (Clinebell, 1990, p. 38), they are by no means a new form of therapy. Indeed "the history of body therapy dates back to the formation of Eastern culture (Green, 1981, p. 95). The usage of "body-oriented therapies for achieving physical and psychological well-being" are found among ancient Chinese and Mongolian records (Green, 1981, p. 95). The significance of therapeutic touch (an integral part of body therapy), "knowledgeably directed," is documented in "The Yellow Emperor's Classic of Internal Medicine attributed to Huang Ti, the Yellow Emperor, who died in 2598 B.C." (Juhan, 1987, p. xx). Similarly the "ancient Indians and Tibetans practiced forms of 'yogas' for the purification of the body-mind-emotions-spirit" (Green, 1981, p. 96). Work with the body is found in a number of Sanskrit texts; and "the temple at Borobudur, India, built about 800 A.D., contains among its reliefs one of the Buddha receiving a bodywork treatment" (Juhan, 1987, p. xx). The marital arts which were developed by the Japanese and the Chinese were "for both defense and the personal evolution of Inner Self" (Green, 1981, p. 96). These "body-psyche disciplines and 'yogas' such as Tai Chi, Zen, Taoism, Tantra, and Samurai" are still, over

400 years later after their formation, "an integral part of the societies and cultures from which they arose" (Green, 1981, p. 96).

Regarding the Eastern traditions, Green (1981) states that they:

put forth the concept that the human being was a reflection, a mirror, of the cosmos. The macrocosm seen outside of man was the same as the microcosm found inside of man. Just as the ancient scientists and sages plotted out the external natural phenomena, they also plotted out the internal natural phenomena. The Chinese described this internal map as the Acupuncture system of energy paths known as meridians of Chi energy. The Tibetans and Indians described another flow of internal energy they call Kundalini that rose up in two channels on either side of the spine and activated focal points of body-psyche energy called Chakras. All the ancient systems described the effects of balance or imbalance, flow or restriction; they all prescribed techniques, exercises, and therapeutic methods for achieving the optimal condition of body-mind-emotion-spirit. This optimal condition would achieve total harmony for the individual, total unity within himself and with his surroundings, Nature. (p. 96)

"This concept" which highlights the importance of the body as the unifying vehicle through which life's energy flows, enabling union within one's self and one's outer reality to take place, "reached the West with the Hellenistic Greeks" (Green, 1981, p. 96). It was quite noticeable in the healing practices of the Asclepian tradition, around 600 B.C..

Glendinning (1982) states:

Healing took place through a ritual called incubation, sleeping in a dream temple to learn to heal one's self. Quiet time, cleansing baths, herbs, and consultations with healing guides called therapeutes were used to ready the healee before entrance into the temple. Healing was, in effect, a

spiritual experience in which energy was released from the unconscious to become accessible in external reality. The power of the rite lay in its ascription of healing to the life energy and in its ability to awaken one's unique connection to that energy. (p. 282)

However, while the Greeks paid "homage to the body and its unity with the mind," they were less internally oriented, than were the Orientals (Green, 1981, p. 96). Hippocrates, who recognized the "value of the life energy and wisdom of the unconscious, also placed great value upon "empirical evidence and conscious knowledge" (Glendinning, 1982, p. 282). Capra (1983) states that:

At the core of Hippocratic medicine is the conviction that illnesses are not caused by demons or other supernatural forces, but are natural phenomena that can be studied scientifically and influenced by therapeutic procedures and by wise management of one's life. Thus medicine should be practiced as a scientific discipline, based on the natural sciences and encompassing the prevention of illnesses, as well as their diagnosis and therapy.... As far as healing was concerned, Hippocrates recognized the healing forces inherent in living organisms, forces he called "nature's healing power." The role of the physician was to assist these natural forces by creating the most favorable conditions for the healing process. This is the original meaning of the word "therapy," which comes from the Greek *therapeuin* [to attend]. (p. 311-312)

While the Hippocratic tradition emphasized the "fundamental" interrelationship of "body, mind, and environment" (Capra, 1983, p. 312), and recognized that health required a "state of balance among environmental influences, ways of life, and the various components of human nature" (Capra, 1983, p. 311), the medical practices that followed this tradition "lost touch

with the life-force as healer," began to "overemphasize 'objective' reality", and "became detached from the healee's wisdom for self healing" (Glendinning, 1982, p. 282). With the advent of this approach, the focus of the healing process shifted from it being a mutual process between the healer and healee, where the healee's wisdom was all important, to one in which the primary focus was on the healer, his knowledge and professionalism. It was an approach that "drew lines that compartmentalized the human body into organs and systems supposedly separate from each other. It disconnected political, economic, social, emotional, and psychic factors from physical well-being" (Glendinning, 1982, p. 282). This shift from a wholistic to a dualistic approach to healing was very much in keeping with the value system of the later Greek period, where as Marrone (1990) states:

the Greeks, and then the Romans, began to abstract their experience in earnest - learning not only to isolate, name and classify things, but also qualities, perceptions, feelings and actions. For each thought, there was a corresponding fact; for each word, a corresponding action, feeling, or thing. Through logical, rational thinking, linear excursions could now be launched into an apparent mini-universe which seemed to reside, primarily, in one's head.

In time, "mind" would be all but severed from the lived-body as it came under control of those who purported to understand its mysteries. (p. 4)

While dualism became the basic orientation to life, with the focus from a body/mind perspective, being heavily on the mind, and one turned to 'experts' for advice, information, help etc., often negating one's own lived experience; the

importance of the body, and its role in the healing process was never totally lost sight of, down through the ages. Galen, a Roman physician, whose writings were very influential right down to the Middle Ages wrote extensively about the importance of bodywork, a term used to "refer generally to a wide variety of manipulative therapies" (Juhan, 1987, p. xix). In 1363, Guy de Chauliac (1300-1368) "who was the most important physician of his time," described in a book he published on surgery that became "a standard text for the next two hundred years, methods of bodywork as an adjunct to surgery" (Juhan, 1987, p. xxi). In the middle of the seventeenth century, "one of Cromwell's soldiers in Ireland," Valentine Greatrakes, "became widely known for his successes in curing diseases by the use of his hands." In the nineteenth century, Per Henrik Ling "who was responsible for the establishment of the Central Royal Institute of Gymnastics in Stockholm in 1813,... practiced and taught the Swedish Massage that spread all over Europe and America." In 1884, one of Freud's most influential teachers, the "renowned French physician," Professor Charcot, "lamented the fact that the French doctors of his day did not interest themselves in bodywork as much as he had hoped they would" (Juhan, 1987, p. xxi). This lack of interest may in part be due to the prevailing Victorian attitude of the time, which viewed the body as being disgraceful. It was not until after the Victorian period, during "the age of science that

the body was again used as a method for unifying the being" (Green, 1981, p. 96).

The twentieth century was one in which there was a "prodigious increase in the number of bodywork techniques and practitioners" (Juhan, 1987, p. xxi). The most notable of these practitioners was Wilhelm Reich, who is credited with being "the father of most present-day 'body work,' body-oriented therapies, and deep emotional therapies." (Hoff, 1985, p. 338). A central aspect of Reich's research work, was his deep interest in "the role of energy in the functioning of living organisms" (Capra, 1983, p. 343). Indeed a central goal of his "psychoanalytic work was to associate the sexual drive,... with concrete energy flowing through the physical organism" (Capra, 1983, p. 343). As a result of this approach, Capra (1983) states that Reich was:

led to the concept of bioenergy, a fundamental form of energy that permeates and governs the entire organism and manifests itself in the emotions as well as in the flow of bodily fluids and other biophysical movements. Bioenergy, according to Reich, flows in wave movements and its basic dynamic characteristic is pulsation. Every mobilization of flow processes and emotions in the organism is based on a mobilization of bioenergy. (p. 343)

Further Capra (1983) states that:

Reich's concept of bioenergy comes very close to the Chinese concept of ch'i. Like the Chinese, Reich emphasized the cyclical nature of the organism's flow processes and, like the Chinese he also saw the energy flow in the body as the reflection of a process that goes on in the universe at large. To him bioenergy was a special manifestation of a form of cosmic energy that he called "orgone energy." Reich saw this orgone

energy as some kind of primordial substance, present everywhere in the atmosphere and extending through all space, like the ether of nineteenth-century physics. (Capra, 1983, p. 344)

The twentieth century is one in which dramatic shifts have, and are taking place in the healing profession, shifts that are very much in line with the changing worldview of our time. In the words of Fritjof Capra, quoted in Marrone (1990):

we are in the midst of a paradigm shift; the old paradigm is the Cartesian, Newtonian world view, the mechanistic world view. The new paradigm is the wholistic, ecological world view. (p. 9)

Although Reich's concept of orgone energy was an extremely controversial part of his thinking which ultimately led him to being isolated from the scientific community and to his eventual tragic death, it appears that "from the perspective of the 1980s" Reich was, according to Capra (1983):

a pioneer of the paradigm shift. He had brilliant ideas, a cosmic perspective, and a holistic and dynamic world view that far surpassed the science of his time and was not appreciated by his contemporaries. (p. 344)

In spite of difficulties with conceptual aspects of his theory, Reich's "basic ideas about the dynamics of life have had a tremendous influence and have inspired therapists to develop a variety of new psychosomatic approaches." (Capra, 1983, p. 344). Chief among the founders of these approaches are Alexander Lowen (Bioenergetic Analysis), Frederick Matthias Alexander (The Alexander Technique), Moshe Feldenkrais (The Feldenkrais Method), Ida Rolf (Rolfing or structural integration), Judith Aston (structural patterning),

and Milton Trager (Trager Psychophysical Integration). These and other forms of body oriented therapies share the view that the organism is a "dynamic system with interrelated physical, biochemical, and psychological aspects that must be in balance for the human being to be in good health" (Capra, 1983, p. 345). Through the use of physical methods, these therapeutic approaches "try to facilitate harmony, balance, and integration" in the human person (Capra, 1983, p. 345). Currently these approaches are known under various headings such as bodywork, (Juhan 1987, Capra 1983), body therapy (Corsini, 1981), somatic education (Murphy, 1992,), or somatopsychic approaches (Pruzinsky, 1990, p. 296).

Body Therapy Defined

Green (1981) presents the best definition of what body therapy is, that I have come across, and hence I present his definition here in full. He states that:

Body Therapy is a process for creating a clarification of the body-mind-emotions-spirit through techniques applied to or learned by the body. Body therapy encompasses both ancient Eastern traditions of spirituality and cosmology along with contemporary Western neuromuscular and myofascial systems of skeletostructural and neuro- skeleto reorganization. Body Therapy recognizes that the entire body is the vehicle for the Perfect Being that lies within all. This is the meaning of the Chinese concept Su Wen ("Perfect channel") - when there is no trauma in the body or the psyche, then the Being that is the human birthright manifests itself. Body Therapy postulates that the traumas absorbed by the psyche from "false understanding" are simultaneously absorbed as traumas in specific areas of the body. Body Therapy works to facilitate clarification of these traumas through the use of physical manipulations, movement awareness

training, energy-flow balancing, and emotional release techniques. (p. 95)

Some Basic Assumptions of Body Therapies

A basic assumption shared among all body therapies, one, that I have already mentioned, is the emphasis they put on the interrelatedness of the physical, biochemical and psychological dimensions of the human person. This is highlighted by Don Johnson, who distinguishes body therapies from "osteopathy, chiropractic, and standard medical practices that aim primarily or exclusively for symptom relief" (Murphy, 1992, p. 386). In using the word Somatics rather than body therapies, Johnson states:

Somatics is legitimately characterized as a field because its many methods share a common focus on the relationships between the body and cognition, emotion, volition, and other dimensions of the self. While mainstream medicine, orthopedics, physical therapy, chiropractic, and osteopathy treat the body as an independent entity, somatic practices explore the body in relationship to an individual's entire experience. Within that general unity of the field, a particular somatic method can be defined by its concentration on one or more bodily systems. Rolfing, for example, explores how the organization of connective tissue affects thought, perception, and emotion. The methods developed by F.M Alexander and Moshe Feldenkrais focus on the neuro-muscular-skeletal systems. In a very different mode, the family of therapies that derive from Wilhelm Reich explore the individual's autonomic impulses and peristalsis,...

