A Discerning Heart: The Core of Psycho-Spiritual Healing

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A DISCERNING HEART:
THE CORE OF PSYCHO-SPIRITUAL HEALING

A THESIS SUBMITTED TO
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INTRODUCTION

I have called my thesis *A Discerning Heart: The Core of Psycho-Spiritual Healing*, because I believe that the specialness of being a Pastoral Counsellor is in that one has to attend to a realm in the human person that is beyond the emotionally tangible sphere in the counsellee. Through *empathy* the Counsellor attends to the feelings and emotions in an individual which is the deepest tangible area in the psyche of a human person. But there is more than empathy which is required for the total healing of a person. In order for this total healing to be enabled the Counsellor needs to be one who--besides being knowledgeable in the art of empathic listening--is also schooled in the spirituality of a *discerning heart*. The Pastoral Counsellor is meant to manifest both empathy and the deeper yet all pervasive capacity for discernment in his or her ministry. The Pastoral Counsellor in meant to be one who is constantly discerning the movements of the spirits in ones own life in order to be able to accompany others in doing the same.

When using the word "spirits" I am refering to the force which is the spirit of evil and the Holy Spirit which is the spirit of good. Toner (1982) explained this by writing that Ignatius "sees an anti-spiritual force extrinsic to the human person but able somehow to instigate interior motions, thoughts and affections, calculated to hinder the work of the Holy Spirit" (p.32). Hence, the word "spirit" will be used when I am refering to both the spirits in general and also for the force of evil in particular, and the word "Spirit" when refering to the Holy Spirit.
Empathy is essential to and hence known in the psychological arena. It is a way of accompanying another, of having sufficient awareness of one's own path and thus being able to remain aware of the path of the person who one is accompanying.

Discernment is Jesus' gift through his Church to humankind. It is a way of recognising God's will for us in the here and now as one is able to sift between the movements of the spirit of evil and the spirit of good. Total healing which happens at the spiritual centre of a person is possible through an option for the ways of the good spirit.

I have observed this simultaneous activity of empathy and discernment operating within my life and enabling the process of healing for me. During the past two years I have come to understand and experience that the process of total healing in a person is possible only when it is rooted in and simultaneously springs from a discerning heart which is the core of human existence.

From 1975-1977, during my Novitiate in the Society of Jesus, I laid the adult foundation to my spiritual life. I began my Novitiate as "indifferent" to whether I would be a Brother or a Priest. During the 30 days retreat which we do as novices my Novice Master made me go through a process of discernment in order to recognise what the Spirit was inviting me to serve in the Society of Jesus as - a Brother, or as a Priest. It frightened me when my Novice Master pointed out to me how and what I was being called to. Since I was a poor student during my schooling years I was afraid that I would not be able to handle even the basic studies which are essential for the formation of a priest. I was also anxious that I would be "old" when I'd reach my Ordination. My Novice master invited me to trust the Spirit's Wisdom. I trusted my Novice Master and
did so, and with much struggling I am becoming better in trusting the Spirit of God within me, also in trusting people, and the world.

The search to understand myself psychologically began in 1978 when I did a course in Transactional Analysis. During the summer of 1984 while doing a six weeks advanced course in T.A. I received a breakthrough into the search for meaning in my life. That's when I began to understand myself - who I was, and why I behaved the way I did. I realised that my sister was born when I was eight years old and that about that time my life began to acquire a negative texture. And so, from that summer on I have been shedding layer after layer of blocks to my wholeness and thus diminishing the fogginess around my self. The process of my journey led me to grow interested in becoming a Spiritual Director which then brought me into the Pastoral Counselling programme.

While I was doing the first year of the Pastoral Counselling programme I found myself reaching the heights of rigidity. I consider it a grace that my mid-life crisis occurred while I was in the I.P.S. since I was able to fathom myself in depth and also find guidance during the process. On November 13, 1993 while sharing with some of my Jesuit companions I felt my persona begin to crack and by the end of that day I got a sense from deep within me that I was not the whole person I had, until then, believed myself to be. I broke into the consciousness of a depression which had been building up within me. I felt filled with confusion, fear, shame, anxiety, guilt, and moods with extreme affect. It was the beginning of my awareness that "I am wounded!" On that night none of my techniques for falling asleep worked until the wee hours of the morning when I collapsed into a slumber from mere exhaustion only to wake up with a start to the
words "behold I make all things new," coming from deep within - a place which I have come to call the Incarnational Point. It was later that I felt reminded that the mantra "behold I make all things new" belonged to Revelation 21:5, and Isaiah 43:19.

This specific journey had begun on April 29, 1989 when while relaxing after a whole day of prayer on the second day of my Triduum in preparation for my final vows I discovered that Incarnational Point within me as it invited me to the first of a series of its mantras in 'the Father cares for me!' For over four years after that the Spirit kept developing in me the capacity for trust through my Incarnational Point as it sent me various invitations expressed in the form of mantras.

During the months which followed the breaking into consciousness of my self were a revelation of grace building on nature. I came to understand myself psychologically and spiritually too. I searched to understand my childhood woundedness which I had been living from until those days. I looked at myself from a psychological vantage point and I also witnessed God erupting through my woundedness as I discerned the evil and good spirits making my wound their battle field until the fourth day of my retreat in May 1994 when during the second hour of prayer my Incarnational Point set me an invitation in "stop struggling, I am in charge!" Two days later while contemplating that first moment of my life - that moment when egg and sperm came together at my conception in my mother's womb - I was awakened to the awareness that that minute embryonic particle was loved in its primal, pristine, potent moment. These two prayer experiences together will always remain for me the pivotal mysterious moment when my
life became new, as if the stone was rolled away from the tomb which I had found myself in.

The reciprocal process of psychological and spiritual movements being interwoven through my life found me growing in the desire to share not only the contents of what I had been through, which I have done in other circumstances, but also the psycho-spiritual process which I recognised as going on for me so that it would serve as an enlightenment for those who might companion others particularly as Pastoral Counsellors while they are on a similar path, or if they find that they themselves are on that path. I have found tremendous insight for my healing as I understood myself against the backdrop of psychological theories and simultaneously stayed focused on the movements of the spirits. Besides, I have come to believe that psychology through empathy, and prayer through discernment are the essential ingredients in the formation and ministry of a Pastoral Counsellor. Hence, I am addressing my thesis primarily to my Pastoral Counselling colleagues and then to those who are in the ministry of psycho-spiritual care of persons.

The following metaphor came to me in pieces during my daily spiritual time between 31 August 1994 and today. I understand it as being both a symbol of my entire life's journey and also the stage of Individuating Faith in which I am currently flowing. I call it "A River Path."

Once, in pre-Vedic times in a village in India, normalcy was! Babies, and growing up children, women, and men, moved around, played, chatted in friendly groups,
worked, hummed and swayed, and rested. Were there other villages too in the mystery of creation with similar unstructured ways?

Some youth decided that the village was not good enough for them. Their village seemed limiting and so they went out in search of the perfect village.

_We are moving toward a village as we move along a path, or, a river by a path._

They walked from their village along the path by the river. They journeyed onward with determination on their minds and adventure in their hearts. There was wonder and awe at most times. Some of them changed the pace of their steps, and soon they were separated from each other only to meet other people from other villages on the path by the river, many of whom walked alongside each other, while some just journeyed along at their own pace. Yet, whenever any one of them feared the difficult landscapes along the path they'd remember their own dear village with longing and they'd reconnect with memories of times gone by when harmony and bliss was a way of life in their villages. Nourished with those recollections and re-minded by the memory of the limitations of their village they'd find themselves slowing down on the path and descending into the river which flowed beside them. They walked, and walked, and walked, and they gradually learned to traverse all sorts of terrain; to think less and less of their village and to be more and more aware of the path itself which now began to lead into the river and then out again.

And they continued on. Seasons came and passed by them and they moved on, and during those difficult and confusing spells they'd slow down for a dip in the river and then they'd walk on again. Those quick dips of their early journey seemed insufficient,
and now they found themselves being attracted to longer sojourns in the water. It slowly dawned on them that they were spending less time walking on the path by the river and more time wading onward in the river by the path. This way of journeying had something uncanny about it. As wading became their way of being, the water--it seemed to loose its density. Now they were living from the river. Before long, the water lost its resistance. It felt like being moved on in a mysterious river. They began to have an ineffable knowing that they were moving toward some vaguely familiar village. As they flowed in this mysterious river they became the flow.

The villages are... the people move... the river flows...

I believe that Psychology as a Science is just one more gift of God at this time in history for us humans to cope with the complexities of life with its stressors today in order that we may be able to find the fullness of life which Jesus invites us to in John 10:10. Hence psychology must be seen as inter-woven with spirituality in order that we humans may find ourselves on the path of the fullness of life as we stay discerning the movements of the spirits for our times.

My thesis will comprise three parts. The first part will focus on who we are at our core and how that core evolves developmentally through life. It will consist of three chapters. In chapter one the focus will be on the first redeemed moment of an individual's life--the Incarnational Point. The second chapter will address the psycho-social development of the individual while using the developmental theories of Erik Erikson, Margaret Mahler, Carl Jung, against the backdrop of the family life cycle theory as presented by Betty Carter and Monica McGoldrick. Chapter three will pay
attention to the spiritual development of an individual as presented in the Christian tradition, in the Spiritual Exercises of St Ignatius, and by Robert Sears in his social spiritual developmental stages.

The second part which will consist of two chapters will indicate how the evolving identity of an individual can become obscured. Therefore, chapter four will present the psycho-social blurring of an individual's identity, and chapter five will show that this blurring is caused by the evil spirit as opposed to the good spirit.

The third part of my thesis will show how the original identity of an individual can be recovered and maintained through the Process of Pastoral Counselling. Hence, in the sixth chapter I wish to show that the Pastoral Counseling process is a way of enabling the uncovering of the blurred Incarnational Point and that such healing can be sustained through a discerning heart.

This thesis is the master plan of my own journey, a learning through personal experience, and it has become the answer to what God Wills for me. Through my own process of Pastoral Counseling I have learnt to recognise the feelings of pain, anger, and fear, to understand these feelings and to find the ensuing joy which understanding, insight and executing brings, and to allow them to become sufficiently integrated in my identity as an essential ingredient to the meaning of human existence.

As I go back to my country I hope to be an instrument of healing in the lives of my people whose psycho-spiritual wounding is often caused by socio-economic limitations. I believe that the efficacy of my work will depend entirely upon the Spirit giving further intensity to my own journey which has been resulting in the grace of
integrity with which I continue to sustain my identity and also enhance the identity of those who will grow to trust me.

Note: In order to be gender inclusive and at the same time to have consistency and order in my thesis I will use female pronouns for the first, third and fifth chapters and male pronouns for the second, fourth and sixth chapters.
PART I

OUR EVOLVING CORE
CHAPTER 1
THE INCARNATIONAL CORE OF HUMAN LIFE

In this chapter we will look at the first moment of an individual's life. We will see that this primal, pristine moment, is a potent one. This potency is what becomes actualised through the rest of the moments in a person's lifetime.

The Spiritual Exercises of St. Ignatius are a thirty days retreat based on the life of Christ which St. Ignatius offered the Church in order that individuals may grow in the two greatest commandments which Jesus spoke about when he said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself" (Lk. 10:27).

The very first Exercise of this process is called "The First Principle and Foundation" (Puhl, 1951, p. 12). It is meant to dispose the retreatant for freedom before God whom she will encounter during the retreat. It is not uncommon for a retreatant to find herself entering into this Exercise by doing a contemplation on the first moment of her life followed through with the rest of life. Very often, the retreatant comes to the realisation that, beginning with the first biological moment of her life, God's love has been the main energiser right through life.

After leaving the ovary, an egg becomes a miniature Sleeping Beauty, using almost no energy, barely staying alive, waiting for a special kiss.... Most sperm never get farther than the woman's vagina.... Meanwhile the egg is perched on the fine line between death and life, waiting for a tiny prick of its surface membrane.

At last, the first sperm through to the egg's surface makes a true union, a complete fusion of two cells, and the mixing of their genetic information into a single individual. The tiny sperm's contribution to the egg's surface is practically nil, but the moment of contact is the signal to the egg to become an embryo by turning on a program of development. The steps of this development into a human baby are dictated by both egg and sperm joined into a single unit: one set of genetic instructions made from two unique and separate human beings.

Now a woman is pregnant, but no one knows, not even her ovaries. (pgs. 96, 98-100)

This is the mystery of life, the moment, the "Point" in time when only the Creator of life "knows". This is the mystery of conception, the hidden factor in every new birth. Only the Creator knows it--the divine moment, the moment of communion, the "Incarnational Point." This moment, or, this "Point" in time is the core of human life. In looking at this core moment of life as divine, as one of communion, and as an Incarnational Point we will be able to understand why every person needs a "discerning heart" to respond to
Jesus' invitation to have "fullness of life" (John 10:10) through a "perfect" (Matthew 5:48) "love" for "God" and for "neighbour" as for "self" (Luke 10:27).

The Divine Moment. The eternally first moment of life is known to no one other than the Creator of life itself. It is the moment in which God wills, and accomplishes. This is the moment when all that God Wills for the individual is present in that tiny particle of life. But this is also the moment when God loves so intensely that through faith we know that He cannot but allow a human to participate in His will by giving her a free will and the capacity to choose. If the individual "chooses" then she lives by the gift of faith through the Holy Spirit which is God's love for her.

This divine moment is also a Spirited one. It is a moment of loving interchange--an Other-related way of life. The new creation has the Spirit of God as present with it in essence. In that moment, not only is the individual incarnated by the Spirit of Christ, but greatest of all--for those before Christ too in a retroactive way--it is a participation in Jesus' Incarnation, life, death, and Resurrection along with his people the Church born of his Spirit. St. Paul wrote, "for as all die in Adam, so all will be made alive in Christ" (1 Corinthians 15:22) "a life-giving spirit" (1 Corinthians 15:45b). Thus, the retroactive healing of Christ is not only for those who died before him but also for a healing of our personal, familial, and cultural past too. And so, the divine moment is a participation in the Redemption of Jesus. It is God's way of remaining perseveringly caring for His creature.

Yet, God's presence is respecting of the human, and so, it remains non-intrusive. His presence is freely available for every individual who chooses by faith to draw from it.
This presence is accessible for the individual through God's Spirit in Jesus' love for us. And Jesus' love for us has to be perceived, recognised, identified, and appropriated. The capacity to identify this love of Jesus for us is like another sense which if it is not used will atrophy. We are able to identify Jesus' love for us, which is God's will in our life, through the "discernment of spirits". The capacity to discern the spirits is a gift of God to all of His creatures. Through the discernment of spirits an individual is able to stay united with the divine presence within her. Through the discernment of spirits the individual sustains her spiritual life and acquires a spirituality which is rooted in the Spirit of Pentecost—the fruit of the Cross and the Resurrection. And "spirituality" means a way of being appropriate to the invitations of the indwelling Holy Spirit, it is a way of actualising the Spirit who is constantly inviting us to make the relationship which we have with the Trinity manifest through our love for all humans and thus to enjoy the fullness of life as revealed for us in scripture and tradition.

*The Moment of Communion.* Only the Creator of life knows that the first moment of life, the divine moment, is a moment of communion. There is a communion at three levels which are interrelated with each other. There is the Trinitarian communion, the communion between the divine Triune and the human, and the communion among humans.

Daniel Helminiak (1986) refers to the Trinitarian communion when he says that we have come to know that God is a community, three dwelling in perfect unity—Father, Son, and Holy Spirit—sharing all in common, yet all retaining
their individual identities.... For if the Eternal Son is God even as the Father is God, and if the Holy Spirit is also God, then God is a tri-unity. (pgs. 254-255)

Helminiak (1986) goes on to add that "God has allowed us to share in the intimate secrets of the inner divine life" (p. 255). This makes for the communion between the divine Triune and us humans as it gives us existence while existing in us. Further, the Trinitarian communion as a dynamic presence within a person is best expressed in Jesus' words, "And I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth,... You know him because he abides with you and he will be in you" (John 15:16-17). The core truth of every individual at this point of communion between the Divinity and humanity is the deeply satisfying and peaceful knowledge that she is loved by God in Jesus through his Spirit. This love is in that, while we have communion with the Divine Trinity we also have absolutely human free will to choose to love or to sin--in a developing way first implicitly and then explicitly.

