

PERIODICAL COLLECTION

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Vol 65:3&4

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New York, NY 10027

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For submissions, please include article and 200 word abstract. Articles should use the most recent edition of the Chicago Manual of Style. Only electronic submissions sent by Email can be considered. USQR is no longer able to accept hard copy submissions.

Subscriptions: Institutions: \$40.00 per year. Individuals: \$21.00 per year. Canada and Mexico, \$25.00 per year. Outside North America: Institutions: \$65.00 per year. Individuals: \$42.00 per year. Back issues are available for \$10.00 per single or \$18.00 per double issue. Foreign orders should be made payable in dollars by international money order or checks drawn on U.S. banks.

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Union Seminary Quarterly Review is editorially independent of Union Theological Seminary in the City of New York. Views expressed in this journal are those of the authors, and do not necessarily reflect those held by the Editorial Board of USQR or its sponsors.

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ISSN 0362-1545

Editor's Introduction

JASON WYMAN

I never had a chance to speak with Dr. Ann Ulanov when she taught at Union. But the sheer number of people I know who have been deeply influenced by her, who have such glowing and remarkable things to say both about her work and her ability to make people feel heard, appreciated, and even loved (even alongside what has sometimes been characterized as a searing wit), reveals a person of irresistible creativity, intelligence, and personal dynamism. The essays found in this issue speak to all of these qualities of Dr. Ulanov, from the perspectives of generations of her students, colleagues, and students-become-colleagues.

Pia Chaudhari explores the concepts of eros, aggression, and the classical theological concept of theosis in the context of marriage, arguing that eros and aggression, properly construed, need greater recognition and appreciation.

Elizabeth Berne DeGear reflects on the psychoanalytic concept of mirroring in the child-maternal relationship, and asks how it might pertain to or enrich thinking about the Immaculate Conception.

Tiffany Houck Loomis engages strains of the Deutoronomistic history and Job, using depth psychology insights to bring a fresh perspective to the competing voices found in the Hebrew Bible.

Heather Wise offers a narrative case study of a man in hospice who had a powerful effect on her as a chaplain and allowed her to think through her own relationship with transference and her own development as a professional at the intersections of ministry, analysis, and academics.

Amy Bentley Lamborn rethinks the imagination in the context of postmodernity in the light of Ulanov's theorizations and explorations of the same. She makes a case for and offers an approach to an "imaginative transcendence of the postmodern binary" between the given and the made.

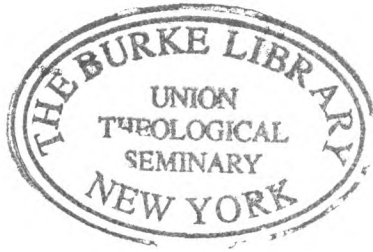
Jessica Van Denend applies Ulanov's work to contemporary questions and critiques of neoliberal economics. In particular, she engages the idea of dependency, recovering it against neoliberalism's rejection.

Stewart James Everett, Guest Editor of this festschrift, relates his work on humor both to Ulanov's work and to her personal humor. He highlights the importance of laughter throughout Ulanov's work, as it points to the work of the divine.

Finally Lisa M. Cataldo tells of Ulanov's challenge to find "what's new" in relational psychoanalytic theory, a challenge that helped both to clarify Cataldo's own thinking and to appreciate the work of Ulanov and its enduring importance.

The sum of these contributions testifies to Dr. Ulanov's breadth of knowledge as well as its depth. Her classes and work made not only for more educated seminarians but more fully realized people. Her reputation far precedes her, and it's certainly impressive. I envy those who had a chance to work with and learn from her, but these articles and tributes give me a sense of having met her, through

her influence and her generosity refracted through friends, peers, and colleagues' words about and in conversation with hers. I hope they come as reminders for those who have encountered Dr. Ulanov and cherish those encounters, resonances for those who are still in conversation and collaboration with her, and as an introduction and commendation for those who, like me, haven't (yet perhaps) had the opportunity to engage in a conversation with her.



“THIS!”:
A Word on Repaying Our
“Debts of the Spirit”

STEWART JAMES EVERETT

In 2007, I opened a book that had been recommended to me called *Religion and the Spiritual in Carl Jung* by Ann Belford Ulanov and read the first sentence: “Jung looked for the Spirit in all things, even in neurosis or psychosis.”¹ “What an extraordinary thought,” I said to myself with great curiosity, especially since a common predilection for religious folk is to quickly want to rid God from anything remotely dark or bleak such as we find in the experiences of neurosis and psychosis. I kept reading: numinous, meaning, archetype, psychoanalysis, object relations, Freud, primordial, psyche, the cross, Tillich, God. Though Jung and the basics of psychology were somewhat familiar to me, as was the exploration of religious categories even more so, I quickly noticed that I was not only responding to the ideas being put forth on the page, but I was connecting just as much to *the way* this person was synthesizing and expressing them. It was a fluid back and forth between psyche and spirit, the psychological and the religious, a testimony of faith in the capacities of both mind and God to show us the way forward, a perennial concern for the “so what?” factor of it all. I turned to the back cover: “Ann Belford Ulanov is the Christiane Brooks Johnson Professor of Psychiatry and Religion at Union Theological Seminary in New York. She has written extensively on Carl Jung and other issues that arise from the worlds of psychiatry and the spiritual.” From my religious and theological training, I knew well of Union Theological Seminary, but I was less familiar with Ann Ulanov. Who was this person and why had I not previously encountered her work in my graduate studies thus far? Despite this “extensive” writing on Jung and other subjects—a writing corpus which includes monographs, book chapters, and journal articles written over the course of such a distinguished career—why had this material on psyche and spirit not been introduced to me?

As I began making my way through the rest of that book on Jung, “THIS!” was the only thing I seemed to be able to articulate about the delight I took in what I was reading, what I was experiencing. In one of the few instances of stark clarity in my life, I quickly recognized—indeed, felt—that a true spark of sorts had been ignited in me. It was the kind of spark where we sense Something wants to come through, wishing to be heard. The sentiment is one of paradox: “This is entirely me. And it is entirely Other.” Either way, I knew I had been summoned.

The problem for me, at the time, however, was that I had just matriculated into another doctoral program some two thousand miles away from New York

1 Ann Ulanov, *Religion and the Spiritual in Carl Jung* (Mahwah, N.J.: Paulist Press, 1999), 1.

where Ulanov taught. After reading that initial book on Jung and religion, I continued to make my way through the rest of her books, many of which were written with her husband, Barry. This also proved problematic in that I began neglecting the work in the doctoral program where I was enrolled and it was not long before I dropped out to go do a CPE residency. It was during that time that I made two separate trips to New York to meet with Ulanov. I also applied to study with her at Union but was rejected. Several phone conversations also occurred where it seemed I had nothing more to say other than "*THIS! THIS!*" In short, two years after I read that first sentence, I finally was sitting at a table, taking notes in her class for a course towards my third masters degree. Four years later, I entered the doctoral program as her advisee. Eight years after reading, "Jung looked for the Spirit in all things, even in neurosis and psychosis," I graduated with my PhD. While the institutional degrees look impressive hanging on the wall, I admit the greater sense of pride and accomplishment, for me, stems from having been a student of Ann Ulanov herself.

In one way or another, the contributors of this volume—all doctoral students of Ulanov—will have their own version of "*THIS!*" They each have their particular reasons, experiences, needs, and paths which led to their wanting to study the contours of both psyche and spirit with Ann Ulanov. Some colleagues, like myself, abandoned other doctoral programs to join Ulanov at Union. Some only applied to do doctoral study at Union because they could not imagine themselves anywhere else nor working with anyone else. Others first encountered Ulanov as part of their masters work at Union and wanted to continue what had also been ignited in them. Her students have become teachers and scholars in some of the most prestigious universities and seminaries across the country and around the world. They have become skilled and competent psychotherapists, chaplains, and ministers. They continue to bring serious consideration to the ways that psychological life and religious life work together and independently of one another. They all have something of Ann Ulanov they carry around inside themselves: a way of existing and being in the world that continually seeks deeper meaning, service, and aliveness inspired by their great teacher.

Though she continues in her work as scholar, writer, and psychotherapist, Ann Ulanov has decided to step away from the classroom lectern, the grading of papers, and the advising of masters and doctoral students after forty seven years of teaching at Union Theological Seminary. On the heels of such a distinguished academic career, it can make it difficult to know exactly what to say in a volume like this, which is dedicated to someone who has changed so many lives, in so many ways, for the better. Language seems to fall short in describing the actual experience of learning from her. Perhaps better to visualize it as the tectonic plates of psyche and spirit being moved, rearranged. One does not come out on the other side of studying with Ann Ulanov the same as one went into it. It is not just a matter of growing in mind but a transformation of heart and soul as well. As a mentor and advisor, she was always wont to say that the mastery of psychological theorists and their theories and theologians and their theologies is only as good as it changes and affects us. I think for all the students and advisees whose lives she has touched,

we could all personally relate how she has been this for us. In some ways, I still believe *"THIS!"* remains closer to the total experience of having crossed paths with Ann Ulanov and her work than other words of elegance I could possibly muster.

Nonetheless, we try. And we try here. Ann Ulanov once wrote, "We are not often given a chance in life to repay debts of the spirit to persons to whom we owe them. It is rare to be able to say, 'Thank you,' directly to such a person."² Fortunately, for us, we have this chance now, and each of us, in our own way, offer our "debts of the spirit" to her.



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Uncovering Desire: Explorations in Eros, Aggression and the Question of Theosis in Marriage

PIA CHAUDHARI

INTRODUCTION

Over 1500 years ago, in Antioch, St. John Chrysostom gave advice to men seeking to pacify an upset wife. Speak lovingly to her, he instructed; tell her “that you love her more than your own life...and that your only hope is that the two of you pass through this life in such a way that in the world to come you will be united in perfect love.” Say to her “Our time here is brief, and fleeting, but if we are pleasing to God, we can exchange this life for the Kingdom to come. Then we will be perfectly one both with Christ and each other and our pleasure will know no bounds¹.”

This counsel is striking in the depth and weight he gives to the love, and pleasure in such love, between a husband and wife. Notably, this love does not end with death but transcends it, extending into the Kingdom of Heaven. Elsewhere he speaks warmly of the same bond, saying “the power of this love is truly stronger than any passion; other desires may be strong but this one alone never fades. This love (eros) is deeply planted within our inmost being.”²

We have here a strong and simple insight into the nature of love as *eros*. It is deeply implanted in our inmost beings, and it is stronger than death. How, then, does it relate to salvation? Does it provide a clue as to the link between our embodied lives now and the life to come? And what do we do with aggression that surfaces, or goes underground, to bedevil the best of our attempts at union? This paper is a brief exploration of the intertwining of *eros* and *theosis* in the sacramental union that is marriage, using depth psychological insights and Orthodox theology. It is an attempt to uncover the generative energy of desire, what Olivier Clement has likened to the psychoanalytic concept of *libido*³, and perhaps further texture the discussion of the role of desire in salvation.

1 St. John Chrysostom, *On Marriage & Family Life*, Homily 20, trans. Roth, C.P., & Anderson, D., St Vladimir's Seminary Press, 1986, 61.

2 *Ibid.*, 44.