A second characteristic which unites the field is a shared assumption that therapy or healing derives from fundamental transformations of experience and the cultivation of new capacities. Since they are primarily educators, practitioners of Rolfing, the Feldenkrais Method,... and other somatic disciplines characteristically do not promise medical therapy. However, they share the assumption that transformations of bodily

experience can increase one's self-healing capacities and facilitate symptom reduction. (quoted in Murphy, 1992, p. 386-387)

Another basic assumption of body therapies is that the "development of the sense of 'self' is based on the experience of being embodied" (Pruzinsky, 1990, p. 298). It is through our experience of being embodied that we discover that we are distinct and exist separately from other people and things around us. Through our embodiment we learn the difference between "in here" and "out there" (Pruzinsky, 1990, p. 298), and the difference between what is "I" and "not I." Fenichel (1945) states:

In the development of reality the conception of one's own body plays a very special role.... At first there is only the perception of tension, that is, of "inside something." Later, with an awareness that an object exists to quiet this tension, we have an "outside something." Due to the simultaneous occurrence of both outer tactile and inner sensory data one's own body becomes something apart from the rest of the world and thus the discerning of the self from the non-self is made possible. The sum total of the mental representations of the body and its organs, the so-called body-image, constitutes the idea of "I" and is of basic importance for the further formation of the ego. (p. 35-36)

The whole process of separation/individuation which enables the psychological birth of an infant to take place, is a process that is "mediated primarily through bodily experience" (Mahler & McDevitt, 1982, cited in Pruzinsky, 1990, p. 299). Two components that play a vital role in this process, are touch and movement.

Krueger (1989) states:

There is evidence that body experience during the first weeks and months of life is mostly tactile, and only somewhat auditory and visual. The awareness of the body based upon tactile sensations is the first developmental experience of the body self. The sense of body is the first sense of self, awakened by the mother's touch. The mother relies initially solely on body communication in her relationship with her infant. (p. 5)

Indeed throughout the "early months and years" of a child's life, touch via the skin, plays a highly significant role in the relationship between the mother/caregiver and child. Through it "a great deal of the emotion and communication" that takes place in the relationship is expressed (Pruzinsky, 1990, p. 299). Through the process of feeding, cleaning, holding the child, and other forms of skin contact, the mother/caregiver conveys to the child either "loving acceptance, caring, and a sense of safety," (Pruzinsky, 1990, p. 299) or the opposite. From the very beginnings of the child's life the "emotional quality" of his/her "tactile experience" significantly influences the development of his/her identity, and the "all-important development of a boundary between the self and the world" (Pruzinsky, 1990, p. 299). Krueger (1989) states:

The mother's hands outline and define the original boundary of the body's surface; they describe a shape of which there was no previous sense. Definition and delineation are provided to the infant's otherwise shapeless and boundless space.

The baby is held, wrapped, touched, and supported. The boundaries thus defined have many qualities essential to the developing sense of self, including firmness, gentleness, specificity, consistency, and predictability. (p. 5-6)

It is this process of "boundary development" in which the child is enabled to distinguish himself or herself from the world and his/her surroundings, that provides the "psychological foundation for the sense of self" (Pruzinsky, 1990, p. 299). The mediation of healthy touch, among other things, by the mother/caregiver plays a critical role in this process, that in the course of normal development leads the child to a "sense of reality" that is based on "an integrated body self emerging from newly discovered body boundaries and establishing body states" (Krueger, 1989, p. 10). In referring to Winnicott, Krueger (1989) states:

Winnicott ... emphasizes the importance of the mother's role in body self development. Through adequate handling, the infant comes to accept the body as a part of the self and to feel that the self dwells in and through the body. Winnicott agrees with Mahler and other developmentalists that the boundaries of the body provide the limiting membrane between what is "me" and what is "not me," and that consistent, sensual holding and handling of the infant promotes the child's experience of himself as a unit rather than as a collection of parts. This sense of oneness is essential to ego integration, later physical coordination and grace, and the ability to experience pleasure in bodily activity. The mother is viewed as a "facilitation environment" for the child's critical developmental passages. (p. 10)

Throughout the course of growing up, a child receives numerous painful bumps and knocks, that in and of themselves, because of "good enough" parenting, do little to harm the developing sense of self. However if a child is subjected to constant criticism, or worse still, to physical and sexual

abuse, then the pain becomes unbearable and the child retreats into his/herself. Kepner (1987) states that:

The child responds to such hurts by shrinking away from the contact surface of skin and muscle. With repeated hurt, the child shrinks even further away from the source of pain, divorcing the sense of self from his or her body, disowning the location of pain to help reduce the damage. (p. 18)

Constant hurt and pain of this nature ultimately leads to "splitting" in which the child to a greater or lesser extent disowns aspects of the self, and thus becomes alienated within oneself. In the process, the body becomes associated with the disowned self, while the acceptable self becomes associated with the rational, thinking part of oneself, i.e., the mind. Throughout the course of a person's lifespan, this splitting will, if left unattended to, continue to exist and be kept in place through the process of repression (Kepner, 1987, p. 14).

Movement also plays an important role in the separation-individuation process. Through movement, "associated kinesthetic and proprioceptive cues" the child separates himself or herself, both physically and psychologically from the mother/caregiver thus enabling the child's sense of self and "the boundary between the self and the world" to be solidified (Pruzinsky, 1990, p. 299). Krueger (1989) states that:

Kestenberg emphasizes the rhythmic movement between mother and child and the match in movement styles as a foundation in the bond between them and as a catalyst for the infants development. Related to this emphasis, Mahler and Furer have indicated that the earliest sense of "self" is experienced through sensations from within one's body, especially

proprioception. These sensoriperceptive stimuli enable the infant to discriminate the body self-schema from its surroundings. (p. 6)

Facial expressions, gestures, eye to eye contact, touch and vocalizations play a significant role in the mutual mirroring that goes on between the mother/caregiver and child. The mother/caregiver's role in the mirroring process is extremely important as it "reinforces and affirms the infant's sense of existence" (Krueger, 1989, p. 6). The consistency of this mirroring also enables the child to form internal representations of the mother/caregiver which ultimately provides the child with the ability to evoke internal representations of the mother/caregiver without their being physically present to the child. As the child develops and grows older this process enables him or her to move away from mother/caregiver for increasing periods of time, thus enabling the process of individuation-separation to take place.

The ability to perceive that there is a difference between "touching something else" and "touching one's self or being touched" also plays a crucial role in the formation of the body self (Krueger, 1989, p. 7-8). Further Krueger (1989) states that:

This ability, crucial in distinguishing one's body from another is necessary in the psychological evolution of self/other differentiation. There is afferent and visual feedback from one's own movement which is also experienced differently from another's movement. (p. 8)

Pruzinsky (1990) states that body therapies also share the common assumption that:

all experience takes place in the context of bodily experience, in particular, against a constant background of kinesthetic and proprioceptive cues. Whatever our emotional, interpersonal, cognitive, or behavioral experience, there is an ever-present (albeit tacit) experience of being embodied (Dillon, 1978). How we experience our bodies may not only serve as constant background for all experience but may also influence perception and memory. (p. 300)

In addressing the issue of perception, which "refers to the way in which we construct our world from an infinite range of available stimuli," Pruzinsky (1990) maintains that there is a lack of emphasis in "contemporary theories of perception" of the "influence of proprioceptive and kinesthetic senses on perception" (p. 300). Pruzinsky (1990) in referring to Tichner, "a leading theorist of structuralism," who highlights the fact that kinesthesia plays a critical role in perception, states:

In Titchner's view there is one special type of sensation that is paramount as a contextual meaning providing process, namely, kinaesthesia. As the organism faces the situation it adopts an attitude toward it, and the kinaesthetic sensations resulting from this attitude (assuming it to be muscular tension or reaction) give the context and meaning of the object to which the organism is reacting. (p. 300)

Evidence of this has been noted in research work done by Pope (1978) who demonstrated "that postural changes influences individuals' reports of the perception of their internal as well as external environments; in other words focus of attention was influenced by posture" (referenced in Pruzinsky, 1990, p. 300).

Many body therapies also assume that there is a "relationship between kinesthesia, proprioception, and memory" (Pruzinsky, 1990, p. 301). They believe that memory can be "stored in the muscle" and that particular forms of memory are represented by "particular muscular patterns" (Pruzinsky, 1990, p. 301). These patterns ultimately determine the way one holds oneself, and are manifested in one's posture. There is also evidence to suggest that one's postural position plays a significant role in providing a context for memory storage and retrieval (Pruzinsky, 1990, p. 301). Through movement, and action, through taking on particular postures, and in connecting with one's particular muscular patterns a person can be enabled to get in touch with particular memories and thus release them.

A final assumption that I wish to mention, that is shared among body therapies, is the assumption that for change in human functioning to be effective, it "must address both the physical and psychological levels of human existence" (Pruzinsky, 1990, p. 301). In addition to the assumptions made by "verbally oriented psychotherapy" that "changes need to be made in ingrained patterns of perception, memory, cognition, emotional experience, physiological arousal, and behavior," body therapies assume that habitual patterns of experiencing the body and habitual patterns of muscle tension also need to be changed" (Pruzinsky, 1990, p. 301). This draws attention to the reality that just as we develop particular patterns of

responding cognitively and emotionally to any given situation, we also develop "habitual body-focused responses" (Pruzinsky, 1990, p. 301). For example each of us on the basis of past experience will have developed particular body responses to conflictual situations. In a given situation, our breathing may become shallow because of fear and as a result we may freeze on the spot, and withdraw into ourself, or we may physically try to get out of the situation. Alternatively we may experience, a lot of tension in various parts of our bodies, such as our stomachs. We may become aware of the throbbing of our heartbeat and may experience an increase in adrenalin that may spur us into action and on the attack. Similarly we all have developed various bodily responses to hugging someone, that are based on past experiences. While these body responses may have served us well in the past, they may not necessarily be serving us well now. Hence the goal of body therapies is first of all, to enable us to become aware of the body responses that we have developed that have become problematic, limiting our ability to adapt and react. Secondly, in enabling us to get in touch with our own lived body experience, by heightening our awareness of our embodiment, body therapies ultimately hope to facilitate change by helping us to change our problematic body responses, as result of this awareness. This is not easy, as helping a person to become "more aware of bodily experience is a challenging task" (Pruzinsky, 1990, p. 302). Further Pruzinsky

(1990) maintains that many "proponents" of body oriented therapies, assume that:

our cultural experience has led us out of touch with the "lived experience" of our bodies (Geller, 1978). While we attempt to maximize bodily pleasure, and emphasize the importance of appearance, hygiene, and fitness, little education is provided regarding appreciating the experience of embodiment. (p. 302)

While all of the body therapies are united in their recognition that there is a "need for greater awareness of being embodied" (Pruzinsky, 1990, p. 303), there is quite a difference among them, both in theoretical orientation and methodology as to how this awareness can be developed. This will become obvious from the overview of some of the more prominent body therapies, that I now present in the next chapter.

CHAPTER IV

BODY ORIENTED APPROACHES TO THERAPY

There are many of schools of body oriented approaches to therapy. In this chapter I present eight of the more prominent ones, that I believe can be integrated into the ministry of Pastoral Counseling. In doing so, I in no way attempt to give a comprehensive description of these therapeutic approaches, as that is beyond the scope of this thesis. A detailed description, and understanding of these, and other body-oriented therapies, can be obtained by going to the primary sources.

Reichian Therapy

Wilhelm Reich (1897-1957) "the originator of psychotherapy integrating psychological and physical processes" (Pruzinsky, 1990, p. 309) was an Austrian by birth. He was "one of Freud's most promising and favored students" (Marrone, 1990, p. 25). In 1922 after he graduated from the University of Vienna, he became Freud's clinical assistant for six years, (1922-1928) at the Vienna Psychoanalytic Polyclinic (Hoff, 1985, p. 338). Having developed his own theoretical framework, Reich eventually broke away from Freud towards the end of the 1920s. In 1939 he came to live in the U.S., where he "began his work

with orgone energy." He was arrested in 1954 for "selling orgone boxes, but more basically for the sexual tone of his work" (Hoff, 1985, p. 338). In 1957 he died in a Pennsylvania prison.

Reich, was highly influenced by his teacher Freud, and although his work was a "natural and logical development" of Freud's, it led him into areas "far beyond those explored by Freud" (Hoff, 1985, p. 338). Reich's deep interest in the role of energy in the functioning of living organisms led him to focus more on the human body and to explore how mental disorders manifest themselves physically. Indeed it was this interest, which eventually brought him into sharp conflict with the psychoanalytic movement, and with Freud himself, that led him to question some of Freud's theories. Marrone (1990) states that:

By 1927, Reich had begun to question Freud's theory that neuroses originated in some sexual disturbance in childhood. Instead, he became increasingly convinced that neuroses were rooted in some form of disembodiment, and in a consequent lack of sexual satisfaction in life. (p. 25)

It was during this time when Reich was becoming "more deeply interested in the human body as primary focus in psychotherapy and self-healing" that he came to the realization that the "body and mind are a single, functional unit" (Marrone, 1990, p. 25). As a result of this insight Reich came to view both psychological and physical disorders as being "rooted in the intermixture of body, mind, emotions, intellect, muscle, and bone - all belonging to the disorder as a unified whole, just

as they are all part of healthy, vital human functioning" (Marrone, 1990, p. 25-26).

