A ROCK IN THE SEETHING CHASM:
THOMAS KEATING'S UNDERSTANDING OF THE HUMAN PERSON AND OF SPIRITUALITY AS A BASIS FOR CONTEMPORARY PASTORAL COUNSELLING

THESIS

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"He pulled me up from the seething chasm,

from the mud of the mire.

He set my feet on rock,

and made my footsteps firm."

Ps 40:2[3]

New Jerusalem Bible

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ABSTRACT

Contemporary pastoral counselling has many unresolved problems associated with its practice, causing frustration for both counsellors and counsellees. This thesis suggests that such problems are related to the fact that pastoral counselling is overshadowed by the dominant schools of psychology, to the detriment of its spirituality. Furthermore, by attending to both its "values" and its "aims", contemporary pastoral counselling is shown to lack a distinctive theoretical base.

This thesis proposes that pastoral counselling is, in fact, the reparative dimension of spiritual direction. Referring to such counselling as "*therapeutic* spiritual direction" best expresses this concept. Some of the ways in which this redefinition of pastoral counselling may alleviate problems which are currently experienced, particularly by counsellors, are highlighted. A spirituality appropriate to this discipline is outlined.

Both Keating's life in general, and eight anthropological models used in conjunction with his teaching on Centering Prayer, are examined to provide a theological foundation for therapeutic spiritual direction. Utilising a conflation of Keating's models, supplemented by insights from his spirituality, individuals are located within an evolutionary-developmental context, within which the reality of sin is acknowledged. Attention is given, in an holistic fashion, to the physical, emotional, and spiritual faculties, and to relationships with both the world at large, and God in particular. Real and potential problems in emotional and spiritual formation are explained with reference to four "energy centres".

Therapeutic spiritual direction is characterised by the environment within which it is conducted, and six identifiable stages through which it passes. Based on Keating's models, an *Instrument* is developed to facilitate such counselling, particularly in its diagnostic phases. Use of the means of grace and traditionally Christian disciplines and forms of ministry are emphasised for healing, and a spectrum of suggested treatment modalities is generated. The place of other health-care disciplines and social-care agencies is recognised, and discriminating co-operation and dialogue with them and with other faith traditions is encouraged.

This thesis has profound significance for the way in which pastoral counselling should be practised. In the light of these insights, some implications for the training of counsellors and for ministry in South Africa are noted.

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THE SEETHING CHASM:
THE PROBLEM BRIEFLY STATED, AND THE WAY AHEAD OUTLINED

Pastoral counselling, which is only one aspect of pastoral care, nevertheless represents a major part of the work clergy are called upon to perform. Benner (1992:8) suggests that "the average pastor spends between six and eight hours each week in counselling". Similarly, research conducted over a six month period in British Columbia (Wright, 1984) found that clergy had spent an average of seven hours per week in counselling, seeing an average of twenty eight counsellees. With this kind of time and energy commitment, Underwood's (1985:332) report that as many as "98 percent of ... pastors ... [feel] that counselling [is] an integral aspect of their total ministry", is not surprising. Furthermore, research has shown that, over the last ten years, counselling demands have come to represent an increasingly large part of the pastor's work (cf Underwood, 1985:332).

Whilst pastoral counselling is an undoubtedly important aspect of the minister's work, there are many unresolved problems associated with its practice. Recent investigation has highlighted the fact that growing numbers of both pastoral counsellors and counsellees are dissatisfied with contemporary pastoral counselling. Some suggest that this trend, not only in respect of the counselling function, but in all aspects of ministerial work, has resulted in serious role confusion amongst pastors. A study conducted by Wickman in 1984, sponsored by the Trinity Evangelical Divinity School, for example, highlighted this factor as a major reason for pastor's resignations.

Current literature frequently highlights the way in which much of the underlying theory used in pastoral counselling has been uncritically adopted from allied social sciences. Christians are apparently often unaware of the resources within their own faith tradition for self-understanding, healing and growth. Kelsey (1976:2) suggests that Christians have come to believe more in the power and importance of the psychological aspects of being human than in the spiritual aspects. Evidence for this, he suggests, is to be found in the way in which Christian anthropology has become limited and secularised; training for ministry has ignored those practical aspects of spirituality such as prayer, fasting, and confession; and, along with Leech (1977:92), he points to

the ways in which an emphasis on managerial skills, which operate at some distance from individuals, has discouraged depth relationships between pastor and congregants. As a result, it would seem that the ministry pastoral counsellors offer has come to be situated towards one end of a continuum ranging through social work, psychology and psychiatry, but that now no longer continues in the opposite direction, to include spiritual direction. At least superficial support for this suggestion may be adduced from the results of a recent consultation involving many members of a major Protestant denomination in South Africa, in which dissatisfaction was expressed with the lack of overt spirituality within pastors, and in their pastoral care (Methodist Church of Southern Africa, 1994:373). We recognise the difficulties involved in speaking of a lack of "spirituality", since this term has come to be used in numerous different ways. We will give more detailed consideration to what is meant by spirituality in chapter one, but suggest that, for the moment we accept the idea that pastors and pastoral care are somehow perceived to exhibit less of the Spirit of Jesus than many would expect. At a time when health care professionals and others outside the church are increasingly open to and attendant upon the spiritual aspects of the human person, Christian resources provided by Scripture, the Fathers, and the Tradition are apparently largely being ignored. This is particularly unfortunate in the face of the so-called "outcome studies", which suggest that "the average psychotherapy cure rate is about the same as that which eventuates merely through the passage of time, approximately 65 - 70%" (quoted in Oden, 1984:34).

Chapter two addresses itself to the next logical question: what *is* pastoral counselling? If the discipline is important, yet remains problematic, it is possible that at least some of these difficulties may be resolved by gaining a clearer understanding of the exact nature of this ministry. Van Dyk (1991:38) is helpful in suggesting that any body of knowledge may be defined in terms of two central criteria - the *values* and the *aims* upon which that discipline is based. *Values* are highlighted in our study because people imagine that pastoral counselling should embrace the values of the gospels and the spirituality of Jesus, and yet they feel that something else takes this place in current practice. Compton and Galaway (quoted in Van Dyk, 1991:38) furthermore point out that there is a clear interdependence between *knowledge* and *aims* within a discipline. Consequently, another potential source of difficulty in pastoral counselling may be associated with the nature of that *distinct body of knowledge* upon which the discipline draws. Pastoral counselling, in common with many other professions, draws on a number of allied disciplines to

inform its practice. These may include theology, psychology, sociology, anthropology, medicine, and learning theory, to name a few. Modifying Zastron (quoted in Van Dyk, 1991:37), this situation is represented diagrammatically in figure 1:

Figure 1

Diagram illustrating allied disciplines providing a knowledge base for pastoral counselling.

The critical point to note in this diagram is the way in which a distinct body of knowledge for pastoral counselling is implied by the inner circle. We suggest, however, that such a body of knowledge is non-existent. Instead, one or more of the allied disciplines encroaches into the area designated as pastoral counselling, so dominating the ministry as to render it virtually identical with that of the encroaching discipline. It is furthermore our contention that, in most contemporary pastoral counselling, the encroaching discipline is that of psychotherapy. We believe that if pastoral counselling is to retain its pastoral nature, such an encroachment is necessary, but that such an overwhelming influence can only appropriately be exerted by the disciplines of spiritual direction and theology. We go so far as to propose that pastoral counselling should be conceived as the *reparative dimension of spiritual direction*, and consequently propose renaming this ministry "*therapeutic spiritual direction*". Such a name change is more than just semantics. By calling this ministry "therapeutic spiritual direction", we locate it very clearly within a distinct

body of knowledge, thus clarifying its aims. We furthermore similarly clarify its values, giving centrality to the dimension of spirituality.

With a Christian self-understanding, and understanding of who it is that the counsellor is dealing with, and with indisputable opportunities to include the spiritual in the counselling process, some problems experienced both by pastors and by counsellees may be diminished, or even resolved. Christians are often very conservative, however, in their attitudes to the insights that other faith traditions, or scientific disciplines, may offer - consider the fate of Copernicus, for example! It is for these reasons that we propose using an anthropological model that demonstrates clear connections with Christianity, and that is consequently, in its doctrinal formulations, acceptable to those Christians amongst whom it will be used. This is the subject addressed in chapter four, when Keating's models are considered in the light of Methodist doctrinal emphases. Despite the often conservative orientation amongst Christians, it is nevertheless important that our proposed model be sufficiently extensive as to be able to both contain, and dialogue with, current scientific advances, and with the insights of other faith traditions. Were this to prove impossible, the model's usefulness within a congregation, an important part of whose *raison d'etre* is to offer healing and life to those who are not yet part of this community, would be severely curtailed. Furthermore, this model must be capable of informing a pastoral approach to all aspects of the human person - physical disease or limitation, psychological development and the resolution of problems, and spiritual transformation and growth.

We suggest that Keating's spirituality and his anthropological models have a valuable contribution to make to contemporary pastoral counselling in general, and to a revitalisation of the spirituality of this aspect of ministry in particular. Although Keating is primarily concerned with contemplative prayer in the Christian tradition, he simultaneously demonstrates a concern for the whole person - body, mind and spirit, and for the person's ability to live responsibly within both society and the world at large. Keating's openness to the growing insights of psychologists, especially transpersonal psychologists, means that a number of scientific advances which have application in pastoral counselling are included in his understanding of the human person. In addition, Keating brings to his models the insights of those Christians who have encountered their depths both in prayer and discipleship, and are familiar with the path to spiritual maturity. In particular, he draws on the Desert Fathers, Teresa of Avila, John of the Cross, and the anonymous

author of *The cloud of unknowing*. Keating is also engaged in interreligious dialogue, and is willing to learn from the insights of other great faith traditions. Both Keating's spirituality and his anthropological models are considered in detail in chapter three.

Having proposed "therapeutic spiritual direction" as the theologically appropriate expression of Christian counselling aimed at the resolution of crises and the healing of brokenness, in chapter five we offer suggestions as to how Keating's spirituality and anthropology might inform and enrich that ministry.

CHAPTER ONE:
TOWARDS AN UNDERSTANDING OF CHRISTIAN SPIRITUALITY

1.1 INTRODUCTION

In the early church, the influence of Hebraic and Platonic thinking meant that "the spiritual" was recognised as an essential aspect of human life in its totality. A later overemphasis on cerebral and materialistic elements, however, gave rise to a distinction between spirit and matter, the sacred and the profane, which resulted in the domestication of the ambit in which spirituality was understood to function. Schneiders (1986:263), who teaches spirituality within a seminary environment, accurately comments on one of the consequences of this development, when she writes: "although extolled for its supreme importance as the science of the saints, spirituality was seldom considered an important, much less essential, element in the seminary curriculum". In this thesis we note the impact of that fact on the practice of pastoral counselling. With the contemporary resurgence of interest in the spiritual, spirituality now experiences something of a renaissance. Lacking an awareness of the long history that this aspect of human life has, however, contemporary spirituality threatens to become a catch-all for a variety of attitudes and behaviours, some of which are rooted either in Christianity or in one of the other world religions, but many more of which represent an amalgamation of almost anything and everything.

How, then, is this somewhat slippery term to be defined? It is probably helpful to begin by acknowledging that it is currently used in a number of different ways:

1. Philosophically, spirituality has broad reference to the human capacity for self transcendence in the directions of knowledge, truth, commitment and love.
2. The term may be used in a psychological sense to refer to the human power, or energy, that gives rise to life.
3. In the religious sense, it may refer to self transcendence in relationship to the Ultimate, Absolute, or Holy.

Within this broad framework, however, there are a multitude of nuances to be considered. In the interface between religious and philosophical usage, for example, Alexander (1980) has identified three broad categories of meaning:

1. In a purely religious sense, spirituality seems to refer to the ways in which people live out the implications of their particular faith tradition (cf Alexander, 1980:253).
2. At another level, spirituality speaks of the "integration of ultimate concerns and unrestricted values within concrete life" (Alexander, 1980:253) . Here, spirituality could be discussed without reference to any particular faith tradition.
3. Finally, in a somewhat broader sense, spirituality can be used as an analytical concept for a philosophical discussion of "those aspects of human life which are seen by their subjects, or interpreted by their observers, as intentionally related to that which holds unrestricted value" (Alexander, 1980:254).

Even within the more limited confines of Christian religious usage, Schneiders (1986) has suggested a spectrum of possible meanings associated with the term:
1. For those involved in the Charismatic Renewal, or in the Retreat Movement, spirituality is primarily about prayer (cf Schneiders, 1986:254).
2. Another group understand spirituality in a broader sense as having to do with "an intensified faith life", embracing "the whole of one's daily experience"(Schneiders, 1986:254).
3. Still another group speak of an holistic spirituality, which attempts to integrate the spiritual with the body and the emotions, and with the material elements of reality (cf Schneiders, 1986:254).
4. Yet another group associate spirituality with "protection of the environment, the struggle for justice, and the building of a better [socio-political] world" (Schneiders, 1986:254).

In the face of this array of possible meanings, Benner's (1990:19) conclusion that "the ambiguity surrounding the concept is so great as to make the term almost meaningless", is not surprising. He goes on, however (Benner, 1990:21), to suggest that spirituality may best be understood as "a quest to find our place through self-transcendence and surrender, [in which] the quest for integration of our being and for the discovery of our true self" are important secondary components. Central to Benner's definition is a belief that any spirituality has its ultimate "origin, meaning and fulfilment" (1990:20) in God and God's grace. The false self is only transcended, one's true self found, with the discovery that one is "self-in-God" (Benner, 1990:21). It is this basis which he believes distinguishes spirituality from the "mere self-fulfilment" (Benner, 1990:21) of many contemporary psychologically-based programmes. Within the religious community, however, there are surprisingly few who subscribe to a world-view which will support a serious

consideration of the spiritual dimensions of life. Kelsey highlights the way in which the spiritual experiences of ordinary people "which involve perception of something different from the space-time continuum" (1978:91) are interpreted as being beyond the purview of the church:

> "Greeley received a grant ... to add a group of questions on mysticism to a national random sample questionnaire of some sixteen hundred respondents. .... Some 39 percent of people replied that they had had mystical experiences. .... On post-test recheck the investigators discovered that half of these people had never told anyone of their experiences prior to the test .... [and that] the last person they would tell about their experiences would be professional religious people. The respondents felt that these people didn't believe in such things anymore! .... A similar study in Great Britain ... provides very comparable results" (Kelsey, 1978:91).

The scientific community, including those in the psychotherapeutic sciences, on the other hand, are becoming less materialistically dogmatic, increasingly open to the subjective dimension of experience, and are learning from other cultures and faith traditions.

One way in which to come to a fuller understanding of the dimensions of contemporary Christian spirituality might be to consider some of the roots out of which the subject has grown, and to trace its development through time. In so doing, we consider its biblical basis, its development from patristic times until the present, its emergence as an academic discipline, and its current position within the broader context of contemporary spirituality in general.

1.2 THE ORIGINS AND HISTORICAL DEVELOPMENT OF CHRISTIAN SPIRITUALITY

Christian spirituality rests upon historical events which are perceived as revelational: personal encounters with God or God's messengers; experiences of deliverance, or of divine intervention; occasions when people manifested what was recognised to be inspired thought or action. As recorded and interpreted in Scripture, these events have come to form the cannon against which spiritual experience and growth is measured. Spiritual development, particularly as recorded within the New Testament, seems to be directly related to one's response to God's revelation. The Gospel, by which people came to faith in Christ, is seen also as the means for growth. There is nothing automatic about this development in the life of the Spirit, however.

Based on the understanding, found in both Old and New Testaments, that "spirit" and "breath", or "life", are closely related, spirituality becomes a matter of having God's life in, with and under all that one is and does. Rowe (1993:108) concludes that the essential nature of Christian spirituality, at least according to the New Testament, is that "it involves a new and living relationship with God and vital, interdependent relationships with other Christians". "Both Jesus and Paul indicate that fruit is the test of the person and so of spirituality" (Rowe, 1993:114).

At least from the time of the church Fathers, life in the Spirit was seen to be the prerogative of all baptised Christians. All believers were seen to be mystics in the sense that, by virtue of their baptism, participation in the ongoing sacramental life, and their growth in personal Christian living, they were all "plunged into the mystery of Christ" (Sheldrake, 1995:46). It was a practical mysticism, however, which was at the heart of patristic theology, and which held exegesis, speculative reasoning, and life in the Spirit together as a whole, with its centre in Scripture.

As we have already noted, in about the twelfth century a distinction came to be made between the "spiritual" and the "material", as philosophical distinctions were made between the rational and the non-rational created orders. By the thirteenth century, these distinctions were well established. Thomas Aquinas' monumental *Summa Theologica* was particularly significant in establishing new directions for theology. Aquinas divided his work into three sections, and these divisions have endured within theology to this day: In particular, by dealing with the practicalities of Christian living in part two, he established spirituality as an element of moral theology. This situation continued essentially unchallenged and unchanged until Vatican II.

Schneiders suggests that the seventeenth century was the "golden age ... of spirituality" (1986:259). During this time, the interior life, especially one's affective relationship with God, was given new attention, and the term spirituality came to be used almost exclusively in this sense. "A preoccupation with the romantic love of men and women, its emotions and gentle expressions, was encouraged by the poetry and song of troubadours, by the Arthurian myths and other romances. At the same time, love became a central theme for religious writers .... The Song of Songs became a major source of imagery for mystics and writers of mystical theology" (Sheldrake, 1995:50f).

During this time, however, there was also an increase in unorthodox forms of spirituality, especially those of an enthusiastic or quietistic nature. Consequently, the term "devotion" was used by such writers as William Law and Francis de Sales to refer to the orthodox path. Nevertheless, Schneiders (1986:259) points out that, "in general, the word 'spirituality' was used to denote everything that pertained to the interior life, especially to the quest for perfection above and beyond the requirements of ordinary Christian life whether that quest was orthodox or not".

By the eighteenth century, a debate had arisen as to the extent to which continuity was a feature of development in the spiritual life: are the life of virtue and the mystical life part of a continuum, or do they represent two separate paths? Are all Christians called to a life of perfection, or just some? Schneiders suggests that it was around this time, and in response to these kinds of debates, that the spiritual life became the object of both scientific study and teaching. "The field was called 'spiritual theology' ... This science has two subdivisions: 'ascetical theology' which studied the life of perfection up to the beginning of passive mystical experience; and 'mystical theology' which studied that life from the beginning of passive mystical experience to its culmination in the most perfect union possible this side of the Beatific Vision" (Schneiders, 1986:261f).

The academic discipline of spirituality was thus born in the nineteenth century. Within this new discipline, the debate continued as to the degree of continuity or otherwise between various stages of spiritual development. As a growing consensus, particularly in France amongst Roman Catholics, came to favour the idea of continuity in growth, so too, the potentially more comprehensive term "spirituality" came to be favoured, and this is the sense in which the term is currently used.

1.3 SPIRITUALITY AS AN ACADEMIC DISCIPLINE

Spirituality is deeply rooted in Christian history, and in the histories of all peoples and all faith traditions. As the academic discipline of Christian spirituality, recognising this fact, has grown to become more inclusive, a debate has arisen concerning its relationship to theology. Schneiders (1989:687f) correctly suggests that Christian spirituality is a theological discipline insofar as it is a sacred science, but that it must be reckoned as distinct from other sacred sciences which are traditionally equated with theology, such as dogmatics or moral theology. She suggests that there

are several distinctive characteristics to this emerging discipline that help to distinguish it from older, more established, branches of theology:

1. It is interdisciplinary in nature. Because of its focus on experience, it is drawn into dialogue with all other sciences that examine human experience (cf Schneiders, 1989:692).

2. It is "a descriptive-critical rather than a prescriptive-normative discipline" (Schneiders, 1989:692). The focus on experience results in critical judgements being made about experience, so that healthy religious practice can be facilitated; but the discipline is not simply concerned with the "practical application of theoretical principles" (Schneiders, 1989:693).

3. The discipline is "ecumenical, interreligious, and cross-cultural" (Schneiders, 1989:693).

4. It is holistic, giving consideration to the explicitly religious aspects of life, as well as to the psychological, physical, historical, social, political, intellectual, and aesthetic (cf Schneiders, 1989:693).

5. The discipline is methodologically participative in nature. "The researcher must know the spiritual quest by personal experience if he or she is to be able to understand the phenomena of spirituality" (Schneiders, 1986:268).

6. The discipline studies particular historical individuals and events, as opposed to generalised or typical cases (cf Schneiders, 1989:694).

7. The study of spirituality is always motivated by at least three objectives: to understand the subject matter, to foster one's own spirituality, and to help others to grow in their spirituality (cf Schneiders, 1989:695).

1.4 A CONTEMPORARY UNDERSTANDING OF "CHRISTIAN SPIRITUALITY"

In an attempt to locate Christian spirituality within the context of a greater whole, Benner offers a helpful model in which he proposes the existence of a "natural spirituality" (Benner, 1990:22), common to all people, resulting from the fact that all people are made in the image of God. Commenting that "no spiritual quest can progress very far without becoming religious" (Benner, 1990:23), however, he also proposes the existence of a "religious spirituality" (Benner, 1990:22), beyond the level of natural spirituality, yet incorporating aspects of it. Religious spirituality includes prayer, meditation and worship in relation to some Power which is the source of meaning for life. Christian spirituality is thus identified as constituting a sub-division of religious spirituality. Within this vast, inclusive ambit however, there must be some recognisable boundaries

demarcating the edges of Christian spirituality. How would these boundaries be defined? Harper has suggested four criteria, which we accept:

1. Christian spirituality begins with God's revelation, which is allowed to be formative. "Spirituality is highly experiential, but it is not exclusively so. I submit my experience to the story as revealed in scripture and tradition" (Harper, 1994:10).

2. Christian spirituality is not only Theo-centric, but Christo-centric; spirituality is made Christian in its relation to Christ. As Harper comments, "Christian spirituality is not merely metaphysical; it is Incarnational" (1994:11).

3. Christian spirituality can never be a purely individual affair; it must have a relationship with the Body of Christ (cf Harper, 1994:14).

4. Christian spirituality is profoundly dependant upon grace. It is always a response to God's prior action (cf Harper, 1994:16).

5. Houston (1992:132ff) adds a further important dimension - the Trinitarian nature of Christian spirituality. Within this doctrine is contained the realisation that all truth, all true personhood, all true fellowship and all true human identity is located in the Triune God.

6. Finally, it is also important to acknowledge that not all that takes place in the name of Christianity is genuinely Christian, and to give recognition to the fact that spirituality can be evil as readily as it can be good (cf Rowe, 1993:107, 110).

Christian spirituality is rooted in the historical events attested to by Scripture and in the lives of individuals within a particular historical context. But contexts are different, and as they change with time, spirituality is constantly having to be redefined. With increasingly sophisticated insight into the nature of the human person, and into the nature of interactions between persons at all levels, attempts to engage in spiritual dialogue with these contexts become increasingly difficult to encapsulate in simple terms. When the situation is further complicated by a variety of faith traditions, the degree of potential confusion becomes enormous.

1.5 "SPIRITUALITY", AND "CHRISTIAN SPIRITUALITY"

As we have seen, the term "spirituality" is not the exclusive preserve of Christians, nor even of those who would claim to be religious. Not all people who would claim a spirituality adhere to the tenets of Christianity. Jews have a spirituality, as do those faithful to the Eastern religions. More broadly, there are claims made for feminist spiritualities, Black spiritualities, even Marxist

spiritualities (cf Alexander, 1980:254, Schneiders, 1989:678), to name just a few. The primary focus in this broad spectrum seems to be on the "lived experience of people" (cf Schneiders, 1986). Furthermore, even insofar as Christianity is concerned, ambiguity abounds. Sheldrake (1995:58) has suggested that spirituality is no longer exclusive, either in terms of its rootedness in any particular tradition, or even in the Christian tradition as a whole. It is no longer simply a matter of applying dogmatic principles to life. Spirituality is more concerned with the complex mystery of human growth in the context of a living relationship with the Absolute than with defining perfection; it is not concerned only with the interior life, but with integrating all aspects of human life and experience.

As the ambit of activities included under the general head of spirituality has broadened, so difficulties have arisen in distinguishing between authentic and inauthentic spiritualities. This difficulty has been further compounded by attempts to speak of a "generic spirituality" (cf Alexander, 1980:253). A concrete, historical spirituality, such as "Ignatian spirituality" can be readily defined. But there is a danger that "spirituality", in contemporary usage, has either become so loose a term as to effectively refer to nothing at all, or that the term attempts to make the essentially theoretical entity of generic spirituality concrete, by means of linguistic fiat. As Alexander (1980:253) comments, "If spirituality is to be understood in a generic sense, what then will be its generic test of authenticity? From what revelation, from which experience, from whose reason will the test be derived?" In the Christian tradition, such discernment has relied upon the presence or absence of love (ἀγαπη) in those whose spirituality is under review.

Within the context of our concern for pastoral counselling, which ministry attends to people both from within and without the Christian tradition, a potentially valuable understanding of spirituality and a possible source of answers to these questions is offered by the liberation theologian, Jon Sobrino: "'Spiritual life' simply means life with a certain spirit, life lived in a particular spirit - specifically, in the case of the Christian spiritual life, life lived in the spirit of Jesus" (Sobrino, 1988:2). As a consequence of this understanding, he goes on to suggest that spiritual life should be characterised by:

1. A spirit of fortitude (cf Sobrino, 1988:7).
2. A quest for truth, and the capacity for deep discernment, because that which we have always taken for granted as being true is no longer sufficient (cf Sobrino, 1988:8).

3. A spirit of fidelity, so that we are ever ready to experience conversion afresh, to participate in an ever-new Incarnation required of us as we constantly face new situations (cf Sobrino, 1988:9).
4. A spirit of holiness (cf Sobrino, 1988:9).

Sobrino (1988:22) goes on to suggest that the prerequisites for such a "radically anthropological spirituality" are:

1. A willingness to be honest about what is real. He suggests that "before all else, God condemns dishonesty about the real. This dishonesty is not simply a noetic error with regard to the truth of things. Rather it consists in doing things an injustice - violating them in their very being, refusing to be honest with them, refusing to deal with them honourably" (Sobrino, 1989:14). Sobrino believes that dishonesty is to be taken so seriously because of the enormity of its potential for destruction, including the ways in which

> "(1) things are deprived of their proper meaning, their capacity to function as sacraments of transcendence, and their capacity to release history. (2) The subject or agent of this dishonesty is deprived of the capacity for an adequate knowledge of reality. .... (3) This dishonesty issues in a practical denial of God, inasmuch as God is no longer recognised as the foundation both of the real and of the very spirit of the subject" (Sobrino, 1988:14f).

2. A faithfulness to that reality, "regardless of where it may lead" (Sobrino, 1988:17).
3. A willingness to be swept along by the hope that is contained in the truth of reality. He says that "creation lives by the hope of its own liberation from all servitude and corruption. Reality contains something of promise, something of a hope unquenched by long ages of misery" (Sobrino, 1988:19). To be honest about the real, then, is to hope; but this hope calls from us action. "It is a hope bent on helping reality become what it seeks to be. This is love" (Sobrino, 1988:19).

Sobrino's understanding of spirituality has been quoted at length because of its potential to bridge the gap between Christian spirituality and other spiritualities, as encountered within pastoral counselling: it provides a framework within which a Christian counsellor may honestly deal with all comers, in an intentionally spiritual fashion, without yet demanding of the counsellee fidelity to a particular religious belief. All that Sobrino's position initially requires of the counsellee is a faithfulness to the spirit of life; an ongoing commitment to reality and truth; honesty; fortitude in the face of difficulties; a willingness to be empowered by hope; and a commitment to righteousness.

1.6 CONCLUSION

We began by asking how we may define spirituality. As we come to the end of the chapter, how do we answer this question? There can be no doubt that the term has undergone dramatic changes in meaning through the course of history and that it continues to acquire further nuances of meaning today. We must further acknowledge that, whatever "spirituality" is, it is capable of both good and evil expressions. Discernment of spirits is an important consideration in this field.

When we speak of spirituality, then, we use a broad term which covers a vast area: we speak about the source of human energy for life; we speak about "life in all its fullness" (cf Jn 10:10b), we are concerned with holistic life - concern for body, mind, spirit, other people, and the environment in which we find ourselves. Spirituality refers to an openness and inclusivity that is experienced as the willingness to engage in real ecumenical, inter-faith, cross-cultural, community building. Spirituality refers to the possibility of, and the perceived need for, self-transcendence and surrender; it refers to a relationship with that which is Ultimate - with God. It refers to holiness of life. Spirituality is a term that has far more of an experiential than an intellectual quality to it.

Christian spirituality is a specifically limited part of the greater whole, whose limits are determined by the Trinitarian nature of Christian faith: it is grounded in those revelatory historical events recorded in Scripture, remembered in tradition, and re-enacted in the faith experience of each individual believer. Christian spirituality is Christocentric. Furthermore, it is the work of the Holy Spirit, who proceeds from the Father and the Son, and who is experienced as the "giver of life". Christian spirituality is evidenced by the fruit that is borne in the lives of believers, supremely the fruit of love; although other fruit and gifts of the spirit are also recognised. Amongst these, Sobrino has highlighted fortitude, faithfulness, honesty, hope, holiness, discernment and a quest for the truth as essential. Christian spirituality is dependant upon grace and develops primarily, although not exclusively, as the believer is open to the "means of grace" - Scripture, preached, read and meditated upon; the Sacraments; Prayer; and Christian Fellowship. True Christian spirituality creates community.

This understanding of spirituality is very close to that espoused by Keating, both in his theoretical considerations of the term, and in the way that he lives his life (cf sections 3.2.2, and 3.4.2.4.3 below). For Keating, spirituality is "a total way of living ... a share in God's being and activity"

(Keating, 1983:9), a radical dependence on the Divine Indwelling (Keating, 1989a, 1995d), and "a tremendous concern for everything that is" (Keating, 1992d:101). It is in these senses that the term "spirituality" will be employed in this thesis, and it is in the direction of what has been described as "Christian spirituality" that we will be seeking to empower pastoral counselling.

This thesis will suggest that an underlying anthropology, either implicitly or explicitly held, is central to one's spirituality. It is in order that pastoral counsellors have access to a conceptualisation of the human person that explicitly integrates the material, vegetative, corporeal, psychological and spiritual aspects of people, therefore, that we will give consideration to Keating's anthropological models. Before doing so, however, we must first accurately locate pastoral counselling within the broader context of counselling, and it is to this task that we now turn.

CHAPTER TWO

THE DISTINCT NATURE OF PASTORAL COUNSELLING, ITS CURRENT PRACTICE, AND THE RELATIONSHIP BETWEEN PASTORAL COUNSELLING, SPIRITUAL DIRECTION AND PSYCHOTHERAPY

2.1 INTRODUCTION

The ministry of pastoral counselling covers a great deal of activity, informed by a number of developing "schools". In the midst of this diversity, clarity on the distinctive nature of pastoral counselling is further complicated by the fact that it is very difficult to distinguish clearly between it and allied disciplines, in particular those of spiritual direction and psychotherapy. Current literature is replete with examples of how these questions continue to be debated. We will give some attention to these debates, in the course of this chapter (see section 2.5.1). In order to be clear about the field into which we propose introducing Keating's understanding of the human person and of spirituality, it is important to identify accurately both the scope of pastoral counselling and the kinds of activities engaged in by pastoral counsellors.

As we attempt to identify the distinctive aspects of each of these areas of counselling practice, we begin with a consideration of Christian spiritual direction, tracing its development from the time of Jesus until the present day. We then identify the major psychotherapeutic schools, and characterise this practice in its contemporary form. Finally, we trace the rise of pastoral counselling as a discipline, and consider a current model in some detail, in order to gain some insight into a contemporary expression of this ministry.

2.2 CHRISTIAN SPIRITUAL DIRECTION

2.2.1 Christian spiritual direction has its origins in the life and work of Jesus

Christian spiritual direction has its origins in the activity of Jesus who, under the inspiration of the Holy Spirit, called both individuals and groups to reform their lives, to believe, to trust in the Gospel, to experience joy and liberation, to become "a new creation" (cf 2 Cor 5:17). Jesus's ministry, in turn, was rooted in the Torah, the Writings and the Prophets, and in the activity of the spiritual guides of His day - the rabbis, the scribes, the pharisees, and the assembly of the synagogue, and was probably also influenced by communities such as those of the Essenes and the Therapeutae (cf Stone, 1986:62). Any complete understanding of Christian spiritual direction

must therefore begin with an understanding of the way in which Jesus exercised this ministry. Gratton (1980,1981) has highlighted what she believes to be key features of Jesus' ministry of spiritual direction as follows:

1. Recognising that God's initiative of love is the foundation on which all spiritual direction is built, He was directed by the Holy Spirit (cf Gratton, 1981:43);
2. He addressed the unique destiny of each listener, not simply dispensing the same message to all, but taking individual life situations into account each time (cf Gratton, 1981:46);
3. He brought about a change of heart and a change of life, a *metanoia*, by allowing people to enter into a new and deeper kind of seeing and hearing (cf Gratton, 1981:46);
4. This transformation of attitudes and of being was often the result of a loving, accepting dialogue (cf Gratton, 1981:44).

There is evidence of a continuing recognition of the need for day-to-day guidance for life throughout the rest of the New Testament. The Epistles represent an attempt to meet this need. Gratton (1980:37) suggests that in Ro 8:11 "we have a first description of the aim of spiritual direction, the spiritualization, the permeation or penetration of our mortal bodies, our vital, functional, personal, social selves by His [sic] Spirit dwelling in us".

The awareness that, along the path to spiritual maturity, there are lessons to be learned, and dangers to be avoided, continued beyond the close of the canon. For example, Clement of Alexandria (c 150-215) wrote: "It is an absolute necessity that you who are haughty and powerful and rich should appoint for yourself some man [sic] as trainer and pilot. Let there be at all events one whom you respect, one whom you fear, one whom you accustom yourself to listen to when he is outspoken and severe, though all the while at your service" (quoted in Jones, 1982:3).

2.2.2 The Desert Fathers

Despite its clear origins in Jesus's life and ministry and in the New Testament, the ministry of Christian spiritual direction only really began to blossom in about the fourth century, as men and women went out into the deserts of Egypt, Palestine, Arabia and Persia to live as hermits. These people were motivated in a variety of ways, but two particularly important reasons for their exodus from society were their beliefs

1. that salvation was something that each individual had to work out individually, and that this was best achieved away from the influences of paganism and mediocre Christianity (cf Merton, 1994:2f); and
2. that the desert was the dwelling place of the demons, and this was therefore the best place in which to do battle with, and defeat, the devil (cf Merton, 1994:35f, Keating, 1986b, Conference # 14, Video Tapes).

Before long, others were making their way into the desert to seek out advice and guidance from these holy people. "They looked to them for holiness and purity of heart more than for teaching, and the central concept was that of spiritual fatherhood [sic].... The spiritual director was not simply someone who taught a spiritual technique, but he was a father who helped to shape the inner life of his sons [sic] through his prayer, concern and pastoral care" (Leech, 1977:41f). Some of this wisdom has been recorded, in sayings and in hagiography, and provides a basis for part of what Keating understands about what it means to be fully human. In particular, Keating draws on the life of St Anthony of Egypt, as recorded by St Athanasius (cf Keating, 1986b, Conference #14, Video Tapes, and Keating, 1992d). The desert movement remained the source of spiritual nourishment for centuries, particularly in the eastern orthodox tradition, and continues to feed Christians today.

2.2.3 Later developments

The tradition of the hermit as spiritual director has continued into the present, including in its history the anchorite and anchoress of the Middle Ages, and the *poustinik* of the Russian deserts as notable high points. It has also been preserved, broadened and domesticated through the monastic movements of both east and west, where the father or mother became the abbot or abbess, and where some monks and nuns developed large and even famous ministries of direction. Of particular note in this regard are the ministries of St. Teresa of Avila and St John of the Cross. Both of these Carmelites will be seen to have had an important influence on Keating, and we will consequently return to them in greater detail in chapter three.

Beginning in the eleventh century, however, monasticism began to diversify, and religious orders, some of which took on the task of spiritual direction more overtly than did others, became a feature of religious life. From about the fourteenth century, writing as a means of spiritual

direction became popular. *The Cloud of Unknowing*, written anonymously during the latter half of the fourteenth century, remains a powerfully influential example of this kind of direction, and one upon which Keating draws heavily, as we shall see in chapter three. Spiritual discernment along Ignatian lines, which has its origins in St Ignatius' *Spiritual Exercises*, written in the sixteenth century, also continues to be a major expression of this ministry today.

Before we create the impression that the ministry of spiritual direction has developed and grown unabated since its early hesitating beginnings, however, let us be reminded that

> "after the Council of Trent, spiritual direction ... became more widespread in so far as the practice spread to include many lay men and women outside monasteries, ... But there was also a severe narrowing of perspective. Spiritual direction became, to a very large extent, concerned with the treatment of scrupulosity, and with decisions about religious vocations. .... Manuals on direction increased in number, and there was an increased emphasis on the importance of mental prayer. The provision of a 'safe' method became a major concern of many spiritual guides who saw direction to involve the avoidance of heresy and of dubious forms of mysticism" (Leech, 1977: 58).

2.2.4 Spiritual direction today

Spiritual direction has a long and diverse history, and we have only highlighted a few of the events which mark its progress. Other persons who may equally have been mentioned include John Cassian, Benedict of Nursia, Bernard of Clairvaux, Francis of Assisi, Lawrence of the Resurrection, St Francis de Sales, J.N. Grou, William Law, John Wesley and Richard Baxter, to name a few. Despite the fact that, with the Reformation, Protestantism largely abandoned this ministry because of the charge that the director usurped the place of Jesus and that it placed unnecessary intermediaries between a Christian and God, Martin Luther, John Calvin, Augustine Baker and George Fox all recognised the necessity for spiritual guidance of the serious seeker (cf Fairchild, 1982:88). Part of the genius of Methodism was Wesley's ability to incorporate such "serious seekers" into "Bands", within which they experienced a high degree of mutual accountability and peer direction. Having largely fallen into disuse, this form of group direction is being revived, and is experiencing some popularity, particularly in the United States, under the guidance of such leaders as Watson and Dougherty (cf Dougherty, 1995).

In recent times, the ministry has been influenced, shaped and challenged first by the rise of psychology as an academic discipline and as a clinical practice, and by the development of pastoral counselling in its modern form. Spiritual direction is currently experiencing something of a renaissance. This resurgence in interest, however, has served to highlight the fact that spiritual direction has largely been lost to the church, and has occasioned various attempts to reclaim the wisdom of the tradition, integrate it into contemporary living, and train those who will make the ministry available to their fellows again. Of particular note in this renaissance is the work of Barry, Connolly and Edwards and, on the opposite side of the Atlantic, Leech and Jeff, who have sought to clarify and make this ministry available to greater numbers of lay people. Both Jeff and Edwards are significant in the ways in which they have established training programmes to equip Christians who are already acting as spiritual directors, to more effectively fulfill their ministry.

Barry and Connolly (1983:8) define contemporary spiritual direction as:

> "help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship. The *focus* of this type of spiritual direction is on experience, not ideas, and specifically on religious experience, i.e., any experience of the mysterious Other whom we call God. Moreover, this experience is viewed, not as an isolated event, but as an expression of the ongoing personal relationship God has established with each one of us."

This probably expresses the contemporary working definition of most Christian spiritual directors.

Barry and Connolly (1983:46) therefore suggest that there are two core tasks in the process of spiritual direction:

1. The directee is given assistance in attending to God, as God reveals God's self, and
2. The directee is helped to recognise his or her reactions to God, and to decide on appropriate responses to God.

These tasks are facilitated by the director's empathetic listening, affirmation, questioning, and by helping directees to recognise those affective attitudes that influence their responses to God.

Neither ordination, nor formal office in the church, are required of spiritual directors. What is required is a measure of personal and spiritual maturity and an ongoing desire to learn, to

experiment, and to experience union with God. Given that the Holy Spirit is understood to be the real director in any such relationship, there must also be a deep faith in the desire and the ability of God to communicate with people, born out of one's own experience. Some of the qualities necessary in a good director are thus very similar to those required of a good counsellor - warmth, acceptance, honesty, "unconditional positive regard", empathy, and an awareness of one's own emotional and spiritual responses within the relationship. The director must also attain some real expertise in regard to understanding the nature of people, the various ways in which God seems to draw them to union with God's self, what is likely to be experienced along the way, and what this union has entailed for different people in the past. In the absence of such an understanding, the director may too easily be tempted to demand of the directee that he or she simply follow in the director's spiritual footsteps. Ultimately, there needs to be a carefully balanced tension between what the director knows intellectually and experientially, and how he or she relates to the directee, out of his or her personal wholeness and maturity.

2.3 PSYCHOTHERAPY

2.3.1 The rise of psychotherapy

In its current form, psychotherapy is a relatively new science. In his book *Modern man in search of a soul*, Jung (1961:35) acknowledges analytic psychology's parentage in the confessional. Largely due to the influence of Freud, this science has developed as a field of study and of practice distinct from those of moral theology and philosophy. Whilst the origins of this discipline may thus be relatively easily located, current practice is anything but easy to conceptualise. Mahoney and Patterson (1992:666), point out that "in the first half of this century, there were basically three varieties of psychological service: behavioural, humanistic-existential, and psychoanalytic. There are now an estimated 400 varieties of psychotherapy". How did this dramatic diversification occur, and how can we attempt to understand the variety of approaches available? Mahoney and Patterson trace the development in terms of assumptions about human change and its processes, identifying four "forces" in psychology. In a roughly parallel fashion, Hurding (1985) traces the development of four psychologies, and also identifies two other categories, Behaviourism, and the "New Therapies". Drawing on these three authors, we outline the rise of psychotherapy:

2.3.1.1 The "First" psychology

The "First Force", or "First Psychology" is that of psychoanalysis. With its roots in the empirical scientific method, medicine, Herbart's philosophy, Darwin's evolutionary theory, and the rise of sexology as a science in the 1870's, the psychoanalytic school is an essentially deterministic approach to human development, in which the power of unconscious forces and biological impulses are central. Freud argued for a series of stages in human development, which were largely sexually defined. Neurosis was understood to be a regression to an earlier stage, and fixation as a matter of difficulty in advancement to the next stage.

The role of the therapist in psychoanalysis,

> "is to act as a 'blank screen' on which clients can project and 'transfer' feelings and attitudes associated with significant others, primarily their parents. Of primary concern to the therapist are the internal processes of the client, who changes via the emotionally charged 'reliving' and 'undoing' of past experiences as well as the insights developed in the context of the transference provided by the therapeutic relationship" (Mahoney & Patterson, 1992:666).

Amongst most post-Freudian psychoanalytic theorists, the basic emphases on scientific determinism, the unconscious, the place of instincts, and the acceptance of developmental stages continues. Adler believed that an innate aggressive drive was more central than the impact of sexuality, which led him to sever his links with psychoanalysis in 1911. Jung, who was initially deeply involved in the psychoanalytic school, developed a complex view of the human personality which gave emphasis to the power of the unconscious and to the "depths" within a person, including the recognition of a "collective unconscious". He believed that, because psychological life cannot be explained exclusively either in terms of the physical or the spiritual, psychology must straddle these two apparently contradictory world-views; and he maintained that this must be done, at least within the counselling situation, without recourse to religion (cf Jung, 1961:200ff).

The psychoanalytic school has continued to develop, and now includes such identifiable groupings as the neo-Freudians, who are less biologically deterministic, giving recognition to influences located in the social environment, and the post-Freudians who have continued this trend.

Developmental psychology, which has had a discernable influence on Keating, as we shall see in chapter three, also has its roots in this "First Psychology".

2.3.1.2 The "Second" psychology

The "Second Force" in psychology, as identified by Hurding, is that of Behaviourism. Pavlov, Watson and Skinner are important figures in understanding its origins. Following the lead of the physical sciences, it embraced positivism and objectivity, confining itself to the study of behaviour that could be directly observed. Processes within the "black box" of the human mind were considered essentially unknowable, and consequently an inappropriate subject of study. This reductionist and largely academically based approach meant that the impact of Behaviourism on the field of psychotherapy has remained somewhat limited.

2.3.1.3 The "Third" psychology

Mahoney and Patterson identify the "Third Force" in psychology as comprising Existentialism in Europe, and Humanistic psychology in the United States. Hurding groups these together under the general head of Personalism. Rogers, Frankl and Laing are some of the important names associated with this school, in which the counsellor is seen to be an active participant in the therapy, and whose own psychological development is seen to have a direct impact on the efficacy of the treatment. Rogers, for example, whose work has had a profound influence on pastoral counselling, believes that the core of the human personality is positive, essentially self-preserving and social. "The basic nature of the human being, when functioning freely, is constructive and trustworthy" (Rogers, 1974:194). Frankl's Logotherapy, which is a blend of both analytical and behavioural ingredients, "seeks to unearth 'meaningfulness' in the lives of men and women, carrying the quest for constructive change into the significance of human experience and its spiritual dimension" (Hurding, 1985:127). "Frankl stresses that the moment-by-moment 'existential' relationship between the therapist and the person in need is primary. He argues that techniques are secondary" (Hurding, 1985:134).

2.3.1.4 The "Fourth" psychology

Hurding treats Transpersonal psychology as the "Fourth" psychology, whereas Mahoney and Patterson label what Hurding calls the "New Therapies", the "Fourth Force" in psychology. The origins of this "Fourth Force", these "New Therapies", lie in the "cognitive revolution" of the

1960's, which once again allowed cognition as a legitimate domain for scientific enquiry. This interdisciplinary study "united the fields of cognitive psychology, linguistics, communications science, biological psychology, anthropology and philosophy" (Mahoney & Patterson, 1992:667). The number of Cognitive Therapies available has grown dramatically, from the triad of Personal Construct Psychology, Rational-Emotive Therapy (RET), and Cognitive Therapy in 1970, to "twenty distinguishable forms" in 1992 (Mahoney & Patterson, 1992:670), with Constructivism as a major school within this field[1].

Constructivism suggests that humans interact not only with their environment, but also with themselves and, in the process, are engaged in the construction of what they perceive as reality.

> "Because all knowing is considered to be both personal and participatory, the client must necessarily be an active, knowing participant in the therapeutic process. In contrast to the extremely limited possibility for change posited by the psychoanalysts and the limitless possibilities of the behaviourists, according to constructivist theory, humans exhibit some plasticity but not limitless pliability" (Mahoney & Patterson, 1992:673).

From a Constructivist perspective, "the therapeutic relationship provides a safe and caring base from which the client can safely and responsibly explore novel ways of being with self and the world. Rather than concentrating on what the therapist does to the client, there is increased focus on what the client does to and with the self" (Mahoney & Patterson, 1992:674).

Hurding's Fourth psychology, Transpersonal psychology, so named by Maslow, should now be considered. This, again, is a vast field. Hurding (1985:147f) suggests that it includes, *inter alia*, aspects of Taoism, Zen Buddhism, Tibetan Buddhism, Yoga psychology, contemporary Sufism, the Christian mystical tradition, Western magic, alchemy, and the Cabalistic tradition. In this context, however, consideration of the Fourth Force will be limited to the work of Maslow, Assagioli, Wilber and the Grofs.

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[1]In terms of Hurding's groupings, this "Fourth Force" of psychology is extremely broad, also including such elements as "bioenergetics, co-counselling, ... drama therapy, encounter groups, [Erhard Seminars Training], family therapy, the feminist psychotherapies, Gestalt therapy, neurolinguistics programming, postural integration, psychodrama, primal therapy, ... reality therapy, re-evaluation counselling, Rolfing and transactional analysis" (Hurding, 1985:180f).

Maslow says of this Fourth Psychology:

> "I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still 'higher' Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualisation, and the like ... Without the transcendent and the transpersonal, we get sick, violent, and nihilistic, or else hopeless and apathetic. We need something 'bigger than we are' to be awed by and to commit ourselves to in a new, naturalistic, empirical, non-churchly sense ..." (quoted in Hurding, 1985:148f).

In his Fourth Psychology, Maslow tries to integrate both "Being-psychology", which focuses on mental health, and self actualisation, with "Deficiency-psychology", in which the focus is on mental illness and its treatment.

Assagioli, starting with psychoanalytic and personalistic theories and an existentialist philosophy, has developed a transpersonal psychotherapy, Psychosynthesis, which he describes as "the formation or reconstruction of the personality around the new centre" (quoted in Hurding, 1985:158). There are three identifiable stages leading to the final point of psychosynthesis:

1. A thorough knowledge of one's personality;
2. Control of the various elements of the personality;
3. The discovery or creation of a unifying self; and
4. Psychosynthesis.

Assagioli suggests the use of a number of active techniques by the therapist to facilitate movement through the stages. These techniques include, amongst others, dream analysis, disidentification, hypnosis, sublimation, meditation and contemplation.

Ken Wilber has been described as the foremost writer on consciousness and transpersonal psychology in the world today. His basic thesis, first presented in the middle and late 1970's in such works as *Psychologia perennis: The spectrum of consciousness*, and *No boundary* (cf also Wilber, 1980, 1981) is that, whilst reality is one, human beings have created boundaries within their perception of reality, which give rise to a variety of levels of alienation. This alienation is the source of all conflict and unhappiness. Within Wilber's model, it is possible to conceive of the human person as pluridimensional, and on this basis Wilber (1984b) is able to suggest the point

at which a specific therapy, from amongst the vast spectrum of current psychotherapies and spiritual practices, might best be applied to the individual.

Grof and Grof (1989) have recognised that some episodes of abnormal mental and physical sensation, instead of being pathological and requiring psychotherapy, are in fact therapeutic, leading to higher levels of function in daily life. Noticing parallels between these experiences, and those in the lives of saints, yogis, mystics and shamans in Buddhist, Hindu, Christian, Sufi and other mystical traditions, Grof and Grof (1989:2f) suggested that they may represent "spiritual emergencies", or "crises of the evolution of consciousness". They write,

> "while passage through this kind of condition is often difficult and frightening, these states have tremendous evolutionary and healing potential. If properly understood and treated as difficult stages in a natural development process, spiritual emergencies can result in spontaneous healing of various emotional and psychosomatic disorders, favourable personality changes, solutions to important problems in life, and evolution toward what some call 'higher consciousness'"(Grof & Grof, 1989:7).

Calling for a radical revision of current thinking about mysticism and psychosis, and a clear distinction to be made between these two states, Grof and Grof (1989:3) suggest that "it is important to recognise spiritual emergencies and treat them appropriately because of their great positive potential for personal growth and healing, which would ordinarily be suppressed by an insensitive approach and indiscriminate routine medication". But how to begin with such a recognition process? Grof and Grof suggest that "organic psychoses", associated with clear underlying anatomical, physiological, or biochemical pathology should receive appropriate medical treatment. "Functional psychoses", however, for which no medical explanation has been found may, in some cases, represent mis-diagnosed spiritual emergencies.

Spiritual emergencies may be triggered by a wide range of experiences, including disease, accident, operation, childbirth, miscarriage, abortion, psychotherapy, extreme physical exertion, prolonged lack of sleep, powerful sexual experiences, the loss of an important relationship, loss of employment or property, and the use of psychedelic dugs. Meditation and spiritual practices seem to be particularly closely associated with the onset of such emergencies, however. Grof and

Grof (1989:8) comment that "as various Oriental and Western spiritual disciplines are rapidly gaining popularity, more and more people seem to be having transpersonal crises".