Sin in this realm is the participation of every human in cosmic sin. One is free to choose self-centredness over self-giving. Sin, the dehumanising dimension in us humans which is the opposite of love, witnessed through hate, false love, or disordered love, becomes an atrophying or a stifling of growth in self and others--a denial of the Trinitarian communion in our universe. And so, the need for every human to consciously appropriate Redemption and restore her participation in and presence of the Trinity in our universe.

This Trinitarian presence is analogously known among humans in a microcosmic way through the relationship which husband and wife share. The intensity of the triune
mystery of love bursts forth in the creation of man and woman who through marriage allow their love to explode into the particle of the embryo, their child. Robert Sears (1974) expresses this communion by saying that "the distinctive mark of 'we' is not mutuality, but communality.... The most complete example of communal union is that between father and mother which produces the child" (p. 68). And this communion is made possible because the divine moment of communion is already incarnate in both parents who partake of the mystery of creation by making it possible for God to be incarnated in their baby. By co-operating with God through nature the parents facilitate the manifestations of His grace in their offspring.

The Incarnational Point. The fullest possible expression of the mystery of the Incarnation is in the gospel of St. John where we read, "And the Word became flesh and lived among us" (verse 14a). This presence of God among us is a presence in each one of us. The Vatican II document Church in the Modern World (1965) expresses this wonderful mystery when it says that "in reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear" (#22). This Incarnate God living among us is the Incarnational Point in us humans. The Incarnational Point is the region in which the divine becomes human through the Spirit. As divine it is the communion of the Trinity, and as human it is the fruit of human communion.

The Incarnational Point which is a "mysterycosm"--since it is both mystery and present in the cosmos-is in space, in time, and also in relationship. It is the Point in which the Spirit of God causes and concomitantly is caused to enter through human communion into the human condition. The Incarnational Point finds itself occupying
space as a microcosm in the uterine or fallopian tube and then in the womb until, with
time, it is sufficiently developed and ready to be placed into the macrocosm where it
continues to lives from moment to moment. The Incarnational Point is the resourceful
spring from which flow relationships within the person. From this Point the individual
co-ordinates the various aspects of biological, and psychological life within the body, the
microcosm. It is also the Point from which a person co-ordinates relationships between
itself--the microcosm--and the macrocosm which includes the individual's family, culture,
country, continent, planet, galaxy, and the universe which is a mystery in itself. In seeing
that the Incarnational Point has the capacity for maintaining relations at the microcosmic
and the macrocosmic levels of life, we conclude that it is potent. This resourcefulness is
the potency of the indwelling Spirit who is at the Incarnational Point. And, as the egg
turns into embryo--from union with the sperm--and then turns into foetus, this potent
point begins the process of becoming actualised through every moment of life. The
continuous actualisation of the Incarnational Point is the spirituality of a person. And so,
the spirituality of a person which is the actualising of the indwelling Spirit is in continuity
with every moment of life.

The Incarnational Point is the mystery where the infinite universe of God and the
finite universe of humans do commune unconsciously while we develop and we humans
are drawn to participate consciously in that communion. By participating in that
communion at the Incarnational Point the individual is able to discern the will of God
which provides inner harmony and also harmony in the relationship between the
individual and the world. It also gives us intimacy with Jesus who said "Whoever does
the will of God is my brother, and sister and mother (Mark 3:35). Further, in the gospel of Luke, Jesus instructed the lawyer that the two greatest commandments of love—for God and one's neighbour as one loves oneself—are the basic prescription for doing the will of God in order that one may have life. To this Jesus added, "Do this, and you will live" (v. 28).

The Incarnational Point which is God in us is also the realm where God "knows" and communicates this knowing to us so that we will participate in eternal living. Luke writes, "in him we live and move and have our being" (Acts 17:28a). Hence, with the Incarnational Point being the realm where humans and God commune it remains the sanctuary of prayerful communion where we can participate in God's knowledge, as we come to know His will for us and his creation. It is the Point of discernment through every moment of our life as we develop into mature humanness.

The Incarnational Point is an awesome mystery since it is the place, the time, and relationship in which a change of perspective in creation occurs. At the Incarnational Point the transcendent spirit becomes incarnate, the infinite becomes finite, and creation has another primal, pristine, potent moment of human life.

This potency becomes actualised in a quiet yet determined way in the womb. The process of actualisation is the development of the self in its physical, intellectual, emotional, and sexual capacities around the core which is the SELF within the Incarnational Point and the potent self which represents it. There is this hidden development of the self happening through the months when it is in the womb. Once the
foetus has run its term in the womb it breaks through into the macrocosm to claim its identity and significance in every human realm.

In the next chapter we will focus on the individual developing at the psycho-social levels, and then the third chapter will attend to the spiritual development of the human person.
CHAPTER 2

THE PSYCHO-SOCIAL DEVELOPMENT OF THE HUMAN PERSON

In chapter one we saw that the first moment of our life is the core potential of our human personality. In looking at this potent occurrence as the Incarnational Point we identified it as relational in the transcendent realm, that this transcendence is in relation with the human sphere of life, and that at the human level too, given our parents' relationship with each other out of which we are incarnated into the world, we are relational. We also saw that the potential becomes actualised as the individual claims his identity and significance through the rest of the moments of life.

The human is born into a family milieu. Given the communal quality of the relationships in the family the individual will become actualised spiritually. The actualising of the indwelling Spirit, which is the spirituality of a person, is a concomitant happening through the individual's physical, intellectual, emotional, and sexual life as he relates with others.

The individual is not born into an isolated family. The individual's family belongs to a larger network of family members which is called an extended or a joint family and it includes cousins, in-laws, aunts, uncles, nieces, nephews, and grandparents. Even today, in certain cultures this network extends to form a tribe. It is within this kind of network that an individual and his family is psycho-socially cushioned. Further, the
extended family is again couched in a culture of a country which is one among many countries on the earth.

This chapter will focus on the best possible psychological and social development of an individual. Part two will see how development gets derailed and turns negative for a person. Because the individual is born into a family, a person's development will be looked at against the backdrop of the family life cycle which is offered to us by Betty Carter and Monica McGoldrick. Against this big backdrop of the family life cycle we will look at the comprehensive psycho-social developmental theory of an individual as presented by Erik Erikson. Within this main framework of development by Erikson we will consider a more intense theory on the first three years of a person's development as presented by Margaret Mahler which she presents in three phases. Finally, we will also see how Carl Jung's four stages theory of development will complement Erikson's eight stages life span theory.

The individual who began the process of development right from the first moment of conception, after a period of approximately nine months in the womb, is born into a family which has at least three or four generations of its members living, with each one going through their own developmental stages while simultaneously living through the family's process of development. Hence, the neonate enters into the cycles of the multi-generational family, each one of whom is cycling through his own stages.

The three or four different generations must accommodate to life cycle transitions simultaneously. While one generation is moving toward older age, the next is contending with the empty nest, the third with young adulthood,
forming careers and intimate peer adult relationships and having children, and
the fourth with being inducted into the system. (Carter & McGoldrick, 1989, p.
7)

It is within the setting of an extended family, or joint family—as it is still existing
in many ancient cultures of Asia, Africa, Latin America and many other countries—that
we must understand the neonate who continues his development in a nuclear family.
While attempting to maintain a universal sensitivity to ethnicity and religion, Carter &
McGoldrick (1989) affirm that "the definition of 'family', as well as the timing of the life
cycle phases and the importance of different transitions, varies depending on a family's
cultural background" (p. 25). With this multi-generational perspective we now take a
look at the stages of the family life cycle as presented by Carter & McGoldrick.

Carter & McGoldrick (1989) see a new family life cycle beginning with the
launching of the single young adult (p. 13). This first stage is the time when the young
adult has "achieved a sense of self differentiated from the family of origin, and also the
capacity to develop intimate relations with peers, as well as finding a suitable place in
the work force" (Barker, 1992, p. 24). This stage does not manifest itself so clearly in
ancient cultures which have always had the joint family system.

The next stage in the development of a family they call the joining of families
through marriage: the couple (Carter & McGoldrick, 1989, p. 15), which evolves into a
third subsystem and it entails the process of accommodating and adjusting to the new
physical, intellectual, emotional, and sexual milieu.
The third stage of *becoming parents: families with young children* (Carter & McGoldrick, 1989, p. 16) is the time when the couple become parents to their children, and the grandparents find themselves called to a new type of caring responsibility.

Stage four, which is *the transformation of the family system in adolescence* (Carter & McGoldrick, 1989, p.17) inaugurates a new phase when the boundaries between parent and adolescent gradually become flexible. This flexibility is not very pronounced in joint families since the children continue to live in their parents homes, receive nurturance, and pursue the development of a career and peer relationships which all together prepare them for the next stage of the family cycle.

In cultures where the joint family is the basic social unit this fifth stage which Carter & McGoldrick (1989) call *families at midlife: launching children and moving on* (p. 18) will be considered as the first stage in the family life cycle. Barker (1992) says that "during this stage there may be many exits and entries of family members, as the young generation leaves, and the parents' parents tend to become frail or ill, and thus dependant upon their children" (p. 25). This is also the time when children begin to relate with their parents in an adult-to-adult manner.

The sixth and last stage proposed by Carter & McGoldrick (1989) is *the family in later life* (p. 19). By this time the parents turn into grandparents and the grandparents, if they are still alive, become great grandparents. At the same time the responsibility to care for both the older and the younger generations is upon the present parent generation.

Carter & McGoldrick (1989) point out that "the individual life cycle takes place within the family life cycle, which is the primary context of human development" (p. 4).
Hence while the other generations are transitioning through the various stages of the family life cycle and their own developmental phases too, the individual keeps continuing his own psycho-social development as a neonate now out of the womb and in the social world.

Having set the immediate social stage of the extended or joint family life cycle into which the new-born infant arrives, it is now appropriate to proceed with the individual's psychological development. We shall first look at Erik Erikson's eight stages psycho-social life span theory. We will then see how Margaret Mahler's three phases infancy and early childhood theory and Carl Jung's life stages expand and deepen Erikson's psycho-social interpretation of a person's life.

In Erik Erikson's eight stages psycho-social theory of human development he indicates that each of the transitions from one stage to the next has its own crisis and consolidation which manifests itself in "basic virtues with which human beings steer themselves and others through life" (Erikson, 1964, p.115). Erikson (1980) indicates that every crisis is consolidated in the same way:

- a crisis, beset with fears, or at least a general anxiousness or tension, seems to be resolved, in that the child suddenly seems to "grow together" both psychologically and physically. He seems to be "more himself," more loving and relaxed and brighter in his judgement.... Most of all, he seems to be, as it were, self-activated; he is in the free possession of a certain surplus of energy which permits him to forget failure quickly and to approach what seems
desirable (even if it also seems dangerous) with undiminished and better aimed effort. (p. 78-79)

The first of Erikson's eight psychosocial stages he calls basic trust versus basic mistrust. It is about the sense which the child acquires during the infancy period beginning with its birth.

The first demonstration of social trust in the baby is the ease of his feeding, the depth of his sleep, the relaxation of his bowels. The experience of a mutual, regulation of his increasingly receptive capacities with the maternal techniques of provision gradually helps him to balance the discomfort caused by the immaturity of homeostasis with which he was born" (Erikson, 1963, p. 247).

This stage includes the instinctual awakening of the infant's sense organs which need to be complemented with "being held, warmed, smiled at, talked to, rocked, and so forth" (Erikson, 1980, p.61). Erikson (1980) writes that "the amount of trust derived from earliest infantile experiences does not seem to depend on absolute quantities of food or demonstrations of love but rather on the quality of the maternal relationship" (p. 65), a relative lack of which can result in a basic mistrust.

The crisis at this stage is at the physiological, the psychological, and the environmental levels, which ideally will ultimately converge in a continuous sense of trust in the environment, providers, and also in considering oneself trustworthy. A healthy consolidation of this stage will find the infant with "hope" which Erikson (1964) writes "is both the earliest and the most indispensable virtue inherent in the state of being alive" (p.115) and he formulates it as "the enduring belief in the attainability of fervent
wishes, in spite of the dark urges and rages which mark the beginning of existence. Hope", he adds "is the ontogenetic basis of faith, and is nourished by the adult faith which pervades patterns of care" (p. 118).

His second stage Erikson called *autonomy versus shame and doubt* and it is primarily concerned with the maturation of the child's muscular system as it co-ordinates the retention in and/or elimination from the toddler's bowels and bladder during early childhood. It is also the time when the child develops the capacity for language. Hence there is a simultaneous development of self and ego too as it begins to assert itself through language. The social implications of this stage are in:

the consequent ability (and doubly felt inability) to co-ordinate a number of highly conflicting action patterns such as "holding on" and "letting go," and the enormous value with which the still highly dependent child begins to endow his autonomous will. (Erikson, 1980, p. 68)

The exercising of an autonomous will makes for self-control and self-esteemed pride in the child. But should the toddler develop with a sense of "muscular and anal impotence", a "loss of self-control," and "parental over control" then he will grow into an adult with "a lasting sense of doubt and shame" (Erikson, 1980, p. 71).

A healthy consolidation of this stage with autonomy results in the toddler emerging through it with an adequate will in order to co-ordinate judgements and decisions for the outer and inner world. Erikson (1964) writes, "will, therefore, is the unbroken determination to exercise free choice as well as self-restraint, in spite of the
an unavoidable experience of shame and doubt in infancy" (p. 119). In the adult years this autonomy of will feed into the maintenance of law and order.

During the next stage of initiative versus guilt, which Erikson calls the "play age," three strong developments establish the crisis for the child:

(1) he learns to move around more freely and more violently and therefore establishes a wider and, so it seems to him, an unlimited radius of goals; (2) his sense of language becomes perfected to the point where he understands and can ask about many things just enough to misunderstand them thoroughly; and (3) both language and locomotion permit him to expand his imagination over so many things that he cannot avoid frightening himself with what he himself has dreamed and thought up. (Erikson, 1980, p. 78)

The crisis during this stage is in that, because of his initiative, the child experiences "a split between potential human glory and potential total destruction" (Erikson, 1963, p. 256). Given an appropriate measure of nurture the crisis evokes for the child a healthy sense of guilt which firmly establishes his conscience and therefore an incorporating into the moral tradition of his fellow humans. And so, the child finds himself with the virtue of purpose which is "the courage to envisage and pursue valued goals uninhibited by the defeat of infantile fantasies, by guilt and by the foiling fear of punishment" (Erikson, 1964, p. 122).

Regarding the "school age" which is the fourth stage of industry versus inferiority, Erikson (1980) wrote that,
while all children need their hours and days of make-believe in games, they all, sooner or later, become dissatisfied and disgruntled without a sense of being able to make things and make them well and even perfectly: this is what I call sense of industry. (p. 91)

This is the time when a child through "systematic instruction" (Erikson, 1963, p. 259) "learns to win recognition by producing things" (Erikson, 1980, p. 91). There is a risk of developing inferiority either because the child has not consolidated earlier stages or because the school may not be appropriate in nurture. If all continues to go well then the child will become equipped to produce with the virtue of competence which Erikson (1964) wrote "is the free exercise of dexterity and intelligence in the completion of tasks, unimpaired by infantile inferiority" (p.124).

During the fifth stage of development which Erikson (1980) calls identity versus identity diffusion an integration in the form of ego identity takes place. "It is the inner capital accrued from all those experiences of each successive stage, when meaningful identifications led to a successful alignment of the individual's basic drives with his endowment and his opportunities" (p. 94). If this process has not been successful then the individual finds himself with a sense of identity diffusion. But if it were successful then the young person has a sense of a consolidated social role with "the accrued confidence that the inner sameness and continuity prepared in the past are matched by the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a career" (Erikson, 1963, pgs. 261-262). This finds the young person with a durable set of
values and a *fidelity* which Erikson (1964) spells out as "the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems" (p. 125).

Through childhood and youth the individual acquires a reasonable sense of identity. It is only after acquiring this sense of identity that the sixth stage of *intimacy and distanion versus self-absorption* becomes possible. Now the young adult is ready for intimacy which Erikson (1963) indicates is "the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments even though they may call for significant sacrifices and compromises" (p. 263). Along with intimacy goes distanion which Erikson (1980) said is "the readiness to repudiate, to isolate, and, if necessary, to destroy those forces and people whose essence seems dangerous to one's own" (p. 101).

Self-absorption is the down side to this stage in that someone who has not consolidated his individual and social identity will continue to seek it through isolation, while one who has an appropriate sense of intimacy and distanion will manifest the virtue of *love* which "is the mutuality of devotion forever subduing the antagonisms inherent in divided function" (Erikson, 1964, p. 129).