Unlike the psychoanalytic approach to therapy which was verbal and insight-oriented Hoff (1985) states that:

Reich's system of therapy works directly with the body and the character structure, utilizing an ingenious array of powerful and original techniques to release repressed sexual-emotional energy through convulsive discharges. The ultimate aim of the therapy is to dissolve neurotic character structure and muscular armoring at the deepest biological levels, to restore free, natural flow, and, finally, to establish "full orgasmic potency" - the ability to build up and release full energy at the moment of orgasm. (p. 338)

At the very core of Reichian therapy lies the concept of "orgastic potency." Reich, believed that in a healthy person "energy flows through the body in a smooth, four-beat pattern," which reading from left to right, he describes as follows:

tension - charge - discharge - relaxation.

According to Reich, this pattern, "was most clearly seen in health and in the human orgasm response" (Marrone, 1990, p. 26). Murphy (1992) states:

"Orgastic potency," Reich believed, heightens the enjoyment of sex while stabilizing the whole organism. Such potency includes "the capacity for surrender to the flow of energy without any inhibitions; the capacity for complete discharge of all dammed-up sexual excitation through involuntary pleasurable contractions free of anxiety and displeasure and unaccompanied by phantasies. Various rigidities and malformations of personality, which Reich called the character armor, prevent orgasmic potency and the development of a mature, or genital, character that is free of blocked instinctual energy. (p. 408)

When the full release of energy is incomplete it remains blocked inside the human body. This "pent-up sexual energy, or 'sexual stasis'" (Hoff, 1985, p. 338) in trying to find an outlet, "in turn, blocks and distorts natural feelings, emotions, sexual fulfillment and, when chronic, provides the source of psychiatric disorder and psychosomatic disease" (Marrone, 1990, p. 26). This occurs, Reich believed, because of the effect of sexual stasis on the autonomic nervous system. Hoff (1985) states:

The autonomic nervous system is made up of two complementary systems, the sympathetic and the parasympathetic, which exerts an opposing influence on every organ in the body. The sympathetic nervous system mobilizes the organism for emergency action - "fight or flight." It stimulates secretion of adrenalin and is involved in combating any kind of stress or infection. The parasympathetic, on the other hand, is involved in relaxation and pleasure, such as digestion, or sexual arousal. Generally speaking, the sympathetic goes with contraction, the parasympathetic with expansion, of the total organism. A healthy organism would normally oscillate between these two poles in accordance with changing circumstances. (p. 339)

However when our lives become one continuous series of over-stressful events the activation of the sympathetic nervous system becomes chronic, resulting in chronic and permanent armoring of the musculature. Ultimately this chronic and permanent armoring leads to a situation where the blocked energy in the body becomes so intense that it stresses "the body/mind complex until it finally bursts through the weakest link - as psychosomatic disease, chronic pain and emotional dysfunction" (Marrone, 1990, p. 27).

Another central tenet of Reich's theory was character analysis, a process that was aimed at identifying and "dissolving" bit by bit, the armoring that prevents the "free flow of sexual-emotional energy" in the human person, so that "the underlying emotions could emerge" (Hoff, 1985, p. 339), and be released. Unlike psychoanalysis which was insight oriented, and focused on "single symptoms or forgotten childhood traumas" (Murphy, 1992, p. 408), Reich's process of character analysis aimed at helping a person to come into contact with, and feel his/her habitual attitudes and responses to life rather than talk about them. Hoff (1985) states:

By "character" Reich means the how of a person's behavior, as distinguished from the what. How a person talks, for example - the quality of his voice, his intonations, his expression - is more significant than the mere content of what he says. "Words may lie, but the character never lies." Similarly, such things as posture, carriage, gait, mannerism, gestures, and facial expressions tend to have a set, habitual quality that makes a person uniquely recognizable to others, but of which he himself is largely unaware. The character analyst learns to feel the expression or emotional quality inherent in each of these traits and in the character as a whole. Based on his intuition, the analyst then proceeds to help the client become aware of his own character; primarily in a feeling or experiential way rather than merely intellectually. The analyst starts with the most obvious or superficial traits - those of which the client himself is most likely to have some awareness - and gradually proceeds to the deeper layers. (p. 339-340)

Eventually after many years of working with character analysis, Reich was led to one of "his most extraordinary" discoveries; the "discovery of muscular

armoring and the famous Reichian body work" (Hoff, 1985, p. 341), which Reich called vegetotherapy (Murphy, 1992, p. 410). This aspect of Reich's work is very well described by Hoff (1985) and hence I quote him in full here. He states that Reich:

found that neurotic character structure and repressed emotions are actually physiologically rooted in chronic muscle spasms. Emotions are not just feelings floating around in the brain - every emotion also involves an impulse to action. Sadness, for example, is a feeling - a psychic event - but it also involves an impulse to cry, which is a very physical event involving a certain kind of convulsive breathing, vocalizations, facial expressions, tearing, and even actions of the limbs. If the urge to cry has to be suppressed, all those convulsive muscular impulses have to be suppressed by means of a willful effort of holding or stiffening. Above all, one must hold the breath. This not only suppresses the sobs or screams, but lowers the energy level by decreasing the intake of oxygen. Also, the muscular tensions block the flow of energy which is an essential aspect of emotional excitation.

If the muscular holding has to become habitual, it turns into chronic spastic contractions of the musculature. These spasms become automatic, unconscious: they cannot be voluntarily relaxed; they persist even in sleep. Suppression has turned into repression. The forgotten memories and feelings lie dormant but intact in the form of frozen impulses to action in the muscles; and the totality of these chronic muscle spasms constitutes a system of muscular armoring which defends us against both stimuli from without and impulses from within.

Thus muscular armoring is the physical aspect, and character armoring the psychical aspect, of our total defense system. One is truly inseparable from the other. (p. 341)

Over the course of time Reich developed a number of techniques to dissolve muscular armoring. Chief among these were deep breathing, deep massage and manipulation of facial

expressions (Hoff, 1985, p. 342). Work with one's breathing in particular plays an important role in Reichian therapy. It helps not only to release emotions that are repressed; it often brings to the surface the "originating memory, the traumatic and, often infantile event" that began the process of repression from the outset (Marrone, 1990, p. 28).

Reich, a pioneer of his time, and the innovator of present day body therapies, was as Kepner (1987) states:

the first person to clearly link body functioning and psychological functioning as an intrinsic whole. He also formulated the first somatic methodology or "body work" with psychotherapeutic aims: the freeing of blocked affect and psychic energy as a function of developmental conflicts and fixations. (p. 212)

Bioenergetic Analysis

Alexander Lowen is the founder of Bioenergetic Analysis. Lowen who is the author of many books was a student of Reich's from 1940 to 1952. He was also in analysis with Reich from 1942 to 1945. Lowen eventually moved away from the Reichian movement, as a result of the dogmatic positions that Reich's followers developed, in which it was "considered presumptuous, if not heretical, to question" any of Reich's statements or to "modify his concepts" (Lowen, 1975, p. 36). In 1956, along with John Peirrakos, he founded the Institute for Bioenergetic Analysis in New York, and since then, more than 40 centers have been developed and are located throughout the world, offering "formal training programs to qualified professionals" (Lowen, 1989, p. 576).

Lowen (1989) states that:

Bioenergetic analysis is a method of psychotherapy that integrates work with the body into the analytic process. The process aims at helping people understand who they are and why they function as they do. True understanding means more than just acquiring an intellectual knowledge of one's background and motivations. It involves a deep awareness defined as a connection to the events of one's life and to the forces that impel one to action in the present. This connection is made by getting in touch with the body, which is the repository of one's life's experiences. One gets in touch with the body by feeling what goes on in it. This is accomplished in bioenergetic therapy by mobilizing the body through certain active techniques. However, being an analytic therapy, bioenergetic analysis uses most analytic techniques to help in this objective. Dream analysis, slips of the tongue, transference and its associated resistance, and character analysis are all important aspects of bioenergetic analysis. (p. 573)

As bioenergetic analysis is a "true development of Reich's work" (Lowen, 1989, p. 575), his principle regarding the role of energy in the functioning of living organisms is central to it. Indeed Lowen bases his work with the body on "the concept that the more energy a person has, the more alive he or she is, which is translated into more movement, feeling and thinking." Hence by "improving a person's energy processes" a person will experience an increase in spontaneous movement, develop more feelings, and have a "corresponding gain in awareness and understanding" (Lowen, 1989, p. 573). Improvement of one's energetic processes is facilitated by two techniques central to bioenergetic analysis, namely, breathing and movement.

From very early on in life a person learns that painful or frightening feelings can be suppressed by holding one's breath. Lowen (1989) states that:

Restricting the depth of one's breathing, reduces the intensity of all feeling. The mechanism for the diminution in breathing and the suppression of feeling is the blocking of spontaneous movement through muscular tensions or rigidity. Thus every chronically tense muscle in the body reflects an inner conflict between an impulse or feeling and the expression of that impulse or feeling. (p. 574)

Lowen gives various examples of this, e.g., "a tight jaw may hold back the impulse to bite," or a "tight throat may hold back the impulse to cry or scream" (Lowen, 1989, p. 574). Muscular tension when it becomes chronic leads to rigidity and deadness in the human person. Through movement and the deepening of one's breath, bioenergetic analysis helps a person to come in contact with his/her suppressed feelings, and to sense his/her "personal rigidity and deadness" (Lowen, 1989, p. 574).

In his development of bioenergetic analysis, Lowen made changes to Reich's own theory. Without diminishing the importance of sexuality, Lowen puts greater emphasis on pleasure, which is broader than, but "includes sexual pleasure and fulfillment." He broadened Reich's approach to the "body and personality" by introducing the concept of grounding (Lowen, 1989, p. 575-576). Lowen (1975) states that the development of this concept, was a gradual one. He says:

it became evident to me that all patients lacked a sense of having their feet firmly planted on the floor. This lack corresponded to their being "up in

the air" and out of touch with reality. Grounding or getting a patient in touch with reality, the ground he stands on, his body and his sexuality, has become one of the cornerstones of bioenergetics. (p. 40)

As a result of this concept, bioenergetics, (unlike Reichian therapy, where a person lies on a bed) uses many positions in its approach to therapy, "especially standing, which allows one to get a better sense of one's legs and the ground that is one's basic support" (Lowen, 1989, p. 576). Lowen also developed and introduced many physical exercises, that enabled a person to be an active participant in his/her therapeutic process. Lowen (1989) maintains that "because many of these exercises can be done at home, the patient can be more independent of the therapist than in most other psychotherapies." Similarly Lowen (1989) states that the:

emphasis upon the physical side of the therapy is not at the cost of analytic work. Bioenergetic analysis insists upon the thorough analytic working through of personality problems. The phenomena of transference and resistance are as important in bioenergetic analysis as they are in all psychoanalytic work. (p. 576)

In addressing the role of the therapist in bioenergetic analysis, Dychtwald (1986) states:

Within the bioenergetic framework there are a variety of "characters" (Lowen, 1975, describes five, pp. 150-173) and "body expression" that are identified as being unhealthy and neurotic. By carefully diagnosing the physical and psychological condition of his patient, the bioenergetic therapist hopes to arrive at a more complete understanding of the way in which this individual has come to shape his life and himself. Once the therapist has completed his diagnosis, he proceeds to work with the patient with a variety of carefully developed verbal, psychoemotional, and

physical activities and exercises that are designed to unblock the areas of tension, strengthen the points of vitality, and encourage the sources of personal growth and, thereby, dissolve the unhealthy behavior. (p. 10, italics mine.)

Lowen recognized that if a person is to be able to accept, express and integrate his/her feelings in an appropriate way, considerable talking between client and therapist needs to take place. Hence about "one-half" of a person's time in therapy is spent "in discussing problems, feelings, and behavior. In this regard Lowen maintains "bioenergetic analysis is like any other effective psychotherapy; it differs by adding another important dimension to the therapeutic process" (Lowen 1989, p. 574).

Lowen's work is "of particular importance" because his "technical innovations and writings have facilitated the wider dissemination of 'body work' into mainstream psychotherapy, [e.g., the use of such cathartic methods as hitting a pillow]" (Pruzinsky, 1990, p. 310).

Radix Neo-Reichian Education

Radix Education which was developed by Charles Kelley, has its "roots in the works of Wilhelm Reich and ophthalmologist William H. Bates" (Warburton, 1981, p. 736). Kelley, who was a Bates teacher for two years, was "intrigued by the emotional component of vision problems." He discovered the answer to his question "why are some people able to improve their vision while others are not?" in Reich's work. Kelley "became a

student of Reich's," and made contributions to Reich's journals (Warburton, 1981, p. 737).