The contents of a spiritual emergency experience may be described in terms of three general categories:

1. Biographical. Here traumatic events in one's life history are relived, and healed.
2. Perinatal. "This aspect of spiritual emergency centers around themes of dying and being reborn, unfolding in a pattern bearing such a close relationship to the stages of biological birth that it seems to involve a reliving of the memory of one's own delivery" (Grof & Grof, 1989:9).
3. Transpersonal. In these experiences, the personal boundaries of space and time appear to be transcended. "We can actually feel that we have become things that we ordinarily perceive as objects outside of ourselves, such as other people, animals, or trees. Very accurate and realistic experiences of identification with various forms of life and even inorganic processes such as the sub-atomic events described in quantum physics can occur in transpersonal states. .... We [may also] encounter deities, demons, spirit guides, inhabitants of other universes, or mythological figures, all of whom appear as real to us as the things we encounter in daily life" (Grof & Grof, 1989:10f).

The most important varieties of spiritual emergency are identified by Grof and Grof as including the shamanic crisis, the awakening of the Kundalini, episodes of unitive consciousness, the crisis of psychic opening, past-life experiences, communications with spirit-guides and "channelling", near-death experiences, experiences of close encounters with UFO's, and possession states. Each of these is described in some detail in their book, *Spiritual emergency*.

2.3.2 Psychotherapy today

Psychotherapy has increasingly acknowledged spirituality as an important aspect of psychological health, and has consequently given increasing attention to this aspect of the human person. Within this broadening framework, contemporary psychotherapy might be described as "an interpersonal relationship in which the therapist's skills are used to help clients relate to themselves and others in more positive ways. .... The majority of practising psychotherapists who indicate a theoretical preference describe themselves as either psychodynamic, cognitive-behavioural, or humanistic"

(Ganje-Fling & McCarthy, 1991:103). There is an increasing tendency for psychology as a field to move towards "theoretical integration, or convergence" (Mahoney & Patterson, 1992:674), with "a growing acceptance of eclecticism and substantial agreement about basic principles and practices of counseling and psychotherapy" (Mahoney & Patterson, 1992:674). In particular, there is now general agreement on the importance of relationships in human growth and development, and thus a recognition of the value of relationship with the therapist, and on the importance of self-exploration in optimal psychotherapy.

2.4 PASTORAL COUNSELLING

2.4.1 The rise of pastoral counselling

Christian pastoral care, in one or other form, is as old as Christianity itself. Contemporary Christian pastoral care has experienced dramatic development, however, since early in this century, largely as a result of the fecundity of psychotherapy. Whilst acknowledging that there have been those pastors, such as Adams (1973), who have rejected the insights of psychology, most growth and development in Christian pastoral counselling has involved some greater or lesser degree of either assimilation of, or dialogue with, contemporary psychotherapy. This development has been particularly influential in the United States, where it has been associated with such names as Boisen, Cabot, Hiltner, and more recently, Clinebell. "Clinical Pastoral Training", which exposed pastors to mental health care and counselling in supervised clinical setting, had its origins in the work of Boisen and Cabot, beginning in 1925. Theological students were allowed to have contact with patients and to participate in seminars and discussions on the case histories of patients, together with the regular staff of a hospital, in the belief that this would enable them to afford better care to the people they would later encounter in the course of their ministry. Hiltner, who was a student of Boisen's, continued the trend through the "Clinical Pastoral Education" movement. Writing of this movement, Hurding says "CPE encourages the relating of theological studies to interpersonal relationships through personal supervision within a church, hospital, or other clinical facility for persons in church-related vocations. It has become a rigorous system of pastoral education with a stress on training, experience, supervision, accreditation and the support of Christian congregations" (Hiltner, 1958:221).

It cannot be denied that such exposure had a profound and beneficial effect upon pastoral care and counselling and this influence was not limited to the United States. Through the work

Weatherhead and Kyle and the establishment of the Westminster Pastoral Foundation, for example, similar training opportunities were developed both in the United Kingdom and on the Continent. Problems have arisen, however, because the clinical aspect of this ministry has tended to be overemphasised, at the expense of its theological component. Even during Boisen's time this tendency became apparent, and he protested against it, although with little effect. Writing about this trend, Cobb (1991) suggests that it arose as much because of the neglect by theologians of those issues that really effect the daily lives of people as it did because pastors have allowed themselves to be enamoured by psychology. He points out that Clinical Pastoral Training, and later Clinical Pastoral Education, were at least partly a reaction against a legalism in dealing with personal problems. Whilst pastoral counsellors, encouraged by the insights of psychology, have worked to free people from legalism and antinomianism, he suggests that they have not given the same attention to enabling people to make appropriate "ultimate commitments".

Contemporary pastoral counselling, with its optimistic view of human nature, has also tended to lose sight of evil. Although pastoral counsellors may intuitively recognise this as a reactionary and simplistic position, by acceding to current thinking and practice many are ill equipped, if at all able, to deal with this fundamental theological concept. As a consequence, pastoral counsellors have also largely lost sight of the relevance of a personal relationship with God, through Jesus, and in the power of the Spirit, with regard to human health. Hence the disjunction with spiritual direction, which had been an integral part of pastoral care and counsel (cf May 1992:2).

Having lost sight of sin and evil, it is not hard also to lose sight of grace. Surprisingly, therefore, this has been one of the areas in which pastoral counselling has been very effective. The counsellee experiences this grace both directly, and in a mediated form: "unconditional acceptance has been deeply a part of the counselor's role" (Cobb 1991:24). This success is probably most directly attributable to the impact of Rogerian therapy and the research of his colleagues, Truax and Carkhuff, on pastoral counselling. Arising out of Rogers's view of people as essentially positive, self-preserving, social and capable of constructive change, came a methodology which required of the counsellor particular qualities for maximum effectiveness in the therapeutic relationship:

1. Genuineness, or self-awareness, authenticity and consistency;
2. Non-possessive warmth, or, in a better known phrase, "unconditional positive regard" - a capacity to demonstrate both verbally and through the use of body language that persons seeking

help are valued and accepted for who they are, and that they will not be manipulated by the counsellor;
3. Accurate empathy - an ability to perceive the events of a person's life as if they were parts of one's own life, and to accurately communicate that perception to the other, in an ongoing fashion.

Perhaps in reaction to the early deterministic psychological theories, and in step with newer developments in that field, contemporary pastoral counsellors have also tended to focus on the immediate responsibility of the person seeking help, not so much for the past, but for the present. Training in making and implementing choices has thus become a significant feature of pastoral counselling. G. Egan's (1986) "systematic approach to effective helping" is fairly representative in regard to this form of counselling.

Contemporary pastoral counselling, drawing on medical and psychotherapeutic models, is individualistic, both in its theoretical presuppositions, and in its practice. Cobb suggests that this arises from the view that "the individual psyche is self-contained. This view has been widely influential both in Christian theology and in counseling theories. Philosophically, this is the doctrine that the individual psyche's relationship to other psyches is external. Excluded is the idea that the relationships among psyches are constitutive of each of the psyches that is thus related" (Cobb, 1991:33). Such an atomistic view is of questionable theological validity, and causes practical problems for pastoral counsellors working in anything other than a middle or upper class Western context, where such a world-view does not hold sway.

Clinebell's (1984) highly influential "growth counselling" may be taken as representative of the broadest stream of contemporary pastoral counselling. "The objectives of Clinebell's growth counselling are depicted in terms of growth, liberation and wholeness. These overlapping goals are pursued at personal, relational and institutional levels" (Hurding, 1985:310). Methodologically, Clinebell is hard to pin down, although major features include:
1. Pastoral setting - the congregation is taken as the context, and the ways in which the role of the counsellor is influenced, even determined, by virtue of being a pastor at the same time, are central elements;
2. Based on relationships - "counselling consists of the establishment and subsequent utilisation of a relationship, the quality of which can be described as *therapeutic* (healing), *maieutic*

(facilitating birth and growth) and *reconciling* (restoring alienated relationships)" (Clinebell, 1984:74);

3. Holistic - "The goal of ministry, and of pastoral care and counselling, as vital dimensions of ministry, is the fullest possible liberation of persons in their total relational and societal contexts" (Clinebell, 1984:28). In this regard, Clinebell gives specific attention to six "dimensions" of wholeness: mind, body, intimate relationships, relationship with nature and biosphere, relation to the significant institutions in one's life, and relationship with God.

2.4.2 Pastoral counselling today

Whilst acknowledging the wide range of activities included within the scope of contemporary pastoral counselling, and also acknowledging that there are many significant and different schools in existence, we use Clinebell as a basis for surveying current pastoral counselling practice in terms of its aims, scope, the resources available to its practitioners, and its underlying assumptions.

2.4.2.1 Aims of pastoral counselling

Clinebell understands pastoral counselling to be "a reparative expression of pastoral care, seeking to bring healing to those who are suffering from crisis-induced dysfunction and brokenness" (1984:46). Pastoral counselling seeks to "help people to help themselves" by utilising a collaborative relationship established between counsellor and counsellee, the principle characteristics of which have been identified by Rogers, Truax and Carkhuff (see above, section 2.4.1). The experience of this relationship aims at helping people to become aware of grace at work in their lives, enabling them to take responsibility for their lives in the present moment, helping them to make realistic and creative choices, and at setting them free for life in its fulness, in Clinebell's words, for "life in the Spirit expressed in loving service" (1984:30).

We have already noted the way in which Clinebell aims for holistic growth, liberation and wholeness by deliberately attending to six identified "dimensions" of life, the last of which he identifies as "deepening and vitalizing one's relationship with God" (1984:31). It is therefore not surprising that he should later state that "the Christian tradition has regarded spiritual direction as a central dimension of pastoral care. There are important resources within that tradition that need to be recovered and integrated with pastoral counseling, to balance the valuable but often

lopsided impact of psychological insights and psychotherapeutic techniques" (1984:113f). Benner (1992:27f) makes the same point even more emphatically when he states that "the master goal of pastoral counselling is the facilitation of spiritual growth .... The pastor's working premise is that spiritual growth is both foundational to all human wholeness and, at the same time, related to all other aspects of wholeness". Oates (1986) has developed this concern more fully in his work *The presence of God in pastoral counselling*, in which he states that his concern for the presence of God in a "trialogue" with the counsellee and himself "represents the living heart of all his counselling work". This "presence of God" is located within both counsellee and counsellor, who are created in God's image, and bear God's Spirit. Such a perception and attitudinal approach brings pastoral counselling very close to worship and prayer. He goes on, "my hope for the full maturity of pastoral counselling is that we will both be called upon by others and feel called ourselves to focus intently with persons on their consciousness of the Presence of God and God's action in their lives. Spiritual direction of the ongoing stressful pilgrimages of individuals, families, and small groups is, for me, the wave of the future of pastoral counsellors" (1986:96).

We have quoted Oates, Benner and Clinebell at some length on this issue because, without disregarding anything that has already been said about the aims of pastoral counselling, we, too, believe this to comprise the heart of this ministry. It is for this reason that we turn to Keating, who is intimately familiar with prayer and worship and whose current life's goal is to enrich the prayers of people by helping them to "reclaim the contemplative aspect of the Christian tradition", to provide an anthropological base for pastoral counselling.

2.4.2.2 The scope of pastoral counselling

At least in the view of Clinebell, pastoral counselling is holistic in intent. This ministry is also available to anyone, regardless of whether or not they are part of the Christian church. Perhaps the most important restrictions on pastoral counselling are those imposed by training and by the limited time available to a professional who is at best a part-time counsellor. This limits his or her capability to help in issues related to the subconscious, to complex psychopathology, and to deal with couples or groups needing help. As a consequence, much contemporary pastoral counselling focuses on the individual.

2.4.2.3 Resources available to pastoral counsellors

The possibility of consultation with or of referring counsellees to other mental health professionals represents a major resource available to pastoral counsellors in all but the most rural settings. Colleagues engaged in a similar pastoral ministry also represent a potential source of both support and help. In this section, however, we wish to give more specific attention to the kinds of techniques and methods which may reasonably be expected to comprise the resources which a pastoral counsellor may bring to the counselling situation.

The context in which such counselling occurs, and the role of the counsellor within that context, represent major resources which are often overlooked. Pastoral counselling takes place against the backdrop of a congregation, within which the counsellor is an important leader. This has a number of consequences. Firstly, it may mean that the counsellor and counsellee are known to each other, prior to counselling. This may be an inhibitory factor for the person in need, in that he or she may be reluctant for the counsellor to know about the difficulty being experienced, or about particular details of their life. This is particularly problematic when the person in need feels that the nature of the problem will evoke religious censure from a counsellor who is also an ordained minister, or is in some other way associated with the officialdom of the church. On the other hand, when these are not inhibitory factors, the existence of a prior relationship will allow attention to be given to the presenting problem more quickly.

The official role of the counsellor as one who conducts worship and exercises leadership within a congregation will also serve to define the kind of help that the counsellee expects to receive. As Underwood comments, "pastors stand for the spiritual values of transcendence and grace. When they come to ministers for reasons other than convenience, people implicitly acknowledge a quest for reality and meaning that is beyond their own grasp and control" (1985:336). He goes on to suggest that a further consequent resource available to the pastoral counsellor is that of "the power of moral guidelines for the welfare of the individual" (1985:340). He therefore proposes that an encounter with the challenge represented by the moral demands of the Christian tradition is both expected and acknowledged as necessary, by those who seek pastoral counselling.

The context of a congregation provides a further resource in the sense that a community can be mobilised to support the person in need outside of the immediate counselling relationship. Often

this support can be afforded by specially trained lay members of the congregation, or by people with other appropriate resources. Such support can continue long after the counselling relationship has been terminated.

The role of the counsellor within the congregation will have further advantages, in that the pastor will get to know people as they go about the ordinary business of their daily lives, and this can provide important background information within counselling sessions. The pastor's role allows him or her the opportunity to initiate counselling, often at an informal level, when a need becomes apparent, without having to wait for the person to make an appointment, and also allows for continued support between sessions during the many instances in which counsellor and counsellee's lives touch in other roles and functions within the community. Home visitation is a vitally important resource afforded the pastoral counsellor, which other mental health care professionals are trying to develop for themselves. Underwood makes the important point, however, that "the boldness of taking initiatives is to be balanced by the courage and grace to acknowledge the right of people to refuse help without apology and to maintain distance when they so choose" (1985:343).

We have already noted the influence of humanistic psychotherapeutic techniques on pastoral counselling, which has come to be understood primarily as relationship counselling, along Rogerian lines. Consequently, the ability to enter into a genuinely healing relationship with the counsellee is the next major resource available to the pastoral counsellor. Hart points out that this relationship can be understood as having sacramental qualities. "If human beings, in the Spirit of Jesus, are the sacrament of God's presence and action in the world, then we meet more than the person whose assistance we seek. The encounter is sacramental. ... Out of this comes the helper's most basic self understanding. Any helping relationship in the context of Christian faith is a mysterious encounter" (1980:9). This insight further highlights the person of the counsellor as an important resource in the healing process. To the extent that the counsellor is himself or herself integrated, aware, able to approach others with a sense of mystery, and able to enter into communion with others (cf Estadt, 1983:xiiiff), the counsellor's personhood is a helpful resource.

Kemp has pointed out that "historically, pastoral counselling has consisted of exhortation, reassurance, at times, moralizing; and, usually, the giving of advice. With the development of the

psychological sciences and the popularity of psychotherapy, pastors have had to reevaluate and refine their methods" (1971:48). He goes on to list a variety of counselling techniques currently available to pastoral counsellors, including:

1. Relationship-building listening techniques;
2. Questioning (probing) for information as a means of helping the counsellee to see various alternatives, or get a better grasp of reality;
3. Interpretation;
4. Education;
5. Reassurance and support;
6. Confrontation and advice;
7. Use of techniques developed by particular schools of counselling and psychotherapy, such as relaxation therapy, assertive responses, role playing, systematic desensitisation, and game analysis.
8. Use of religious resources.

Carroll Wise (quoted in Kemp, 1971) refers to two kinds of religious resources available to the pastoral counsellor: intangible and tangible.

a. "Intangible resources" refers to aspects such as the religious attitudes and feelings of the counsellor, and the quality of the relationship. The counsellor "doesn't have to have all the answers. He [sic] too has feelings of discouragement, isolation, and frustration. He too needs to become a new person, needs the assurance of forgiveness and a consciousness of the power of the Spirit in order that he can serve" (Kemp, 1971:123). Furthermore, there is the either implicit or explicit affirmation of the presence of the Holy Spirit as "a source of guidance and strength not only to the counsellee, but also to the pastoral counsellor" (Kemp, 1971:123).

b. "Tangible resources", on the other hand, include both external factors and those specific things the counsellor can do or use, such as Scripture, prayer, symbols, and religious literature. Because people respond to the externals of language, symbols, ideas, and practices differently, counsellors should be familiar with the social and religious background of the counsellee before introducing these resources, and should remain sensitive to such responses. For example, prayer should not be used as a means of moralizing, coercion, distraction, or as a means of avoiding the real issue. Hiltner writes:

"Generally speaking, the following seem to be the general rules for the relevance of prayer in pastoral work and counselling, once it is clear that prayer itself is appropriate.
1. Like all other prayer, it should be addressed to God and thoroughly consistent with that fact. It should not be, from the pastor's point of view, a way of getting out of tight situations, or a way of getting authority behind points he [sic] has failed with in the counselling or pastoral work situation.
2. It should recognize before God the essential spiritual need as recognized and understood by the parishioner himself [sic]. ...
3. To the degree that stress and tension exist, for whatever reason, it should emphasize the free availability from God and his [sic] Holy Spirit of the resources of peace, strength, quietness, and fellowship. ...
4. The parishioner himself [sic] should be helped to pray by clarifying in prayer, as explicitly as may be needed, the Christian attitude toward trouble and suffering. ...
5. The form and content of the prayer should be consistent with the troubled parishioner's tradition and experience in the Christian life" (Hiltner, 1949:193f).

Wimberly (1990) has developed an entire "discernment model" of pastoral counselling, based on his belief in the centrality of prayer to this activity. He writes, "there is no healing without God. Through prayer we come into intimate contact with God, the source of all healing, bringing our lives into line with God's healing activity. Thus, through prayer we are enabled to cooperate in an intentional way with what God is doing to bring healing, wholeness, and a growth-liberating perspective"(Wimberly, 1990:11). His model consists of three basic steps:
1. Explore the presenting problem, during which time the counsellor attends particularly to the "narratives" by which the counsellee makes sense of life. This, Wimberly suggests, facilitates discussion of religious themes as a natural part of the process of counselling, and allows for the use of religious resources, particularly prayer, as required (cf Wimberly, 1990:14).
2. Help counsellees to enlarge their understanding of the problem. This includes giving attention to distortions and blocks in the counsellee's meaning-making process which were uncovered either during the presentation of their narrative, or in prayer, so that meaningful goals can be set as a means of bringing resolution (cf Wimberly, 1990:18f).
3. Take action to accomplish these goals, and so "move from old enslaving stories, plots and perspectives into the sacred story" (cf Wimberly, 1990:20).

Wimberly observes that the use of this model in counselling helps counsellees to use discernment themselves. As counselling proceeds, counsellees begin asking themselves, "Where is God at work in my life"? They also begin to expect God to reveal this to them, and they begin cooperating with God's Spirit. As a result, Wimberly suggests that they learned "major spiritual skills for resolving their problems along with other more psychological skills", including empathy for themselves and for others" (cf Wimberly, 1990:124).

Barry (1983) has highlighted the way in which contemplative prayer may be used as "homework", encouraging counsellees to continue their search for healing beyond the counselling session in a way that draws on the religious resources of their faith tradition and affirms their belief in the power of God to heal. Discussion of the experience of this prayer may then be included in the next counselling session. Barry's experience is that this form of prayer helps people to reduce their level of preoccupation with self. As a consequence, people "feel more alive, more hopeful, more grateful, and their prayers are prayers of praise and thanksgiving" (Barry, 1983:76).

Oates (1986) developed a similar theological basis for the use of prayer and an explicit focus on God's presence in counselling. Central is his affirmation that God is all-pervasive, all-knowing, inescapable, and that God is found in community, and encountered in suffering. In a similar fashion to Wimberly, he suggests that "you shift into a quiet listening, as far as the counsellee can see. It is an intense, petitioning kind of prayer before God, from your standpoint. You wait upon the Lord that both your and the counsellee's strength may be renewed" (Oates, 1986:40).

Hiltner (1949:210f) also highlights some of the ways in which religious literature can serve a useful purpose in pastoral counselling, first as a specific and discriminating follow-up to what has been said during the counselling session, secondly to stimulate religious growth in a more general sense, and thirdly as a means of supplying basic information to people.

In similar fashion, the techniques highlighted by Moon, *et al* (1993) should be included in this list. These include various kinds of meditation and prayer, various uses of Scripture, confession, worship, forgiveness, fasting, deliverance, solitude and silence, discernment, journal keeping, obedience and simplicity.

When confronted with a person needing help however, this array of resources raises the question: "On what basis does the pastoral counsellor decide on the appropriateness of one technique or approach above that of another?" It would seem that certain things are adopted as standard, such as the need to develop a particular kind of relationship with the person, but that what follows thereafter is a matter of fairly arbitrary eclecticism, based on little more than the counsellor's personal preferences. Both Pruyser (1976) and Estadt (1983) have therefore appealed for the development of a diagnostic tool by which pastoral counsellors may evaluate their counsellees, and thus be guided in their application of this vast range of resources. Their combined work may be summarised in the form of a series of questions with which the pastoral counsellor may approach the counsellee:

1. To what extent is this person living in reality, as opposed to a fantasy world?
2. To what extent is he or she "embedded" in that reality ("reaching out, caring and feeling cared for" (Pruyser, 1976:73)), and to what extent will they take responsibility for it?
3. Does this person have a sense of purpose for life?
4. In terms of Piaget's, Erikson's, Kholberg's and Fowler's schemata, at what stage of human development is this person located?
5. Does this person have a sense of reverence for anything?
6. Does this person have any sense of grace at work in their life?
7. Can this person enter into healthy relationships of give-and- take with self, with others, and with God?

We will return to Pruyser and Estadt's concerns, in chapter five, where we will suggest that Keating's anthropology and spirituality offer powerful resources for responding to these questions.

Clinebell's approach aims at bringing together the resources of psychology and the psycho-social sciences. He draws eclectically on a wide range of psychotherapeutic techniques, including those of Rogers, the neo-Freudians, Maslow, Assagioli, Frankl, and May. He also recognises the role of Scripture, prayer and meditation, and includes in his work a consideration of the place of spiritual direction within the overall task of pastoral counselling. Unfortunately, however, the overall tone and general trend in practice is far more psychological than spiritual. This tendency is hesitatingly acknowledged by Hurding and is far more freely recognised in the *Handbook for Basic Types of Pastoral Care and Counselling*, edited by Stone and Clements (1991) as a

companion volume to Clinebell's own major work, *Basic Types of Pastoral Care and Counselling*. This trend is equally discernable within the movement as a whole. For example, the American Association of Pastoral Counselors, of which Clinebell is a member (cf Clinebell, 1984:11), in its official publications (posted on the Internet at www.metanoia.org/aapc/nmhr), characterises pastoral counselling as "a major provider of mental health services" in the United States, "an intrinsic part of the mental health delivery system", located in "pastoral counselling centers, hospitals, clinics, prisons, universities, religious settings, or ... in private practice". Whilst the AAPC states that pastoral counselling should integrate theology with the behavioural sciences in a disciplined fashion, and that the education of a pastoral counsellor assumes that person to be either ordained or to have received "specialised training in religion", the bulk of a certified pastoral counsellor's training is made up of such subjects as

> "Psychopathology, Group Dynamics, Theories of Personality and Personality Development, Theories of Counselling and Psychotherapy, Research methods ..., Interpersonal Relations, and Marriage and Family Dynamics. This clinical training involves the completion of at least 1,625 hours of supervised clinical experience and 250 hours of direct approved supervision of one's work in both crisis and long-term situations"

As such, there can be no doubt that accredited pastoral counsellors are highly trained people; but what has become of their ability to integrate theology, and most especially Christian spirituality, into their work, when efficacy in the training of pastoral counsellors is measured in terms of the development of "a sound and lasting foundation for mental health treatment of the whole person"?

2.4.2.4 Underlying assumptions in pastoral counselling

Ideally, pastoral counselling is about the appropriation of counselling skills within a theological framework towards a theological goal. Consequently the identity and the orientation of the person offering help are vital in defining pastoral counselling - it is a matter of Christian people helping others towards greater participation in the Kingdom of God. To the extent that this help is offered in ways in which the link with the Christian church is tenuous or ambiguous, such as is tending to occur with the rise of clinic-based counsellors, its *pastoral* nature must be questioned.

Implicit to this understanding of pastoral counselling is the assumption that one's awareness of and state of relationship with God is significant in human healing and wholeness. This assumption, however, has not always meshed comfortably with the assumptions that pastoral counsellors have

drawn from their contact with the largely materialistic and deterministic medical and mental health care professions. In some instances, apparently paradoxical assumptions are made in terms of the resources most appropriate for pastoral counselling. We have already noted that pastoral counsellors simultaneously believe overtly religious forms of therapy, with scriptural support, to be valid and efficacious, yet fail to use them. Instead, they seem to rely upon techniques drawn from various schools of psychology to guide their counselling in most situations. Whilst pastoral counsellors are often relatively poorly trained in psychotherapeutic skills, they nevertheless apply these with confidence, whilst those techniques native to their professed area of expertise, such as prayer, meditation and reference to the Scriptures, are applied only reluctantly, and after careful deliberation! Within this fluid and confusing arena, there are pastoral counsellors who have become so enamoured with psychology as to almost abandon theology, finding within the theory and practice of psychology a new meaning and purpose for their own lives. Many, though not all, pastoral counsellors who have moved away from churches towards office or clinic based practices, whilst retaining the designation "pastoral counsellor", fit into this category. Fortunately, this does not represent the total picture. There is an increasingly influential bloc of pastoral counsellors, even within the professional accrediting and registering authorities, for whom worship, prayer, the presence of God and the practice of spiritual direction constitutes an essential part of what makes counselling pastoral.

With this brief overview of these three areas of counselling practice, let us follow the various suggestions recent theorists have offered in attempting to delineate the bounds between spiritual direction, psychotherapy and pastoral counselling. Attempting to simplify this mass of data, we begin with a consideration of the debate concerning differences between spiritual direction and psychotherapy. As this debate develops, we then consider attempts to enumerate distinctions between these two disciplines and that of pastoral counselling, and offer our own suggestions in that regard.

2.5 THE CONTEMPORARY DEBATE ON THE RELATIONSHIP BETWEEN SPIRITUAL DIRECTION, PSYCHOTHERAPY AND PASTORAL COUNSELLING

Since the late seventies, writers have repeatedly attempted to clarify the boundaries between these disciplines. To date there is still no consensus on the issue, and perhaps it is too early to hope for any such finality. As each discipline continues to grow and evolve, it is both informed and

enriched by its proximity to and interaction with the others. It is nevertheless instructive to survey these debates, in order to obtain greater clarity concerning the field in which we propose working.

In 1979, Barnhouse presented a paper at the annual meeting of the American Association of Pastoral Counselors in Washington, entitled *Spiritual direction and psychotherapy*. As a medical health care professional and a theologian, she tried to distinguish between these two activities. She pointed out that it is only very recently that the mental health care profession has been split into religious and secular branches. As a result, there remain a number of similarities between the work of spiritual directors and psychotherapists. These include:

1. The requirement that the person seeking help is motivated from within;
2. The therapist or director acts as an "objective reference point" "to circumvent 'blind spots' in the person's consciousness which would otherwise impede progress" (1979:150);
3. Both deal with unique events, in the sense that the private, interior experiences of individuals are valued;
4. Both provide training in the technique of choice, helping people to become aware of all those elements, both conscious and unconscious, that should be considered before a rational decision can be made.

Barnhouse also noted some very real differences between spiritual direction and psychotherapy, however:

1. The standards by which results are evaluated. The reference point for psychotherapy, she suggested, is located on the human social plane; for spiritual direction it is a matter of relationship to God and the outworking of that relationship;
2. Spiritual directors recognise a distinction between soul and psyche which she suggested is ignored by psychotherapists;
3. "Psychotherapy is the art of treating mental and emotional illness, whereas religion deals with the science of values" (1979:153);
4. The issue of orientation in time and space and in terms of relationships is treated differently, when evaluating the condition of the subject.

Barnhouse laid an important basis for much that followed. Since her survey, psychology's influence within spiritual direction has continued to grow, both in terms of methods and

perspectives that have been adopted, and in terms of an increasing professionalisation of spiritual direction with, at least in some areas, a concomitant development in education, training, and professional standards (cf Collins, 1992:286). Indeed, much contemporary spiritual direction is associated with a very deliberate incorporation of the insights of developmental psychology. In particular, the "structural" developmental models of Piaget, Kohlberg, Fowler, Loevinger, and Kegan have had a major influence. Leech (1995) has expressed his dismay at this trend, suggesting that specialisation and the professionalisation of this ministry makes it appear more important than it is. He sees it as but "one ministry among others" (1995:1), and "part of the ordinary pastoral ministry of every parish and every Christian community" (1995:1f). Leech insists that the role of training is a strictly limited one, that this ministry is "essentially a by-product of a life of prayer and growth in holiness" (1995:2). He abhors the "uncritical and simplistic" (1995:2) assimilation of therapeutic models and tools by spiritual directors.

About ten years after that first article by Barnhouse, we pick up the beginnings of a contrary trend, backing away from a wholesale acceptance of the appropriateness of clinical models for all forms of counselling. Questions were asked about the ways in which this kind of disciplined relationship with its "fifty minute hour", a restriction of the relationship to the clinical setting, limitations on the frequency of meeting, and one-sided self-disclosure might not result in a loss of what could be important features of the counselling relationship. Ruffing (1989) proposed a return to the ancient tradition of "Christian friendship" as the basis for spiritual direction, pointing out that "friendship implies mutuality and genuine equality. One entrusts oneself to one's friend in a way one does not and cannot to a mere acquaintance or an authority figure" (Ruffing, 1989:66). She suggested that such a relationship would be theologically more appropriate for helping relationships within the church, where "we are all graced by God and drawn into a filial relationship [sic] with God through Jesus and consequently into a community of friends" (Ruffing, 1989:66).

May (1992), a psychiatrist who is intimately involved in both the practice, and training, of spiritual directors in America, examined the differences between psychotherapy and spiritual direction in an attempt to distinguish between the two. He summarised his findings under the twin headings of content and intent:

1. In terms of content, psychotherapy focuses on mental and emotional dimensions; spiritual direction on spiritual issues.

2. Considering intent, he suggested that "most traditional psychotherapy does not see itself as facilitating the growth of persons in their realisation and expression of divine truth. In general, psychotherapy hopes to encourage more efficient living, and its values and intentions often reflect those that prevail in the culture at any given time" (May, 1992:17).

Furthermore, in spiritual direction, the true healer is understood to be God; in psychotherapy, the healing may be credited to either the psychotherapist, or the psychotherapeutic relationship, or to both. May concluded that, despite their many similarities, spiritual direction and psychotherapy are "fundamentally different undertakings"(cf May, 1992:199ff):

> "While the notion of combining psychological and spiritual care into a holistic approach to growth or healing is a noble idea, in practice it takes great maturity and vigilance to avoid turning spiritual direction into a form of pastoral-psychological counselling that misses the spiritual mark. Psychological methods and attitudes are far more objective and tangible than their spiritual counterparts and it is all too easy for both director and directee to be seduced into extensive psychological exploration at the expense of attention to the numinous and delicate calling-forth qualities of spirituality" (May, 1992:14).

One of the most exciting attempts to discern the limits and relationships between spiritual direction and psychotherapy is the research conducted by two psychologists, Ganje-Fling and McCarthy, in 1991. Their work is particularly significant in that, in response to their perception that "most of the literature comparing psychotherapy and spiritual direction has been anecdotal and by writers from the spiritual direction field" (1991:104), it is one of very few studies which directly questions those engaged in these fields, as the basis for proposals offered. Sixty-eight spiritual directors and fifty psychotherapists were surveyed regarding their goals, techniques, evaluation methods, and the kind of concerns discussed with those who came to them. The results of their study reveal both an overlap and distinctions between the two practices, allowing them to conclude that "psychotherapy and spiritual direction are not mutually exclusive endeavours. The *goals* seem to be the most distinct; that is, the purpose of psychotherapy is psychological growth, the purpose of spiritual direction is spiritual growth (emphasis added)"(1991:115). Some of the major distinctions highlighted by this study included the recognition that:

1. Because of the training and rigorous governmental and professional control of psychotherapists, spiritual directors tend to have a far more diverse educational background than do psychotherapists. Almost one quarter of spiritual directors surveyed had no formal education at all.
2. In accordance with legal requirements, psychotherapists receive more supervision than do spiritual directors. Consequently, it is not surprising that "spiritual directors appear to have fewer systematic methods to examine the outcome of their work" (Ganje-Fling & McCarthy, 1991:115).
3. Because of the almost universal recognition that spiritual directors need some understanding of both psychology and spirituality, spiritual directors have fewer misconceptions about psychotherapy than do psychotherapists about spiritual directors. As a consequence, it is not surprising to discover that "more psychological issues arise in spiritual direction, whereas fewer spiritual issues arise in psychotherapy" (Ganje-Fling & McCarthy, 1991:113). They conclude: "one implication is that spiritual direction is a more comprehensive activity, whereas psychotherapy involves a more highly delineated set of concerns" (Ganje-Fling & McCarthy, 1991:114).
4. With regard to techniques used, it would seem that spiritual directors are more versatile than psychotherapists. Not surprisingly, techniques used significantly more often by spiritual directors include meditation, prayer and silence. Perhaps less predictable is the fact that spiritual directors used "continuing responses"[2] more frequently than psychotherapists.

Further research into the use of specifically religious kinds of intervention techniques has been undertaken by Moon, *et al* in 1991 and 1993. Their 1993 survey considered the use of 20 "classic Christian disciplines", including various kinds of meditation and prayer, various uses of Scripture, confession, worship, forgiveness, fasting, deliverance, solitude, silence, discernment, journal keeping, obedience and simplicity. This research highlighted the way in which pastoral counsellors find themselves caught between two disciplines: their use of such techniques as intercessory prayer, praying in the Spirit, deliverance, discernment, obedience, and their inclusion of the use of Scripture, whilst predictably lower than that in the case of spiritual directors, was also lower than that of professional Christian psychotherapists, whilst confession, which might most readily

[2] "Continuing responses are generally intended to encourage further self-exploration" (Ganje-Fling & McCarthy, 1991:114).

be associated with spiritual direction, was a significantly more important feature of pastoral counselling. These findings take on further significance in the light of the fact that "spiritual directors gave significantly higher ratings on therapeutic utility than either pastoral counsellors or Christian psychotherapists, and that pastoral counsellors gave higher overall ratings on this variable than did professional Christian counsellors" (1993:32). In other words, whilst pastoral counsellors believe these methods to be effective, and to have scriptural support, they actually use them significantly less than do psychotherapists of a similar religious orientation!

And so we move on to a consideration of the developing relationship between pastoral counselling and spiritual direction. In 1982, Fairchild, writing in the journal *Pastoral Psychology*, made the point that the cure, or care, of souls had always had a prominent place in Christianity, and therefore of Christian pastoral work. He suggested that the advent of psychotherapy has served to transform "pastoral care" into "counselling", and to devalue spiritual guidance in favour of an exploration of emotions and interpersonal dynamics. Neither Hiltner (1949) nor Clinebell (1984), for example, directly address the possibility of participating in an authentic meaningful personal relationship with God. "Hiltner (1949) speaks of Christ's mandate to preach the gospel and heal the sick as the primary work of the pastor. While this mandate may guide the pastor's activity, it does not necessarily empower it in a spiritually enriching experiential manner." (Driskill, 1993:219). Nevertheless, much as had occurred in spiritual direction, Fairchild believed that the tide was beginning to turn, in the sense that pastoral care was beginning to define itself more broadly than just problem-centred, with a renewed emphasis on theological and scriptural resources.

Writing from an Afro-American perspective, Wimberly (1982) suggests that, in a sociological sense, pastoral counselling involves bringing the "sacred cosmos"[3] to bear upon people's lives. Wimberly goes on to suggest, however, that contemporary pastoral counselling, under the influences of modernisation and secularisation, has "given up the sacred cosmos for a secular one" (Wimberly, 1982:76). It is this fact, he suggests, which has led to the current identity crisis

[3]This "sacred cosmos" is defined as " a sociological construct referring to an objective social reality that transcends the person, but is essential to the person's growth as a social, moral and religious being" (Wimberly, 1982:74). Alternatively, the sacred cosmos may be defined as "the highest symbolic order within the world view" of a people (Wimberly, 1982:74). Either definition highlights the importance of a spiritual orientation in pastoral counselling.

in pastoral care and counselling, and to an "overidentification with secular forms of counselling" (Wimberly, 1982:76). In common with Fairchild, however, Wimberly perceives the influence of "counter-modern" trends, which are shifting the focus of attention in pastoral counselling to a renewed interest in the historical roots of the discipline, a resurgence of interest in mystery and transcendence, and the emergence of a holistic understanding of persons (cf Wimberly, 1982:82). Wimberly further suggests (cf 1982:83) that, together, these trends, which focus attention on the theological identity of the discipline, make pastoral counselling, which has often been a largely White, middle class activity, more acceptable to Black people, across the socio-economic spectrum. Kelsey (1978, 1993) has similarly suggested that the rise of psychotherapy, and of pastoral counselling in forms closely allied to the psychotherapeutic, are only intelligible in terms of underlying world-views. He suggests that, during the period when spiritual direction dominated, and prior to the Enlightenment, the principal world-view was one that recognised an intimate relationship between the material and spiritual aspects of reality. Psychotherapy, he suggests, is a child of a world-view that focuses on the material and on the rational. The current trend, both within psychotherapy and in pastoral counselling, and the renaissance in spiritual direction, he suggests, is again the result, at least in part, of a shifting world-view, which again allows for an intimate interrelationship between the material and the spiritual.

These insights are of crucial importance, particularly in the South African context, and have an intuitive "rightness" to them: in a culture whose world-view allows for the interplay of material and spiritual elements at every level of life, a renewed focus on the theological aspects of pastoral counselling will certainly help to make what has become a largely materialistic, intellectual, clinical discipline more accessible. In other words, the thrust of Wimberly's and Kelsey's insights suggest that it is only by reclaiming its theological roots that pastoral counselling will find a significant place in which to exercise a desperately needed ministry of healing amongst the majority of the people in the "new South Africa". This is a concern to which we will return in chapter five, when we give consideration to the ways in which Keating's life and work may offer the basis for an increased spirituality in pastoral counselling.

2.5.1 The boundaries between spiritual direction, psychotherapy and pastoral counselling

As we have seen, these debates and attempts to locate boundaries between the disciplines are complex and far ranging; nevertheless, there are some points on which one may hope to achieve consensus, and it is to these that we now turn.

Brister (1972) suggests that pastoral counselling is different from psychotherapy in that:

1. The minister's work is not the treatment of patients, in a medical sense;
2. The pastor relates to persons primarily at conscious levels of experience and conflict, whilst the psychotherapist is prepared to cope with unconscious dimensions of experience;
3. Pastoral counselling is directed to people who are relatively free to carry out their constructive strivings; psychotherapy treats those who may be temporarily immobilised;
4. Whilst in pastoral counselling, life remains unrestricted; in psychotherapy one may be admitted to an institution for a while;
5. Medical diagnosis and team treatment is more readily available to the psychotherapist than to the pastoral counsellor.

More recently, Leech (1986) suggested that the differences between pastoral counselling and spiritual direction are as follows:

1. Spiritual direction is concerned with helping people attain union with God; pastoral counselling is not essentially concerned with belief;
2. Spiritual direction is rooted in a tradition going back to the 4th century; pastoral counselling is a new discipline, less dependant on the Christian tradition as a whole;
3. Spiritual direction is rooted in the "life and practice of a sacramental community"(1986:58); pastoral counselling is often clinic or office-based, with no necessary roots in the Christian community;
4. Spiritual direction is not primarily about problem solving; pastoral counselling focuses very much on problems.

Fairchild (1982:89) has made an attempt to bring these kinds of insights together, on the basis of three basic categories: what prompts a person to seek a particular form of ministry, the goals of that ministry, and the attitude of the person offering the ministry. He recognises, however, that "with many therapists and counsellors coming to value the need for transcendence and a sense of

the 'sacred', the necessity of living by more than the ego, one can expect these contrasts to be increasingly blurred" (Fairchild, 1982:89). In combination with May's similar attempts (quoted in Edwards, 1980:130, and May, 1992), which give consideration to such factors as the person who comes, goals, methods employed, and the attitude of the one who offers help, we may summarise their combined findings as follows:

1. Psychotherapy begins with the experience of disorder and confusion in terms of behaviour, mental processes, and emotions; many unconscious factors are involved. Pastoral counselling is prompted by a desire for help, or the need to make choices, in which most of the issues involved are available to one's awareness. Spiritual direction is sought in response to a yearning for greater personal coherence, meaning, and communion with God;
2. Psychotherapy aims at increased awareness, reduction of inner conflict, internal integration, and an increased ability and willingness to function as a total physical organism within society. Pastoral counselling focuses on an awareness of feelings, needs and values, in order to make realistic and satisfying decisions, particularly in terms of relationships. Traditionally, the goals have been summarised under the heads of "healing, sustaining, guiding and reconciling". Spiritual direction is about letting go of resistances in order to discover one's deeper, truer identity within God;
3. Psychotherapists are motivated by the desire to heal, and to help others find peace and fulfilment. A range of psychotherapeutic techniques are employed to bring about the desired results. Pastoral counsellors seek to work more collaboratively with counsellees, to strengthen their capacity for self-management, self-direction, and the personal achievement of chosen goals. Most methodologies are derived from the supportive techniques of the humanistic school of psychotherapy. The spiritual director engages with the other, in the presence of God, such that God's purposes may be realised within the directee. In terms of its anthropology, the full range, or depth, of the person is attended to. God is responsible for whatever healing or growth may occur as a result of this ministry and thus the primary method is that of surrender *(kenosis)*.
4. Jones (1982) and Leech (1977) highlight a further important geographic distinction: Psychotherapy is often clinic or office-based, whilst pastoral care and spiritual direction are located within the life of the Christian community; they both reap the benefits and bear the limitations of this fact.

Whilst there are obviously distinctions that can be drawn between these three ministries, there is also a very close relationship between them. Particularly in the case of pastoral counselling and spiritual direction, almost every attempt to distinguish between them, in their ideal forms, reveals oversimplifications. There are, however, two ways in which these ministries may be distinguished, which have not yet been examined. These are in terms of the locus of the primary relationship (in the sense of being most important) enjoyed by those entering each respective form of counselling (cf Thornton, 1979), and in terms of the underlying anthropological assumptions informing the various counselling schools (cf Hurding, 1985).

We begin with a consideration of the nature of the primary relationship in each of the three ministries. In the case of spiritual direction, there is ideally a relationship of love between God and the individual. Both director and directee are convinced of the fundamental importance of "attending to the holy". This is not to suggest that relationships with other people, or with the created order are unimportant, but merely to recognise the theological truth that it is "in him [sic] that we live, and move, and exist" (Acts 17:28), and that a relationship with God is therefore the source of all life and of all other relationships. In the case of psychotherapy, primary relationships are generally located at an interpersonal level, and there is less emphasis on the idea of "*agapeic* love" as the ultimate expression of such relationships. God's existence and presence is neither affirmed nor denied; that is a question beyond the scope of the therapeutic relationship, and God is thus not deliberately included in any aspect of the counselling process. This is certainly true for the majority of psychotherapists who, according to Ganje-Fling (1991:103), identify themselves as adhering to the assumptions of either the psychodynamic, cognitive-behavioural, or humanistic schools. There may be exceptions amongst those who practice the "Fourth Psychology", and who therefore acknowledge the need for a relationship with the Transcendent. Nevertheless, in general, it is true that psychotherapy focuses on interpersonal relationships, especially in its commitment to the importance of the "therapeutic relationship". For pastoral counsellors, and for those who ask their assistance, there seems to be an ambivalence in regard to this question: whilst a theologically informed answer may locate primary relationships at the divine-human interface, contemporary practice, as we have described it, seems to suggest that interpersonal relationships are given primacy. We have already noted Leech's (1986) suggestion that pastoral counselling is not essentially concerned with belief. The conscious relationship with God in these three forms of counselling is illustrated in the following three diagrams:

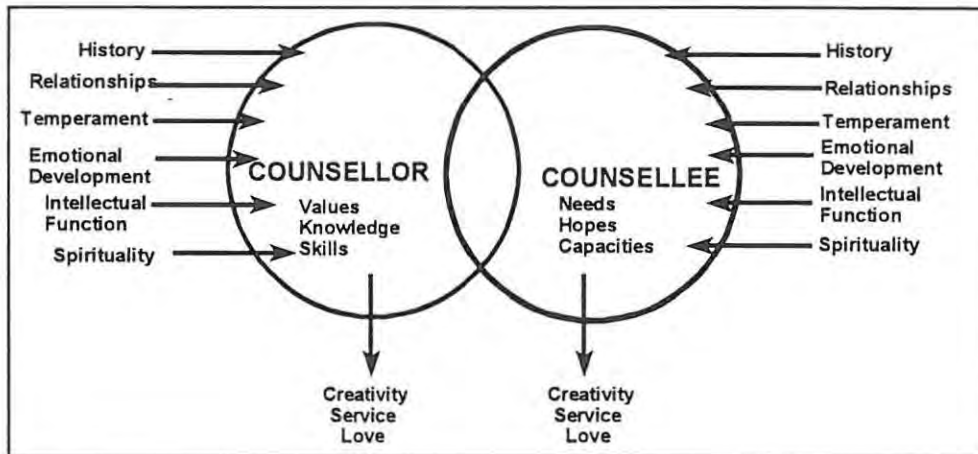

Figure 2

Psychotherapy, in which God's presence in the relationship between counsellor and counsellee is neither affirmed nor denied.

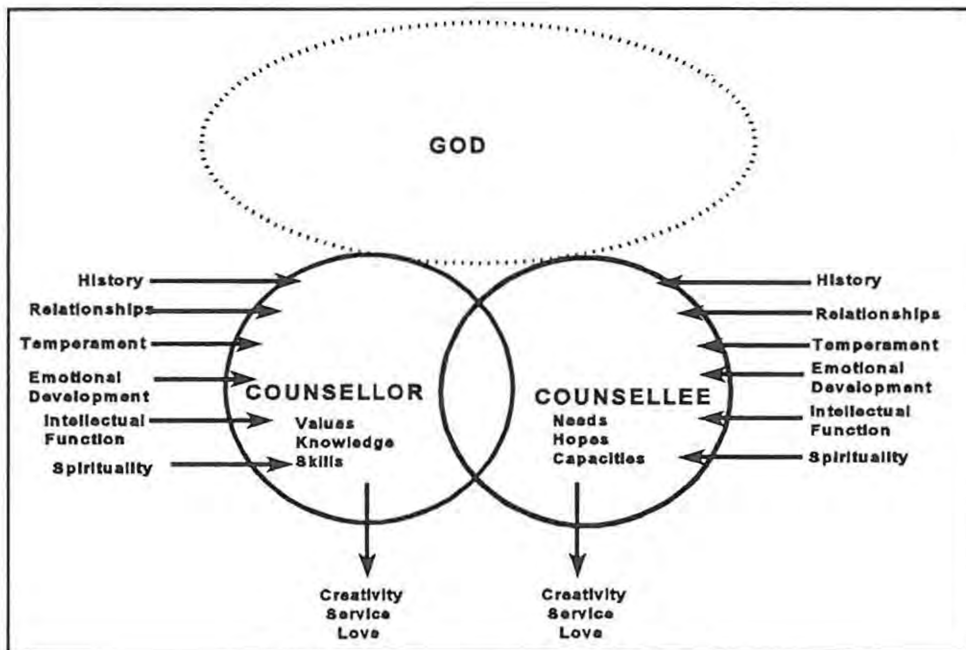

Figure 3

Pastoral counselling, in which God's presence is explicitly acknowledged, without necessarily impinging on the therapeutic relationship

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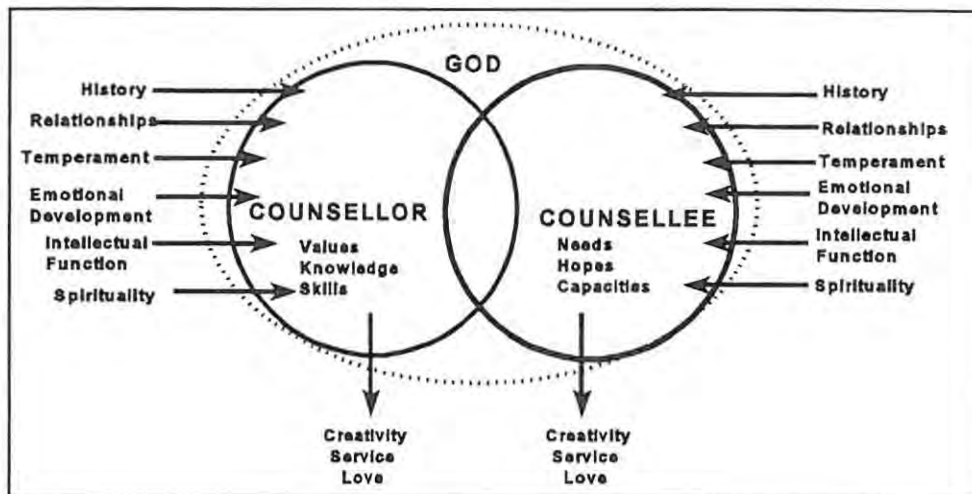

Figure 4

Spiritual Direction in which counsellor and counsellee consciously and deliberately enter into a trialogical relationship with God

The anthropological basis for spiritual direction must rest on the theological truth that people are created in God's image and likeness, that they have fallen into sin, and that, in Christ, they can be redeemed and, in that transformation, come to experience union with God. Contemporary psychotherapy, with a largely humanistic basis, relies on a rather different understanding of people. There is a belief in the essentially positive, self-preserving, creative and social nature of humankind, which needs no saviour, nor even, in many cases, a Transcendent Other, in order to grow to full maturity. The focus is far more on self-realisation through appropriate effort than on grace. We suggest that, by virtue of the way in which psychotherapy has influenced pastoral counselling, this is also the model underlying most contemporary pastoral counselling approaches and techniques.

Finally, anticipating a point which we will consider in greater detail in chapter four, there is the question as to whether human life should be fundamentally oriented to "doing", or to "being"? Drawing on Hauser, Keating (1986b, Conference # 9, Video Tapes, Keating 1995d) contrasts the idea of God as external, distant, and managing a mechanistic universe with that of God as compassionately immanent, with the idea of a developing union with God, an acceptance of the

doctrine of the Divine Indwelling, and a fuller attention to the work of the Holy Spirit. The first position, emphasising "doing", and a Pelagian attitude to human wholeness, is most compatible with the philosophy underlying psychotherapy; whilst the second idea, focussing simply on "being" in God, and "consenting" (Keating, 1992a) to that which God initiates in one's life, is better suited to the ministry of spiritual direction.