Erikson (1980) calls the seventh stage of psychosocial development *generativity versus stagnation*. He writes that "generativity concerns the establishment (by way of genitality and genes) of the next generation" (p.103) and that it "is primarily the concern in establishing and guiding the next generation, although there are individuals who, through misfortune or because of special and genuine gifts in other directions, do not apply this drive to their own offspring" (Erikson, 1963, p. 267). Erikson (1980) adds that
"where such enrichment fails altogether, regression to an obsessive need for pseudo-intimacy takes place, often with a pervading sense of stagnation and personal impoverishment" (p.103).

One who is integrating this stage is increasingly committed to "care" which "is the widening concern for what has been generated by love, necessity, or accident; it overcomes the ambivalence adhering to irreversible obligation" (Erikson, 1964, p. 131).

The eighth and final developmental stage as pointed out by Erikson is ego integrity versus despair. For want of a definition he highlights a few of its attributes as follows:

It is the acceptance of one's own and only life cycle and of the people who have become significant to it as something that had to be and that, by necessity, permitted of no substitutions. It thus means a new different love of one's parents, free of the wish that they should have been different, and an acceptance of the fact that one's life is one's own responsibility. It is a sense of comradeship with men and women of distant times and of different pursuits, who have created order and objects and sayings conveying human dignity and love. Although aware of the relativity of all the various life styles which have given meaning to human striving, the possessor of integrity is ready to defend the dignity of his own life style against all physical and economic threats. (Erikson, 1980, p. 104)

He then adds that it implies both participation by followership and responsibility by leadership. One who does not possess these qualities lives in despair and an unconscious
fear of death, while one who does, lives with the virtue of wisdom which is a "detached concern with life itself, in the face of death" (Erikson, 1964, p. 133).

Couched within the multi-generational setting, and the family life cycle we have seen the eight stages of development, as offered by Erikson, through which an individual passes during a lifetime. And so, while some in the family will be seeking identity other individuals will be seeking affirmation of their generativity and so on. We now look at Margaret Mahler's presentation of the first three years of development in a person's life which correspond to Erikson's first three stages of "trust versus mistrust", "autonomy versus shame and doubt" and "initiative versus guilt."

In their book entitled The Psychological Birth of the Human Infant, Margaret Mahler, Fred Pine and Anni Bergman (1975) beautifully explain the process of psychic birthing which happens for every human. Through this process the infant emerges with an identity of its own as it passes through the three developmental phases of normal autism, normal symbiosis, and the third phase of separation and individuation which consists of four subphases called differentiation and the development of body image, practicing, rapprochement, and consolidation of individuality and the beginning of emotional object constancy.

During the first phase of normal autism which "begins at birth and lasts about a month" (St.Clair, 1986, p.108), "the infant seems to be in a state of primitive hallucinatory disorientation, in which need satisfaction belongs to his own omnipotent, autistic orbit" (Mahler, 1968, p. 7-8). It is an absolute form of narcissism while the
neonate is seeking to achieve "a homeostatic equilibrium" (Mahler et al. 1975, p. 43) in the new environment where it now exists.

The next phase of *normal symbiosis* extends from about two to four months with the autistic shell dovetailing into the child's sensory perceptual awakening to the outside world, which at this stage is, the mother. "The essential feature of symbiosis is hallucinatory or delusional somatopsychic omnipotent fusion with the representation of the mother and, in particular, the delusion of a common boundary between two physically separate individuals" (Mahler et al. 1975, p. 45). The "mother's ministrations ... helps the infant in time to differentiate between a 'pleasurable'/"good" quality and a 'painful'/'bad' quality of experience" (Mahler et al. 1975, p. 43). These sensations become internalised in the infant and "form the core of the self. They seem to remain the central, the crystallisation point of the 'feeling of self,' around which a 'sense of identity' will become established" (Mahler, 1968, p. 11).

The third phase of "separation and individuation" is a transition from the earlier two phases as it progresses in interwoven developmental tracks. "One is the track of individuation, the evolution of intrapsychic autonomy, perception, memory, cognition, reality testing; the other is the intrapsychic developmental track of separation that runs along differentiation, distancing, boundary formation, and disengagement from mother" (Mahler et al. 1975, p.63), which is what Erikson calls "autonomy."

The first subphase which is known as the *differentiation and the development of the body image* extends over the period from the fifth to the ninth month of the infant's life. During this subphase the infant evolves into a process of "hatching" which is
indicated as the "outward-directed perceptual activity gradually replaces the inward-directed attention cathexis" (Mahler, 1968, p.16). This is the "peek of manual, tactile, and visual exploration of the mother's face ... and body" (Mahler et al., 1975, p.54). During this time the infant experiences and establishes "transitional objects and transitional situations, ... the checking-back pattern, ... stranger reaction and stranger anxiety" (Mahler et al. 1975, pgs. 54, 55, 56), all of which together account for a delayed, premature, or appropriate hatching.

The second subphase of *practicing* lasts from approximately the tenth to the sixteenth month. This subphase overlaps differentiation and is a peak point of hatching. The early practicing period is marked by the infant's ability to move physically away from the mother by crawling and standing up but while still holding on. The practicing period proper begins with free, upright walking ... the greatest single step in human individuation. (St. Clair, 1986, p. 111, 112)

At this time "the child has a love affair with the world and seems intoxicated. Narcissism is at a peek, but is vulnerable to deflation" (St. Clair, 1986, p.112).

The third subphase of *Rapprochement* extends until the end of the toddler's second year, and consists of three periods: "(1) beginning rapprochement; (2) the rapprochement crisis; and (3) individual solutions of this crisis, resulting in patternings and personality characteristics with which the child enters into the fourth subphase of separation-individuation, the consolidation of individuation" (Mahler et al., 1975, p. 89).
From the height of its narcissism when the toddler begins to walk, he enters into the rapprochement period by gradually feeling the need for mother once more, but this time with a difference. The child has "a wish for mother to share with him every one of his new skills and experiences, as well as a great need for the object's love" (Mahler et al., 1975, p. 77). The difference causes a rapprochement crisis for the child who now has a relative sense of autonomy which needs to be protected and expanded too. "The child's desire for expanded autonomy not only found expression in negativism toward mother and others, but also led to an active extension of the mother-child world: primarily, to include father ... as a love object" (Mahler et al., 1975, p. 91) and gradually other persons too.

As a result of the growing individuation the child develops in language, begins to internalise rules, expresses himself through play, and discovers a gender identity.

The culmination of the fourth subphase in a consolidation of individuality and the beginnings of emotional constancy extends over the entire third year of the child and is the beginning of Erikson's stage of "initiative." "The establishment of affective (emotional) object constancy depends upon the gradual internalisation of a constant positively cathected, inner image of the mother. The process of cathexis which was active from the moment of the child's birth permits the child to function separately despite moderate degrees of tensions and discomfort" (Mahler et al., 1975, p. 109). As a part of expanding his autonomy the child now begins to include his father and establish a relationship with him. This internalising of the mother and father along with the other processes "such as innate drive endowment and maturation, neutralisation of drive
energy, reality testing, tolerance for frustration and for anxiety" (Mahler et al., 1975, p.110) develop into a unified self-image for the child giving him a personal individuality.

The phases which Mahler calls "normal autism" and "normal symbiosis" are the period when the neonate is waking up to the immediate world, its mother. During these periods the baby is in the first of Erikson's stages called "basic trust versus mistrust". The infant continues in this trust related stage right through the first two subphases of "differentiation and the development of the body image" and "practicing". It is only during the beginning of the third subphase of "rapprochement", when the child experiences the need for autonomy simultaneous to the need for mother, that the child enters into the second of Erikson's stages called "autonomy versus shame and doubt". The fourth subphase of "consolidation of individuality and the beginnings of emotional constancy" finds some overlapping with the third stage which Erikson calls "initiative versus guilt".

Now with the four stages of development as shown by Carl Jung we attempt to enrich our understanding of the human person developmentally.

Carl Jung considered the development of humans as "unfolding a picture of psychic life in its entirety from the cradle to the grave" (CW 8, para. 749) and he divides it into four quarters--childhood, young adulthood, middle life and old age. He deals with development only in terms of "problems" which arise during the process. "The 'problems' of the first and second quarters Jung saw as essentially biological and social, and those of the third and fourth quarters as essentially cultural and spiritual" (Stevens, 1990, p. 63). His primary developmental focus is on the process of individuation which acquires a
compelling intensity during the middle of a person's life which is commonly called mid-life.

Jung compared life with "the daily course of the sun--but a sun that is endowed with human feeling and man's limited consciousness" (CW 8, para. 778).

The one hundred and eighty degrees of the arc of life are divisible into four parts. The first quarter, lying to the east, is childhood, that state in which we are a problem for others but are not yet conscious of any problems of our own. Conscious problems fill out the second and third quarters; while in the last, in extreme old age, we descend again into that condition where, regardless of our state of consciousness, we once more become something of a problem for others. (CW 8, para. 795)

To understand the development of a human person from Jung's perspective it is helpful to have a general overview of Jung's model of the psyche. Stevens (1990) offers us an adequate one.

The model is divisible into three concentric spheres, like a three-layered onion,.... The outer layer represents consciousness with its focal ego, the middle layer the personal unconscious with its complexes, the central sphere the collective unconscious with its archetypes, and, at its core, the co-ordinating nucleus of the entire system, the Self. (p.28)

"With the theory of archetypes and the collective unconscious Jung grounded his psychology in biology" (Stevens, 1990, p. 40) and pointed out the correlation between the two in terms of "the biological principles of adaptation, homeostasis, and growth"
While Mahler and Erikson point out the social and psychic developmental processes Jung's focus is more on the core dynamics in the psyche--the intrapsychic developmental process of an individual. He takes us closer to the Incarnational Point with his notion of the Self. And so, even though Jung's psychological theory has a biological foundation, yet it becomes a strong bridge to cross over into the realm of the spirit in humans which is beyond comprehension.

Jung's stage of childhood covers all of Mahler's three phases of the psychological birth of a child and also the first four stages of Erikson up until the individual reaches the fifth stage of "identity versus identity diffusion" which is the period of adolescence.

Stevens (1990) says that "the first five years are the busiest time for the Self" when "foundations which will determine the future structure of the personality are laid" (p.77). The primary function at this time is the archetypal relationship between mother and father and the child. All through childhood, the child is still dependent upon the "psychic atmosphere of the parents" until puberty when with the "eruption of sexual life" the "psychic birth" of the individual happens accompanied by "the conscious distinction of the ego from the parents" (CW 8, para. 756). Mahler presents psychic birth--the second birth of an individual as happening at about the age of three while Jung places it at the time of puberty.

According to Jung, the stage of youth "extends roughly from the years just after puberty to middle life, which itself begins between the thirty-fifth and fortieth year" (CW 8, para. 759). This Jungian stage of "youth" expands over Erikson's three stages of
"identity versus identity diffusion," "intimacy and distantiation versus isolation" and early "generativity versus self-absorption or stagnation."

Anthony Stevens (1990) writes that

the archetypal programme responsible for this elaborate transformation of the child into the adult can be summarised under four headings: (1) the attenuation of the parental bond, (2) the war of the generations, (3) the activation of the sexual affectational system and (4) initiation into the adult role. (p.117)

This fourfold programme is to be constructed by the individual upon the balanced foundations which have been developed within the child's psyche. In most circumstances the individual's psychic state is at neither extreme but between the perfectly developed individual who is all set for the fourfold task of preparing for adulthood and the sort of person who clings parasitically to an illusion. Stevens (1990) expresses this problem when he writes:

in adolescence, then, a battle is fought on two fronts: on one front there is the struggle to establish a sense of identity and social competence as a personality in one's own right and, on the other, the fight to overcome regressive longings for mother and the past. (p. 132)

During the transition from youth to the stage of middle life which Erikson calls "generativity versus stagnation", those denied potentials seek recognition and we find ourselves with a new set of problems, more often than not, in a crisis. The crisis extends into Erikson's stage of "integrity and despair" too.
While for Erikson the early part of the stage of "generativity versus stagnation" still deals with the social dimensions of parenting, for Jung this stage finds one in the domain of wider care. While Erikson treats this stage with equal intensity as he did the other stages, we recognise that Jung lays greatest emphasis upon this stage which he saw as belonging to the cultural and spiritual domain of life.

The crisis during this stage is basically a call to individuate. In this context "the goal of the individuation process is the synthesis of the self" (CW 9 part 1, para. 278), a call to pull together scattered parts of one's personality. Either, because of a lack of awareness, or an inability to cope with the crisis an individual might pass through this stage by staying deaf to the call. Stevens (1990) points out that "the mid-life crisis can be approached, therefore, as a time for taking stock and making decisions and for turning something upsetting into a new opportunity" (p. 166).

Middle life is the moment of greatest unfolding, when a man still gives himself to his work with his whole strength and his whole will. But in this very moment evening is born, and the second half of life begins. Passion now changes her face and is called duty; "I want" becomes the inexorable "I must", and the turnings of the pathway that once brought surprises and discovery become dulled by custom. The wine has fermented and begins to settle and clear. Conservative tendencies develop if all goes well; instead of looking forward one looks backward, most of the time involuntarily, and one begins to take stock, to see how one's life has developed up to this point. The real motivations are sought and real discoveries are made. The critical surveys of
himself and his fate enables a man to recognise his peculiarities. But these insights do not come to him easily; they are gained only through the severest shocks. (CW 17, para. 331a)

Jung looked at the first half of life as belonging to ego consciousness and a well developed persona. If that did not happen then the individual has trouble while trying to enable it when in fact this stage is the time for integrating the shadow. The shadow is "the thing he has no wish to be" (CW 16, para. 470) which the Faucetts (1990) describe as "the portion of the unconscious in which resides all of the memories, thoughts, experiences, behaviour, desires, inferior personality characteristics, temptations, emotions, and ideas about ourselves which are incompatible with the outward identity or persona developed by the ego" (p. 68). Brewi and Brennan (1993) wrote that during the individuation process of the mid-life years "one needs to be moulded anew through one's life story (past); one's inner world, unique experiences, and (present) reality; as well as the discernment of the Spirit leading one toward new hills and valleys (future)" (p. 61).

Once an individual has got onto the road of individuation--which Stevens (1990) writes "in the full Jungian meaning of the term, is to defy the tyranny of received opinion, to disengage from banal symbols of mass culture and to confront the primordial symbols in the collective unconscious-in one's own unique way" (p. 199)--he has entered the religious dimension and attained the wisdom required to live old age with integrity and to be ready to accept death when it comes.

This stage which Jung called "old age" corresponds to a much later state of the eighth stage in Erikson's theory of development which he calls "integrity versus despair".
Stevens (1990) while interpreting Jung on the task of old age writes that it is a time for reflection, for assimilation of the past, a time to search for meaning and to move to wholeness... to learn to bear the process of ageing with equanimity, to come to terms with the notion of death and to experience our coexistence with all creation. (p. 226)

And Jung writes that "wisdom is a return to... the primordial images of the unconscious. They are the source of all our conscious thought, and one of these primordial thoughts is the idea of life after death" (CW 8, para. 794).

In this chapter we have seen Erikson's presentation of ego development of an individual through interaction in a family and society, we also saw Mahler present the socialisation of the emerging child within a family but with much more focus on the psychological dynamics within the child and Jung's presentation of human development in relation to the deep self. With this overview of the development of an individual through the understanding provided by Erik Erikson, Margaret Mahler, and Carl Jung, placed against the awareness that it happens while the individual is simultaneously passing through the family life cycle along with others in the family generations who in their turn are passing through their own life cycle, we are now ready to look at the spiritual development of an individual which is essential to all other streams of development.
CHAPTER 3
THE SPIRITUAL DEVELOPMENT OF THE HUMAN PERSON

In chapter one we have seen the core of a human person as a potent Incarnational Point. This potency we saw actualised in the psycho-social stages of human development of chapter two. Chapter three will pay attention to the spiritual development of an individual as presented in the Christian tradition as three ways or stages of spiritual progress, in the Spiritual Exercises of St Ignatius, and by Robert Sears in his social spiritual developmental stages.

Garrigou-Lagrange (1977) says that "the whole of the spiritual organism develops simultaneously, though it may manifest its activity under various forms" (p. 21). These forms are the developmental processes at the physical, intellectual, emotional, and sexual levels which are infused by the Spirit of God as it is either denied, tolerated, or recognised by an individual. This Spiritual presence of God makes for what I call a "passive spirituality" in those who either tolerate or deny the indwelling of the Spirit, and an "active spirituality" for those whose lives have an awareness of the indwelling Spirit and its dynamic presence in our lives through the Incarnational Point and as we respond to its invitations for God's will from our Incarnational Point. This chapter will focus on those who have an active spirituality, those who consider their Spiritual life to be essential to their existence and development, that is, those who believe that their
spirituality develops and matures as they grow and mature at all the interwoven levels of development too.