3 Clement, O., *The Roots of Christian Mysticism*, (New York: New City Press, 1993), 134.

THE 'FALSE SELF'

I will start by taking what might seem to be a detour, to highlight a small but profound work by Fr. Vasileos Thermos, titled *In Search of the Person*. In this work, Fr. Thermos, an Orthodox priest and psychiatrist, discusses parallels between the seminal theories of Donald Winnicott, a British psychoanalyst, and the treatises of St. Gregory Palamas. It is a defense of the roles of the body, emotions, and desire in the spiritual life. He describes Winnicott's theory of the "false self," a self which is constructed in response to environmental wounding or deprivation, and which appears to live but which actually lacks "tissue aliveness," being capable neither of spontaneity nor full-bodied relationship with others or life itself. He then turns to St. Gregory to emphasize that the mortification of body, emotions, and desires is not the proper course of asceticism. He clarifies that the ascetic path is designed to transform desire, not eradicate it. Using both Winnicott and Palamas, he shows that the mortification of desire through repression or dissociation only cripples our ability to desire anything, including God. The deception, however, is that the false self can appear to be highly religious. According to Thermos, the false self "moves on the 'level of 'exactness' and with a fixation on 'purity.' For this reason it isolates the only 'pure' thing which it believes itself to possess, the intellect which it controls, and offers it to God, thereby implying that the body, feelings and desires are 'children of a lesser god.' One is left wondering if the Incarnation of the Logos has been comprehended and experienced."⁴

Because the false self is itself a construct, it can only find resonance in religious constructs, not in existence itself. This leads to a primacy of disembodied spirituality: "The theological foundation of the false self comprises an essentially bodiless existence as the zenith of self-sufficiency which flirts with the idea that one is equal to God."⁵ For Thermos, the emphasis on becoming a person, reminiscent of other Orthodox theologians such as Olivier Clement and John Zizioulas, is integral in the journey of *theosis*. One might say we are called to become more human, not less, in our journey towards "becoming God." This entails a life of emotions, feelings and desire fully lived. Thermos writes: "Because He [God] is the source of feeling and desiring, He calls man [or woman] to personal communion by raising him [or her] to the level of a person who feels and desires. Through this personal calling, man [or woman] is made able to feel and desire; *because He is the truth, man [or woman] can become true* and encounter the actual person who is the source of his [or her] person and learn to commune."⁶ (italics mine)

4 Thermos, V. *In Search of the Person; True and False Self According to Donald Winnicott and St. Gregory Palamas*, (Montreal: Alexander Press, 2002). Interestingly, Thermos also notes here, drawing on Winnicott as well, that "in the great majority of cases the depreciation of the body in men is connected with the depreciation or even fear of women, since women remind them of their bodily drives." 51.

5 Ibid., 61.

6 Ibid., 67.

We have here another strong insight. True self life, embodied life, is also necessarily life lived in relationship, in communion. It is personal relatedness that calls forth the true self. How then, does marital life explore and expand on the boundaries of holiness, if holiness is defined by Olivier Clement in saying "...holiness is life in its fullness. And there is holiness in each human being who participates vigorously in life. There is holiness not only in the great ascetic but in the creator of beauty, in the seeker after truth who heeds the mystery of creation....in the deep love between a man and a woman...."⁷

MARRIAGE AS SACRAMENT

The Orthodox marriage is sacramental. As Orthodox theologian John McGuckin writes: "...many Orthodox theologians have linked the couple's journey towards union in flesh and spirit, with a trope of the *perichoresis* of the Persons of the Holy Trinity, radiating out essential unity in their harmony. The Trinity itself, the goal of all Christian life, is the pattern and aspiration of the mystical unity that the marriage can bear witness to. Such a mystery of union is only possible because of the indwelling Trinity."⁸ Such a marriage requires *ascesis* of both partners, hence the Orthodox understanding of the martyrdom of marriage, where in putting on the mind of Christ, the *phronema Christou*, each partner submits to the willingness to accept the death of self for the sake of the loved one.⁹ The ascetic struggle McGuckin outlines is the "constant struggle to make all things in a Christian life charged with light and graciousness, not least the powerful forces of the desire for acquisition and the desires of the flesh...But the Gospel....does not presume that one should be devoid of desire: it is the use to which the fundamental drives of human energy are placed that is in question."¹⁰

We see here a return to the power of desire, properly transformed, as an active driver in the sacrament of marriage. In this context, sexuality itself is transformed: "The sacred mystery of Christian marriage sings a different song to the anxious (and often violent) subtext of sexuality as the world knows it. The key issue, of course, is the presence of joy...[without] this renovatory 'mind of Christ' at the core of a Christian marriage, the very concept of two human beings staying with one another for decades would be unimaginably boring and suffocating. With it, the love deepens day by day, for those who have the eyes to see, and reveals new layers of the significance of being."¹¹

To avoid the pitfall of "false self" religiosity, a confusion of the *phronema Christou* with a life of stultifying "shoulds," this radiant conceptualization must also be grounded in the life of the body, in the emotions and desires. Yet, is it not

7 Clement, *Christian Mysticism*, 265.

8 McGuckin, J.A., *The Orthodox Church*, (London: Wiley-Blackwell, 2011), 314.

9 Ibid., 319.

10 McGuckin, *The Orthodox Church*, 315.

11 Ibid., 317.

here that we risk a marriage of what Orthodox theologian John Behr has called a “companionate” or “unitive” marriage, one that is self-centered, rather than a marriage with Christ at the center?¹² The tension of embracing desire becomes a question of discernment as to when desire is “disordered,” to use the language of the Fathers, and the work of uncovering and living from God-given desire. If we look to marriage from another angle, I believe we can see more concretely how this may happen, how *eros* does not lead to fusion, nor true desire to self-gratification. On the contrary, I would argue that *eros* can only truly thrive in differentiation, thus allowing for relatedness, and desire is the deep reaching out from self to “Other,” which actually bespeaks the end of pathological narcissism or religious solipsism.

MARRIAGE AS CONJUNCTION OF OPPOSITES

Jungian psychoanalyst and noted theological scholar Ann Belford Ulanov writes about marriage from a depth psychological perspective, putting the alchemical notion of “coniunctio,” the conjunction of opposites, at the center, and using object-relations theory to elucidate the kinds of interactions that take place between the couple: “The coniunctio archetype [in marriage]....[brings] the interpenetration, differentiation, and integration of elements in each person’s psyche [to] be worked on, as well as the meeting and matching and mating of all these elements between them. Such a joining is intimate at a very deep level, causing radical intrapsychic changes as well as changes in the most habitual behavior.”¹³

For Ulanov, such a marriage does not avoid conflict, but utilizes areas of tension to press through to the deeper issues that each partner is called to work on. She uses Jungian language of the ‘Self’, representing the whole psyche of each person—conscious and unconscious, as well as something more that gives access to a sense of God—to ask what is the “Self” engineering in each person. One could also ask, using McGuckin’s language, to “what new depths of being” is each person being called

Both partners commit to engaging in “the work of love” which she describes as “making space for its own flowing from surface to depths, from each to other and back again, planting the world, making it bloom, *building a bridge that extends beyond the grave.*”¹⁴ (italics mine). The hard work of differentiating and consciously relating to what she calls “contaminating elements” rather than repressing them or identifying with them (both of which could be likened to distortions of the passions), yields the reward of “a union of the different elements within each person as well as a union between them that supports each in being entirely his or her own true self.”¹⁵ Aliveness floods in.

12 Behr, J., “Marriage and Asceticism,” *Sobornost* 29:2 (2007), 24–50, 24 & 49.

13 Ulanov, A.B., “Coniunctio and Marriage,” in *The Spiritual Aspects of Clinical Work*, (Einsiedeln: Daimon Verlag, 2004), 132.

14 Ibid., 136.

15 Ibid., 137.

Such a union, she writes, “makes for fission, not fusion, for fire, not boredom....neither is allowed to clamp down on personal impulse for the sake of compromise with reality demands to the point where they lose access to the creative imagination in their marriage. Both seek the alive and real in themselves and in each other...[such a couple is] a small example of how to be passionate and alive in a permanent relationship, imaginatively making the world.”¹⁶

TRANSFORMATION OF AGGRESSION

Paradoxically, this process of full commitment to engaging with self and other leads to a progressive purging of the ego of possessive and power motives. Each has to learn to give up “sadistic gratification,” “fighting dirty,” in order to harness the tremendous energy and aggression underlying these actions and put it to different use. The concept of aggression here is not used in the colloquial sense, but rather to denote a kind of primal energy which is morally neutral, in much the same way some of the Fathers described the inherent neutrality of the passions, while being keenly aware of the possibility of their misuse.¹⁷ She writes: “We need aggression to focus on the true worth of the other, to dig it out, and to work to restore it, *and to differentiate that effort from trying to impose our image on the other...* a transcendent presence lives in the other...[who is] made in the image of God...we dig down to it and excavate it... the support must be vigorous, summoning, lavish, and aimed right at the center of the other person’s existence the way the other is connected to all existence. Betrayals in marriage usually issue from betrayal of this deeper center.”(italics mine)¹⁸ This is the opposite of a desire that uses the other as a “self-object,” or subjective-object, but is a desire that recognizes the other as subject in their own right. As Clement reminds us “...we perceive in [the other] an irreducible personal existence, beyond limitations and errors, beyond even the disappointment we may have felt for the moment. *The other is in the image of God, not of us.*”¹⁹(italics mine)

‘RUTHLESSNESS’, REVELATION OF THE OTHER, AND THE END OF THE “FALSE SELF”

In such a marriage, two extraordinary healings can take place. Aggression, so often feared as destructive, can become “the means through which we secure the energy of living support,”²⁰ and is repaired as it is used to explore and unearth and sustain the best in the other. It is, of course, still painful to fight, but the

16 Ibid., 139.

17 Cf, for example. St. Maximus, ‘On the Utility of the Passions.’

18 Ulanov, *Coniuncto and Marriage*, 141.

19 Clement, *Christian Mysticism*, 279.

20 Ulanov, *Coniuncto and Marriage*, 142.

fighting can be ultimately constructive, rather than destructive. She writes “we know now that aggression can serve love as well as destroy it.”²¹

The other area of healing lies through the experience of what psychoanalyst Winnicott termed “ruthlessness.”²² Like aggression, this is a word that colloquially has negative connotations, but which in the depth psychological world is descriptive rather than pejorative. It describes the direct movement of going towards an object of desire. It does not fear one’s own force of being; it trusts the other to survive the full on engagement with one’s own energy. At an unconscious level, something astonishing happens, which is that when we do not seek “to control through projected images of who we want the other to be, or fear the other might be, or need the other to be, or think the other needs us to be. We let be. And we discover, uncover, greet the one who is left after our projections have been destroyed....this may happen when the other disappoints us: he or she failed to live up to our idealized image and the image is destroyed. Thereby we release ourselves and the other to find out who is actually there. If we are using our aggression to reach the best self of the other, this is all gain, no loss...we may have lost a fantasy but we have gained a reality with which to interact and in which to unfold our own self.”²³

St. Maximus the Confessor wrote: “The aim of faith is the true revelation of its object. And the true revelation of faith’s object is ineffable communion, with him, and this communion is the return of believers to their beginning as much as to their end...and therefore the satisfaction of desire.”²⁴

The true revelation of the object, if we are to learn that it exists as subject in its own right, outside our unconscious fantasies of omnipotence, requires that we live ruthlessly—not in the colloquial sense of the term—but in the sense of going all out in our movements towards the other, not withholding our being. We learn to survive the destruction of our fantasies because in exchange for fantasy we encounter the reality of an “Other” with whom we can have a real relationship. Thus, I would argue that while a conscious fear of desire can stem from the awareness that desire distorted turns to lust and acquisitiveness, a fear which nestles neatly with the sincere attempt at “moral living,” *the deeper unconscious fear of desire is the fear of the end of narcissism, omnipotence, or what theologically could be termed as self-idolatry.* Genuine desire drives us out of ourselves towards the other, and any such encounter with a real Other must mean the *experiential* end of our illusions that we stand at the center of the universe, inviolate and invulnerable—indeed, immortal. *It is the end of the false self.* To encounter Otherness is to encounter our own limits, but it is also to encounter the possibility of true love between two who are other to each other and yet connected through the power of *eros*, living out of desire.