If these distinctions are valid, then we suggest that pastoral counselling, as a distinct form of therapy, has no real place of its own. Instead, pastoral counselling may be described, adapting Clinebell (1984:46), as "the reparative expression of spiritual direction". Throughout the rest of this thesis we will therefore use the term "pastoral counselling" to refer to the kind of ministry typified by Clinebell and his associates. In contrast, we will speak of "therapeutic spiritual direction" when referring to a form of counselling in which spirituality is given a central place, but which considers the healing of brokenness and the resolution of crisis-induced dysfunction more intensely than is the case in spiritual direction normally. The nature of this ministry will be described in greater detail in chapter five (section 5.1). This is not to deny either the validity of the help offered by pastoral counsellors, nor the therapeutic value of their efforts. Their ministry has obviously benefitted many people, and the skills and techniques employed are clearly effective. What is suggested, however, is that pastoral counselling, when analysed, tends to collapse either into a form of spiritual direction, or into a form of psychotherapy, depending on the particular counsellor's understanding of which constitute foundational relationships, his or her underlying anthropological assumptions, perceptions concerning appropriate forms of therapeutic intervention, and his or her fundamental orientation to being or to doing, with the associated theological presuppositions. In the event of a collapse in the direction of psychotherapy, we suggest that pastoral counselling tends to lose that aspect which makes it *pastoral*: its theological orientation and ecclesial location, its conscious relationship to the divine. If pastoral counselling collapses into spiritual direction, however, it must also take seriously the greater context within which the counsellee's immediate crisis is located, and must seek not only to help the person over that difficulty, but also to integrate that experience into their ongoing spiritual journey, in the direction of greater healing, wholeness and holiness.

If this is the case, we further suggest that, for pastors, the appropriate foundation from which to conduct counselling, the source from which they should be primarily informed and guided, is to

be found in the tradition of spiritual direction; in the "trialogue" of which Oates (1986) writes (cf section 2.4.2.1). The principal elements of such a relationship have been detailed by Gratton (1981) (cf section 2.2.1), and we need not repeat them here. This is not to deny to pastors the insights of psychotherapy, but simply to require of them a theologically informed appropriation of those insights, and an acknowledgement of the fact that pastors' primary roots are located in the Christian tradition.

2.5.2 Towards an appropriate relationship between the disciplines

Hurding (1985) suggests that when one discipline, or proponent of a discipline, is confronted by another, the response elicited will be one of assimilation, reaction, dialogue, or some combination of the three. These trends are readily discernable in the literature covering the ongoing debate concerning the distinctions between spiritual direction, psychotherapy and pastoral counselling. Insofar as assimilation is concerned, there has been a tendency, even amongst pastors, to subsume pastoral care and spiritual direction under the banner of psychotherapy, as we have seen. As we have described them in section 2.4.1, Boisen and Weatherhead are examples of such a trend. A contrary tendency gathers everything under the banner of either spiritual direction or pastoral care. Peterson (1987), for example, makes an impassioned plea for a return to a pastoral ministry defined by faithfulness to prayer, the reading of Scripture, and spiritual direction - an assimilation, it would seem, of pastoral care by spiritual direction. He writes:

> "being a spiritual director, which used to loom large at the centre of every pastor's common work, in our times has been pushed to the periphery of ministry. Ironically, this is the work that many people assume that pastors do all the time: teaching people to pray, helping parishioners discern the presence of grace in events and feelings, affirming the presence of God at the very heart of life, sharing a search for light through a dark passage in the pilgrimage, guiding the formation of a self-understanding that is biblically spiritual instead of merely psychological or sociological. But pastors don't do it all the time or nearly enough of the time. .... Whenever it is done, though, there is an instinctive recognition that this work is at the very centre of the pastoral vocation" (Peterson, 1987:151).

It is our contention that this loss has resulted in a concomitant loss of spirituality in the work that pastors do, including their pastoral counselling. We therefore support Peterson's appeal, whilst allowing for a variety of distinct areas of specialisation within the overall task, such as are

represented by the work of therapeutic spiritual direction and spiritual direction, to name just two. This position is also not intended to exclude the possibility of mutual enrichment through dialogue with other forms of counselling; rather, it should serve to strengthen the basis from which such dialogue might proceed, and to enrich the contributions that pastors can make.

At the opposite end of the scale are located such figures as Mowrer, Kilpatrick (quoted in Hurding, 1985) and Vitz (1982). A good deal of their "reaction" is occasioned by a resistance to those elements in other forms of counselling which they believe may draw people away from the Reformation principle of *sola scriptura*. In the case of spiritual direction, there is a fear that we will return to "an ascetic life, privatism, salvation by works, penances and indulgences". Similarly, psychotherapy is questioned in respect of its liberal and often atheistic approach. Vitz is particularly critical of modern theories of personality developed by academics and research psychologists at North American universities, believing these to be "implicitly or explicitly anti-religious" (1982:263). He examines the work of representative academics, covering the period from 1938 to 1980, and suggests that "all the theories of personality commonly presented today are the expression of the political and social ideology of atheist, secular, liberal, humanist college professors. The whole field is a celebration of secular humanism and its modernist values and philosophy" (Vitz: 1982:271).

Since the early 1950's, Oden has called for a relationship of real dialogue between the disciplines of spiritual direction, psychotherapy and pastoral counselling, complaining that theology is often a mute partner in any such discussion. He suggests that pastoral care over the last fifty years has become so preoccupied with psychology as to forget the wisdom of the classical tradition. "During these decades we have witnessed wave after wave of various hegemonies of emergent psychologies being accommodated, often cheaply, into pastoral care without much self-conscious identity formation from the tradition" (Oden, 1984:32). Now, however, with a growing convergence of interests within the fields of spiritual direction and psychotherapy, psychologists and psychotherapists are beginning to call pastors to a greater faithfulness to their own tradition, in the belief this has a specific and valuable place in counselling. Thornton (1979) makes a similar appeal for a dialogical approach to pastoral care and counselling, beginning with a new and more inclusive definition: "I propose defining pastoral not primarily in terms of ecclesiastical endorsement; not even in terms of theological reflection; but in terms of an insatiable appetite for

the Presence of God" (1979:189). This definition accords well with our proposed schema for distinguishing between spiritual direction, psychotherapy and pastoral counselling on the basis of primary relationships. For Thornton, "pastoral" is not about methodology, but about an awareness of and openness to the intra-psychic, the inter-personal, and to the trans-personal dimensions of being. Consequently, those aspects in *any* discipline would be valued and integrated into a greater whole which would serve this quest. We come to a similar conclusion.

Thornton gives prayer a very high priority within the range of available resources for pastoral counselling. "Prayer is being awake to transpersonal reality in one's self" (1979:190), and "'praying aright' defines the pastoral in pastoral identity and in pastoral care and counselling" (1979:197). He is nevertheless at pains to point out that prayer is not a substitute for study and hard work, nor is it a treatment method to replace other forms of therapy. Fairchild (1982) continues this thrust of argument. He notes the way in which, before about 1975, the primary concern of pastoral counselling was crisis intervention, and developing appropriate methodologies. Given the medical background out of which much current pastoral counselling emerged, this is understandable. Writing in 1982, however, he discerned a shift in pastoral counselling to incorporate a much broader range of concerns, and a renewed emphasis on theology and Scripture as resources and on the contribution that spiritual direction, as a normal aspect of the ministry of the laity and clergy, can make.

Keating, in an inter-faith context (cf S. Walker, 1987:127f) has demonstrated a concern for the kind of dialogue that will neither blur the edges, nor violate the other party. A similar approach between spiritual directors, psychotherapists and pastoral counsellors seems to be the only way to ensure that the recipients of pastoral care are given the most complete possible help, and that will enable these fluid and rapidly developing disciplines to grow in the most responsible possible fashion. Given the fact that the history of these disciplines is almost inextricably intertwined, and given the way in which each has already enriched the other, reaction seems to be an impossibly retrogressive response. Assimilation of all under one banner, however, seems to require an unjustifiable oversimplification of a vast and complex corpus of knowledge and technique. An informed dialogue between the two major partners of spiritual direction and psychotherapy, with an appropriate appreciation for the work done by pastoral counsellors to date, and a sympathetic attempt to root that work more firmly within the Christian tradition, seems to represent the way

ahead. In the light of Kelsey's (1978) suggestion, and of similar comments made in chapter one (section 1.1) that we are currently undergoing a shift in world-views towards one that will allow for a more intimate relationship between the material and spiritual aspects of reality, this kind of dialogue, with due regard for the danger of "dubious forms of mysticism" and heresy (cf chapter one), seems to be the appropriate way ahead.

2.6 THE NEED FOR, AND IMPORTANCE OF, AN EXPLICIT AND APPROPRIATE UNDERSTANDING OF THE HUMAN PERSON TO GUIDE THE PRACTICE OF PASTORAL COUNSELLING AND ITS RELATIONSHIP WITH ALLIED DISCIPLINES

In attempting to understand and to evaluate the various approaches to counselling current today, Hurding makes a crucial point when he says that "we need to evaluate them from the vantage point of a theology which includes a God-given understanding of human existence, i.e. a well reasoned *biblical anthropology*" (Hurding, 1985:244). Whilst the details of his anthropology need not detain us, his call for such a basis by which to be guided in counselling is, as we have already suggested, of real importance, and long overdue. All counselling, whether for spiritual direction, support, or therapy, must be guided by some underlying assumption about the nature of the human person. It is on the basis of these assumptions that the kind of counselling that is needed will be determined, both by the counsellor and those who come for counselling, and it is on that same basis that specific intervention methods will be evaluated for appropriateness, and will be employed. As convergence continues to occur between spiritual direction and psychotherapy, underlying anthropological assumptions may come to be all that distinguishes these two disciplines.

Despite the fact that this element is fundamental to the overall task, it is almost always overlooked. The average pastor would probably struggle to elucidate those assumptions about the human person which guide his or her work; nor is it likely that he or she would be able to explain the understandings of the human person that are foundational to the various counselling methods he or she has adopted from the psychological field, and routinely employs. It is therefore at least possible, if not highly likely, that the average pastor's work represents the application of a variety of contradictory assumptions about the human person, and that these may have little or no bearing on what that pastor's theologically informed anthropology would be, should he or she

ever take the trouble to express it. With these ideas in mind, we turn to a consideration of Keating's life and work, and attempt to elucidate his implicit understanding of what it means to be a human person.

CHAPTER THREE
THOMAS KEATING'S UNDERSTANDING OF SPIRITUALITY AND OF THE HUMAN PERSON

3.1 THOMAS KEATING: A BRIEF INTRODUCTION

Thomas Keating was born in New York City in 1923, and was raised a nominal Roman Catholic. He is a product of Deerfield Academy in Massachusetts and of Yale University. It was whilst at Yale that Keating "stumbled upon a set of ...commentaries by the early Fathers of the Church on the four Gospels" (Windsor, 1992:12). Keating says of this experience: "It completely opened my eyes to a new dimension of Christian contemplation"(Windsor, 1992:12), and as a result he felt himself called to the Cistercian Order. This fascination with the teachings of the Fathers and the search for contemplative union are two foundational aspects in Keating's life. He consequently transferred to Fordham University and, following his graduation, entered the Cistercian Order in Valley Falls, Rhode Island, in January 1944, as a lay brother. Despite his original contrary intentions, Keating was ordained a priest in 1949.

When the Abbey of Our Lady of the Valley, in Rhode Island, burned down in 1950, Keating and his brother monks moved to "a spacious and handsome new monastery at Spencer, Massachusetts" (Merton, 1957:97). Keating served as the Novice Master at St Joseph's Abbey from 1954 to 1958, when he was sent to help found St Benedict's Monastery, in Snowmass, Colorado. He was the first superior at Snowmass. Keating was elected abbot of St Joseph's Abbey in 1961. After twenty years in office, and on his retirement as abbot, Keating returned to Snowmass in 1981.

Keating is one of the architects of the Centring Prayer movement and of Contemplative Outreach, which attempts to provide a support system for those on the contemplative path. He is also a former Chairperson of Monastic Interreligious Dialogue which sponsors exchanges between monks and nuns of the world religions; a member of the Peace Council which fosters dialogue and cooperation among the world religions; and a founder of the Snowmass Interreligious Conference, a group of teachers from the world religions who have met annually since 1984 to share their experience of the spiritual journey in their respective traditions.

Keating is the author of ten books, numerous articles, and co-author of other books, primarily, but not exclusively, on Centering Prayer, which he calls "the contemplative dimension of the Gospel" (Keating, 1992a).

3.2 THOMAS KEATING'S SPIRITUALITY

3.2.1 Cistercian influences on Keating's spirituality

3.2.1.1 Cistercian spirituality

There are two groups of Cistercians - the Cistercians of the Strict Observance (OCSO), or Trappists, a homogeneous, unified religious Order, and the Cistercians of the Common Observance, a loose-knit group of congregations following a variety of observances. The Order of Strict Observance, within which Thomas Keating made his profession, has its roots in the eleventh century, with the rapid diversification of monastic life in Western Europe, and in the foundation of new Orders affirming the validity of the hermit life as an expression of monastic spirituality. Cistercian spirituality arises out of a balance between life in community and solitude, a balance between work and prayer, and a balance between withdrawal and engagement. There are a number of features which, together make their corporate life distinctive:

1. Their strict adherence to the *Rule of St Benedict*, as a means of transformation.

In 1098, a group of monks from the monastery of Molesmes, led by their abbot Robert, left their monastery for the "desert" of Cîteaux, near Dijon in France. It was the intention of this group to return more fully to life under the *Rule of St Benedict*, which they understood to be "the formula of perfect penance, or perfect conversion which would enable the monk to live the Gospel and become transformed in Christ"(Merton, 1957:77). Although Robert had to return to his monks at Molesmes, the new monastery flourished under the early leadership first of Alberic and later of Stephen Harding. The attitude of these early founders to the *Rule* is crucial in understanding the resultant Cistercian spirituality. Merton (1957:82) puts it this way: "The Rule was not merely an external standard to which one's action had to conform, but a *life* which, if lived, would transform the monk from within".

Humility is central to the observance of the *Rule*. This attitude includes a calm and peaceful acceptance of one's limitations, even of one's sinfulness, so that one might learn from it, and be transformed. Poverty, effective separation from the world, and manual labour further

characterised the monks lives. Austerity was not an end in itself, but a "means of putting off the 'old man' [sic] corrupted by sin, and renewing the image of God, implanted by the Creator in the soul of His [sic] creature, by perfect likeness to Christ in charity" (Merton, 1957:77).

Cistercian spirituality is thus both willed and active. The monastic environment is viewed by the monks as a school to foster the growth of compassion, to enable them to come to an experience of contemplative union with God, and so to know themselves renewed in the image of God.

2. A recognition that spiritual practice must lead to loving action.

In 1112 Bernard of Fontaines (better known as Bernard of Clairvaux), a dominant spiritual influence in Europe at the time, came from Burgundy to join the monastery at Cîteaux. In 1115 he was sent by Stephen Harding to establish a monastery at Clairvaux, where he became the abbot. He has been called the Theologian of Cistercian life, and is the master of this school of spirituality. Holmes (1980:55) characterises Bernard as a man steeped in the Scriptures, and particularly fond of the story of Jesus. Love, as the central theme of his mystical theology, conditioned medieval piety for the next four hundred years.

> "In his commentary on the Song of Songs, Bernard urges the process of conversion, compunction, and the purification of the heart to desire God in terms of the imagery of the Song of Songs, making the pursuit of love the sole aim of the monk ...The characteristic emphasis of Bernard, however, is in a further stage, in which he sees action as the fruit and overflow of this intimacy of the soul with God" (Ward, 1986:288).

This loving action has been most visible to the world through Cistercian involvement in spiritual direction, preaching and writing. Both Mary and Martha (cf Lk 10:38-42), the traditional Christian symbols of the active and the contemplative ways, are inseparable parts of Cistercian spirituality.

3. The primacy of Christ as the means and the model for an intimate relationship with God.

The monk's relationship with Christ varies between a largely intellectual focus on the divine Word, and an affective friendship with the man Jesus of Nazareth. In whatever form, the Incarnation is of profound importance to Cistercian spirituality. The monk's lives are to be lived in Christ, and to be patterned after His example (cf Pennington 1985:210). This primacy given to

Christ also explains the high regard for Scripture and the Eucharist, as the principal places where He is to be encountered.

4. Friendship as an image of the developing relationship with God.

Aelred, the last of the men known as the "four evangelists of Cîteaux", became a monk of Rievaulx in 1134, novice master in 1142, abbot of Revesby in 1143, and abbot of Rievaulx in 1147. Bernard, who was impressed by his thorough and clear grasp of basic Cistercian teaching, required him to write a manual for novices: *Mirror of Charity*. "This foundational treatise gave rise over the course of many years, in fact most of the years of Aelred's abbacy, to a sort of appendix, which is probably the most popular of all the early Cistercian texts - Aelred's *Spiritual Friendship*" (Pennington, 1985:214). In this treatise, the theme of love is analysed in terms of "a characteristically Cistercian awareness of friendship as an image of the relationship of the soul with God" (Yarnold, 1986:288).

5. An anthropology to accurately describe and facilitate the journey towards deep relationship with God.

Ward (1986:287) suggests that, "in his works and by his leadership, Bernard gave to the Cistercians as a central theme their specific concern with the analysis of the soul in its relationship to God".

> "Bernard set out a psychological exploration of the soul, an inner pilgrimage, through which the individual could experience the love of God. In his treatise *On the Love of God*, he analyses this progress in terms of four degrees of love, a carnal love of self, a mercenary love of God for what he [sic] gives to that self, a filial [sic] love of God out of duty, and a wedded love of God, in which the soul loves God for himself and itself because it is loved by him" (Ward, 1986:288).

The expectation of intimacy with God has lead to various attempts at developing an anthropology which will accurately describe and facilitate the journey towards deep relationship with God, including Keating's. Later Cistercians continued the themes Bernard had begun to develop, frequently using the Beatitudes as a summary of the developing dispositions along this way of holiness.

6. A Eucharistic emphasis.

William of St Thierry was first a Benedictine, and came to the Cistercian Order later in life. An intellectual emphasis was modified by his doctrine of the "spiritual senses", in which a link between the intellect and the emotions was forged and sustained in the Eucharist, participation in which occurs at a spiritual level, via these spiritual senses. Consequently, Cistercians have a very literal sense of *feeding* on Christ in both the Eucharist, and in the traditional monastic process of prayerfully reading, responding to and being formed by Scripture called *lectio divina*. In these ways, the apophatic and kataphatic paths are held together, enabling Cistercian spirituality to remain in touch with the way of negation, when many others came to be familiar only with positive forms of spirituality.

William's Eucharistic devotion transformed medieval spirituality, giving it a new focus on the humanity of Christ, and a new concern for the man Jesus of Nazareth. "The Cistercian Fathers came to see that they can love God by loving the man they meet in the Eucharist and that by loving him in his humanity they can come to union with him in this life and the next" (Dutton, 1987a:4).

7. An openness to all classes of people, through their exposure to both intellectual and manual forms of labour, and through their adoption of a life of poverty.

Almost from the start, Cistercians welcomed the illiterate into their ranks as full members, creating a special class of lay brothers called "*conversi*" for this purpose. This departure from the monastic norm ensured that Cistercian spirituality had an impact on both the clerics and the working classes of the day. Ward suggests that this lead to "a certain non-intellectual slant in Cistercian spirituality and a concern with work out of doors rather than in the scriptorium" (1986:287).

8. Their relationship, as an Order, to other Cistercian monks, internationally.

The constitution of the Cistercians as an Order, in which the houses were related to one another in an international structure, gave a distinctive commonality to their spirituality.

Perhaps two factors have converged to make Cistercian spirituality popular in our day:

Firstly, the life and work of Thomas Merton has captured the imagination of a generation of Christians and non-Christians alike, and encouraged their pursuit of an authentic spirituality.

Merton was able to draw the attention of Christians to the validity of apophatic spirituality, and to the depth of that tradition within Christianity. He made a significant contribution to the popularisation of the works of St John of the Cross and St Teresa of Avila. Although Merton was a monk, and later a hermit, he was not isolated from the harsh realities of his day. Instead, like a modern-day Aelred of Rievaulx, he remained in touch, and offered both social critique and inspiration to those who were willing to take up these issues. H D Egan (1984:216) has said that, "unlike Teresa and John, who focussed more on the individual's transformation before God, Merton profoundly grasped the significance of mysticism for effective social action and social transformation". Simultaneously, Merton's radical openness to the spirituality of others, especially those of Eastern faiths, and in particular Zen, provided an important impetus for inter-faith dialogue.

Secondly, the more recent and somewhat different work of Thomas Keating, Basil Pennington and William Meninger, have had a similar influence.

3.2.1.2 Keating, the Cistercian

Both as a person, and in his writings and other teaching, Keating displays a wonderful humility, a great depth of love, and a real concern that not only he, but many others besides, should experience God very directly. With Guerric of Igny, Keating insists that all people are called to an experience of contemplative union (Keating, 1989a:7, Keating, 1992a:33). Following Bernard of Clairvaux's emphasis that Christian action should be the result and overflow of this experience of intimacy with God, Keating has given himself to work at various official levels within the Cistercian Order. His work as Novice Master, Superior, and Abbot, his work as a spiritual director, his attempts to facilitate inter-faith dialogue, his various books, tapes, workshops, and the establishment and ongoing development of Contemplative Outreach are the most obvious examples. Keating frequently uses the images of Mary and Martha to illustrate the need to hold in tension the life of contemplation and of action (eg S Walker 1987:10, Keating, 1995d:45ff).

Although the primacy of Christ is not explicit in Keating's basic expositions on Centering Prayer, this feature of his spirituality emerges clearly in his works on the liturgy (Keating, 1987), and in his published homilies (Keating, 1983, 1992b, 1995a, 1995b). It would seem that his concern to make the way of Centering Prayer available to all people, regardless of their initial faith orientation, has led to a deliberate reluctance to focus on Christ in the body of these teachings.

But even in its ecumenical and inter-faith dress, there remains the clearly discernable stamp of Bernard of Clairvaux: Scripture as the basis out of which prayer arises; the concern to teach the method of *lectio divina* as a necessary correlate to Centering Prayer, and love as the central theme of this mystical theology. Keating's (1992a:138, 1995d:72) presentation of the four stages of prayer in terms of four stages of friendship (acquaintanceship, friendliness, friendship, and union of life), parallels Bernard' four degrees of love described in his treatise *On the love of God*, although it follows Aelred of Rievaulaux's later *Spiritual friendship*, more closely, in which we have seen that friendship is used as an image for the relationship of the soul to God.

In typical Cistercian fashion, Keating teaches Centering Prayer from an anthropological base. He uses "the language of psychology", believing this to be more accessible to modern people than the language in which the classic Christian tradition is written (cf 1986b, Conference # 6, Video Tapes, Keating, 1995d:117), to elucidate the nature of the journey. In parallel with this language, however, and in line with many previous Cistercians, Keating also turns to the Beatitudes (Matt 5:3-12) as "the quintessence of the teaching of Jesus" (Keating, 1992d:104), and as an important exposition of the path to higher levels of consciousness and to the experience of divine union.

For Keating, the spiritual journey has as a central element the Eucharist (Keating, 1987:1). This, too, is a typically Cistercian emphasis which, as we have seen, was perhaps most fully developed by William of St Thierry in his doctrine of the "spiritual senses", to which Keating often alludes (cf Keating, 1992d:91, 1995d:165).

3.2.2 Keating's spirituality

Keating offers the following definition of spirituality for those reading his works: "A life of faith in interior submission to God and pervading all one's motivation and behaviour; a life of prayer and action prompted by the inspirations of the Holy Spirit; a disposition not limited to devotional practices, rituals, liturgy, or other particular acts of piety or service to others, but rather the catalyst that integrates, unifies, and directs all one's activities" (Keating, 1992d:147). Less formally, but perhaps more forcefully, in his book *And the Word was made flesh* (1983:9), he says that spirituality is "more than a way of being in the world, more than a way of moral behaviour. It is a total way of living. This living is a share in God's being and in his [sic] activity - a share in the way God lives. .... The term *to believe into* suggests a penetration into the mystery of Christ

that has no limit, no parameters; a going *into* the mystery of Christ that continues forever". Further on in the chapter, he continues: "The whole of the power, mercy, and love of Christ is ours. All the fruits of his redemption are ours. In each reception of the Eucharist, the person of Christ penetrates our flesh and spirit - our entire being - and inserts us more deeply into himself. What God has done - not what we have done - is the point of departure for the Christian life" (Keating, 1983:15).

In his book *Reawakenings* (1992b), Keating suggests that the three main elements in his spirituality are:

1. The faithful practice of *lectio divina*, during which, for Keating, the allegorical sense of Scripture predominates. Keating calls this practice "the very heart of the Cistercian path" (cf S Walker, 1987:107);
2. The practice of contemplative prayer, which he describes as "a process of interior purification leading, if we consent, to divine union" (Keating, 1992b:8); and
3. The liturgy. "The liturgy is a totally comprehensive pedagogical programme, teaching moral, dogmatic, ascetical, and mystical theology all at the same time and in an existential manner. Through the grace of Christ's abiding presence in the sacraments, the liturgy communicates inwardly what it commemorates outwardly in the sacred rites and celebrations of the Church" (Keating, 1989a: 44).

There is also a primacy given to the place of experience in Keating's spirituality. Hints of this emphasis may be found in Keating's original commitment to, and ongoing pursuit of, the experience of God's love, at ever deepening levels; in his commitment to the contemplative way; and in his liturgical/Eucharistic emphasis. In a rare moment of self-disclosure, Keating describes an experience which appears to have been foundational for much of what followed:

> "As a young college student, recent in my conversion ..., I made a surreptitious trip to the monastery in Valley falls, Rhode Island .... Early Easter morning I was in the chapel of the guest quarters attending a private mass. As the celebrant raised the host, all of a sudden without knowing what happened, I was completely identified with Christ present in the host. That insight penetrated the whole of my being and lingered in various degrees of intensity for three days. During this time I hardly spoke to anyone because of the fear of

losing the sharpness of that overwhelming grace. It left me with the kind of conviction for which you are willing to die rather than deny that it happened" (Keating, 1995d:157).

Whilst this may summarise the essential elements in Keating's spiritual practice, further emphases of a more theoretical nature may also be discerned through the course of his work. These include an affirmation of the truth that we live in Christ and Christ is in us, a recognition of the important place world-views and philosophical positions play in the spiritual life, an affirmation of the basic goodness of creation, an affirmation of Gregory of Nyssa's doctrine of perpetual progress on the Christian journey, and a healthy acceptance of death as a necessary part of human evolution:

1. An emphasis on the Divine Indwelling: the realisation that the Godhead - the three Persons of the Trinity - are alive within us.
This is a central doctrine for Keating, and most of his work rests on this affirmation. We will return to his treatment of the doctrine in greater detail in chapter four. Here we note several critical consequences arising from the affirmations of this teaching:

a) Keating is concerned to oppose what he sees to be the harmful effects of Cartesian and Newtonian world-views, and the heresies of Jansenism, Quietism, and semi-Quietism (Keating, 1992a:23f, 1995d:2ff). Following Hauser's "Western Model of Spirituality"(cf Keating, 1995d:23), he shows how a belief in a God external to the self, and in a self that is external to God has resulted in modern Western Christianity's preoccupation with doing, as opposed to being; with an almost Pelagian attitude to salvation; and with "an overarching concern about getting to heaven rather than exercising the love of God and neighbour here and now, as strongly emphasized in the preaching of Jesus" (Keating, 1995d:24). In contrast, Keating (1995d:25) affirms what he calls the "Scriptural Model of Spirituality", which he says was "rediscovered by Christian scholars and emphatically endorsed by the documents of the Second Vatican Council, [and has] enabled the Church to recognize, recapture, and start to renew Christian teaching and values from the pure source of Scripture" (Keating, 1995d:25). In this model there is an emphasis on the fact that we are in God, and God is in us; interior motivation is seen to be more important than external action; and the Christian Tradition is placed above human traditions. "In the Scriptural Model of Spirituality the Spirit dwells in us as the dynamic source of inspiration for all our good deeds, and we consent. The emphasis in the New Testament is on listening and

responding to the Spirit rather than initiating projects that God is expected to back up" (Keating, 1995d:26). There is an emphasis on "developing union with God here and now and working in the service of those in need" (Keating, 1995d:27). There is, furthermore, a recognition that such a spirituality carries no guarantees of safety, special treatment, or reward. Often, this path is, instead, a difficult and demanding one. "The criterion of true Christian spirituality, affirmed by the Gospel over and over again, is the practical and concrete love of neighbour which leads us to make the sacrifice of our own desires, convenience, and comfort, in order to meet the needs of others" (Keating, 1989a:13).

b) An affirmation of the basic goodness of Creation in general, and of all people in particular (cf Keating, 1989b:29); and

c) Vatican II's *Declaration on the relationship of the church to non-Christian religions*, in which "the Catholic Church explicitly embraced the values of the non-Christian religions and officially recognised in them the face of Christ; hidden, no doubt, but truly present and revealing the mystery of God" (Keating, 1989a:2). Following Pope John XXIII's lead, Keating began to explore the great religions of the East, at both theoretical and practical levels, and to work at fostering interreligious dialogue (cf S Walker, 1987:127f, Keating, 1995d:11ff).

2. The doctrine of *epektasis*, or perpetual progress. In accord with St Gregory of Nyssa's teaching in his *Life of Moses*, Keating teaches the need for perpetual growth and progress on the Christian journey:

> "Salvation means not only having a change of heart in which one repents of having done evil. This is the beginning. But, like any beginning, one has to go on from there. Salvation is an ongoing process of growth. There is the salvation that comes when one initially accepts faith in Jesus Christ and is baptised. There is the more profound salvation that comes when one has developed the spiritual gifts given in baptism over the long course of a Christian life seriously pursued" (Keating, 1989a:35).

A healthy acceptance of death as a necessary part of the human evolution to fullness of life is a logically necessary adjunct to his essentially developmental model of human growth, which requires that one moves through successive stages, transcending and integrating the previous experiences at each point (see section 4.4.2, below). "If our Christian life is to be realistic, we must accept the fact that we cannot reach the fullness of our redemption except through suffering.

As we die in Christ by many little deaths, our heart will be opened up to greater joy. The cross is not just a preparation for death; it is a preparation for life" (Keating, 1983:25).

As Keating lives out his spirituality, he does so in a Cistercian milieu. Drawing on the Scriptures, and the traditions of the Fathers, feeding on the Eucharist, focussing always on the goal of contemplative union, which is presented as the ultimate expression of a growing friendship with Christ, Keating gives himself to an apophatic form of spirituality that makes great demands on the will. In opposition to the dangers of Quietism, Keating actively pursues the grace of experienced union with God. Although he values silence and solitude as he seeks the renewal of the image of God within his life, he is also concerned to ensure that a universal love is his guiding principle. Acknowledging that intimacy with God must lead to action, Keating has given himself to the work of spiritual formation and direction, distinguishing between these two activities in terms of the degree of specificity to the needs of particular individuals contained in them (cf Keating, 1996b: 1,4). Keating gives expression to his concerns for justice and peace (cf Keating, 1992d:120ff) and to his belief in the goodness of creation through the various processes of inter-faith dialogue to which he contributes and which he sponsors, and in his various spiritual formation and teaching programmes.

In his chapter on Christian spirituality in what he calls his "spiritual catechism", *The heart of the world*, Keating writes :

> "For the early Fathers of the Church there was only one spirituality, the spirituality of Jesus Christ ... As time went on, the richness of the mystery of Christ tended to be differentiated. Christ is too big a reality to be fully expressed by any one individual or any one vocation. Yet all expressions, all vocations, must be rooted in him" (Keating, 1989a:11).

Perhaps this is the heart of the matter for this New Yorker who, fired by the wisdom of the Fathers, set out on the Cistercian path, in search of contemplative union with God. The choice between an apostolic path, or the way of solitude and silence is primarily a matter of emphasis, aptitude, and God-given vocation. These ways are not opposed, but complementary. What is critical, however, is that they be rooted in Christ; that they be the fruit of the "indwelling Spirit who makes of us a temple of God, Father, Son, and Holy Spirit"(Keating, 1989a:12). Prayer and the pursuit of holiness for its own sake is illusion; action that is not rooted in the love of Christ,

is ultimately only self-serving. For Keating, a spirituality that is rooted in Christ is one that must very quickly lead us to "love one another as I have loved you" (Jn 15:12), a love that is manifested primarily in vulnerability: "The love of Christ manifested itself in his sheer vulnerability. The crucifix is the sign and expression of the total vulnerability of Jesus: the outstretched arms, the open heart, the forgiveness of everything and everyone. This sheer vulnerability made him wide open both to suffering *and* to joy" (Keating, 1989a:13).

If this is the essence of Keating's spirituality, it measures up to all the standards proposed for a truly Christian spirituality in chapter one (see section 1.4): Keating is deliberately Trinitarian in his exposition - life in the Spirit begins with God's revelation; he brings lived experience to that revelation to be tested and either affirmed or corrected; his spirituality is Incarnational and Christocentric; he is dependant on grace, intent on love; there is a compassionate concern for the Body of Christ in its totality, and for the human family as a whole. More than this, in an academic sense (see section 1.3), his spirituality is deliberately inter-disciplinary, ecumenical, interreligious and cross-cultural; his work is holistic; he employs a participative methodology; and the focus is on fostering growth in spirituality, both in himself and in others. He aims at nothing less than a sharing in God's being, activity and life; a penetration into the mystery of Christ; an insertion into Christ. What better spiritual basis could there be, what better "catalyst [to] integrate, unify, and direct all one's activities" (cf Keating, 1992d:147) as one embarks upon a ministry of therapeutic spiritual direction?

3.3 CENTERING PRAYER

As we have already noted, *lectio divina* and Centering Prayer are essential elements in Keating's spirituality, and provide the fundamental reason for his subsequent anthropological expositions. What are these forms of prayer, then? In the information pamphlet produced by Contemplative Outreach, offering a brief overview to prospective candidates for their Centering Prayer workshops, Keating explains:

> "Contemplative Prayer is the normal development of the grace of baptism and the regular practice of *lectio divina*. We may think of prayer as thoughts or feelings expressed in words. But this is only one expression. Contemplative Prayer is the opening of mind and heart - our whole being - to God, the Ultimate Mystery, beyond thoughts, words, and emotions. We open our awareness to God whom we know by faith is within us, closer

> than breathing, closer than thinking, closer than choosing - closer than consciousness itself. Contemplative Prayer is a process of interior purification leading, if we consent, to divine union" (Keating, 1992a:138).

Keating goes on to explain Centering Prayer as "a method of prayer that comes out of the Christian tradition, principally *The Cloud of Unknowing*, by an anonymous fourteenth-century author, and St John of the Cross. It brings us into the presence of God and thus fosters the contemplative attitudes of listening and receptivity" (Keating, 1995d:11).

3.3.1 The development of Centering Prayer

The development of Centering Prayer as a distinct method and form of prayer is outlined by Keating in the first chapter of his book *Intimacy with God* (1995d) and in an article he wrote for the Contemplative Outreach Study Programme entitled *The origins of Centering Prayer and Contemplative Outreach* [s.a.]. In summary, these articles show that Centering Prayer arose in response both to the positive experiences of Zen and Hindu-based meditation within Keating's monastery, and to a growing concern for those outside the monastery, in whom a deep spiritual hunger could be seen, but for whom it appeared that the only available form of instruction in meditation and contemplation required that they travel to Eastern masters of other faiths. These masters were able to pass on an effective *method* of prayer, suited to application in secular life, in a relatively short period of time. The Christian monastic tradition, in contrast, seemed to require years of formation under circumstances that have little in common with the life of the average Christian. Pointing out that "Eastern techniques have religious and cultural complexities that imply an adequate conceptual background which take a long time for a Westerner to understand and require rituals that are also alien to the Western mentality" (Keating, [s.a.] *The origins of Centering Prayer and Contemplative Outreach*: 3), Keating says that

> "sometime in the mid-1970's, I raised the following question in a conference to our monastic community: 'Could we put the Christian tradition into a form that would be accessible to people in the active ministry today and to young people who have been instructed in an Eastern technique and might be inspired to return to their Christian roots if they knew there was something similar in the Christian tradition?'" (Keating, 1995d:15).

Fr William Meninger responded to the challenge with a method he called "The Prayer of the Cloud", based on *The Cloud of Unknowing*, which was greeted with an overwhelmingly positive response. When Fr Basil Pennington was invited to teach this prayer to the Religious Committee

of the Major Superiors of Men of the United States, it came to be called "Centering Prayer", following Merton's use of the word (cf Keating, [s.a.] *The origins of Centering Prayer and Contemplative Outreach*: 4, Pennington, 1982:61ff).

Beginning in 1976, Introductory Workshops to Centering Prayer were offered by Pennington at Spencer's guest house, initially to priests, and then later to all who were interested. Despite their popularity, these ceased when Keating resigned as abbot in 1981. Keating himself, however, was then asked to give several retreats and so gradually came to develop the material that would later form the video tape series *The Spiritual Journey* (1986b, 1988). In 1983 Keating led a Christian contemplative retreat in New Mexico, based on a Zen *sesshin*[4]. He writes: "The experience at Lama convinced me that the Christian contemplative tradition was alive and well and could be communicated in a workshop with dramatic effects for the grounding of a personal contemplative practice" (Keating, 1995d:19). Later that same year, he conducted an experimental parish workshop. This was followed by others led by Frs Pennington and Arico, and so Centering Prayer as a part of parish life was established.

In 1984, Contemplative Outreach was launched "to offer Centering Prayer in parish and diocesan contexts, to train facilitators and teachers, and to develop materials" (Keating, 1995d:19f). Retreats are now held regularly both at Snowmass and at other venues internationally. Furthermore, "a Contemplative Issues Workshop is held annually at St Benedict's to discuss the questions that arise as people's commitment to the journey deepens through years of practice and on-going dedication to the spiritual journey" (Keating, [s.a.] *The origins of Centering Prayer and Contemplative Outreach*: 8).

3.3.2. The nature of Centering Prayer

Such is the development of Centering Prayer, but what is it, and what is its theological basis? Centering Prayer is deceptively simple, and may be summarised in four guidelines, which were first published by Pennington in his book *Daily we touch him* (1977), but have since been refined, and now read as follows (Keating, 1992a:139):

[4] week long retreat

1. "Choose a sacred word as the symbol of your intention to consent to God's presence and action within."
2. "Sitting comfortably and with eyes closed, settle briefly, and silently introduce the sacred word as the symbol of your consent to God's presence and action within."
3. "When you become aware of thoughts, return ever-so-gently to the sacred word."
4. "At the end of the prayer period, remain in silence with eyes closed for a couple of minutes."

Keating writes of Centering Prayer that it:

1. Has "its source in the Trinity dwelling within us" (Keating, 1995d:32); it is
2. Christological in focus, in that it aims to establish one in a deepening relationship with Christ; and
3. It is ecclesial in its effects, in that "it bonds us with everyone else in the Mystical Body of Christ and indeed with the whole human family.... We cannot pray at this deep level without including everyone in the human family, especially those in great need. We also feel the need to express this sense of bonding and unity with others in some form of community" (Keating, 1995d:33).

3.3.3. Centering Prayer and *lectio divina*

In view of the fact that *lectio divina* will later form an important element in Keating's anthropological presentation, and because Centering Prayer arises out of this practice, we consider this form of prayer in more detail. Keating spends a good deal of time and energy teaching this ancient method, both in workshops, and in his writings (cf 1986b, Conferences 1, 2, 3, Video Tapes, Keating, 1989a:43ff, Keating, 1992d:137, Keating, 1992a:20f, Keating, 1995d:46ff). *Lectio divina* is a form of prayer which evolved in the monastic milieu, but was not confined to that environment. Monks taught others, such that it became the basis of prayer for most people up until about the sixteenth century. This teaching "presupposes that Scripture contains a mysterious dynamic that moves one to ever deeper levels of understanding the word of God. These are the literal, the moral, the allegorical, and the unitive" (Keating, 1995d:46). As one reads any passage at these various levels, one moves through several intellectual and affective responses to the Word. A literal reading involves coming to an understanding of the contents of the passage; coming to an acquaintanceship with God. At the moral level, one engages in discursive meditation on the text, and so enters into an informal conversation with God at the

stage of friendliness. At the yet deeper allegorical level, a friendship with God is beginning to develop involving both bonding and self disclosure. One responds to the Word in affective prayers which include love, adoration, and petition. Finally, at the unitive level, one enters into the prayer of simplicity. Here there is a deep intimacy, even union, with God; a surrender to God, and an assimilation of the Word in silence and in joy. Keating emphasises that this method does not necessarily involve a step-wise progression through the various levels identified, but is rather a matter of a spontaneous movement between them, in response to a deepening relationship with God, under the guidance of the Holy Spirit.

It is in order to teach *lectio divina* and Centering Prayer, and to explain something of the path that these forms of prayer set one on, that Keating expounds an anthropology. It is to these insights that we now turn, in the hope that we may then profitably apply them to the therapeutic dimension of spiritual direction.

3.4 THOMAS KEATING'S UNDERSTANDING OF THE HUMAN PERSON, AS REVEALED IN HIS TEACHING ON THE SPIRITUAL JOURNEY

3.4.1 The context in which this journey takes place

Notwithstanding Keating's high view of creation, and of humanity in particular, the context in which he sees people undertaking their spiritual journey is not a generally optimistic one. Two features predominate, both in his thinking and writing:

1. Original sin, the results of which he refers to as "the human condition"; and
2. A generalised experience of either addiction or co-dependance, as a feature of human life. In his exposition of this condition, he follows May (1988) and Schaef (1986, 1987) very closely.

3.4.1.1. The Human Condition

In a chapter devoted to The Human Condition in his book *Invitation to love* (1992d:26), Keating says "the human condition is my term for the doctrine Christian tradition has referred to, since Saint Augustine of Hippo first proposed it, as original sin and its consequences". Later, in a psychologically informed rephrasing of a typically Catholic position on this doctrine, he says that this is "a way of explaining the universal experience of coming to full reflective consciousness without the inner conviction or experience of union with God" (Keating, 1995d:165). This experience, he suggests, gives rise to feelings of incompleteness, dividedness, isolation, guilt, and

an insatiable desire for pleasure, possessions, and power. This is, of course, simply a description of what Keating calls the "False Self in action"(Keating, 1992d:14ff). This false self is to be understood as one that is separate from God and others, and turned in on itself, and parallels Luther's idea that the human experience is that of the *cor incurvatum in se*, which Wesley later adopted (cf Williams, 1984:50). Again, following a typically Catholic position, Keating further suggests that personal sin is the "ripe fruit" of those "emotional programmes for happiness" developed in response to the human condition.

3.4.1.2. Schaef and May: Addiction and Co-Dependence

Here we note the way in which Keating uses Schaef and May, whose work will form an important basis for the application of his models to the ministry of therapeutic spiritual direction:

1. Addiction

Arising both out of personal experience and her professional work amongst chemically dependant people and their families, Schaef came to the conclusion that "many diseases and psychological and behavioural difficulties are manifestations of the addictive process .... and ... this disease process is systemic to our society" (Schaef, 1986:22). May similarly believes that "all of us suffer from addiction. .... the psychological, neurological, and spiritual dynamics of full-fledged addiction are actively at work within every human being. The same processes that are responsible for addiction to alcohol and narcotics are also responsible for addictions to ideas, work, relationships, power, moods, fantasies, and an endless variety of other things" (May, 1988:3f).

In order to better understand the enormity of these claims, we first enquire as to the nature of the addictive process. Schaef says: "an addiction is broadly considered to be the compulsive need for any substance or process outside the person that becomes more important than sobriety" (Schaef, 1986:24). More recently, she has described an addiction as:

> "any process over which we are powerless. It takes control of us, causing us to do and think things that are inconsistent with our personal values and leading us to become progressively more compulsive and obsessive. A sure sign of an addiction is the sudden need to deceive ourselves and others - to lie, deny, and cover up. .... Like any serious disease, an addiction is progressive, and it will lead to death unless we actively recover from it" (Schaef, 1987:18).

Drawing on the insights of Behavioural Psychology, May (1988:55ff) describes the process whereby an addiction is established, in terms of the three stages of:

i. Learning.

A specific behaviour comes to be associated either with a feeling of pleasure or with the relief from pain. With each successive experience, such behaviour is reinforced, and so learned.

ii. Habit formation.

"Up until now, the behaviour and its effects have been associated only with each other. When the conditioned pattern becomes associated with other experiences in my life, I will become more active in repeating the behaviour. Then a full fledged habit develops" (May, 1988:58). "Each of our major addictions consists not only of the primary attachment itself; it also includes the involvement of multiple other systems that have been affected by it. .... Because of multi- system involvement, breaking any addiction usually requires changes in many different areas of life"(May, 1988:85).

iii. Struggle.

The habit becomes an integral part of one's life, upon which one depends. Tolerance develops, however and the behaviour must therefore be engaged in with increasing frequency. A struggle arises when something interferes with the habit.

Amongst the psychological and behavioural difficulties resulting from the addictive process, Schaef includes:

i. Chemical dependancies such as alcoholism, drug addiction, eating disorders, and gambling addictions, and the disease of co-dependence.

ii. In the area of mental health, character disorders, certain psychoses, the narcissistic personality, the obsessive-compulsive personality, depression, the antisocial-psychopathic personality, and phobias.

iii. Dysfunctional families, and

iv. At a societal level, sexism, racism, ageism.

Schaef (1986:42f and 1987:37ff) has identified a vast range of characteristics peculiar to addicts and the addictive process. These may be summarised as follows:

i. Inaccurate perceptions of reality, at both a general and a personal level:

Thinking is confused, obsessive and over-reliant on linear, logical, processes. Addicts' perceptions are generally distorting of reality, especially in the way that personal experience is ignored or minimised. There is a tendency to "tunnel vision". Denial is used both as a defence mechanism, and as a way of coming to terms with reality, a "blackout" being the most extreme form of this characteristic. Self-centredness, perfectionism, judgementalism, rigidity, external referrenting, impression management, a "shame-based existence", fearfulness, depression, and negativism are common.

ii. Particular styles of action

These include a preoccupation with power and control, and a perpetual "crisis orientation"- "Addicts and their families live from crisis to crisis. Every event or issue is perceived as a major turning point, and one barely ends when the next one begins" (Schaef, 1987:43). There also is an over-reliance on others to meet every need.

iii. Emotional problems

Addicts are generally out of touch with their feelings, or distorting of their feelings. There is an inability to deal with emotions in a healthy fashion.

iv. Morality issues

There is a general loss of personal morality and spirituality.

2. Co-dependence

Schaef points out that the addictive process does not affect only the addict.

> "*Everyone* who works with, lives with, or is around ... a person actively in an addictive process ... is by *definition* a co-dependent and a practising co-dependent. This includes therapists, counsellors, ministers, colleagues, *and* the family. ... These people are not *just* being affected; they are also slipping into *their* disease and losing their own sobriety" (Schaef, 1986:29).

The essence of co-dependency, according to Schaef, is

i. A relationship addiction, in which external referrenting is a central characteristic:

"Since co-dependents feel they have no intrinsic meaning of their own, almost all of their meaning comes from outside ... Persons who are so completely externally referrented will do almost anything to be in a relationship" (Schaef, 1986:44). "Impression management" therefore becomes

a feature of this disease - in the face of insecurity and low self esteem, it is critical to the co-dependant that others are persuaded to think well of one. Issues of control become central. Closely linked to these issues of low self esteem is the inability to trust one's own perceptions; until those perceptions are confirmed by someone else, they remain tentative, or even untrue. Co-dependents become progressively out of touch with their feelings; "unacceptable" feelings are distorted or repressed. Co-dependents also tend to be gullible. They will "believe almost anything that they are told, especially if it fits the ways they want things to be" (Schaef, 1986:61). A loss of morality is a further feature - lies are a frequent occurrence, there is a neglect of the self and of the body, and a neglect of other people.

ii. A further stratagem is the attempt to make one's self indispensable:
"Co-dependents really doubt that anyone would want to have them around for their intrinsic worth, so they have to make themselves indispensable" (Schaef, 1986:53).

iii. A further feature of co-dependency is the inability to accurately determine the bounds of one's self. "Co-dependents literally do not know where they end and others begin" (Schaef, 1986:45). This has two immediate consequences:

a) "People who have no boundaries tend to personalize everything that happens around them and see it as directly related to them" (Schaef, 1986:48). In a very subtle way, co-dependents are tremendously self-centred.

> "One of the most frequent forms of co-dependent self-centeredness is believing that everything that happens to a significant other happens because of something you - the co-dependent - did. Co-dependents, indeed, believe that they are the centre of the universe. 'Oh, you're unhappy. What did I do?' ....
>
> Their self centeredness is also very intrusive: they cannot respect others enough to allow them to work out their own problems" (Schaef, 1986:55).

b) Intimacy in relationships becomes almost impossible; in the first place, there is no clearly defined self out of which to be intimate, and secondly, intimacy always holds the threat of being engulfed by the other.

Having considered in some detail the addictive and co-dependent processes, it is perhaps clearer why Keating believes them to be powerful metaphors and tools for understanding the human condition, and why it is important for those engaged in therapeutic spiritual direction to be aware of them. It is into this milieu then, that he offers his anthropological models.

3.4.2 Keating's anthropological models

In teaching what it means to be human and to be on the spiritual journey, Keating (1986b, Conference # 6, Video Tapes) is careful to acknowledge that he speaks primarily about life in the Western world. Whilst he believes that what he teaches is probably also true for other places and cultures, this is as yet an untested assumption. Keating suggests that human life is too complex to be described by any one model, and therefore proposes the simultaneous use of several complementary models. He suggests (1986b, Conference # 6, Video Tapes) that the more accurately the human condition can be diagnosed, the more effective the therapy applied will be, and the more completely people will be enabled to live as part of the human family, and to be at home within the cosmos. Accordingly, he expounds what he calls:

1. The Evolutionary model, which he fills out by reference to various developmental models;
2. The Existential model, which is essentially a recognition that human life does not conform to the idealised states suggested by these previous models, but that it has real links with them;
3. The Philosophical model; and
4. The Mystical model, which he also calls the Ascetical model, or the Model of Christian Transformation.

3.4.2.1. The Evolutionary/Developmental Model

Keating draws on the insights of anthropologists, and on what was first referred to by Leibniz (cf Huxley, 1985:27) as the "Perennial Philosophy", to identify a number of levels of developing human consciousness. Wilber's work is particularly influential at this point, especially as a source for tracing the Chain of Being[5] in a structural/developmental fashion, and for suggesting some implications of this representation. In using this schema, there is, however, an unfortunate tendency towards anthropocentricism. Drawing on the insights of Teilhard de Chardin, Berry (1991) has developed a model which gives a fuller consideration to the total biosphere, and to the impact human development has had on it. He suggests that it is critical that people know the fuller story of the evolutionary development of the biosphere, in order to know themselves, and to act in fully human ways in the present:

> "Teilhard showed that the Christian story was identical to the universe story and that if we could only understand it in this light, then theological studies would become more

[5] "A universal sequence of hierarchic levels of increasing consciousness" (Wilber, 1981:7).

integral. They would become more powerful. They would be able to deal effectively with the distraught human community and with the ecological upset. They would assist considerably in healing our human relationship with the divine. .... If we can renew theology, renew our religious relationship with the universe, then we can assist more effectively in healing the psychic difficulties of people who cannot deal adequately with life because they do not see meaning in things" (Berry, 1991:23f).