Spirituality means a way of being appropriate to the invitations of the indwelling Holy Spirit who is the Incarnational Point in us humans as those invitations become actualised through our physical, intellectual, emotional, and sexual living. This appropriateness is measured against the backdrop of the Gospels and the rest of the New Testament, and also against the Christian tradition. The appropriateness is in recognising and responding to God's will as it becomes known today through the discernment of spirits which is Jesus' way of guiding the wayfarer into noticing God's presence in all and through all of life.

In this chapter we will look at the spiritual developmental process as happening for people from three different perspectives. The first lens will be that of "the three ways or stages" of spiritual progress which are traditionally called purification, illumination, and union, and which have been "commonly accepted since St. Augustine and Dionysius" (Garrigou-Lagrange, 1977, p. vi). The next lens will be that of the Spiritual Exercises of St. Ignatius of Loyola and it will addresses the dynamic relationship between an individual and the life of Christ during a thirty days retreat which an individual continues after the retreat through her daily prayer and action in the world. The third lens which is the view of Robert Sears, S.J. published in *The Journal of Christian Healing* (Vol. 5, #. 1, 1983) and entitled "Healing and Family Spiritual/Emotional Systems" is focused on the social spiritual development of an individual or a community based upon the Trinity and the Holy Spirit. As we go along we will see how the perspectives of the Spiritual
Exercises and of Sears refer to the same process of "the three ways or stages" and also that both go beyond "the three ways or stages."

While all three lenses have an implicit ministerial orientation, which is what the gospels are about, the lens of the three ways is focused more on the inner contemplative processes developing primarily for the individual, the Spiritual Exercises attend to the individual being prepared in the gospel for the ministry, and the social spiritual stages look at the individual and/or community as present to each other. The lens of the three ways or stages is a map which the tradition of Christian Spirituality has handed down to us, the Spiritual Exercises--the dynamics of the Way--are based on Sacred Scripture, and the five social spiritual stages--manifestations of this Way--are the link between scripture, tradition, and living today. All the three processes of development are attending to the same journey.

*The Three Ways or Stages.* The foundation, the process, and the end of the three stages are the two great commandments: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself" Lk. 10:27 (N.R.S.V.).

It can become a happy surprise for those of us who prefer to look at life developmentally to find out that St Thomas Aquinas related the development of the interior life of an individual to what he, during his time, considered to be the three stages of physical life: childhood, youth, and womanhood or manhood.

Garrigou-Legrange (1977) wrote:
Just as there is the crisis of puberty, more or less manifest and more or less successfully surpassed, between childhood and adolescence, so in the spiritual life there is an analogous crisis for the transition from the purgative life of beginners to the illuminative life of proficients. This crisis has been described by several great spiritual writers, ... especially by St. John of the Cross, under the name of the 'passive purgation of the senses', and by Pere Lallemant, S.J., and several others under the name of the 'second conversion'.

Moreover, just as the youth has to pass through a second crisis, that of the first freedom, in order to reach manhood, so in the transition from the illuminative way of the proficients to the true life of union there is a second spiritual crisis, mentioned by Tauler, and described by St. John of the Cross under the name of the 'passive purgation of the spirit'. This likewise, may be called a third conversion, or better, a transformation of the soul. (pgs. 28-29)

Various mystics and writers refer to those who belong to the first stage of purgation as "beginners", those in the second stage of illumination they call "proficients" or "progressives", and those in the third stage they call "perfects". While I continue to use their word "perfect" for those who belong to the third stage and thus stay with tradition, I do so with the awareness that it is not a conclusive state but that it is also a process. In the gospel of Matthew we recognise two of Jesus' invitations: once during the Sermon on the Mount when he said "Be perfect as your heavenly Father is perfect" (5:48), and the other time when he said to the rich young man: "If you wish to be prefect... then come follow me."
The entire development of an individual's spiritual life is a gift of God made manifest through sanctifying grace from which flow the infused moral virtues of prudence, justice, fortitude and temperance, and the infused theological virtues of faith, hope and charity.

Prior to the first stage of purgation Groeschel (1992) posits "an awakening, i.e., one or a series of memorable experiences of the reality of the intangible. The experience may be consoling or threatening, or both. It often occurs in circumstances which appear commonplace" (p. 73). During this experience, aspects of reality which had never been noticed before now "leap into prominence" (p. 73) with sharpness of discrepancies in living which call for a radical change in the person's life. Once this awareness is responded to, the awakened individual begins reordering her life, and with this the first stage of purgation has begun.

Groeschel (1992) writes that during this stage of purgation "the individual brings her external behaviour, activities, attitudes, and desires into increasing agreement with what she believes and accepts as reality" (p. 76). It becomes a time when integration demands that the purging individual renounce serious and deliberate sin and also confront unseen omissions and responsibilities.

A person relies on a greater life of union with Christ, with increased prayer, reflection, more listening and less manipulation of and speculation about God. Faith and hope mature. Experiential awareness of the life of grace grows in the use of Scripture, liturgy, and the sacraments. Daily prayer and frequent contact with the living Christ of the liturgy begin to transform the individual. A
response of generosity and zeal overcome the conflict generated when family
and friends no longer understand what one is about. The apostolic call to
charity and good works opens up the healthy springs of love and altruism.

(Groeschel, 1992, p. 78)

Having set oneself, by grace, on the road of purgation the individual is suddenly
confronted with an excruciating pain from rejection and vulnerability. Groeschel (1992)
calls it "the first darkness" and writes that "a decision to cling to God in the darkness is
demanded. There is a growing awareness that one simply hasn't the strength to go on" (p.
79). Groeschel (1992) adds that "one is fortunate at that time to be able to cry. In a very
real way one dies. Many important things are laid aside as trivia. One becomes
detached, objective, disinterested" (p. 81). St. John of the Cross calls this the "passive
purgation of the senses" or "the dark night of the senses" which is characterised by a
prolonged aridity of the senses, an intense desire for God and "an inclination towards the
prayer of simple regard, with love" (Garrigou-Lagrange, 1977, p. 85). The senses are
soothed. The individual now begins to love God "with all her heart." It is a second
conversion. This marks the end of the purgative way and it is not long before "there is a
presence at once familiar and oddly new; soft, gentle, but commanding" (Groeschel,
1992, p. 81), which is a sign that the next stage has begun.

Should the person feel strong and drawn to continue with the second stage of
illumination the proficient now contemplates the greatness of God as she spirals through
"the mysteries of the Incarnation and the Redemption" (Garrigou-Lagrange, 1977, p. 88).
Garrigou-Lagrange (1977) adds that the individual now loves God "not only with the
whole heart, but with the whole soul, with the whole of one's activities" (p. 89). The progressive now knows relative freedom, and good works on the one hand while on the other she is gradually being opened to her deeply rooted conflicts that spring from self-love which as indicated by Garrigou-Lagrange (1977) belongs to "those who without being conscious of it, serve God from self-interest, because they are attached to temporal or spiritual consolations" (p. 37).

With this, both the pure contemplatives and also those entrusted with the apostolate are drawn into a new crisis, "the dark night of the spirit" which consists in the soul being deprived, not only of sensible consolations, but of its supernatural lights on the mysteries of salvation, of its ardent desires, of that facility in action in preaching and in teaching, in which it had felt a secret pride and complacency, and by reason of which it had been inclined to set itself above others. This is a period of extreme aridity not only as regards the senses, but as regards the spirit, in prayer.... (Garrigou-Lagrange, 1977, p. 91)

During this time the progressive experiences temptations against the theological virtues of faith, hope and charity, great difficulties will be encountered in the apostolate, and at times a feeling of being let down by God. This darkness calls for loyalty through great courage, a heroic faith, steadfast hope, and a love for God "with all one's strength." Through it all, God illumines the mind of the individual which needs to change from being servant to friend and hence she grows through faith in "the blood of the Saviour" (Garrigou-Lagrange, 1977, p. 43). This causes the proficient to also grow in a love for souls which need to be saved. "This third conversion or purification is, evidently the
work of the Holy Spirit, who illumines the soul by the gift of understanding" (Garrigou-Lagrange, 1977, p. 62).

Through this third conversion, and therefore having reached the status of friend of God the proficient now becomes "perfect" and lives in the *third stage of union*. Those in this stage know God now "with a knowledge which is quasi-experimental and almost continuous; not merely during times of prayer or the divine office, but in the midst of external occupations, they have a constant sense of the presence of God" (Garrigou-Lagrange, 1977, p. 93-94).

The perfect soul is now in constant awareness of God, directs everything toward God, and seeks the salvation of souls. Garrigou-Lagrange (1977) writes that in the contemplation of God the perfect examine themselves and are able to see the infinite distance that separates them from their Creator. Hence their humility. This... proceeds from the gift of wisdom, and, by reason of its simplicity, it can be almost continuous; it can persist in the midst of intellectual work, conversation, external occupations.... (p. 94-95)

In this unitive stage the perfect loves God with the whole heart, with the whole soul, with the whole strength, and with the whole mind after the model of Christ and the Blessed Virgin Mary.

These three ways or stages are the framework along which we will look at the two other models of stages related to spiritual development.

*The Spiritual Exercises of St. Ignatius of Loyola.* Ignatius was born in 1491 in Loyola, Spain. He was a soldier fighting for the Duke of Najera against the French when
he was wounded in battle. During his recuperation he experienced an awakening in reading the life of Christ and the lives of the saints. After that through the months and years that followed he went through his healing--physical, intellectual, emotional and sexual--until he reached the spiritual realm and became aware of the indwelling Spirit at his Incarnational Point, the region where he discerned God's will for himself, and for that time in history. Having become awakened to the Holy Spirit's invitation within him he put together all that he experienced during his process of purgation, illumination and union in what he called the Spiritual Exercises which span a period of thirty days. His followers, the Jesuits, do these complete Exercises twice during their lifetime, and once each year they do the exercises during an eight days retreat. The Spiritual Exercises of St. Ignatius are an invitation by the Holy Spirit to enter into the process of prayer and discernment in order that the exercitant will learn to be a contemplative of the love of God who lives this out through action in the world, and enable the same for others. Ignatius also made it possible for those who cannot retire from the world for thirty days to make the Exercises while they continue to live their daily life. One can read more about Ignatius' life, about his Spiritual Exercises, and also other works of his in the Paulist publication of *The Classics of Western Spirituality*, Ignatius of Loyola: Spiritual Exercises and Selected Works.

Ignatius divided the book of The Spiritual Exercises of St. Ignatius (Puhl, 1951) into three parts. I am using Puhl's version of the Spiritual Exercises and will use "Sp. Ex." when citing texts from it. The first part of the Spiritual Exercises contains introductory observations which are hints for the Director of the Exercises, the second
contains the Exercises proper, and in the third part he addresses rules related to the retreat and its fruits.

Ignatius divided the Exercises proper, which span a period of thirty days, into four weeks, or more conveniently into four sequential parts. As a prelude to the First Week the exercitant is invited to set a solid basis for the rest of the Exercises by doing an exercise called the "First Principle and Foundation" (Sp. Ex. #23). This Exercise is meant to remind us that all of creation is merely a means to the end for which we have been created, that is "to praise, reverence, and serve God our Lord" (Sp. Ex. #23). Barry (1973) refers to this Exercise when he writes: "we begin the retreat by helping the retreatant to a kind of contemplative prayer that involves looking at the Lord and what He has done" (p. 96). Through this exercise the exercitant discovers the vastness of God's love for her and wishes to respond to it with magnanimity and indifference which implies a dynamic "interior freedom from disordered inclinations" (Ganss, 1991, p. 392). The grace of this Exercise is meant to lead to what Groeschet calls an "awakening" which Ignatius expressed by saying that "our one desire and choice should be what is more conducive to the end for which we are created" (Sp. Ex. #23) which refers to what Jesus spoke about in Luke 10:27, that is, love for God and our neighbour as we love ourselves. With reference to the "First Principle and Foundation" Ignatius wrote the following in the "Autograph Directory" which we have in the Classics of Western Spirituality (1991):

This Principle and Foundation is both the starting point of the Exercises and a premise from which flow conclusions of the greatest importance for the spiritual life. It orients us toward viewing God's plan of salvation as one
extensive whole and toward fitting ourselves into our proper role within it as it evolves. It briefly presents God's plan in creating human beings for their spiritual growth and eternal self-fulfilment: their being happy by glorifying him both on earth and in the beatific vision. Thus it sketches the world view of Christian faith as the background against which everything else in the Exercises and in life should be viewed. (p. 393)

Having been awakened by the Holy Spirit into how loved one is through the "First Principle and Foundation" the exercitant comes to realise how far removed from this love her life has been and is plunged into the First Week which fits in with the traditional stage of "purgation". During this week the exercitant is schooled in the "Particular" (Sp.Ex. #24) and the "General Examination of Conscience" (Sp.Ex. #32) and led to a "General Confession and Communion" (Sp. Ex. #44). Then the exercitant is led to "the consideration and contemplation of sin" (Puhl, Sp. Ex., # 4). It is meant to begin to purify the individual from sin, all its past implications at the personal, social and eschatological levels, and also any present inclinations to it through the realisation that for seeking self-glory she needs forgiveness in Christ's passion, death and Resurrection. The exercitant is also introduced to the "rules for the discernment of spirits" which are applicable only to the First Week.

"In the Second Week the exercitant will engage in exercises characteristic of the 'illuminative way or stage' of spiritual development, especially by contemplating Christ, the Divine Light" (Ganss, 1991, p. 400). It begins with a contemplation on "The Kingdom of Christ" followed by the contemplations on the Incarnation and then the life
Christ right through till Palm Sunday. This is an invitation for the exercitant to desire and develop an enthusiastic generosity through contemplating the life of Christ during the remaining weeks and also a commitment to follow him through choices in one's life. During this week the exercitant is also awakened to the concrete ways of the "evil spirit" which are desires for riches, honour, and pride. "From these three steps the evil one leads to all other vices" (Puhl, Sp. Ex., # 142). On the other hand, the exercitant is equally awakened to the ways of Christ--whose presence in us is the "good spirit"--which are poverty, insult or contempt, and humility. "From these three steps, let them lead men to all other virtues" (Puhl, Sp. Ex., # 146). Now the exercitant is versed in the school of the "discernment of spirits" for the second week. "This set of rules is especially applicable to the illuminative and unitive ways, and deals chiefly with demonic deceptions during the journey to the goal, the greater glory of God" (Ganss, 1991, p. 426).

Next the exercitant is awakened to the "three classes of men:" "1, the postponers; 2, the compromisers; and 3, the wholeheartedly indifferent, those open to whatever options God will in time show to be better" (Ganss, 1991, p. 407). Through this exercise the exercitant is deepened in the earlier indifference but still at the intellectual level. Then, by doing a consideration on "three degrees of humility" the exercitant is led to see that the "first and second degrees are concerned with obedience to God's laws. The third degree moves beyond the law to love" (Ganss, 1991, p. 411). Now the exercitant is ready to love God with all her heart too. And then, through the "election" or "choosing" which follow, the exercitant confirms this reformed way of life and an option for God.
At this stage the exercitant who has considered intimacy with Christ and a drawing of self toward his service enters into the *Third Week* when she by contemplating the passion and death of Christ is able to participate in his suffering and now also able to recognize the cost of discipleship which is the "illuminative way" and also the beginning of the "unitive way."

During the *Fourth Week* the exercitant begins with a contemplation on "the apparition of Christ our Lord to our Lady" (Puhl, Sp. Ex., #218). Following that, the exercitant is invited to grow in Christ's ministry of consolation and healing by proceeding through all the mysteries of the Resurrection and Ascension and thus enters into the "unitive stage."

Finally, the exercitant is moved into the core grace of the Exercises which is the "Contemplation to Attain Love", and the grace she will ask for is "interior knowledge of all the great good I have received in order that, stirred to profound gratitude, I may become able to love and serve his Divine Majesty in all things" (Puhl, Sp. Ex., # 233). It is the call to gratitude from "knowing" that one is so loved that the only way to exist is through a reciprocal love relationship between God and the exercitant which will manifest itself not only through a desire but also through participating in the redemptive work as co-creator. "This contemplation pertains to the unitive way" (Ganss, 1991, p. 418). And after this contemplation the exercitant makes an offering of herself through the prayer entitled "Take, Lord, and Receive" (Puhl, Sp. Ex., 234).