21 Ibid., 142.

22 Ibid., 143.

23 Ibid., 145.

24 Clement, *Christian Mysticism*, 266.

MARRIAGE AND THEOSIS

For St. Maximus, the process of *theosis* is the union through desire with God, and the increasing identification with God through sharing in the life of God. Marriage is not the same process, yet the schooling of *eros*, aggression, and ruthlessness in pursuit of love may uncover desire in us in such a way that personal communion with God becomes deeper as does communion with husband or wife.

Purging the relationship of “contaminating energies” requires self-examination, and would be strengthened by repentance, confession, and healing; Sacraments in the Church, and processes also deeply known to depth psychology. The circling of the relationship around the larger questions of “what is the Self engineering” creates a conscious awareness of both immanent and transcendent energy in which the couple shares. It is a central locus of conscious engagement and hard work, driven by love and desire, that will demand the death of the narcissistic false self, and endlessly reveal new levels of true life. Held within the genuine desire to grow in the *phronema Christou*, and participation in the ever unfolding life of the Trinity, such an understanding can allow the *totality* of each person to be brought into the marital union, not just their personas or the parts deemed acceptable by the other. Could not such a marriage, with Christ in its midst, become a microcosm of the maxim of salvation of the Fathers: “that which is not assumed is not healed”?

This is no longer a false self religiosity where the collective ‘superego’ is placed at the center (or conflicting superegos fought over), but rather a shared devotion to the Living God, who calls us forth in unexpected ways, heralds the new, and brings life where there was death. *Deification is not the annihilation of human interaction, but its deepening*. As Clement elucidates: “To be deified is therefore to become someone living with a life stronger than death, since the Word is life itself and the Spirit is the one who brings life. All human possibilities are brought into play. The structures of thought, feeling, friendship, creativity, while remaining only human structures, receive an infinite capacity for light and joy and love.”²⁵

Such a marriage, Ulanov writes, “[pulls] the world in and pull[s] the two persons into the world. Why this is so has to do with the center that goes on being constructed. That core of freedom keeps producing new forms of itself that insist on going out to others and pulling others into it...This is the greater conjunctio, that does not breakdown but breaks through the bounds of our ordinary perceiving in time and space to the presence of the beyond. The cause and effect of the conjunction of opposites is love, a love in time and outside of time...To be aware of this dimension is directly to participate in mystery...”²⁶

This understanding of the embodied relationship between two people, circling around the transcendent and taken up into it, without losing its own particularity, is echoed in the resurrection theology of Clement. He writes: “Resurrection begins already here below. For the early Church a deeply spiritual man [or woman]

25 Ibid., 65.

26 Ulanov, *Coniuncto and Marriage*, 151.

is one is already “risen again.” The truest moments of our lives, those lived in the invisible, have a resurrection flavor. *Resurrection begins every time that a person, breaking free from conditionings, transfigures them...* Resurrection begins every time that a person plunges this world’s opaque, divisive, death-riddled modality into its Christ-centered modality, into that ‘ineffable and marvelous fire hidden in the essence of things, as in the Burning Bush.’²⁷ (italics mine)

Paradoxically, it becomes clear that we need to live in and through our bodies, feelings and emotions in order to reach to that which transcends our bodies and transforms our desiring. The *eros* spoken of by St. John Chrysostom builds a bridge from this life to the next, from body instinct to spirit. We have to dig down in order to see the heavens more clearly. We have to grab hold of our aggression and ruthless energies in order to perceive the other more truly and to love more deeply. Orthodox tradition, theology, and wisdom, and the insights of depth psychology, illuminate the enormous healing possibilities contained within the sacrament of marriage; the possibilities to transform aggression, break through narcissistic fantasies of omnipotence, and to uncover desire in order to unleash love—love for God, for each other, and for life.

Gaze of Grace: Revisiting the Immaculate Conception in Light of DW Winnicott's Concept of Maternal-infant Mirroring

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INTRODUCTION

Studying under Ann Ulanov in the Department of Psychiatry and Religion at Union Theological Seminary was an opportunity to bring depth psychology and theology together in a way that fed my soul for eight years. Dr. Ulanov's interdisciplinary methods as a teacher left room for the world of religion and the world of psychoanalysis to be explored and appreciated separately, and each for their own strengths. Yet there was always a powerful discovery to be made when psychological insight met theological wisdom. Her vast and still growing body of written work testifies to the many ways Dr. Ulanov has brought the two fields together. As a teacher, Ann has seemed to revel in the unique ways her students find and explore connections between the two disciplines. In my particular case, studies with Ann have nurtured a passion for conversation between psychoanalytic theory, Catholic faith, and the Hebrew Bible.

This article attempts to demonstrate the sort of psychologically infused theology that my studies with Ann Ulanov helped to develop. I will look at three concepts that stand separate from each other, each belonging to a different field: one aspect of object-relations theory, one piece of Catholic doctrine, and one theological intuition from the Hebrew Bible. Allowing each to inform the other will, I hope, bring forward new insights for future consideration.

The aspect of object-relations theory to be discussed here comes from DW Winnicott, a 20th century British pediatrician and psychoanalyst whose particular focus included early human development and the role of the mother. It is no coincidence that Winnicott is my choice here. Winnicott, along with Melanie Klein, was the subject of the first seminar I took with Ann; and this was shortly after Ann's book, *Finding Space: Winnicott, God, and Psychic Reality*, was published. Introduced to both of them at the same time, in my mind Ulanov and Winnicott became a sort of duo: two theorists who get to the heart of the matter, and whose writing seems to move with life and truth.

'MIRRORING' IN DW WINNICOTT'S PSYCHOANALYTIC THEORY

In a symposium paper originally published in 1967, titled "Mirror-role of Mother and Family in Child Development," DW Winnicott suggests that the first mirror a child has is his or her mother's face.

In individual emotional development *the precursor of the mirror is the mother's face*. . . . What does the baby see when he or she looks at the mother's face? I am suggesting that, ordinarily, what the baby sees is himself or herself. In other words the mother is looking at the baby and *what she looks like is related to what she sees there* (1971, 111–112; emphasis in original).

By holding the infant in her arms, and taking the baby in with her gaze, the mothering one¹ offers the newborn its first opportunities for self-reflection. Neurological research shows that the infant's focus is predisposed to find the mother's face while nursing; indeed, locking the gaze to the mother's is a brainstem reflex, strongest in the earliest days of life (Cozolino 2006, 100–101; cf. Farroni et al., 2002; Melzoff & Moore 1992; Field et al 1982; Baker & Berthoz, 1977). Just as the human infant emerges from the womb with the instinct to latch onto the breast with his or her mouth, so there is the innate impulse to latch on to the mother's face with his or her eyes.

From the object-relations perspective, this predisposition serves an important function in human development: in the mutual gaze, not only will a bond be forged between mother and baby, but the newborn will discover awareness of his or her own being. As important as mother's milk (or its equivalent) is in sustaining the newborn's body, so this holding and gaze is to the development of the newborn's psyche.

This holding environment, says Winnicott, is where a developing human first comes to know that he or she exists, and who he or she is (1971, 111–112). The baby's being is accepted and recognized by the one who holds him or her, and the gaze of the embracing mother 1) conveys that she has received the gift of the baby's being, and 2) simultaneously offers it back for the child's own enjoyment, that he or she may recognize his or her own being. This combination of being securely held and lovingly mirrored initiates healthy psychological development and the earliest beginnings of the self.

This mirroring function is achieved by the mother in the typical course of events. It is an essential aspect of what Winnicott termed "good-enough mother-

1 Winnicott articulated his theory relative to the relationship between biological mother and child. This aspect of mirroring can be performed by an adult of any gender, willing to offer a primary relationship of loving, consistent presence to an infant from birth onwards. Further, as will be discussed below, Winnicott was explicit in noting that the mirroring function is one that appears initially in the mother-child relationship, but all members of the family eventually play an important role in mirroring the growing child.

ing” (1965, 18). Yet although this is the ordinary state of affairs, it is not always the case, and there are consequences:

Many babies, however, do have to have a long experience of not getting back what they are giving. They look and they do not see themselves. There are consequences. First, their own creative capacity begins to atrophy, and in some way or other they look around for other ways of getting something of themselves back from the environment....Second, the baby gets settled in to the idea that when he or she looks, what is seen is the mother’s face. The mother’s face is not then a mirror. So perception takes the place of apperception, perception takes the place of that which might have been the beginning of significant exchange with the world, a two-way process in which self-enrichment alternates with the discovery of meaning in the world of seen things....If the mother’s face is unresponsive, then a mirror is a thing to be looked at but not to be looked into (112–113).

Without mirroring, the developing human loses access not only to the means of self-consciousness, but to the circumstances which enable the development of his or her creativity and capacity to understand the world.

THE IMMACULATE CONCEPTION

The dogma of the Immaculate Conception was proclaimed by Pope Pius IX in 1854. Still upheld today by the Roman Catholic Church as holy doctrine, the notion is rejected by Protestant churches. The history of the doctrine is complex (O’Connor 1958; Beattie 2011) and beyond the scope of the current article. One particular aspect of the Catholic understanding of Immaculate Conception is of interest here. The *Catechism of the Catholic Church* (1994, para. 490–493) explicates the doctrine by twice referencing the messenger Gabriel’s salutation of Mary in Luke’s annunciation narrative:

...The angel Gabriel at the moment of the annunciation salutes her as “full of grace” (Lk 1:28). In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God’s grace.

Through the centuries the Church has become ever more aware that Mary, “full of grace” through God (Lk 1:28), was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses... (ibid. 490–491).

The religious document goes on to assert that this immaculate conception means Mary was preserved from ‘all stain of original sin’ from birth to death (491, 493). Grappling with the theological implications of Original Sin has been at the root of many theological arguments and controversies surrounding the doctrine, and will not be tackled here. Instead, it is hoped that fruitful discussion may arise

from a closer look at the theological intuition, as articulated both in this Catholic doctrine and in Luke's gospel, that Mary was 'full of grace.'

'FULL OF GRACE' OR 'FAVOR' IN LUKE'S ANNUNCIATION NARRATIVE AND IN THE HEBREW BIBLE

And he came to her and said, "Greetings, favored one! The Lord is with you." NRS Luke 1:28

The phrase translated as 'favored one' (NRS, ESV, NAB), 'highly favored' (ASV, KJV, NIV) or 'full of grace' (DRA, MRD) is the Greek word *κεχαριτωμένη* (a participle form of the verb *χαριτόω*). The narrative goes on to indicate Mary's puzzlement at the greeting, and Gabriel's clarification:

²⁹ But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰ The angel said to her, "Do not be afraid, Mary, for you have found favor with God." Luke 1:29–30

Here the word translated as 'favor' is *χάρις* the noun related to the verb in verse 28.

This reader's understanding of the title bestowed on Mary by Gabriel is informed by the fact that Luke's narrative about Mary has literary and religious roots in the 'Old Testament.'² Luke begins his narrative by introducing characters with established links to Jewish religion and tradition (Lk 1:5–6); the messenger Gabriel is a character from the Hebrew Bible (Daniel 8:16); scholars have noted that the Annunciation follows a literary form present in Hebrew scriptures, known as the 'call narrative' (Wyler); and that Mary's song in Luke 1:46–55 (commonly referred to as the Magnificat) is replete with allusions to various parts of the Hebrew Bible (Luccio 2011; Grohmann 2005; Hieke 2007; Lohfink 1990, ch.1; Koch 2010).