Berry (1991:96ff) believes that, as we move into a new cosmological developmental stage, human religious life will have to be reinterpreted and reappropriated for a radically new kind of responsibility. Major features of this change, he suggests, must include:

1. A change from anthropocentricism to biocentricism.

"In my view, the human community and the natural world will go into the future as a single sacred community or we will both perish in the desert" (Berry, 1991:43). He calls for life as a "communion of subjects", not a "collection of objects".

2. A focus on becoming, rather than simply being.

"A recognition of the world, not as cosmos, but as cosmogenesis" (Berry, 1991:74).

3. A recognition of the value of the feminine, and of the pathology of a purely patriarchal society.

Such insights should be incorporated into Keating's Evolutionary/Development model, particularly at the higher levels of consciousness, for a more holistic approach.

Keating also uses the work of Piaget and Fowler (cf 1986b, Conferences # 7 and # 8, Video Tapes) to set in parallel the stages of evolutionary development and the insights of developmental psychology. His completed model, in parallel with that of Wilber, then suggests that:

1. Each human being recapitulates within their own lives the evolutionary development of the species as a whole, and;

2. During this recapitulatory process, no-one follows the idealised model perfectly. Development as a transition from one level of consciousness to the next should include the integration of each lower level's strengths into the emerging higher level. Instead, as one negotiates the various crises of transition, some of the limitations of preceding levels of consciousness are retained, and one's development is correspondingly distorted.

Keating's presentation can only outline human evolution in broad strokes, and must remain speculative to some degree. This is especially noticeable in dating proposed stages of development, particularly in respect of contemporary human development, which some theorists suggest is much more protracted than Keating allows (cf Wilber, 1980 and Fowler, 1981). It is nevertheless a helpful tool. Keating (1986b, Conference # 6, Video Tapes and 1992d:26ff) identifies and characterises the various levels of evolutionary development as follows:

1. Uroboric/Archaic/Reptilian consciousness. (Beginning approximately 5 million BC)
With the beginnings of a differentiation between matter and biological life, this level of conscious came into being. The emerging self is still immersed in nature, however, and there is no real self-consciousness. The emerging self demands the prompt fulfilment of its instinctual needs for such things as food, shelter and sensory pleasure to ensure its day-to-day survival, which is its primary concern. It is suggested that this is the stage of consciousness of the average contemporary baby, up to about eight months of age. At that point, following Washburn (1988:51ff), Keating suggests there is a necessary repression both of the infant's unity with its mother, and with God, its ultimate Ground of Being. Keating suggests that this painful transitional crisis sets the tone for all subsequent transitions (cf 1986b, Conference # 6, Video Tapes).

2. Typhonic consciousness. (Beginning approximately 200 000 BC)
At this level, there is an emergence of "body-self"awareness; the self becomes aware that it is distinct from the environment. Despite the capacity to make this distinction, however, consciousness remains embedded in animal life and in the primitive instincts for survival, nourishment and reproduction. There is an inability to distinguish between imagination and reality, or between the whole and its constituent parts. A society emerging at this level of consciousness is based on hunting, with no hierarchical stratification. It is suggested that this is the stage of consciousness of the average contemporary child between the ages of two and four years.

3. Mythic membership consciousness. (Beginning approximately 10 000 BC)
At this level of consciousness, there is a very close association between the individual and the emerging city-state and its culture. "Identification within the community provided the sense of belonging, protection from enemies, and the prolongation of one's life through offspring." (Keating, 1992d:23). Leisure time, as a new feature of life at this level, makes possible the

emergence of art, philosophy, and religious ritual. Society comes to be hierarchically structured, with a tendency to authoritarian governmental forms. This level of consciousness, which is recapitulated in contemporary children between the ages of about four and eight years of age, is associated in our evolutionary development with the capacity for logical reflection. The child at this stage absorbs unquestioning the value systems of the society, and of parents, teachers and peers. This, Keating (1992d:33) suggests, leads to the development of the superego whose precepts, based on "an emotional judgement of what is right or wrong behaviour", come to be internalised as "shoulds" (cf Keating, 1992d:8).

4. Mental egoic consciousness. (Beginning approximately 3 000 BC, and extending to the present) At this stage, with the capacity for full reflective self-consciousness, the experience of personal identity emerges. There is an increased sense of differentiation from both the natural world and from God. The mind comes to be seen as distinct from, and superior to, the body; reason is considered to be more important than the emotions. Traditionally feminine values are repressed. Life is associated more with mental activity than it is with the physical, and thus death and its apparently concomitant cessation of mental activity is associated with the end of all that is most meaningful. The dominant emotions are those of anxiety, responsibility, alienation and fear; the experience of the human condition becomes most acute. Despite acknowledging the potential to attain this level of consciousness in the normal course of human development after about eight years of age, Keating suggests that very few people have done so, and society as a whole is only currently evolving into it:

> "Mental egoic consciousness is the movement beyond the self centered instinctual drives and gratifications of the pre-rational instincts into full personhood. It is to take responsibility for ourselves as well as to respond to the needs of our families, our nations, and the human race, including the generations yet to come. But this level of consciousness is still not accessed by the vast majority of humankind" (Keating, 1992d:30).

It is at this level that one could expect Berry's insights to become relevant to the maturing person. Evolution beyond this stage, Keating (1992d:40ff) suggests, is a matter for individual choice, but such a choice will require that one's pre-rational emotional programmes for happiness, developed at earlier levels of consciousness, be re-evaluated in the light of reason and, where necessary, restructured.

5. Intuitive consciousness.

Here the individual begins to access the spiritual levels of consciousness, and to enjoy a sense of unity with God and of belonging to the universe. "Compassion moves beyond respect for the rights and needs of others. The activity of the intuitive brain increases; there are more frequent insights, spiritual consolations, and psychic gifts" (Keating, 1992d:43).

6. Unitive consciousness.

Keating refers to this as the stage of perfect wisdom, the point at which people have moved "beyond self interest to such a degree that they no longer have a possessive attitude toward themselves. Their identity is rooted in Christ and the unique identity he wants them to have" (Keating, 1992d:112).

Keating (1986b, Conference # 7, Video Tapes)[6] notes that there is a biological predisposition towards development of the higher levels of consciousness: every 3½ to 4 years, the growing human brain undergoes a change which provides an increased operational capacity. This time-frame approximately parallels that proposed in the Evolutionary model for the individual's recapitulatory evolution to each succeeding level of consciousness, which is brought to completion once the child reaches the age of about fifteen. At this point, then, the child has reached biological maturity insofar as the spiritual journey is concerned, and is capable of development to the higher levels of consciousness. Keating suggests that instead of an increasing spiritual development, however, the false self comes to be entrenched. This is because, as the human brain develops, instead of using the increased capacity to re-evaluate primitive emotional programmes for happiness, one uses this capacity to reinforce an existing self-centred way of living (cf Keating, 1992d:40).

Where do these pre-rational emotional programmes for happiness come from? This is the subject of what Keating calls the Existential model of human development, which considers the actual experience of the developing child, as opposed to the ideal path described by the Evolutionary/Developmental Model. It is also at this point that Keating's apparently simplistic acceptance of the Perrenialist position is modified with insights from a Constructivist perspective.

[6]Following Pearce, in his book *The magical child matures*

3.4.2.2. The Existential Model

In this model, Keating focuses on what he calls the developing "energy centers", which form the basis of the false self. He follows Keyes (1975), in naming and describing each centre and its associated thoughts, feeling, and behaviour. These energy centres are the result of a complex interplay of forces, involving biological drives, socialisation processes, spiritual development, and the emotional and intellectual efforts of the growing individual, directed at meeting experienced needs and making sense of life. Keating further describes the way in which any frustration of the demands made by these centres initiates internal commentaries (comprising thoughts, feelings and behaviours), which, if entertained, lead to emotional turmoil, or an "emotional binge" (Keating, 1992d:20). Such turmoil is characterised by an initial response of either grief or anger[7]. Keating lists (1986b, Conference # 9, Video Tapes, Keating, 1992d) the emotions that follow those of anger or grief as including vanity, apathy[8], lust[9], pride/ ambition, anger/revenge, and envy/jealousy.

Keating (1986b, Conference # 9, Video Tapes) suggests that the contents of the emotional centres are expressed in different ways, depending on personal temperament and cultural conditioning. The influences of affectivity, intellectual activity, social life, religion, and spirituality are particularly culture-specific, he suggests. Following Karen Harney's book, *The neuroses in human growth,* (1986b, Conference # 9, Video Tapes), Keating suggests that temperament may dictate that one responds to frustration either in the form of aggression, withdrawal, or dependancy. He adds the further possibility of "capitulation", whereby one pretends that something forced upon one is in fact freely chosen. In the sense that Constructivists give attention to a "meaning-making" function of human development, and to the ways in which personal constructs channel subsequent perceptions and actions, this school of psychology has much to offer as we seek further insight into human life via Keating's Existential model. Constructivists, however, deny the possibility that humans have access to any objective, external reality (cf

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[7] The "emergency emotions", which are elicited either by a good that is difficult to obtain, or a bad that is hard to avoid (cf 1986b, Conference # 9, Video Tapes).

[8] A pervasive sense of boredom with life, and an attempt to opt out of life, including, in extreme cases, suicidal activity.

[9] The overweening desire for pleasure as a compensation for the frustration of one's pre-rational emotional programmes for happiness.

Neimeyer, 1993). Meaning-making is regarded as an active process of construction "that owes no direct allegiance to the contours of the external world" (Neimeyer, 1993:6). "All our present perceptions are open to question and ... even the most obvious occurrences of everyday life might appear utterly transformed if we were inventive enough to construe them differently. This position, dubbed *constructive alternativism* ... is a cornerstone of constructivist thinking, and it highlights the contingency of observation on human construction" (Neimeyer, 1993:8). At this point a theologically informed anthropology must part company with constructivist thinking, affirming that there are some aspects to reality that remain constant, regardless of how one interprets them. With this background in mind, we consider the development of the existential self, at each progressive level of consciousness, in some detail:

As a child recapitulates the Uroboric level of consciousness, its primary concern is for its survival needs to be met; particularly the need for food and affection. These requirements are gathered around what Keyes (1975:50ff) calls a "security center". Because these infantile needs develop at a pre-rational level of consciousness, they tend to be "fantastic"(cf Keating, 1992d:8) - there is no sense of moderation to their extent. Consequently, they cannot be satisfied. Instead, they increase from being "needs", becoming "demands", and are finally perceived to be moral "rights"[10] (cf Keating, 1992d:8). Failure to adequately meet these demands results in the development of a dull, pervasive sense of rage, fear or withdrawal in the infant (cf 1986b, Conference # 7, Video tapes). Keating points out that the demands of these pre-rational emotional programmes, by virtue of their fantastic and impossible requirements, are not really programmes for happiness, but are instead programmes for unhappiness (cf Keating, 1992d:9f).

At the Typhonic level of consciousness (cf 1986b, Conference # 7, Video Tapes, Keating, 1992d), between the ages of two and four years, the child begins to develop and to express likes and dislikes. Through play, the use of imagination, and through story, a symbolic representation of the environment develops in which the animal world still plays a dominant role. At this stage, life still has a magical quality - the part and the whole are not adequately differentiated, and imagination is not distinguished from reality. Within this milieu, the energy centres of Power or Control and Sensation (cf Keyes, 1975:54ff), representing the needs for affection/esteem and for sensual

[10]What Keating refers to as a "should" (cf Keating, 1992d:8).

pleasure, including that of a sexual nature, are established, leading to the development of programmes which seek to ensure that these needs are met. By the age of four, therefore, the primary energy centres have been established.

Between the ages of four and seven, under the influence of the socialisation process, which is greatly enhanced by the child's developing skill in language, the values of the parental, ethical and religious worlds are unquestioningly interiorised. This results in an over-identification with the group. The nature of this Mythic Membership level of consciousness, Keating suggests (1986b, Conference # 7, Video Tapes), is key to a great many of the problems that afflict the world today, especially mutual intolerance, and violence at all levels of life.

By the age of about fifteen, Keating (1986b, Conference # 7, Video Tapes) suggests that the process of recapitulating each developmental stage is complete, the child has reached the age of reason, and is now capable of full spiritual development, capable of true love, and is therefore now capable of true humanity. When we described Keating's Evolutionary/Developmental model, however, we noted that fact that other theorists believe this level of maturity is attained significantly later in life; some suggest only at the age of about twenty eight years.

The Existential model highlights the ways in which negative experiences from early childhood hinder the full development of human potentials. For example, emotional damage at the Uroboric level of consciousness tends to the establishment of irrational drives for security later in life, whilst emotional damage at the typhonic level tends to irrational drives for pleasure/esteem, affection/esteem, or power/control at later stages. It is in this context that Keating (1992d:9) should be understood when he suggests that Jesus's call to repentance is a call to replace existing emotional programmes for happiness with gospel values. As Keating brings these models into dialogue with the gospel, he points out the various ways in which Jesus's life experience and teaching challenge the false self and its associated energy centres:

1. Jesus experience of temptation in the wilderness (cf Lk 4:1-13) exemplifies His acceptance of the human condition. For Keating (1992d:11), desert experiences are about the dismantling of the false self system; true ascesis is about integrating the good at each level of consciousness into one's ongoing Christian growth. In Jesus' experience, the three temptations represent His refusal

to develop a false self system in association with the energy centres of security (turn stones into food), sensation (be assured of God's love by throwing himself off the Temple), and power (receive dominion over the world).

2. Jesus' teachings further challenge these centres:

a. Keating (1988, Conference # 20, Video Tapes, Keating, 1992d:105ff) suggests that the Beatitudes (Matt 5:3ff) really are a matter of Jesus saying, "Oh how happy you would be if ...", and then serially describing appropriate changes to one's emotional programmes at each ascending level of consciousness. This idea is further developed in Keating's Model of Christian transformation (see section 3.4.2.4, below).

b. In His wisdom sayings, Keating suggests that Jesus challenges the energy centres of the Uroboric/Typhonic levels of consciousness by suggesting that, should one's eye cause offence, should one's hand or foot cause offense, one should pluck it out, or cut it off (cf Matt 18:8f). Similarly, Jesus challenges the Mythic Membership level of consciousness with His suggestion that one cannot follow Him without hating mother and father, brothers and sisters (cf Lk 14:26).

Keating (1992d:32ff) recognises that there is a great deal of internal resistance to the challenge of the gospel, particularly from the superego, which he equates with an unquestioning emotional judgement of any situation, particularly characteristic of the Mythic Membership level of consciousness, and which he suggests gives rise to neurotic pride and neurotic guilt. He contrasts this superego with a mature conscience, which is capable of reasoned judgements. Despite this internal opposition, Keating believes that God requires one to make an initial attempt at repentance. Until one does so, these energy centres continue to prevent one from loving others unconditionally, from living in the here-and-now, and from appropriating the offer of grace. Keating makes some practical suggestions as to how the emotional programmes for happiness may be dismantled. It is important in this regard to note the way in which he follows Aquinas's anthropology (see section 3.4.2.3, below), giving a central place to the faculties of reason and will. Following Keyes (1975:19ff), Keating suggests that the first aim in such a programme of healing must be the modification of the addiction to the status of preference:

> "*Addictions* always cause unhappiness sooner or later. *Preferences* never do. When an addiction is not satisfied, you are unhappy. When an addiction is satisfied, you feel momentary pleasure, relief, or indifference. When a *preference* is not satisfied, you are

simply indifferent - it was only a preference after all. But when it is satisfied, it adds to the texture and beauty of your life. Your ego and rational mind do not have to guard the source of your satisfaction because you are not depending on it for happiness" (Keyes, 1975:21).

Keyes suggests a number of programmes by which these pre-rational emotional programmes for happiness may be "upgraded" to preferences. Keating favours in particular what Keyes calls "Mind Freedom" (cf Keyes, 1975:100ff). This is a process whereby one:

1. Becomes aware of situations of recurrent emotional turmoil.
2. Takes note of events associated with such turmoil, reporting them to one's self, as dispassionately as possible.
3. Attempts to pinpoint the specific trigger to this emotional response.
4. Makes a definite choice to give up the value system causing the distress.

On the basis of a belief that the emotional programmes for happiness are little more than habits developed at an early age, Keyes suggests that repeated efforts to replace them with other, more rationally chosen habits, can meet with real success. Keating (cf, eg, 1995d:55ff) highlights the fact that the Centering Prayer practice, with its focus on "letting go", greatly enhances ones ability to use Mind Freedom to "repent". Indeed, he recommends two periods of twenty minutes of Centering Prayer each day as a further resource for dismantling our emotional programmes for happiness. The rationale behind this claim will be examined in some detail when we turn to Keating's Psychological model of Centering Prayer (see section 3.4.2.7, below).

Finally, Keating (1992a:133ff) suggests the use of an "Active Prayer Sentence". Such a sentence, eight to twelve syllables in length, is repeated regularly, such that it becomes "lodged in the subconscious". Keating suggests that this prayer sentence has the capacity to "dislodge" the commentaries accompanying a frustration of the emotional programmes, thus decreasing the force with which any associated emotional turmoil will arise, and allowing "space" in which to use reason and judgement to decide on an appropriate response.

This focus on various techniques which may be employed is not to suggest that one will succeed in these attempts, however; one cannot. Keating (1992d:14ff) emphasises that any success is the result of grace; but he equally emphasises the need for an obedient and repentant response.

3.4.2.3. The Philosophical Model

Basing his Philosophical model on the work of St Thomas Aquinas, Keating (1986b, Conference # 13, Video Tapes) offers what he calls a "static" representation of human life, developed in the high Middle Ages, which contrasts starkly with the Evolutionary model. This model is nevertheless helpful, in that it recognises the as yet unacknowledged "powers", or "faculties", comprising human nature. It must, however, be remembered that this model is an idealised representation of life. Allowances must therefore be made when applying its insights to particular individuals.

We begin by outlining the underlying philosophy informing this model's development. Davies (1992:214) describes Aquinas's position: "We come to know ourselves as we come to know about other things - by abstracting from sense experience". Keating points out that this philosophical basis means that the model is only capable of describing those faculties identifiable by human reason. There is one important exception, however. In the case of knowledge of God, Aquinas writes: "It is impossible that any created mind should see the essence of God by its own natural powers. .... No created mind can see the essence of God unless He [sic] by grace joins himself to that mind as something intelligible to it" (quoted in Davies, 1992:251).
Accepting this basic epistemological position, we turn to ask the question: "What is it that perfects and fulfills human beings?" Aquinas's answer is that "we are perfect, fulfilled, and good when we are *happy*" (emphasis added) (Davies, 1992:227) .

> "Aquinas maintains that to see what fulfills people, which means to see what is good for them, we have to consider what marks them out from other things in the world. .... And, in his view, the one thing that makes people different from everything else in the world is the fact that they are able to understand.... And from this fact he concludes that our ultimate good must lie in us understanding, which, for him, means that we cannot be finally satisfied until we have somehow understood the source and goal of all things, i.e. God" (Davies, 1992:229).

We see here Aquinas's influence on Keating, for whom *happiness* is a central concept, being equated to a true relationship with God and all of reality (cf Keating, 1987:94ff, Keating, 1992d).

Does this mean, then, that the essence of the human person is located in the mind, as distinct from the body? Emphatically not. People, says Aquinas, are:

> "animals - living creatures of flesh and blood ... This means that much that is true of non-human animals is also true of people. They are, for instance, capable of physical movement. And they have biological characteristics. They have the capacity to grow and reproduce. They have the need and capacity to eat. These characteristics are not, for Aquinas, optional extras which people can take up and discard. They are essential elements in the make-up of a human being. And they are very much bound up with what is physical or material" (Davies, 1992:210).

Aquinas draws a distinction between various levels of being, beginning with the material body, and culminating in an intuitive existence in God (cf, for example, Aquinas' *Summa contra Gentiles,* 4.11):

> "Different kinds of things produce in different ways, those on a higher level producing in a more interior way.
>
> The lowest level of all is that of non-living bodies ....
>
> The living things closest to these are the plants, in which there is already some interior production, turning the inner juices of the plant into seed ....
>
> There is another level of life above that of plants: that of animals endowed with sense-awareness ...
>
> The highest, most perfect level of life is that of the intellect, for intellect can reflect upon itself and understand itself. But here too there are different levels. The human mind, even though it can come to self- awareness, must still start by knowing outside things, and they can't be understood without sense images ... More perfect then is the intellectual life of angels, in which intellects know themselves not from outside but by knowing themselves in themselves" (quoted in McDermott, 1993:115f).

Inspired by Teresa of Avila's *Castle*, Keating represents this progression of developing human faculties in terms of a "skyscraper" (1986b, Conference # 13, Video Tapes). A tabular summary of this model is to be found in section 3.4.2.5, below. It is clear that Keating follows Aquinas very closely here. In attempting to understand Keating's Philosophical model then, it may be helpful at each appropriate point to clarify some of the terms he uses, whose origins are to be found in Aquinas, or even in Aristotle before him, by turning to the original:

1. The material content of the body is represented as the foundation of the building.

2. The vegetative powers constitute the basement.

Aquinas writes: "Bodies, whether animate or inanimate, must have existence in nature and whatever is required for that ... and the soul's potentials for such activities we call its vegetative powers. These comprise generative powers which bring individuals into existence, powers of growth which cause them to attain their proper size, and nutritive powers which conserve them in existence" (*Public disputation on the soul*, 13. quoted in McDermott, 1993:135).

3. The five external senses of sight, hearing, smell, taste and touch comprise the ground floor.

Aquinas describes this level as follows:

> "There are other higher-level life-activities which transcend the working of natural forms .... At the first level things exist in the soul without their own material but accompanied by the singularity and conditions of individuality which that material has conferred on them; and this is the level of the senses, which take in individual natures without their matter but into bodily organs" (*Public disputation on the soul*, 13. quoted in McDermott, 1993:135).

4. The animal powers of the internal senses (the central sense, memory, imagination, and the cogitative sense) and the emotions (the utility appetite and the pleasure appetite) make up the first floor.

Again, turning to Aquinas, we read:

> A higher and more perfect level of immateriality is intellectual understanding, which takes in natures altogether abstracted from matter and material conditions, and without any bodily organ. ....
>
> So at the level of sense awareness, which suffices for animal life, five things are needed. Firstly, sense must take in the form of what it senses, and that is the function of particular senses [Keating uses the term "External Senses"]. Secondly, the different sense perceptions must be discriminated and distinguished one from the other, and that needs some central power to which everything sensed is brought, and which we call the general root sensitivity [Keating uses the term"Central Sense"]. Thirdly, the forms taken in have to be stored .... This other power we call imagination ... Fourthly, certain notions are needed which are not the sort senses can take in, like danger, usefulness, and so on. Human beings learn these by research and discussion, but other animals by a sort of natural instinct ... So where other animals have a power of natural judgement [Keating uses the term "Cogitative Sense], human beings have a sort of calculation that pieces

together particular experiences and is therefore called particular reasoning or passive mentality. Fifthly, what has been taken in by the senses at some earlier time and stored internally needs to be recalled to actual consideration. This is the function of memory ..." *(Public disputation on the soul*, 13. quoted in McDermott, 1993:132ff).

Aquinas goes on:

> "We must also differentiate in a similar way the ability to desire that depends on our powers of sense. This power divides into two: for things are desirable either because they themselves delight and suit the senses, and these require the capacity for affective emotion [Keating uses the term "Pleasure Appetite"]; or because they empower us to enjoy things delightful to the senses, although they in themselves sometimes sadden the senses, as when an animal fights to repel obstacles and again access to what he [sic] naturally enjoys; and this requires a capacity for aggressive emotion [Keating uses the term "Utility Appetite]" (*Public disputation on the soul*, 13. quoted in McDermott, 1993:135).

At this point, we digress to add further detail to our understanding of the contents of the Pleasure and Utility appetites, drawn from Aquinas's *Summa Theologicae*, 1 a 2 a e. 22-23:

> "So we can see that there are three groupings of affections: loving and hating, desiring and aversion, feeling pleased and feeling sad; and three of aggressive feelings: hoping and despairing, feeling afraid and feeling bold, and feeling angry (which has no antithesis). That makes eleven distinct species of feeling - six affective and five aggressive - which comprise every animal feeling there is" (quoted in McDermott, 1993:168f).

Keating suggests that the utility appetite is more powerful than the pleasure appetite, and therefore tends to dominate. It is for this reason that, when considering his Existential model, he suggested that the "emotional binge" associated with a first response to the frustration of any emotional programme initially elicits feelings of fear and anger, which are only later followed by the afflictive emotions of vanity, apathy, lust, pride, ambition, revenge, envy and jealousy.

5. The rational powers of the active intellect (reason, understanding, memory and conscience) and the will are located on the second floor, and

6. The intuitive powers of the passive intellect and the will-to-God are located on the third floor.

Drawing on Aquinas, Keating distinguishes between the second and third floors of his model as follows: "At the level of intellectual powers there is a ... distinction into powers of knowing and powers of desiring ... Intellectual knowing requires two powers ... the agent intellect [Keating

uses the term "Active Intellect"] and the receptive intellect [Keating uses the term "Passive Intellect"]" (*Public disputation on the soul,* 13. quoted in McDermott, 1993:135). "People act through [both] intellect and will. Intellect is that by virtue of which one recognises what is true. Will ... is a matter of being drawn to things insofar as one knows them and is attracted to them. So properly human action is a matter of moving voluntarily in the light of recognised ends or goals" (Davies, 1992:220). Consequently, Keating distinguishes between the passive and active intellect and will, placing the perceptive faculties on the left of his schematic representation of the model, and the appetitive faculties on the right (see table at section 3.4.2.5). The high value given to will and reason is a consistent feature of Keating's anthropology. Indeed, in the course of presenting this model, he states that "the first task of the spiritual journey is to allow the will and reason to take control of the emotions" (1986b, Conference # 17, Video Tapes).

7. The "Still Point", the point of Transforming Union, where one is joined to one's True Self, and reincorporated into unity with all reality, is located on the fourth floor. Keating (1992d:101ff) describes this as a permanent, rather than passing, state of consciousness, within which the domination of the emotions ceases and one lives "daily life with the invincible conviction of continuous union with God" (Keating, 1992d:101). He suggests that this point represents "the goal of the first part of the Christian spiritual journey. Despite its rarity, it should be regarded as the normal Christian life" (Keating, 1992d:103).

8. God is located in the tower. This is not to suggest that God is not present at all other levels of life (cf Keating & Trautman, 1989:92ff), but rather to acknowledge that, at this level, one enters into a particularly intense kind of relationship with God. Keating (1992d:103) describes it as learning the meaning of Jesus's words: "The Father and I are one" (Jn 10:30), and the consequence of His prayer, "That they may be one in us" (Jn 17:21).

3.4.2.4. The Mystical Model, Ascetical Model, or the Model of Christian Transformation

This model consists of insights drawn from the gospels, and from those people, both contemporary and historical, who have pursued the spiritual journey at depth, for some distance. There are three principle components: The stages of Contemplative Prayer described by St Teresa of Avila and St John of the Cross, the Beatitudes, and the Four Consents. We consider each in turn:

1. St Teresa and St John of the Cross: Stages of Contemplative Prayer, the Night of Sense and the Night of Spirit

These two Doctors of the Church came to prominence first for their efforts in reforming the Carmelite Order. Teresa is considered to be the founder of the Order of Discalced Carmelite (ODC), John the co-founder. Within an Order that is notable for its anonymity, St Teresa and St John are remarkable for their current popularity, and for their profound contribution to our knowledge of the path towards deeper experiences of intimacy with God in prayer.

St Teresa of Avila

Borchert (1994:289) suggests that "with St. Teresa, the modern psychological approach to the phenomenon of mysticism begins. It is a way through the psyche to the core of the personality, in which ... she sees psyche and body, earthly passion and spiritual love, as a unity". Teresa had already written about the various levels of prayer in her *Life* and in *The way of perfection*. These books, however, were in the hands of the Inquisition when she was prompted by her confessor to write about her experience yet again. Thus we have *The interior castle*, which demonstrates a far deeper experiential knowledge of that about which she had written earlier. This later book is generally considered to be her best work and Keating draws on it to distinguish between the various stages of contemplative prayer.

Teresa's first three dwelling places correspond more or less accurately with the place Keating gives to the first three levels of experience in *lectio divina* - reading, reflecting and responding in affective prayer and discursive meditation. It is therefore to her last four dwelling places that we give more detailed attention. Following the experience of the Night of Sense, which we will discuss in detail shortly, Teresa identifies a number stages of contemplative prayer, including those of infused recollection, the prayer of quiet, the prayer of union, and the prayer of full union. At a still deeper level, and following the experience of the Night of the Spirit, there is transforming union.

i. Infused recollection is a pleasant experience, following on the dryness of the Night of Sense, in which one experiences a "mysterious awakening" (Keating, 1992d:91) to God's presence deep within, without any prior preparation or effort. Teresa begins to speak of this level of prayer in her fourth dwelling place, where she distinguishes between "consolations", which

have their origins in human nature, and "spiritual delights", which have their origin in God, and overflow into human nature. In her *Interior castle*, IV:3, 1 and 3, she describes this experience of passive recollection whereby the faculties are gently drawn inward by God:

> "Don't think this recollection is acquired by the intellect striving to think about God within itself, or by the imagination imagining Him [sic] within itself. Such efforts are good and an excellent kind of meditation because they are founded on a truth, which is that God is within us. But this isn't the prayer of recollection because it is something each one can do - with the help of God, as should be understood of everything. But what I'm speaking of comes in a different way. .... One noticeably senses a gentle drawing inward ....In the case of this recollection, it doesn't come when we want it but when God grants us the favour."

ii. Still in the fourth dwelling place, the grace of infused recollection may expand into initial contemplation, or what Teresa calls the prayer of quiet. Here, the will is absorbed in God; "the divine action seems to grasp the will in a spiritual embrace" (Keating, 1992d:92), which is more completely absorbing than was the case with infused recollection. Whilst the faculties of memory and imagination are still active at this stage, they are experienced as distracting: "The will has such deep rest in its God that the clamour of the intellect is a terrible bother to it" (*Interior castle*, IV:3, 8.). The desire to spend more time in prayer and to be alone with God continues to grow.

iii. At the yet deeper level of the prayer of union, described by Teresa in her fifth dwelling place, "the imagination and memory are temporarily suspended ... [and] in that state God can communicate more of his [sic] gifts because there is no resistance or commentary on our side" (Keating, 1992d:92).

iv. In the prayer of full union, the will is totally absorbed in God and there is no self reflection; the faculties are all at rest. Keating and Trautman (1989:66) say that at this point, "the presence of God is formless, non-conceptual, effortless".

Keating acknowledges that not all people experience these various stages of prayer. Indeed, St John of the Cross proposes a journey that is very different to Teresa's, by virtue of its barrenness, and lack of identifiable stages - the Path of Pure Faith. Here, one's "habitual experience is dryness

accompanied by endless wanderings of the imagination" (Keating, 1992d:92). Keating intimates that this may well be the more common experience. Regardless of whether one experiences these various levels of contemplative prayer, or whether one journeys along the Path of Pure Faith, however, one may expect to be led to transforming union. Teresa writes of this experience in her seventh dwelling place, using the image of "spiritual marriage". Keating (1992d:93) says "transforming union is a restructuring of consciousness, not an experience or set of experiences". "As soon as the false self is reduced to zero, transforming union occurs. A nonpossessive attitude toward everything, including ourselves, is established because there is no longer a self-centered 'I' to possess anything. .... What is true, beautiful, and good in everything that exists becomes transparent" (Keating, 1992d:103). One is able to live in the present moment, the "eternal now". Keating (1992d:101) further describes this as "a way of being in the world that enables us to live daily life with the invincible conviction of continuous union with God. It is a new way of being in the world, a way of transcending everything in the world without leaving it". Again, "it is ... a tremendous concern for everything that is, but without the emotional involvement characteristic of the false self" (Keating, 1992d:101). "Divine love can now manifest itself in all our activities, even the most ordinary" (Keating, 1992d:102). This level of consciousness is a permanent state of being that envelops the whole of life.

St John of the Cross

St John has ben described (cf Borchert, 1994:290f, and Kavanaugh & Rodriguez, 1991:9ff) as a poet, a native psychologist, a Thomistic theologian, the mystic's mystic, as well as being profoundly Biblical. His available teaching is confined to nine hundred verses of poetry, composed in a prison cell in Toledo, and to his commentary on those poems. His writings were subject to prolonged examination by the Inquisition, and were only cleared for publication in 1618. Like Teresa, St John teaches that spiritual maturity consists in inner purification and a penetration into the ground of one's existence. This is the way of *nada*, or nothing, that withdraws from one's selfishness, in order to discover both God and one's true self.

St John is probably best known today for his descriptions of the "Dark Nights" of the Sense and of the Spirit, which he taught are to be expected in the course of the spiritual journey. He draws here both on the apophatic tradition in the Bible, and on the writings of pseudo-Dionysius, in

which God is described as "Darkness". Keating follows St John of the Cross, whose exposition of this period of the journey is perhaps the most articulate.

a) The Dark Night of the Sense

St John believed that almost everyone on the spiritual journey will experience the challenge of the Night of Sense, and that this will happen "fairly soon". The Night of the Sense is understood to be the result of a growing faith in God, during which God infuses into one's awareness the conviction that no created thing can fully satisfy one, the conviction that God alone can satisfy. St John (*The dark night*, Book 1, Chapter 9) identifies three characteristics of this stage, all of which must be present together for an accurate diagnosis:

1. Dryness - a lack of satisfaction in or with spiritual exercises, and with the experience of daily life;
2. Anxiety about one's relationship with God - a fear that one is regressing in the relationship, that one has somehow offended God, the belief that one's relationship with God has somehow ended; and
3. An inability, or disinclination to practice discursive meditation, and an attraction to interior solitude.

"The night of sense is designed to bring about the dismantling of the prerational emotional programmes and the death of the false self. The fruit of this purifying process is the freedom to decide what to do, without interference from the compulsions and fixations of the false self" (Keating, 1992d:85). Keating points out that, as this process weans one of a reliance on immature programmes for happiness, and on an overdependence on the faculties of sense and reason, one may experience grief at their loss. Indeed, clinical depression and the depression experienced during this part of the spiritual journey are often confused.

St John highlights three particular temptations that may arise in individuals, thus serving to intensify their experience of this Night, and to accelerate its progress[11]. Each of them highlights a particular aspect of one's selfishness:

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[11] It is important to note, however, that they will probably not all be experienced by any one person, nor will they necessarily be experienced at all.

1. A Spirit of Fornication.

St. John writes: "An Angel of Satan ..., which is the spirit of fornication, is given to some to buffet their senses with strong and abominable temptations, and afflict their spirit with foul thoughts and very vivid images, which sometimes is a pain worse than death for them" (*The dark night*, Book 1, Chapter 14, 1). Keating (1992d:71ff) suggests that this struggle is associated with the sensation centre, and points out that this experience is often focussed either on one's sexuality, or one's gluttony in regard to food. He also notes that, when this temptation is prolonged, and it often is, the person may become confused as to whether they are in fact resisting it, or not.

2. A Spirit of Blasphemy.

St. John writes: "At other times a blasphemous spirit is added; it commingles intolerable blasphemies with all one's thoughts and ideas. Sometimes these blasphemies are so strongly suggested to the imagination that the soul is almost made to pronounce them, which is a grave torment to it" (*The dark night*, Book 1, Chapter 14, 2). This, Keating and Trautman (1989:62) suggest, is associated with the power centre - one's desire to control events, situations, people, and God is thwarted, and the resultant frustration is blasphemously expressed as anger at God.

3. A Spirit of Dizziness.

St. John writes:

> "Sometimes another loathsome spirit, which Isaiah calls *spiritus vertiginis* (Is 19:14), is sent to these souls, not for their downfall but to try them. This spirit so darkens the senses that such souls are filled with a thousand scruples and perplexities, so intricate that such persons can never be content with anything, nor can their judgement receive the support of any counsel or idea. This is one of the most burdensome goads and horrors of this night - very similar to what occurs in the spiritual night" (*The dark night*, Book 1, Chapter 14, 3).

This experience Keating links to the security centre. The person, desperately needing certainty, is nevertheless unable to make decisions.

The Night of Sense is to be understood as a gift from God to dismantle one's emotional programmes for happiness, whose primary motivation is that of selfishness. During this process, one's addictions are "upgraded" to preferences (cf section 3.4.2.2), and through a process of integration one is freed from domination by the emotions. One is enabled to accept full responsibility for one's own actions. One of the principle fruits of this experience is a growth in

humility, and a greater manifestation of the gifts of the Spirit (Gal 5:22f). One's relationship with God is now nourished and sustained by pure faith (cf Keating, 1992d:84ff).

Keating draws on Wilber's (1980:40ff) distinction between translation and transformation to further explicate the process of spiritual growth to higher levels of consciousness. Wilber speaks of the ways in which each level of consciousness consists of both "deep structures", which define that level of consciousness, its limitations and its potentials, and "surface structures", which, subject to the limitations of the deep structure, give a particular expression to that consciousness in any one individual. Translation, then, is equated with an alteration in the surface structures: whilst remaining at a particular level of consciousness, one gives expression to its potential and limitations in a new way. Wilber suggests that, whenever an individual is unable to deal with internal changes by means of translation, transformation will occur; one moves to a new level of consciousness altogether. Such transformation may be either progressive or regressive; there is no guarantee of an automatic advancement in one's level of consciousness.

Keating (1992d:85f) warns that it is important, during the experience of a dark night, to ensure that the "energy", which was previously employed in repression, and is now released by this transformation be "contained". A failure to do so may result in real psychological damage, and in consequent regression to lower levels of consciousness. Such energy may manifest itself in either positive or negative forms: in the emergence of spiritual consolations, charismatic gifts, and psychic powers, or in the emergence of the dark side of one's personality, and one's mixed motivations. Keating suggests that the twin "banks" of ongoing devotion to God (expressed in daily prayer and in worship), and service to others are the only appropriate containments for this "river" of energy.

b) The Dark Night of the Spirit

According to St. John of the Cross, the Night of Spirit is already the beginning of the experience of divine union (cf *The dark night*, Book 2, Chapter 5, 1), and is a further transitional stage, involving a more intimate form of purification. Regardless of whether one's prior experience has been that of Teresa's exuberant mysticism, or John's path of pure faith, at this point, "all 'felt' mystical experiences of God subside and disappear" (Keating, 1992d:95). One's relationship with God is no longer nourished through the external senses, or through reason (cf *The dark night*,

Book 2, Chapter 6, 4); God communicates at the level of the intuitive faculties. There is an habitual sense of God's absence, however, with little or no satisfaction in prayer (cf *The dark night*, Book 2, Chapter 7). There is an obvious concomitant temptation to give up on prayer and the spiritual journey completely, but through perseverance, one learns nevertheless to wait on God in loving attentiveness. In the Night of Spirit, say Keating and Trautman (1989:67), we are freed "from the residue of our cultural conditioning and false self system" [and delivered] ... "from the temptation to identify with the spiritual archetypes of enlightened teacher, prophet, charismatic leader, martyr, [or] victim". Through this experience, one learns to trust God more completely and, through a heightened awareness of one's ongoing selfishness (cf *The dark night*, Book 2, Chapter 5, 6f), one learns even greater degrees of humility. "We experience ourselves as capable of every evil" (Keating & Trautman, 1989:67). "Not that we are likely to commit evil deeds, but we feel completely dependant on God in order to avoid personal sin or the habitual hangups of the false self that lead to it" (Keating, 1992d:96).

Keating (1992d:96ff) identifies "five significant fruits of the night of spirit":

1. A freedom from the temptation to assume glamorous roles by virtue of one's particular charismatic gifts or charisms; a willingness to be treated by God in just the same fashion as is everyone else;
2. Freedom from domination by one's emotions, which are now accepted and integrated into the rational and intuitive faculties;
3. A purification of one's concept of God; a freedom from childish preconceptions;
4. A purification in faith, hope and love - "one allows God to be God without knowing who or what that is" (Keating, 1992d:99); one develops a simple trust in God's infinite mercy;
5. "The longing to let go of the selfishness that still lingers in us and to be free of every obstacle that might hinder our growth in divine union" (Keating, 1992d:99).

Keating further suggests that, following this experience, the dispositions of the Beatitudes become more obviously manifest in one's life.

2. The Beatitudes

Keating (1992d:104) understands the Beatitudes (Matt 5:3-12) to be both the quintessence of Jesus's teaching, and yet another way of presenting the spiritual journey. The Beatitudes, he says, describe what happens within a person as the Holy Spirit restores each successive level of human

consciousness, bringing out its basic goodness and healing its limitations. "The Beatitudes are wisdom sayings that express the disposition appropriate to each level of consciousness" (Keating, 1992d:104). As this transformative process continues, the seven gifts of the Spirit[12], received by virtue of baptism, are activated within one. Similarly, the fruit of the Spirit[13] grows within one.

i) The first Beatitude, "How blessed are the poor in Spirit: the Kingdom of Heaven is theirs" is, Keating (1992d:105) suggests, addressed to the Uroboric level of consciousness, and to its associated Security centre. One is thereby encouraged to put one's trust in God, rather than in material possessions and security symbols. The disciplines of fasting, vigils, and a simplified lifestyle, according to Keating (1992d:106), are all aimed at facilitating this process; God's gift of piety is a necessary further adjunct.

ii) Keating (1992d:105f) sees the second and third Beatitudes, "Blessed are the gentle: they shall have the earth as inheritance", and "Blessed are those who mourn: they shall be comforted", as addressing the two primary energy centres of the Typhonic level of consciousness. a) The Beatitude of gentleness addresses the Power/Control centre, freeing one from the desire to control or to dominate people or situations, and enabling one to accept criticism, insult, and even injustice. The disciplines traditionally used to assist in attaining this Beatitude are those of generous service, prompt forgiveness, a refusal to judge others, and works of mercy.
b) The Beatitude of mourning addresses the Sensation centre. Keating (1992d:105) refers in particular to the ways in which "letting go" of any precious person, place, or thing will evoke grief. Accepting that loss, at God's invitation, however, will facilitate the freedom of a new and healthier relationship with whatever is lost. The attainment of this subsequent healing is aided by the disciplines of chastity, work in the service of others, care for the sick, manual labour, and the practice of humility.

iii) The fourth Beatitude, "Blessed are those who hunger and thirst for justice: they shall have their fill", Keating (1992d:106f) understands to be addressed to the Mythic Membership level of consciousness, and to an over-identification with one's group and its values. At this level, he perceives the Holy Spirit enabling one to move beyond cultural norms and to follow the demands of the gospel in purity. The gift of fortitude is an important requirement here. One

[12]Reverence, piety, knowledge, fortitude, counsel, understanding and wisdom (cf Is 11:2f).

[13]Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control (cf Gal 5:22f).

experiences freedom to remain within one's group, and to serve the group, without being dominated by it, thus bringing the possibility of transformation. Keating believes that the healing achieved through the attainment of the dispositions appropriate to these first four Beatitudes enables one to obey the commandment: "love your neighbour as yourself"(Matt 22:29). Thus one graduates from childish levels of functioning and begins the real business of human growth.

iv) The fifth Beatitude, "Blessed are the merciful: they shall have mercy shown them", is perceived as addressing the full reflective self-consciousness of the Mental Egoic level. At this point, one learns co-operation and universal compassion, and begins to fulfill the commandment to "love one another as I have loved you" (Jn 15:12). A transition is involved in attaining this level of consciousness - one moves from an approach to God through reason to a more submissive access at the intuitive level. In terms of the Philosophical model (see section 3.4.2.3), this is the point at which knowledge gained through the five sense becomes less valuable, and at which grace begins to infuse a new kind of knowing into the passive intellect. Movement into this level is aided by a developing intimacy with God in prayer. The passage through the Night of Sense begins at this point.

v) The sixth Beatitude, "Blessed are the pure in heart: they shall see God", can be understood as referring to the Intuitive level of consciousness. As this level is attained, one is able to perceive God, and the message of divine love, more directly in all things (cf Keating, 1992d:110). Psychic powers, charismatic gifts, and spiritual consolations may become manifest here, and may distract one from the spiritual journey. The gift of humility is necessary, in order that one remain safe in the midst of such experiences.

vi) In order to move to the next level of consciousness, the Unitive level, and to the experience of transforming union, a crisis of love, faith, and trust must first be negotiated (cf Keating, 1992d:111). The Night of the Spirit is an essential part of this transition, during which a growing love for all people, and an increased concern for social justice is developed. This is the level to which Keating suggests the Beatitude, "Blessed are the peacemakers: they shall be recognised as children of God", is addressed. It is a level at which one establishes peace within one's self - one's emotional, rational and intuitive life is now unified and submitted to Christ. Following Augustine and Aquinas, Keating (1992d:111) says: "The right order of human nature consists in the effective integration of our emotional and rational lives into our intuitive faculties and the surrender of our unified nature to God in love." Divine Union has now become one's way of being, "a fourth dimension to one's life" (1988, Conference # 20, Video Tapes).

vii) At the yet higher level of Unity consciousness, one attains wisdom. Here Keating (1992d:112) refers to the Beatitude, "Blessed are those who are persecuted in the cause of uprightness: the Kingdom of Heaven is theirs". Having moved beyond self-interest, and a possessive attitude towards the self, one is able to accept any circumstance. Happiness is now centred in Truth, one's identity is rooted in Christ and in one's unique vocation, and one becomes a transmitter of the Divine Life.

3. The Four Consents

Finally, we consider what Keating (1986b, Conference # 12, Video Tapes, Keating 1992d:44ff), drawing on Dunne's (1973) *Time and myth*, calls the "Four Consents". Keating first compiled his presentation of the Spiritual Journey in 1986, and there has been no thoroughgoing revision of the material since then. Were such a revision to be undertaken, these insights may be used as foundational, at least for the Evolutionary/Developmental aspect of human life, if not for Keating's entire presentation. This suggestion is made both on the basis of the centrality of these insights for Keating's own life, and because of the way in which they hold together the truths presented in both his spirituality and his anthropological models.

Keating illustrates the Four Consents, which is a comparatively small part of his overall presentation, with an example that gives the most complete insight into his spiritual journey currently available. Given Keating's apparent reluctance to make public any detail concerning himself, these revelations must be taken seriously, and must be seen as signposting a critical aspect of his teaching. Keating (1992d:50ff). uses Brother Bernie O'Shea of Snowmass as a paradigm for those who successfully make the Four Consents presented in this model. More than this, he parallels aspects of Bernie's life with those of St Anthony of Egypt, whom he considers to be paradigmatic of the entire spiritual journey (cf Keating, 1992d). Members of the Contemplative Outreach Faculty[14] have suggested that the witness of Bernie's life led to Keating's "conversion" from a total commitment to the austerity required by his Order, to a more human and life-affirming way. Keating (1986b) hints at this truth himself in Conference # 12. This suggestion must be further strengthened by the knowledge that Bernie's death occurred shortly after Keating

[14]Winnie Young, Chairperson of Contemplative Outreach (South Africa), and Sylvia Collier, member of the *ad hoc* Committee of Contemplative Outreach (South Africa), in personal conversation, April 1997.

retired as abbot and moved to Snowmass, and just prior to his beginning to explore the presentation of Centering Prayer more widely and fully, in his personal capacity.

Keating (1992d:44ff) comments that, whilst the previous models tended to give a negative impression of human life - wounded and broken, this model allows a more positive assessment. It proposes that the spiritual journey is correlated to the natural stages of life, from birth to death, and that at each stage, God asks of one an appropriate "consent". These consents, to love life and to appreciate being human, are not made for their own sake, but are to be made to God, and to God's will as perceived in them. In making each subsequent consent, one does not reject previous stages, but integrates the good contained within them into the phase into which one is moving. Only the limitations of previous stages are to be left behind. A truly Christian asceticism, Keating (1992d:47) believes, is not world-rejecting, but is rather an acceptance and consent to all that is good, and entails learning to use all things rightly: to use them in relationship to God who gave them as good gifts in the first place.

i) The first stage of natural life is presented as lasting from birth until about the age of eleven (puberty). During this period, one is asked to consent to the basic goodness of one's being, recognising that it is a gift from God. This consent may, however, be frustrated by negative experiences in life, which lead to the establishment of various coping and defence mechanisms.

ii) The second stage is identified with the period between the ages of approximately eleven and twenty-two. During this period, one is asked to consent to the full development of one's being, one's talents, one's creative abilities, and one's capacity to relate to other people. Keating (1992d:45) sees the potential for one's developing sexuality to be particularly problematic in this stage: Should the sexual energy be awakened too soon, or should it be repressed for whatever reason, it becomes difficult to recognise and consent to its goodness, and this may lead to a pervasive and ongoing difficulty in relationships. Keating further points out that the repression of any one emotion generally leads to a partial repression of all other emotions.

iii) The third stage represented in this model is that of young adulthood, during which one is asked to consent to one's non-being: to sickness, to the approach of old age, and to death and its consequences.

iv) The final consent is not stage-specific. This is the consent to be transformed; the consent to the death of the false self. Keating acknowledges that this is the most difficult consent

of all. He suggests that people are generally even more fearful of this consent than of physical death, in that it asks one to give up the only life that one knows, but nevertheless requires that one continue to live. He points out that if any of the previous three consents have been only incompletely achieved, this final consent becomes even more difficult.

Together, the Four Consents lead to a total self-surrender; a death of the false self, which allows the true self to emerge. Keating (1992d:48) notes the ways in which the various crises of transition, such as those of mid-life crisis and ageing, can aid one in "letting go", which is fundamental to the various consents. Should one fail to make each subsequent consent at the appropriate life stage, Keating suggests that God may invite one to make them at some other time. Even the death process may be used to enable one to finally make the necessary consents. An acceptance of these invitations, although necessary for Christian growth and transformation, should nevertheless be recognised as difficult and disturbing.

The Four Consents, as a model for the spiritual journey, summarises the major theoretical underpinnings of Keating's spirituality, as we have identified them in section 3.2.2: an acceptance of the doctrine of the Divine Indwelling, and a consequent affirmation of the goodness of creation and of all people is well summarised by the first two consents. The doctrine of *epektasis*, necessitating an acceptance of death as a fundamental feature of life, is addressed in the third consent. The idea that this journey has as its end, both in the sense of its reason and in the sense of its goal, transforming union, ties in well with the fourth consent.