In 1960 he founded the Radix Institute, to "do scientific and educational work with Reich's concepts" (Kelley & Wright, 1980, p. 541), focusing particularly on trying to "discover the origin of muscular armor and properties of orgone energy" (Warburton, 1981, p. 737). In 1968 and 1969, Kelley began to focus his attention more on the application of a synthesis of Reich's and Bates's work and thus he "started his first educational groups working with vision and feeling. The objective of these groups of near sighted people was vision improvement" (Warburton, 1981, p. 737). During the course of this work, he "discovered that vision work contributed greatly to freeing the feelings." In assessing the significance of the work done in these groups, it became apparent, that while all of the participants changed "both emotionally and in their vision," the participants considered the emotional changes to be "more significant to them." In time Kelley "became more interested" in creating "specific programs in education in feeling for the general populace, and also in training competent practioners in emotional release and vision improvement." Although vision improvement is still one of the aims of the Radix Institute, it is not "its primary objective." Currently the Institute offers programs in education in feeling, self direction, and vision improvement,

with an extensive program for training Radix teachers throughout the world" (Warburton, 1981, p. 737).

Warburton (1981) describes Radix Education as follows:

It is an educational, personal growth process, both individually and group oriented, that endeavors to free the capacity for feeling and aliveness through gradual loosening of what Reich (1961) called "muscular armor," chronic muscular contractions that inhibit the free flow of radix (life force) through the body, hindering the full expression and awareness of feeling and limiting the availability of energy needed to live fully. Radix Education has a direct, nonverbal approach to deep emotional release and includes techniques for integrating freed capacity for feeling and energy. Radix Education strives not to restore the feeling capacity of the child, who is a victim of his or her feelings, but to develop a new capacity for choice in terms of when to express feeling and where to direct energy. Armor is seen as the mechanism of volition, and, as such, valuable and not to be destroyed. The student is not taught what to feel but how to release feelings that are already there. Those coming into Radix work are not considered sick and so are not led to expect a "cure." It is recognized that all people are blocked to some degree in their capacity to feel and to experience aliveness, and each has to decide whether he or she wishes to learn to change life patterns. Education is understood as an ongoing, lifelong process; so there is no point at which one "has it" or is "there." The work is strongly body-oriented. As the student reclaims his or her body, self-concept (through improved body image) and the ability to get needs fulfilled (due to increased awareness of what those needs are and available energy to get them met) are improved. There is continuing respect for the individual's process; students are not advised, evaluated, or judged, so each must assume responsibility for how much of the work he or she wishes to do and how to utilize the changes. (p. 736-737)

Kelley & Wright state that "'Radix' is an archaic term meaning 'root, or primary, cause' and is used at the radix Institute in the same sense that 'life force' is used." In Kelley's

view, the radix, the life force, is "somewhat different from Reich's concept of orgone energy" (Warburton, 1981, p. 737). Kelley states that the "radix is not energy, but a substratum that is the source of both energy and feeling" (Kelley & Wright, 1980, p. 540).

Armor, according to the Radix Institute, is "understandable in how it develops and in its twofold purpose and function" (Warburton, 1981, p. 739). The Institute maintains that "as children we are victims of our feelings. The child in pain must cry; the child with anger must express it; the child with a need must have it fulfilled." Through the process of growth and development, the child who is dependent upon his parents/caregivers, learns from the responses he/she receives from them, which emotions are acceptable, and which one are not, and "which needs" of his/hers "will be fulfilled." If a child receives continuous negative responses to a particular emotion, he/she learns that this emotion is not acceptable and hence blocks it. For example, when tears are found to be not acceptable, a child learns that through "slowing the breathing, constricting the throat, 'swallowing' the tears, and tensing the eyes," he/she can stop crying. As a result, the radix, or life force, flowing from the child's "gut" to his/ her "eyes" is stopped and thus the feeling is blocked. Through the continuous repetition of this process over time, "these tensions and patterns will recede into the child's unconscious and become chronic patterns of tension

(armor)," and thus the child loses the ability to cry whenever he/she feels the need to do so. This is one of the ways armor expresses itself in our lives (Warburton, 1981, p. 739).

Armor also plays an important and valuable role in our lives as it empowers us to "curb our impulses and our emotions" (Warburton, 1981, p. 739), when necessary, so that we can by-pass immediate gratification, for the purpose of obtaining our long term goals and objectives, which hold greater value for us. Armor then, which enables "purposive activity" is important, but "not in the way that humans have become armored en masse. Armor as a mass development is not the result of purpose per se, but of purpose in an early and partial form" (Warburton, 1981, p. 740). As a result of this form of armor, people go through life striving to live up to the goals and expectations of others, without "really understanding why they do what they do. Their purpose doesn't develop out of connection with their own needs and wants" (Warburton, 1981, p. 740). Hence one of the major goals of Radix Education is, "to develop" as Warburton (1981) states:

a capacity within the person to express emotion when he feels he wants/needs to and evaluates the situation to be appropriate; to develop the capacity to choose; to no longer be a victim of his feelings or his armor. Then the person is able to channel his wants and needs by his own will, able to delay fulfillment when necessary, and also able to enjoy it when that is right. (p. 740)

Radix theory differs from Reich's theory regarding the patterns of energy flow in the human person. The Radix

Institute disagrees with Reich' view, that tension leads to charge (see p. 22). They believe that it occurs the other way round, i.e., that the "charge leads to the tension," and hence they describe the patterns of radix or energy force, flowing as follows:

charge - tension - discharge - relaxation.

The "primary approach" used in Radix Education, to "free the armor is the Radix Intensive, which is performed by one teacher and one student, usually in the presence of a small supportive group (Kelley & Wright, 1980, p. 541). Warburton (1981) in describing an Intensive, states that it:

is an individually focused body session, whether done in a private session or a group setting. The student lies on a mat and the teacher will kneel or sit at his or her feet in order to have free access to the student's body. The student is invited to deepen breathing and center awareness in his or her body core. As the pulsation and breathing deepen, blocks/counterpulsations will develop. The teacher may work with the student's body to facilitate whatever process is occurring and to facilitate the movement of the radix flow through the blocks. The student is asked to surrender to whatever happens, not to force feeling or fantasy or to predetermine what "should happen." The student is encouraged to surrender to the process; if he or she chooses to do so, the process will often move to discharge of the radix, freeing of contraction (armor) and felt emotion. When this occurs there is usually awareness of the emotion being expressed as well as content associated with it. This is very much different from working with fantasy, or forcing the feelings by "playing emotional scenes in the head," which will not free blocks, even though it may force discharge. Content that comes into awareness through the Radix Intensive comes through expression from the body, which has recorded the individual's emotional history. The person is never taught what to feel, but how to open his or her capacity and the opportunity for choice in feeling.

The fundamental form of the Radix Intensive is the small, supportive group. (p. 742)

The small group enables the sharing of deep feeling between members of the group to develop, "that can be a profoundly moving experience" (Kelley & Wright, 1980, p. 542) for them.

The group allows a high level of participation, since much of the support work is done all at once, in dyads or in small groups. At no time is everyone just watching the leader work with one person. This has two advantages. As everyone works together, there is a lot of freedom to allow feelings to come and to give and receive support from other group members. When emotional support for the work comes from other group members, there is a tendency to form close connections among group members rather than to develop a dependent relationship with the group leader, wherein he represents a father or authoritarian figure. To us this is as it should be. (Kelley & Wright, 1980, p. 542)

Further Kelley & Wright (1980) state that:

One of the innovations of Radix work is the development and synthesis of group techniques from many sources to deepen and support the Intensive experience. Body awareness exercises, Feldenkrais exercises, encounter techniques, bioenergetic stress positions, Branden sentence completions, Gestalt techniques, and other exercises are integrated with Reichian body work and used along with the Intensive to deepen and expand the feeling capacities of the student. Many of the exercises are designed to help integrate the student's expanded feeling capacities into his life and his actions. (p. 542)

Warburton (1981) and Kelley & Wright (1980) maintain that the "the Radix Intensive is an effective way" of working with couples, enabling them to "experience their relationship on the deepest level, whatever that is for them" (p. 742 & 542, respectively).

Rolfing

Ida Rolf, a biochemist and physiologist, who was born 1896, is the originator of the system of body therapy, known as Rolfing or Structural Integration. Rolf's methods were "informed by her studies with Pierre Bernard, an American yoga teacher, and by the work of Amy Cochran, an osteopath" she "met in the 1930s." Although Rolf "trained others in her methods," it was not until she started teaching at "the Esalen Institute in Big Sur, California," that she began to develop a significant following. The Rolf Institute was "founded in Boulder, Colorado, in 1970, to "train practitioners and set standards for the practice of Structural Integration" (Murphy, 1992, p. 394-395).

Ida Rolf discovered, over the course of many years of "examining muscle tissue and cell structure" that the "muscular and facial tissues of the body" seems to tighten and rigidify as a result of physical and emotional trauma. Because of this, the "natural alignment and vitality" of the body is affected. Likewise the level of "emotional flexibility is curtailed (Dychtwald, 1986, p. 11). Rolfing, then, is, as Kurtz and Prestera (1984) describes it:

a systematic attempt to realign the structure of the body and to integrate the myofascial system. The rolfing practitioner uses his or her fingers, knuckles, and elbows to stretch muscles that need lengthening, to separate muscle bundles that have become stuck together through improper use, and to stretch and move the fascial tissue that surrounds all muscle. It is this fascia that actually holds the body in its particular shape. Where the muscle is not used properly due to trauma and habit, the

fascia become shorter and thicker and adhere to neighboring fascia. It is this process which makes it so difficult to change postural habits. So the rolfing works the fascial tissues in order to restore proper balance, coordination, and freedom of movement.

A minimum of ten one-hour rolfing sessions are given, with more if needed. These first ten hours follow a set routine during which layer after layer of fascia and muscle are stretched and realigned until the entire body has been covered. With some leeway for individual differences, the intricate process of restructuring the body proceeds step by step in an order that attempts to prevent regression into old patterns. In the process, breathing and energy level improve significantly. The emotional effects are often as dramatic as the changes in body structure. (p. 139)

Franklin (1985) further states that:

Rolfing is an intense process for both client and practitioner. It produces powerful, sometimes painful sensations, and many clients experience surprisingly strong emotions after long-accumulated tensions have been released. To provide access to the whole body, the client wears little clothing during the typical 10-session course. (p. 333)

Although "rolfing has beneficial effects," the rigidity of some of its practitioners, who believe that there is a "universal ideal of posture and spinal configuration," to which a healthy body must conform, has been called into question by some people (Murphy, 1992, p. 399). Juhan (1987) maintains that there is a

tendency among some practitioners to regard brief periods of intense pain as being a worth-while price to pay for the promised long-term improvements. This justification is sometimes carried to the extent that excessive pressures are used which bruise or even tear various tissues. Such an attitude is ill-advised, and I would strongly urge any client to refuse to tolerate extreme pain during a bodywork session. (p. 89)

However rolfing and other forms of body therapies "are not the only practices subject to abuse of this kind, i.e., rigidity (Murphy, 1992, p. 399). While the research work done on the effects of rolfing, hasn't been extensive, "some empirical work documenting the positive physical and psychological impact of Structural Integration has been conducted" (Pruzinsky, 1990, p. 309).

Finally Rolf (1980) states that "Structural Integration ... is not primarily a psychotherapeutic approach to the problems of humans, but the effect it has on the human psyche has been so noteworthy that many people insist on so regarding it" (p. 639). Likewise she maintains that the "psychological effect of rolfing is far greater one would expect to induce in this brief encounter of ten hours work" (p. 640). Similarly Kurtz & Presteria (1984) state that in their experience, "rolfing produces changes in a briefer time than any other system we are aware of" (p.139).

Lomi Body Work

Robert Hall and Richard Heckler developed the system of body therapy, known as Lomi Body Work. Hall, a psychiatrist, who was a student, close friend, and associate of Frederick S. Perls, the founder of Gestalt Therapy, "primarily used Gestalt therapy with his patients" (Norberg, 1987, p. 36). Hall who was also trained in Rolfing and Eastern Psychology, brought the "powerful insights" that Perls had discovered in his therapy, "into new realms" (Marrone, 1990, p. 36).