The end focus in "the three ways or stages" is a contemplated union with God which "can persist in the midst of intellectual work, conversation, external occupations..."
The Ignatian Spiritual Exercises bring one to a union with God whose contemplation specifically leads one to be a co-creator with God in His world. While the former is content to rest in the "unitive" state of contemplating God, the latter moves to participate in the Redemptive work of Christ. The focus is not the self but all of creation.

Now we look at Sears' five developmental stages of healing and observe how they are related to the traditional three ways or stages, and the Spiritual Exercises.

Sears (1983) first develops a view of the Trinity as community and then points out the relationship between the Trinity and the individual by writing that "if God is a community of self-giving love and we are called in grace to be transformed into God's image, then the norm of our spiritual growth is to be transformed into such a creative community" (p. 11). Observing the spiritual development of the Israelites, Sears found that like them we too as individuals and communities pass through five stages of faith until we are brought into Jesus and the Spirit. What is striking is that developmental growth which Sears writes about is not linear but spiral. Hence, the possibility of being on more than one stage at the same time.

The first stage Sears (1983) calls Initial Faith (p. 11). He was able to recognise an invitation to "obedient trust" in the Yahwist writers' use of the name "Yahweh" for God, particularly in the promise to Abraham. He also noticed that the same covenant trust is the fruit of the "First Principle and Foundation" if one is to "live". This stage seems to fit in with the initiating condition which Groeschel has called "awakening". And so, the first stage for an individual or a community is an invitation to enter upon the
journey in an awakened trust. Suddenly one finds that suffering is the price one has to pay in order to be converted from sin to grace. Through that process one's faith is deepened and belongs to the first stage of "purgation."

And so, having begun the journey the Israelites found that they were expected to maintain the relationship with Yahweh through "authority figures (like Moses), and through specific norms (the law), and centred in a specific place (the temple)" (Sears, 1983, p. 11). Only with disciplining would they manage to uphold their commitment to Yahweh who would in turn be faithful to them. The requirement to abide by commands and ordinances on the journey Sears' calls the stage of Familial Faith which develops co-operation through the value of rules and expectations.

This stage fits in with the stage of "purgation" when there is an attempt to match one's way of life with expectations which overlaps with the efforts of the exercitant during the First Week of the Spiritual Exercises too.

But since this familial faith is external and not fully interiorised there is the tendency to fail and this leads to the need for a breakthrough into Individuating Faith which the community or spiritual wayfarer recognises as a cessation of the personal struggle to stay true and the beginning of a bonding with and an empowering by Yahweh. "The initiative has moved from their efforts to God's gift" (Sears, 1983, p. 11). This is God's promise which we read about in Ezekiel 36:27, "I will put my spirit within you, and make you follow my statutes." It parallels with the Ignatian contemplation on the Kingdom when spiritual life is not the individual's effort but primarily God's gift. By this time there is a decision for God as is seen in the "election" of the Ignatian Second Week
with the individual or community finding themselves "illumined" by the Word of God in their hearts. But, their suffering which is out of faithful witness to Yahweh is still focused upon themselves.

But now the individuating faith gets deepened as they evolve into finding that their suffering acquires a vicarious quality to it while "they suffer that others might grow" (Sears, 1983, p. 12). This is seen in Jesus' teaching about loving one's enemies which he shows through his own Passion and Death. It corresponds to the Third Week of the Spiritual Exercises and the 'dark night of the spirit" which is the beginning of the "unitive stage." It is the first manifestation of a Communitarian Faith. This is not an ego expression but generativity of communion with God. Their life, now actualised in Jesus, becomes deeply relational and "unitive."

This is where the "Spiritual Exercises" and Sears' stages go beyond "the three ways or stages." They take the stage of union into its expression through mission.

Being relational there must be a movement into creativity out of which is born the fifth stage called Mission Faith. "It is this overflowing creativity that reveals its ground beyond itself in God's unconditional self-giving love.... a life for others." (Sears, 1983, p. 12). It is the stage where the individual or community is so infused with a love that has suffered and died such that now suffering is an experience of glory as known in the lives of saints and martyrs who knew the fullness of a contemplated love which is the core grace of the Spiritual Exercises. Now, to be a "contemplative in action" is a way of life. The individual and community are so united with God through Jesus and the Spirit that
their communion manifests itself in the world through their action for building up communities in love.

In the first chapter we saw the Incarnational Point as the potential core of human existence, and then in chapter two we saw the psycho-social manifestations of the Incarnational Point. This chapter has viewed the Incarnational Point as a presence to which the individual or community responds through an active spirituality. Hence, we have seen how the redeemed core of human life becomes actualised through the psycho-spiritual development of a person.

Having looked at the potential and its actualisation we now move on to the second part where we realise that there is the possibility of this core and its manifestations getting blurred. The last part of the thesis will attend to the way in which this blurring may be cleared up so that one may live a life of socialisation, individuation and generativity from her Incarnational Point as grounded in God's love.
PART II

HOW OUR IDENTITY BECOMES OBSCURED
CHAPTER 4

OUR WOUNDEDNESS

In part one we understood the Incarnational Point as potent and actualised through life. At the Incarnational Point both divinity and redeemed humanity are in their potent condition for life. Chapter four in part two is going to show how humanity which develops through life has natural and induced limitations which can cause an obscuring of the Incarnational Point—the core of an individual’s identity. Then, chapter five will look at how evil victimises and exploits the wounded human person.

First, I'll show how I understand the human person from the core to his outer-most expression. Then I'll show where and how natural limitations occur which are already the obscuring of the Incarnational Point. Next I'll show how induced limitations occur and that they further obscure the Incarnational Point. Finally, I'll show how limitations affect the developmental stages.

A human is created by God at the Incarnational Point. The Incarnational Point consists of the "SELF" which is the divine presence in us as the spiritually potent first realm in a person, and the redeemed human which is the second realm in each person. This redeemed human realm is the "self" as the psychological centre of a person. This is the realm of human freedom. The psychological core of a person becomes actualised in the third realm which consists of the physical, intellectual, emotional, and sexual capacities in a person within which the fourth realm of thoughts and feelings occur. The
third realm is that of our faculties while the fourth is the realm of our inner operations. These become actualised in the fifth and outermost realm of speech and action—our outer operations—which are expressions of the previous realm as they interrelate with other humans.

At the Incarnational Point there is a transmutation from essence to existence, from "SELF" to "self." The transmuting moment is the primal, pristine, potent moment of an individual human. The infinite takes on a finite expression and much begins to happen. The being whose essence is in the communion of God now begins to exist in His creation. The being present to all of space and time in the SELF now becomes present to a particular space and to the first evolving moment of its existence. The limitless being in God now becomes limited in God. What was unitive because of its spiritual nature now becomes differentiated into the material creature with spiritual resources. A new "self" has begun.

Wolf (1988) defines "self" as "that psychological structure which makes its presence evident by providing one with a healthy sense of self, of self-esteem and well-being." Then he adds:

it seems that the essence of the self is elusive, very much as the essence of an electron is elusive. All we can really know about these structures are their manifestations, that is, the phenomena to which they give rise. (p. 27)

When one notices a plant, its parts draw our senses to it, and we consider it in our mind through our senses, and it does take some effort to remember that once this plant used to be a seed which is presently unseen but known only through it parts. I use such a
finite example to attempt an explanation of a transcendent mystery becoming immanent. And so, the tendency to discount, disqualify, neglect, or simply not notice the SELF since the self is where our energies are drawn. The SELF in the Incarnational Point becomes hidden and obscured in its finite expressions. Now, the maintenance and nurturance of the self seems to be what living is all about. From the mere fact that the self draws attention to its humanness rather than allowing the Incarnational Point to be known in its totality it becomes a natural limitation. Natural limitations extend beyond the realm of the self. They also refer to those which happen as a consequence of normal genetic development of the self in the third realm of a person's physical, intellectual, emotional and sexual capacities. These limitations influence the fourth realm of thoughts and feelings and also the fifth realm of speech and action. But, staying focused on the fifth, fourth, and third realms is an obscuring of the second realm of the self and further the Incarnational Point in its totality.

Within one's natural limitations a person has the natural endowment and sufficient capacity to cope with life both in the womb and then in the world too. Wolf (1988) refers to this resourcefulness in the human as an "inborn tendency to organise experiences" (p.11).

The self which is both limited and resourceful continues with hope in a meaning-making dance between its limits and resources during all of life. Jung writes that "meaning makes a great many things endurable--perhaps everything" (Jung, 1989, p. 340). Wolf (1988) refers to it as "making sense" (p. 11). Natural limitations from the self through speech and action along with one's inborn tendency to organise experiences are
in fact the best way in which a human evolves because of interacting with other humans at every developmental stage of his life.

Regarding the evolution of the self in relation to others from the Object Relations Self Psychology perspective, Wolf (1988) writes that

the emergence of the self requires more than the inborn tendency to organise experiences. Also required is the presence of others, technically designated as "objects", who provide certain types of experiences that will evoke the emergence and maintenance of the self. The perhaps awkward term for these is "selfobject experiences," usually abbreviated to "selfobjects." Proper selfobject experiences favour the structural "cohesion" and energetic "vigour" of the self; faulty selfobject experiences facilitate the "fragmentation" and "emptiness" of the self. Along with food and oxygen, every human being requires age-appropriate selfobject experiences from infancy to the end of life. However, whereas the infant requires the concrete physical presence of the care-giving object as the provider of proper selfobject experience, the maturely developed adult can maintain the structural integrity of his self by selfobject experiences generated in symbolic representation of the original self-evoking experience. (p.11)

Kohut who belongs with Mahler to the same school of Object Relations Self Psychology wrote about the structure of the "bipolar self." One pole of the self calls for selfobject experiences through satisfying "mirroring needs" and the other for the selfobject experiences through satisfying "idealising needs" of the child. The "mirroring
needs" include "a need to feel affirmed, confirmed, recognised; to be feeling accepted and appreciated, especially when able to show oneself" (Wolf, 1988, p. 55) from which emanates "the basic ambition for power and success" (Wolf, 1988, p.31). The "idealising needs" include "a need to experience oneself as being part of an admired and respected selfobject; needing the opportunity to be accepted by and merge into a stable, calm, non-anxious, powerful, wise, protective, selfobject that possesses the qualities the subject lacks" (Wolf, 1988, p. 55) from which flow "values" and "goals" (Wolf, 1988, pgs. 50, 31). Kohut (1984) wrote that there is

an uninterrupted tension arc from basic ambition, via basic talents and skills, toward basic ideals. This tension arc is the dynamic essence of the complete, nondefective self; it is a conceptualisation of the struggle whose establishment makes possible a creative-productive, fulfilling life. (pgs. 4-5)

And so, it is the resourcefulness and natural limitations in parents, siblings, extended or joint family, teachers and other care-givers which interrelate with an individual's resourcefulness and limitations to enable an adequate consolidation with structural cohesion and energetic vigour through every developmental stage of life.

Should there be an inadequate or inappropriate selfobject experience, or even a few of them, these will not cause major psychological wounds to the individual because there is an in-built resourceful capacity to withstand life's daily frustrations. But a consistent dose of such faulty selfobject experiences will threaten and eventually breakdown the human capacity for enduring negation.
At both the poles of the self's bipolar structure there are the basic needs to be recognised and to be included which have to be attended to particularly as the infant is born psychologically into the world. The non-attending to these needs is an *induced* limitation and can and does cause wounding depending upon the person's inborn tendency to organise experiences. *Induced* limitations do not happen naturally but are the outcome of abnormalities in the environment which could be attributed to the developing individual's mother, father, siblings, relatives, society, or culture. Induced limitations are an inappropriate stretching of the natural human limits beyond one's resourcefulness. For example, a child who is born fair, or dark is made to feel rejected through negative criticism about his colour, or a child is abused by an elder beyond his capacity to defend himself. The criticism and abuse are forms of induced limitations. When these are inflicted on a person beyond his inborn tendency to organise experiences which make for coping with life he is wounded and his self "fragments" and becomes "empty."

Wounding by induced limitations can happen right from the moment of conception through all the stages of life. An individual is most vulnerable particularly during developmental crises. Besides individual developmental stressors there can be multi-generational stressors too in an extended or joint family which cause wounding in a person particularly if these occur during the individual's transition from one stage to another. Carter & McGoldrick (1989) express this when they write that although all normative change is to some degree stressful, we have observed that when the horizontal (developmental) stress intersects with a vertical (transgenerational) stress, there is a quantum leap in anxiety in the system....
The greater the anxiety generated in the family at any transition point, the more
difficult or dysfunctional the transition will be. (p. 9)

They go on to add a wider circle of stressors by writing that "one cannot ignore
the social, economic, and political context and its impact on families moving through
different phases of the life cycle at each point in history" (Carter & McGoldrick, 1989, p.
9). It is my observation that these stressors are more easily attended to in
non-individualistic but more communal societies.

We have already seen that natural limitations obscure the Incarnational Point.
Further, we have seen that induced limitations occur when an individual's inborn
tendency to organise experience, which exist within the bounds of natural limitations, is
stretched beyond its coping capacity. The person wounded by induced limitations is not
able to muster sufficient resources from the Incarnational Point within because of an
urgency and fear of total fragmentation and so needs to supplement those inner capacities.
The person does this through defences in the second, third, fourth and fifth realms.
Defences demand a lot of energy and so the individual needs to stay providing the
required energy. This requires that he stay focused on his defence strategies which means
that the Incarnational Point is relegated to a far removed place. The induced limitations
which cause the defences do this and thus obscure the Incarnational Point.

Having shown what natural and induced limitations are, how they happen and
what they do I will now proceed to show how wounding can affect the developmental
stages and cause different types of fragmentations and emptinesses in people.
The culmination of three development phase of early childhood Mahler calls "separation and individuation." Separation refers to the child's emergence from the symbiotic fusion with the mother, while individuation is the sense of intrapsychic autonomy, the inauguration of the child's identity which keeps on developing through life as this individual relates with mother and the rest of the world. Jung's theory is meant to enhance the lifelong developmental process of "individuation" which he refers to by writing that

it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation, having for its goal the development of the individual personality. (CW 6, para. 757)

Individuation happens not in isolation but through appropriate and adequate relationships. When this process of individuation is discounted, stifled, denied, or repressed consistently, particularly by primary care givers, there is wounding and the self becomes blurred. In referring to reasons why the primary care-giver might induce limits in the development of the infant Wolf (1988) writes that "she might be psychologically disturbed--borderline, narcissistic, psychotic, psychopathic, or manic-depressive. She may be unable to respond adequately because she herself has suffered a loss and is depressed or even physically ill or actually absent" (p. 54). In many cases simple poverty itself may be the reason for the primary care-givers to be absent.
Miller (1981) spells out most succinctly the type of mother who many wounded people did not have:

A mother such as we once urgently needed--empathic and open, understanding and understandable, available and usable, transparent, clear, without unintelligible contradictions--such a mother was never ours, indeed she could not exist; for every mother carries with her a bit of her "unmastered past," which she unconsciously hands on to her child. (p. 29)

The quality of care which a person receives from the first moment through life--particularly during the infancy and childhood years--makes for the quality which Erikson designates to the first developmental stage of "basic trust or mistrust" that a person develops for life. Mistrust has various manifestations. Becoming more specific and phase or stage related Mahler (1968) writes:

if, during the most vulnerable autistic and symbiotic phase, very severe, accumulated, and staggering traumatisation occurs in a constitutionally fairly sturdy infant, psychosis may ensue, and the human object in the external world loses her catalysing, buffering, and polarising capacity for the infant's intrapsychic evolution and "hatching." (p. 48)

We recall that the phases of "normal autism" and "normal symbiosis" evolve into the next subphase of "differentiation and development of body image" which Mahler also refers to as "hatching." Hence induced limiting makes it difficult to enable the further development of the self. An induced limiting of selfobject experiences during the normal autistic and the normal symbiotic phases have lasting outcomes which Mahler (1968)
points out is "the core disturbance in infantile as well as adolescent and adult psychosis" (p. 32). Melanie Klein suggests that during these phases induced limiting particularly in terms of the part object, viz., the mother's breast can cause wounding which will result in a "paranoid-schizoid position" (St.Clair, 1986, p. 45).