The notion of favored one and of grace (Greek: *κεχαριτωμένη χάρις*) has a parallel in the Semitic notion of grace/favor. In the Septuagint (an early Greek translation of Hebrew scriptures used in Jesus' day and in the time the author of Luke was writing his story), *χάρις* was the word used to translate the Hebrew word *חן*. A closer look at *חן* in the Bible gives a backdrop for its Greek equivalent in Gabriel's message to Mary.

In the Hebrew Bible this notion of receiving grace, or being favored, is to be had in a very specific relational manner: grace is to be found in the eyes of another. Thus: in Genesis 6:8, "Noah found favor [*חן*] in the eyes [*עיני*] of the Lord." In Genesis 39, when Joseph is sold into slavery in Egypt, he finds *חן* in the eyes of his

2 'Old Testament' is the contemporary Christian term for the Hebrew Bible. Of course there was no 'New Testament' when the Gospel of Luke was being written. The Hebrew Bible is referred to simply as 'scripture' elsewhere in Luke (Luke 4:21. Gk).

master (39:4). In the book of Ruth, Ruth finds רחם in the eyes of Boaz while working in his fields (2:10). Translations of the phrase vary widely and do not always mention the gaze indicated in the Hebrew,³ but in each of the forty-five instances in which רחם appears in narrative contexts in the Hebrew Bible, it always appears in the phrase מוצא [to find] + רחם [grace/favor] + בעיני [in the eyes of].

In each case, רחם is bestowed 1) through the gaze of another and 2) by one who has power over the other. The person who seeks favor in the eyes of someone else acknowledges dependence upon the one who bestows that grace.

BRINGING TOGETHER THE BIBLICAL NOTION OF רחם AND WINNICOTT'S NOTION OF MIRRORING

The Hebrew notion of רחם and Winnicott's notion of mirroring have more than a little in common: in both, *something essentially good is to be found (or not) in the gaze of another, when one is in a state of vulnerable dependence upon that other.*

The Hebrew phrase lends itself to nuance; thus the multiple translations. What does it mean to find favor in the sight of another? To find grace in the eyes of another? Regarding the first interpretation (finding favor in another's sight), the emphasis is on the one looking. Someone with power over you looks well upon you, and through their position of authority can grant you something that will improve your position in some way (see Gen. 50:4 for an example of such a scenario). What matters here is *what the one with power sees*, and what the one with power will do as a result. In the second instance (finding grace in another's eyes), the emphasis is on the one being seen; there is something to be received through the eyes of another; someone looks at you and sees *you*, and you receive this knowing through the mutual gaze. What matters here is *what is received by the dependent one* through the eyes of the one with power.

It is left then to the one interpreting each instance of this Hebrew phrase to determine if it indicates a simple cultural exchange of power, in which what matters most is that the one with power favors the vulnerable one; or if there is something more complex and interpersonal going on between the characters. I suggest that the language and context of the many instances in which מוצא + רחם + בעיני occur must be analyzed by the reader to determine if a simple favor is being granted, or if something more mutual and psychologically enriching is also occurring.

When looked at closely, several of these stories in the Hebrew Bible do depict interpersonal exchanges that hint at the dependence, mutuality, and psychological complexity alluded to by Winnicott in his description of mirroring. In each, language about the human face accompanies this phrase about finding grace

3 "Grace in the eyes of," "favor in the sight of," "grace in thy sight," "mercy in thine eyes," are some variations. Sometimes the reference to the eyes is left out of the translation all together. Thus Ruth 2:10 in TNK has "Why are you so kind?" as a translation of the phrase; the NIB translates the phrase in Exod 33:13 as "if you are pleased with me"; and in Genesis 47:29 the NRSV has no mention of the gaze, saying only "if I have found favor with you..."

in the eyes of another. I leave it for another time to more fully explore the human dynamic of mirroring in light of some of these deceptively brief vignettes in the Hebrew Bible.⁴ Here one example serves as a sort of bridge between the biblical notion of יָדַע and the psychological concept of mother-infant mirroring.

In a discussion between Moses and God (Exod 33:12–23) in which they discuss the nature of their relationship, the phrase in question appears five times. Moses mentions it three times as he opens the dialogue:

Exodus 33:12–17¹² Moses said to the LORD, “See, you have said to me, ‘Bring up this people’; but you have not let me know whom you will send with me. Further, you have said, ‘I know you by name, and *you have found grace in my eyes.*’¹³ Now, if I truly have *found grace in your eyes*, pray let me know your ways, that I may know you and continue to *find grace in your eyes*. Consider, too, that this nation is your people. 14 And [God] said, “I myself will go with you and give you rest.” [Emphasis added]

Moses (v. 12) alludes to the words his divine lord has spoken to him previously: “I [God] know you [Moses] by name, and you have found grace in my eyes.” The word translated as ‘name’ [שֵׁם] is more encompassing than what modern-day readers understand as knowing someone by name: in the ancient mindset, a person’s or nation’s שֵׁם was their identity, it was who they were in the world (see Gen 12:2; 2 Sam 7:9). The essential aspects of a person, family, or tribe that may live on in the memory of others were denoted by the word שֵׁם (see 1 Sam 24:20; Deut 25:7). To know God’s שֵׁם was to seek, love, and trust God (Ps. 9:10; 91:17). “I know you by name” is therefore an assertion of deep and intimate knowing, not simply that God and Moses are on a first-name basis.

The statement that you, Moses, have found grace in my eyes builds upon God’s assertion that he knows Moses in this intimate way. Interpreted in light of the depth psychological perspective taken here, this statement echoes the silent communication from mother to infant as she holds her child and successfully mirrors him or her. Held in such a way, the baby may read on the mother’s face: “I know you! I see you! In my eyes find a reflection of your true and beloved identity. This grace to be found in my eyes *is* you.”

In Exodus 33, the relationship between gazer and gazed-upon grows.⁵ Moses remembers what his God has said in the past (v. 12), and now he wants more (v. 13). The initial mirroring (“if I truly have found grace in your eyes...”) has instigated a capacity for and desire for mutual knowing (“...let *me* know *your* ways,

4 I am particularly gripped by the following three passages: the exchange between Jacob and his brother Esau when they reunite after several years (Genesis 33); the exchange between Hannah and the priest Eli (1 Samuel 1); and the exchange between Ruth and Boaz. In each the faces of the characters are described in a way that suggests transformation, recognition and/or divine grace.

5 The reader will note that while Moses speaks to God about their relationship, he also speaks to God about the people of Israel as well. In this section, I focus only on the Moses-YHWH relationship. I will revisit this passage, and the community of Israel, below.

that I may know you and continue to find grace in your eyes...”). Having found an experience of being known in the gaze of the other, Moses now wants to know the knower, wants further evidence that this relationship can be trusted.

Moses’ response to God’s knowing gaze resonates with the truths of human development: when we are sufficiently mirrored, says Winnicott, our powers of perception are unleashed. Not only can we look *out* at the world, we can look *into* another and seek to know them. Mirroring begins a relationship that Winnicott describes as “a significant exchange,” first with the one who mirrors us, and eventually with the larger world. Moses’s desire to know God and God’s ways as part of the relationship between them may indeed point to a desire for a “two-way process in which self-enrichment alternates with the discovery of meaning in the world of seen things” (Winnicott 1971, 113).

God’s initial response to Moses’s desire is a brief statement, four Hebrew words:

פָּנַי יָלְכוּ וְהִנַּחֲתִי לְךָ: Exodus 33:14

The first word (פָּנַי) may be translated as ‘my face.’ Interestingly, the Hebrew word for face is a plural word, perhaps indicating that the visage, with its capacity to reflect different emotions and experiences moment to moment, is really more than one single surface. This word also indicates ‘presence’: in the Hebrew imagination, the face of another was symbolic of their very presence. The second word (יָלְכוּ) is the verb ‘to go, to move.’ The third word (הִנַּחֲתִי) is a compound word meaning ‘I will give rest’ and the last word (לְךָ) is ‘to you.’ In response to Moses imploring God for evidence that their relationship can be trusted, God says, “My face will move and I will give you rest.” Most biblical translations offer a variation of “my presence shall go with thee, and I will give you rest.”⁶

As any baby searches for his or her mother’s face in response to being mirrored, with a desire to feel continued security, and to deepen the relationship—to know the other as he or she feels known—perhaps these four Hebrew words echo the wished-for response to be found in the maternal gaze, and in the feeling of being held by the ‘good-enough mother.’ “In our mutual gaze, you will continue to find my face responsive to you and to the moment, and this is how you will get to know me, as I get to know you. In this holding relationship, you may find rest. I am with you. I’ve got you. Don’t worry.”

I find YHWH’s statement, “I will give you rest” particularly poignant in light of Winnicott’s theories. If a baby can pick up the unspoken communication “I give you rest” in the arms of his or her mother, the mother has achieved one of the most important tasks in her role as facilitating environment for her child’s emotional and psychological development. Resting from the hard work of learning how to do all that humans do, and taking a pause from integrating the experience

6 In the King James Version. See also ASV, ESV, JPS, NIV, NRS and others for similar. NLT and TNK have more liberal translations: the New Living Translation offers, “I will personally go with you, Moses. I will give you rest—everything will be fine for you.” The JPS Tanakh gives, “I will go in the lead and will lighten your burden.”

accumulated from one moment to the next are crucial for human development. Winnicott referred to this necessary resting state as 'unintegration' (1958, 98–99; 1986, 29). Just *being* in a state of utter dependence *when that dependence is safely met*, says Winnicott, is the foundation for all healthy emotional and psychological development (1971b, 70–71).

When a mother functions as holding environment and mirror for her infant, it allows the child's being, self-knowing, creativity, and meaningful exchange with the world all to emerge. If a growing child finds this with the one upon whom his or her life depends, more than favor has been found. It is a grace.

MARY AS 'FULL OF GRACE' IN LIGHT OF THE HEBREW NOTION OF חַן, AND WINNICOTT'S MIRRORING

Having looked at the Hebrew notion of חַן we now return to Luke's annunciation narrative and ask, "What if Gabriel's salutation to Mary—his assertion that she has found favor with God and is thus called *κεχαριτωμένη*—includes the theological intuition that to find favor with God is to find grace *in God's eyes*?" Or, stated in the language of depth psychology, "What if Gabriel's announcement to Mary includes recognition of the mirroring relationship between God and Mary?"

To interpret *Mary's status ('full of grace')* as indicative of her being fully mirrored by God leads to a number of depth-psychological-theological considerations. A first consideration: Gabriel's two-part salutation⁷ is pregnant with meaning. "Hail! Favored one! The Lord is with you" (Luke 1:28). Here finding grace ('favored one') is linked directly with God *being with* Mary ('the Lord is with you'). As with the Moses passage, a continuing divine presence is promised along with mention or implication of the gaze of grace. Significantly, this pair—found in both passages—parallels the essential aspects of the earliest mother-infant relationship: mirroring offered through the mother's face, and secure holding environment offered through the mother's consistent holding and handling of her infant. In the psychological development of the young human, mirroring and secure holding are crucial because *utter dependence* is the natural state the infant is born into. Only when this utter dependence is met by such responsive and trustworthy presence on the part of the maternal other can the newborn human slowly grow into a healthy adult, to live out his or her innate potential (Winnicott 1971b, 71).

The theological notion of 'grace' emerges out of our recognition that the divine-human relationship is also one of utter dependence. According to this theology, humans are utterly dependent on God as creator, sustainer, and source of blessing (Ulanov 2001, 50). While this inescapable dependence speaks of human

7 Some ancient biblical texts have Gabriel's salutation as a *three*-part greeting, while some modern translations leave out this third part. This third part ("blessed are you among women") will be discussed further in the penultimate section.

vulnerability, in the eyes of one with faith this human weakness is also the very source of potential grace: allowing for our dependence on God opens us up to receive continuing experiences of grace.