3.4.2.5. Summary of Keating's anthropological models

Following Keating's rather more popular presentation (1989:85-88), these various models may be summarised, and placed in parallel, as follows:

EVOLUTIONARY MODEL	PHILOSOPHICAL MODEL		MODEL OF CHRISTIAN GROWTH	
Levels of Consciousness			**Stages of Prayer**	**Beatitudes**
8. Ultimate	God		Unity	Eighth
7. Unity (wisdom)			Transforming union	
6. Unitive (holiness)	Still Point		Night of the Spirit	Seventh
5. Intuitive	Passive intellect	Will to God	Prayer of full union, Prayer of union, Prayer of quiet, Infused recollection Night of Sense	Sixth
4. Mental egoic (full reflective self consciousness)	Active intellect (reason, understanding, memory, conscience)	Will	*Lectio Divina*	Fifth
3. Mythic membership (group identification conformity morality)			Prayer of simplicity Affective prayer Discursive meditation Reading Scripture	Fourth
2. Typhonic (affection/esteem centre power/control centre)	Internal senses (central sense, memory, imagination, cogitative sense)	Emotions 1. Utility appetite (hope/daring, despair/fear, anger)		Third Second
1. Uroboric (security/survival centre)		2. Pleasure appetite (love/hate, desire/ aversion, joy/sorrow)		First
	External senses (sight, hearing, smell, taste, touch)			
	Vegetative powers (growth, nutrition, reproduction)			
	The material body			

Table 1

Summary of Keating's anthropological models

With this diagrammatic representation before us, we briefly remind ourselves of how Keating understands the process by which problems arise within a person. Beginning at the moment of conception, the developing individual has a variety of needs which must be met, so as to ensure its survival and healthy development. These "instinctual needs" are clustered around the three primary energy centers of security/survival, affection/esteem and power/control. In order to ensure the prompt fulfilment of these needs, the person develops a pre-rational, unconscious, value system, and identifies heavily with the various groups of which he or she is a part. Together, these factors give rise to a "false self", supported by a variety of "emotional programmes for happiness". When these emotional programmes are frustrated in any way, the individual responds with the "afflictive emotions" of anger, grief, fear, pride, greed, envy, lust or apathy. These emotions may be expressed in terms of aggression, dependency, or withdrawal, depending upon the temperament and cultural context. These emotions are further accompanied by an internal "commentary", informed by both personal experience and temperament. The combined effect of the emotional upset and the intellectual commentary leads to physiological changes, the totality of which Keating refers to as an "emotional binge". The person then responds in some more or less helpful fashion, either by means of inappropriate action or inactivity.

The spiritual journey addresses itself, *inter alia*, to this spiral of events, enabling one who is consciously on that journey to deal more effectively with the stresses of life: There comes a point when one hears the call of Jesus to "repent" (this is not to suggest that repentance happens only once, but we speak here of just one instance in the totality that is the journey). Recognising this call, one makes a deliberate decision to respond, accompanied by an appropriate effort to comply with its demands. Such effort includes prayer, listening to Scripture, participation in the liturgy, and acting in loving ways (*caritas*). As a result, one comes to experience both God's love, and one's own weakness and inability to change. Despite one's own weakness, however, fidelity to the spiritual journey will result in a measure of transformation. Keating highlights at least three ways in which this may come about:

1. Through the faithful practice of Centering Prayer there is a passive, unconscious, dismantling of the pre-rational emotional programmes for happiness.
2. As a result of the deliberate decision to repent, and associated acts of will, there is a deliberate refusal to entertain the commentary that tends to arise as programmes are frustrated.

3. As one grows in maturity, one develops a more complete understanding of one's self. One is thus better able to make conscious decisions, on an ongoing basis, to let go of the need for immediate and excessive satisfaction of instinctual needs. Ascetical practices are a helpful adjunct in this process.

Keating's model may seem to take a very individualistic approach to human problems. It is therefore important to note that any one person's unconscious value system and over-identification with their group will have social implications: these may lead to numerous kinds of activity or of inactivity, they will result in various forms of human interaction, and may also lead to the establishment of entrenched forms of societal arrangement. At this level, the deformation of one or more people may give rise to situations which cause hurt to others. It is nevertheless vital to acknowledge that Keating's models do not address communal issues explicitly. The implicit recognition of gregarious tendencies and of the socialisation process as central to what it means to be human are only made explicit when these models are considered in conjunction with his spirituality.

3.4.3. Keating's Psychological model of Centering Prayer

One of the major weaknesses in the foregoing models is their inability to deal explicitly with the experience of either unconscious or subconscious material. It is possible to accommodate at least some ideas about a collective unconscious within the notion of a recapitulation of the history of the species described by the Evolutionary/Developmental model; but the unconscious remains unmapped. It is not Keating's intention to ignore this aspect of human experience, however; instead, he says of it:

> "I understand the unconscious in a very different way from Freud ... In my terminology, which reflects a more Jungian viewpoint, the unconscious comprises both positive and negative elements. It contains within it potentials in ourselves that we are not yet aware of as well as emotional material and emotionally charged events that have been completely repressed. Or to put it another way, we can distinguish two parts to the unconscious, one the *psychological* and the other the *ontological* ... The psychological contains our whole personal history, especially emotional traumas that we repressed at an early age, chiefly for survival motives.

> The ontological unconscious, or level of being, contains all the human potentialities for spiritual development that have yet to be activated" (Keating, 1995d:92).

In this sense, Keating adopts a position very similar to that espoused by Wilber (1980) who, in a rather more complete form, distinguishes between various types of unconscious processes including a Ground-Unconscious, Archaic-Unconscious, Submergent-Unconscious, Embedded-Unconscious and Emergent-Unconscious.

In Wilber's formulation, the ground-unconscious is a general term for "all the deep structures existing as potentials ready to emerge ... at some future point" (Wilber, 1980:83). Every level of consciousness is seen to be enfolded in the ground-unconscious. "Development - or evolution - consists of a series of hierarchical transformations or unfoldings of the deep structures out of the ground-unconscious, starting with the lowest ... and ending with the highest" (Wilber, 1980:83). Wilber defines each of the other types of unconscious in relation to the ground-unconscious:

1. The archaic-unconscious refers (a) to a phylogenetic heritage from the level of the Uroboros and Typhon, which has not been repressed, but which tends to remain in the unconscious, and also (b) to limbic and instinctual material.

2. The submergent-unconscious consists of material that has emerged from the ground-unconscious, taken on a surface structure, and then returned to a state of unconsciousness as the result of a more or less active process of forgetting (cf Wilber, 1980:86f). Material that is actively forgotten is referred to as being repressed. This is the equivalent of Keating's "psychological unconscious". Aspects of the embedded unconscious (see below) may also fall into the same category.

3. The embedded-unconscious refers to a structure that is unrepressed and unconscious, but is distinguishable from the archaic-unconscious. Freud called it the super-ego, but in Wilber's (1980:88f) understanding, this level of the unconscious also includes the translation structures at each level of development. In other words, the embedded-unconscious is that part of the individual which cannot be seen, because it is so intimately identified with the individual.

> "At the moment the child realises he [sic] *has* a body, he no longer is *just* the body: he is aware of it; he transcends it; he is looking at it with his mind and therefore he cannot be *just* a body any longer. Likewise, at the point the adult realises he [sic] has a mind, he is no longer just a mind - he is actually starting to perceive it from the subtle regions beyond the mind. Prior to those points, the self was more or less exclusively identified with those

structures and therefore *could not realize it*. The self could not see those structures because the self *was* those structures" (Wilber, 1980:89).

4. The emergent-unconscious consists of "those deep structures which have not yet emerged from the ground-unconscious" (Wilber, 1980:90). When this material does emerge, particularly at the higher levels of consciousness, it can cause real difficulties. Grof (1989) has written at some length about the resultant "spiritual emergency", and we will return to that work in chapter five.

In order to describe and deal with these realities, Keating has developed a further model, in connection with his work in Centering Prayer. This model attempts to explain the experience of what Keating (1995d:72ff) calls Divine Therapy, that takes place during the course of such prayer. This model is a necessary adjunct to his previous models because of the attention that it gives to their omissions in these areas. Keating differentiates between one's "ordinary psychological awareness", and a level of spiritual awareness located at a deeper/higher level, and closer to one's true self. He says:

> "we are most of the time out of touch with the spiritual level of our being and allow events to dominate us rather than choosing what to do with them. As we work on this process through Centering Prayer and recognise the dynamics of the unconscious, our spiritual faculties and true self are being liberated. That experience relativizes our emotional investment in symbols of happiness demanded by the false self" (Keating, 1995d:70).

Wilber (1980:93ff), in his consideration of the effects of the meditative process on the unconscious, comes to a similar conclusion.

In Centering Prayer, "peace, interior silence, contentment, a sense of coming home, of well-being, and most of all, of God's presence" (Keating, 1995d:76) are experienced in increasing measure. Keating refers to this experience as one of "rest". In Centering Prayer, this rest may become so profound that it is only infrequently disturbed by thoughts, and is accompanied by deep physical rest. This experience, Keating (1995d:77f) suggests, may lead to a

> "kind of psychological transference with God. That is to say, God becomes the therapist in the psychoanalytic sense in which we look to a therapist for the trust and love that we did not feel we received as a child from an important other ... The pain of rejection, which the emotions have stored in the unconscious and which is reactivated by every new rejection in life, is projected onto the therapist, who reflects back the acceptance that we

did not adequately experience in childhood. This heals the emotional wounds in a way that no amount of theological reflection can do".

In response to this rest, and the resultant diminution in strength of one's defence mechanisms, and to the experience of unconditional love and acceptance from God, Keating (1995d:78) suggests that "the psyche begins to release its waste materials". This experience of "psychic nausea"he calls the "unloading of the unconscious". This is the possibly painful experience in Centering Prayer of "a bombardment of thoughts and feelings that surge into our awareness without any relationship to the immediate past" (Keating, 1995d:79). Even the ordinary flow of thoughts experienced during Centering Prayer may be understood to be a very gentle unloading of the unconscious (cf 1986b, Conference # 3, Video Tapes), however. Alternatively, one may experience physical symptoms such as pain, or twitches, during the prayer period, or emotional upset, perhaps manifesting in tears. Keating (1995d:82) notes that grief seems to be one of the first emotions released by this process of divine therapy. The therapy begins with the hurt with which one struggles in one's present life and experience, and then moves further into the past, although it is not limited to following an exact chronology.

> "The sequence corresponds in general to the *emotional* chronology of our psyche, in which the deepest and earliest wounds tend to be the most tightly repressed. ... Primitive emotions arise to consciousness because raw anger, fear and grief were our only possible responses at that time. Hence, as we progress toward the center where God actually is waiting for us, we are naturally going to feel that we are getting worse" (Keating, 1995d:85).

Keating conceives of this therapeutic process in terms of a five-stage cycle, leading ever closer to the true self, and to the divine presence:

1. The period of Centering Prayer begins with the introduction of the "sacred word";
2. One comes to an experience of deep physical, emotional and spiritual rest;
3. As a result of this rest, defence mechanisms relax, and unloading begins to occur;
4. Primitive emotions and thoughts are "evacuated" (cf Keating, 1995d:77); and
5. The resultant turmoil requires that one return to the "sacred word".

Keating (1986b, Conferences # 3 and 4, Video Tapes) acknowledges that psychotherapy may prove a helpful adjunct to the process of Centering Prayer, especially if the evacuated material is particularly shocking.

Keating (1995d:85f) combines what has already been said of the cyclic nature of this model with a three dimensional aspect to suggest that, as one completes the "cycle" and returns to the sacred word, one may also progressively ascend/descend from the level of one's first conversion, towards transforming union. Keating (1995d:87) associates the experience of ascent/descent with the experience of the dark night. As a result, the submergent-unconscious is emptied, and the fruit of the Holy Spirit and the dispositions of the Beatitudes unfold within one's life. The therapeutic value of this process lies in the fact that "whenever a certain amount of emotional pain is evacuated, interior space opens up within us. We are closer to the spiritual level of our being, closer to our true self, and closer to the Source of our being, which lies in our innermost center but is buried under the emotional debris of a lifetime" (Keating, 1995d:81). In his book *Crisis of faith, crisis of love* (1995b), Keating explores this experience in terms of the Scriptures, in some detail.

3.4.4. The life of St Anthony as a paradigm for the spiritual journey

Having expounded these models, Keating (1992d) illustrates their application to the spiritual journey using St Anthony of Egypt's life, as recorded by Athanasius in his book, *The life of Anthony*. In this work, Athanasius sought to provide the intellectual background for what was, following the Edict of Milan, a newly emerging spirituality, using Anthony as the concrete example of the practice. In his presentation, "the martyrdom of conscience" replaces the previous experience of physical martyrdom. Athanasius suggests that a daily seeking after God and daily combat with the powers of darkness are equivalent to laying down one's life for Christ. The ascesis of the spiritual journey is presented as consisting of:

1. Purity of heart. In Keating's terms, the process of "letting go" of the domination experienced under the pre-rational emotional programmes for happiness;
2. The practice of virtue, whereby the values of the gospel are interiorised; and
3. Incessant prayer, thereby developing intimacy with God.

Anthony's basic message is one of resolute perseverance, incessant prayer, and absolute trust in God, regardless of the circumstances. His attempt to balance an Apostolic ministry (the organisation of an emerging monastic life in the desert) with periods of intense solitude, and his emphasis on daily life, as opposed to isolated times of retreat, as the arena for spiritual growth and transformation, make him particularly relevant today.

Keating (1992d:61f) illustrates the ways in which Anthony was tempted to leave the spiritual journey, as the "Springtime of the Spiritual Journey" passed. These temptations included both (a) positive attractions[15] - suggestions that he pursue a better good, as well as (b) negative feelings[16]. This struggle, Keating suggests, has its roots in the three basic programmes of the false self system and in an over-identification with one's group. As Keating (1992d:66) points out, "every temptation is tailor-made to fit one's personal history and particular vulnerability".

Having endured these temptations, Anthony enters the night of sense, which Keating suggests marks the beginning of contemplation, in the strict sense of the term. This period, according to Keating (1992d:67ff), is one during which a person is freed from the effects of the Mythic Membership level of consciousness. In Anthony, this is exemplified by his entry into both the tombs and the desert, which were understood, in his culture, to be the abode of the demons. The process of the night of sense involves demolishing most of one's preconceived ideas, including one's conceptualisation of God. Consequently, this can be a very painful time, during which one may feel abandoned by God. Once he has passed through the night of sense, and after a short plateau experience, Anthony entered the night of the spirit. Following this decisive trial, he experienced transforming union.

As a paradigm for the spiritual journey, *The life of Anthony* exemplifies the kinds of problems identified in Keating's Existential model, and demonstrates healing through contemplative prayer and loving action, as suggested by the model of Christian Transformation. *The life of Anthony* therefore explicates, either explicitly or implicitly, all of Keating's formulations and, as such, represents a helpful example of what spiritual direction and therapeutic spiritual direction may achieve, and how this process may proceed.

[15]The temptation to return to worldliness, to return to intimate relationships, the greed for money, the greed for power, the love of fame, the longing for the amenities of life, and the pleasures of food.

[16]Such feelings included a concern over the weakness of his body, the duration of time required for progress on the journey, and the rigours of virtue.

3.5 CONCLUSION

This thesis set out to identify an anthropology which will provide a strong foundation to support and foster the spiritual dimension of counselling. It is therefore appropriate to ask whether Keating's various models fit the requirements; on what basis will we do so?

We begin by returning to our definition of spirituality (cf section 1.6), and assess Keating's models in that light. Insofar as a concern for spirituality in general is concerned, it seems clear that Keating's models address the issues in an holistic sense. They aim at holiness of life, and are both experientially based and focussed. Inherent to the models is a recognition of the need for self-transcendence and surrender in the direction of that which is Ultimate. There is a recognition of the fact that spirituality has both positive and negative aspects to it. Insofar as Christian spirituality is concerned, we might enquire as to what extent these models are Trinitarian and Christocentric in nature, and to what extent they are oriented towards the generation of love, faithfulness, honesty, hope, holiness, discernment, and a quest for truth? Do these models include "space" for the activity of grace, and for the "means of grace"? Do these models encourage the creation of community? Without detailing an answer to each of these criteria, which is at least in part the task of chapter four, it seems reasonable to suggest that Keating's work meets their demands. The only question that might require some elaboration is that referring to his models' Trinitarian basis:

1. Are these models grounded in Christian revelation, as received in Scripture and Tradition? Whilst Keating's Evolutionary/Developmental models cannot claim such foundations, there is a clear sense that the combined weight of all of his work is primarily oriented in this direction.
2. Allowing for the inclusion of both the Cosmic Christ, and Jesus, the Incarnate Word, in this assessment, it seems clear that all of Keating's models can be said to be Christocentric in nature.
3. Insofar as there is a concern for the place of the Spirit, the giver of life, whose task it is to grow love and a genuinely inclusive community in Keating's models, brief reflection seems to suggest sufficient evidence to satisfy this interest.

It was further required that any model must be capable of sustaining dialogue with current scientific advances in the field and with insights from other faith traditions.

1. Keating deliberately presents his models "in the language of psychology", and elaborates on them in terms of research in the fields of anthropology, psychology, and sociology. Whilst his own

efforts to keep up with current research seem to have lagged, there is no inherent reason why the models may not sustain such dialogue. Indeed, they seem to invite it.

2. We have already noted Keating's personal openness to inter-faith dialogue. His use of the Perennial Philosophy as a starting point for the Evolutionary/Developmental/Existential model complex seems to give further impetus to this ongoing possibility. In S. Walker's (1987) collection of Keating's discussions with leaders of other faith traditions, it becomes obvious that there is ample opportunity to enrich these models with the insights of others, both in terms of goal and path, and in terms of experiences encountered along the way.

A further criterion initially identified as important was the model's capacity to inform a holistic pastoral approach to people seeking help. We suggest ways in which this concern is met, in chapter five.

CHAPTER FOUR

A CONSIDERATION OF THE EXTENT TO WHICH KEATING'S IDEAS, WHICH ARISE IN THE CATHOLIC TRADITION, HAVE APPLICATION IN PROTESTANT SETTINGS

4.1 INTRODUCTION

Here we introduce a personal note - this study is undertaken by an ordained Methodist minister, with the intention of applying the insights gained to his pastoral practice. Before such an application is made, however, it becomes important to enquire as to the extent to which Catholic and Methodist spirituality and theology are compatible. Is it possible for Protestant pastoral practice to be built upon the foundation of Catholic anthropology? If the transfer is legitimate, is there a need to modify any underlying assumptions?

For many people, the differences between the various Christian traditions are largely perceived as being irrelevant. The ecumenical movement has allowed a measure of co-operation at the level of prayer, worship and social action amongst many Christians which seems to render an insistence on distinctions almost void. Such discrimination is perceived to be located at the level of curiosity and detail, rather than that of essence. Furthermore, even at the level of doctrine, the work of various thinkers is no longer limited in its application and impact to one tradition, but is eagerly consumed by a vast spectrum of Christians. "The central affirmations and emphases of each tradition now often find echoes in the others" (Saliers, 1989:522). Such mutuality of faith should not be altogether surprising, given the fact that all Christian traditions share a common origin, and that Catholics and Protestants share fifteen centuries of common European history, culture, forms of worship, and spirituality, much of which is being rediscovered and enjoyed today. Pirouet (1989:18) points out:

> "The Second Vatican Council ... inaugurated a new era in relations between Roman Catholics and other Christians. It made co-operation possible in many kinds of Christian activity from social work to Bible study and translation, and opened the way for some non-sacramental worship to take place jointly with other Christians. In a number of places, church buildings are shared, and talks on doctrine, worship and ministry are in progress between Roman Catholics and several other churches."

Methodists are amongst those who, since 1967, have engaged in such talks, the stated aim of which is "full communion in faith, mission, and sacramental life" (Wainwright, 1995:31). There are, nevertheless, those who view Christians from another tradition with deep suspicion, and who hold tenaciously to their own confessional viewpoint. Perhaps it is that group for whom this chapter is most relevant, and it is for the sake of honest ministry to them that its question must be satisfactorily answered.

4.2 CATHOLIC SPIRITUALITY AND THEOLOGY

Dulles (1990) suggests that Catholic theology, as found in the writings of Catholic theologians and in the magisterium, may be defined by:

1. Augustine, whose "anti-Manichean works are important for the relations between faith and reason" (Dulles, 1990:142);
2. Aristotle's influence, mediated primarily by Schoolmen such as Thomas Aquinas, who speculated on the relationship between nature and grace, and the relationship between the theological virtues and the spiritual faculties of intellect and will;
3. The Council of Trent (1546-1563), at which it was agreed "that faith was necessary for salvation and that it was a gift of grace. But against the Reformers Trent insisted on the role of human freedom, cooperation, and merit in the life of faith" (Dulles, 1990:143);
4. Vatican I (1869-1870), where it was agreed that faith is "the supernatural virtue whereby, inspired and assisted by the grace of God, we believe that what God has revealed is true, not because of the intrinsic truth of the contents as recognised by the natural light of reason, but because of the authority of God himself [sic], the revealer, who can neither be deceived nor deceive" (Dulles, 1990:144);
5. Vatican II (1962-1965), which "addressed the question of faith within the wider horizons of ecumenism, interreligious dialogue, and secularisation. It affirmed that God gives every human being, including the unevangelised, the assistance needed to achieve faith in the measure required for eternal salvation" (Dulles, 1990:143). Both the intellectual and the emotional elements of trust and commitment were acknowledged as legitimate aspects of faith.

From a somewhat different perspective, Harvey (1964:47) has characterised Catholicism as "a loose designation for a style of religious life ... marked by a stress on the sacraments, liturgy,

visible continuity in the apostolic succession of the episcopate, and a hierarchical ecclesiastical structure".

Malatesta has examined twentieth century Catholicism in detail, using the Second Vatican Council as his reference point. He characterises contemporary Catholic spirituality as follows:

1. Having its primary sources in the liturgy, the Bible and the making of retreats. Liturgical renewal and the development of study groups, social action groups and base communities have meant that these sources of life are even more energising than before. Regular spiritual direction is also becoming more common.

2. Actively concerned for the promotion of justice and peace.

3. Contemplative: "The Catholic Church is experiencing a thirst for union with God in contemplative prayer as an indispensable source for perseverance in a life of deep faith, generous love, and unshakable hope" (Malatesta, 1986:527). Clearly, it is into this stream that Keating's work fits.

4. Giving recognition to a variety of gifts, and thus making place for lay people to be more actively involved in the ministry of the Church.

If these elements broadly characterise Catholic theology and spirituality, how may Protestantism be understood?

4.3 PROTESTANT SPIRITUALITY AND THEOLOGY

This tradition arose at the time of the Reformation, and has developed to include a vast spectrum of belief and practice, which is consequently difficult to characterise under any one general head. Is it possible, for the sake of comparison, to reduce the richness of the Protestant tradition to some common elements? Wakefield (1986), in attempting to characterise contemporary Protestantism, has suggested that many of the original emphases have become muted, or even lost. He goes so far as to suggest that Protestantism may now be reduced to three essential strands:

1. An attempt to recover the benefits of a common life under a Rule, drawing heavily on contemporary Catholic mystical theology;

2. A Radical Protestant Spirituality, with a strong emphasis on action in the world, especially political action. Wakefield suggests the various Liberation Theologies stand in this line, as do attempts to find common ground with people of other faiths;

3. Evangelicalism, which he says is "often unsophisticatedly scriptural" (Wakefield, 1986:536), and is in many places associated with a revival of interest in the phenomena referred to in the longer ending of Mark's Gospel - world evangelism, exorcism, glossolalia, miraculous protection, and the exercise of a healing ministry.

If such an assessment is correct, it would suggest that contemporary Protestantism is not so much interested in denominational distinctions as it is in recovering various strands of traditional emphases: a personal relationship with God in Jesus; community life, in which everyone has an important part to play; discipleship under an *Abba* or *Ama*; loving action on behalf of others; faithfulness to and growth in a new Way, as discovered first in the Scriptures.

An alternative understanding of Protestantism is offered by McKelway (1990), who suggests that "justification by faith alone" comprises its distinctive definition. Such a suggestion immediately raises questions about the relationship between justification and sanctification, which Protestants understand to be distinguishable aspects in soteriology, and about what is meant by "faith". McKelway suggests that faith, in Protestantism, is to be understood in terms of three assertions:

> "1) that the *origin* of faith is located in the initiating action of God and not in human will; 2) that the *content* of faith is primarily divine activity and only secondarily our appropriation of, or attitude toward, that activity; and 3) that the *effect* of faith is therefore the actualisation of saving grace. It is complete in itself and needs no subsequent belief or action for its authentication" (McKelway, 1990:165).

McKelway traces the evolution of Protestantism's understanding of faith. He begins with Augustine's insistence that faith is a gift, the outpouring of God's grace, which must find an expression in loving action. This position finds echoes in Luther's teaching. Calvin understood faith as a process, rather than as an event, and was thus better able to distinguish between God's action, and the individual's response. Consequently, Calvin spoke of two kinds of faith; faith as divine justification, and faith as a human response to grace, which must include works. A subsequent rationalist approach to faith in the later seventeenth and eighteenth centuries, however, came to equate faith with reason. In reaction to the spiritual sterility of the eighteenth century, Pietism emerged to give fresh emphasis to the subjective and emotional aspects of faith. John Wesley's exposure to Pietism, principally through the Moravians, resulted in this tradition having a major impact on English speaking Protestantism.

In the light of this history and definition, McKelway suggests that an accurate contemporary expression of the formula "justification by faith alone", which would remain true to the Reformer's convictions, could be: "salvation by grace alone" (McKelway, 1990:166). Consequently, he (1990:194) suggests that "the traditional distinction between the modern Protestant and Catholic view of faith has vanished". Both have come to emphasise the primacy of grace, and then give attention to the practical demands that faith makes on the believer.

4.4 METHODIST SPIRITUALITY AND THEOLOGY

Methodism has its roots in the Pietist emphasis on a subjective experience of the divine, and on an active and disciplined discipleship which engages in doing good to others, and aims at Christian perfection in the believer. Wesley identified "True Religion" as loving God and neighbour, and believed this doctrine of perfection to be essential for spiritual growth: "He went so far as to assert that where this doctrine is not preached people do not expect to grow, and therefore experience no growth" (Hulley, 1987:41). Williams (1984:174) suggests that Wesley's theology represents a "necessary synthesis of the Protestant ethic of grace with the Catholic ethic of holiness". Outler, who was a Methodist observer at Vatican II, concurs with this evaluation (quoted in Attwell, 1989:179), as does Attwell, who emphasises the "Anglo-Catholic roots" (Attwell, 1989:178) in Methodism which, he suggests, are more significant than any Calvinist heritage. Insofar as these authors are correct, this same synthesis offers an important meeting point for Protestant and Catholic theology and spirituality. The recent (1994) fruitful meeting of 130 international delegates from both the Benedictine Order and the Methodist church, which took place at Rocca di Papa, near Rome, and which focussed on the common themes of *"ora et labora*, or 'the works of piety' and 'the works of mercy'" (Wainwright, 1995:22), gives further reason for optimism concerning the commonality of Catholic and Methodist spirituality.

Jafta (1992:67) has suggested that the key aspects of Wesley's spirituality are to be found in Scripture, tradition, reason and experience. The distinctive element is his appeal to experience, which is a legacy from the Moravians; a reliance on Scripture, tradition and reason already comprised the essential elements of good Anglicanism in his day, with Scripture as the primary source. Outler has summarised the principal elements that shaped Wesley's theology in similar fashion:

"The elements of his theology were adapted from many sources: the prime article of justification by faith, from the Reformers (Anglican) of the sixteenth century; the emphasis on the assurance of faith, from the Moravian pietists; the ethical notions of divine-human synergism, from the ancient Fathers of the church; the idea of the Christian life as devotion, from Taylor, à Kempis, Law ..., the vision and programme of 'perfection' (Τελείωσις), from Gregory of Nyssa via 'Marcarius'. These diverse motifs - mildly incongruous in the theological climate of the early eighteenth century - he brought and held together within the liturgical framework of the Book of Common Prayer, the Articles and the Homilies" (quoted in Attwell, 1989:79f).

4.5. THE EXTENT TO WHICH CATHOLIC AND METHODIST SPIRITUALITY AND THEOLOGY ARE COMPATIBLE

Hauerwas (1990:23) has said that "on at least some readings Methodism is not a Protestant tradition but rather stands centrally in the Catholic tradition. Methodists indeed are even more Catholic than the Anglicans who gave us birth, since Wesley ... held to the Eastern Fathers in a more determinative way than did any of the Western churches". Whilst this sweeping statement may offer comfort to those concerned for ecumenism, what does it really mean? In the current climate of Christian experience, it is doubtful that the average person has any real clarity about the theological concepts underlying denominational differences. Indeed, Hauerwas (1990:26) goes so far as to say that "as Protestants have become increasingly unclear what it means to be Protestant, it has become equally difficult to know ... what difference it makes to be Catholic". Sociological factors of birth and of habit seem to be far more important in defining one's denominational affiliation than do any others.

"Wesley believed that the spirit of unity is intended by Christ to be of the very essence of the Church" (Williams, 1984:14). In searching for such union, he drew a distinction between doctrine and opinion, and between witnessing to the Faith and the nurture of a particular individual's faith. Wesley refused to list a definitive number of essential articles of faith, believing that "doctrines which may be called opinions in certain circumstances may become fundamentals in others" (Williams, 1984:17). Nevertheless, Williams (1984:16f) suggests that in his writings Wesley consistently returns to the doctrines of original sin, the deity of Christ, the atonement, justification by faith alone, the work of the Holy Spirit, and the Trinity as being indispensable.

The Denver Report of the Joint Commission between the Roman Catholic and Methodist Churches (1971) attempted to identify areas of commonality and difference between Catholics and Methodists. Areas of commonality were identified as including:

1."The central place held in both traditions by the ideal of personal sanctification, growth in holiness through daily life in Christ" (Wainwright, 1995:40);

2. "The disciplined life of the early Methodists, aimed at renewing a lax Church ... which have found Roman Catholic parallels more often in the early life of religious foundations" (Wainwright, 1995:40);

3. "Denver implied a doxological affinity between Methodism and Catholicism when it spoke of 'a theology that can be sung'. It was noted that the hymns of Charles Wesley, and particularly the eucharistic hymns, find echoes and recognition among Catholics" (Wainwright, 1995:41); and

4. "Finally, Denver registered a shared concern between Roman Catholics and Methodists for a 'common mission'. Evangelisation has remained a recurrent theme in the dialogue" (Wainwright, 1995:41).

Differences between the churches were acknowledged to include the facts that:

1. "Few Methodists would hold the doctrine of the Real Presence [in the Eucharist] in any sense akin to the Catholic meaning" (Wainwright, 1995:41); and that

2. "Methodists found unacceptable the dogmas concerning the papacy" (Wainwright, 1995:42).

Having considered the relationship between Catholic and Methodist spirituality and theology in general terms, we turn now to a more detailed consideration of the central aspects of Keating's work. These we identify as including the use of Scripture, the doctrines of creation, original sin, and grace, the parts played by faith and works respectively in salvation and sanctification, the Order of Salvation, and the doctrines of the Incarnation, Divine Indwelling and the Trinity.

4.5.1. Keating's particular emphases, in the light of Methodist spirituality and theology

4.5.1.1. The place of Scripture

Wesley claimed to be a "man of one book". Whilst being open to insights from a variety of sources, we have already seen how he was careful to submit these to the test of Scripture, as the final authority. Keating too, has a high place for Scripture. We have already drawn attention (cf section 3.2.2.) to his celebration of the way in which Vatican II allowed for a return to teaching

drawn from "the pure source of Scripture" (Keating, 1995d:25), as opposed to a reliance on human traditions to support Christian theory and action. Fully half of his published books are homilies expounding a scriptural presentation of the spiritual journey and in his more general works too, there are frequent references or appeals to Scripture to illustrate and support his teaching. In common with Wesley, Keating uses tradition and experience as valid sources of theology, but submits these to the test of Scripture.

Stuhlmueller (1990) points out that the Catholic use of Scripture has a somewhat different emphasis to that employed by Protestants, however. In particular, he mentions: "the liturgical or sacramental setting for celebrating and understanding one's faith" (Stuhlmueller, 1990:99). Such an emphasis has several consequences:

1. Biblical texts are subsumed within the liturgical season, and the major feasts;
2. The Sacramental setting predisposes one to symbolic interpretations of texts;
3. The liturgy invests passages with richer meanings;
4. "Biblical events and texts become *types* with a hidden message which are elucidated by future events and by their explanation in later passages of the Bible, ranging from the Old Testament into the New" (Stuhlmueller, 1990:119); and
5. Liturgy tends to weld various passages together, each throwing new light upon the other.

Keating's use of Scripture is often informed by its location in a liturgical setting. This fact would probably have raised little or no comment from Wesley, but it can lead to variant readings in contemporary Methodism, where a reduced emphasis on the liturgy means that Scripture tends to stand alone. Whether such variations are of fundamental significance is a matter for debate, but we do not believe this to be the case. Despite these differing emphases, both contemporary Catholics and Protestants share a common basic methodology for studying Scripture, which includes the use of historical-critical methods, form-criticism, and the use of sociological insights to uncover the cultural and political background to passages.

Wesley's eclecticism would seem to support Keating's openness to the insights of anthropologists, sociologists and psychologists. Wesley himself drew extensively on, and supported the propagation of, emerging medical knowledge in his day. Keating has done something similar in his Evolutionary and Developmental models. There is, however, an immediate and obvious potential objection to the discrepancy between a literal reading of the Genesis account and

Keating's presentation of the theory of human evolution. In his day, Wesley was a literalist in his approach to Scripture, and would probably have disapproved of Keating's model on those grounds. Contemporary Methodism, however, using historical-critical and form-critical approaches with approval, need not raise such objections. Indeed Fowler, whose developmental model Keating uses, is a Methodist theologian. The general trend of the model is further supported by Wesley's understanding of Salvation History and the Order of Salvation, as we shall see in section 4.5.1.6. Insofar as Keating's Mystical model, Ascetical model, or Model of Christian Transformation are concerned, their clear, but not simplistic, basis in Scripture must make them particularly commendable to Methodism.

4.5.1.2. Creation

Keating sees Creation as basically good; a good gift from God, utterly dependant on God. But he is not naive about the extent to which sin has distorted and wounded that creation in both its material and its organic expressions. His Existential model makes explicit Keating's recognition of this fact. Keating nevertheless remains strident in his rejection of Jansenism's heretical view of human corruption (cf, for example, Keating, 1995d:29).

Keating's essentially optimistic orientation is implicit in his call for Christian people to move from contemplation to action (cf Keating, 1992d). Keating is even more explicit in this regard in statement number one in his *Guidelines for Christian life, growth and transformation*[17] (Keating, 1992a:127); in his homilies for Advent, and Christmas (cf Keating, 1983, 1987, 1992b, and 1995a); and in his presentation of Dunne's "Four Consents" (cf section 3.4.2.4.1.). In this discussion, Keating suggests that, at each of four natural stages of human development, God asks us to "consent" to the goodness of creation and of our life.

In so formulating his understanding of this doctrine, Keating shows himself to be thoroughly orthodox insofar as he expresses his belief. There is thus no reason for either Protestantism in general, or Methodism in particular to question or to significantly modify this teaching, which forms a central aspect in his anthropological models.

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[17]"The fundamental goodness of human nature, like the mystery of the Trinity, Grace and the Incarnation, is an essential element of Christian faith. This basic core of goodness is capable of unlimited development; indeed, of becoming transformed into Christ and deified" (Keating, 1992a:127).

4.5.1.3. Original sin

Gaybba (1988) suggests that this doctrine has its origins in the idea that every human being needs to be redeemed by Christ, and attempts to answer the question: why, and from what? The definitive formulation is attributed to Augustine. It affirms that people are possessed of free will, and thus may choose either to submit to God, which leads to true self-fulfilment, or to rebel, and so to be dominated by selfishness. In Augustine's formulation, original sin results in an ontological change, whereby people lose the capacity not to sin: Adam's sin has corrupted the entire human race, which has now become a *massa damnata*. This formulation implies that:

1. "the unity we hope for with God and the glorious transformation that this will bring about is something that we can only receive from Christ's hand as an act of forgiving love, an act of saving love" (Gaybba, 1988:110); and that
2. "the chaotic effects of sin can only be overcome through the power of that forgiving love, that saving love" (Gaybba, 1988:110).

Augustine was never clear about how people could inherit not only the tendency to sin, but also the guilt of sin, and this ambiguity has lead to protracted theological debate through the ages. Some Liberal Protestants have suggested that the doctrine should be interpreted as a myth, or as a way of speaking about human origins in evolutionary history. Notwithstanding such debate, Gaybba (1988) believes that both Catholics and Protestants share the following perspectives:

1. At birth, every human being inherits a situation of enmity with God making them worthy of damnation;
2. Every person is born lacking the transforming presence of God in their lives;
3. Every person is born at the mercy of their selfish desires; and
4. Every person is born with a nature that leads them to sin.

Protestants and Catholics draw different conclusions from these basic assumptions, however. In the case of Protestantism, original sin is defined as a situation:

1. Lacking God's transforming presence;
2. At the mercy of selfish desires;
3. Having a nature that leads on to sin;
4. Totally self-centred; and therefore
5. Sin is inevitable.

"Since this nature remains with us even after justification, original sin is believed to remain within the individual but is forgiven by God" (Gaybba, 1988:105).

In contrast to this position, Catholics distinguish between drives tempting one to sin, and the actual sin of giving in to those drives. Consequently, they recognise that human nature is not corrupt, but wounded:

> "The strictly sinful character of the situation into which we are born is to be found not in the weakness of the nature we are born with, but rather in ... the lack of God's transforming presence in the newly born individual. .... After justification this alienation from God is done away with and therefore ... 'original sin' is done away with - even though our nature retains its weaknesses and propensity to sin" (Gaybba, 1988:106).

Central to an understanding of these differences is a recognition that

> "Protestants and Catholics tend to understand different things by the term 'human nature'. Protestants think of the 'nature' God intended us to have as being God's child and all that that implies. Hence, they see grace as restoring that nature, not elevating it. .... Catholics, however, think of 'nature' in more abstract terms as being human, apart from any call to be God's child. .... Hence, for Catholics grace does not restore nature (which, as conceived, could never have been destroyed without us ceasing to be human) but heals and elevates it." (Gaybba, 1988:163)

Keating describes the doctrine of original sin as "a way of explaining the universal experience of coming to full reflective self consciousness without the inner conviction or experience of union with God" (Keating, 1995d:165). In the fall, the experience of innocence, symbolised by the Garden of Eden, which Keating equates with "a vague remembrance that somewhere, back in the reptilian period, everything was unified. .... There was a mysterious wholeness" (Keating, 1992d:31), was lost. As each individual recapitulates that experience in the course of their developmental process, each one also becomes guilty of personal sin. Drawing on Washburn (1988), Keating suggests that this recapitulation is now probably inevitable, even necessary, for the development of a distinct human ego. In this sense, he might be said to be in agreement with Augustine's suggestion that the fall has resulted in an ontological change which makes personal sin certain.

For Keating, this doctrine relates primarily to an "illness" (1986b, Conference # 6, Video Tapes), which he calls the "Human Condition", and which is the consequence of original sin. The primary features of this illness are "illusion (not knowing how to find the happiness for which we are inherently programmed); concupiscence (the pursuit of happiness where it cannot be found); [and] weakness of will (the inability, unaided by grace, to pursue happiness where it is to be found)" (Keating, 1995d:163f). We have already seen (sections 4.4.1.1. and 4.4.1.2.) how Keating uses a variety of psychological insights to expound this process, its devastating and all-pervasive consequences, and its healing. Whilst Keating is clear about the devastation that results from original sin, he nevertheless retains an optimism for the human family and its end, which is rooted in his confidence in God and in God's grace.

From the above consideration, it is clear that Keating's formulation of this doctrine is essentially in accord with the Catholic position, and therefore at variance with the Protestant understandings. Whilst the starting point for any consideration of the human condition differs, however, it could be suggested that the substantial agreement reached between Catholics and Methodists in terms of the subsequent spiritual journey (the *ordo salutis*), especially in terms of the emphasis both give to holiness of living, means that this difference need not signal the end of Keating's usefulness to Methodists. Indeed, it may be argued that Keating's exposition of the spiritual journey facilitates a bridging of this potential divide: on the one hand, he acknowledges the truth in Augustine's formulation, that people are born into a situation in which they are estranged from God, and unable to do anything to change their situation. In his acceptance of May and Schaef's evaluation of human life in terms of addiction and co-dependence, Keating could be seen to suggest that human nature continues to be sinful, even after regeneration, although by grace there may be the experience of healing and transformation. This accords well with the Methodist expectation of entire sanctification as a process that can be completed in this life. On the other hand, Keating's developmental models accord well with the Catholic idea of human nature unfolding to its full potential, under the influence of grace, to reach a point of divinisation.

4.5.1.4. Grace

This is one of the most important of the Christian doctrines, influencing and being influenced by all the other crucial concepts in theology. Catholics and Protestants have differed in their understanding of grace. Catholicism emphasises sanctifying, or habitual, grace as a supernatural

power by which God elevates the soul to a higher order of being, fills one with faith, hope and charity, and makes one capable of the beatific vision (cf Harvey, 1964:108). The largely impersonal character of this presentation of grace is at the root of much of the Protestant difference in understanding over this doctrine. Keating does not make explicit references to the various forms of grace recognised by Catholicism, and often seems to equate grace with God, thus making his position more readily accessible to Protestants. He defines grace very simply as "the presence and action of Christ at every moment of our lives" (Keating, 1992a:128). It is this grace that is the source of Keating's ongoing optimism in the face of a distorted and wounded creation, and humanity's sickness. As such, his position seems to require no significant interpretation or adjustment in order to be both accessible and acceptable to Methodists.

4.5.1.5. The Incarnation

Keating recognises the profound significance of this central doctrine of the Christian faith. This recognition, as we have seen in section 3.2.1.1, is an important feature of Cistercian spirituality, which gives primacy to Christ as the "means and model" for any intimate relationship with God. Keating recognises in Jesus's Incarnation, "the personal expression of the Father" (Keating, 1989a:25). Furthermore, he affirms that Jesus was "one person with God without limitation or mediation" (cf Keating, 1989a:26). "He is fully human, body, soul and spirit. And yet we believe, as Christians, that this is the Son of God. Without confusion of his divine and human natures, he is the absolute in human form" (Keating, 1989a:28). As such, Keating fully satisfies any orthodox concern over his recognition of the deity of Christ.

4.5.1.6. *Ordo Salutis*

Keating's Order of Salvation may best be elicited from his use of Gregory of Nyssa's doctrine of perpetual progress, or *epektasis,* to which we have already referred (cf section 3.2.2.): "Salvation is an ongoing process of growth. There is the salvation that comes when one initially accepts faith in Jesus Christ and is baptised. There is the more profound salvation that comes when one has developed the spiritual gifts given in baptism over the long course of a Christian life seriously pursued" (Keating, 1989a:35). This represents a fairly accurate expression of the orthodox Catholic position (cf McKelway, 1990:178), which proceeds roughly along the lines of:

1. Contrition - sorrow for one's sin;
2. Regeneration - the new birth, as a divine gift;

3. Sanctification - a life of obedience and love;
4. Justification - God's justice is satisfied; and
5. Glorification - salvation is obtained.

Elsewhere, Keating (1989a:36) puts it this way: "The process of salvation is going on all the time, and although, for a Christian, it starts with faith in Jesus Christ and repentance, it has to go through a long period of growth before the follower of Christ becomes mature and 'equipped for every good work' (2 Tim 3:17)". This doctrine finds its expression in his anthropological models, where progress in the spiritual journey, growth to greater wholeness, holiness and human maturity, are presented along similar lines. This Order must immediately raises questions in the Protestant mind about the place of "works" in Keating's scheme of salvation.

We have already noted that, for Wesley, it was of central significance that salvation is a matter of faith alone (cf Eph 2:8ff). In comparing Keating's presentation with that of Methodism, we take cognisance of Gaybba's (1988) claim that both Protestants and Catholics agree that:

1. Only God can justify sinners; sinners cannot save themselves; and
2. Justification brings about a real change within the sinner.

Despite this essential agreement, there are areas of divergent opinion:

The typical Protestant understanding of justification suggests that

1. Justification is only the declaration that the sinner is just; it involves no inner renewal, and is to be distinguished from sanctification on that basis;
2. The sinner is declared forgiven because of the graciousness of God; and
3. The sinner is declared righteous because Christ's righteousness is imputed to him or her.

The typical Catholic understanding of justification, on the other hand, suggests that justification involves an inner renewal of the sinner. Such a position emphasises the fact that justification makes of a person a truly new creation.

In view of the fact that Protestantism has separated justification and sanctification, as distinct stages, we must now give some consideration to the doctrine of sanctification. This doctrine refers to the renewal of the justified person. As such, it involves a renewal of human freedom, and a restoration of inner harmony in the individual. The doctrine emphasises the ideas of belonging to

God, and living a holy life. Both Catholics and Protestants agree on these basics, but they diverge on the details of their implications:

In the Catholic view, justification and sanctification are the same thing. Holy living flows from justification, which has already occasioned an ontological change in one's being (divinisation). The Wesleyan Tradition also emphasises the fact that it is the Spirit's power that makes Christian perfection a possibility, and that demands of Christians perfection. This Tradition thus recognises a kind of sanctification ("entire sanctification") that does not flow simply from one's justification, but is the result of a further outpouring of God's Spirit. Williams (1984:68) suggests that Wesley had a doctrine of "double justification" in which sanctification is the result of this second gift of justification. Such a position is very close to the Catholic doctrine "in which there are two justifications - the first, by faith alone, but the second and final justification coming only when this faith is formed by love in such a way that at last, by the proper use of God's grace, the believer is able to merit ... salvation by the works that follow faith" (Williams, 1984:67f).

Arising out of his consideration of the Honolulu report of the Joint Commission between the Roman Catholic Church and the World Methodist Council of 1981, Wainwright can say that:

> "Close agreement is found between Catholics and Methodists on justification, regeneration, and sanctification, matters on which Protestants have historically been at odds with Rome: 'The Holy Spirit is present and active within us throughout the entire experience of conversion which begins with an awareness of God's goodness and an experience of shame and guilt, proceeds to sorrow and repentance, and ends in gratitude for the possession of a new life given us through God's mercy in Jesus Christ. Justification is not an isolated forensic episode, but is part of a process which finds its consummation in regeneration and sanctification, the participation of human life in the divine'. John Wesley and the Council of Trent concur in their emphasis on the prevenience of grace" (Wainwright, 1995:46).

4.5.1.7. Faith vs Works

Faith, Keating defines as

> "the essential means of attaining salvation. ... But it can only come as a gift. ... Faith is not just the assent of our minds to a series of dogmas. Such a superficial view drains it of its full meaning. Faith is basically the surrender of our will. It is not a matter of understanding

> with our heads; it is the gift of our entire being to God - to the ultimate reality. It orientates us definitively in his [sic] direction" (Keating, 1989a:39f).

He goes on to state that "faith is mature when we are at ease without particular experiences of God, when his [sic] presence is obvious without our having to reflect on it" (Keating, 1989a:41).

How, then, is this faith related to the kinds of loving action - love of others in the same way that Jesus has loved us - which Keating suggests is at the heart of the gospel invitation (cf section 3.2.1.1. and 3.2.2.)? Keating suggests that the superego will offer considerable resistance to the gospel invitation, in any of its many forms. Despite such opposition, he believes that God would have one make attempts at repentance, which alone cannot be successful, but which God will then empower by grace: "Human effort depends on grace even as it invites it. Whatever degree of divine union we may reach bears no proportion to our effort. It is the sheer gift of divine love" (Keating, 1992a:132).

In his exposition of the differences between what he calls the Western Model of Spirituality and the Scriptural Model of Spirituality, Keating highlights the dangers of Pelagianism, and the belief that one can win God's favour through good deeds:

> "It brings to mind the image of battling in an arena to placate God for one's sins or to win God's favour, while God sits passively in the bleachers watching the contest. If we do well, it is thumbs up; if we fail, it is thumbs down. The gospel, on the contrary, teaches that God initiates all good deeds through the inspiration of the Spirit abiding within us, while we listen attentively and put into action whatever the Spirit suggests" (Keating, 1995d:23f).

Similarly, in his homilies, he says: "We are not the generators of our good works or of our relationship with God. We perceive, rather, that we are receivers of the divine life, which does not belong to us, but which is entrusted to us if we consent" (Keating, 1992b:53). In a similar fashion, Wesley is able to hold both divine grace and human effort together in a synergism that affirms that "there is no contradiction is saying 'God works; therefore do ye work,' but rather the closest connection: 'For, first, God works; therefore you *can* work. Secondly, God works; therefore you *must* work'" (Wainwright, 1995:102).

4.5.1.8. The Divine Indwelling

Keating (1995d:119) speaks of the doctrine of the Divine Indwelling as "the realisation that God - Father [sic], Son and Holy Spirit - is living in us"(cf Jn 17:21). Keating suggests that the doctrine of the Divine Indwelling comprises the heart of the spiritual journey. He has expounded this doctrine most fully in his homily for Ascension Day (Keating, 1987:86ff) and in a very similar chapter entitled *The grace of the Ascension* (Keating, 1989a). Here we follow the later chapter, in which, whilst maintaining a panentheistic interpretation, he suggests that, by virtue of the ascension, the dichotomy between matter and Spirit is ended - matter has become divine, humanity has been divinised (cf Col 3:11). "Our life has become a mysterious interpenetration of material experience, spiritual reality, and the divine presence" (Keating, 1989a:71). The grace of the ascension, Keating suggests, is to enter into the life of the resurrected Jesus - "to enter into the Cosmic Christ. .... This is the Christ who has disappeared in his ascension beyond the clouds, not into some geographical location, but *into the heart of all creation*. In particular, he has penetrated the very depths of our being, and our separateness has become submerged in his divine person, so that now we can act under the influence of his Spirit" (Keating, 1989a:72). He goes on to say that "the mystery of his presence is hidden throughout creation and in every part of it" (Keating, 1989a:73).

Wainwright (1995:91) comments that "Wesley views our salvation - and it is arguably the governing category in Wesley's soteriology - as our renewal in the image of God". The extent to which Keating's and Wesley's views on what constitutes renewal in the image of God coincide is difficult to establish. It nevertheless seems fair to suggest that they are not dissimilar, and that they are certainly compatible.

4.5.1.9. The Trinity

Whilst adopting an orthodox formulation of this doctrine (cf, for example, Keating, 1995d:148ff), Keating's work tends to be more Christocentric than it is overtly Trinitarian in nature, and it would probably be fair to suggest that the same holds in Wesley's works. Keating says of the doctrine that it "affirms three relationships in the one God, whom tradition calls the Father, the Son (the eternal Word of the Father), and the Holy Spirit." (Keating, 1995d:148). He goes on to say that true life - the true self - consists in "the process of integration into the life of the Father, Son and Holy Spirit" (Keating, 1987:56): "The Trinitarian relationships, of their very nature, invite

us into the stream of divine love that is unconditional and totally self-surrendered. This boundless love emerges from the Father into the Son, and through the Son is communicated to all creation. The invitation is given to every human being to enter into the steam of divine love" (Keating, 1995d:150). Keating's work, like that of Wesley, is concerned with helping people to accept that invitation.

4.6 CONCLUSION

Saliers (1989:521) suggests that the present concern for ecumenism is a product of the earlier renewal movements of the nineteenth century, which generated not only a concern for personal piety, social responsibility, and missionary fervour, but also awoke a vision of Christian unity. In the contemporary world, he suggests that

> "geographical diffusion and cultural diversity have affected nearly every tradition and are generating new forms of Christian worship and engagement with the social/political world. No longer can we assume highly distinctive divisions along expected lines or an easy division of the churches as closed spiritual types into Protestant, Roman Catholic, and Orthodox. Openness to other traditions is part of the story. More specifically, shared theological sources, in-common liturgical reforms, and institutional cooperation have emerged as real forces shaping Christian identity and practice within the last half century" (Saliers, 1989:522).