Hall reasoned that, given that the body and mind are functionally identical, then the "unfinished business" of which Perls spoke, must also extend into particular muscles of the body, itself, where it exerts an ongoing influence. For the business to be truly finished, blocked energy must be released from these muscles of the body and be permitted to express itself as various forms of movement. (Marrone, 1990, p. 37)

Richard Heckler a Gestalt therapist and a master of aikido, "studied polarity under Stone." Having spent sometime working with one another, Hall and Heckler formed a synthesis of "their knowledge" (Schaler & Royak-Schaler, 1980, p. 355), and together with their wives, Alyssa Hall and Catherine Heckler, also therapists, they formed the Lomi School of Body Work, in 1970. Norberg (1987) states that:

Under the direction of the Halls and Hecklers, Lomi Body Work emerged as primarily a psychotherapeutic tool consisting of physical manipulations designed to release the emotional and spiritual pain that is frozen in various muscle groups. In this process, the psychotherapist works hands-on (*like a Rolfing therapist*) with the one who has come for help. Often it is possible literally to put your finger on what is bothering someone. Sometimes, repressed memories surface in a matter of minutes. People may be freed to express emotions that had not been previously accessible. Often, destructive emotional patterns can be broken fairly quickly because the muscles holding the pattern have released their tension. (p. 37, italics mine.)

Schaler & Royak-Schaler (1980), state that:

The underlying theory of the work is that personal integrity is expressed in the physical body through awareness, structural equilibrium, muscular resiliency, breathing, and homeostatic vitality. by directing awareness in the present to muscular tension and through restructuring the body in a way that facilitates physical integrity, associated aspects of the mind and emotions may be realized and responded to in a natural and nourishing way. By examining how people support themselves

physically, one can begin to see how attitude is reflected in posture and how conscious posture can affect one's experience of life. Lomi Body Work is a holistic application of experiential learning that encourages an individual to investigate, acknowledge, and take responsibility for the many aspects of self. (p. 354)

Lomi Body Work has its roots, in Reichian breath work, Gestalt therapy, polarity therapy, body education techniques, Eastern "spiritual practices, including Vipassana meditation and hatha yoga; and the ancient martial arts of Aikido and Tai Chi Chu'an" (Marrone, 1990, p. 37; Schaler & Schaler, 1980, p. 355). The Lomi School, dropped the ten session format of Rolfing in "favor of a more intuitive approach" (Norberg, 1987, p. 37). The Halls and Hecklers discovered during the course of their work that the physical pain that the clients of Ida Rolf, experienced was, "in fact, often a 'physicalization' of emotional pain. When the emotional pain was expressed or healed, the same manipulations no longer produced pain" (Norberg, 1987, p. 37).

Although it is not an essential aspect of Lomi Body Work, Gestalt therapy is frequently used to help the client to assimilate the "new realizations and changes in consciousness that occur through the Body Work."

Lomi Body Work is a "valuable adjunct to psychotherapy" (Schaler & Schaler 1980, p. 356).

The Feldenkrais Method

This method of body therapy was developed by an Israeli philosopher, and physicist, Moshe Feldenkrais (1904-1984). His

inspiration to do so, arose from his own experience with disability, "a knee malfunction caused by athletic injury" (Murphy, 1992, p. 392). In seeking to bring about his own rehabilitation, without surgery, he studied anatomy, physiology, and psychology. In applying his learning, both from these studies and from his background in engineering he not only brought about his own cure but also made some amazing discoveries about the mind/body interactions in the process as well.

Feldenkrais came to believe that the human person, "being continually influenced by hereditary, cultural, and personal factors, develops a constellation of physical, emotional, and intellectual habit patterns that collectively define" the person's self-image. While these patterns serve their "respective functions," they nevertheless can be "limiting and restrictive" (Dychtwald, 1986, p. 209) and thus prevent the human person from reaching his/her fullest potential. As a result of this belief, Feldenkrais designed "thousands of movement exercises and activities" that enable people to go beyond their "self-restrictive limits and beliefs" (Dychtwald, 1986, p. 210), and help them to become more aware of themselves and their potential. Dychtwald (1986) states:

The exercises are so unusual in their form and practice that they force people to explore and integrate aspects of themselves that have probably been out of their awareness for years. He believes that by working directly with the neuromuscular connections of the bodymind, one can increase one's self-awareness and enhance one's self-image,

allowing a greatly enhanced sense of control over oneself.

The various Feldenkrais exercises are designed to allow you to move yourself and experience yourself in unusual and sometimes difficult ways. There is no right or wrong way to do the exercises, for performance in any particular fashion is not the aim. Rather, by doing the exercises and by paying attention to yourself as you do, you begin to send new messages back to your nervous system, which in turn, sends new messages back to your muscles. Feldenkrais suggests that many of the limitations to greater bodymind awareness and flexibility originate in the nervous system and are then projected into the muscles and connective tissue. His exercises therefore place greater emphasis on freeing up the nervous system than on stretching the muscles. By breaking up your usual neuromuscular patterns, you begin to train yourself to think, move, feel, and sense in more expansive ways than you are accustomed to. Feldenkrais's belief is that the bodymind will continually reorganize itself to accommodate new and more useful information. As a result, the more aware you are throughout your entire bodymind, the more able you will be to organize and use yourself efficiently, effectively, and consciously. (p. 210-211)

There are two components to the Feldenkrais Method. The first one consists of "hands on body work tailored to the particular needs of the patient or student" (Murphy, 1992, p. 393), in individual sessions. The second component which is conducted in groups, is called awareness through movement.

The Alexander Technique

Frederick Matthias Alexander, the founder of this particular method of body therapy, was born in Australia in 1869. He was an actor by profession, who kept losing his voice during performances on stage. As the doctors and voice coaches were unable to provide him with any sort of permanent relief for

this problem, he set about trying to find a solution to it himself. Thus he began a ten year process of self observation, using mirrors to aid him in this, and discovered that his disability was caused by unconscious movements of his head and the tensing of his neck muscles (Franklin, 1985, p. 332). Caplan & Englard (1980), states that:

Alexander observed that tension and compression in his neck, larynx, and rib cage were causing his voice loss. He could not feel that he was doing anything wrong: his habitual way of speaking had come to feel "right," even though it was wrong and harmful. His efforts to speak in a less harmful way were unsuccessful until he made the discovery that the misuse of his voice was just one small part of the total pattern of misuse involving his whole body. He could not effectively improve the use of his voice until he improved his total- skeletal use,... (p. 24)

As a result of this discovery Alexander came to believe that "all human movements, no matter how small, involve the entire person." It also led him to develop the Alexander Technique, that promotes "kinesthetic awareness" and inhibits "responses that prevent optimal functioning" (Murphy, 1992, p. 387).

Caplan & Englard state that:

The Alexander Technique employs conscious awareness to achieve a physical result; namely, the improved use of the body. Specifically, the Technique enables its students to move with free and well-coordinated musculature, to breathe without tension, and to use their bodies with optimum efficiency, whether walking, playing the violin, or sitting at a desk.

The Technique is both physical and mental in approach. As with most psychotherapies, it depends for its effect on what the student or patient learns to do for himself rather than on something done to him. Alexander students learn to control their bodies through the use of their minds. (p. 23-24)

Although the methods that the practitioner of the Alexander Technique uses, involves the whole body, he/she usually begins by "focusing attention on the relations between head and torso" (Murphy, 1992, p. 387). Marrone (1990) states that Alexander placed:

great emphasis on the dynamic relationship between head, neck and torso as the "primary control" for the pattern of tension displayed by the rest of the body. Viewing this area as the site for mechanisms which orient the person in space (e.g., balance, vision, etc.), Alexander maintained that relief of tension patterns in this area had profound effects on one's relationship with the outer world.

The movement reeducation program, which also focuses on the pattern of breathing movements, seeks to replace old patterns with improved ones. This is accomplished when the head moves up from the top of the spine, the spine lengthens, and abnormal curves and pressures are relieved. An elevation of mood and improvement of one's self-esteem is believed to follow on the heels of improvement in physical competence. (p. 45)

In speaking of the Alexander Technique, Frank Jones, a Alexander practitioner, states that it:

teaches you how to bring more practical intelligence into what you are already doing; how to eliminate stereotyped responses; how to deal with habit and change. It leaves you free to choose your own goal but gives you a better use of yourself while you work at it. Alexander discovered a method for expanding consciousness to take in inhibition as well as excitation and thus obtain a better integration of the reflex and voluntary elements in a response pattern. The procedure makes any movement or activity smoother and easier, and is strongly reinforcing. (cited in Murphy, 1992, p. 388)

Finally, while the Alexander Technique is not in the strict sense of the word, a psychotherapy, it does, nevertheless "constitute a significant psychotherapeutic tool

or orientation to life. Its approach is holistic, furthering positive change and self-awareness through mind-body integration" (Caplan & Englard, 1980, p. 25).

Dance Therapy

Dance therapy which is a "particularly well-known form of somatopsychic therapy" (Pruzinsky, 1990, p. 304), has its roots in "both dance and psychology" (Duggan, 1981, p. 230). In terms of dance, its roots go way back to ancient times where it was used in "religious ritual as a means of expressing profound emotion in times of hardship, transition, and celebration." For many cultures dance was a way of communicating with the "spirit world," and it played a prominent part in healing rituals designed "to exorcise evil spirits" (Duggan, 1981, p. 230). There was also a preventive, and regulative purpose attached to dance. Duggan (1981) states:

Traditional dances affirmed community identity and values through reinforcing cultural movement styles and patterns of interaction. Within the structure of the dance, individuals were afforded a means of releasing tension in a socially accepted manner and of coming to terms with their experience in the larger context of community. (p. 230)

From the time of the Dark Ages until the twentieth century, dance in the Western World had become very formalized and was oriented towards performance, often ignoring the spiritual, expressive and participatory aspects of it. This all began to change with the advent of Isadora Duncan and the dance/choreographers who followed her, whose style "drew on

inner feelings for choreographic inspiration. Proponents of modern dance, such as Mary Wigman, influenced the development of many dance therapists" (Duggan, 1981, p. 230).

The roots of dance therapy in psychology have "stemmed more directly from the concepts of Jung, Wilhelm Reich, and the ego psychologists" (Bernstein, 1980, p. 143). In the 1950s, Mary Whitehouse, a Californian dance teacher, who had been in analysis with Jung, "began to draw connections between the authentic movement expressions of her students and the flow of symbolic unconscious material being shared at the end of her classes" (Bernstein, 1980, p. 143). This eventually led her to develop an "approach to dance as a means of self-discovery and growth for neurotic individuals" (Duggan, 1980, p. 231). The development of Dance therapy on the West Coast has been particularly influenced by the work of Mary Whitehouse.

In the East, Marian Chace who is regarded as been the "originator of Dance Therapy in the United States" began focusing her attention on the role of "personal expression through movement rather than technique" in her teaching classes. (Duggan, 1980, p. 230). In 1942, psychiatrists who had attended her classes, and observed the positive effects her classes had on her clients, invited her to work with them in treating patients at St. Elizabeth's hospital. Her work proved to be so successful "in reaching and motivating nonverbal patients, that Dance Therapy was integrated into the

regular treatment program at the hospital" (Duggan, 1980, p. 231). Two other contributors who were highly influential in the development of Dance Therapy were, Trudi Schoop and Rudolf Laban. The American Dance Association was formed in 1965 with Marian Chace as it's president.

Bernstein (1980) defines Dance Therapy as follows:

Dance Therapy is defined as the psychotherapeutic use of movement toward the physical and psychic integration of the individual. It is viewed as a holistic healing process that assumes that there is a natural flow of energy existent in all living entities. Disruptions of this flow, manifested by maladaptive movement, posture, and breathing patterns, are seen as an indication of conflict. Movement, a fundamental source of communication, is the primary medium used for the understanding of somatopsychic dysfunction and the facilitation of change. (p. 142)

In outlining the goals of Dance Therapy, Stark (1982) states that:

In dance-movement therapy, by working with muscular patterns and focusing on the interrelationship between psychological and physiological process, clients are helped to experience, identify, and express feelings and conflicts. From this kinaesthetic level, individuals and groups are led to further discovery of emotional material through symbolic representations, images, memories, and personal meanings of their life experiences. Through movement interaction, the dance-movement therapist helps clients to develop their self-awareness, work through emotional blocks, explore alternative modes of behavior, gain a clear perception of themselves and others, and effect behavioral changes that will lead to healthier functioning. (p. 308)

Numerous techniques are used in Dance Therapy, such as, "movement exaggeration, tension discharge exercises, and the use of rhythmic movement for emotional expression. Very often

these are conducted in a group therapy format" (Pruzinsky, 1990, p. 305). The psychological themes used in the process and the theoretical interpretations of the movements that evolve, depend very much upon the theoretical orientations of the therapist, i.e., Jungian, Gestalt, Transpersonal. (Pruzinsky, 1990, p. 305).