A second consideration: such a depth-psychologically infused understanding of dependence, holding, and mirroring gives a new perspective on Mary's response to Gabriel, after he has given her his message:

"Here I am. The servant of the Lord. Let it be with me according to your word" (Lk 1:38).

While such a response may be taken as the sort of subservient attitude that raises the hackles of one's feminist and postcolonialist sensibilities, in light of the psychological realities of human dependence we may see it differently. Human dependence is a reality for us all. Mary has just been assured that in her particular relationship with God, this human dependence is being fully met. In calling her "full of grace" (Lk 1:28) and "one who has found favor (in the eyes of) God" (1:30), Gabriel is affirming something that Mary could only confirm through *her own ongoing experience with God*: that she has been mirrored fully by the divine other upon whom she is innately dependent. That she has been *successfully* mirrored is indicated not only by Gabriel's name for her, but by her own statement, "Here I am."

In saying, "Here I am," Mary asserts self-knowledge, self-actualization, presence.⁸ In the realm of human development, "Here I am" is a reality initiated through the mirroring gaze of the other upon whom we are initially dependent. Thus, as interpreted here, Mary's willingness to be 'servant' of the Lord is as much about recognizing that *her* needs have been met *by* God, as it is about her agreement to follow along with God's plan. Her dependence met fully by her divine other has enabled her to continue growing fully into who she actually is. Now that it is time to act in the world out of this maturing identity, she is ready for the task at hand. God's statement to Moses that God's face or presence will move along with him comes to mind. In a mirroring relationship, the one who is dependent upon the other may rest in that dependence, precisely because the one with the power is so exquisitely responsive to who the dependent one really is and what they need.

A third consideration: there are implications for the connection between this mirroring relationship, and Mary's role as mother of the Messiah. In considering Mary's "full of grace" status as indicative of the mirroring relationship between her and God, one may wonder why this particular aspect of Mary, and of her relationship with the divine, is being emphasized by the messenger. Why is this mirroring being 'announced' along with the news that she will give birth to one who will

⁸ The Hebrew equivalent is *hineni*. It is spoken by characters of the Hebrew Bible when they are called by God, just before God asks them to do something extraordinary.

reign over the house of Israel and be called the Son of God? A depth-psychologically infused theology offers a two-part answer:

- 1) Regardless of the child's innate identity as the Messiah, without a good enough holding environment in which to grow up (e.g. without proper mirroring), the child could not grow up to fulfill such a destiny.
- 2) In order to fully mirror the divine nature of her own child, Mary herself would have to have been fully mirrored by her divine Other.

Psychoanalysis recognizes that growth does not arise in a vacuum. Further, just as a growing human needs a nurturing environment—provided by other humans, beginning with one maternal other—so we learn how to be a nurturing environment for others from how we ourselves have been nurtured. The capacity to mirror, for instance, is one that is passed from generation to generation. To the extent that we are truly seen and securely held, our sense of authentic being is initiated and affirmed. This allows us to not only establish our own sense of being, it allows us to look into the world and find meaning in the life around us. *Our gaze can thus enrich another*. As we have been mirrored, so has our own capacity for truly seeing and understanding another been launched.

Winnicott recognized that this element of being is passed on from one generation to the next, through the way we function as environment for each other's dependence. In one paper he named this 'being element' the 'female element':

The simplest of all experiences [is] the experience of *being*. Here one finds a true continuity of generations, being which is passed on from one generation to another, via the female element of men and women and of male and female infants. I think this has been said before, but always in terms of women and girls, which confuses the issue. It is a matter of the female elements in both males and females (Winnicott 1971b, 80).

Theological intuition in the Bible seems to echo such an understanding of intergenerational transmission of this essential 'female element'⁹ in a particular way: God assures that chosen leaders will successfully nurture God's people, *by adequately nurturing those leaders first, and continuing to do so along the way*. To return to the exchange between Moses and God: Moses initiates this exchange because he is concerned that God has told him to "bring up this people" and Moses needs help doing so (Exod 33:12). God responds to Moses' concern by

9 Along with the 'female element' Winnicott also posited a 'male element,' both of which are present in all humans regardless of gender. The female element—connected to 'just being,' to identity, and to being held and mirrored in a state of quiet rest—is established first and becomes the basis for the male element—connected to 'doing,' and to our instinct-backed relationship with others. The female element is particularly relevant to this discussion, but both elements are best understood in relationship to the other. For further reading see DW Winnicott, DW, "Creativity and its Origins" pages 65–85 in *Playing and Reality*; Ann Ulanov, chapter 3, pages 67–91 in *Finding Space: Winnicott, God, and Psychic Reality*.

talking about how he is taking care of Moses (“You have found grace in my eyes... my presence will be with you....I will give you rest...”). God’s response indicates that Moses’ ability to take care of the Israelites will arise out of God’s continuing care of Moses. For the leader of the Israelites to succeed in bringing them up (one might say: in order for Moses to be a ‘good enough mother’ for the Israelites), he needs to have a ‘good enough mother’ in God. Thus is the female element passed on from divine lord to human leader to burgeoning community.

As with God, Moses and the Israelites in Exodus, so too, with God, Mary and Jesus in Luke’s gospel. For Mary to succeed in bringing up Jesus, she needs God as divine other to hold and mirror her. In turn, her son will naturally draw upon his own experience being nurtured, mirrored, and held in his dependence by his mother, when he lives into his leadership role, having others dependent upon him.

This perspective on Mary’s status as “full of grace” brings us back to the notion of the Immaculate Conception.

A NEW UNDERSTANDING OF IMMACULATE CONCEPTION

These depth-psychologically infused theological considerations allow us to revisit the doctrine of the Immaculate Conception and view it from a different perspective.

‘Conception’ in this perspective means more than just biological conception; it also includes the conception that happens in the psyche. Like biological conception, which happens in the womb (or in vitro), psychological conception is central to our being. To become a ‘self’ is the basic (yet oh so complicated!) task of human psychological development. Our self-conception—the way we originally come to know ourselves—begins, says Winnicott, in the mirroring gaze of our mother. We cannot live into our true selves unless we experience that truth received and reflected back to us. In order to live into who we truly are, this reality must be mirrored back to us, first in our mother’s gaze, and then—as our utter dependence on maternal provision slowly evolves into dependence upon our family, and ultimately into inter-dependence within larger and larger circles of our societal and cultural realms—in the gaze of our family and trusted others. No matter our innate potential or inborn personality traits, our way into the fulfillment of this true self begins in the recognition of who we are. This conception of the self is first found in the mirroring gaze of our maternal other. In that moment we have our first conception of ourselves, our first glimmer of “Aha! I *am!* I am *me!* I am in the world.” To the extent that our primal other does not see us, our inborn potential is hampered, and the road towards realization is compromised.

This discussion brings the psychological paradigm to the doctrine of ‘Immaculate Conception.’ There is psychological truth to be found in the catechetical statement that Mary needed to be “wholly borne by God’s grace” in order to conceive (of) the Son of God. Indeed, Mary’s human dependence needed to be *fully held by God*, and her unique being needed to be *fully mirrored by God* to initi-

ate *her own self-conception as a person with a unique religious vocation*. In turn, her self-conception could then allow her to freely and creatively live into that vocation, to fully mirror her son, thus initiating *his* own ability to live into his self, and into the self-discovery of his unique identity and vocation.

In order to do this for Jesus, Mary herself needed to be ‘full of grace.’ She needed to have been caught in the divine gaze herself, and to have felt her own unique being authentically recognized by divine Being. To say that Mary “was redeemed from the moment of her conception” does not necessarily mean that this happened when sperm met egg in her mother’s womb. According to this interpretation, her ‘conception’ can mean that her own self-knowing was actualized through the gaze of divine other; it was Mary’s self-knowing—that conception born in the gaze of grace—that empowered her to mirror her child’s divine nature.

If all this speaks to the psychological understanding of ‘conception,’ what about the notion of ‘immaculate?’ The purity associated with the word seems at odds with the human fallibility that Winnicott’s phrase “good enough mother” embraces. Winnicott assured us that we do not need to be perfect. His theories acknowledge that in the course of human events we can never fully mirror another; our attention to our newborns can never be so full and so wise and so perceptive that our own faces offer an immaculate mirror of the unique and special little humans caught in our gaze. Winnicott’s term reminds us that the mirror does *not* need to be immaculate for a baby to initiate conception of his or her own self, for a baby’s creativity to be set in motion, or for a baby to discover meaning in the world.

So does ‘immaculate conception’ mean that Mary *was* able to achieve this superhuman feat when raising her son? Perhaps not. Here I suggest a particular meaning of ‘immaculate’ to modify the form of psychological conception described above. ‘Immaculate’ modifies ‘conception’ in this particular case of maternal-infant mirroring because this doctrine explicates a mother-child bond in which the child was born and raised to be not only 100% human, but 100% divine as well. Thus while the gaze of the good-enough mother initiates self-conception in the psyche of the human infant, in this case *divinity* needed to be part of self-conception as well. Hence the conception as immaculate. It is not so much that Jesus needed a maternal other to mirror him *perfectly*, but rather that Jesus needed a maternal other who could *conceive of him as divine* and reflect this awareness in her gaze upon him.

The traditional Catholic doctrinal link between Jesus’ divine conception and Mary’s immaculate conception is echoed in this psychologically infused notion of the doctrine: in order to conceive of her son as divine and reflect this awareness in her gaze upon him, Mary needed to have had her own self-conception originate in more than good-enough human handling. She also needed to be held in the gaze of grace found in relationship with a divine other. Such divine nurture of her spiritual being was a precursor to the “Here I am” uttered by the one willing and able to be mother of God.

THE MIRRORING ROLE OF THE INTIMATE COMMUNITY

Yet one more parallel is to be considered between Winnicott's theory on mirroring and the Annunciation narrative. According to Winnicott, the importance of mirroring continues as the human develops: first it is the mother's role to "give back to the baby the baby's own self"; and this eventually becomes the role of the role of the whole family, whose attitude towards the growing child functions as a mirror (1971a, 118).

The child cannot use the parents and the family as a mirror unless there is this principle of permissiveness to be whatever he or she is, to be himself or herself, accepted completely without evaluation or pressure to change (1989, 497–8).

What the mother starts, the family continues. Mother initiates and establishes our road to being, but this female element in all of us can be redeemed through mirroring that happens in a variety of intimate relationships throughout our lives.¹⁰ Similarly, in the annunciation narrative, what God starts, the human community continues. Above it was mentioned that in Gabriel's salutation to Mary he mentions both her graced status ("full of grace") and that the "Lord is with you". Many translations of the scene leave it at that. But in several of the earliest manuscripts¹¹ there is a third appellation given to Mary: "Blessed are you among women!"

If 'full of grace' has been interpreted here as indicative of the *mirroring* aspect of Mary's relationship with the divine, and 'the Lord is with you' has been interpreted as indicative of the *holding* aspect of Mary's relationship with the divine, how then is "Blessed are you among women!" to be interpreted? In closing, I suggest that with these words, Gabriel directs Mary to the *intimate community* that may continue to bestow the blessings of mirroring and holding that have been initiated by God—the blessings of being, identity and a sense of self characterized by Winnicott as the female element.

Indeed, Gabriel speaks of a particular intimate community where blessings are to be found: he mentions a family-member of Mary's: her cousin Elizabeth (Lk 1:36). The narrative informs that Mary goes to stay with Elizabeth for three months. Mary chooses Elizabeth and Zechariah's home as the human holding environment for her early pregnancy, and offers her own human presence to Elizabeth as a holding environment for Elizabeth's late pregnancy. Indeed, Mary finds

10 For Winnicott one of the most significant adult relationships where mirroring can and should occur is that between psychotherapist and patient. He saw the function of psychoanalysis and psychotherapy as "a long-term giving the patient back what the patient brings. It is a complex derivative of the face that reflects what is there to be seen" (1971a, 117). As the psychotherapeutic relationship can be thought of as a 'derivative' of mother-infant mirroring, so we might begin to think of pastoral relationships and worship communities as potentially derivative of divine-human mirroring.