During the phase of "separation and individuation," which consists of the four subphases of differentiation and development of body image, practicing, rapprochement, and consolidation of individuality and the beginnings of object constancy, if there is induced limiting through distortion of mirroring or idealising needs then Masterson (1988) is suggesting that wounding can cause "borderline, narcissist, and schizoid personalities" (p. 127).

We see now that, by the time the infant has reached the second subphase of "practicing," depending on the quality of induced limitations through selfobject experiences it begins to emerge psychologically wounded as one with a "basic mistrust" rather than "trust." Basic trust has failed to be evoked and so there is no hope but only another hopeless individual. "In Psychopathology the absence of basic trust can best be studied in infantile schizophrenia, while lifelong underlying weakness of such trust is apparent in adult personalities in whom withdrawal into schizoid and depressive states is habitual" (Erikson, 1963, p. 248). With this basic mistrust we recognise not the budding seed of psychic health and wholeness but a foundation for severe pathology from wounding.

Erikson's second stage of "autonomy versus shame and doubt" coincide with the early part of the subphase of "rapprochement." St.Clair (1986) writes that "the
'rapprochement' crisis leads to great ambivalence and the splitting of objects into 'good' and 'bad'. Otto Kernberg (1980a, 24), in agreement with Mahler, attributes to rapprochement the lack of integration and the splitting mechanism" (pgs. 117-118). At this time of learning appropriate "holding" and "letting go," "if denied the gradual and well-guided experience of autonomy of free choice the child will turn against himself all his urges to discriminate and to manipulate" (Erikson, 1963, p. 252). Erikson (1963) adds that the child will then develop expressions of shame and doubt through a precocious conscience, will overmanipulate himself, will become obsessively repetitious, and that all of this will turn into a "compulsion neurosis" (p. 252) with paranoiac fears in later life.

The rest of "rapprochement" and the final subphase of "consolidation of individuality and the beginning of object constancy" overlap with Erikson's third stage of "initiative versus guilt." This is the time of gender identity which makes for an individual identity complemented by an internalisation of the mother image. Wounding during this time is seen through "a deficit in pleasure in independent functioning, a diminished capacity for sublimation, and a surplus of unneutralised aggression... with an eventual outcome in various psychopathological syndromes" (Mahler, 1968, p. 226). Erikson (1963) indicates that now wounding results in low initiative and more "guilt" instead which is expressed through "over-obedience,"... "deep regressions and lasting resentment".... "suspiciousness and evasiveness." In adults it shows itself through "hysterical denial,"... "overcompensatory showing off"... and "psychosomatic disease". "Prohibition rather than the guidance of initiative becomes the dominant endeavour" (p. 257).
After looking at the natural limitations of life and also how induced limitations happen during the first three stages of a person's development it becomes obvious that every human has had parenting on a continuum from excessive caring to total neglect and so every human's psychological makeup rests on this continuum. The closest to optimum parenting is the "best possible parent" given his background. And every parent has had her and his quota of induced limitations depending on how much further from the Incarnational Point they had reached. Hence all persons find themselves on the continuum ranging from severe pathology to mildly wounded.

A child in the fourth of Erikson's stages called "industry versus inferiority" who has not had a sufficiently healthy consolidation of trust, autonomy, and initiative will find difficulty in developing a capacity for industry. He will find it difficult to include the tools of the age appropriate trade--school life--into his repertoire for life, and this, Erikson (1963) indicates is the cause of a sense of "inadequacy and inferiority" (p. 260) in the individual. It leads to a passive or aggressive restlessness within the child. While working in a children's counseling facility this observation becomes clear as most of them fit into the broad DSM-IV categories of Learning, Motor Skills, Communication, and Behaviour Disorders among the other less conspicuous disorders.

As we have been saying so far, those psychologically disadvantaged children have become so because their parents have merely traditioned their own childhood disadvantages onto their daughters and sons in spite of their best intentions and wishes for their own offspring. We need to stay aware that what they traditioned might have been their own psychological baggage, or it might have been the stress of trying to cope
with extraneous familial, cultural, political, or social pressures along with the nurturance of the child.

Until the earlier stage of "industry versus inferiority" the infant and then the child was meant to be establishing relationships with people and work respectively, for future application. What was not consolidated through those stages will now have to be put on hold because with the fifth stage of "identity and role confusion" a demanding process which is the onset of puberty is inaugurated. Erikson (1980) wrote that "the growing and developing people, faced with this physiological revolution within them, are now primarily concerned with attempts at consolidating their social roles" (p. 94) which if not successful will cause within them an identity diffusion through a lack of an ego identity. This is manifested through running away "in one form or another; leaving schools and jobs, staying out all night, withdrawing into bizarre and inaccessible moods,... or becoming remarkably clannish, intolerant, and cruel in their exclusion of others" (Erikson, 1980, p. 97). Jung (1960) wrote about this lack of ego identity as a wish "to remain a child... conscious only of the ego; to reject everything foreign, or at least subject it to our will; to do nothing, or in any case indulge our own craving for pleasure or power" (CW 8, para. 764).

DSM-IV indicates that many disorders begin to erupt during adolescence and the next stage of young adulthood which Erikson called "intimacy and distantiation versus self-absorption." The person who does not have an adequate ego identity is not ready for intimacy, which Erikson (1963) wrote is "the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such
commitments" (p. 263). Erikson (1980) added that when an individual lacks satisfactory intimacy then sexuality becomes "obsessive" or there is the opposite, that is, "sadistic control" (p.102).

If earlier stages are not well consolidated then, during the seventh stage which Erikson called "generativity versus stagnation" and which Jung called "middle life," "regression to earlier stages may occur either in the form of an obsessive need for pseudo-intimacy or a compulsive kind of preoccupation with self-imagery--and both with a pervading sense of stagnation" (Erikson, 1982, p.67) and "interpersonal impoverishment" (Erikson, 1980, p. 103). The individual's ego identity has not yet been consolidated hence the search must go on.

Jung looked at the first half of life as belonging to ego consciousness and a well developed persona. If that did not happen then the individual has trouble while trying to force it's manifestation at this time when, in fact, this stage of "middle life" is the time for integrating the shadow--"the thing a person has no wish to be" (CW 16, para. 470). The clash between the search for the ego at the conscious level and the unconscious sending its shadow content for integration as pivotal to individuation, often results in "suicide, depression, and divorce" (Stevens, 1990, p.164) and sickness too. Until the previous stage the focus of life was the sense experiences. The mid-life stage and the last one are meant to focus on the wisdom of the senses.

The eighth stage of "ego integrity versus despair" Jung called "old age." Those who have not been able to recover from the ego years through mid-life integration
"approach the threshold of old age with unsatisfied claims which inevitably turn their glances backward" (CW 8, para. 789). And Erikson (1980) wrote,

the lack or loss of this accrued ego integration is signified by despair and an often unconscious fear of death: the one and only life cycle is not accepted as the ultimate of life. Despair expresses the feeling that the time is short, too short for the attempt to start another life and to try out alternate roads to integrity. Such a despair is often hidden behind a show of disgust, a misanthropy, or a chronic contemptuous displeasure with particular institutions and particular people--a disgust and a displeasure which (where not allied with constructive ideas and a life of co-operation) only signifies the individual's contempt of himself. (pgs. 104-105)

We have seen that with natural limitations trust is ever vibrant, but with induced limitations the capacity to trust is lost depending upon the intensity with which the limitation cripples a person. With wounding happening when natural limitations and resources are stretched beyond their capacity by induced ones there is an inner cohesion and vigour of the self which seems lost and so there is "fragmentation" and "emptiness." As a result of this the individual's life now becomes a struggle for survival, and so, there is an implicit choosing of whatever will deflect the cause of the wounding or even memories of the wound which has its presence manifested in realms three, two and one through defences. A defence is a complex which sucks an individual into the DSM-IV categories. The fragmented personality now makes choices that will at least preserve parts that are known because by now the wounded parts become submerged. And so, the
choices and decisions are part choices and part decisions only. They cannot sustain the whole. Then, rather than flow with the whole of life, the individual clings on to pieces of life in his physical, intellectual, emotional, and sexual parts with rigidity and this is manifested through speech and behaviour.

The intensity of wounding ranges from mild and tolerable to severe and so painful that one has to invest all his life to keep it from becoming totally destructive. Hence, wounding rests on a continuum from "totally broken" to "sufficiently whole, but could do with healing." The region where one exists on the continuum becomes indicator of the intensity of blurring of one's awareness of the self and hence the Incarnational Point too. Thus, the self in the Incarnational Point are obscured and so the person has no core anchor in life. The person constantly lives restlessly from "out there" rather than from "within." Rather than observing the senses relating with the world, life remains a constant search for mirroring and idealising the self through the senses—a difficult, painful and lonely journey.

One of the goals of recovering one's Incarnational Point is to surface these obscuring defence systems and to bring the healing of God's love to old wounds. How this happens we will consider in Chapter 6, but first we look at evil.
CHAPTER 5

EVIL

In the previous chapter we saw that wounding which obscures an individual's awareness of the self at the Incarnational Point rests on a continuum from "totally broken" to "sufficiently whole, but could do with healing." In this chapter we are going to look at this psychological wounding, which causes blurring of the core good. While wounding belongs on a continuum of intensity, evil is related to the choices a person makes. Through these choices which a person makes evil erupts and becomes a presence in a particular place and at a particular time through her relationships, draws the person's focus away from the self and the SELF in the Incarnational Point, rules her life, and at times even destroys not only the individual but others and creation too through her.

In chapter one we looked at the Incarnational Point as a "divine moment," and we saw that the divine moment is a Spirited one. It is empowered by the Redemptive love of Christ and the gift of the Spirit which is his Father's love for us. Redemption is God's way of allowing us to participate in and also to draw from His absolute "goodness" (Mark 10:18) in spite of the limitations which go with being human. And so, at our core--the Incarnational Point--we are potentially "good" through our inter-relationality with God whose goodness we are connected with through the cross and Resurrection of Jesus and the gift of the Spirit. In this goodness we know that God loves us, and we also have an abiding presence to and also a drawing toward and from this goodness.
In chapter four we saw how incarnate humanity which develops through life has natural and induced limitations that can cause an obscuring of the self, the Incarnational Point, and the SELF which is the core of an individual's identity, and that this obscuring causes fragmentation and emptiness on a continuum of intensity relative to the capacity for trust in the realm of natural limitations.

In this chapter I begin to view induced limitations as sin both on the part of the one who causes the wounding and the one who lives through its distorted choices, whether it be individuals, families, communities or nations. Sin is the dehumanising dimension in us humans. It is evil as intruding, or obstructing, or destroying the flow of Trinitarian life and love in and among persons, in families and communities, and among nations too. It is also a destroying of any form of life in creation for selfish gains.

This chapter is not attempting to make conclusive statements about the mystery of evil. It is merely an effort to see how we can understand evil in order to deal with its destructive manifestations in a creative way.

Through the centuries, various ancient cultures and religions in the East and in the West have made efforts to understand the presence of evil in the world. Jung has recently tried to explain evil through his notion of the "quarternity." Besides these, other lesser known women and men Philosophers, and Theologians through the centuries, and during this century Sociologists and Psychologists too are doing their best to understand and explain this primary negative presence in our world and to deal with its destructive ways. It is obvious that there is something that is beyond our finite capabilities for
comprehending evil, and so, while in this chapter we attempt an explanation for its presence, we will suggest a way of coping with this evil's presence in the next part.

This chapter is based upon the commonly accepted understanding in the Church that "evil is an absence of good which ought to be." In a precise way it is attempting to clarify what we understand by "absence of good."

We have seen that at the Incarnational Point we are constantly in a relationship to the eternal "good" who loves us. We have also seen that this core becomes obscured through natural development and then through sin as a result of which it simultaneously develops some diminished form of existence which then results in a fragmentation and emptiness when the diminished form is seen as one's real existence. The diminishment is primarily related to the awareness which one has of being loved. Hence the diminished person feels less loved and longs to fill that emptiness. But, in fact, in that diminishment the manifestations of "good" are merely transformed into its potential form and "good" continues to be present but is not obvious now. In as much as actualised good is diminished, evil vies with it for position in the person's life. There is a point in the process of diminishment where evil and good are two movements drawing the person's attention in each of its directions. This is the "Choice Point" in every individual's life. In fact, at every decisive moment we humans are at this "Choice Point" when we make "good" either present or absent. The absence of good through its experiential manifestations is the presence of evil through its experiential manifestations.

For one who has a core foundation of adequate trust based upon the knowledge that she is deeply loved by God through human relationships, it will be difficult for evil
to influence that person's choices since the inner image and ideal of the creator is constant and whole, but for her whose core is fragmented and without the fullness of awareness of being loved by God through human relationships, it will be difficult to trust what cannot be known spontaneously and so the person succumbs to whatever is available through partial experiences. For the former the core desire of every human to be loved by God is satisfied, but the latter cannot know love spontaneously and therefore must succumb to partial false images and ideals in creation in order to satisfy that deepest longing of the heart. The former will be able to know peace and joy through love and continue to remain in that choice for God, but the latter will know unhappiness and restlessness only.

In the latter, there is a lacuna formed where the knowledge of a loving God ought to be a spontaneous awareness but is not. That lacuna is the diminishment where "evil" is present in potential condition ready to erupt. Now the individual is called to choose between "good" and "evil. That lacuna is the "Choice Point."

At the "Choice Point" a continuum is inaugurated. The continuum is like the sun's presence, warmth, and light on the one hand, and fog which hides them on the other with shades and textures in between. On some mornings the earth and its people who have risen to the sun are not able to notice the sun because of the fog in the atmosphere. Some might think, "there is no sun," others might think, "the sun is hidden by the fog!" There is a moment of choosing that happens. For those who have never known much of the sun, or who have known it in a minimal way, it will be easier to choose the idea that "there is no sun," while for those who have known the sun's presence and power in their life it will be easier to choose the idea that "the sun is hidden by the fog." The sun's
presence, warmth, and light is like living from the projected image of the SELF on the self in the Incarnational Point, while fragmentation is like the fog which obscures the sun. When the sun is obscured evil which was potentially present now becomes actualised. And so, the continuum is in terms of intensity known through presence and absence of "good" and "evil" experienced through their manifestations, with "good" being total at one extreme and "evil" becoming total at the other. With regard to "good" and "evil" as belonging on a continuum William James (1958) wrote:

Just as we saw that in healthy-mindedness there are shallower and profounder levels, happiness like that of the mere animal, and more regenerate sort of happiness, so also are there different levels of the morbid mind, and the one is much more formidable than the other. (p. 127)

Now the individual is pulled in two directions--the direction of "good" which has been diminished and hence is known with great difficulty only in its potential form, and "evil" which will make its manifestations known immediately through the senses in order to offer easily available partial illusory satisfactions of the core desire. The "Choice Point" is a region where the individual has to choose between "good" or "evil." At the "Choice Point" where we have freedom there are basically only two primary choices: self-centredness whose extreme form would represent "evil" at its worst, and Other-centredness whose extreme would represent "good" at its best, with both of them stretching along a continuum. It is the region of one's "free will," the space, time, and relationship to be "discerned." The "Choice Point" is the region of "discernment." The one who is wounded makes her choices in favour of "evil" more easily than for the
"good" since there is the lacuna or emptiness which desires to be filled urgently. In this choosing evil erupts and is given authority over an individual's space, time, and relationships too. Evil originates in a person's life when she loses awareness of and presence to the Incarnational Point and makes sinful choices. A choice in favour of evil is sin (Sp. Ex. # 314) which leads to despair, a choice in favour of good is earnestly striving to greater perfection (Sp. Ex. # 315) which is inclusive of prayer, grace and trust. Now we realise that evil is an absence of good which ought to be but is not because of sinful choices caused by induced limitations in the human condition.

The choice is in response to that basic desire for love. In the foetus and during the pre-reason years the individual does this choosing in an implicit way. Her organism in its attempt to maintain the whole is oriented toward making those implicit "decisions." From adolescence onward it is the volitional organism with whatever sense of lovedness that she has who now makes explicit choices.

Woundings which result in a diminished sense of being loved create a need in a person. The individual feels the need to be loved and this is where to satisfy this need, the individual from her diminished condition begins with an orientation toward part or partial choices, makes them implicitly at first and more explicitly as she develops.