Dance Therapy can be used among quite a wide range of people. It has been used very successfully to treat such diverse clients as the "profoundly retarded, multiply handicapped children with minimal voluntary movement and articulate neurotic individuals whose verbal defensiveness had stymied their progress in more traditional forms of psychotherapy" (Duggan, 1981, p. 237). Dance Therapy has proven itself to be of great value in the "treatment of autistic children," and children with learning disabilities. It has also been used "to stimulate depressed clients," and to "relax agitated, tense ones" (Duggan, 1981, p. 237). While there are no apparent limitations to its applicability in terms of client population, Dance Therapy is best used in conjunction with a verbal modality when working with verbal clients" (Duggan, 1981, p. 237). Finally Duggan, (1981) states that:

Dance Therapy is a powerful and versatile therapeutic modality that lends itself to the treatment of a wide range of client population. (It) ... has a profound impact on the individual because it involves direct experiencing rather than simply talking about experience. Movement taps primitive levels of experience and enables the individual to express feeling that defy words.

Personal imagery and repressed feelings that are made available in Dance Therapy provide the basis for further therapeutic exploration verbally and in movement.... Dance therapy engages the total person and provides an experience of integration and wholeness. Whether used as a primary or adjunctive treatment modality, Dance Therapy is a compelling and universally applicable treatment approach. It fosters self-awareness and provides a medium for self-expression, communication, and growth. (Duggan, 1981, p. 239-240, italics mine.)

Conclusion

In this chapter I have highlighted eight particular approaches of body oriented therapists, and the schools that followed them, to therapy. All of them emphasize the importance of direct work with the body to enable a client to gain awareness of his/her lived experience, of his/her embodiment, so as to bring about, effective change and healing, that empowers him/her to live a more energetic, and enriched, fuller life. Important aspects of our personhood, such as posture, movement, energy flow and breathing, which are generally ignored by mainstream verbal oriented psychotherapies, are considered to be highly important and significant, by body oriented therapists, in the process of bringing about effective change and growth in the human person.

It is my belief, that if Pastoral Counseling is to be holistic in its approach to healing and the process of self growth, it too must incorporate those aspects of the human person in it's approach. I believe it can do this by integrating body oriented therapies into its current therapeutic practice. While all of the body therapies I have

focused upon in this chapter can add immensely to the healing ministry of Pastoral Counseling, I believe the Reichian schools, (i.e., Reichian School, Bioenergetic Analysis and Radix Neo Reichian Education,) which unlike the rest, are true psychotherapies in their own right, that integrate both "physical and psychological processes" (Pruzinsky, 1990, p. 309), can be more readily incorporated into the current theoretical framework, and practice of Pastoral Counseling. Such an incorporation, I believe, would enable a synthesis between the respective theoretical orientations and methodologies to take place, that would provide the possibility and basis for a theoretical orientation and methodology to healing that would be truly wholistic, integrating both the physical, psychological, social, and spiritual dimensions of our being.

The formation of such a synthesis will inevitably pose problems and be rather challenging given the fact that there is "limited knowledge regarding the manner in which the techniques involving work with the body can be effectively integrated into the practice of traditional verbally oriented psychotherapy" (Pruzinsky, 1990, p. 310). Nevertheless, given, that the "anecdotal and clinical literature on the use of body-oriented psychotherapies emphasizes the powerful positive effect of these techniques on psychological functioning" (Pruzinsky, 1990, p. 311), the formation of such a synthesis is a worthwhile challenge, that I believe Pastoral Counseling

ought to pursue. If it were to do so, I am convinced, that not only would the ministry of Pastoral Counseling be greatly enhanced, but the benefits in the overall approach to healing and self growth would be enormous. Such is the challenge and the opportunity, presented to Pastoral Counseling.

CHAPTER V
AFFIRMATION OF OUR EMBODIMENT IS ESSENTIAL
IN THE MINISTRY OF PASTORAL COUNSELING

Yes, it was that time of year again. Nature, having gone through her customary change of fashion was awesomely majestic in her appearance. Her rich, radiant style of myriad colors surrounded me as I made my way to the local hospital, to visit some of the patients there. Having walked along the long hospital corridor, I pushed back the swinging doors that led to one of the wards. With no particular person in mind to see, I randomly went to the first patient I saw.

He was a man in his late fifties, lying in a bed, located just a short distance from the door. Shortly after I began talking to him, I noticed tears were beginning to form in his eyes. As he began to respond to me, I noticed that his speech was slurred and that he had great difficulty in talking. Realizing that he was the victim of a stroke, I began to reassure him by encouraging him to take all the time he needed to speak to me, assuring him that I was in no hurry. However, the more he tried to talk, the more frustrated he seemed to get, and the tears grew in abundance. No matter what I said to him, by way of reassurance, it seemed to fail. I became deeply aware of my own helplessness and of the self talk that was

going on inside of me. "Why didn't I leave him alone and visit someone else," "I am no good with stroke victims," "He was doing fine until I came along, now he is in tears and I don't know what to do." On and on it went, until somewhere deep within me a voice spoke to me and said, "reach out and touch." And so I did.

I sat there for the best part of half an hour holding his hands. With constant eye contact, silence, and intermittent words I tried to be present to him in the best way I could. Eventually when the tears ceased and he appeared to be somewhat more settled in himself I decided to leave him, assuring him I would come to visit him again. I was still worried about him, and so, on my way out of the ward I talked to the staff nurse and having explained what happened, I asked her if it were possible for her to keep an eye on him for a while. She said she would.

The following day, before visiting this man, I again met the staff nurse and inquired how he was. She told me that the tears he had shed in my presence stemmed from the immense joy he had experienced from my visit, rather than from pain and frustration, as I had thought. Unknowingly, I was the first person to visit him in two months. The fact that he was the first person in that ward that I visited that day, and that I stayed with him for quite a length of time, made him feel special, wanted, and loved.

My encounter with that man has become highly significant

for me over the past few years as it has come to capture for me, the essence of what I believe incarnational spirituality and healing is all about. Through reflection upon this encounter I have become firmly convinced that the Word made Flesh, was just as bodily present, albeit in a different way, to me and that man, that day, as he was to the people in Nazareth, two thousand years ago. Being present to each other in our bodiliness, not least, via tears, facial expressions and touch, God incarnate reached out to each of us, in our helplessness and loneliness and affirmed the dignity of who we are as his sons. Through this encounter I felt affirmed by this man, in my giftedness of being able to reach out in my vulnerability and be a source of love, acceptance, hope, and healing. Similarly in the midst of his abandonment, loneliness and illness, this man felt wanted and cared for. He mattered enough, that someone would visit him, even if it was a stranger.

Yes, our embodiment is important. It is essential. Through it, God incarnate, the ultimate source of all healing, continues to make himself present to us, his sons and daughters, in mysterious ways, liberating us from the dividedness we experience, as a result of sin, and from "living in slavery by the fear of death" (Heb.2:15). Through our enfleshedness, God incarnate "summons us always to love what is most deeply human, and to see" his "Word made flesh reflected in those whose lives we touch" (Vatican II Sunday

Missal, p. 135). In order that we can do this, we must first of all come to believe more and more in our own dignity, that we are indeed made in the image and likeness of God. We are "salt of the earth" (Matt.5:13), called to live the good life as God intended it to be, in all its fullness. In essence, this means that we come to accept ourselves as "loved sinners" (Morgan, 1989, p. 102), who are gifted and graced by God in our very physicality, our sexuality, our thoughts, feelings, emotions, our limitations, and vulnerabilities; the very lived experience of our own bodiliness. In accepting ourselves as we truly are, through the power of God's Spirit at work in us, we become empowered to release the life giving energies that God has given us, enabling us to live rich vibrant lives, full of energy and vitality.

Coming to such an acceptance is a life long process. Indeed it is the journey of life, itself. It is a difficult journey, one that cannot be made on one's own. We need other people, fellow travellers who enable us to feel loved in the most intimate of ways. That is the way God intended it to be, for He said, "It is not good" that the human person "should be alone" (Gn.1:18). Hence He provided us with companions, fellow pilgrims, who in loving ways draw us into life, through affirming our human dignity, our giftedness, our lovableness, and enable us to feel accepted for who we are as persons, rather, than for what we do. We need constant companions, (often these are husband, wife, close friends,) who in

empathetic ways gift us into life by empowering us to face our fears and vulnerabilities, our deep seated pain, anger, rage, sadness and hurt, which to a greater or lesser extent, ensue from our early developmental process and from our efforts to live a rich meaningful everyday life. It is in being open and willing to enter into the "stuff" of our own journey, knowing that we are held in the "palm of his hands" (Is.49:16) through our 'felt' experience of being loved by caring people around us, that we become healed. It is in experiencing deep authentic love and in be willing to enter our own journey that we in turn can reciprocate the process, and be body words of love and healing to others.

The First Letter of John reminds us, it is not our love for God that is all important; it is rather the reality God loves us so much that He sent His Son into the world "so that we could have life through him" (1 Jn.4:9-11). It is only in allowing ourselves to be really loved in our totality, in our enfleshedness, that we in turn can be true lovers, and make manifest, the reality that God incarnate continues to become Flesh, time and time again in our day, through us his sons and daughters, his body words of love.

This is the essence of what I believe incarnational spirituality is about, a spirituality that has become the driving force of my life. Through being gifted with cherished moments both in stillness and in the presence of loving people, Spiritual Direction and Therapy, I have been able to

stand back from the hustle and bustle of everyday life, to reflect upon my life and recognize the numerous concrete and human ways, in which God incarnate has been, and continues to be present to me. Through my reflection on the people, the circumstances, the joys and pains, that form the fabric of my life I have able to see how God has been leading me, often unawares to me, on the path that has led me to my present reality. It is such a conviction and a belief, that God incarnate is present to me in my earthiness that has and continues to nourish and sustain me in the journey of life. This is particularly true, during my times of crisis, of struggle and pain, of immense fear and doubt, during times when things seem so dark and God seems far from being present.

My belief in the incarnation is not only the driving force of my life, it is the basis from which my identity as a Pastoral Counselor is formed. Likewise, since I believe that the incarnation affirms our bodiliness, which I emphasized in chapter II of this thesis, it is also the fundamental reason why I believe the ministry of Pastoral Counseling, if it is to be holistic must focus in on, and affirm, the lived experience of our bodies, and incorporate body oriented therapies into it's therapeutic approach, as way of helping us to do that.

Yet the reality, which I highlighted in the introduction to this thesis, is, that pastoral counseling does not "give the physical body adequate attention in its holistic approach" (VandeCreek, 1987, p. 124), nor has it incorporated integrated

body oriented therapies into its therapeutic practice. Further Clinebell (1992) says that while the "embodiment model, undergirded by body therapies, and incarnational theology" (one of five paradigms in the development of pastoral counseling), "widened the context of counseling and therapy to include focusing on the bodily well-being of persons" it still "has not yet had the emphasis it deserves or been thoroughly integrated into" the field of pastoral counseling. "This remains a challenging opportunity today and in the future" (p. 265). I believe that if the ministry of pastoral counseling as it is today, is to be really faithful to its rich heritage of pastoral care and healing as manifested in the person of Jesus, and from which it originated, it must respond to this challenge and not only focus "on the bodily well-being of persons" but also on the task of enabling people to come in touch with the very lived experience and wisdom of their own bodies.

Weiner (1974) in referring to therapy in general, states:

We are but beginning to understand the body and may never comprehend it fully, But we can trust it, if we will. It sustains us even when we do not. When we refuse to be aware of our experience, our body, as it were, takes over the task of knowing and remembering, feeling and reacting, defending, attacking, and fleeing. Thus, endlessly, the body "knows" what the mind knows not of. Our science and art of therapy will open vast new vistas as we increasingly steep ourselves in the as yet strange language of the body. (p. 47-48).

Pastoral counseling, in focusing in on its incarnational roots, and incorporating body oriented therapies into it's

therapeutic approach, can I believe, open up vast new horizons, not only to the people met in the counseling encounter, but ultimately to the wider church community as well. In focusing in on, and giving due attention to the wisdom of our bodies, as affirmed by the incarnation, I believe the ministry of pastoral counseling will become an effective agent in creating and bringing about a deep appreciation, and awareness of, the immense goodness and importance of our enfleshedness. In doing so it will be responding to what Leech (1985) states is one of the major tasks of the church, which is, "to seek to reverse the tendencies in christian theology and spirituality which are suspicious of the flesh and of human passion and erotic love" (p. 255).