This certainly seems to be the case in respect of Catholic/Methodist relations, of which The Rev Dr D. Cragg, long-time Secretary of the Methodist Church of Southern Africa's Church Unity Commission, has said[18], the only significant theological differences now lie in issues surrounding the papacy and the priesthood. This view is supported by the work of the Joint Commission that we quoted earlier. Neither of these issues are central either to Keating's models, or to their application in therapeutic spiritual direction, and our detailed consideration of those doctrines that are fundamental to that ministry seem to suggest that Keating's work in respect of them is very largely compatible with Wesley's emphases and with contemporary Methodist theology and spirituality, therefore requiring no significant modification.

[18] Personal communication, July 1997.

CHAPTER FIVE
KEATING'S SPIRITUALITY AND ANTHROPOLOGY WITHIN THERAPEUTIC SPIRITUAL DIRECTION

5.1 THERAPEUTIC SPIRITUAL DIRECTION: A DESCRIPTION

Having introduced therapeutic spiritual direction in chapter 2.5.1, we now define the concept more fully, in order to clarify how Keating's life and work may contribute positively to this ministry. Therapeutic spiritual direction may be defined in terms of five characteristics, which describe the ministry as a dimension of spiritual direction, rooted in that tradition, and focussed on the need for healing within the greater context of the spiritual journey. Recognising that all healing is a gift from God, and the result of grace, traditional Christian ascesis is used to facilitate co-operation with God's healing work. Therapeutic spiritual direction is also open, in a discriminating fashion, to the insights to be gained from related disciplines, and other faith traditions.

5.1.1 Five characteristics of therapeutic spiritual direction

5.1.1.1 A dimension of spiritual direction

Therapeutic spiritual direction shares a common heritage with spiritual direction. As such, it is an experientially-focussed discipline which draws its primary values, knowledge and aims from Scripture and the Christian tradition. There is an explicit acknowledgement of the human condition, and our common need for salvation in Christ. Discipleship under an *abba* or *ama*, corporate worship, prayer and ascesis, are all essential elements within this tradition which aims at *metanoia*, culminating in transforming union. *Being* is valued over *doing*. There is an acknowledgement of, and a striving towards, a faithful response to the holistic nature and essential unity of all people, and all of creation, in Christ. Therapeutic spiritual direction is focussed on individuals, however, addressing the unique situation and destiny of each person. In so doing, it employs a "trialogical" relationship between director, counsellee and God as the major means of engagement. Therapeutic spiritual direction need not necessarily be clearly distinguished from other forms of spiritual direction, although we acknowledge the possibility that some counsellors may tend to specialise in either therapeutic work or direction, feeling themselves unable to perform both satisfactorily. Therapeutic spiritual direction simply represents ministry appropriate to that

time in the counsellee's life when the need for help in coping with everyday living has become so acute as to require more urgent and intensive counsel than might otherwise be the case.

5.1.1.2 Focussed on the need for healing

Therapeutic spiritual direction attends primarily to the resolution of those crises that impede people's capacity for engagement in everyday life. This need for healing may be occasioned by the normal process of the spiritual journey, by the pressure of external circumstances, or it may arise within the individual as established ways of living no longer seem to function efficiently. In response to these perceived crises, therapeutic spiritual direction seeks to facilitate love and life in the moment, and thus also to facilitate ongoing progress in the spiritual journey.

5.1.1.3 Recognising that all healing is a gift from God

Neither the responsibility nor the credit for healing rests with the counsellor. Therapeutic spiritual direction recognises that all growth and all healing comes as a good gift from God, the result of grace at work in our lives. As a consequence, submission to and co-operation with God is a major theme in this ministry.

5.1.1.4 Traditional Christian ascesis is used to facilitate co-operation with God's healing and transforming action

The first order of therapeutic intervention is that suggested by the Christian tradition, including use of the means of grace, confession, forgiveness, self-denial, obedience, simplicity, solitude and silence, journalling and generous service.

5.1.1.5 Open to the insights of other disciplines and other faiths, in a discriminating fashion

Therapeutic spiritual direction recognises the value of other healing ministries, such as those of medicine and psychotherapy, and will refer counsellees to such practitioners as required. There is also a willingness to incorporate appropriate skills and techniques from allied disciplines and faiths into the overall ministry of therapeutic spiritual direction. Such incorporation, however, is undertaken in a discriminating fashion; therapeutic spiritual direction represents a distinct form of counselling and the efficacy of a particular method in another field does not imply its necessary incorporation, with or without modification, within this ministry.

5.1.2 The therapeutic "environment"

Spiritual direction in general, and therapeutic spiritual direction in particular, is contained within an "environment" that facilitates healing and growth towards maturity, wholeness and holiness. This environment has four central characteristics: the Christian community, worship, prayer, and acts of loving service.

5.1.2.1 The Christian community

The ability to relate to other people in a healthy fashion is an essential aspect of what it means to be whole and mature. In order to develop these attitudes and skills, one must be part of a community. Therapeutic spiritual direction highlights the importance of participation in a *Christian* community - a community formed by, and sustained in, Jesus. It is only insofar as this ministry is rooted in and surrounded by the resources of such a community that it retains its distinctive nature and its particular capacity to effect healing. It is only insofar as the counsellee is willing to participate in that community, to be open to the resources and responsibilities of that community, as gracious gifts from God, that this ministry is able to offer any help at all.

5.1.2.2 Worship

A central feature of the Christian community is its times of corporate worship. If therapeutic spiritual direction necessitates participation in the life of the Christian community, it must especially value the participation of the counsellee in worship, not as a helpful adjunct, but as a central component of the healing process. It is through such events that the counsellee is nurtured into a more mature relationship of give and take with the One who is the ultimate healer.

5.1.2.3 Prayer

The spiritual journey, as a journey towards deepening intimacy with God, is nothing less than a life of prayer. Consequently, prayer, in a very broad sense, forms the necessary environment for therapeutic spiritual direction. We use the term to refer to both kataphatic and apophatic forms, emphasising neither one above the other, but striving for a healthy balance between the two, and suggesting that without either, there can be no true healing.

5.1.2.4 Loving service

The spiritual journey is not a matter of self-gratification; growth to greater wholeness is counterfeit if it does not include acts of loving service. Furthermore, loving service, by definition, cannot include acts performed upon objects - "doing things to", but must involve a measure of mutuality; in Buber's terms, we speak of acts arising out of an I - Thou relationship. We will return to this matter in section 5.1.3.1. The nature of such acts may vary greatly, depending upon the various skills and gifts given to people, and upon their particular life circumstances. Such acts of service, however, no matter how apparently small and insignificant, or great and impressive, must accompany therapeutic spiritual direction, both as a means of attaining such healing, and as an ongoing expression of the fact of that healing.

5.1.3 Six "moments" in therapeutic spiritual direction

The various stages of therapeutic spiritual direction may be divided into moments when the focus of attention is on: establishing a relationship with the counsellee, allowing the counsellee to give expression to the nature of the presenting problem and its associated emotion, taking a history from the counsellee, discerning the kind of direction or help that is needed, assisting the counsellee to find relief through the assigned therapeutic method, and helping the counsellee develop an ongoing plan for growth on the spiritual journey. These various moments may well overlap, and may not all follow the suggested sequence. The counsellor is not required to impose an artificial structure on the process of therapeutic spiritual direction, but is rather encouraged to allow a natural "flow" within the "trialogical" relationship; these moments are only identified for the sake of clarifying an otherwise potentially complex process. Together, however, they represent the overall scope of this ministry. These moments have much in common with the process suggested in pastoral counselling. In elucidating each one, however, subtle distinctions, distinguishing them from those employed in pastoral counselling, will emerge.

5.1.3.1 Establish a relationship

Therapeutic spiritual direction is a form of counselling. As such, it is dependant upon the establishment of a "trialogical" relationship between counsellor and counsellee, which deliberately and consciously includes God. Whilst this relationship does not represent the totality of therapeutic spiritual direction, an inability to develop or to sustain such a relationship would mark the failure of this form of therapy with that particular counsellee. Within this ministry, however,

it is important to realise that such a relationship cannot be truthfully established and maintained simply as a means to an end. The relationship must be honest and real, leading to an increased mutuality (cf Ruffing, 1989), if it is to avoid theologically inappropriate objectivity, dualism and I - it tendencies, within which the counsellor does things *to* the counsellee, rather than *with* the counsellee.

5.1.3.2 Allow the counsellee to describe the nature of the problem and to express associated emotion

The counsellee has come for help with a problem, and it is important to allow for the expression of this need, and for a description of the difficulty, as soon as possible. There may well be significant emotion associated with the problem, the expression of which should be allowed, even encouraged when appropriate, as this catharsis is, in itself, often experienced as healing.

5.1.3.3 Take a history from the counsellee

The counsellee is not a *problem*, but a *person who has embarked on a journey*. As such, there is a great deal that has happened in the counsellee's life prior to this moment, which has formed him or her. There will be much that happens after the therapeutic spiritual direction is over. It is important for the counsellor to enquire as to the nature of this prior history, as it relates to the counsellee's present difficulty, and to potential further growth on the spiritual journey. The taking of this history must be structured in some way, to avoid a sense of aimlessness, and thus pointlessness, and to facilitate the counsellor's listening in a way that will evoke the necessary insights. Such a structure will also help to minimise the overlooking of potentially important information which the counsellee may otherwise pass over as insignificant.

5.1.3.4 Discern the kind of direction and help needed

Having heard what it is that motivates the counsellee to seek help, and having set that cry in a wider context, it becomes necessary to decide upon, and then undertake, some course of "action" aimed at resolving, or at least containing, the problem. If God is the One from whom true healing and growth flows, this decision-making process should take the nature of *discernment*, which is a qualitatively different and more profound process than mere problem-solving. Counsellor and counsellee should deliberately attend to both rational and intuitive insights. Prayer, and the use of traditional methods for discernment such as that developed by St Ignatius of Loyola, mutual

discussion, and "attending to the holy", should all characterise this stage of the therapeutic spiritual direction process.

5.1.3.5 Assist the counsellee to find relief through the assigned therapeutic method

Through the process of discernment, a particular course of action (using that word in a very general sense) will be settled upon as being most therapeutic for the counsellee. The range of possibilities is enormous, including referral to another therapist, intensive counselling, or making a retreat, to name just a few. In each possible case, however, deciding on a particular course of action is not yet the resolution of the problem. The counsellee may require help in going through with the "programme" that has been decided upon, and may require further help in order to reap the greatest possible benefit from it. For example, the counsellee may agree that part of what is required is that she attend Alcoholics Anonymous meetings; but may have an enormous internal resistance to doing so. The counsellor must then help the counsellee to overcome that resistance, and discover the necessary motivation to do what is required. If, in another case, the counsellee is required to return to a faithful daily devotional practice, he may well need the help of the counsellor to ensure that this is a meaningful experience, and not just a matter of "going through the motions".

5.1.3.6 Develop an ongoing plan for the counsellee's growth on the spiritual journey

All people are on a journey that should continue towards divine union; we are all intended to become "new creations" (cf 2 Cor 5:17). Once the particular counselling series is completed, the journey, which might have been temporarily stalled, must go on. Crises, however, are opportunities for both advancement and regression. It is therefore the business of the counsellor to ensure that the counsellee has a plan for his or her ongoing growth which will ensure that lessons learned in the counselling process are incorporated into life, in a positive fashion, and that the counsellee continue growing faithfully along his or her particular journey. It is at this point that what was a relationship of *therapeutic* spiritual direction may become one of spiritual direction.

And so a person makes contact with a therapeutic spiritual director, seeking assistance with some particular problem which may be more or less well defined. It is in responding to this call that the helpfulness of Keating's models may be assessed: In their practical application, what difference could these models make to this form of counselling? Is his clear anthropological base sufficient to ensure any appreciable difference to the kind of counselling offered? Will the spirituality of that counsel be in any way greater than is presently the case? It is to these kinds of questions that we now address ourselves.

5.2 THE CONTRIBUTION KEATING'S SPIRITUALITY AND ANTHROPOLOGY MAY MAKE TO THE MINISTRY OF THERAPEUTIC SPIRITUAL DIRECTION

5.2.1 Keating's influence on the counsellor's self-understanding, and on the counsellor's approach to the counsellee

The first, and perhaps most important effect of familiarity with Keating's anthropology, is a growth in self-awareness and self-understanding on the part of the counsellor. Perhaps the counsellor becomes aware of those instinctual needs driving him or her to act in particular ways; perhaps there is a growing awareness of the extent to which he or she is truly embedded in and controlled by the Mythic Membership level of consciousness; perhaps there is a new appreciation for the ways in which early experiences now determine emotional responses in a variety of situations.

As one grows in self-awareness and self-appreciation, so there is also a new impetus to growth in personal wholeness. Those aspects of one's being that had previously been ignored are given new and compassionate consideration. Perhaps the Philosophical model has drawn attention to one's participation in the material and vegetative world; perhaps one is challenged to rediscover the wonder of one's physical being, with its rich awareness offered through the five senses. Consequently, a counsellor who was previously caught up in a largely cerebral life-style may begin taking walks in a nearby forest, or giving more attention to his or her physical fitness and diet. Alternatively, this model may bring a renewed challenge to growth at a spiritual level; as the counsellor becomes increasingly aware of the rich and complex nature of the spiritual journey, there may be a renewed commitment to discover the depths contained within familiar practices, or renewed interest to explore beyond the reaches of purely conventional religious practices.

All of this can only serve to strengthen the counsellor's capacity to apply these models, in their totality, to those seeking help. But more than that, there is a growing sense of compassion developed within the counsellor, which allows for a transformation of the counselling event; it is now much less a matter of technique and control, much more a matter of being and of grace. Fox (1990) is helpful in developing a fuller understanding of the importance of compassion, which he suggests has become devalued both as a term and as a concept, in the West, through the cumulative effects of ignorance, forgetfulness, repression, distortion, and as a result of the abuse of power. He emphasises compassion as

> "a passionate way of living born of an awareness of the interconnectedness of all creatures by reason of their common Creator. To be compassionate is to incorporate one's own fullest energies with cosmic ones into the twin tasks of 1) relieving the pain of fellow creatures by ways of justice-making, and 2) celebrating the existence, time and space that all creatures share as a gift from the only One who is fully Compassion" (Fox, 1990:34).

In essence, then, compassion is an awareness of our mutuality (cf Matt 22:37-40; Jn 17:21) and of the divine indwelling, that encompasses both grief and rejoicing. It is active, not simply emotive or passive, and it is directed towards justice which, in the Hebrew understanding, is the equivalent of holiness, piety and righteousness (cf Fox, 1990:11). In the Scriptures, Fox (1990:32) suggests that compassion is the equivalent of spiritual perfection. It is Jesus's way of life, and it is the way he enjoined upon his followers.

A growing familiarity with Keating's models, growth in self-awareness, the growth towards personal wholeness, and a new sense of self-appreciation must all combine to suggest that one's personal spiritual journey is of critical importance, if one is to be "competent to counsel". As one grows in relation to God, as one experiences a developing unity, wholeness, and holiness, one comes to a new appreciation of the fact that it is only out of this integrated state that truly helpful counsel can be offered. It becomes increasingly important that the counsellor remain faithful to the requirements of his or her own spiritual journey: time for worship, prayer, meditation, friendship and relaxation are not optional extras to be fitted in after all else has been attended to. Instead, an honest recognition of and attendance to such aspects of one's being is an integral part of one's preparation for, and ongoing ability to, counsel. Of course, this is not to suggest that everything achieved in counselling is dependant upon the counsellor, or upon the counsellor's

wellbeing. Grace is the determinant factor, and grace is always available. But the counsellor is not always aware of, or co-operative with this grace, and it is *that* capacity which is most effected by the counsellor's fidelity to the spiritual journey. When one is tense and distracted, aware only of the pressure to succeed, there is little willingness to relinquish control, to risk, to trust, to hope; there is only a distorted capacity to discern, to plan, and to act. There is no freedom in such counselling. It is not therapeutic spiritual direction.

Counselling, as we have already suggested, is not simply about two people meeting together; they meet in the presence of God, they receive help and healing at God's hand, they are informed both by their previous experiences, and by the things they have learned from others. It is into the complexity of this milieu that we now invite Keating.

5.2.2 Keating and the characteristics of therapeutic spiritual direction

5.2.2.1 Therapeutic spiritual direction is a dimension of spiritual direction

Pastoral counsellors are notoriously uncertain of their identity (cf Charles, 1992:614). For the most part, they are ministers of religion for whom counselling is just one part of a greater role they are expected to fill, whose functions includes leadership of a managerial, religious and spiritual nature (cf Neuman, 1992:586f). But what is the nature of this role, and how great a part should pastoral counselling consume? How can these various demands be integrated into a manageable unity? In response to this kind of uncertainty, and in the face of a clear need to provide real help to a large number of struggling people, two temptations face ministers:

1. To opt out of counselling, referring all such work to trained specialists, thus freeing themselves to adopt a role which emphasises the communication and organisational aspect of pastoral care (cf Hiltner, 1958:16); or
2. To specialise in counselling, even to the point where this becomes the totality of their work.

Are these the only options available? Those who continue to offer a significant counselling ministry in the midst of other demands seem condemned to constant frustration and uncertainty concerning their job description, their hours of work, their efficacy, and the place of their own legitimate needs for spiritual, emotional and physical wholeness (cf Moeller, 1994:132ff). Spirituality is often the first aspect of life to succumb to such stress (cf Hands & Fehr, 1993; Fehr,

1990:7). Home and family life often also pay an unbearable price, and this ongoing uncertainty may lead to resignation from the ministry.

Without denying the need for specialists, is there no way in which the pastoral counsellor may walk the middle road, with integrity? Many have attempted to offer models, role definitions, images and negotiation processes whereby one may experience some peace in one's professional life. It is our contention that Keating's life and anthropological models have the potential to contribute to a better understanding on the part of ministers as to what their work entails, both as a whole, and most particularly, in respect of their counselling function. Arising out of our attempt to distinguish between psychotherapy, pastoral counselling and spiritual direction, we suggested that two factors are of primary significance:

1. That relationship which counsellors perceive as being most important to them; and
2. The nature of the counsellor's training - the "school" within which counsellors have been formed, and by which they are guided.

Keating's primary relationship is clearly one with God. This is not to suggest that other relationships are unimportant. We have already noted his compassionate involvement in the lives of people, and his commitment to the issues of justice, peace and co-operation. What this does suggest, however, is that all other relationships and activities have their foundation and derive their orientation from this primary relationship. This is also the orientation adopted in the tradition of spiritual direction. This is the orientation we suggest is appropriate for ministers, as they engage in therapeutic spiritual direction. The only alternative is to suggest that another relationship should come before that with God, and this surely leads along a path more appropriate to those engaged in an enterprise whose roots are not overtly theological - perhaps that of psychotherapy. Settling one's primary orientation in the direction of God will both free the counsellor, and root him or her in a tradition from which he or she may derive an identity. One is freed from the demand to be all things to all people, an expert in every field. The counsellor cares because God cares, the counsellor listens through God's ears, the counsellor is concerned to act within the community of God's people, and in a fashion that is responsible both to those people and to God. The counsellor envisages ultimate healing and wholeness only in terms of a relatedness to God.

The counsellor's training must consequently be theological, first of all. We have already argued for a closer attendance to the Christian tradition, and to the wisdom of those who have stood in this tradition before us. The "school" in which the therapeutic spiritual director stands is one which values community, worship, prayer, the reading of Scripture, and has long recognised the value of simplicity, solitude and silence. Thornton (1979:189f) has gone so far as to suggest, paraphrasing Evagrius, that "he/she is a pastor and/or pastoral counsellor who prays aright. Pastoral care and counselling has to do with the therapy of the psyche, the soul, the centered self". This is the tradition in which Keating stands, and we suggest that, should one allow Keating's spirituality and anthropology to inform counselling, in much the same way as many contemporary pastoral counsellors allow Clinebell, G. Egan, Brister, Rogers, Harris or Lake to do, one would be informed by a school whose scope is catholic, yet whose identity is sufficiently clear to avoid any temptation to identify one's self as anything but a minister of the gospel, a *pastoral* counsellor.

Keating's apparently overriding concern in both spirituality and ministry is with the experience of divine union as a possibility for all people, and as a normal part of Christian life. This is the project to which he has given himself in his monastic vocation, and this is the purpose of his subsequent work and teaching. Such an experience, he emphasises, is absolutely dependant upon grace, and upon our fidelity to "the means of grace" - Scripture preached, read and meditated upon, the sacraments, prayer, and Christian fellowship. It is a matter of both willful action and absolute reliance upon God's goodness. Consequently, Keating is concerned to help people in their growth both in understanding of these means, and in their faithful practice of them. His books, tapes, seminars and ongoing life give witness to these emphases. As such, he is true to the monastic and priestly emphases on holiness, and on the liturgy and sacraments (cf D. Walker, 1993:14ff); but he goes beyond these narrow limits. Keating's reliance on the Christian tradition, and on those who have gone before, both in developing and in elucidating his spirituality and his anthropological models, cannot but draw the counsellor's attention to the wealth of wisdom and experience contained here. Whilst drawing particularly on Scripture, doctrine, and ascetical and mystical theology, Keating learns also from the experiences of the Fathers, and from those, such as Brother Bernie (cf section 3.4.2.4), who incarnate the spiritual journey today. Keating also emphasises that the experience of divine union must bear fruit in one's life - there must be a discernable growth in the dispositions suggested by Jesus in the Beatitudes, an increasing

manifestation of the fruit of the Spirit as described by Paul in his letter to the Galatians, a growth in the classic qualities of humility, compassion and loving action. Sobrino's emphases on honesty, faithfulness, fortitude, hope and holiness also are requirements in Keating's characterisation of spiritual maturity (cf Keating, 1992a:71ff, and 1995b). Furthermore, whilst Keating gives a typically contemporary Western primacy to the individual, he avoids the privatisation and individuality of faith which D. Walker (1993:16) suggests is a hazard of monastic life. Instead, Keating demonstrates a lively concern for the whole human family and for a growth in mutual responsibility for our common life. Keating's own way of life is in no way presented as superior to that of others; it is merely different. He is at pains to illustrate the ways in which his journey is similar to that of others, both within and without the cloister.

As Keating demonstrates the wealth of knowledge, insight, challenge and comfort contained within the four possible levels of reading, Scripture gains a new importance for counselling. In moving beyond the purely literal meaning of a passage, and particularly at the allegorical and unitive levels, opportunities for dogmatism and Biblicist types of counselling are avoided, and there is an opportunity for "deep" to "speak to deep" (cf Ps 42:7) in a variety of healing ways. Similarly, there is a new appreciation for the ways in which Scripture read, meditated upon, memorised, or used in an "active prayer sentence", can have tremendous therapeutic value. Peterson, Crabb and Thompson have similarly been significant in pointing to the counselling possibilities offered by Scripture.

Keating is further enriched by his dependance upon St Teresa and St John of the Cross. Therapeutic spiritual directors familiar with these works, or with those of other great mystics, bring a far broader perspective to their consideration of any counselling event. We have already suggested that counselling should not be confined within the narrow limits of the present crisis. Instead, it should be seen within the context of a journey towards divine union, involving perpetual progress, obtained only through repeated experiences of death and resurrection. Familiarity with the tradition of spiritual direction will alert counsellors to the possibility that this middle-aged woman is not necessarily delinquent in her faith, but is perhaps enduring the perfectly normal experience of a dark night; this man does not need psychological care for his depression, but rather needs spiritual direction as he grows through his experience of the dark night (cf Keating, 1995d:106f). Counsellors may thus also learn a greater tolerance for the experiences

associated with Teresa's stages of prayer, particularly those that lead, for example, to the experience of psychic powers, visions and locutions, and may therefore be less hasty in suggesting care for the counsellee either in a psychiatric hospital, or at the hands of an exorcist (cf Smith, 1995: 89ff, Grof & Grof, 1989). If counsellors are ignorant of this tradition however, and of the wisdom contained within it, they seem doomed to a perpetual round of crisis intervention, and to frantic efforts aimed at rediscovering what should be common knowledge.

Keating draws attention to the possibilities contained within Athanasius's *Life of Anthony*. Here, the focus is on an individual's struggle with unconscious motivations at both the active and passive levels. Although Anthony is presented as a mature Christian, the types and courses of the struggles enumerated in that work provide a useful background for counselling, especially in the case of those whose problem is focussed on fidelity to life in Christ. The *Life of Anthony* highlights ways in which the energy centres associated with the Uroboric, Typhonic, and Mythic Membership levels of consciousness may be manifest, and presents the response of faith, determination and prayer as efficacious in dismantling them. The role and function of the Christian community is also affirmed.

Others have also used the tradition to inform both their pastoral work and their counselling. Oden (1984:55ff) has made a valuable contribution, drawing attention to the possibilities contained within the tradition in general, whilst especially highlighting Pope Gregory the Great's (540 - 604) *Book of pastoral care*. Oden suggests that Gregory anticipates modern psychotherapy in his use of behaviour modification techniques, his understanding of the unconscious tendency to self-deception and rationalisation, his understanding of primordial fantasies and archetypes, his recognition of the importance of non-verbal communication, and his appreciation of the need for accurate empathy, unconditional positive regard and self-congruence. According to Oden, Chrysostom, Ambrose, Augustine, Luther, Calvin, Baxter and Wesley each offer further models integrating theology and pastoral care, which should be considered by pastoral workers. Oden lists seventeen possible changes that would be indicated by a serious return to the classic tradition of Christian soul care (cf Oden, 1984:38ff; quoted at length in Appendix 1). But, he notes, "many of the key classical sources which have carried enormous weight for centuries of Christian pastoral counselling are available now only from rare book sources. Pastors and religious

counsellors today are hungering for deeper rootage in a tradition that is in many cases not even available to them" (Oden, 1984:26).

A more recent example, in which a Free Church congregation provided significant and effective care and counsel, in a deliberate and reflective fashion, for what we may today call a clinical depression in "brother John Fry", has been highlighted by Oates (1986:107ff). He suggests that such care has existed within the church since long before the formal definitions of disease states and treatment were developed by modern medical science, and that we might profitably learn from such insights.

Butler (1996) has made a valuable contribution to the dialogue between Centering Prayer and pastoral care, drawing attention to the close parallels, in terms of process, between the two activities:

1. They both involve a human/divine collaboration, in response to God's initiative, and in which God remains the "Senior Partner";
2. They are both dependant upon dialogue, within relationships.

Perhaps inspired by Keating's idea that divine therapy may proceed in Centering Prayer, whilst details of healing remain obscure, Butler (1996:57) suggests that "pastoral caregivers should quickly learn that they are not in the business of solving problems. They must learn instead to place emphasis on developing a caring relationship and becoming a supportive *presence*"(emphasis added). Peterson (1993b:5) too, believes that this is the primary task of the pastor: "my job is not to solve people's problems or to make them happy, but to help them see the grace operating in their lives".

3. There are furthermore striking parallels between the process of *lectio divina*, within which Centering Prayer finds a place, and pastoral care:

> "*Lectio divina* begins in reading and reflecting. From there it moves into a dialogue with God and our emotional responses. It eventually ends with our resting in the silence of divine presence. This movement echoes the rhythm of pastoral care. Out of this 'conversation', through which we learn the care-receiver's story, emerges the intimacy that allows self-disclosure. The dynamic of intimacy and self-disclosure allows the caregiver to move into the peace where one can offer a quiet presence, the contemplative dimension of caregiving" (Butler, 1996:60).

This contribution is particularly helpful in drawing attention again to the importance of presence and relationship in pastoral care and, reliant upon God's grace at work, in shifting the focus off potentially manipulative techniques.

Carfagna (1990:61) draws further attention to the counsellor's spirituality as a powerful means of "sustaining meaningful and mutually life-giving helping relationships". She focuses particularly on the capacity to risk and to trust, which require the ability to let go of one's need to control. Carfagna emphasises these aspects because she believes that pastoral counselling most frequently involves making sense out of situations in which the person being counselled has lost control in some or other way. Furthermore, she suggests that "the breakdown of the will to control is a necessary step on the path to personal maturity" (Carfagna, 1990:64). May (1982:299f) has similarly highlighted the willingness to surrender in a conscious, intentional and freely chosen fashion, as being of central importance for those who would offer help to others. This, he suggests, is because the nature of true surrender, contrary to popular opinion, is not passive but intensely active; it encapsulates that which is most required in counsellors. "The paradox of spiritual surrender is that in giving oneself fully, one finds not passivity but intimate involvement, not restrictiveness but endless freedom, not blameless quietude but the deepest possible sense of responsibility" (May, 1982:302f).

The capacities to risk, trust and surrender, therefore, which relate directly to the dismantling of the energy centres developed at the Uroboric and Typhonic levels of consciousness, will enable the counsellor to most meaningfully enter into the life of the person being counselled in a responsible fashion, and in a way that will tend to engender "life in all its fullness" (cf Jn 10:10b). Keating's spirituality describes the path by which these attributes might come to grow in one's life, and it offers the possibility for yet further attributes to become manifest. If all that is required is an increase in efficacy as a counsellor, based on the development of a few distinct skills, then Keating's life may be insignificant; but if one believes that counselling is about a way of being more than it is about doing, Keating has much to offer, particularly for those whose role requires of them that they act in other ways as well, to engender faith and human wholeness in congregants.

Keating (1996b) brings a note of caution to the idea that spiritual direction can be used as a cure-all for every problem encountered, however, and this is certainly a necessary warning. He has a deep regard for the therapeutic potential of psychotherapy, which we share with him. He does allow, however, that spiritual direction engage not only in matters relating directly to one's relationship with God, but also gives consideration to crises whose effects would impinge, even if only indirectly, upon that relationship (cf Keating, 1995d, 1996b). This we believe to be an important inclusion. Whilst Keating has not yet heard of our proposed ministry of therapeutic spiritual direction, we do not expect him to dismiss it out of hand. Indeed, his spirituality and anthropology, affirming the centrality of the spiritual journey within the overall human developmental history, and emphasising the fact of the divine indwelling as fundamental for all healthy life and relationships, seem to suggest that spiritual direction *must* constitute the focus for Christian ministry. His own emphasis on the necessity for spiritual formation, as a more generalised form of this activity (cf Keating, 1996b), seems to support this hypothesis.

5.2.2.2 Therapeutic spiritual direction is focussed on the need for healing

Here we speak of more than just the call to growth and greater maturity. We are concerned to address those moments and issues that make even ordinary living difficult. Keating has much to say about the need for healing within both individuals, and the whole human family. Perhaps his most profound contribution at this point lies in the way he has reframed the doctrine of Original Sin, highlighting the value of a thorough conceptual grasp of the processes of addiction and co-dependence, and drawing attention to the value of the Twelve Step Programme first developed by Alcoholics Anonymous.

We have already seen how widespread and complex Schaef and May believe the disease processes of addiction and co-dependence to be. We now turn our attention to the possible therapeutic value in such understanding, and begin with the recognition that sobriety requires more than just the abandonment of addictive element(s). Schaef (1987:5) suggests that sobriety requires a "systems change", from life in the "Addictive System", to what she calls the "Living Process System". Recovery from an addiction must begin with the addict making the choice not to die. This is not yet the choice to live, however. She suggests that the following options confront people:

1. The choice (a) not to live, and (b) to die. This usually results in suicide, or death from the addiction.
2. The choice (a) not to die, and (b) to live. This choice, Schaef suggests, is rare in our society. "For most addicts the thought of living - and by this I mean living fully - is far more frightening than the thought of dying, or being only partially alive. Since addicts have high control needs, being addicted gives them the illusion of having control. .... Living fully seems the same as having no control, and that feeling is experienced as unbearable" (Schaef, 1987: 17).
3. The most common option, which is to choose (a) not to die, and (b) not to live. "The result is total adjustment to and acceptance of the Addictive System" (Schaef, 1987:17).

May (1988:165ff) suggests that the recovery from addiction demands:
1. Honesty: "Honesty means acceptance. We must begin by accepting the fact of our addictedness. .... In religious language, this kind of acceptance is confession. .... it means recognising that our attachments are our idols, that they eclipse God" (May, 1988:165). May suggests that prayer, meditation, times of silence and solitude, and daily journalling facilitate such honesty. He goes on to suggest that "honesty before God requires the most fundamental risk of faith we can take: the risk that God does love us unconditionally" (May, 1988:169).
2. Dignity: "Honesty risks that God is good. Dignity risks that we ourselves are good" (May, 1988:169). Dignity is about exercising the choice to act as if we are indeed created good, made in God's image, created in love. This choice is parallelled in the first of Dunne's Four Consents, considered in Keating's models of Christian Transformation (cf section 3.4.2.4).
3. Community: Addictions are too deceptive to allow one to recover alone; there is a need for the perspective of others, the challenge of others, the support of others.
4. Responsibility: "All our addictive behaviours affect other people. Some behaviours really hurt others. We have a responsibility to try to identify and restrain those behaviours" (May, 1988:174).
5. Simplicity: "No matter how we might want to amplify and elaborate it, stopping addictive behaviour boils down to this: don't do it, refuse to do it, and keep refusing to do it. It is so simple, and it seems so impossible" (May, 1988:177).
These insights, with their focus on honesty, faithfulness to reality, and an openness to hope accord well both with Sobrino's and Keating's spirituality, and with the kind of spirituality for which we are aiming in counselling.

The behaviour patterns associated with addiction and co-dependency, and the ways in which May suggests they are established (cf section 3.4.1.2) are highly compatible with the process Keating suggests leads to the development of the false self system, with its unlimited demands for the satisfaction of pre-rationally determined emotional programmes for happiness, and its associated afflictive emotions and commentaries. They both begin with a sense of worthlessness and meaninglessness, leading to the establishment of compensatory behaviour patterns within which fear is a major feature and which are themselves destructive, in the long term. In the case of addiction and co-dependence, these behaviour patterns include:

1. At a cognitive level, a variety of "thinking disorders", which may in some instances be equated with what Keating refers to as "commentaries'.
2. At the emotional level, the addict and co-dependent are out of touch with their feelings, or distort them. All the afflictive emotions identified by Keating are represented in Schaef and May's lists of typically addictive or co-dependent behaviour.
3. There is an inordinate, although often dishonest, attempt to maintain a semblance of conformity to group norms, and to "manage [the] impressions" of significant others. Keating similarly speaks of the dangers of an over-identification with the group at the Mythic Membership level of consciousness.
4. At the level of the instinctual needs, issues of security, affection, esteem, power and control figure boldly on Schaef and May's lists.

These similarities would suggest, therefore, that what is good for addictive and co-dependant therapy is also good for treatment of the human condition, and *vice versa*. Keating, Schaef and May all seem to come to similar conclusions. In common with Keating, May believes that in order for addictions to be overcome, "human will must act in concert with divine will" (May, 1988:140); human will alone, whilst important, is insufficient to the task. May, too, points to the spiritual tradition as a source of wisdom in learning to co-operate with grace in this regard, highlighting the ascetic disciplines. Grace and growth in detachment, he suggests, represents the only ultimate hope for release from the addictive process. Furthermore, the processes of both the dark night of the sense and of the spirit, to which Keating refers, may be better understood in the light of these insights into the nature of addiction. In particular, the place of grief and the possibility of mourning the loss of such addictions must not be underestimated. May also comments on how the process of recovery from addiction leads to a growth in compassion, both

for those who remain imprisoned within their own addictions, and for those aspects of one's self that are still trapped by addictive processes. This realisation is, once again, remarkably similar to the insight Keating offers concerning progress on the spiritual journey.

In concert with Alcoholics Anonymous, and a great number of other recovery programmes, Keating suggests that the "Twelve Steps" programme is a significant tool for recovery from the disease state represented by the human condition. He therefore proposes (Keating, 1996c) a modified Twelve Step programme (which we reproduce in full in Appendix Two) for use with Centering Prayer, although its application for the spiritual journey as a whole is immediately obvious.

Healing might proceed in a number of ways, and be measured against a variety of criteria. The therapeutic spiritual director should remember Keating's litmus test is always that of love: what transpires in the counselling relationship should both be informed by and aim at love before and above anything else. This is not to suggest that counselling will necessarily always be gentle and pleasant - there is also a place for "tough love", but the adoption of any such stance should not be motivated by frustration, the need to control, or a desire for success in some particular form.

5.2.2.3 Therapeutic spiritual direction recognises that all healing is a gift from God

In therapeutic spiritual direction, there should always be an acknowledgement that God is the One who truly heals - there should be a focus on the "Divine Therapist". Whilst this does not alleviate the counsellor of responsibility for what happens during counselling, it does mean that he or she should be deliberately attentive to God's direction in the process, and that the counsellor should feel neither undue elation in the face of great success, nor overwhelming guilt and despair in the event of apparent failure. Keating is strident in his denunciation of Quietism and semi-Quietism, however, and Keating's models all highlight the place of the will, aided by grace, in achieving wholeness, maturity and transformation. The counsellor should therefore not imagine that all healing will come to the counsellee without effort.

All Keating's models have a place for the desert, and for death. Discernment is required to avoid "healing the counsellee's wounds lightly" (cf Jer 6:14, 8:11); there is a place for suffering which

must simply be borne; a place for a ministry that is simply supportive, and which acknowledges that there will be no immediate resolution of the problem. More than this, such suffering may be part of the spiritual journey, which can only be avoided by turning aside from the Way. Counsellors must be aware of such possibilities, and sufficiently humble to accept that there will be instances in which they are unable to effect the healing they desperately want to bring, and for which the counsellee longs.

5.2.2.4 Therapeutic spiritual direction relies primarily on traditional Christian ascesis to facilitate co-operation with God's healing and transforming action

Having come to some measure of understanding in regard to the counsellee's problem, some form of "action" must be undertaken in order to resolve that problem. Keating's major contribution at this point lies in his ability to provide a fresh understanding of the place of prayer and "homework", particularly in the form of the ascetical practices in the Christian tradition, in counselling. As we have already seen, Keating also highlights the contributions made by those who have worked in the area of addiction and co-dependence, particularly the Twelve Step programme. We now consider Keating's contribution to the use of prayer and of "homework" in counselling:

Contemporary pastoral counselling is ambivalent in its attitude to prayer. Hiltner is careful to limit the use of prayer, suggesting that this is more often a means of escape for the counsellor than an appropriate resource for the counsellee. Others, however, such as Wimberly, Barry and Oates are more positive in their attitude to the place of prayer, suggesting that it is an integral part of counselling. There are increasing numbers of references to the use of Centering Prayer by spiritual directors, pastoral counsellors and psychotherapists, with positive effects for their clients (cf, for example, Dougherty, 1995:75ff, Ward, 1996:25f, Walkup[19] and Malecki[20]). Keating's psychological model of Centering Prayer may be used to conceptualise the ways in which these positive effects are achieved, and to support the ongoing use of this form of prayer in counselling.

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[19] Jim Walkup is a Presbyterian minister and pastoral counsellor with practices in both NYC and Bronxville. He is intentionally integrating spiritual practices into his pastoral counselling. Centering Prayer, as a spiritual practice grounded in the Christian tradition, is especially interesting to him. (personal communication, July and November 1996)

[20] Fr John Malecki is a Jungian psychologist and Catholic priest in Albany, NY, who uses Centering Prayer as part of his work with people. (Personal communication, September 1996)

Others have highlighted the value of prayer for "inner healing". It may be appropriate therefore to give some consideration to that ministry at this point. Sanford first focussed contemporary attention on "the healing of memories". Other well known practitioners include East, Marshall, MacNutt, Moss, Stapleton, Scanlan, and White (cf Hurding, 1985:366). Alternative names by which this ministry is known include "inner healing", "faith-imagination counselling", and "prayer counselling" (Hurding, 1985:365). Scanlan (1974:9) defines "inner healing" as: "The healing of the ... intellectual, volitional, and affective areas commonly referred to as mind, will and heart but including such other areas as related to emotions, psyche, soul and spirit". Stapleton describes inner healing as "'a process of emotional reconstruction experienced under the guidance of the Holy Spirit' and adds that there is no attempt 'to supplant psychiatry or to ignore the wisdom found in secular psychology'" (quoted in Hurding, 1985:366). In a similar vein, Scanlan (1974:2) writes, "we recognise the competence of qualified counsellors and psychiatric therapists in their professional areas. We do not want to undermine the good being accomplished in those professional services: we hope to support and add to it. We hope that they will accept the validity of healing through that work of God we call the ministry of inner healing". There is some evidence (cf Rakoczy & Lindegger, 1997:22) that such mutual recognition does indeed exist amongst contemporary practitioners. Acknowledging that this ministry "needs to be sensitive to the possibilities of meeting occultic involvement, physical disease and personal sin, as well as emotional scars" (1985:367), Hurding adds that "such work necessitates men and women of high spiritual calibre, psychological maturity, wide experience and adequate training" (1985:367). Such might be a good description of a competent spiritual director, or therapeutic spiritual director.

Fundamental to this approach is a recognition of the ongoing and deleterious effect of emotional trauma sustained in the early years of life, perhaps even prior to birth, and the belief that "Jesus, who is the same yesterday, today and forever, can take the memories of the past and 1) *heal* them from the wounds that still remain and affect our present lives; 2) *fill with His love* all those places in us that have so long been empty, once they have been healed and drained of the poison of past hurts and resentments" (MacNutt, 1992:185). "This involves two things, then: 1) *Bringing to light* the things that have hurt us. Usually this is best done with another person; even the talking out of the problem is in itself a healing process. 2) *Praying* to the Lord to heal the binding effects of the

hurtful incidents of the past" (MacNutt, 1992:187). Linn and Linn[21], have recognised that, inasmuch as this ministry may bring healing to hurts of the past which are experienced in the present, it is also capable of dealing with fears for the future, whose roots are located in the past, through an essentially identical process (cf Linn & Linn, 1978:199ff).

Healing, in Keating's model, is the result of re-establishing the control of the will over the emotional faculties. Linn and Linn (1978:25) suggest that "healing of memories works through the anger and guilt until the fear and anxiety that crippled us begins, in the acceptance stage, to be a gift". They draw attention to the fact that:

> "four emotions tend to be not only at the core of the ten major kinds of neuroses outlined by the American Psychiatric Association, but also at the core of most emotional instability in our lives. Whether we suffer from a neurosis, or from common fears such as a fear of people, or a fear of our feelings, we can begin to heal that area by working through the four emotions of anxiety, fear, anger and guilt" (Linn & Linn, 1978:23f).

These emotions correspond exactly with what Keating calls the Utility appetite, which he identifies as the dominant forms of human emotion.

Linn and Linn's suggestion that a critical task in the healing process is "*welcoming whatever I am feeling*, whether it be coldness, fear, loneliness, frustration, anger or joy, *and then deciding how to react*" (Linn and Linn, 1978:79, emphasis added) is exactly what Keating teaches, not only about "thoughts" that arise during Centering Prayer, but, following Mrozowski[22], as an approach to all of life. Linn and Linn suggest that a crucial part of this "Welcome" process involves learning to identify the emotion one is currently experiencing. Due to repression, this is not necessarily something one is readily capable of doing, however. Attempting to describe one's feelings in writing, to speak them out loud, or to identify them through a period of active meditation are therefore suggested as helpful techniques (cf Linn & Linn, 1978:82f). These feelings should then be brought to Christ, through prayer, for healing. Linn and Linn believe that healing requires both

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[21] Two brothers who, as Jesuit priests, were set aside to conduct a healing ministry which includes healing of memories workshops.

[22] Mary Mrozowski worked intimately with Keating in teaching Centering Prayer. He writes of her part in the origins of Contemplative Outreach, and in the establishment of their first retreat house, Chrysalis House, in his article, *The origins of Centering Prayer and Contemplative Outreach* ([s.a]:6). Keating pays special tribute to her and her work in his Video Tape series. She is particularly well known for developing the "Welcome" method, now taught by Contemplative Outreach.

an experience of God's unconditional love, and the opportunity to share one's feelings with this loving God. These insights correspond almost exactly with Keating's understanding of what is required for progress on the spiritual journey, as do the Linn's recognition that it often either a distorted view of God, or of the self, or both, which impedes this healing and growth (cf 1978:65). Linn and Linn, in line with Keating, suggest that the stage of acceptance, or of final healing, corresponds with the point at which one is able to live the Beatitudes (cf 1978:167ff).

MacNutt emphasises the fact that, whilst healing may be effected in large group settings, the delicate nature of the hurt experienced suggests that privacy is to be preferred. An atmosphere of "peace and gentleness" (MacNutt, 1992:189) should prevail. Furthermore, this ministry requires some considerable time: he suggests twenty minutes as an absolute minimum, with one hour being preferable - "forty-five minutes to talk and fifteen to pray" (MacNutt, 1992:189). In the case of "prayer counselling", Hurding (1985:367) notes that it is usual for two or three counsellors to spend as much as "four or five hours", at a time, in ministry to one person. The relatively long period allowed for talking should be used, according to MacNutt, to identify the nature of the basic wound. "Sometimes the person does not really know what happened; then we ask for God's revelation or wait until such a time as the deep need comes to the surface" (MacNutt, 1992:190). Keating's reference to "energy centres" may be of relevance here. It is possible that prayer is initially aimed at what may only be "commentary", and not at the root problem. In this case, it may be necessary to spend further time in discerning that problem, for fuller healing to occur. The confessional may be a further helpful resource at this point.

It would seem that this healing ministry should not be conceived of as a "once and for all" affair, but as something that may be necessary from time to time, as new insight into the nature of our inner life come to awareness. Whilst healing may not be immediate, the process possibly even continuing over years, MacNutt insists that the healing is real and effective, and that it would be helpful for almost every person: "Inner healing is indicated whenever we become aware that we are held down in any way by the hurts of the past" (MacNutt, 1992:186). Linn and Linn similarly believe that immediate healing is not common, and that protracted periods of what they call "soaking prayer" (1978:58) are often required. During this time, an increasing number of memories are allowed to surface and are dealt with, and healing takes place in a progressive fashion. Lindegger (cf Rakoczy & Lindegger, 1997:22), who is trained as a psychologist, similarly

affirms the need for healing to extend over a longer period, commenting that "healing of memories becomes problematic when it is based on a failure to fully understand the other through a deep relationship of trust, and to rather engineer a quick and easy solution".

It is important to remember that this kind of healing will often be associated with the emergence of previously unrecognised or unresolved feelings of grief. Linn and Linn (1978) are particularly helpful in suggesting ways in which the five stages of the grief recovery cycle, as identified by Kübler-Ross[23], may profitably be employed to better understand and facilitate the healing process. A failure to deal with such emotions, or an insistence that, should they arise, they be denied in favour of a claim that healing has already been achieved, will impact negatively on the person seeking healing. In common with Keating's observation that the fruit of Centering Prayer is to be discerned in daily life, not in the prayer time itself, and that it will probably be noticed first by other people, Linn and Linn (1978:215) say: "progress in healing a memory usually remains hidden".

Transgenerational Healing is a related form of ministry, which, whilst being perhaps a little less acceptable to counsellors in general, may also claim some support from Keating's models. Kenneth McAll, a missionary doctor, first developed the contemporary idea of "healing the family tree", based on the idea that possession by evil spirits and spiritual warfare are important considerations in dealing with psychological disorders, and their healing. In 1982, he published a book on the subject, suggesting that

> "phobias, schizophrenia, and a range of physical conditions may derive from recent or remote ancestors, from still births, miscarriages or abortions amongst forebears, and from hauntings by the 'unquiet dead' in a place where the sufferer now lives. Victims of violent death, those who committed suicide, and those who died 'unblessed' are, it is said, often the source of inexplicable malaise in their unfortunate descendants" (Hurding, 1985:380).

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[23] Denial, anger, bargaining, depression, and acceptance.

McAll proposed a method of healing which is centered on a "Eucharist of the Resurrection" involving:

1. Prayer for deliverance, asking especially that "The blood of Jesus 'cleanse the blood lines of the living and the dead of all that blocks healthy life, especially by breaking any hereditary seals or curses and by casting out evil spirits'" (Hurding, 1985:380);
2. Prayer, in which forgiveness is granted to those who are perceived as being responsible for the problem, and forgiveness is asked for any unloving attitudes which may have developed against those relatives;
3. Prayer is offered that God will "come into" both the living and the dead members of the family concerned.

Whilst McAll may stray perilously close to Spiritualism, and may rely too heavily on speculation about the fate of people after death, there are other more recent forms of this ministry which appear to be orthodox. Thompson's (1989:55ff) reliance on the proverb, "the parents ate sour grapes and the children had the bitter taste" (cf Num 14:18, Ezek 18:2) suggests that there is at least some scriptural support for the possibilities raised by this ministry. The Sandfords (1985:371) recognise the possibility that "generational sin" and its effects may descend through family lines. "What we and many other counselors in Christ have discovered is that destruction often rains upon people when nothing inside them any longer attracts it. Then it is that we see that generational sin may be the cause" (Sandford, 1985:381). It is suggested that this may occur in one of three possible ways:

1. Through the genetic inheritance. Sandford (1985:371) writes, "we may inherit our propensities to sin through our genes", pointing out how personality and behavioural traits tend to be passed on, as much as physical conditions are. Sandford appeals to Job 17:5 ("Those who denounce friends for reward - the eyes of their children will fail.") as a scriptural indication of the possibility that the sins of one's forebears might have an effect upon one's own condition;
2. By internalising the example received from parents and other familial authority figures, whilst growing up;
3. "The law of sowing and reaping. Reaping for sin is seldom immediate. It is also never without increase ... Time, though not the only factor, remains a major reason why children reap what fathers and grandparents and great-grandparents have sown" (Sandford, 1985:379). He quotes

2 Sam 12:1-24 and 2 Kings 22:20 as specific scriptural examples of this law, and also refers to the fact that all of us are heirs to Adam's sin.

Sandford suggests the following process for the diagnosis and healing of generational sin:
1. "First we spend considerable time asking the counsellee to relate as much as he [sic] can recall of the family history" (Sandford, 1985:388).
2. Prayer.

> "Usually, we begin the prayer by thanking and praising God for all that has come to us through our forefathers [sic]. We thank God for all the good we inherit daily. But then we pray that even the good be filtered through the cross.
> We call for the blood of Jesus to flow back through the family bloodlines throughout their history, by forgiveness washing away the ground of Satan's attack. We ask in repentance for forgiveness of all sins, wherever possible ... Whatever patterns we have seen and discussed, we ask Jesus to destroy and transform on His cross" (Sandford, 1985:388).

3. "Having prayed for destructive patterns to be destroyed, we are sometimes led to rebuke the powers of darkness and to command them to leave' (Sandford, 1985:390).
4. "We ask Father [sic] God to send His angels to encamp about every member of the family ..., to protect each one ..., and to bring each one out of darkness into light ..." (Sandford, 1985:390).
Sandford (1985:391) suggests that "prayers for the cessation of generational sin, like prayers for conversion, are normally one-time prayers. However, as bits and pieces of history are newly revealed, specific prayers about those revelations are not redundant. They are a continual working out and development after the first general prayer".

Keating's Evolutionary/Developmental model seems to lend some credibility to the ideas presented here, insofar as it recognises the recapitulation of a previous developmental history by each individual. Although this recapitulatory process is usually only emphasised in its biological expressions, some, such as Grof (1988), have also suggested the existence of psychological and spiritual elements. Insofar as this is true, Grof also reports experiences that seem to suggest evidence of injury sustained at these levels, and subsequent healing through his "Holotropic

Therapy"[24]. In South Africa, the ideas contained within Keating's Evolutionary/Developmental models seem to hold profound potential both for general ministry and for counselling, especially amongst those who subscribe to a world-view that recognises the ongoing presence and influence of ancestors, and that deliberately relates itself to them.