Since the Incarnational Point is obscured, the individual opts for external satisfactions. These partial choices for extraneous sense experiences, which spring from evil's fallacious reasoning, give partial satisfaction and so the individual switches from partial satisfaction to seeking to satisfy the neglected parts. But Groeschel (1992) wrote that "evil can never totally satisfy" (p.7). Partial choices multiply the needs in a chain
reaction because they are made under the illusion that the whole is being maintained. By now "evil" has taken charge of the person's desires and feelings and also the thought processes. The individual clings to these thought processes with absurd rigidity in the false belief that they provide cohesion, vigour and survival. By this time the individual is primarily self-centred—seeking to satisfy what it believes is its "self." In order to sustain the illusion that in satisfying the needs the whole is being maintained defences are awakened in an individual. Defences get woven into thoughts which manifest themselves in speech and action. Thoughts turn into speech—self-talk and conversations—or writing, both of which are choices and decisions meant to provoke action. By now the individual is primarily self-centred rather than Other-centred. And then, we have the entire gamut of action which spring from this self-centred condition which is the core of evil.

The partial needs and defences which confuse an individual's thoughts and feelings are expressed through words and action. These expressions depend upon the intensity of the individual's wounding. We did see that a person lives on a continuum from "sufficiently whole, but could do with healing" to "totally broken." We also saw that with the "best possible parenting" one would still be in need of some healing. And so, even the best parented person will have some form of speech or action which would not always be appropriate.

One way of looking at these inappropriate expressions is by grading all the DSM-IV categories on a continuum from mildly dysfunctional to severe pathology and identifying traces of them in people. Groeschel (1992) related pathology with evil when he wrote that "our pathologies become the very working ground of our spiritual foes" (p.
Another way of recognising inappropriateness in people's lives is by observing with an untrained sense the intensity of people's speech and behaviour as belonging on a continuum from their simple quirks, favourite phrases, foibles, stutterings, inclinations, idiosyncrasies, orientations, somatisations, acting out, soap box dogmatisations, tendencies, compulsions, addictions, and so on.

This is where parents, siblings, relatives, friends, teachers, colleagues and others become the causes of wounding and evil frequently through expressions which are related to their developmental stages. They make spoken and/or behavioural choices of the types mentioned above in defence of the woundings which they received and these preferences for ways to speak and/or act in turn become more pervasive causes of wounds to others in a chain reaction. Evil in its own subtle way would get those who are wounded to keep blaming those who caused the wounds and thus give rise to greater relational destruction in families, communities, academic environments, work places, and recreation places too. Evil finds its sinful expressions in different forms at the different stages of development.

In this way these evils are brought into the wider social arena. This gives rise to centuries old evils like the caste system and ethnic cleansing, wars and oceans of land mines, bombings of buildings and nations, all the way to the holocaust. Evil is potential which when actualised can cause mass destruction.

Evil is deceptive in its essence, tells lies (John 8:44) and twists the truth. Evil is a thief (John 10:10a) who rather than make sacrifices for us steals life and murders through the self-centredness of addicts, cult leaders, and so on, because it is grounded in death.

All of creation exists in the natural cycle of life and death—all of which is good.
But when the destruction of creation is induced, then evil is made manifest. Evil has its own dynamics as it is manifested in peoples lives. In those who live closer to evil on the continuum, its presence is conspicuous from its manifestations in their speech and actions. Haven't we heard people say, "she looked or he sounded evil!" or, "I felt the presence of evil on my flesh!" These will be people who first need the "awakening" which Groeschel wrote about. These are victims of the wiles of evil which belong to rules of discernment for the First Week, which means, they need the way of purgation and the Exercises of the First Week. But, in the lives of those who are mildly wounded and therefore closer to good on the continuum, evil works in very subtle ways. Evil plays wicked games with these people. Each one of these people has quite a few stories about how evil has had them victimised and exploited particularly through their thoughts which led them to live by the values of evil.

During the Second Week of the Spiritual Exercises (Puhl, 1951) St. Ignatius personifies evil in a meditation when he points out its values through a contrast between those of Christ and those of Satan.

Consider how he (Satan) summons innumerable demons, and scatters them, some to one city and some to another, throughout the whole world, so that on province, no place, no state of life, no individual is overlooked.

Consider the address he makes to them, how he goads them on to lay snares for men to bind them with chains. First they are to tempt them to covet riches that they may more easily attain the empty honours of the world, and then come to overweening pride....
From these three steps the evil one leads to all other vices. (Sp. Ex. #141-142)

While riches, honour and pride are the values of Satan, the values of Christ are poverty, insults or contempt, and humility. Evil is a liar, thief, and murderer. These are sustained through what appears socially acceptable in the form of riches, honour and pride. Thus it takes the life of the self in service of the ego. On the other hand, the strategy of good is to empty the ego of the external props of riches, honour and pride which are a cover for our defence systems and thus enable a growing trust in the self and the SELF which is the Incarnational Point.

One needs to be aware that evil in its own subtle way can deceive one who is on the path of good to be under the illusion that the values of Christ call for her to remain docile even when truth is threatened. The Rules for the Discernment of Spirits of the Second Week apply here.

An individual who deeply espouses to the values of evil which are riches, honour, and pride, can gradually slip back into being influenced by the more obvious ways of evil and become incorporated into its multimillion (cash and people) operation. This being a self-centred project it makes for exploitation of human beings in some commercial organisations. This frequently destroys family life since there is the need--often falsely created--for money and so its members are kept away from each other through their struggle to earn more money. In terms of honour and the anti-christ some cult leaders claim direct revelation from God and these destroy the lives of people through their cults. Needs which are individual are projected through the media and made to appear as the
core needs of life. An entire culture can appropriate a need or a series of needs and live from them, and they can be projected onto an entire nation too. Once that appropriation happens more encompassing destruction ensues at physical, intellectual, and societal levels. The middle ages provided honour in conquering and exploiting the geographical world. While that still goes on through ethnic cleansing and exploitation too there is another form of evil which is set loose as geographical colonisation and exploitation gives way to economic and cultural colonisation through disregard and exploitation of poorer nations by the ones with the riches. The focus is primarily self-centred rather than other-centred.

In all these and more subtle ways "the whole world lies under the power of the evil one" (1 John 5:19b). It would tend to become a participation in evil by continuing to list its atrocities.

We have seen how evil which is an absence of good which ought to be but is not so because of sinful choices caused by induced limitations in the human condition becomes known through its experiences and mainfestations--it obscures our awareness of and presence to the Incarnational Point, distorts our ultimate grounding in Trinitarian communion, parasitically clings to and erupts in an individual's wounds through her decisions, sucks life out of the person and through this victim can even destroy the world. And so, while evil can cause spiritual death to God's life in us, it can also cause physical death.

Evil has it own developmental stage related expressions which we saw in the chapter on wounding. Another significant point is that the "Rules for the Discernment of
Spirits" of the Second Week belongs to the stage of "Individuating Faith" on Sears' grid, because a person needs to consolidate an adequate Ego first through the stages of "Initial" and "Familial Faith." Then only can she subordinate it to the larger good.

With these reflections on evil, its wicked ways and its destructive manifestations we now consider how this evil and its effects and be redirected.
PART III

RECOVERING OUR IDENTITY
CHAPTER 6
FROM EMPATHY TO DISCERNMENT

In part one we saw that the Incarnational Point is the inauguration and the development of redeemed potential human life in finite space, time and relationships. In part two we saw how this developing being can and does get wounded as the potency becomes actualised. We also saw that these wounds are the avenues through which "evil" finds an entry point into people's lives by evoking partial and sin choices, obscures their awareness of and presence to the Incarnational Point and even destroys these people and through them creation in our world. This last chapter will focus on the recovery of the lost awareness and presence to the Incarnational Point through empathy at the psychological level either in family therapy or individual therapy which enables the individual to recognise the wounding choices he made, and then through discernment at the Incarnational Point in the spiritual realm to recognise that the wounding choices were sinful ones and how to make new love choices.

We have seen that choices and decisions which a person makes become manifest through space, time and relationships for him. When these decisions, whether implicit or explicit, have a tendency toward evil because of wounding, they obscure the individual's awareness of and presence to the Incarnational Point, with evil being the absence of good which ought to be but is not so because of sinful choices caused by induced limitations in the human condition. Now, a person's thinking and feeling is filtered through the fog of
evil and this influences his speech and action. In such a condition the person not only lives a privately evil life but often transmits these thoughts and feelings through speech and action which in a chain reaction can even cause mass destruction of creation. Evil has its own obvious and subtle ways of keeping the individual spiritually obsessed with its orientations at the choice point which are revealed through patterns in his life.

We have also seen that from the inner to the outer world of every human person there are five different realms. Now let's look at these realm in terms of desires and relationships. At the core is the Incarnational Point--the spiritual realm--which consists of the first realm of the divinely related SELF whose fullness becomes expressed in the second realm of the human self where the deepest desire for communion with God is enhanced through communion with all humans in space and time. There is a pervading presence of the Spirit through all the other realms of human existence when this desire of the self is nurtured reciprocally with other humans through desires in the physical, intellectual, emotional, and sexual regions which is the third realm, and through them in the fourth and fifth realms of the person too. This reciprocity among humans is necessary for developing human identity and wholeness--"the image and likeness of God as Trinity"--through individuation in relationships. The desires in this realm find themselves further subdivided in the more identifiable fourth realm of feelings and thoughts. While these feelings and thoughts are an expression of the core desire they find themselves expressed through the fifth realm of speech and action in relationships which are also the expression of that core desire for communion with God.
When the normal desire of the human for relating with others is derailed in the physical, intellectual, emotional, or sexual realm through wounding, the basic orientation of the self for relationships in space and time is disturbed. Evil often erupts at this level of the self. Basic trust is lost and this results in evil being caused by sinful choices and manifested in the fourth and fifth realms. It also obscures the second and first realm.

Through a basic attitude of empathy the second, third, fourth, and fifth realms can be healed. And through the discernment of spirits a total healing occurs in the above realms and the first realm becomes accessible and available thus making the Incarnational Point active once more.

We will first look at what empathy is and then how it is employed therapeutically in the family and one-on-one setting. Then we will look at discernment and how it enhances total healing.

As in family therapy so too in a one-on-one setting the therapist is responsible for setting up an environment of trust. Wolf (1988) wrote that "it is decisive for the progress of the therapeutic endeavour that the patient experience an ambience in which he or she feels respected, accepted, and at least a little understood" (p. 100). The therapist is able to establish this ambience through an empathic availability for the wounded person.

This basic empathic stance which the therapist ought to adopt springs from the observation of mother-child interactions. It is a presence which is respecting, accepting, focused, alert and yet casual, non-judgmental yet value-based and supportive, secure, and spontaneous in being appropriate--an "attenuated empathy" (Kohut, 1984, p. 82). Through the early sessions the person senses this sort of availability in an increasing way
on the part of the therapist. The therapist needs humility to trust the wounded person's process which is beyond the therapist. This empathic posture of the therapist will help establish a foundation of trust in the wounded person and the therapeutic process gets underway.

In the two volumes edited work of selected writings by Heinz Kohut (1978) he defined empathy as "vicarious introspection" (vol. I, p. 207). Then in his last work he wrote, "the best definition of empathy--the analogue to my terse scientific definition of empathy as 'vicarious introspection' (1978b, 1:205-32)--is that it is the capacity to think and feel oneself into the inner life of another person" (Kohut, 1984, p. 82).

More recently, in his book Clinical Empathy, Berger (1987) elaborated:

a therapist's empathic appreciation of a patient's inner state is more than a sharing of feelings: it is directed at unconscious conflict. Schafer (1959) spells out this assumption: The therapist is expected to empathise with 'a hierarchic organisation of desires, feelings, thoughts, defences, controls, superego pressures, capacities, self-representations, and representations of real and fantasied personal relationships.' (p. 23-24)

Later in the book, Berger (1987) added that

the basis of the empathic process is an evenly focused attention to the patient from within and from without (that is, as participant and observer). Emotional and ideational, as well as conscious and unconscious, factors contribute to the process at every stage. (p. 38)
While empathy is a basic attitude which the therapist adopts toward the family and individuals its form of expression is defined by the needs of the person or persons in the therapeutic setting. Berger (1987) wrote that "although the therapist's role as participant (not observer) at every stage of interaction might be considered empathic, in the psychoanalytic literature the term empathy is used to describe a complex array of experience" (p. 25). Therefore, at one time the therapist will be nurturing, at another he will be challenging and confronting, and at another he will be humouring and so on, all of it as an empathic response to the person in that moment and at his stage of development.

It is important to see one's wounds in an intergenerational context and also to take responsibility for the wounds which we have caused. This is sometimes possible when there is the network of family, relatives, and friends to enable the process through extended or joint families.

If the healing is not possible through the most natural means--the family--then it will be best if the family network of the one wounded is available in the therapeutic setting in order that the healing through a restoration of trust may be facilitated. To make that possible Family Therapy will be the next best mode to enable healing. The key is that wounding damages trust, and so, the therapeutic process whether through family or individual therapy is first meant to restore the foundation of trust in every one involved no matter what stage of development they belong to. Then will follow gratitude and insight which will enable the individuals to move through their developmental stages and so too the family through its life cycle in a wholesome manner.
We now look at what empathy does in family therapy and then in a one-on-one setting.

We have seen that induced limitations which are traditioned in a family in the physical, intellectual, emotional, and sexual realms cause wounding and disturb an individual's primary desire thus obscuring the self and the Incarnational Point. This disturbance is created by and also creates a breakdown in trust and a faulty alignment in the family structure. Family therapy helps realign the structure and thus restore trust. Minuchin (1974) suggests that

the family therapist's function is to help the identified patient (the one wounded) and the family by facilitating the transformation of the family system. This process includes three major steps. The therapist joins the family in a position of leadership. He unearths and evaluates the underlying family structure. And he creates circumstances that will allow the transformation of this structure. (p. 111)

This is really possible only if the family therapist through empathy is able to establish and maintain individual and family therapeutic alliances with the entire family, thus creating a holding environment for the entire family. Feldman (1992) wrote that "these alliances are the foundations upon which therapeutic change is built" (p. 127). And Minuchin (1974) wrote that shifts occur within and among the family members because "first, they are challenged in their perception of their reality. Second, they are given alternative possibilities that make sense to them. And third, once they have tried out the alternative transactional patterns new relationships appear that are
self-reinforcing" (p. 119). The realigning of the family structure enables the process of separation an individuation for each of the members as a family and they are able to trust themselves and each other once again, and are thus made free to move deeper and connect with their core self and their Incarnational Point.

Once trust is established in the members of the family they will be able to continue moving through their own developmental stages and at the same time into the second of Sears' stages called "Familial Faith" in the social and spiritual realms too. The quality and texture of empathy is different at each of the five stages on Sears' grid.

For those who belong to cultures where the family is upheld as the basic unit of life as different from individuality, family therapy will be the best therapeutic mode. But when family therapy is not possible, because of the non-availability of a family therapist or the family itself, then the next best will be therapy in a one-on-one setting through which the one wounded will be enabled in the discovery of the lost trust, the diffusion of the obscuring of the self and the Incarnational Point and thus a re-membering the awareness of and presence to both.

In a one-on-one setting the empathic process leads the person to trust the therapist with imagery, emotions, visceral sensations and archaic conflicts and the therapist assists the process with his interpretations of them. However eclectic the therapist claims to be he will frequently employs therapeutic structures and methods which he is comfortable with in order that the person may get in touch with the experience of wounding.

The healing process begins when a person's defences stifle or atrophy growth in self and relationships too and there is a felt need to restore growth. The individual comes
in with hidden disrupting defences which the individual is not even aware of at the outset of therapy. Through an empathic attitude in the therapist the person becomes aware of his defences. Again, the empathic expressions of the therapist will differ from stage to stage, and person to person.

As the empathic relation moves deeper and a therapeutic alliance is strengthened transference and countertransference situations are generated. "Transferences are the fears, the defences, and the distortions imposed by early traumatic threats to the self that manifest in relations with others in later life when they are no longer appropriate" (Wolf, 1988, p. 44). A countertransference is "the analyst's own controlled regression in the analytic situation" which "revives his own need for idealisable selfobjects, a need that leads to some overestimation of his analysand" (Wolf, 1988, p. 135). The individual will need to work through these transferences and countertransferences in the therapeutic setting while the therapist in turn will work through them during consultation with his colleagues, or in supervision.