11 Greek manuscripts that include the phrase include Codex Alexandrinus, Codex Ephraemi, Codex Bezae Cantabrigiensis, the Koine text, and others. The Codex Sinaiticus, Codex Vaticanus, Washington (Freer) Manuscript, and the "Lake Group" of minuscules leave it out. (Throckmorton 1992, 5, n. G)

an essential mirror in Elizabeth's joyful full-bodied response to her arrival (see Lk 1:39-45)—a response that does not judge the young, unmarried, pregnant girl but rather, to use Winnicott's words "accepts her completely," mirroring the humanity *and* the divinity that Elizabeth experiences in Mary's presence. Her sacred state of being having been acknowledged and reflected back to her by her loving cousin, Mary is then able to proclaim her immaculate conception in so many words:

"My soul magnifies the Lord" (Lk 1:46).

CONCLUDING THOUGHTS

This article has considered the psychological conception of the self that originates in the mirroring gaze of one's maternal other. It has considered the ancient Hebrew notion that grace can only be found in another's eyes, when one is dependent upon that other. And it has revisited Mary's state of being "full of grace" in light of these considerations. A new theological perspective on Jesus' divine conception and Mary's immaculate conception has arisen as a result. When the questioning eyes of Mary's infant child asked her, "Who do you say that I am?" the answer in her gaze begat his self-conception. This scenario describes a psychological conception that is universally human, for better or for worse. The *particularities* of that mirroring relationship are what may be described as "immaculate" conception: Prior to this relationship, Mary's own vocational self-conception had originated in the mirroring relationship with her divine other, and was reinforced by additional mirroring in intimate human community. This in turn allowed her to conceive of her child's true divine nature. Only when she could conceive of her child's divine nature could she then authentically reflect this conception of him back to him through her gaze. In turn, this gaze of grace initiated Jesus' authentic self-conception as fully human and fully divine.

As a closing reflection upon Ann Ulanov and her work at Union, I return to the distinction between gaining favor in the sight of another and finding grace in another's gaze. This distinction was a lesson to be learned in my days as a student of Professor Ulanov's. To seek to gain her favor, to crave evidence that in her sight I was a 'good student' was a trap easily set by the circumstances. But if that trap could be avoided, a gift was there to be received: the grace of letting my own work and selfhood unfold authentically in the holding environment provided by Dr. Ulanov as teacher, advisor, mentor, and role model. Thank you, Ann Ulanov. I am among many women and men blessed to have been taught by you. Your vision of the world and your willingness to carefully watch over us and our work while at Union have functioned as the gaze of grace.

Reimagining in Order to Reimage God: A Depth Psychological Look at the Book of Job in Relation to the Deuteronomistic History and Its Application for Today

TIFFANY HOUCK-LOOMIS

“We need stories in order to live.”

—Joan Didion

Meeting Ann Ulanov in 2009 forever changed the course of my path. Though, another way of seeing it might be that my path was headed toward this particular course and toward meeting Dr. Ulanov as a mentor and guide who would help me discern that which was already discerning itself within. This is the mystery to which I have learned to respond and be curious about from the years of working with and learning from Dr. Ulanov. In particular she has helped me discern the mercurial path toward holding the tension between the two disparate and diverse fields of Hebrew Bible and Depth Psychology. She continually encourages not to dismiss one or the other, a temptation given the demands of each field and the very different aspects of the Self each field calls upon to wrestle with, engage, and work through. What follows is an example of the kind of work her mentorship has inspired over the years. Using the rich imagery of food Ulanov always encourages to seek out the intellectual protein for good nutrition and she herself delights in eating a rainbow of color for dinner. In light of her mentorship I have sought to engage that which is both personally sustaining and nutritious through its protein and vibrant colors and trust that, in turn, it is has meaning for others along the journey.

Anyone who has had a family member or friend die at a young age from cancer or a tragic accident, lost a baby before she was born or at birth, lived in a war torn ghetto or in the country responsible for unnecessary bombings, or worked as a Chaplain in a hospital and seen the complete randomness of death, loss, and tragedy that befalls those that work hard to live perfectly healthy and safe and are devout religious practitioners does not question how a story like Job, in the Hebrew Bible, gets constructed and canonized as sacred text. The randomness of tragedy is not a modern epidemic and the quandary of the order of the universe, the nature of suffering, the questions of whether or not there is a God attentive and attuned to such tragedies, or perhaps the very cause, are not new. As we can read, from early Jewish and Christian writers to those of the critical era today,

these questions continue to surface when one picks up the book of Job.¹ There are as many answers to these questions as there are people who ask them. In reading Carl G. Jung, Donald Winnicott, and Ann Ulanov side by side with the book of Job in relation to the dominant Deuteronomistic History² in the Hebrew Bible I will add yet another perspective. My perspective is specifically related to the life of ancient Israel and the concept of history making and history telling within the Hebrew canon. I propose that the book of Job can be read as a symbolic history that juxtaposes the dominant history referred to henceforth as the Deuteronomistic History or Covenant Religion. I look at how, from the psychoanalytic perspectives of Jung, Winnicott, and Ulanov, we can understand the role of history making and telling for today in light of personal and collective traumatic life experiences. It is my hope that through a depth psychological read of these two “historical” narratives, that of the Deuteronomistic History and the symbolic history of Job, one might find his or her own personal way into questions about the presence and nature of evil that continue to affect all of humanity.

MINDING THE GAP: ITS VALUE AND ITS PITFALL

When one begins to confront that which has been cut off from consciousness, yet before integration is possible and the way forward is clear, a gap is created. The gap is experienced between what is known, what has previously governed one's life, and what is unknown, what has been left in the shadows, repressed or

1 *Voice From The Whirlwind* ed. Leo G. Perdue and W. Clark Gilpin (Nashville: Abingdon Press, 1992), provides a good general overview and summary of arguments from ancient to modern day critical scholarship on the book of Job. Also see David Clines, Job 1–20 in *Word Biblical Commentary*, Vol. 17, (Dallas, Texas: Word books, 1989), Alan Cooper, “Narrative Theory and the Book of Job,” in *Studies in Religion/Sciences Religieuses*, 11:35 (1982), and “Reading and Misreading the Prologue to Job,” in *Journal for the Study of the Old Testament* 46 (1990), 67–79; David Wolfers, *Deep Things Out of Darkness* (Michigan: Eerdmans, 1995); Bruce Zuckerman, *Job The Silent: A Study in Historical Counterpoint* (New York and Oxford: Oxford University Press, 1991), and C. L. Seow, *Job 1-21: Interpretation and Commentary*. Michigan & Cambridge: William B. Eerdmans Publishing Company, 2013.

2 The formal study of the Deuteronomistic History hypothesis, though it originally built upon the scholarship of W. M. de Wette (1780-1849), H. Ewald (1803-1857), Wellhausen (1844–1918) and others, was first formally elaborated and set forth by Martin Noth (1943) who defined the ‘Deuteronomistic style’ as a style literarily in line with the language and themes in Deuteronomy, and advocated for the evidence of Deuteronomistic redactions or later textual additions added to a former corpus of work inside the historical books and the prophets, Martin Noth in *Überlieferungsgeschichtliche Studien*, (Halle: M. Niemeyer, 1943). Since Noth first proposed his theory, the Deuteronomistic History hypothesis has itself almost reached canonical status according to McKenzie (ABD, 1992), Y. Kaufmann (1960), and I. Engnell (1969). Though the concept is widely accepted and almost taken for granted within the guild of biblical studies, the diversely varying ways different scholars reconstruct this proposed history are phenomenally disparate.

projected upon others. This gap is simultaneously life threatening and life giving. To choose to live in it, consciously, even if only momentarily, one creates space between one's self and another, actual external others separate from one's own projections upon those others. This space created allows for others to be able to be experienced as others in their own right, independent of the perceiver's internal reality. The gap created here is between what one has always known and a glimpse that such knowledge has been subjectively informed, perhaps created by the subject as a means for survival but not based on the reality of the object perceived. Before the gap, one's particular rules were failsafe, allowing one's ruling principle or ego perspective;³ one's consciously identified self or way of living, to dominate. The gap opens up at the very point when this principle or perspective falters.

The reasons for this falter are abundant and varied. Growth, death, life-transitions, or trauma—personal or collective—are just a few events that could initiate such an opening. Anything that challenges one's previous *Weltanschauung*, or worldview, creates enough dissonance wherein one is thrust into the abyss, and one's previous roadmap is no longer applicable. This gap, though opened up, may either be traversed or ignored. Denying the gap does not make the reality of what it opens up disappear, but rather, it may continue to press this reality further into the shadows where it is not nurtured, tended to, or brought into the light. Stepping into the gap (rather than being dragged into it), while it can feel life threatening, alarming, or terrifyingly empty, if tolerated and maintained, can also bring with it a kind of depth wherein previously disallowed substantive material can provide a new way of living that enables one to find truth in the midst of life's horrors.

Ann and Barry Ulanov describe this gap as the space “between what we want and what we get, between what we ambition and what we realize, between where we should be and where we are, between the ideal and the reality” and in this space, “we see the positive and negative collide” and we “recognize they live next to each other.”⁴ Ulanov contends that the gap opens up the path toward symbolic death,⁵ “the space of darkness in time, the time of searing light in space, the gateway to what our symbols symbolize.”⁶ The gap does not offer easy solutions nor does it offer neat and tidy ethical, moral, or theological positions. That was the previous *modus operandi* in one's ruling principle, one's ego consciousness. Rather, the gap may serve as a womb, nurturing the previously cut-out aspects of the Self. The gap opens into this womb, which more often negatively feels like a chasm or abyss, where there is nothing to be done or known.

3 This is Jung's term in *The Red Book* (2009) for what generally dominates a person's ego-consciousness, what is “right” according to the subject's personal and societal standards.

4 Ulanov and Ulanov, *Healing Imagination* (Canada: Daimon Verlag, 1991/99/2008), 27.

5 Ulanov quotes Jung who says regarding the positive and necessary function of symbolic death, “We are threatened with universal genocide if we cannot work out the way of salvation by a symbolic death.” Jung, Vol. 18 of *CW*, par. 1661.

6 Ulanov, *The Unshuttered Heart: Opening Aliveness/Deadness in the Self* (Nashville: Abingdon Press, 2007), 218.

In this space one can simply be and observe. The Ulanovs remind us that the only thing to do in the gap is to let it happen, see what happens and reflect upon what happens.⁷ In the No-thing space⁸ one cannot do anything, cannot pull herself up or continue in the same way as before, for the previous way has ceased working. These unconscious aspects of one's personality, which lurk in the shadows and are awaiting in the abyss into which the gap thrusts, include affect, particularly what is felt as negative affect; aggression, depression, desire, passion, and rage, previously not linked up with external reality. In resting in the gap, and observing what happens there, these unconscious aspects are slowly *remembered*. They are brought into consciousness and can become members once again with the body, individual and collective. But first, there is living in the gap.

Winnicott describes the gap as space, space between subject and object wherein one transitions from relating to external others as subjective objects, created out of projections of the subject's self and perceptions, to objective objects, others as subjects in their own right with their own experiences. It is within this space that one can use objects that are subjectively imbued and objectively affirmed by others' recognition of them, allowing the subject to create space between herself and her internalized objects, first her care-givers and her first symbols or transitional objects such as her bear or blanket, later her cultural objects such as myths, traditions, and art. In maintaining their symbolic value these subjective objects accompany the individual in this gap-living space and enable the individual to create meaning that allows for difference and individuality. Eventually these objects are experienced objectively, meaning outside of the subject's projective relation to them. Once objects are objectively perceived they can be consciously used within the gap to help individuals establish a sense of external reality in which to live, and live related with others different from one's own person.