We suggested, secondly, that Keating's models highlight the place of "homework" in counselling. There is only a limited, although far from insignificant, amount that can be achieved during counselling periods. Thereafter, the counsellee must continue to work more or less independently at the problem. Whilst the homework agreed to by counsellor and counsellee may include practices commonly employed in contemporary pastoral counselling, Keating is particularly helpful in giving further credence to the value of techniques such as those identified by Moon, *et al* (1993), including worship, the use of Scripture, meditation, confession, forgiveness, fasting, solitude and silence, simplicity, journalling, discernment and obedience. Amongst those ascetical disciplines particularly referred to by Keating as being helpful at particular stages on the spiritual journey are:

1. Those arising out of his monastic milieu, and associated with the development of dispositions appropriate to the first four Beatitudes (which deal primarily with the first three energy centers, and one's over-identification with a group). These include participation in the liturgy and the Eucharist, the use of vigils, *lectio divina* as a form of prayer, prompt forgiveness of others, a refusal to harbour judgemental attitudes, fasting, solitude and silence, simplicity of life, chastity, manual labour, generous service of others, works of mercy and humility.
2. Those associated with the lesson of St Anthony, which include the triple practice of perseverance, prayer, and trust in God.
3. Keating quotes with approval Keyes's (1975:86ff) suggestion that one practice "mind freedom".
4. Practices suggested by Keating's own experience, which include Centering Prayer, twice a day, for twenty minutes; and the use of an "active prayer sentence.

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[24] Grof (1988:167) bases his Holotropic Therapy on "the healing, transformative, and evolutionary potential of nonordinary states of consciousness", which he first discovered during research with hallucogenic drugs. The therapy, in its present form, utilises nonpharmacological means, such as hyperventilation, evocative music, and focused body work to induce similar non-ordinary states of consciousness. Grof (1988:167) says that, during the course of such therapy, the "dynamic equilibrium" underlying experiences of hurt are transformed into "a stream of usual experiences", which are then consumed in the therapeutic process.

5. Keating emphasises the fact that the twin practices of devotion to God and service to others are vital for the safety of anyone on the spiritual journey, as it is only within these parameters that the "energy" released by the healing process will be contained and harnessed for good.

6. Keating's Models of Christian Growth almost all depend upon the faithful practice of various forms of ascesis, in order to reach greater levels of maturity.

5.2.2.5 Therapeutic spiritual direction is open to the insights of other disciplines and other faiths, in a discriminating fashion

Keating deliberately couches his presentation both of the spiritual journey, and of his models, in "the language of psychology". He demonstrates a high degree of familiarity with psychotherapy, drawing on its insights in many instances to fill out understandings developed in an earlier age. He is particularly reliant upon Developmental psychologists, Personalists, and Transpersonalists (cf section 2.2.5). As such, he has no hesitation in suggesting that psychotherapy has a legitimate, even necessary, place in the spiritual journey. It is perhaps especially in continuing dialogue with these schools that Keating's models may require modification to deal more explicitly with the unconscious and subconscious. In the light of these observations, and following Keating's own lead, it is clear that any counsellor using Keating's models should be engaged in an ongoing dialogue with the insights available from not only traditional, but also newer psychological theories and practices. Further possibilities for interaction with other forms of counselling are endless. Dialogue with social workers may help counsellors learn better ways in which to take histories; dialogue with counselling social workers may provide a higher degree of professionalism and accountability for what is done in church-based counselling sessions; dialogue with psychologists and psychiatrists will help the counsellor achieve a better grasp of the diagnosis and treatment of psychopathology and may therefore allow them to better locate their work in a larger context. Therapeutic spiritual direction that relies on Keating cannot be isolationist or exclusive, although it also cannot afford to be naive in adopting insights and techniques from related disciplines.

We enter here into dialogue with another school of pastoral counselling, to illustrate the kind of interaction that may be beneficial for counsellors using Keating's models. The scheme we use was developed by Bruce Thompson, a medical doctor. It was first employed in general practice and subsequently in counselling clinics, and is now taught at the College of Counselling and Health Care in Youth With A Mission's Pacific and Asia Christian University. Thompson's model, which

he calls *The Divine Plumbline*, and which is set out most completely in the book *Walls of my heart* (1989), is a representation of the human condition and of the path to wholeness and holiness, developed within the Conservative Evangelical wing of Protestantism. The model is currently being used extensively in spiritual direction and pastoral counselling programmes within that part of the Christian family.

Keating proposes that, because of a failure to apprehend the presence of God during the growth to full reflective self consciousness, pre-rational emotional programmes for happiness are developed in an attempt to ensure that one's instinctual needs are met. In a similar fashion, Thompson proposes that, in response to a perceived "love deficit", individuals responds either in rebellion[25], or rejection[26] of life and those "authority figures" perceived as inflicting hurt upon them. Referring to research done on two hundred children between the ages of three and eighteen, whose parents were in the United States military and were consequently absent from home for extended periods, Thompson (1989:56ff) describes a range of responses to this experienced love deficit, and its effect on the life of the individual:

1. Rage, leading initially to temper tantrums, and later to episodes of crime and violence
2. Denial and fantasy, leading, in extreme forms, to personality disorders
3. Attempts at reunion with the absent parent, leading to extreme possessiveness in future relationships
4. Guilt (the child feels responsible for the parent's absence), which, if internalised (passive response) may lead to depression, and which, if externalised (aggressive response), may lead to delinquent behaviour
5. Fear that the other parent, as the last remaining element of security, may also leave, which, if unresolved, may lead to the development of neuroses
6. Impulse changes, which Thompson (1989:59) defines as "responses in our bodies resulting from internalizing unresolved stress on a continual basis. The researchers observed this in infants who had already achieved bladder and bowel control, and then regressed. Older children also began to wet the bed at night ... Still other children gulped their food down like animals". These responses may lead to psychosomatic disorders.

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[25]Thompson refers to this as an "aggressive response"

[26]Thompson refers to this as a "passive response"

7. Regression, involving a withdrawal from active participation in life's major functions such as eating, playing and socialising. Some children "withdrew into a corner and curled up in a ball, assuming a fetal position" (Thompson, 1989:61). Thompson (1989:61) suggests that such children may become psychotic, "opting for a world of fantasy rather than painful reality".
Thompson (1989:61) believes that this range of responses to a perceived love deficit covers all the "major challenges in social development today", thus reinforcing his belief that this particular deficit is at the root of all human problems, and that any resolution of these problems must take this aspect into consideration.

Thompson also identifies four possible personality types, based on the various responses he recognises as possible in the face of a love deficit: passive, aggressive, or a passive/aggressive alternation. These types may be characterised as:
1. *Compliant*, summarised in the two phrases: "I'll do anything you want, [and] please love me" (cf Thompson, 1989:113).
2. *Can't do it*, summarised in the two phrases, "nobody loves me, [and] I give up" (cf Thompson, 1989:116).
These two personality types often feel rejected by other people.
3. *Competitive*, summarised in the two phrases, "I'm perfect, [and] you have no option but to love me". (cf Thompson, 1989:120).
4. *Critical*, summarised in the phrase, "I'm unlovable and so are you" (cf Thompson, 1989:124).
These two personality types are often rebellious in their response in other people.

Regardless of the particular personality type and the consequent response to any perceived love deficit, each individual builds "walls" of protection, against God, the world and perceived sources of future hurt. In Keating's terms, a false self is developed. In common with Keating, Thompson suggests that such walls consume an inordinate amount of energy which, when released through healing, allows one to grow and to act in far more fully human ways. Thompson (1989:225) says: "It has been estimated that we use 50% of our mental and emotional energy alone just to suppress wounds from the past". He identifies the components of these walls at the three levels of emotion, intellect and spirit. The use of these categories correspond well with aspects of Keating's Philosophical model. Furthermore, Thompson, like Keating, assigns an only subsidiary role to the emotions in a mature person: "Emotions are important and helpful communicators, but they are

extremely dangerous dictators. They were given to be under our control, not to become our task masters" (Thompson, 1989:195). We consider Thompson's description of the components in the walls of passive and rebellious temperaments in turn:

In a passive temperament, Thompson (1989:72) suggests that the emotional responses to a perceived love deficit from the authority figure may give rise to feelings of sadness, self-pity, self-hatred, depression and apathy. At an intellectual level, there may be expressions of inferiority, insecurity, a belief in the inevitability of personal failure, and guilt. The spirit is quenched, and discouragement and despair set in. In an extreme form, these responses may result in suicide.

In the case of a rebellious temperament, (cf Thompson, 1989:92) emotions of hostility, conceit, sophistication and elation or deflation (in extreme cases, manifesting as bipolar disorder) may be elicited. Intellectually, the person may present him or her-self as superior, competitive, dominant, rigid, stubborn and unteachable. Spiritually, such a person may be experienced as deluded, resentful, bitter, critical, controlling and possessive.

Thompson (1989:181) acknowledges that

> "we are not accountable for the rejection imposed on us during our childhood, but if we receive negative input that devalues us and then continue in that frame of reference, that is when our accountability begins. The ensuing battle from unbelief toward faith then becomes one between the truth of the Lord and the programming we received in our upbringing".

Keating (1992d:40) agrees, suggesting that one's culpability rests in the failure to use one's developing intellect to reassess the pre-rational emotional programmes for happiness, and alter them as necessary. He believes that this increased mental power is used instead to strengthen such programmes.

Central to Thompson's model is the suggestion that these "wall of the heart" are out of alignment - that they cannot stand the test of God's "Divine Plumbline" (cf Amos 7:7-8). Consequently, Thompson suggests that sin must be dealt with before any real progress can be made by way of healing and restoration. This requires the humility to acknowledge one's sinfulness, "to be known for who we are in spite of the consequences" (Thompson, 1989:185). Such a beginning has much

in common with Alcoholics Anonymous's Twelve Step programme, which, as we have seen, Keating has modified for use with Centering Prayer on the spiritual journey. Following that beginning, Thompson also suggests a programme for healing, and continuing growth on the spiritual journey. Whilst Thompson's model is not as complete as Keating's, it is capable of filling out the counsellor's understanding of the underlying dynamics at work in the development of the false self system, particularly in terms of passive/aggressive temperamentally determined expression of programmes.

Keating draws not only on psychology, but also on anthropology, sociology and the arts to develop and to illustrate his spiritual insights. The contemporary therapeutic spiritual director is therefore encouraged to follow suit. Narrative theology, and its application in pastoral counselling seems to provide the most obvious point of contact with the wealth of wisdom and insight contained within the literature of any society. G. Egan (1986:121ff), and Wimberly (1990) use this kind of methodology in their suggestion that, both as a part of, and following the establishment of a counselling relationship, the counsellee should be helped to "tell [their] story".

Based on the doctrine of divine indwelling, and following Vatican II's *Declaration on the relationship of the church to non-Christian religions*, Keating is open to insights that may be gained through inter-faith dialogue. His positions on three inter-faith discussion groups, and his eight proposed guidelines for such dialogue (cf S. Walker, 1987:127f), bear eloquent testimony to this fact. Counsellors drawing on his work are thus challenged to learn from those engaged in similar work, in different faith traditions. Unfortunately, however, in the context of Christian pastoral counselling, there seems to be virtually no such dialogue extant. Amongst counsellors, it would seem that it is only within the field of transpersonal psychology that the potential for such mutual fecundity is being investigated. For example, Wilber allows his Buddhist faith orientation to inform his work, in places, and Grof (1989) explores the possibility that at least some crises currently treated as manifestations of psychological pathology are in fact features of the transformation process on the spiritual journey.

There is already a wealth of experience and of literature, however, that has been generated by inter-faith dialogue and dialogue between different traditions of Christian spiritual formation and direction, which might suggest directions for therapeutic intervention. Conlan[27], for example, has pointed out the value of Keating's Evolutionary/Developmental/Existential model's reliance on the perennial philosophy for counselling: its broadly-based, inter-faith spirituality allows for the possibility of dialogue at a spiritual level, without demanding of one's partner the prior acceptance of any particular traditional interpretation of that journey. Conlan suggests that, in the course of his own work, many people who grew up in a Christian milieu and then sought spiritual nourishment elsewhere, are enabled to return to their original faith tradition only because of the way in which this model makes real dialogue between their experience and Christianity possible.

A further example of how necessary and potentially beneficial such dialogue and the resultant insights may be is given by Smith (1995), who quotes, *inter alia,* two radically contrasting interpretations of depression:

1. In the Western understanding, depression is attributed to social, biological and psychological factors. Smith quotes Brown and Harris's analysis:

> "The immediate response to loss of an independent source of positive value is likely to be a sense of hopelessness, accompanied by a gamut of feelings, ranging from distress, depression, and shame to anger. Feelings of hopelessness will not always be restricted to the provoking incident - large or small. It may lead to thoughts about the hopelessness of one's life in general. It is such *generalisation* of hopelessness that we believe forms the central core of depressive disorder" (Smith, 1995:18).

2. In sharp contrast however, that same "loss of an independent source of positive value", from an Eastern perspective, may describe a Buddhist who has made some progress on the spiritual journey, as defined by the Four Noble Truths: "The Buddhist approach to suffering and sorrow places it within an assumptive world where sorrow results from attachment, desire, or craving. The cure for such suffering is meditation that centers on the final goal of nirvana, and thus helps the patient understand and overcome the conditions giving rise to suffering" (Smith, 1995:18). Smith thus highlights one way in which dialogue with another faith tradition draws attention to

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[27]Fr Doug Conlan, Obl. O.S.B. Cam. is a Catholic priest from Australia, who has been set aside by his bishop in order to promote the work of Contemplative Outreach in that region of the world. His work often takes him to India and Tibet, and recently brought him to South Africa. (Personal communication, April 1997)

alternative ways of perceiving consciousness. The world-affirming Great Vehicle (*Mahayana*), focussing on devotion and compassion, is probably that form of Buddhism whose insights can most easily be adapted for use in Christian (pastoral) counselling. Similar insights are also available within the Christian mystical tradition, where attachment to anything other than God is seen to be ultimately self-defeating, and where one's only source of positive value is seen to lie in relationship with God.

Further examples of how inter-faith dialogue may enrich pastoral counselling include Smith's references to a documented incidence of shamanic healing of a psychosis in Nigeria (1995:74ff), and an Indian Islamic temple healer's successful treatment of an "oedipal enmeshment" (1995:76ff). Clearly, this field is wide open for potentially vital further research which, within the full range of counselling practice, would probably make a most discernable impact on therapeutic spiritual direction, because of the commonality of its faith orientation. Pastoral counselling, however, seems to be interested only in contributions that arise within the Judeo-Christian tradition; the closest this field has come to dialogue with other heritages is a consideration of possible *cultural* influences on religious experience and its interpretation, but this deliberation is still in its infancy. Such an appraisal, important in all places, is critical within the South African context.

In South Africa, pastoral counselling is a largely Western-dominated activity, which is consequently individualistic and assumes of the counsellee a relatively affluent lifestyle, a high degree of conceptual and decision-making skill, and an advanced level of literacy. Such assumptions are very often inappropriate. De Jongh van Arkel (1995:190) makes the point that "our [South African] practice is very often ... built on the experiential model of Clinical Pastoral Education, applying Rogerian and cognitive counselling methods in a context where its applicability has not been proven". He goes on to pinpoint critical features of the South African context, which must be considered by pastoral counsellors in this country, including:

1. The important place of symbolism and ritual in African life;
2. The holistic perspective of African culture. "The African worldview is ecosystemic at heart. There is no division and/or differentiation between the animate and the inanimate, between spirit and matter, between living and nonliving, dead and living, physical and metaphysical, secular and sacred, the body and the spirit" (De Jongh van Arkel, 1995:193);

3. "Concepts of illness and health are far more social and cultural than biological. .... Sickness is the business of the entire family (or even the whole village) and extends to the universe" (De Jongh van Arkel, 1995:194);

4. The forces of evil are considered a potent reality; and

5. Poverty and an associated hopelessness is an endemic feature of social life.

Whilst Keating's anthropological models may not provide an adequately communalistic basis for attending to some aspects of De Jongh van Arkel's identified points of concern, his spirituality and practice certainly do, and his Philosophical model, rooted as it is in another age and culture, seems to offer real possibilities for addressing the need for an holistic approach. Keating's Developmental/Existential model suggests that the reason for the current paucity of inter-faith and transcultural dialogue is to be located in the fact that most counsellors, in common with most other people in society, are still imprisoned within the confines of a Mythic Membership level of consciousness. If this is so, then that same model may be a useful tool in suggesting ways in which counsellors could be enabled to understand both the limitations and the potential contained within culture, in order to better meet the needs of their various counsellees.

In London, some secular counselling agencies have recently begun giving attention to "transcultural counselling". Recognising that, up until very recently, culture was not credited with having any influence on the counselling relationship, in the 1980's researchers began asking whether there is not more to a truly therapeutic relationship than the counsellor's genuineness, non-possessive warmth, and accurate and empathic understanding. "Transcultural counselling" is the result, in which counsellors take responsibility for the use of their cultural knowledge and skills to help people live more fully in a "diverse and changing world" (d'Ardenne & Mahtani, 1989:5). This requires of counsellors a sensitivity to cultural variations and to the cultural bias of their own approach; a working knowledge of the counsellee's culture; an "ability and commitment to develop an approach to counselling that reflects the cultural needs of their clients" (d'Ardenne & Mahtani, 1989:6); an ability to deal effectively with transference and counter-transference[28]; and an ability to help people through transition, in an often hostile environment.

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[28] "In a transcultural setting, counsellors will need to see transference and counter transference in terms of the cultural beliefs, prejudices and racism that is theirs or their clients" (d'Ardenne and Mahtani, 1989:6f).

In common with the inter-faith examples cited earlier, there is a recognition in transcultural counselling that "therapists dealing with an alien culture will encounter difficulties in distinguishing between normal and abnormal behaviour" (d'Ardenne & Mahtani, 1989:10).

Keating's models may further help the counsellor to appropriate from other existing models and processes more effectively by providing an extensive conceptual framework within which to understand one's self, and those amongst whom one lives and works. Such a framework allows one to adopt with discrimination those aspects of other models that seem appropriate, modifying where necessary, and to discard that which is inappropriate. To stand in any school is not to demand that one is blind to, or rejecting of, the insights that others may offer. Thornton puts it well when he says that

> "I reject an either/or solution, affirming both psychological and spiritual disciplines. My focus is not primarily on methods of doing pastoral care and counselling but on methods of being pastoral - of being awake to intra-psychic, to interpersonal, and to transpersonal dimensions of consciousness. For out of the awakening consciousness of one who is being pastoral we may expect to see new ways of doing pastoral care and counselling". (Thornton, 1979:191)

He concludes, and we concur, that "awakening consciousness in students is the central task of a core curriculum in professional education for ministry" (Thornton, 1979:197). Keating is similarly concerned to awaken, not just students, but all people, to the kind of "intra-psychic, interpersonal and transpersonal" consciousness that comes from a familiarity with, and an appreciation of, the contemplative dimension of the gospel.

Having considered the contribution Keating and others may make to that which characterises therapeutic spiritual direction, we now consider the ways in which his spirituality and anthropology may positively impact upon the environment within which this ministry is conducted.

5.2.3 Keating and the environment for therapeutic spiritual direction

Keating's various models, as we have previously noted, are rooted in prayer and worship. Their use suggests that therapeutic spiritual direction should be similarly rooted, and that the resources offered through prayer and worship should be allowed to inform and enrich this counselling ministry. The resultant milieu represents not only an appropriate therapeutic environment, but is

itself part of the healing process in therapeutic spiritual direction. The appropriate use of prayer is therefore more than just acceptable; it is to be expected. The counsellee should further be encouraged to make use of the resource offered by the congregation at worship. The sacraments, particularly those of baptism, confirmation, marriage, penance and the Eucharist, also represent potential sources of help. We consider each of these aspects in turn.

5.2.3.1 The Christian community

We have already highlighted the need to be in relationship with other people, in order to grow to maturity. We further suggested that these relationships should be deliberately and consciously "contained" in a relationship with God, and that it is only insofar as counselling is rooted in and surrounded by the resources of the Christian community that it remains therapeutic spiritual direction, facilitating real wholeness and holiness. Amongst his *Guidelines for Christian life, growth and transformation*, Keating also emphasises these points. He writes: "The moderation of the instinctual drives ... allows true human needs to come into proper focus. Primary among these needs is intimacy with another or several human persons. By intimacy is meant the mutual sharing of thoughts, feelings, problems, and spiritual aspirations which gradually develops into spiritual friendship" (Keating, 1992a:130). Consequently, Keating puts a great deal of emphasis on the creation of support groups for those who have embarked upon the spiritual journey. Within these groups Christian community grows, allowing opportunity for love and ministry to be both exercised, and received. He also emphasises the need for ongoing participation in corporate worship:

> "A community of faith offers the support of example, correction, and mutual concern in the spiritual journey. Above all, participating in the mystery of Christ through the celebration of the liturgy, Eucharist, and silent prayer binds the community in a common search for transformation and union with God. The presence of Christ is ministered to each other and becomes tangible in the community, especially when it is gathered for worship or engaged in some work of service to those in need" (Keating, 1992a:130).

5.2.3.2 Worship

Keating suggests that, in worship, and particularly through participation in the liturgy, one receives "the mind of Christ" (Keating, 1987:1). This, he believes, occurs either as one receives insight into the mystery (*mysterion, sacramentum*) of Christ, or through the direct infusion of

divine love, or both. Keating consequently defines the liturgy in very high terms, as "a comprehensive programme designed to enable the Christian people to assimilate the special graces attached to the principal events of Jesus' life" (Keating, 1987:5). In describing the experience of participation in the liturgy, he says, "the Liturgical Year provides a complete course in moral, dogmatic, ascetical and mystical theology. More importantly, it empowers us to live the contemplative dimension of the Gospel - the stable and mature relationships with the Spirit of God that enables us to act habitually under the inspiration of the gifts of the Spirit both in prayer and action" (Keating, 1987:6f). Finally, he says, "we are invited to participate in the event itself, to absorb its meaning and to relate to Christ on every level of his being as well as our own." (Keating, 1987:8). The Eucharist is the high point of the liturgy. As Keating puts it, "the Eucharist is the celebration of life: the coming together of all the material elements of the cosmos, their emergence to consciousness in human persons and the transformation of human consciousness into Divine consciousness. It is the manifestation of the Divine in and through the Christian community. We receive the Eucharist in order to become the Eucharist" (Keating, 1992a:128).

Keating's (1987:3) comment that "healing power is going out from Christ when one approaches sacred rituals with faith; one is knocking at the door of his healing power" is especially important in the context in which we consider his work. He further believes that, "in addition to being present in the sacraments, Christ is present in a special manner in every crisis and important event of our lives" (Keating, 1992a:128). In other words, Christ is especially present in every event that draws counsellor and counsellee together. How might we conceptualise the healing process that flows, through the mediation of the counselling relationship, to the counsellee in crisis? Keating (1992a:4) describes the way in which the liturgy might be understood to transmit divine light, life, and love. These three elements he then equates with wisdom, empowerment, and transformation. This conceptualisation seems to offer a framework within which to conceive of God's healing work in the Eucharist in parallel with Pseudo-Dionysius's three stages on the spiritual journey: one is brought first to a knowledge of one's condition, and some understanding of its complexity. Next, one receives empowerment through a share in the life of Christ, which leads finally to transformation and a renewed capacity to love. Consequently, Keating can say of worship, "the liturgy celebrated in the Christian assembly, especially the Eucharist, is an essential part of the Divine Therapy" (Keating, 1995d:105).

5.2.3.3 Prayer

For Keating, prayer is primarily about a deepening relationship with God, involving every level of one's being (cf Keating, 1989a:49). He therefore suggests that "prayer may be expressed in words, thoughts, or acts of the will" (Keating, 1989a:57). Keating points out that

> "according to the Baltimore catechism, 'Prayer is the raising of the mind and heart to God.' In using this ancient formula it is important to keep in mind that it is not *we* who do the lifting. In every kind of prayer the raising of the mind and heart to God can be the work only of the Spirit. In prayer inspired by the Spirit we let ourselves flow with the lifting movement and drop all reflection. .... Prayer is not only the offering of interior acts to God: it is the offering of ourselves, of who and what we are" (Keating, 1992a:14).

Keating suggests that "the root of prayer is interior silence" (Keating, 1992a:14), and he recommends two periods of Centering Prayer each day as vital for the development and maintenance of an appropriate level of interior silence. Indeed, he goes further, suggesting that such a practice constitutes a "therapeutic dose" (cf 1986b, Conference # 17, Video Tapes, S. Walker, 1987: 280ff), facilitating healing of the false self system. Keating suggests that the "fundamental purpose of prayer, including the prayer of petition, is not to get something from God, or to change God, but to change ourselves" (Keating, 1989a:63). This is because it is only once we have changed, have experienced a *metanoia* from the false self, that God is able to give to us that which we most deeply desire: God's self. Whilst couching their claims in somewhat different terms, we have seen how others (cf, for example, sections 5.2.2.1 and 5.2.2.4) are equally certain that prayer constitutes a vital dimension of the healing process offered within the ministry of therapeutic spiritual direction.

Prayer is more than just a matter of healing, however. Keating (1995d:118) point out that, " the rank and file [of the church] were taught that contemplation is only for mystics and saints. In actual fact, contemplation is not the reward of a virtuous life; it is a *necessity* for a virtuous life". Such prayer deepens one's intuition of the fundamental unity between all people and all things, thus enhancing one's capacity for compassion and love. "When our own words and actions ... emerge from deep interior silence, we will begin to see spontaneously what is more important and what is less important in our daily occupations and duties. .... When our life emerges from periods of silence, it is a more genuine life" (Keating, 1989a:64).

5.2.3.4 Loving service

Keating conceives of loving service as a vital element on the spiritual journey, and we suggest that it is equally important for healing in therapeutic spiritual direction. Keating describes loving service as one of the twin banks "of a channel through which the energies of the unconscious can be released without submerging the psyche in the floodwaters of chaotic emotions. On the contrary, when these energies flow in orderly fashion between the banks of dedication [to God] and service, they will rise us to higher levels of spiritual perception, understanding, and selfless love" (Keating, 1992a:16). He describes such loving service as the exercise of compassion for others, and as a matter of learning to fulfill Jesus's commandments both to "love your neighbour as yourself" (Mk 12:31), and to love one another "as I have loved you" (Jn 13:34).

Keating suggests that the motivation for such selfless acts of love comes from a realisation, born in prayer, and particularly in Centering Prayer, that we are "one with everything that God has created ... This bonding effect gives us an inner desire to form community and to be faithful to it" (Keating, 1995d:158). It is a matter of living life faithful to one's true self, in the realisation that God is to be found at both my centre, and yours. It is in the context of this kind of teaching that Keating speaks about the importance of social justice. He says that "prayer cannot stand alone without action emerging from it" (Keating, 1995d:159), and proceeds to highlight the kinds of action that might be appropriate in today's world. He believes that a common commitment to the Mythic Membership level of consciousness is the major obstacle to involvement in such loving action. At this level of consciousness, serious injustices are perpetrated, as the rights and needs of "out-groups" are disregarded. He goes on to say that "those who have reached the mental egoic consciousness perceive the necessity to be persons of dialogue, harmony, cooperation, forgiveness and compassion. The problems of our time have to be dealt with creatively - from the inner freedom to rethink ethical principles in the light of the globalization of world society now taking place" (Keating, 1992d:125).

Keating emphasises the fact, however, that one should not wait until one is free of the Mythic Membership way of life before attempting to reach out to others in love. He reminds us that "the afflicted are always close at hand" (cf Mk 14:7), and that "whatever we do to the least of these we do to [Jesus]" (cf Matt 25:45). He also highlights the way in which "Jesus sent his disciples out two by two to work miracles and to preach the gospel before they were remotely prepared to

do so" (Keating, 1992d:129). This insight has important application in therapeutic spiritual direction, where counsellees may have to be encouraged to modify their behaviour, to act in more loving ways, before they feel capable of doing so.

5.2.4 Keating and the "moments" within therapeutic spiritual direction

Having described how Keating and others may contribute to the understanding and practice of therapeutic spiritual direction in somewhat abstract terms, we now give more detailed attention to his potential contribution to the actual therapeutic process.

5.2.4.1 Establishing a relationship in therapeutic spiritual direction

Is the counsellee simply a "problem" to be resolved, a "disease state" requiring healing? This consideration is critical, for it colours everything that happens within the counselling relationship. Counsellees who are equated with difficulties will obviously not receive truly holistic attention. Regard for Keating's life and models will have a profound effect upon the way in which the person seeking counsel is viewed by the counsellor. Keating is careful to honour the spirituality of all who come to his workshops, regardless of whether they are Christian or not. More than that, he takes care to honour their very lives, going out of his way to ensure that they experience warmth, welcome, and affirmation. This attitude should be emulated by the counsellor.

In most instances, Keating's models do not seem to suggest innovations to the ways in which counsellors go about establishing a relationship with their counsellees. Instead, his models seem to affirm and make explicit the value of what is currently being done. As we noted when considering the nature of pastoral counselling, Rogers, Truax and Carkhuff have identified the principle characteristics necessary for a therapeutic relationship - genuineness, non-possessive warmth and accurate empathy. Keating re-emphasises the absolute importance of these features, on the basis of his recognition that this kind of relationship, which has its origin in an experience of love and acceptance received at God's hand in prayer, is indeed healing. His Psychological model of Centering Prayer (cf section 3.4.3) highlights this fact.

The spirituality of counselling is enhanced not so much by what is done, but by the underlying motivation. Recognising that all people are recipients of God's grace, and recognising the implications of the Incarnation, Keating takes seriously the unique nature of each person, and their

particular experience of the spiritual journey. The therapeutic spiritual director does not work at particular skills so much because of their scientifically verified efficacy, therefore, as because these are the only appropriate responses to the consciously apprehended presence of another human being. It is only within the safety of such an environment that one is enabled to recognise and acknowledge the reality of the false self system in all its complexity, and to assess its influence on one. Almost any other environment will serve only to reinforce the system in every aspect. Perhaps for this reason, at some point in the counselling process, the counsellee's attention should be drawn to the fact of God's unconditional love, and an attempt be made to help the counsellee achieve some greater measure of experience of this fact.

5.2.4.2 Allowing the counsellee to describe the problem and express associated emotion in therapeutic spiritual direction

An opportunity for the counsellee to give expression to their problem and its associated emotion may be therapeutic in itself. On many occasions it may be enough for the counsellee to know that someone else shares their pain. Counsellees should therefore be encouraged to tell their stories, in as complete a form as is possible, giving attention to both the perceptual and emotional contents. Keating is not afraid of emotions. In his teaching on the experience of divine therapy in Centering Prayer, he acknowledges the possibility of profound emotional experiences, as part of the therapeutic process, and recommends that these be "welcomed". Keating's models nevertheless suggest that maturity and wholeness involves growth to the point where one's emotional life comes under the direction of the intellect and will, which are themselves directed by God. When further therapeutic measures are deemed necessary, therefore, the extent to which the counsellee is capable of expressing and understanding the source of the problem at an intellectual level may be helpful in the discernment of what may be required by way of assistance. Keating is clear, however, and Grof (1988:166f) makes a similar point, that healing is not necessarily dependant upon a capacity either to understand, or to verbalise the nature of one's difficulty. For Keating, this insight arises out of his experience of the healing that may accompany a faithful commitment to relationship with God in Centering Prayer. For Grof, it comes out of his experiences of the healing that occurs during Holotropic Therapy.

5.2.4.3 Taking a history from the counsellee in therapeutic spiritual direction

Every individual is composed of a number of constituent parts, all of which interact both together and with the environment, to constitute the mystery of that particular person. Any consideration of this person, if it is to be complete, must take cognisance of these various parts. Attention must be given to the physical, psychological, and spiritual dimensions, and to emotions, cognition and volition. In using Keating's Philosophical model, these various aspects are identified, and located in a relationship with each other and with the rest of the world. Keating's model thus enhances the counsellor's capacity to give to each feature the appropriate consideration, and avoids a "tunnel vision" approach to any problem or crisis. But any individual is more than just the sum of their constituent parts. People act upon their environment and are the objects of forces within that environment. Material and energy are exchanged over time. Regardless of whether these exchanges take place with other people, animals, vegetable forms of life, or the material world, or whether they somehow involve one in transactions with the spiritual dimension, the real or imagined effect of all such interactions on the presenting problem should be considered. For any complete understanding of the counsellee and of the counsellee's present situation, the counsellor must therefore take a fairly detailed history, in some or other way. Of particular importance here is a consideration of the nature of life in the family of origin, and of the counsellee's experience during the first fourteen years of life, which Keating's models highlight as being critical factors in the development of the false self system and its pre-rational emotional programmes for happiness.

In order to ensure that the counsellor takes a complete history, some guiding framework may be helpful. Several such schemata have been developed; we make reference here to just a few. The use of eco-maps[29] and genograms[30], as suggested by Hartman (1978) may be extremely useful, both because of the process of disclosure they facilitate and because of the powerful way in which

[29]The eco-map is a pictorial representation of an individual and his or her family, in their life- space. It was "developed as an assessment, planning and interventive tool. .... Included in the map are the major systems that are a part of the family's life and the nature of the family's relationships with ... various systems. ... It pictures the important nurturant or conflict-laden connections between the family and the world. It demonstrates the flow of resources, or the lacks and deprivations". (Hartman, 1978:377). As such, the eco-map highlights "conflicts to be mediated, bridges to be built, and resources to be sought and mobilized" (Hartman, 1978:377).

[30]Hartman (1978:382) defines the genogram as "a family tree that includes more social data". It includes at least three generations, and depicts "relationships, major family events, occupations, losses, family migrations and dispersal, ... role assignments, and information about alignments and communication patterns" (Hartman, 1978:382).

they depict this information. These tools also serve the important function of focussing attention, not only on the internal life of the counsellee, but on his or her interpersonal relationships.

Whilst working at the Alban Institute's St Barnabas Center in Wisconsin, Fehr found it necessary to develop an instrument to assess the "spiritual condition and needs" (Fehr, 1990:6) of incoming patients. This assessment tool, which focuses on historical and developmental issues, requires a written spiritual autobiography, guided by specific questions; a set of questions focussing attention on the present, and attending specifically to "current values, loyalties, hopes, fears, temptations, ways of relating to God, forms of prayer, etc" (Fehr, 1990:6); and an interview, in which "the patient was to be invited to review the material generated so far, looking for the mystery of Grace in his or her own unique history. Was it possible to discern any patterns of growth, any leadings, any moments of truth and blessing, etc? And was there any sense at all of where the journey might be leading next?" (Fehr, 1990:6). Whilst the use of such a tool will doubtless yield profound insights, it has two serious limitations for therapeutic spiritual directors: it is based on an in-patient situation, and depends on a high level of literacy and abstract conceptualisation ability. Whilst it may offer guidelines therefore, such as suggesting that some counsellees may be helped by writing their personal (spiritual) biographies, it cannot be adopted in its entirety by counsellors in general practice. It does, however, emphasise the fact that coming to an understanding of the counsellee's problem requires both time and attention to detail, rather than brevity and superficiality.

Brakeman (1995:37) has similarly suggested a diagnostic tool for use in assessing the spiritual health of recovering alcoholics. This is particularly helpful at the third step on the Twelve Step programme, when the counsellee is required to "make a decision to turn [their] will and life over to the care of God"(cf Alcoholics Anonymous, 1961:6). Following Keating's suggested avenues of therapy, such help need not be confined to alcoholics, however, and may be justifiably offered to all counsellees. If, at some point equivalent to the third step, then, counsellees are helped to develop a conscious awareness of the nature of the God they worship, there is an important opportunity for healing across a broad spectrum of their life. Brakeman (1995:29) says "assessment of personal theology as to its dysfunctionality can provide access to a client's relational life, self image, and to her or his behavioural and psychological blocks to empowerment".

Linn and Linn (1978:76f) have also suggested a diagnostic tool for use in counselling, which they call a *Review of Life with Jesus, the Being of Light.* This tool depends upon four sets of questions, focussing on experiences of love and hurt, as these are both received and given. A slightly modified and abbreviated form of the *Review* is reproduced as Appendix Three.

Keating's Philosophical model draws attention to the place of the Intuitive, or Passive Intellect and Will. Aquinas suggested that it is only through this medium that one is able to experience God directly; the five senses and the Active Intellect are limited to only indirect experience of God. The force of adopting such a model must be to require of the counsellor an openness to insight from beyond that which is seen, heard, felt, smelled, touched and tasted, and from that which is rationally apprehended. These avenues are obviously important, and must not be neglected. What the counsellor hears said, what is perceived in the counsellee's body language, the smell of alcohol or diabetes, the cold, clammy touch, all serve to assist the counsellor in making an appropriate response to the counsellee. Equally, that which has been learned in the past and is available to the memory, that which can be generated by creativity and imagination, that which can be synthesised from a consideration of all available internal and external data, must be attended to. The insight and skill available to the counsellor by virtue of time taken to learn the theory and practice of counselling is important; the ability to think laterally, to find new ways in which to approach persistent problems, even the simple benefit of an objective view are all valuable contributions the counsellor makes to the counsellee's healing and growth. More than this, however, the counsellor must be awake to the possibility of *intuiting* information about and/or solutions to problems. Keating's Philosophical model suggests that a purely rational approach is not yet fully human. The work of the Holy Spirit, manifest perhaps in the charismatic gifts such as words of wisdom or knowledge, faith, healing, prophecy, or the discernment of spirits (cf 1 Cor 12:8-10), may empower one's counselling ministry in ways that have no rational basis (insofar as they originate in the Active Intellect), nor rely on sensory perception of the usual kind.

Keating's anthropological models provide a framework whereby the therapeutic spiritual director might better be able to conceptualise both the journey upon which the counsellee has embarked, and the nature of the present struggle. As the counsellor works to achieve an understanding of the nature of the presenting problem, a careful consideration of Keating's various models suggests a variety of potential root problems, to which the counsellor should be sensitive:

1. What is the counsellee's relationship with his or her body and environment? How well does the counsellee seem to function, at an intellectual level? Is the counsellee capable of logical reasoning; does the counsellee remember events; can the counsellee use his or her imagination in a healthy fashion; can the counsellee make sense of the various data presented to him or her via the various external and internal faculties? How well does the counsellee understand the nature of their problem?

2. At an emotional level, what are the principle pre-rational emotional programmes for happiness at work in this person's life? How did they form, and how do they manifest now? What was the nature of this person's life during the first fourteen years? Answers to such questions might be discerned in listening for an underlying pattern to expressed emotion and behaviour, and in then offering such an interpretation for the counsellee's acceptance or modification.

3. Which primary groups are most important to the counsellee in determining value judgements and subsequent behaviour? To what extent is the counsellee either reliant upon or free from those groups? Do these groups contribute to the problem, or are they a potential source of strength and healing?

4. What is the counsellee's present spiritual experience and practice? At what stage might he or she be located, in terms of Keating's various Models of Christian Growth? Is the presenting problem related to any one of the potentially problematic phases of transition on the spiritual journey? If so, what help might be needed? In what way might the counsellee's spiritual experience act as a resource in the present context?

5. What might be learned from the counsellee's present experience of struggle with their problem? Does the person feel hopeless and helpless, in the face of previous failed attempts to resolve things? Is there an underlying sense of hope, and trust? What part does the counsellee perceive God to be playing in the overall scheme of things?

In actively listening to the counsellee with such a conceptual schema in mind, the counsellor is able to develop an informed and holistic understanding of the counsellee, and is thus capable of offering to the counsellee insights which might be liberating, or to suggest possible ways in which the problem might be resolved; ways in which the counsellee might be set free for further growth and maturity. We therefore propose an instrument, arising directly out of Keating's models and our discussion of them, for use in therapeutic spiritual direction, which is detailed in Appendix Four. This instrument might be compared with the list of questions considered in chapter two

(section 2.4.2.3), which focussed the counsellor's attention on seven areas: stage of physical, emotional, moral and spiritual development; mental functioning; ability to act compassionately and responsibly; ability to enter into healthy relationships with self, others and God; sense of purpose for existence; sense of reverence; and awareness of grace. Whilst these questions are helpful because they are both brief and yet comprehensive, the instrument we suggest seems preferable because of its greater detail in prompting the counsellor's awareness to possibilities. This proposed instrument is furthermore to be valued over any simple list of questions because of the way in which it arises directly out of Keating's anthropological models, and therefore has a firm conceptual base, rather than representing an eclectic and fairly arbitrary set of "points for consideration".

5.2.4.4 Discerning the kind of help needed in therapeutic spiritual direction

When first considering therapeutic spiritual direction, as opposed to pastoral counselling, we suggested that one of the critical differences involved an emphasis on discernment, as opposed to decision-making. This is not to suggest that, in therapeutic spiritual direction, rationality is abandoned, however. Rather, it emphasises the need to be open to God's direction at all stages in the counselling; to attend to both intellectual and intuitive insights. Discernment, in this context, is the process of "finding and owning the will of God" (O'Leary, 1992:56) within a "trialogical" relationship. It involves prayer, the use of particular discernment methods, mutual discussion, and "attending to the holy" (cf Guenther, 1994). Scripture, and the teaching and Tradition of the church aides this process, which is facilitated by a director. The counsellor should be skilled at listening, trained in discernment, and have received direction for his or her own life. Both St Teresa and St John suggest that an important criterion for a director is that of "learning". In this regard, Teresa gives a high priority to academic training, especially in the Scriptures. John emphasises a familiarity with "the wisdom to be found in the history of Christian spirituality" (Giallanza, 1978:198).

Ignatius of Loyola is probably the best known guide in the contemporary discernment process. He proposed a series of *Rules for Discernment* which could have a place in therapeutic spiritual direction. Use of his rules assume the presence of five particular predispositions within the counsellee:

1. There must be a measure of interior freedom. The counsellor should be aware, however, that such freedom is almost by definition limited in the case of counsellees, by virtue of their pre-rational programmes for happiness, whose impact is probably the occasion for seeking counsel.
2. The counsellee must have a measure of both self-knowledge, and knowledge about the complexities of the decision (problem) he or she faces.
3. There must be some capacity to engage the imagination, both for use in prayer, and to envisage new options and possibilities in the face of the presenting problem. Whilst, for some people, the imagination may work well under pressure, it is equally possible that such stress will paralyse this capacity. In these cases, the counsellor may first need to encourage rest and recreation, in order to help the counsellee reclaim this necessary predisposition.
4. Patience and attentive waiting are essential to the discernment process. Since these dispositions require discipline, and a deep interior freedom, there may be real resistance to this aspect of the discernment process, on the part of the counsellee. As Boroughs (1992:379) says,

> "As one's accustomed life starts to unravel, it is natural to desire an immediate alternative. One may be tempted to settle for the first option which materialises or to force an alternative before one has the appropriate energy to imagine something new. Sometimes individuals grow weary waiting for God to act while, ironically, God is waiting for them to let go of an inordinate attachment and surrender to God in trust. It is also humbling to wait for physical and psychological healing processes to run their course".

This point seems to raise an aspect that is central to Keating's models and to his spirituality - the importance of developing an ability to "let go" of both the trivia that weigh one down, and the inordinate attachments that hurt and hinder progress on the spiritual journey. The act of deliberately surrendering all attachments and consolations appropriate to this particular period of discernment has been suggested as a powerful means for obtaining the necessary freedom and objectivity for the process to proceed. Centering Prayer can, by its very nature, provide helpful training in the development of such a disposition.
5. Courage to act in accord with what is believed to be God's leading represents the final predisposition Ignatius deemed necessary for the process.
Clearly, the therapeutic spiritual director will have to help the counsellee attain those predispositions that may be initially weak or absent.

Ignatius suggests that there are three principle ways in which one may discern God's guidance in any situation:

1. God may intervene, in an unmistakable way.

2. In recognising particular patterns of "consolation" and "desolation" in one's life, the kind of choice that will lead to life may be recognised.

3. A rational and imaginative process may be employed, during which objectivity is sought by considering, for example, what advice one might give to a stranger in an identical situation, or what decision one might make if one were facing death. Within this process, Ignatius suggests that

a) Experiences of consolation, courage and peace are good indicators of decisions in accord with God's will, whilst discouragement and anxiety should be attributed to the devil. Decisions should not be taken whilst experiencing extremes of either consolation or desolation.

b) In the case of those who feel themselves to be physically and/or psychologically overwhelmed, there may be a need to create a "protected space" within which they can feel safe, and within which the discernment process may proceed. This is likely to be the case in many instances of therapeutic spiritual direction.

c) If there is no clarity for some time, an interim decision may have to be taken, to allow the counsellee to continue with life, whilst the process of discernment continues.

Within the context of therapeutic spiritual direction, this discernment process tends to be concentrated on diagnosis and the appropriate "treatment" of a counsellee's problem. We have already referred to diagnostic tools developed from Keating's anthropological models, and to some of the forms of Christian ascesis that could be used. Wilber (1984b) has offered a comprehensive scheme, based on his own anthropological model, for determining appropriate treatment modalities at various levels of pathology (Summarised in Appendix Five). He writes, "the spectrum of consciousness is also a spectrum of (possible) pathology. ... A developmental 'lesion' at a particular stage would manifest itself as a particular type of psychopathology, and an understanding of the developmental nature of consciousness ... would prove indispensable to both diagnosis and treatment" (Wilber, 1984a:75). Inspired by his work, we offer a similar spectrum of therapeutic modalities, drawn from both traditional Christian ascesis, and contemporary psychotherapy:

By way of introduction, we note that, without claiming to be in any way exhaustive, we have, in the course of this thesis, already referred to a number of possible treatment modalities as being compatible with work in the field of therapeutic spiritual direction. We now divide these modalities between seven categories, for enhanced clarity and ease of use, but emphasise that the categories overlap to considerable degrees. The categories employed are those of medicine, techniques based in psychotherapy, insight-based techniques, spiritual ways, spiritual disciplines, and the means of grace. Some of these categories are further subdivided.

1. Medicine

Here we recognise that the whole medical field, including, amongst others, physiotherapists, occupational therapists, pharmacists, and doctors, who may be general practitioners or specialists, have a valuable role to play in the total healing of any person, and recognise that there are many conditions for which this is the most appropriate treatment. Therapeutic spiritual direction may act in a supportive role, during the course of any such treatment, and perhaps beyond.

2. Techniques based in psychotherapy

We subdivide this category, which is based on Ganje-Fling and McCarthy's (1991) characterisation of psychotherapy (cf section 2.3.2), into techniques employed directly by the counsellor, and training or education offered by the counsellor to the counsellee.

a) Techniques employed by the counsellor

Relationship-building techniques[31], opportunity for the expression of emotion, clarification, interpretation, reframing techniques[32], reassurance, confrontation, use of eco-maps and genograms, and the use of Cognitive Dissonance techniques[33] and Constructivist insights.

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[31] Along the lines defined by Rogers, Truax and Carkhuff.

[32] "Giving the person a new perspective of the event or persons with which he or she has difficulty" (Harrison, 1987:100).

[33] Cognitive Dissonance techniques rely upon the insight that, within any one person, beliefs, feelings, and actions must be congruent. Consequently, it is possible to modify any one of these three areas, by effecting changes within the other two.

b) Training or education offered by the counsellor to the counsellee

Transactional Analysis, choice training[34], and Behaviour Modification training[35] (including Assertiveness training, Counter-conditioning[36], Disidentification techniques, Operant conditioning[37], visualisation techniques, training in "Mind Freedom" techniques (cf Keyes, 1975)), use of the Twelve Step programme, and Holotropic Therapy (cf Grof, 1988:165ff).

3. Insight-based techniques

We subdivide this category into the part played by the counsellor, and that played by the counsellee.

a) The counsellor's part

The use of listening techniques, reframing techniques, confrontation (including a presentation of the moral challenge found in Scripture, the proclamation of the gospel, an introduction to the Beatitudes, and the challenge of fallacious world-views[38]), choice training, reassurance, and the appropriate use of religious literature.

b) The counsellee's part

Tell his or her story, gain insight (perhaps through journalling, or the use of Linn and Linn's *Review of life)*, re-evaluate pre-rational emotional programmes for happiness in the light of reason and, where necessary, restructure those programmes.

We now move to a consideration of those resources in the Christian tradition that promote self-understanding, healing and growth:

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[34]G. Egan's (1986) *The skilled helper* is probably the best known model, amongst pastoral counsellors, although we suggest that any such techniques be supplemented with insights from discernment models, for use in therapeutic spiritual direction. Wimberly's (1990) *Discernment model* is particularly compatible with the pastoral counselling situation.

[35]Although this is listed as a technique based in psychotherapy, we recall Oden's (1984:55ff) suggestion that such methods were used as far back in the Christian tradition of soul care as the 500's, by Pope Gregory the Great.

[36]"The memory of the aversive event and a new, pleasant stimulus are repeatedly paired until the negative effect is neutralised" (Harrison, 1987:84).

[37]Here deliberate shifts in behaviour patterns, which would be congruent with the new and healed condition, are actively encouraged.

[38]Keating (1995d:23) draws particular attention to the damage that the Western model of spirituality has caused within Christianity, for example. He attributes a self-centered and Pelagian attitude within Western Christendom to this particular world-view.

4. Spiritual ways

These ways are similarly divided between those performed by the counsellor, and those performed by the counsellee:

a) Performed by the counsellor

Creation of a safe, protected space, discernment, discipleship, prayer (especially intercessory prayer), offer the moral challenge of the Scriptures, proclamation of the gospel[39], use of Scripture and appropriate religious literature, suggest a *Rule of Life*[40], Inner healing[41], Transgenerational healing, deliverance[42], offer the Twelve Step programme, preside at the liturgy, and at the (seven) sacraments[43], and offer retreats.

b) Performed by the counsellee

Metanoia[44], followed by the use of an Active Prayer Sentence, learning to "let go", practice of the "Welcome" and "Mind Freedom" techniques, the "Four Consents", use of the "Twelve Step" programme, adopt a *Rule of life*, read Scripture, engage in *lectio divina*, Centering Prayer, participation in the liturgy and in the sacraments, make retreats, develop insight (perhaps through journalling, use of the *Review of life*, writing a spiritual biography, or the discernment process), penance, and restitution.

5. Spiritual disciplines

These practices are divided between those aimed at the development of self-discipline, those offered in the service of others, and those aimed at training or growth within the individual.

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[39] In view of the fact that Keating sees Jesus's call to repentance as a call to replace one's existing pre-rational emotional programmes for happiness with gospel values, proclamation, and teaching the gospel, such as may occur in a presentation of the Beatitudes, seems to be affirmed as a central aspect of therapy. Oden (1984) comes to a similar conclusion (cf point 9 in Appendix One).

[40] In considering Cistercian spirituality, we noted how faithfulness to the *Rule of St Benedict* as a means of penance, conversion, and transformation, facilitates humility, and a calm and peaceful acceptance of one's limitations. It is suggested that a similar *Rule* may prove beneficial, in a parallel fashion, for counsellees.

[41] It is claimed (cf Scanlan, 1974:9, Hurding, 1985:366) that, during the ministry of Inner Healing, the counsellee experiences "reconstruction" at the level of the emotions, will, and intellect.

[42] We recognise the possibility that some problems may have an occultic root.

[43] Baptism, confirmation, marriage, ordination, penance, the Eucharist, and extreme unction.