Leech (1985) states that Sam Keen in his book, To a Dancing God, speaks:

of the need to recover a sense of the wonder and the deep goodness of carnality. He complains that education in many of our schools tends to function as if the fact of incarnation was incidental, and so there is little attempt to educate and resensitize the body and the emotional life. (p. 256)

I believe that pastoral counseling at an educational level can do a lot to help recapture the deep sense of wonder, beauty and awesomeness of our sexuality, our passions; our enfleshedness. It can do this by heightening it's own awareness of the importance of the lived-body dimension in it's therapeutic approach, by exploring the ramifications of

incarnational spirituality in terms of our enfleshedness, for it's ministry, and through the pursuance of research work into body related issues and their impact on our growth and healing, pastoral counseling at an organizational level can become a powerful resource center, providing rich resources for the creative development of programs, workshops/seminars, retreats, and publication materials, that can be put at the disposal of pastoral counselors, to be used with various groups they encounter in their ministerial settings and thereby help to create a climate in which all of us will come to have a deeper appreciation, and trust, in the wisdom of our own bodiliness. In doing so, I believe, the ministry of pastoral counseling can become a powerful impetus for change in our church in particular, and indeed in society at large, in which christian prejudices against our bodies will be healed. It is my conviction that these programs, retreats etc., must have a high experiential component to them, enabling people to connect with their lived experience, if they are to be really successful.

At the heart of the ministry of pastoral counseling is the recognition that the unique focus of it's ministry stems from the reality that "God is," to quote Dietrich Bonhoeffer (1972), "the 'beyond' in the midst of our life" (p. 124). This recognition and awareness that "God is the core all reality" should profoundly influence everything we do as pastoral counselors, "including our counseling" and should enable us to

"recognize the spiritual dimension present in every counseling situation" (Clinebell, 1990, p. 67). In fact, it is this very unique focus and recognition that God incarnate is actively present in the very ordinariness of our everyday lives, that truly makes, pastoral counseling, pastoral.

Indeed, in every counseling situation that is truly pastoral, the pastoral counselor and his/her clients walk with each other and struggle together to find meaning to particular life situations, so as to bring about healing and growth. In doing so, they are in a very real way dealing, either explicitly or implicitly (very often it is the latter), with deep personal, theological issues, such as "sin and salvation, alienation and reconciliation, guilt and forgiveness, judgement and grace, spiritual death and rebirth, despair and hope" (Clinebell, 1990, p. 50). Since these very issues are, as I emphasized in Chapter II, experienced in the very physicality of our bodies, the pastoral counselor if he/she is to be an effective minister of God's healing, must address, and enable his/her clients to come in touch with how they hold, and carry these very issues in the lived experience of their own bodies. In doing so the pastoral counselor can help his/her clients to become aware of how God speaks to them through their enfleshedness, and thus empower them to experience in a deeper way, the power of God's Spirit, at work in their lives, and ultimately to the realization that their bodies are indeed the "temples of the Holy Spirit," the

abiding place of God incarnate.

Apart from being deeply rooted in a spiritual tradition that goes way back to the time of Jesus, pastoral counseling in it's present context, is also very much rooted in the behavioral sciences of the twentieth century. It's therapeutic practice, from the psychological perspective, is very much informed by the theoretical framework and methodology of mainstream psychotherapy. While pastoral counseling needs to continue to draw upon the rich resources from this tradition, it also needs to recognize some of the limitations inherent in this tradition. One such limitation, which I highlighted in Chapter III, is it's lack of emphasis on, and understanding of, the experience of the lived-body. Hence if pastoral counseling is to be really effective in helping people to connect with the lived-experience of their bodies, which I am convinced it must, if it is to be holistic, it must widen it's framework and draw on resources that take the lived-body seriously. In essence I am convinced it must integrate body oriented therapies, such as those I presented in Chapter IV, into it's therapeutic practice.

Wilber (1979) states that:

few of us have lost our minds, but most of us have long ago lost our bodies, and I'm afraid we must take that literally. It seems, in fact, that "I" am almost sitting on my body as if I were a horseman riding on a horse. I beat it or praise it, I feed and clean and nurse it when necessary. I urge it on without consulting it and I hold it back against its will. When my body-horse is well-behaved I generally ignore it, but when it gets unruly - which is all too often - I pull out the whip to

beat it back into reasonable submission.

Indeed, my body seems to just dangle along under me. I no longer approach the world with my body but on my body. I'm up here, it's down there. My consciousness is almost exclusively head consciousness - I am head, but I own my body. The body is reduced from self to property, something which is "mine" but not "me." The body, in short, becomes an object or a projection, ... A boundary is erected upon the total organism so that the body is projected as not-self. (p. 105-106)

All of us to a lesser or greater degree, depending upon life circumstances, "experiences some disownership of body experience" (Kepner, 1987, p. 22). Such disowning, is our way of protecting ourselves from, and coping with painful, hurtful and abusive events that we experience in life. The greater the pain the greater the disownership is likely to be. Unfortunately, in our disowning of these painful events, which we consign to our bodies to be kept under our control, we also deny ourselves the capacity to experience real joy, pleasure, excitement, a sense of playfulness and the capacity to have the attitude of a child, that Jesus so often spoke about. Body therapies, which utilize breathing exercises, movement and touch, can in a profound way, empower us to listen to our bodies, and thus help us to reclaim the parts of ourselves that we have disowned. Clinebell (1990) states:

Body therapies seek to help people awaken their dulled senses, recover awareness in their whole bodies, and rediscover the spontaneity, playfulness, and wonder that have been buried under a load of lopsided rationality and overcontrol.

Any approach to pastoral care and counseling, which is really holistic, must help people affirm and enliven their bodies. The body therapies, like the holistic health movement, can help us recover the ancient Hebrew view of body-mind-spirit-

community wholeness. They can help us feel and shout a resounding Yes! to all dimensions of our humanity including our bodies. (p. 389)

In Chapter II, I drew attention to the fact, that touch played a very important role in the healing ministry of Jesus. Indeed, one of his last parting gifts to us was one of touch. Through the washing of the disciples feet Jesus gave us an example that we should follow, an example of loving attentiveness, of quality care and of strong gentleness. This he did, principally through the healing power of touch. Whitehead and Whitehead (1989) in maintaining that touch has a mysterious power to heal, state that:

Theologian Tom Driver gives us a wonderful example of touch as an element of healing. Driver describes how he awoke one summer morning after a late night of long conversations. Fatigued and foggy at that quiet morning hour, he felt both a complaint and a request arising from his body:

Tired limbs and untuned muscle spoke to him. "Wash us," they said. There was a chorus of complaint in his body. "Take care of me. Treat me with love."

In this moment of leisure, his body made its plea for attention. It begged for sensual contact and healing. During a long and leisurely bath, Driver came in touch again with parts of his body that he had too long neglected. "He remembered that in forty-eight years and in spite of a deeply sensual nature he had never quite made peace with his body." In the course of this sensual meditation, Driver recognized that his body - in its stiffness harbored some unforgiven hurts. Driver's long meditation brings the Christian theme of reconciliation to bear on our own bodiliness. Our bodies long for wholeness and salvation that our religious rhetoric preaches. They carry ancient memories of guilt and shame that need healing; they do not want so much to be forgiven as to be loved. Here, as in the gospel, the needed healing is often communicated in the sensual experience of touch. (p. 43-44)

Yet the recognition of the power of touch as "the basis of healing" which "is as old as the healing arts themselves" (Heller & Henkin, 1986, p. 148), is sadly missing in the therapeutic practice of mainstream psychotherapy and pastoral counseling.

Pruzinsky (1990) states that:

Touch is an extremely powerful mode of communication. Many emotions are associated with touching, ranging from sexual to religious feelings (e.g., the laying on of hands in the healing process) (Riscalla, 1975). These emotional issues, along with the possibility of sexual violations occurring within psychotherapy (Bouhoutsos, 1985; Gartrell, Herman, Olarte, Feldstein, & Loalio, 1986) have fostered ignorance regarding the potential therapeutic power of touch in psychotherapy. (p. 308)

Further Kepner (1987) states that "cultural embarrassment about our own body contact; denial and disownership of our body-self; and life histories of violation of self boundaries" are significant factors that lead to the "neglect of the relevance of touch" (p. 73). Religious dualistic attitudes towards our bodies, which I addressed in Chapter II, that often viewed the body as "the living embodiment of the guilt and sin that keep us in a state of creatureliness far from our home in Spirit" (Houston, 1982, p. 5) also plays a significant role in our attitudes towards touch. Indeed Montagu (1986) states that:

the taboos on interpersonal tactuality grew out of a fear closely associated with the Christian tradition in its various denominations, the fear of bodily pleasures. Two of the great negative achievements of Christianity have been to make a sin of tactual pleasures, and by its repression to

make of sex an obsession. (p. 312)

I believe that pastoral counseling, rooted in a deep incarnational spirituality can be instrumental in bringing about much needed healing in this area, through offering people in the therapeutic situation an alternative frame of reference, that affirms the giftedness of our sexuality, and healthy touch.

Pastoral counselors can very effectively, without ever touching a client, enable clients to reclaim their own bodiliness and connect with the lived-experience, giftedness, of their own body, by encouraging them to experiment with touch, such as in tenderly caring for themselves in a warm leisurely bath, (as in the case of Tom Driver) or through holding cuddly toys that empower them to connect in a bodily felt way, with their inner child or true self. Encouraging clients, who have poor body image, to touch their body "as if it were a loving friend helps them let go of their critical judgmental view" of self and enables them to "discover body parts that may not be so lovely to look at still feel lovely to touch" (Freedman, 1990, p. 286). Much needed healing can be brought about in this manner.

However, I am also convinced that there is a real place, for authentic healthy touch between a client and counselor in the therapeutic situation. Indeed Kepner (1987) maintains that touch "is such a direct and definitive way of communicating 'body to body' that it is foolish to omit it a priori from

therapeutic methodology" (p. 72). Body therapies offer pastoral counseling a very effective methodology for incorporating the healing power of touch into it's therapeutic approach. Green (1981) in maintaining that touch is perhaps one of the most significant contributions that body therapies have made to the field of psychotherapy, states that "this direct connection, the act of touching, in whatever modality or approach it may take, may be the ingredient that leads to the wonders of the personal unfolding" (p. 106).

Kepner (1987) states:

Touch can be an effective tool for illuminating bodily experience. Through touch, a therapist can directly demonstrate the existence of bodily tension, position the client's posture to illustrate new possibilities, directly release muscular holding,... assist movement, and so on.... The use of touch by the therapist, in carefully gradated and respectful ways, can be used to evoke and work through ... unfinished business with respect to a client's experience of touch (*i.e., experiences of too much or too little touch*). The skilled use of touch [*can*] deeply affect the client's bodily being and sense of self; the recall of body memory, the release of long withheld emotions, the reorganizing of body structure and resulting change in the client's relationship to life. (p. 72, italics mine.)

Work with touch can, like body-oriented work in general, be thought of on a continuum. Just as I can use attention to body process... without doing any major experiment such as movement or vigorous exercise, so too I can use touch in a brief and unobtrusive way that does not involve extensive hands-on application. For example, in observing a characteristic facial tension, I may say, "I am noticing that you hold your facial muscles in a particular way. May I show you where I mean?" If the client assents, I may get up from my chair, gently and briefly use my hands to demonstrate what I am seeing, and then sit down again. This simple and unintrusive work gradually makes more extensive

use of touch possible by making it familiar in a safe and graded way. (p. 85)

This type of gradated approach can be beneficial to both the pastoral counselor and client, enabling them to "become more aware of the powerful impact of touch in the process of psychotherapy" (Pruzinsky, 1990, p. 311).

It is my conviction, believing in the healing power of touch, that any such use of touch in therapy must follow strong ethical standards. The therapist has a strong responsibility to take such issues as culture, trust, and safety concerns, and client's past experience of touch, into consideration. The pastoral counselor needs to set very clear boundaries between him/herself and the client. Therapeutic touch, as used in body therapies, can evoke strong emotions and strong sexual feelings, and hence the pastoral counselor has a real responsibility to assure the client regularly if needs be, that under no circumstances will he/she engage in a sexual relationship or intentionally provoke sexual stimulation of any kind with him or her. The pastoral counselor also has the obligation to make clear to the client that he/she has the right to say to the him/her at any time that he/she does not want to be touched. The "timing and manner of touch as well as with whom the touching is taking place [Goodman & Teicher, 1988; Willis, 1987]" (Pruzinsky, 1990, p. 308) is also an important consideration.

The pastoral counselor must also be very clear in his/her own mind, as to whose interests/needs, are being served by the

use of touch. Likewise the pastoral counselor must be clear as to why he/she feels drawn to use touch in the therapeutic situation. Kepner (1987) states:

Therapists are frequently attracted to doing body-oriented work out of a need to assuage their own touch-starved inner child. If the therapist is unaware of this need, he or she may act out his or her own needs for comforting touch and be unable to distinguish the client's needs. (p. 82)

Hence the pastoral counselor needs to be very much aware of his/her own needs and experience of touch, and preferably has worked on this in his/her own personal therapy. Finally the therapist should in no way use any form of touch or body manipulations, for which he/she is not trained.