However, trauma can threaten this space and short-cut its tenure causing these objective objects to lose their symbolic value. Instead, such objects maintain their subjective quality without enabling the individual to transition and live in the shared world of external reality. I contend that this was the fate of the Deuteronomic Covenant as it was adapted and adopted amongst a subsection of the Israelite elites responsible for constructing what is now referred to as the Deuteronomic History, the constructed dominant history of Israel now read in the books of Joshua to Kings, who themselves lived through the atrocity of the exile and its aftermath (597 BCE–520 BCE).

TRAUMA AND SYMBOL IN THE GAP

It is my view that the book of Job traverses the gap as articulated above. The cumulative events of exile and the final atrocious events of the Babylonian Exile (597–586 BCE) left Israel bereft of former symbols, symbols such as the

7 Ulanov and Ulanov, *Healing Imagination*, 20.

8 This is Ann Ulanov's term for the space opened up by the gap. *Unshuttered Heart*, 218.

Covenant. The Covenant, as one of the symbols created out of years of living under Assyrian oppression, was maintained during exile. However, the way in which it was maintained disallowed the affective experience of rage at the injustice of the Babylonian trauma as it imbibed the belief that Israel was to blame due to its own wickedness. The national historical narrative, influenced by the symbol of the Covenant, inscribed this belief. However, there was another narrative that arose in the rubble. I argue the book of Job arose as a new symbol, a symbol of Israel and Israel's relationship to the Divine, precisely because of the narrator's willingness to place Job's story in the chasm opened up by the gap between what Israel thought would happen, salvation or restoration upon its land, and what, in actuality, did happen, exile and utter decimation of their temple and their city, Jerusalem.

The prosaic *inclusio* of the Book of Job (1–2 and 42: 7–17) frames the gap into which the book's poetic core (3–42:6) plunges. This prosaic *inclusio*, with its choice descriptions of the protagonist as blameless and pure (*tam*), elicits an image of Israel that remembers the eradicated experience of the Exile, and through the poetic core the narrator's (or narrators')⁹ imagination, articulated in the dialogue between Job and the diverse characters within the book, provides a bridge upon which Israel, and readers today, may be able to traverse the gap opened up by trauma.

The book of Job opens the gap into what Ulanov calls the “No-thing space”—the abyss, the space where Israel is forced to wrestle with the death of the previously conceived notion of the Covenant, that which stated Israel would be rewarded land and progeny for their obedience and conversely promised destruction for their disobedience. And yet, the book of Job simultaneously imaginatively provides a bridge, through its poetry that allows Israel and readers of the Bible today to imagine new ways into relationship with one's abolished experiences and thus, into relationship with one's whole personality (all the dissociated parts now included), community, and God, reestablishing Covenantal life through different means. In the words of Alice Miller, the character of Job in the book of Job main-

9 As is the case in biblical scholarship there are as many arguments for the side of one author as there are for the side of multiple authors, for a synchronic and a diachronic reading, for reading the prose and poetry sections as separate and distinct or reading them as a unified whole. Though there is no real consensus among Joban scholars regarding the historical-critical questions I agree with a number of scholars who articulate the following reconstruction. The poetry and prose of Job originate from different points of contact. Whether these points are historically different times, or different communities of authorship within the same time period remains unknown and is relatively tertiary to do hermeneutical and exegetical justice to the book. The two distinct sections include the prose narrative or folktale read in Chapters 1-2 and 42:7-17 and the poetic core in Chapters 3 – 42:1-6. The folktale presents a Job from a far away place in a far away time. It is a story without a timestamp or particular historical location mirroring the kind of narrative set-up given in the ancestral narratives. This particular setting is not actual but rather used as a narratological device.

tains “the courage to see,” which “may be nothing else than the courage to feel the plight of (his) own history.” After that, “everything else is easier to bear.”¹⁰

Read in this new light, the character of Job serves as the new symbol of Israel, Israel post exile, post destruction of the temple and loss of land. The character of Job, as the symbol of Israel, is thrust into the gap after the atrocities befell him and remains in the gap for the majority of the book (Job 3–42:6). Through the poetic core Job’s affect enables him to voice the pain of such devastating loss, reject responsibility for such circumstances, and ultimately to confront Adonai for the wrath Job has incurred which his friends contend is a result of his disobedience. Yet, it is Job’s ability to integrate such affect, voice it and give it space that allows him to experience Reality beyond the symbol of the Covenant. At the end of the poetic core Adonai shows up and speaks to Job, in the same poetic way in which the narrator chose to voice Job. God’s speech conjures images of creation that remind the listener and the reader today of that which is beyond the symbols we construct as a means of survival, growth, and identification. Rather than interpreting God’s appearance, and his speeches, as a further shaming of Job, wherein one conjectures the meaning was to silence Job, I speculate God’s words assure Israel that Adonai can and does survive the deconstruction of the Covenant and sees Israel in the midst of the devastating experience of exile and the arduous process of reconstruction.

This very process of deconstruction, which calls for a re-imagining of Israel, Adonai, and history as it is constructed in the national narrative formulated in the biblical books of Joshua through Kings, rather than rendering the covenant inadequate,¹¹ presented Israel with another way to engage with the Reality beyond the Covenant. This other way that freed the Covenant from its dogmatic renderings, recognized God’s actions *hinnām*, without cause, and allowed Israel to grapple with a reality beyond the Covenant, a reality where God acts and creates in the world, without cause, meaning, not in response to obedience or disobedience of the Covenant. This new image of God, though admittedly sounding somewhat grim, allows Israel, and those who are in relationship with these sacred texts today, to recognize the Divine, and the symbol of the Covenant, as objective others, not as subjective objects that one creates and are thus bound to the subject by way of his actions and experiences.

The book of Job emerges in the space between Israel and the experience of exile, between Israel and Israel’s Covenantal image of God, as an object that allows Israel to destroy the codified beliefs of retribution inscribed within the Covenant,

10 Alice Miller was a practicing psychoanalyst in Zürich between 1960–1980 at which point she left her practice and eventually, after years of her own research and writing on parental child abuse and trauma she eventually denied the efficacy of psychoanalysis and took up painting. She is perhaps most noted for her book *The Drama of the Gifted Child* (New York: Basic Books, 1981). This quote was taken from personal correspondence with Donald Capps, August 9, 2005. Quoted in Robert C. Dykstra’s article, “Unrepressing the Kingdom: Pastoral Theology as Aesthetic Imagination” in *Pastoral Psychology* 61 (2012), 407.

11 As David Wolfers’ contends in *Deep Things Out of Darkness*. Michigan: Eerdmans, 1995.

now read in the book of Deuteronomy, and thus the covenantal history articulated in the books of Joshua through Kings. Winnicott describes the work of destruction within the intermediate space between subject and object, early on the space between baby and mothering-one, as the transformative process that establishes external reality for the subject.¹² In this sense, the book of Job functions to enable Israel to loosen the Covenant from its subjective tangle and places it in the world of external reality. What this does for the Hebrew canon as a whole is it places God outside of Israel's obedience or disobedience and thus frees Israel from the grips of an oppressive and shaming God-image.

This move is vitally relevant and important for those who seek meaning within the sacred texts of the canon regardless of one's religion or belief system. For, the work of the book of Job is found in how the book dismantles our quest for explanations for evil or for suffering, or our desire to find these answers and explanations within ourselves, others, or even God. Functioning as symbol, the narrated character of Job does this work for Israel by confronting God regarding the injustice of his experience (symbolically speaking about the devastating experience of Exile), and is met by God in a face-to-face encounter through the whirlwind (Job 38). The encounter does not answer Job's interrogation directly and thus it leaves scholars and readers of the text today in a quandary for how to interpret its message.

I suggest this ambiguous move, the narrator's unwillingness to give a specific or direct answer, allows for a new god-image. This new God being imaged is not partial to right action or obedience, is not moved by sacrifice or perfection as in the image proffered in the Covenant, but rather, is a God that sees and holds all beings, all processes, all experiences in view and acts on account of all of creation rather than in relation to one aspect of creation alone. This God is not concerned with rigid obedience nor is this God swayed by perfection. The view remains somewhat inconclusive in that there is no person, system, or place wherein one can put that which is felt to be bad. This means that one cannot blame herself, or her neighbor, her children, her partner, her nation, other nations, or her God for the evil experienced. The evil in the book of Job simply is. The prologue imagines the evil coming from *bassatan* at the approval of Adonai. However, Adonai of the poetry does not mention *bassatan* and changes the focus entirely. In Adonai's non-answer to the "problem of evil" in the world one is left in the tension of knowing evil exists and yet also knowing the world is much bigger than one's personal picture of it. This view actually changes one's understanding of and relationship

12 As Winnicott says, the transition from object-relating to object-usage is the ability for the subject to say, in a sense, "I destroyed you... and the object is there to receive the communication. From now on the subject says to the object: 'I destroyed you. 'I love you.' 'You have value for me because of your survival of my destruction of you.' 'While I am loving you I am all the time destroying you in (unconscious) fantasy. Here fantasy begins for the individual. The subject can now use the object that has survived... and is now placed outside of the area of omnipotent control.'" Donald Winnicott, *Playing and Reality*, (London & New York: Routledge Classics, 1991, originally published by Tavistock Publications Ltd, 1971), 121.

to evil while simultaneously changing one's understanding of God. The book of Job, read symbolically, allows readers today a way to wrestle with the impossibility of evil, internal and external, knowing God also sees it and knows it and has not caused it to happen as a result of any action but also does not necessarily provide a way to escape it or rectify it in our present situation.¹³

Job's relation to postexilic Israel and the story's presence and relation within the Hebrew canon are not the only ideological relationships altered. Just as scholars of the book of Job have inevitably, whether intentionally or not, used Job as a way to argue for or against the goodness of God or the presence of suffering and evil in our world in light of God's goodness and what the faithful person's response ought to be, I also venture to make a statement about the role of Job for faith communities today as I argue the new image being proffered asks for its readers to grapple with God's *hinnäm* and thus reckon with the reality of evil within and without. For just as the narrated character of Job personified a communal struggle and thus provided an image for community renewal, so too, any individual today who situates herself in the gap opened up through the book of Job and in her personal experiences, wrestles with the deconstruction of the symbols, personal and collective, she contributes to society.¹⁴ As Ulanov says, "By restoring our personal life in that space, space is made in the culture itself for self and symbol to be refound or found for the first time."¹⁵

JOB AS A SYMBOLIC HISTORY: IMPLICATIONS FOR PASTORAL THEOLOGY

What I have argued here is an alternative interpretation of the book of Job serving as a symbolic history within the Hebrew canon and its importance for an understanding of the symbol of the Covenant as it is constructed throughout the Deuteronomistic History. However, this is only one possible interpretation. I do not argue that there is only one way to interpret the book of Job, nor is there one meaning. I believe choosing to read the book of Job as a symbolic history of Israel has, at least, two functions. First, it opens up the foreclosed parts of Israel's history, allowing readers of the Hebrew Bible another picture of Israel's history of exile, culminating in the Babylonian Exile of the sixth century B.C.E. Read as a symbolic history the book of Job does not offer chronological details or any "authorized" version of Israel's history of monarchy, division, economic position in the ancient Near East, or national collapse, but rather, it stands as an archive of

13 Here, I am suggesting something different than Jung who places the evil within God, as an amoral unconscious content who is spurred on by Job to become conscious through the incarnation of Christ. See C. G. Jung *C.W.* Vol. 11, "Answer to Job," (Princeton: Princeton University Press, 1969).