Through therapy, which includes empathic understanding and appropriate interpretation while working through transferences and countertransferences, the wounded person gradually acquires insights into his symptoms, emotions, thought, speech and behavioural patterns. This cycle of enabling insight into the person's wounding with its symptoms, emotions, thought, speech and behaviour patterns needs to be repeated. "Its purpose is to counter and wear away at the patient's resistences, the most significant of which is the propensity to recapitulate old patterns" (Berger, 1987, p. 219).
Through the therapeutic process the individual's mirroring and idealising needs which had been discounted, stifled, denied, or repressed in earlier stages of development will be attended to and through the process of transmuting internalisation the uninterrupted tension arc is restored or established. Kohut (1978) refers to transmuting internalisation as the "gradual, bit by bit, 'broken up' (rather than in toto identified with), depersonalised and thus transmuted image of the selfobject and its various functions that is then transformed into psychic structures" (p. 64).

While therapy is in progress it must remain the constant concern of the therapist that the healing person needs to be made aware that his physical, intellectual, emotional, and sexual capacities are integral to his life and that all these areas of his life need to be nurtured in developmental stage appropriate ways. The therapeutic endeavour must also find the therapist encouraging the person to discuss ways in which he can and also does nurture all these human capacities of his life. This must be given equal importance during therapy for wholeness and complete healing to happen.

Through therapy the person becomes aware of his defences. Then, he is able to begin to notice them and the role they play in his life. Gradually there is a spontaneous knowing while the defence is being employed and an accompanying desire to stop it. As the therapeutic process continues he will be happily surprised that there is no need to struggle with the symptoms, the emotions, thought speech and behaviour patterns because the energy which caused the drive for the defences has been redirected. At such a time the person is nearly healed of the wound and its destructive consequences. Empathy will have enabled healing in the psychological arena of the third, fourth, and fifth realms and a
recovery of the self in the second realm which had been obscured. But it is possible that
there is a defensive residue within the individual because the groove in which he has been
living life has been cut so deeply that it will need much more space, time and relating for
it to fill up. Hence, in stressful moments the individual will probably spring from those
archaic defences. Again, since the psychological is not dichotomised from the spiritual in
a person both need to be attended to simultaneously during the therapeutic endeavour
with the focus on the psychological belonging to the early part of the healing process and
the attention gradual shifting over toward the spiritual as the healing progresses. The
psychological residue can be the region where spiritual healing overlaps with it. This is
where healing in the spiritual realm through the discernment of spirits enables the total
healing of the person. But the therapist ought to be skilled to provide this care too.

From a theological vantage point the empathic posture of the therapist is meant to
be a grounding in a healed Incarnational Point. It is as if the therapist is saying to the
wounded person, "I have been helped in restoring healing trust at my Incarnational Point
and now I am drawing you to that healing at your Incarnational Point." The therapist
becomes a representative of Jesus through empathy and discernment.

Empathy will have restored the possibility for communion with the SELF in the
spiritual realm thus making the Incarnational Point, that is, the indwelling Spirit
accessible. Through a person's communion with the indwelling Spirit evil will not have
much of an opportunity to erupt in him once more. But to access the Spirit it will require
that one recognises that the earlier choices were wrong and influenced by the evil spirit
and then make new choices. This process of recognising one's wrong choices and their
origins will lead to the desire for right choices and the decision to make them and live from them, too, there will also be the desire to stay in communion with the source of these new choices who is the Spirit of Christ. This entire process of perceiving movements of the spirits, recognising and identifying the spirits, and appropriating the presence of the loving Spirit of God at the core of our life is "the discernment of spirits." And so, while psychological healing is acquired through an empathic process, the total healing and wholing at the core of a person will happen through the discernment process.

Today's Pastoral Counsellors are often skilled in family therapy and are also capable of enabling individual psychological healing in those who are not severely wounded. Besides, he also has competence in theological and spiritual matters thus making the Pastoral Counsellor capable of dealing with people in the psychological and the spiritual spheres too.

When we recall how the individual is spiritual at the core and that this spirituality runs through all the other realms of living we realise the need for someone to nurture this spiritual stream as it vitalises people in imperceptible ways but is still known through its manifestations in work and love.

It is the role of the Pastoral Counsellor to enable in the pastoral counsellee an awareness of the indwelling spirit at the Incarnational Point as already present but obscured and now gradually beginning to be revealed once again.

While the psychological procedure is a gift of God for third, fourth and fifth realms it is not adequate to deal with spiritual matters. In order that the Pastoral Counsellor may facilitate the healing and wholing process in the spiritual realm he will
need to be schooled in and living from the capacity to recognise the obvious and subtle ways of evil and also believe in the Incarnate God as involved in every moment our human living. The Pastoral Counsellor must first be able to identify or discern these two primary movements of the good and evil spirits in the journey of his own life. Once familiar with this capacity as present in him the Pastoral Counsellor will be able to make it available for others.

The professional Pastoral Counsellor did not choose to be a caregiver of any other type. He chose this profession because it felt like the most appropriate way to serve humanity. For those who believe, this becomes sufficient evidence that it is God's will that he be a Pastoral Counsellor; and when God chooses a person for a task, the facility for carrying out that task--in this case "the gift of discernment of spirits"--comes with it. As St. Paul wrote "to each is given the manifestation of the Spirit for the common good" (1 Corinthians. 12:7). It then becomes the prayer of the Pastoral Counsellor to ask for this gift to be unpacked as he participates with the Philippians in St. Paul's prayer for them: "that your love may overflow more and more with knowledge and full insight to help you determine what is best..." (1:9-10).

In the story of The Little Prince by Antoine de Saint-Exupery (1943) we read how after spending time in rituals to tame the fox the little prince understood it's value when the fox presented him with "a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye" (p. 70). The gift of the "Discernment of Spirits" is like this way of comprehending the essentials of life with the heart in the heart
where "God has sent His Spirit" (Gal. 4:6). In our hearts at the Incarnational Point we "know" a gentle presence of the Spirit of God.

While the counsellee deals with the wound the Pastoral Counsellor will have been attending to him at the level of thoughts, feelings, insights, and will have also been encouraging the counsellee to nurture himself in the physical, intellectual, emotional, and sexual spheres of life. Along the way the Counsellor will need to have initiated the notion that total healing and freeing is possible only if spiritual awareness of the Incarnational Point is established and maintained. In this way the individual will be able to deal with life's daily issues in the most authentic way--from his core. For spiritual awareness the counsellee will have to be invited to recognise what is spiritual and what is counter-spiritual, that is, how to identify the influencing movements beneath thoughts and feelings that are evil and inappropriate as different from those that are good and appropriate through the discernment of spirits.

After investigating the meaning of the word "discernment" in the Spanish of Ignatius' time and its modern usage, also ancient Latin and Medieval Latin, and the English Oxford dictionary meaning, Toner (1982) concludes: "discernment pertains especially to clear perceptions of the options before one, with a view to distinguishing them and choosing the one likely to result in greater praise or glory to God" (p. 19 n.).

By the discernment of spirits is meant the process by which we examine, in the light of faith and in the connaturaliy of love, the nature of the spiritual states we experience in ourselves and in others. The purpose of such examination is to decide, as far as possible, which of the movements we
experience lead to the Lord and to a more perfect service of him and our (sisters and) brothers, and which deflect us from this goal. (Malatesta, E. Bardy, G. Vandenbroucke, F. Guilet, J. Pegon, J. Martin, H. Richards, I., 1970, p. 9)

Regarding St. Ignatius and his rules for the discernment of spirits, Toner (1982) wrote that "what he learned through reflection and the light of the Holy Spirit agrees with what is found scattered throughout the Christian tradition" (p. 15). St. Ignatius put down rules to help us discern the spirits not only during the period of the Spiritual Exercises but also during our everyday living. The rules for the discernment of spirits are suitable for any person—even a non-Christian—who is interested in living an authentic human life.

St. Ignatius classified the rules within the four weeks of the Spiritual Exercises under two categories: those more suitable for the First Week, and those more suitable for the Second Week, with each of them relating to different stages of spiritual development. The Rules for the First Week which relate to the stage of "purgation," also belong to the stages of "Initial Faith" and Familial Faith" on Sears' grid. The Rules of the Second Week which pertain to the stage of "illumination" belong to the stage of "Individuating Faith" and the later stages on Sears' grid. There is the danger that the person in the Second Week will be tempted to think that it is still his effort by which he is being healed and so will tend to struggle and give up out of frustration, while in fact it is now primarily God's gift of healing and wholing which is working and even enabling him to co-operate with the Spirit.
Ignatius' rules are concerned with inner, private events, the movements in the individual discerner's own mind and heart prior to even his own overt acts which flow from these inner movements, whether spontaneously or subject to the agent's free choice. They tell us how to discover whether the movements are prompted by the good or evil spirit. (Toner, 1982, p.11)

These movements of the good and evil spirits evoke moods in us which Ignatius called consolation and desolation. He explains them in his rules as follows:

I call it consolation when a interior movement is aroused in the soul, by which it is inflamed with love of its Creator and Lord, and as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all. It is likewise consolation when one sheds tears that move to the love of God, whether it be because of sorrow for sins, or because of the sufferings of Christ our Lord, or for any other reason that is immediately directed to the praise and service of God. Finally, I call consolation every increase of faith, hope, and love, and all interior joy that invites and attracts to what is heavenly and to the salvation of one's soul by filling it with peace and quite in its Creator and Lord.

I call desolation what is entirely the opposite of what is described in the third rule, as darkness of soul, turmoil of spirit, inclination to what is low and earthly, restlessness rising from many disturbances and temptations which lead to want of faith, want of hope, want of love. The soul is wholly slothful, tepid, sad, and separated, as it were from its Creator and Lord. For just as
consolation is the opposite of desolation, so the thoughts that spring from consolation are the opposite of those that spring from desolation. (Sp. Ex. #316-317)

We need to remind ourselves that every human has different realms of living within his being. There is the core desire in the self which then becomes differentiated through relationships in the physical, intellectual, emotional, and sexual realms where thoughts and feelings happen. It is this realm where the movements of spirits happen. These movements then find expression in the exterior realm of speech and action.

The rules for the discernment of spirits which are found in Puhl's edition (1951) of *The Spiritual Exercises of St. Ignatius* (#s 313-336), or any other more recent editions, need to be experienced by the Pastoral Counsellor before he considers applying them in the Pastoral Counselling setting in the realm of the self which is being healed. The rules need to be experienced under the guidance of one who himself is living from them and who provides guidance in them.

Directions for discerning spirits aim at helping us (1) to discriminate, among the mass of inner movements, those which are merely from ourselves and those which are prompted in us by some spirit and (2), among those spirits possibly involved, to discriminate those which are prompted by the Holy Spirit from those prompted by an evil spirit. (Toner, 1982, p.12)

The set of 14 Rules for the First Week Toner (1982) explains in two groups.

In Rules I: 1-4, Ignatius treats of the opposing spirits of light and darkness, how they affect maturing Christians, what the signs are of their influence on
those who are striving to be free from sin (a dehumanising tendency) and to
grow more like those who are gradually moving further away from the ideal of
Christ. In Rules I: 5-14, Ignatius is aiming to help us be aware of and respond
to the Holy Spirit even in the darkness of spiritual desolation and temptation....

In Rules II: 1-8, on the other hand, Ignatius shows us how to discern the
spirit of darkness working even in or through the light of spiritual peace and
joy and holy thoughts, all rooted in faith. He distinguishes two special ways in
which the evil spirit tries to use these experiences in order to deceive us and
show us how to uncover his activity in each of them. (pgs. 18-19)

What can be of primary help to begin understanding the movements of the two
spirits through desolation and consolation is the following overview which was provided
to a group of Jesuit priests in India, in 1986. They were being taught how to direct the
Spiritual Exercises. It was given by Herbert Alphonso, S.J. the then director of the
Centre for Ignatian Spirituality in Rome.

**Two movements possible in every person.**

<table>
<thead>
<tr>
<th>Influenced by the evil spirit</th>
<th>Influenced by the good spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>a person</td>
<td>a person strives to rise to God's love,</td>
</tr>
<tr>
<td>moves from sin to sin,</td>
<td>is serious about ordering life according to</td>
</tr>
<tr>
<td>is irresponsible about spiritual life.</td>
<td>God's love.</td>
</tr>
<tr>
<td>Regresses in spiritual life.</td>
<td>Progresses in spiritual life.</td>
</tr>
</tbody>
</table>
In the maturing Christian journeying Godward

the evil spirit causes disturbance, the good spirit provides encouragement,
restlessness, and hopelessness. calm and strength.

In the regressing Christian journeying selfishly

the evil spirit provides encouragement the good spirit presents challenges

Distinguishing features:

Interior

loss of peace, restlessness, darkness quite and deep peace with a growing
of soul, turmoil, confusion, deadening joy from God's graciousness.
within, and sadness which comes from
a lack of faith, hope and love.

Exterior

expressions of faith, hope and love expressions of faith hope and love
decrease, and a craving for earthly, increases and a growth in attraction
contemptible, sensual experiences to heavenly matters grows.
increases.

By getting an understanding of the two movements of desolation and consolation we will further grasp that they are expressions of dissociation from or communion with
the Incarnational Point. In their essence they are pointing to anything that leads against, or to faith, hope, and love. The leading against faith, hope, and love are a puffing up of
the ego through riches, honour, and pride and thus an obscuring of the self, while the leading to faith, hope and love is an emptying of the ego for the manifestation of the self and the SELF in the Incarnational Point.

Once the Pastoral Counsellor learns how to observe and discern these movements and to live by the Spirit's invitations at his Incarnational Point he is ready to enable this deep authentic way of living for others.

Now the Pastoral Counsellor is able to enjoy the waxing and waning of desolation and consolation--the primary spiritual moods which spring in the self according to the influences of the spirits--in his own life. He will live from the human self which belongs with the SELF in the Incarnational Point. Now, he lives at the cutting edge of Christian life--the region where God meets us redeemed humans with our free will to choose a life of co-creation with Him through Jesus and the Spirit or destruction through evil. And so, to live on the cutting edge of Christian life, that is, at the Incarnational Point, is to be living with a discerning heart. It becomes a way of living with an awareness of and a presence to the indwelling Spirit and responding to it with gifted love at one's Incarnational Point.

For one who lives on the cutting edge of life, that is, with discernment as core to his life there is harmony among the physical, intellectual, emotional, and sexual processes of life which influence his thoughts and feelings and in turn become manifested through relationships in speech and action. There is cohesion and vigour between his psychological and his spiritual life. His empathic ways provide him with an understanding of his feelings and emotions--the raw material for discernment--and their
ramifications in his life; his discerning heart enable him to understand his desires and
their root movements which are the source of his feelings and emotions. Now he can
choose his creative stance for living which are the values of Jesus.

But to live on the cutting edge of life a simple primary challenge remains. The
Pastoral Counsellor needs to provide space and time in order that he may stretch himself
into the first realm of the SELF to nurture the relationship between himself and the Spirit.
This is the basic discipline for one who is a Pastoral Counsellor, the rest will follow as
one relates with the Spirit and is shown how to live the two greatest commandments of
love. There is the danger that if this relationship with the Spirit is not valued then the
Pastoral Counsellor will provide services which will be a half response to his calling and
gifts. Would that be the influence of the evil spirit?

The Pastoral Counsellor who continues the daily process of his own healing and
wholing in the Spirit at the Incarnational Point will provide the same quality of healing
and wholing for others in the psychological and the spiritual spheres. Now it becomes
the Holy Spirit living through the focused person and he is able to grow in the two
greatest commandments of love which Jesus invites us to live from: "You shall love the
Lord your God with all your heart, and with all your soul, and with all your strength, and
with all your mind; and your neighbour as yourself" (Luke 10:27). Growth in these
commandments enables the Pastoral Counsellor and his counsellees to move through the
stages of familial faith, individuating faith, communitarian faith, and mission faith and
one finds that he keeps spiralling through them now not by their own effort but by grace.
They will also find that through trust in the Spirit and each other grace will enable the consolidation of all earlier incomplete psycho-socio-spiritual stages of development.

These are times when the self-centred spirit of individuality threatens family life. The Pastoral Counsellor is God's particular gift to the world now in order that the Trinitarian communion may be made central to family life and joy-giving to each individual in the family. Having learned the art of discerning the spirits the Pastoral Counsellor will now be able to hand on this art which has been traditioned in the Church in a very particular way during the past four-hundred and fifty years, to his counsellees. Now, the healed families and persons who lived from evil have been able to recognise it through its destruction, to become freed from it and to choose creation. This is the specialness of the Pastoral Counsellor who is able to continue and help complete God's communal redemptive work and to provide others with awareness of their gifts for the same.
BIBLIOGRAPHY


VITA

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The thesis is, therefore, accepted in partial fulfilment of the requirements for the degree of Master of Arts.

July 20, 1995
Director's Signature