Jesus, the word made flesh, because he was secure in his own identity could move forward and break new ground in his healing ministry through touch. I believe that we as pastoral counselors, grounded in our sense of identity, are called to do the same in our time. Body therapies can provide us with a framework to do this. However as touch still continues to be a controversial issue in present day therapy, and as we live in an age in which much unhealthy touch is taking place in our Church and society, various issues, problems, and dilemmas will have to be dealt with. But therein lies the opportunity and the challenge presented to pastoral counseling.

Kurtz & Presteria (1984) in maintaining that dramatic shifts are taking place in therapeutic practice, in which there is a movement away from the "purely verbal approaches" to approaches which "are primarily experiential and body-

oriented, states that the future focus of therapy will be "more and more on the body" (p. xiii). Further Mahoney (1990) states that:

Both within and beyond the confines of scientific psychology and psychotherapy, we are in the midst of some sweeping conceptual developments that are transforming our ideas about ourselves and our worlds. Within psychology, there has been an increasing acknowledgment of the importance of emotionality, identity, and experiential (embodiment) issues in personal development. With the exception of the somatic and body/movement therapies and some of the behavior therapies, mainstream psychotherapy has continued to live up to its original portrayal as "the talking cure." (p. 329)

I believe that pastoral counseling, if it is to continue to grow and develop and be a vibrant force in the ministry of healing, it must keep abreast of these developments. Indeed Clinebell (1990) states that:

If the pastoral care and counseling renaissance is to become the powerful force for growth and renewal that it can become in the eighties and nineties, certain decisive changes must occur. Pastoral counseling must find a new level of self-identity and maturity by deepening its theological roots, broadening its methodology, and discovering its unique contribution to the helping of troubled humanity, with reference to both its own heritage and the other helping disciplines. (p. 17)

In fully agreeing with Clinebell, I believe the implications of what he is saying, have to impact programs for the training and formation of pastoral counselors. At a theological level, I am convinced that courses dealing with the implications of the incarnation, with the reality that we are enfleshed spirits who are gifted and affirmed in our embodiment, by the Word made flesh, need to be taken

seriously, and become part of the theological curricula. Likewise in this thesis I have highlighted the importance of the lived-body experience and suggested that body oriented therapies provide us with a very powerful and effective way of connecting with this experience. Hence, I recommend the broadening of the psychological curricula to include the theoretical framework and methodology of body therapies such as those I overviewed in Chapter IV. In this way, the pastoral counselor, will gain a deep appreciation for the lived-experience of his/her own body and that of the client's in the counseling relationship. Ultimately through the process of integration the pastoral counselor will be empowered to affirm our enfleshedness, and while he/she may not become a trained body therapist, he/she will nevertheless be enabled to find creative ways of helping clients to connect with the lived experience of their own bodies.

Norberg (1987) a Gestalt psychotherapist and a Certified Lomi Body Worker, suggests particular ways in which therapists, who have gained an "new consciousness of the bodies" we inhabit, but who are not trained body therapists, can work with, and enable clients to connect with the lived experience of their own bodies. A "first step" she says, "would be to give ourselves permission to look at bodies and to trust what we see" (p. 39). People who come to therapy often describe their emotions in terms of their physical symptoms, e.g., "I can't stomach it," "Ann is a pain in the

neck" or "I need more elbow room." So one way of helping people connect with their bodily experience, Norberg suggests, is by listening for "metaphors" such as I described, "that might be expressions of the person's reality" (p. 39). For example, she suggests that, if a client says that "Ann is a pain in the neck," that we take it literally. We could inquire, "What's happening in your neck." The client might say, "it hurts. I can't move it. I couldn't sleep very well last night." In response we could invite the client "to imagine that Ann is present, and to let her neck speak to her?" The client might then say, "You're a pain in the neck. You hurt me. You make it hard to move. You keep me awake" (p. 39).

Another way of helping a client connect with his/her body experience is by "paying attention to minor physical complaints, e.g., headaches, backaches, slight nausea. These symptoms may well be something inside the person that is struggling to be expressed" (p. 39). We can enable a client to express this issue whatever it may be, by inviting him/her to let his/her headache etc., speak. We can similarly encourage the person to make sounds and invite him/her to name feelings that go with this sound. Other ways of helping are by, noticing a client's breathing, e.g., is it shallow, is he/she holding his/her breath momentarily as he/she speaks. In this area, we can help a client to become aware of his/her breathing, and empower him/her to breath in a way that helps

in the release of his/her feelings. Norberg also suggests that we notice "places where" we "intuit that a person might be tense or achy" e.g., tightness in the jaws, dropped or raised shoulders, energy level in the body and so on (p. 39). I have found that music has enabled me to connect with my own body experience and hence I believe it is a valuable resource for helping clients connect with their lived-body experience. Helping clients experiment with body posture can also be helpful. Finally, Kurtz and Prester (1984), Dychwald (1986), and Marrone (1990) are valuable resources for helping us observe and understand what we see in both our own and our client's bodies. Journaling, art work, meditation, active imagination exercises, physical exercise, and body massage, can also be useful adjuncts to counseling, in aiding clients connect with their body.

A particularly helpful method of enabling a person to come in touch with his/her lived body experience, and one which I have used myself, is the technique called Focusing, which was developed by Eugene Gendlin at the University of Chicago. As a result of his observations, "Gendlin and his co-workers" discovered "that many people were not being helped by traditional therapy. Those greatly improved were distinctive in their ability to tap an internal process ignored by most clients" (Ferguson, 1981, p. x). Focusing developed out of Gendlin's efforts to understand this process.

Iberg (1981) describes Focusing as follows:

Focusing is a special kind of introspection that can resolve problems in which "the unconscious" is not serving the person well in some part of his or her living.... Focusing involves holding one's attention, to the felt sense. Felt sense is the bodily sense of the whole problem. In focusing, one doesn't think about the problem or analyze it, but one senses it immediately. One senses all of it, in all its complexity, as the whole thing hits one bodily. At the more abstract levels of thinking used in Focusing, one forms verbal descriptions or images of the problem, but one keeps turning back to check their accuracy to the bodily sensed meaning. As one maintains this low level of abstraction, the meaning of the problem is processed so that what is sensed bodily restores the felt sense to a state in which it opens up and regains its optimal flowing quality. Once this nascent state is restored, insights can be articulated verbally. More basically, however, the person's implicit meanings are then capable of changing and adapting in ways necessary to have fulfilling interactions with others. Self-understanding and a capability for cognitive organization are pleasant extra bonuses. (p. 344-345)

Focusing essentially taps into the felt sense of how a person carries the whole of an issue in his/ her body. It enables a person to "find and change" where his/her "life is stuck, cramped, hemmed in, slowed down," and empowers him/her "to live from a deeper place" than just his/her "thoughts and feelings" (Gendlin, 1981, p. 4). Focusing enables a person to connect with the wisdom of one's own body and with the incarnate presence of God, as Campbell & McMahon illustrate so well in their book Bio-Spirituality. While one can focus on one's own, it is preferable to do it in the presence of a caring guide, who doesn't have to be a therapist. Campbell & McMahon (1985) state:

Focusing can be greatly facilitated by the caring

presence of another person. This must, however, be a presence which never seeks to intrude or to force any predetermined agenda on the one Focusing. A good facilitator simply "walks along" with the focuser, providing support and minimal assistance for the direction and the surprise that can emerge from within the person who is actually doing the Focusing. (p. 227-28)

Because Focusing can provide pastoral counselors with a most valuable method that enables both themselves and their clients to get in touch with the wisdom of their bodies, I believe it should be incorporated into the training programs for pastoral counselors. This could be done in the form of one or two weekend workshops where pastoral counselors would learn the skills and focusing steps involved in the process of Focusing.

Estes, (1992) states that:

The body is a multilingual being. It speaks through its color and its temperature, the flush of recognition, the glow of love, the ash of pain, the heat of arousal, the coldness of nonconviction. It speaks through its constant tiny dance, sometimes swaying, sometimes a-jitter, sometimes trembling. It speaks through the leaping of the heart, the falling of the spirit, the pit at the center, and rising hope.

The body remembers, the bones remember, the joints remember, even the little finger remembers. Memory is lodged in pictures and feelings in the cells themselves. Like a sponge filled with water, anywhere the flesh is pressed, wrung, even touched lightly, a memory may flow out in a stream.

To confine the beauty and value of the body to anything less than this magnificence is to force the body to live without its rightful spirit, its rightful form, its right to exultation. (p. 200)

As we begin to move into the twenty-first century, pastoral counseling, by incorporating body-oriented therapies into its own rich framework, will become a strong, vibrant force in the healing ministry of the Church, that empowers us to listen to

the wisdom of our own bodies, and recognize therein, the power of God at work in the very fleshliness of our lives. In doing so, pastoral counseling will enable us to reclaim and restore our bodiliness to it's rightful place, of dignity, beauty and honor, given to it from the very beginning by our Creator God, and reaffirmed through the incarnation, the Word become Flesh. To recover our sense of embodiment, is to recover the very essence, the very heart of what our Christian journey is about. It is to discover and recognize that we are a covenant people called by God, to live out our lives in relationship with Him and one another. Nelson (1991) states that:

To know [*ourselves*] as profoundly relational is to know [*ourselves*] as body. All our relationships are mediated through our bodies, for it is in our embodiedness that we have our perception. It is in our emotions that we interact with the world. It is through our senses that we experience what it means to be a self in relation. It is our sexual, sensuous selves that ground our relatedness, and it is our sense of bodily integrity that grounds our power and capacity for vulnerability with others. And when there is bodily repression, when the body is deeply alienated, dis-eased, we lose our sense of connectedness to each other, to nature, yes, to the cosmos and to God. (p. 71, italics mine.)

Pastoral counseling in reclaiming it's incarnational roots and aided by body oriented therapies can become not only a powerful force in bringing much needed healing to the people it encounters in the counseling situation but also to the very world in which we live. In helping us to recognize and come to appreciate the immense preciousness of our bodiliness, that they are indeed the dwelling place of God incarnate, we will be empowered to relate to, and see our bodies in a much

different light. Rather than perceiving them as something to be dominated and kept under control, we will begin to listen to their wisdom and see them as our true friend, the very essence of who we are.

Nelson (1992) maintains that "the way we feel about our embodiedness significantly conditions the way we feel about our world" (p. 43). As we are in our bodies, so we will be in our world. Hence, pastoral counseling in helping us to recognize the giftedness of our own enfleshedness, ultimately empowers us to see the giftedness of our world. In doing so it will help to bring about a much needed reconciliation, in which we will begin to see nature, our world and the cosmos as real gifts to be treasured rather than something to be dominated for our own selfish gain. In truth we may come to realize that, "our very bodies themselves are God's revelations of the interrelatedness of all with all" (Nelson, 1991, p. 73). As Pierre Teilhard de Chardin puts it:

The prevailing view has been that the body... is a fragment of the Universe, a piece completely detached from the rest and handed over to a spirit that informs it. In the future we shall have to say that the body is the very Universality of all things,... My matter is not a part of the Universe that I possess totaliter: it is the totality of the Universe possessed by me partialiter. (cited in Nelson, 1991, p. 73)

In essence we will come to recognize in a most profound way, that the Christic event, the joining of the human and the divine, is not confined to one Jesus of Nazareth, but that it continues today in our time, in our world, whenever enfleshed

spirits reach out to each other, and our world, in love.

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VITA

The author, Liam Joseph Bambrick, was born in the city of Kilkenny, in Ireland, on the fourth of October, 1952.

On completion of his primary and secondary level education, he served his apprenticeship as a diesel fitter mechanic and qualified in March 1975.

In September 1975, he entered the congregation of The Missionaries of the Sacred Heart. He graduated from the Milltown Institute of Theology in Dublin, in 1982, with a diploma in theology. He was ordained to the Priesthood in June 1984. He worked in a retreat center, from 1982 to 1989, ministering mainly to young adults. This experience prompted him to pursue training in pastoral counseling.

In 1989 he attended the Institute for Spiritual Leadership, in Chicago, and graduated with a certificate in Spirituality, in May 1990. During the Fall semester of that same year he began his course of studies in Pastoral Counseling at Loyola University of Chicago. In May 1993, he graduated from this university with a Masters in Pastoral Studies. He will graduate from this same university in January 1994, with a Masters in Pastoral Counseling.

APPROVAL SHEET

The thesis submitted by Liam Joseph Bambrick has been read and approved by the following committee:

Allan Schnarr, Ph.D.
Associate Professor, Institute of Pastoral Studies
Loyola University Chicago

Mary Kaye Cisek, M.A.
Senior Lecturer, Institute of Pastoral Studies
Loyola University Chicago

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Masters of Arts in Pastoral Counseling.

12/19/93

Date



Director's Signature.