[44] We acknowledge the fact of sin in the individual's life as a contributory factor in all woundedness, and recognise that it must therefore also be dealt with, in order to make real progress in healing.

a) Self-discipline

Acceptance of the desert, death, grief and mourning as part of the spiritual journey, silence[45], simplicity, solitude, vigils, fasting, chastity, repentance, confession, penance, restitution, forgiveness, accountability, obedience, honesty, humility, and a refusal to judge others.

b) Service of others

Acts of love, works of mercy, justice-making, and peace-making.

c) Training and growth

Obedience to a *Rule of life*, manual labour, growth in the dispositions of the Beatitudes, participation in the sacraments, prayer, meditation, and retreat.

6. The means of grace

These are divided into the four constituent elements - Scripture (read, meditated upon, and preached), prayer, the sacraments and Christian fellowship.

Clearly, the individual therapeutic spiritual director's familiarity with each of these "techniques" will play an important role in deciding which one(s) is employed. Assuming complete familiarity with all of them, however, what indications can be given to guide the therapeutic spiritual director, and the counsellee, in discerning which one(s) might be most appropriate in any particular situation? We begin with the recognition that some treatment modalities are, by virtue of our definition of therapeutic spiritual direction, always appropriate. These include the skilful use of relationship-building techniques, an opportunity for the counsellee to tell his or her story, an opportunity for the counsellee to express emotions, the use of prayer, use of the resources of the Christian community particularly as they are afforded in fellowship and in worship, a discernment process, service of others, and a dependance on grace. But what of the many other available skills and techniques?

It is important to acknowledge that it may be necessary to supplement the assigned therapy with other forms of help, or to change the method, if no relief is forthcoming. Keating, writing in the

[45] Keating (1992a:14) highlights silence as the root of healthy living (cf section 5.2.3.3). Such silence, he suggests, is generated particularly during the practice of Centering Prayer, and leads to real changes within one. He recognises hyper-activity and over-conceptualisation as the two most important enemies of this kind of silence.

context of prayer, makes the important point that one should not be so wedded to any particular method as to be unable to explore other options:

> "Jesus did not teach a specific method of meditation or bodily discipline for quietening the imagination, memory, and emotions. We should choose a spiritual practice adapted to our particular temperament and natural disposition. We must also be willing to dispense with it when called by the Spirit to surrender to his [sic] direct guidance. The Spirit is above every method or practice. To follow his inspiration is the sure path to perfect freedom" (Keating, 1992a:132).

We suggest that the same may hold true for the treatment of counsellees in therapeutic spiritual direction. In this regard, however, it should also be remembered that efficacy is not necessarily directly related to the immediate reduction in the counsellee of either tension, or difficulties. There is a clearly recognised place for experiences of desert and death in the Christian tradition, on the way to greater maturity, wholeness and holiness. Obviously, the counsellor must be sensitive to the counsellee's capacity to deal with such experiences, however, both before assigning potentially difficult practices, and during their use. Keating (1995d:108) is also clear that "there needs to be close cooperation between psychology and spiritual direction. Neurotic and even psychotic symptoms can arise in the course of the spiritual journey, and in some cases there has to be referral for psychological help".

Before moving to specific proposals for treatment, a warning needs to be sounded.
Firstly, we must give heed to Fowler's (1987:80f) "cautions" against the misuse of developmental theory in counselling. By virtue of the developmental characteristics in most of Keating's models, the same damage could be inflicted on counsellees through the misuse of his models, and the same cautions must apply:

1. The various stages of development and consciousness should never be used to devalue people. Instead, the intention is to provide a framework for seeing people and their differences more clearly and less judgementally or defensively.
2. The various developmental stages "are not to be understood as stages in soteriology. There is no sense in which a person must have constructed a given stage of development in faith or selfhood in order to be 'saved'"(Fowler, 1987:80).
3. Therapeutic spiritual direction does not necessarily aim at moving people from one level of development, or consciousness, to another "higher" level. There is an equally pressing

concern that people should be able to live life fully, at their present stage of development, and there is a commitment to helping them do so.

Secondly, we need to remember that therapeutic spiritual direction is a holistic ministry, concerned for total healing of body, mind and spirit, and employing all the strengths of the individual and the community within which he or she is located. These will differ, from one individual to the next. Each counselling case must be treated individually, and we continue to emphasise the need for discernment. It is therefore very difficult to generalise about treatment modalities, but in proposing the following framework, this is the risk we now take.

We use the summary of Keating's anthropological models presented in section 3.4.2.5, and the associated discussion and the *Instrument*, developed out of those models, in section 5.2.4.3 and Appendix Four, as the basis for the following spectrum of ten possible treatment modalities. In this ten-fold division the material body, vegetative powers and external senses are grouped together; the energy centre at the Uroboric level of consciousness defines the next level; the power/control centre at the Typhonic level is considered in the next stratum; the affection/esteem centre constitutes the next level; and thereafter, we follow the ascending levels of consciousness in Keating's Evolutionary model.

1. At the level of the material body, the vegetative powers, and the external senses, pathology is generally most appropriately treated by the medical profession. Therapeutic spiritual direction certainly has a supportive role to play, and may also offer help in cases where problems may have conceptual roots, or arise out of some form of somatoform disorder[46]. In such cases, insight-based techniques, the spiritual ways (particularly those performed by the counsellor), and the means of grace may be appropriate. Keating's Model of Christian Growth suggests that *lectio divina* has particular application, beginning at this level and continuing until just before entry into the Intuitive level of consciousness.

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[46] "The somatoform disorders are characterised by the presence of physical symptoms without demonstrable organic pathological conditions or pathophysiological mechanisms. .... The symptoms are not under voluntary or conscious control; the patient is not malingering or manipulating and deserves the same careful assessment and understanding as any other patient" (Flaherty, *et al*, 1993:188).

2. The security/survival centre is represented by pre-rational emotional programmes designed to ensure that the most basic needs of the individual for food, shelter, sleep, and the like, are met. Keating suggests that a failure to adequately fulfill these demands results in the development of a dull, pervasive sense of rage, fear or withdrawal in an infant (cf 1986b, Conference # 7, Video tapes). St John of the Cross highlights the "spirit of dizziness" - a complete inability to make any decision with certainty, as a later feature of the dark night of the sense, whose origins are also located within this energy centre.

In cases where counselling is sought because basic needs are genuinely unfulfilled, the therapeutic spiritual director must ensure that the situation is alleviated, either by mobilising the resources of his or her office or the resources contained within the particular Christian community within which he or she works, or by referring the counsellee to the appropriate agency through which these deficiencies can be addressed. In cases where counsellees can be "helped to help themselves" with regard to the provision of basic necessities, appropriate techniques might also be employed by the counsellor to facilitate such empowerment.

The first Beatitude addresses the exaggerated demands of the security/survival centre directly, encouraging a "trust in God rather than possessions or other symbols of security" (Keating, 1992d:105). Irrational drives for security may be healed through the use of those spiritual disciplines aimed at developing self-discipline. Keating (1992d:106) highlights the healing potential fasting, vigils, and a simplified life-style may have in this regard. We suggest that other potentially helpful modalities include those insight-based techniques in which the counsellee plays the primary role.

Healing, in Keating's model, is the result of re-establishing the control of the will over the emotional faculties. It is in this regard that Schaef and May's insights into the development and treatment of addictive behaviour may be of most help. If addictions are established through a process of learning that extends beyond the cognitive level, to include also one's physiology, as May (1988:55ff) suggests (cf section 3.4.1.2), and if the development of the energy centres and of problematic behaviour patterns at the levels of perception, affectivity and action occur in a similar fashion, then their treatment, too, can be similar. It is for this reason that Keating's modified Twelve Step programme (cf section 5.2.2.2) is seen to have enormous potential for

healing in therapeutic spiritual direction. Schaef and May's suggestions for therapeutic intervention also highlight the efficacy of the spiritual ways and spiritual disciplines. This process of healing may further be facilitated by the ministry of Inner Healing, use of the "Welcome" practice, and success in the first stage of the Four Consents, which tasks are appropriate to all developmental levels up to and including Mythic Membership. The example of St Anthony[47] is also presented as being efficacious across these levels of development. Jesus's temptation in the wilderness (Lk 4:1-13) may be a helpful passage for consideration in the case of problems related to any one of the three energy centres associated with the Uroboric and Typhonic levels of consciousness. Wilber suggests that meditation, and we would add Centering Prayer, however, should be avoided with persons suffering from pathology at the lowest two levels of development in his model (in Keating's models, at the level of the Uroboric consciousness), because "there simply isn't enough self-structure to engage the intense experiences that meditation practices occasionally involve. .... It tends to dismantle what little structure the borderline or psychotic might possess" (Wilber, 1984b:159).

3. The power/control centre is addressed by the second Beatitude, encouraging meekness, and the freedom to accept "insults and injustice without being blown away" (Keating, 1992d:106). Feelings of rage at God, and one's inability to control God, whose roots are located at this level, may emerge during the dark night of the sense, encountered later on the spiritual journey. Those spiritual disciplines demanding care for others are suggested as being therapeutically appropriate. Keating (1992d:106) points out that "the practice of ... charity, accepting people as they are without trying to change them, and the service of others through the corporal and spiritual works of mercy" have traditionally been used to dismantle this energy centre. In common with suggestions made at the previous level, we further suggest the use of the spiritual ways, particularly the ministry of Inner Healing, and those insight-based techniques in which the counsellee plays the primary role, as potentially therapeutic.

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[47]Keating highlights St Anthony's example of the triple practices of purity of heart ("letting go"of pre-rational emotional programmes for happiness), interiorisation of the gospel values, and incessant prayer (leading to an increased intimacy with God). These practices, Keating suggests, are effective in dismantling the pre-rational emotional programmes for happiness associated with the first four energy centres.

4. The affection/esteem centre, in its distorted expression, is overwhelmingly concerned with the need for affirmation. At more advanced levels of development, and particularly during the dark night of the sense, issues of sexuality and forms of gluttony, whose roots are located at this level, may become problematic. The condition of co-dependency seems to define the condition well[48], and hurt at this level may therefore respond well to those treatment modalities suggested by May and Schaef (cf section 5.2.2.2) for use with co-dependants. Keating (1992d:106) suggests the use of "bodily discipline, work in the service of the community, and manual labour" as therapeutic. Such pathology is also addressed by the third Beatitude.

It is appropriate to recall here Thompson's description (cf section 5.2.2.5) of the range of possible responses to a perceived "love deficit", which includes:

1. Rage, leading initially to temper tantrums, and later to episodes of crime and violence
2. Denial and fantasy, leading, in extreme forms, to personality disorders
3. Attempts at reunion with the perceived source of love, leading to extreme possessiveness in future relationships
4. Guilt, which, if internalised may lead to depression, and which, if externalised, may lead to delinquent behaviour
5. Fear that all human sources of security may cease to offer love, which, if unresolved, may lead to the development of neuroses
6. Impulse changes, which may lead to psychosomatic disorders.
7. Regression, involving a withdrawal from active participation in life's major functions. Thompson (1989:61) suggests that this may lead to psychosis.

We consequently further suggest the use of training or education techniques based in psychotherapy, insight-based techniques, and the spiritual way, as therapeutically appropriate. In cases where personality disorders, neuroses and psychoses have developed, it may be appropriate to refer the counsellee to a psychologist or psychiatrist for further specialist treatment, and to continue therapeutic spiritual direction as a necessary adjunct.

[48] The essence of co-dependency, according to Schaef, is a relationship addiction, in which external referenting is a central characteristic.

5. At the Mythic Membership level of consciousness, problematic behaviour is challenged by the fourth Beatitude, encouraging a concern for justice over group concerns. Here, spiritual disciplines in the service of others have obvious application. Techniques based in psychotherapy may also be useful, particularly Cognitive Dissonance techniques, insights from Constructivists, and Behaviour Modification techniques. The counsellor may also help with insight-based techniques. Those spiritual ways specifically aimed at helping the counsellee to obey Jesus's command to "love your neighbour as yourself" (Matt 22:39) are applicable. Keating (1992d:32ff) recognises that there is a great deal of internal resistance to the challenge of the gospel, particularly from the superego, which he equates with an unquestioning emotional judgement of any situation, particularly characteristic at this level of consciousness, and which he suggests gives rise to neurotic pride and neurotic guilt.

6. The Mental Egoic level of consciousness is addressed by the fifth Beatitude, which enjoins mercy, compassion, co-operation, and acceptance of others. All the spiritual disciplines can be used with good effect to heal problems at this level. Thompson's insights into the nature and healing of aggressive personality types (cf section 5.2.2.5) are also helpful, as are techniques based in psychotherapy, particularly Cognitive Dissonance techniques, insights from Constructivists, Behaviour Modification techniques, and the application of insight-based techniques by the counsellor.

7. As the Intuitive level of consciousness develops, the counsellee is increasingly open to God, and relates to God in new ways. The sixth Beatitude encourages purity of heart, which is facilitated by use of the spiritual ways, the spiritual disciplines, and the means of grace. Having probably already passed through the night of sense, the counsellee has attained some degree of freedom from domination by the emotions, and selfish concerns. The passage through this dark night is often characterised by feelings of powerlessness, dryness, abandonment by God, and grief. It is important for the therapeutic spiritual director to distinguish between these symptoms and those of clinical depression (cf Keating, 1995d:106), in order that the counsellee be treated in an appropriate fashion. Suitable forms of prayer for this level of development are suggested by St Teresa, in her *Interior castle* (cf section 3.4.2.4), and counsellees should be encouraged to explore them. It is, however, important that the counsellor recognise the potential for the quieting experience of infused recollection, the prayer of quiet, the prayer of union, and the prayer of full

union (cf section 3.4.2.4) to falsely suggest that the counsellee is suffering from impaired intellectual function.

8. At the Unitive level of consciousness, the seventh Beatitude calls one to the activity of peace-making, which is itself one of the spiritual disciplines we have listed. The night of the spirit may be approached at this point, during which "all 'felt' mystical experiences of God subside and disappear" (Keating, 1992d:95), and God communicates at the level of the intuitive faculties. During this crisis of faith, love and trust (cf Keating, 1995b), there is a temptation to give up on the spiritual journey completely, and an experience of ones self as "capable of every evil" (Keating & Trautman, 1989:67). Insight-based techniques, in which the counsellor has the dominant role, the use of the spiritual ways by the counsellee, and ongoing faithfulness to the spiritual disciplines and the means of grace are to be encouraged.

9. The Unity level of consciousness corresponds with the experience of transforming union. This, Keating (1992d:112) says, "is the stage of perfect wisdom"; wisdom that finds happiness despite persecution, because those who reach it have "moved beyond self-interest to such a degree that they no longer have a possessive attitude towards themselves" (Keating, 1992d:112). This level of development is addressed by the eighth Beatitude, and difficulty here is probably best addressed by means of the spiritual ways, the spiritual disciplines, and the means of grace.

10. The Ultimate level of consciousness seems, almost by definition, to exclude the possibility of pathology. At this level, Keating (1992d:112) says that people "not only enter into the peace of Christ but also become sources of the divine life and peace for others. The graced energy received from God, like an ever-flowing stream, is shared with those with whom they live and far beyond. Through them, God is pouring the divine light, life and, love into the human family". Such people, rather than needing therapeutic spiritual direction, seem supremely qualified to offer the ministry to others.

When the discernment process is complete, the task of the therapeutic spiritual director is not yet ended. As Reutemann (1992:55) has commented, "insight alone rarely changes people. Action, or commitment to trying to live differently, often does change people. Hence, it is not sufficient

that our discerning be merely an awareness. Motivated desires and even specific tasks need to follow awareness". It is to this stage in the therapeutic process that we now turn our attention.

5.2.4.5 Assisting the counsellee to find relief through the assigned method in therapeutic spiritual direction

How can the counsellor help the counsellee to gain maximum benefit from the method(s) that have been discerned to be most appropriate for him or her, and so come alive to their full potential? In order for the therapeutic spiritual director to be able to help the counsellee in this fashion, he or she must be familiar, at both an intellectual and an experiential level, with a wide range of potentially therapeutic methods - what we have called traditional Christian ascesis. Keating (1995d:104) says, "I do not believe that one can become a spiritual director just by taking an academic course, however useful this might be as a conceptual background for offering spiritual counsel. Similarly, a psychological background can be very useful, but it is primarily intended to make one a good psychological counsellor. It does not automatically produce someone who can discern the delicate movements of the Spirit in people coming for spiritual direction". May (1982:299) makes a very similar point, when he writes, "If we expect to be spiritual friends, directors, or guides simply by learning techniques of discernment or articles of faith and using them on other people, the outcome will be nothing but a blind sales pitch or a slightly pastoralized psychotherapy, and probably not very good psychotherapy at that". The experience necessary to offer good therapeutic spiritual direction can only arise out of a prolonged and careful nurture of the counsellor's own spiritual growth, that has already traversed at least the initial obstacles on the spiritual journey.

Keating (1995d:104) further points out that people "need a director who has personal knowledge and experience of [their particular] path". His own programme of teaching and discipling, most recently through the medium of Contemplative Outreach, is an example of the kind of help that may need to be offered by the therapeutic spiritual director, in order to ensure that the counsellee derives maximum benefit from the assigned therapy. Keating began by introducing people to a contemplative form of prayer; it was only as they progressed in their experience of that prayer that questions arose, and problems were encountered. In response to these needs, he then developed further resources to guide people on their spiritual journey. Conferences # 1 - 5 in his Video Tape

series (1986b), and his books *Open mind, open heart, Invitation to love*, and *Intimacy with God* are perhaps the best examples of the way in which he offers this kind of help.

The therapeutic spiritual director must also have achieved some level of self-knowledge, in order to avoid tainting the "trialogical" relationship unnecessarily with his or her own problems, to the detriment of the counsellee. Keating (1995d:109) writes,"excessive or misdirected friendship can get in the way of healing. Or the treatment may be too harsh. .... If our own psychological dynamics are at work, or if we have our own unfulfilled emotional needs, then our spiritual direction may become possessive or we can become too emotionally involved".

It is important for the therapeutic spiritual director to remember that the goal is healing in an holistic sense. Therapy must therefore avoid any bias or unnecessary overemphasis on partial truths. In particular, Keating is concerned to retain a balance between inner and outer activity. Writing about prayer, his insight is equally valid for counselling: "A purely apophatic prayer may stagnate without some conceptual input through spiritual reading, liturgy, or listening to sermons or lectures that speak to the contemplative person's state of prayer. *There needs to be a balance of intellectual, affective, and intuitive elements* ... (emphasis added)" (Keating, 1995d:105).

Finally, one of the clear responsibilities the therapeutic spiritual directors bears for his or her counsellees is the commitment to ongoing prayer for them. If God is the One who truly brings about healing, this is both an appropriate response to the counsellee's cry for help, and a powerful reminder to both counsellor and counsellee of that truth. Furthermore, during these times of prayer, insights may be given to the therapeutic spiritual director concerning the counsellee's condition, and the way ahead in terms of therapy, which might otherwise never be accessed.

5.2.4.6 Developing an ongoing plan for the counsellee's growth on the spiritual journey in therapeutic spiritual direction

It is at this point that contemporary pastoral counselling is most often deficient, and it is in emphasising the fact that we are all on a spiritual journey whose nature is that of perpetual progress (*epektasis*) that Keating could be most influential in increasing the spirituality in pastoral counselling. He reminds the counsellor that the real goal is the recovery of the true self, an ability to participate in divine life, whilst at the same time manifesting one's uniqueness. Consequently,

should the subject not already have been broached, before the termination of this particular counselling series the counsellor should attempt to offer guidance as to appropriate ways in which the counsellee's spirituality might be enhanced. Such guidance should be determined both by the counsellee's present level of development, and by the nature of the particular problem that has been the subject of therapy. An ideal suggestion would be one that is able to both stabilise the resolution achieved, and encourage further growth to maturity, wholeness and holiness.

Keating's modification of the Twelve Step programme might be helpful here. A consideration of where the counsellee is currently located on that series of "steps" might be an appropriate way of determining what next step he or she could work at. Hands and Fehr (1993:56ff), have recognised the value of such a programme, and utilise it in their counselling practice at the St Barnabas Centre. Use of Keating's modified Twelve Step programme also has the value of engendering an ongoing concern to avoid addictive or co-dependent behaviour. In the face of Schaef and May's claims that such behaviour is endemic, this will not be an easy break to achieve, and will require a good deal of deliberate attention, and grace-filled support. Involving both consciousness-raising with regard to the behaviours into which we have been socialised, and an intellectual and willful effort to adopt new and more appropriate ways of living, this break will, in many instances, correspond with a transformation to the mental egoic level of consciousness.

The Twelve Step programme does not refer specifically to the ongoing place of Scripture, the sacraments, prayer and meditation, solitude and silence, simplicity, fasting, journalling, and the like, in the counsellee's life. If these topics have not already been addressed, the counsellor should give appropriate consideration to them at this point in the process, both as a further effort to ensure that, through the support and growth that they may afford, the initial problem does not recur, and as a means of encouraging the counsellee on to the greater healing offered in an experience of transforming union. Similarly, the counsellee's place in the congregation and the resources offered to the counsellee by such a place should be addressed now, if not before. As one takes an active part in any congregation, one is afforded the opportunity to become part of a community, to give expression to one's capacity for love, and also to receive such love. As we have already mentioned, this is a resource unique to pastoral counselling and therapeutic spiritual direction. As such, it should be exploited to its full.

Given the fact that Keating's models are largely developmentally-based, it is important to recognise that an integral feature of human life, as understood by him and by those who offer counselling using his models, will be the ongoing necessity of dealing with death and new life. When considering Keating's spirituality (section 4.2.2), we noted his acceptance of death as a necessary part of the human evolution to fulness of life; his recognition that the cross is not just a preparation for death, but also a preparation for life. The therapeutic spiritual director's work will often involve helping people to successfully negotiate such transitions, in the passage from one stage of life and development to another.

One final warning must be sounded. Welwood has drawn attention to a potential danger inherent in any therapeutic method that incorporates the spiritual dimensions, which he describes as follows:

> "Insofar as we want to get away from difficult personal issues and emotions - all the sticky, messy things that keep us rooted right here - we may try to use spiritual practice to do that. I have come to call this tendency to try to avoid or prematurely transcend basic human needs, feelings, and developmental tasks, 'spiritual bypassing'.
> Spiritual bypassing may be particularly tempting for individuals who are having difficulty making their way through life's basic developmental stages." (Welwood, 1984:64)

Welwood believes that spiritual practices are aimed primarily at a liberation from inordinate attachment to "an imprisoning self-structure" (Welwood, 1984:65). Before such liberation may be achieved, however, that self-structure must first exist in some stable form. He suggests that people attempt to use spiritual practices to establish their identity, "and this just doesn't work" (Welwood, 1984:65). We believe that the warning he sounds is of critical importance: therapeutic spiritual directors are not, by virtue of their relationship with God, enabled to attend to any and every type of human frailty. They certainly can play a supportive role in every instance, but there are times when other specialist health care workers should be more appropriately consulted. Prayer alone should not be expected to deal with every struggle or need. There is also a place for action; to deny this is to give in to the temptation of spiritual bypassing.

5.3 CONCLUSION

Having enthusiastically shown how Keating's anthropology and spirituality may positively contribute to contemporary pastoral counselling, in the form of therapeutic spiritual direction, a final caution needs to be sounded. Merton (1980:376f) warns that one must avoid the danger, inherent in the contemplative life, of turning one's self, personality, and works into a "cult". Like contemplative prayer, spiritual direction and counselling can lead to an obsession with the self to the exclusion of all else, including God. Such a preoccupation is entirely unhealthy. With this in mind, let us nevertheless affirm that Keating's spirituality and anthropology do have a valuable part to play in offering to counsellors a model and a means by which their care may more deliberately include a contemplative dimension; an opportunity to increase the spirituality of contemporary pastoral care.

Merton (1980:332f) also pointed out that a genuine encounter with God is simultaneously an encounter with one's own deepest freedom. Such an experience, occurring primarily within the context of prayer, gives rise to the existential knowledge that one's life consists in being called out of nothingness and darkness, into freedom and light. "We take stock of our own wretchedness at the beginning of prayer in order to rise beyond it and above it to infinite freedom and infinite creative love in God" (Merton, 1980:333f). Surely this is the experience the counsellee seeks - the movement from trauma and bondage to healing and wholeness? Keating's models are rooted in prayer, especially contemplative prayer. They map this path of transformation described by Merton. Used in counselling, Keating's models can facilitate a similar spiritual journey to freedom, wholeness, and holiness for both counsellee and counsellor.

Finally, as we have considered the various ways in which Keating's models may be applied within therapeutic spiritual direction, it has become obvious that they will support a great variety of counselling techniques; they are not method-specific. In view of the fact that these models were not developed for the counselling situation, this is not surprising; but it does ensure a wide-ranging applicability which might consequently be capable of engendering an increased spirituality across the discipline. Merton proclaimed it, Keating continues to affirm it; the contemplative life is far from finished. In many senses, it is only just beginning to reach out and transform all aspects of our life and of ministry, including that of pastoral counselling.

A VIEW FROM THE HIGH GROUND: DRAWING IT ALL TOGETHER

This thesis began with a recognition of problematic features within contemporary pastoral counselling, which impinge on both counsellors and counsellees. In particular, we highlighted the counsellee's perceived lack of spirituality within the counselling process, the counsellor's uncertainty about his or her role, both within counselling and insofar as counselling is related to other ministerial tasks, and we drew attention to the absence of a unique theoretical base from which contemporary pastoral counselling may proceed. Despite these problems, we recognise the importance of this ministry as a part of the cure of souls. We believe that, in addressing these problems, the frustration, which often leads to abdication on the part of ministers, can be significantly reduced, the quality and efficacy of the counselling ministry can be improved, and that this ministry may grow to the point where it is capable of making a real contribution to the fields of both counselling and health care, in their most catholic sense.

In beginning to address these problems, we attempted to clarify what is meant by spirituality, particularly as this relates to contemporary pastoral counselling. It is important to acknowledge that there are many forms of spirituality, and to acknowledge the truth in Benner's (1990:22) distinction between a "natural spirituality", common to all people, and "religious spirituality", which includes prayer, meditation, and worship in relation to some Power. Indeed, it seems that much of the frustration expressed by counsellees may be understood in these terms - contemporary pastoral counselling might be perceived as addressing counsellees only at the level of natural spirituality, and not to be giving sufficient attention to the religious dimension of being. We suggest that, in redressing this imbalance, a spirituality appropriate to contemporary Christian pastoral counselling should be defined by the Trinitarian nature of the Christian faith (cf section 1.6). Prayer, Scripture, worship, and acts of loving service are therefore essential elements to pastoral counselling.

An holistic spirituality within the field of pastoral counselling must attend to the whole of life. In particular, it must consider the nature of a counsellee's relationships with God, self, other people, and the cosmos. The reality of sin and evil, and its effect upon these relationships should be given

explicit attention. The definition of a spirituality acceptable for contemporary Christian pastoral counselling is thus conceived of as "life lived in a particular spirit - life lived in the Spirit of Jesus" (Sobrino, 1988:2); it is "a total way of living" (Keating, 1983:9).

It has been suggested (cf Van Dyk, 1991:38) that any particular field of endeavour is defined by its unique set of aims and values. In the case of pastoral counselling, we have suggested that values are derived from an underlying spirituality, which we have now clarified. The aims of pastoral counselling must be derived from a body of knowledge which is foundational for the ministry. It is at this point that the absence of such a conceptual base becomes critical. Keating's anthropological models, supplemented in places by insights drawn from his spirituality, offer a clear and efficacious conceptual basis for holistic counselling within the Christian tradition.

Keating's anthropological models have been developed in the course of his practice of spiritual formation. Consequently, they are particularly related to his work with Centering Prayer. Whilst not focussed on pastoral counselling, therefore, we suggest that they can be applied here, to good effect. Keating has developed a series of eight models, which he uses simultaneously, commenting that human life is too complex to be defined by any one model. We conflate some of his models to produce a series of four, which we then apply to pastoral counselling. These models have their primary inspiration in the insights of psychology, anthropology, sociology, the Perennial Philosophy, Athanasius, Thomas Aquinas, St Teresa, St John of the Cross, the anonymous author of *The cloud of unknowing*, the Bible and the Christian faith. They conceive of growth and maturation as a developmental process, within which major stages are identified. The individual is located within a context in which the reality of sin is acknowledged, and within the overall evolution of the species. His or her physical, emotional and spiritual "faculties" are located with respect to each other. The processes of emotional and spiritual development in particular are described. Real and potential problems are explained, with special reference to four "energy centres", and suggestions made for healing and growth to greater integration, and increased intimacy with God. Conscious relationship with God is recognised as being key to this developmental process. Keating (1992b:106) says, "the feeling of alienation from God, and the lack of the experience of the divine presence is the source of every neurosis and addiction".

The potential for an individualistic focus in Keating's models is balanced by a consideration of his spirituality. He is the product of a Cistercian monastic training and life, and certain features of this formation are clearly present. Primacy is given to Christ, there is an emphasis on the liturgy and especially on the Eucharist. Scripture and prayer along the lines of *lectio divina* are emphasised; special prominence is given to teaching Centering Prayer, as a means of helping people to experience the final stage of "rest" in the cycle of prayer that *lectio divina* represents. There is an emphasis on the way in which intimacy with God must lead to acts of love and compassion. But Keating is more than just a Cistercian. Both his spirituality and his theology rest upon the profoundly important doctrine of the divine indwelling, which recognises that, in Christ, the dichotomy between matter and Spirit has ended. "Our life has become a mysterious interpenetration of material experience, spiritual reality, and the divine presence" (Keating, 1989a:71). Keating also emphasises Gregory of Nyssa's doctrine of perpetual progress, or *epektasis*. As a result, there is a healthy acceptance of death, in all its many forms, as a necessary part of life.

Once the ministry of pastoral counselling has been redefined in terms of its spirituality and the body of knowledge upon which it is built, however, we suggest that it no longer has claim to an independent identity, and propose that it might more accurately be referred to as "therapeutic spiritual direction", a dimension of the ministry of spiritual direction. Name changes can be purely cosmetic. In this instance, we suggest that counselling within the Christian tradition should be fundamentally reoriented, and that the new title for this counselling ministry best reflects such a paradigm shift. Essential to this shift is the reorientation of the counsellor, in terms of his or her relationship to God, and to those sources of knowledge informing his or her counselling practice. God is explicitly acknowledged to be the Source of all being; and radical eclecticism is replaced by a reliance on Keating's basic theoretical framework, and a subsequent discriminating openness to related fields of expertise.

Therapeutic spiritual direction is characterised by being rooted in the Christian tradition of spiritual direction, and is particularly attendant upon the counsellee's need for healing in order to cope with everyday living. Therapeutic spiritual direction addresses people who are recognised to be in process, on a journey, the totality of which is germane to the particular problem under consideration in the counselling process. Whatever healing is experienced is recognised as a gift

from God, and the result of grace at work. The means of grace, and traditionally Christian disciplines and forms of ministry are used as primary resources in helping counsellees to co-operate with God in bringing about this healing. The environment in which therapeutic spiritual direction takes place is, in itself, both healing and offers opportunities for counsellor and counsellee to give expression to their growing wholeness and holiness. Particularly important aspects of this environment include its locus within the Christian community, and the resultant opportunities for participation in worship, prayer and acts of loving service.

In order to focus the aims and values peculiar to therapeutic spiritual direction, and in response to the call for an effective diagnostic tool for counselling, we propose an *Instrument* capable of informing counselling practice. Based both on Keating's models, and on the *Instrument*, which arises almost directly out of those models, we generated a spectrum of suggested treatment modalities, focussing attention on how traditional Christian disciplines and forms of ministry can play a major role in responding to counsellee's problems. We also recognise the place of related health-care disciplines and social-care agencies in dealing responsibly and holistically with counsellee's difficulties. Collaboration with both related disciplines, and other faith traditions, is an integral part of therapeutic spiritual direction.

Edwards (1995:1) has noticed that "an enormous weight of functionary expectations focussed on tasks of institutional and social maintenance is placed on pastors. These tasks can eclipse the heart of the pastor's calling to be a practitioner who models the values of soul-care. Often this sad situation is reinforced by the dominant values of the congregation". We suggest that the therapeutic spiritual director's role is significantly clearer than that of the contemporary pastoral counsellor, by virtue of the greater clarity with regard to the values and aims within this ministry. There is consequently a new freedom both to engage in appropriate self-care, and not to attempt ministry beyond the counsellor's legitimate bounds of skill and expertise. The counsellor is freed to be unapologetically humble, submissive to God, and dependant on grace; to focus on being rather than doing. Thornton (1979:191) says "my focus is not primarily on methods of doing pastoral care and counselling but on methods of *being pastoral*" (emphasis added). Such an attitude, we suggest is, ultimately, the only appropriate one, in the face of the mystery of another human being.

The proposals contained within this thesis have clear and profound implications for the training of counsellors, counselling practice, for collaborative work, particularly amongst mental health care professionals, and for ministry within the South African context. In terms of training, it highlights the need for changes within the curriculum to accommodate new material and new experiences. Oden, Oates, and Keating have each drawn attention to the wealth of insight contained within the classic tradition of soul care. Unfortunately, this material is no longer readily available to pastors; it needs to be reincorporated into courses on pastoral counselling. At the same time, such courses need to remain open to the insights available through practice and research in related fields, particularly that of psychology. Counsellors-in-training should further be equipped for meaningful cross-cultural and inter-faith dialogue. The insights to be gained from such exchanges have within them the promise of profound significance, particularly for therapeutic spiritual direction in the South African context, as we saw in section 5.2.2.5.

It is one thing to learn about the traditional means of soul care, about different cultural expressions of the Christian faith, and about how other faiths may enrich our understanding of the spiritual journey. It is something else to incarnate these truths within one's life and ministry. In order for that to happen, training must facilitate the student's personal experience of traditional Christian ascesis, help students to become aware of the cultural components within their own faith, and that of others, perhaps through genuine cross-cultural ministry, and make meaningful inter-faith dialogue possible. Students need to experience for themselves the healing power of prayer; they need to discover, at a personal level, the light, life and love (cf Keating, 1987:6) of Christ transmitted to them through the sacraments. They need to respond in acts of loving service. Such learning must also aim at increasing the student's capacity for risk, trust and surrender, which we identified as important dispositions in counselling (cf section 5.2.2.1), and which are essential for any degree of facility on the spiritual journey. Training for therapeutic spiritual direction must enable counsellors to become reliant upon the grace of God. Ongoing training, in the form of peer supervision, personal spiritual direction, the making of retreats, and attendance at relevant workshops are also essential elements needing greater emphasis than is currently the case amongst pastoral counsellors.

We have already detailed some of the ways in which counselling practice will change as it takes on the form of therapeutic spiritual direction. Further aspects of such change include the ways in

which the relationship established between counsellor and counsellee is "trialogical", rather than simply dialogical in nature, deliberately and consciously including God in the process. Therapeutic spiritual direction is consequently more concerned with discernment than it is with mere decision-making when responding to the counsellee's problems. Once the problem has been resolved, therapeutic spiritual direction does not consider its task to be ended. Instead, there is a further recognition of the counsellor's responsibility to ensure that the counsellee is enabled to continue on the spiritual journey, incorporating the insights gained through the crisis in growth-enhancing ways.

If therapeutic spiritual direction is to be holistic ministry, it must also be a collaborative one. There can be no suggestion that the therapeutic spiritual director is equipped to deal with every possible eventuality. Appropriate referral to other counsellors, health workers, social services, and any other necessary sources of expertise is recognised as necessary, and responsible. The therapeutic spiritual director's deliberate orientation to the divine does not make him or her omnipotent, and spiritual by-passing (cf Welwood, 1984:64) is acknowledged to be illegitimate. It is equally true, however, that the therapeutic spiritual director has much to offer both to patients and to those therapists charged with their care. Grof and Grof, for example, have drawn attention to the fact that some apparently pathological forms of psycho-spiritual disturbance are, in fact, crises of transformation to higher levels of integration which, if correctly managed, can be extremely healing. These they refer to as "spiritual emergencies". Recognising that "being surrounded by people who have at least a general understanding of the basic dynamics of spiritual emergency is of great help to a person in psycho-spiritual crisis" (Grof & Grof, 1989:192), they have begun developing a "Spiritual Emergence Network" (SEN), comprising people who have either been through transformational crises themselves, or who have appropriate skills and training[49], and are willing to use them to help others through their crises in a supportive and nurturing fashion. In many ways, the SEN parallels Alcoholics Anonymous in its structure and function (cf Grof & Grof, 1989:193), and represents a powerful example of the kind of collaboration that therapeutic spiritual directors may both benefit from, and be able to contribute meaningfully towards.

[49] "Friends, psychotherapists, medical doctors, bodyworkers, spiritual leaders, and community members who are willing to help others" (Grof & Grof, 1989:227), are listed as potential candidates in this regard.

Finally, this thesis has implications for ministry in South Africa. Wimberly (1982) has drawn attention to the way in which a return to a theological focus in pastoral counselling makes that ministry more accessible to Afro-Americans. We suggest that the same holds true for Black South Africans, and therefore believe that the ministry of therapeutic spiritual direction has greater potential for benefit in this country than does contemporary pastoral counselling with its Western-dominated emphasis on individualism, and its dependancy on high degrees of abstract conceptual and decision-making skills and on advanced levels of literacy (cf section 5.2.2.5). Keating's emphasis on the value of symbolism, especially in the Eucharist, could find a ready audience in traditional African culture. Both Keating's models and his spirituality are highly appropriate for ministry amongst people whose world-view is communal, holistic, open to the reality of interaction with the spiritual dimension, and which also recognises the reality of evil forces. But more than this, we suggest that there is a world-wide trend to adopt such values, which tends to place therapeutic spiritual direction at the forefront of Christian counselling, globally.

The ministry of therapeutic spiritual direction is absolutely dependant upon the prior and concurrent ministry of the *Paracletos*, the Holy Spirit, on whom therapeutic spiritual directors rely and with whom they must learn to co-operate. Keating (1992b:106) reminds us of Jesus's words: "'I will send you' ... 'another Counselor, who will not just be with you, but will be within you, who will teach you all the truth.' The truth is that we are in Christ, and he is in God and God is in us. The goal of the divine therapy is the experience of the Trinitarian life opening up within us". This is also the ultimate goal of all true therapeutic spiritual direction.

APPENDIX ONE

Oden (1984:38ff), in his book *Care of souls in the classic tradition*, suggests that a serious return to the classic tradition of soul care would indicate that the following changes might have to take place within contemporary pastoral counselling. We quote him, in full:

1. Intercessory prayer would again become an important aspect of pastoral counsel.
2. The antinomianism of contemporary pastoral care (under the tutelage of hedonic pop psychologies) would be more effectively resisted by a more balanced dialectic of gospel and law.
3. Marriage counseling would tend to function more within the framework of a traditional Christian doctrine of matrimony rather than essentially as a hedonic cost/benefit calculus.
4. Empathy training for pastoral counseling would be more deliberately and self-consciously grounded in an incarnational understanding of God's participation in human alienation.
5. Out of our recent history of exaggerated self-expression, compulsive feeling disclosure, and narcissism, we may be in for a new round of experimentation in askesis, self-discipline, self-denial, and rigorism, which might in turn threaten to become exaggerated in a masochistic direction and thus again need the corrective of a balanced Christian anthropology.
6. The diminished moral power of the previously prevailing momentum of individualistic autonomy and self-assertiveness may call for a new emphasis in group process upon corporate responsibility, mutual accountability, moral self-examination, and social commitment, an emphasis that would be undergirded by studies in Bible and tradition.
7. We are ready for a new look at the traditional Protestant pattern of regular pastoral visitation, which could enter many doors now closed to most secular therapists.
8. Pastoral counsel would work harder than it is now working to develop a thorough and meaningful pastoral theodicy that takes fully into account the philosophical and moral objections to classical Christian arguments on the problem of evil and the meaning of suffering, yet with new attentiveness to the deeper pastoral intent of that tradition.
9. The new synthesis would interweave evangelical witness more deliberately into the process of pastoral conversation rather than disavowing witness or disassociating proclamation from therapeutic dialogue.

10. Group experimentation would continue, but be rooted with more awareness of classical Christian understandings of witness, service, and community.

11. Older therapeutic approaches such as fasting, dietary control, meditation, and concrete acts of restitution would have new importance.

12. The now atrophied concept of call to ministry may need to be thoroughly restudied and reconceived as a hinge concept of the pastoral office and of ordination.

13. Contemporary pastoral theology in dialogue with the classical tradition may learn to speak in a more definite way about the spiritual and moral qualifications for ministry, reflecting the tradition's persistent concern for moral character, humility, zeal, and self-denial.

14. The arts of spiritual direction that have been developed, nurtured, reexamined, and refined over a dozen centuries of pastoral experience may be due for serious restudy. Efforts could be made to bring these resources back into contemporary pastoral interactions that presuppose post-Freudian understandings.

15. Pastoral care would become less prone to messianic faddism, because it would have built into it a critical apparatus more deeply rooted in the Christian tradition.

16. A nonsexist, nonchauvanist reinterpretation of ministry, prayer, pastoral care, and spiritual direction would require a serious critical dialogue with tradition, dialogue that must be as far-ranging as the radical feminists assert and yet able to incorporate the collective wisdom of Christian historical experience. Such critical dialogue is worth risking and far better than a simplistic accommodation to modern individualistic narcissism or reductive naturalisms.

17. The term pastoral counseling would again be reclaimed as an integral part of the pastoral office, intrinsically correlated with liturgy, preaching, and the nurture of Christian community and relatively less identified with purely secularized, nonecclesial, theologically emasculated free-basis counseling.

APPENDIX TWO

Keating (1996c) has proposed a modified Twelve Step programme for use with Centering Prayer, which we reproduce here in full. It has obvious potential for application to the spiritual journey as a whole.

1. Through reflection on the Gospel, the regular practice of Centering Prayer, and the failure of our best efforts, we come to realise that without grace we are powerless and our lives are unmanageable.
2. We come to believe that only the grace of Christ can enable us to respond to the call of the Gospel to divine union.
3. We turn over our lives and our will to the care of God as we now understand him [sic].
4. We make a searching, honest and fearless moral inventory of ourselves.
5. We admit to ourselves, to God, and to a trustworthy person, the exact nature of our wrongs and fully own them.
6. Through the self-knowledge arising from the regular practice of Centering Prayer and our moral inventory, we come to recognise the dark side of our personality, our mixed motivation and self-serving tendencies, and are entirely ready to allow God to heal them.
7. We humbly ask God for the divine healing.
8. Recognising the harm we have done to ourselves and to others, we are willing to make amends to all whom we have offended.
9. We make direct amends wherever possible, except when to do so would injure others.
10. Each day we become more aware of our self-serving tendencies and more prompt in letting go of their influence.
11. Through perseverance in Centering Prayer we seek to improve our conscious contact with God, to be healed of the unconscious obstacles to our transformation, and more and more to know God's will for us and the power to carry it out.
12. Having awakened to an abiding sense of union with God as a result of these steps, we feel called to manifest their fruits in our family, workplace, and in all our affairs, and to bring the message of their efficacy to others.

APPENDIX THREE

Linn and Linn (1978:76f) have suggested a diagnostic tool for use in counselling, which they call a *Review of Life with Jesus, the Being of Light*. This tool depends upon four sets of questions, focussing on experiences of love and hurt, as these are both received and given. An abbreviated form of the *Review* is reproduced here:

Loved

1. Who are the persons who loved me most?
   I walk through the front door and through each room of the "places" where I lived until I find those who love me. Then I focus on one person and share with Christ, the Being of Light, how I am grateful.
2. What events made me grow most?
   I rest in the most growthful ones.
3. When did I most experience God's forgiveness for me?

Loving

4. What are my gifts that God uses (my skills, what I enjoy doing, best times)?
   I focus on each part of my body, until I can thank God for its gifts.
5. Who are better off because they met God in me? (I watch for pictures of those I listened to, prayed for, helped, laughed with.)
6. When did I most reach out for someone who hurt me and really forgive him or her?

Hurting

7. What is the worst thing I ever did in my life?
   How were Jesus and the Father loving me even then?

Hurt

8. When was I hurt the most?
   What growth came then?

"The last several questions are harder to answer, but they also reveal deeper depths [sic] of God's love. That's because it is easier in good times for me to see that God loves me than it is in the bad times when I am hurt or hurt others. But I don't know the depth of God's love until I know how he [sic] loves the worst in me that even turns away my friends. .... Usually I have to keep soaking in God's love in the first six questions before I can try questions 7 and 8".

APPENDIX FOUR

A suggested instrument for pastoral counselling

1. WHAT IS THE PRESENTING PROBLEM?

2. THE FALSE SELF SYSTEM

2.1. EARLY HISTORY

Experience in family of origin

Experience with peer groups

Experience at school

Principle authority figures

2.2. ANY OBVIOUSLY RECURRING "COMMENTARIES"

2.3. ENERGY CENTERS

1. Security / Survival
2. Affection / Esteem
3. Power / Control
4. Tentative attempt to identify dominant Center, and principal programmes for happiness

2.4. MYTHIC MEMBERSHIP CONSCIOUSNESS

1. Which primary groups are active in the counsellee's life?
2. Which groups are most important?
3. What degree of embeddedness/freedom is exhibited in relation to these groups?

2.5. TEMPERAMENT TYPE

1. Aggressive	- Competitive
	- Critical
2. Dependant	- Compliant
	- Can't do it
3. Withdrawing	

3. EMOTIONAL, INTELLECTUAL AND SPIRITUAL DEVELOPMENT AND FUNCTION

3.1. NOTICEABLE DISPLAY OF AFFLICTIVE EMOTIONS?

Anger

Grief
- Denial
- Anger
- Bargaining
- Depression
- Acceptance

Fear

Pride

Greed

Envy

Lust

Apathy

3.2. INTELLECTUAL FUNCTIONING?

Memory

Logic

Imagination

Central sense function

Understanding

Conscience

3.3. NOTICEABLE GIFTS OF THE SPIRIT?

Reverence

Piety

Knowledge

Fortitude

Counsel

Understanding

Wisdom

Love

Joy

Peace

Patience

Kindness

Goodness

Faithfulness

Gentleness

Self control

3.4. STAGE OF HUMAN DEVELOPMENT, AS PER SCHEMATA SUGGESTED BY PIAGET AND FOWLER?

4. ACTIVITIES ENGAGED IN

Family

Work

Play

Religious

Charitable

Other

5. RELATIONSHIP TO MATERIAL AND VEGETATIVE WORLDS

Physicality

Sexuality

Creativity

6. SPIRITUAL HISTORY AND PRESENT SPIRITUAL EXPERIENCE

6.1. NON CHRISTIAN RELIGIOUS EXPERIENCES?

6.2. DELIBERATE RESPONSE TO JESUS'S CALL?

6.3. ATTEMPTS TO OBEY JESUS'S CALL, AND EXPERIENCES OF THEM?

Capacity to risk?

Sense of personal weakness?

6.4. EXPERIENCE OF GOD'S LOVE AND FAITHFULNESS?

Capacity for trust / surrender?

6.5. NATURE OF CURRENT RELIGIOUS EXPERIENCE?

1. Scripture

   Level - Literal
   - Moral
   - Allegorical
   - Unitive

2. Prayer

   Level - Affective Prayer
   - Discursive Meditation
   - Prayer of Simplicity
   - Infused Recollection
   - Prayer of Quiet
   - Prayer of Union
   - Prayer of Full Union

3. Liturgy
4. Community / Fellowship
5. Other

6.6. EXPERIENCES OF DEATH / DESERT?

6.7. SENSE OF DIVINE UNION?

7. FURTHER INFORMATION AVAILABLE TO COUNSELLOR.

7.1. ANY SPECIAL AWARENESS VIA **COUNSELLOR'S** FIVE SENSES?

1. Sight
2. Hearing
3. Smell
4. Taste
5. Touch

7.2. POSSIBLE COMMUNICATION AT A SUBCONSCIOUS OR INTUITIVE LEVEL

APPENDIX FIVE

Wilber (1984b) has offered a comprehensive scheme, based on his anthropological model, for determining appropriate treatment modalities at various levels of pathology. He writes, "the spectrum of consciousness is also a spectrum of (possible) pathology. ... A developmental 'lesion' at a particular stage would manifest itself as a particular type of psychopathology, and an understanding of the developmental nature of consciousness ... would prove indispensable to both diagnosis and treatment" (Wilber, 1984a:75). Wilber (1984a:112) details nine basic structures of the developing consciousness, identifying critical "fulcrums" of development at each transitional stage. The potential psychopathologies associated with "lesions" at each fulcrum are identified, in ascending order, as: psychoses, narcissistic-borderline disorders, psychoneuroses, script pathologies, identity neuroses, existential pathologies, psychic disorders, subtle pathologies, and causal pathologies. In corresponding order, he then suggests that the appropriate treatment modality could consist of physiological/pacification techniques, structure-building techniques, uncovering techniques, script analysis, introspection, existential therapy, the path of yogis, the path of saints, and the path of sages. The treatment modality at each ascending level becomes increasingly subtle because, as Wilber (1984b:155) points out,

> "Narcissism (selfcentricism) starts out at its peak in the autistic stage (primary narcissism); each subsequent fulcrum of development results in a reduction of narcissism, simply because at each higher stage the self transcends its previous and more limited viewpoints and expands its horizons increasingly beyond its own subjectivism, a process that continues until narcissism ... finally disappears entirely in the causal realm".

Particular examples of the treatment modalities referred to at each level include:

1. Pharmacological intervention at the first fulcrum. Wilber writes that "these disturbances seem to occur on such a primitive level of organisation ... that only intervention at an equally primitive level is effective" (1984b:137), although this should not rule out the possibility of psychotherapy as an adjunct treatment.
2. Structure-building techniques are aimed at helping the individual develop the separated-individuated self, which is not yet in place. Wilber suggests that Blanck & Blanck, Masterson, Kernberg, and Stone all offer resources for techniques appropriate to this stage.

3. Uncovering techniques, by contrast, might involve psychoanalysis, Gestalt therapy, and Jungian therapy.

4. Script analysis highlights either the roles persons play, or the rules that they follow, or both. Transactional analysis is a well known example of the kind of therapy appropriate at this point.

5. Introspection might be facilitated by means of a Socratic dialogue, which engages the counsellee's "reflexive-introspective mind and its correlative self-sense" (Wilber, 1984b:144).

6. Existential therapy involves a search for intrinsic meaning. "Analysis of, and confrontation of, one's various inauthentic modes - particularly extrinsically-oriented, non-autonomous, or death-denying - seems to be the key therapeutic technique on this level" (Wilber, 1984b:145).

7. The path of yogis refers to the first stage of contemplative development, focussed on the psychic level of consciousness. Wilber suggests that yogis, Jungian therapists and spiritual directors are the most appropriate sources of help here.

8. The path of saints is the intermediate stage of contemplative development, which attends to the subtle level of consciousness. Wilber (1984b:149) says that he is

> "not aware of any treatment modality for [pathology at this level] except to engage (or intensify) the path of subtle-level contemplation ... which, at this point, usually begins to involve some form of enquiry, overt or covert, into the contraction that constitutes the separate-self sense. ... It is said to be an actual seeing of that contraction, which is blocking subtle or archetypal awareness, and not a direct attempt to identify with archetypal awareness itself, that constitutes the therapeutic treatment for [disorders at this level]".

9. The path of sages is that appropriate to an advanced stage of contemplative development, which concentrates on the causal level of consciousness. At this level, the help of a teacher, or spiritual director, seems to be vital, although the exact nature of the help offered seems to vary according to the particular faith tradition within which the counsellee is located.

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