14 Jung's idea of individuation is precisely this—our personal work toward wholeness contributes to society, it is not merely individualistic or a move toward individualism but rather a move into greater connectedness and community through differentiation and through our personal processes.

15 Ulanov, *Madness and Creativity* (College Station: Texas A & M University Press, 2013), 24.

the trauma of the Babylonian Exile.¹⁶ As an archive, it stands, peripherally, but nonetheless beside, the national narrative wherein the symbol of the Covenant collapses into concretized notions of obedience and perfection due to unrecognized and immaterialized affect. By standing beside the national narrative portrayed through the books of Deuteronomy—Kings, Job stands as the inferior function to the Covenant's ruling principle ultimately serving the Covenant by dismantling its concretized notion of the good. Understood in this way, Job remains in the canon, not as part of the Torah or the history but rather, in the writings, most dominantly understood as wisdom literature. This grants Job, in a sense, a prophetic quality within the Hebrew canon as it contains that which the Covenant left out.¹⁷

However, this is not the only function of reading Job as a symbolic history. The second function is for reading communities today, which has implications for pastoral theology. This second function works in at least three specific ways. First, it allows reading communities to acknowledge and access the presence and reality of evil that comes from the outside that intrudes upon the everyday and interrupts a community's understanding of the good, without the need to explain it away, rationalize its reality, or look for causes. Second, it provides a model for mourning as it is through Job's affect that he is able to access the Divine, and it is his affective response of anger and despair (his *own evil* if read in light of the Deuteronomistic History and from the perspective of his companions), causing him to confront Adonai, which is counted as truth (for twice in chapter 42 it is God who proclaims Job is the one who spoke what was *right/established* concerning God) in the end of the book. Thus one is able to see the prospective function of one's own "evil." I am speaking of evil here as trespassing societal norms and inhabiting that which one's community disallows. Third, it enables readers today to place their own stories and methods of (hi)story making beside the sacred text, analyzing the ways in which ancient Israel constructed its own history as potential ways in which one may construct her own history today in order to make sense and meaning out of or simply acknowledge the inexplicable reality of past trauma.

16 Here I am picking up an idea articulated by Ann Cvetkovich in, *An Archive of Feelings: Trauma, Sexuality, and Lesbian Public Cultures* (Durham & London: Duke University Press, 2003), 20. Cvetkovich deconstructs the medical notion of trauma in an effort to depathologize trauma and thus allow individuals and communities of trauma to inform national culture rather than be relegated to the clinics, analysts' offices, or prescribed drugs. As she says, "I am compelled by historical understandings of trauma as a way of describing how we live, and especially how we live affectively.... This trauma archive offers new approaches to national History and requires acknowledgment of affective experience as a mode of participation in public life." Trauma archives, "demand models that can explain the links between trauma and everyday experience, the intergenerational transmission from past to present, and the cultural memory of trauma as central to the formation of identities and publics." Cvetkovich, 38–39.

17 Brueggemann describes Job as a form of wisdom literature he calls protest literature. Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim and David L. Petersen, *A Theology of the Old Testament* (Nashville, TN: Abingdon Press, 1999, 2nd ed. 2005), 381–424.

As Folkkleman says, “Biblical poetry is always fiercely emotional, but at the same time it is emotional in such a way that it reaches out for the universal, mostly successfully. Job’s fate and his emotions are not strange to us, and the Book of Job explores the extremes for us. And ‘we’—we are of all times.”¹⁸ The first way in which the book of Job functions for the reading community today is that it acknowledges and accesses the presence and reality of evil that intrudes upon the everyday and interrupts our understanding of the good. Without getting lost in the details of the Job of the prose versus the Job in the poetic core, the fictional narrative is intentionally set up in a way that draws the reader to contemplate why such “bad things happen to good people.”¹⁹ This is not an unfamiliar question in religious communities nor is Job an unfamiliar book in which one would turn to as a way to contemplate or mourn hardships that befall a person or community.

Reading Job as a symbolic history maintains its symbolic and allegorical nature. This frees the story from being concretized as an actual story about a factual character. Symbols arise within human consciousness by way of the unconscious, providing a bridge between self and other, or ego and one’s larger Self, or one’s consciousness and one’s lost parts of history eliminated and repressed due to the affective weight of their trauma, between one’s self and what is beyond. Understood as a symbol, the story of Job provides readers today a bridge in which to engage an evil that has come upon them or their community, something that has disrupted one’s own *going on being*.²⁰ To acknowledge such evil, without explaining it away by taking on the blame for the events or shunting the blame upon someone else, enables one to access the outrage, despair and anger associated, but perhaps previously unintegrated, the chance to become integrated. This integration is possible due to the gap created between what was previously constructed as the *truth* of one’s life or experience and the disruption of that truth. By contemplating the gap opened in the book of Job a reader today, reflecting upon her own story in conjunction with Job’s, is able to trepidatiously traverse the gap for herself because of a felt companionship with the character and story in the text.

18 Jan Fokkeman, *The Book of Job in Form: A Literary Translation with Commentary* (Leiden and London: Brill, 2012), 21.

19 Westermann asserts this existential question undergirds the book of Job and that focusing on the “problem” of evil (though it cannot be disputed that the dialogue throughout Job indeed wrestles with this problem) rather than the existential question shifts the focus of the book from lament to disputation. He argues we must start with the question and the presence of lament that undergirds the book. Claus Westermann, *The Structure of the Book of Job: A Form-Critical Analysis*, trans. by Charles A. Muenchow (Philadelphia: Fortress Press, 1986), 1-13.

20 Winnicott, *The Maturation Process and the Facilitating Environment*, (London: Karnac, 1965/1990), 47-54. Winnicott describes how, if one’s *being*, meaning the act of simply being as opposed to doing, is nurtured early on through the “good-enough” environment, then one is able to experience being, enjoying one’s creative potential and urges that emerge uninhibited, throughout one’s life. Without this early experience one learns to operate out of a false sense of being masked by doing and producing without the undergirding of being first.

Not only does the book of Job allow one to contemplate the consequences of evil that intrude from the outside, without justifying it, but it also allows one to access her own "evil," that is her shadow, that which remains unintegrated. Integrating these left-out parts of one's personality and being, as is read in the story of Job, allow one to see and thus know God face-to-face. The character of Job acted uncharacteristically for Covenant Religion. Job's friends questioned him time and again about his own wordiness (8:1, 11:2-6, 15:2-3, 18:2). They questioned his assumption of blamelessness (4:7, 17; 11:4; 15:14), his anger and outrage at the injustice felt (15:3-6; 18:3) and his despair, chiding that God would not pervert justice nor would any human being be without wickedness (22:1-3; 25:4). It can be said that Job holds the evil for his community. Traditional wisdom asserted that no mortal was truly just before God and therefore Job's claim of innocence was his folly. Due to the narrator's creativity and willingness, Job transgresses the Covenant and yet maintains his integrity, asserting his innocence and speaking out against God's felt neglect. This move provided space for ancient Israel to acknowledge the pain of exile by allowing it to be inscribed in their sacred canon. However, Job's willingness to transgress the Covenant has yet another function for the reading community today. Job's ability to claim his anger and aggression and use it in relation to his community and his God is an encounter with the national history's and therefore Covenant Religion's inferior function, and relates to that which is felt to be "bad" or perhaps even "evil" in faith communities today. The book of Job thus not only witnesses to external evil and its ramifications upon the story of Israel's history told in the Hebrew canon, but it witnesses to individual and communally constructed evil in our world today and the need for it to be integrated, linked back into the unity of being.

Evil in this way does not have one definition but rather depends upon the human individual and each individual's societal context. For Job, it was his anger and aggression, his willingness to testify to God's silence and perceived wrongdoing that was felt to be evil. This is not to somehow morally categorize certain actions or circumstances as evil but to analyze how our own constructions of good create, in a sense, certain other constructions of evil that we then inhibit ourselves and others from inhabiting. Job's friends considered Job's actions morally outrageous, and were thus able to project their own feelings of anger and aggression upon their friend ridding themselves of their own anger at the injustice experienced in their midst.

CONFRONTATION AND CREATIVITY IN THE THIRD SPACE

Here something new begins to emerge through the evil or that which is kept in the shadows. This process is what Jung calls the transcendent function, an ongoing process of getting to know the unconscious counter-position through the confrontation of the rational and irrational or between what one knows and what one is surprised and confronted by in one's own self, the perspective that is

underdeveloped.²¹ The new that emerges in the book of Job is the new image of God, and thus a new relationship that comes by way of the shadow. As Ulanov expounds, “The transcendent function is a natural psychic process of going back and forth between opposites to create a third out of the two.”²² In the work being described here, the transcendent function can be understood on two different levels. First, one can understand the dialectical relationship between the book of Job and the Deuteronomistic History or what I have elsewhere referred to as Individuated Religion and Covenant Religion.²³ Understood in this way, neither history (the national history of the Deuteronomic Covenant or the symbolic history of Job) trumps the other. Instead, the two remain side by side together in the canon. It is the going back and forth between the two. On the one hand, the story is that of the Deuteronomistic History or Covenant Religion that structures a firm way of living, relying, in part, on internalized shame (because you disobeyed the covenant God is sending you into exile) in order to maintain hope of renewal based on that structure (if you repent, God will restore you to your land). On the other hand is the story of Job that dismantles this former structure showing its holes and disrupting its foundation. While the book of Job proffers what I consider an Individuated Religion or a personal way to understand the God of the covenant in contrast to Covenant Religion or the religion postulated in the Deuteronomistic History, it is not Individuated Religion *per se* that is the new symbol that arises, but the *God* experienced through Job’s own shadow, and thus Israel’s shadow, the shadow of anger and aggression.

The new that arises in the dialectical interchange between the Deuteronomistic History and the book of Job is a new image of God experienced through the servant Job who is *tam*, complete and blameless. God’s blameless servant unlike any in all the land is finished or decimated (yet again, *tam*) though still maintains his integrity (*tammim*), not through ritualistic abidance of the law (as the Covenant mandates in Deuteronomy) but through his anger and aggression, which allowed him to access the Divine and see God with his own eyes, establishing (*nkownah*) something true. That which was established was not a codified belief system that provided assurance for safety, prosperity, or well being based on a particular set of actions or rituals, but rather an experience of God that was beyond that which was imaged in the Covenant. This alternative image of God showed a God that could contain the good and the bad, the disappointment, anger, and aggression, the experience of utter loss and devastation, and not flee from it or provide excuses for such horrible experiences.

In the narrator’s choice to include a response from God, a face-to-face exchange, a significant shift is made from the previously established Covenant. An individual servant of Adonai dares to address Adonai face-to-face and pleads

21 Jung, *CW* Vol. 14, (Princeton: Princeton University Press, 1970), par 257.

22 Ulanov, *Unshuttered Heart*, 163.

23 Tiffany Houck-Loomis, *On Making History: Explorations into the Symbolic Function of the Deuteronomic Covenant and a Symbolic History of Israel in the Book of Job*, (NY, New York: Columbia Libraries, 2014).

his innocence. The response given is not decimation as is imagined within the Covenant²⁴ but a divine encounter. In the encounter Adonai paints a picture of creation that includes the weakest and most vulnerable creatures and the largest, strongest, and most wild creatures side-by-side with the celestial and environmental processes. God speaks to the needs of all of these animals and the awareness of all that goes on within the earthly and heavenly realm. Giving voice to such processes expands the image of God. While Adonai is Israel's God, Adonai is imaged in Job as the creator and sustainer of all the animate and inanimate processes in the universe. This enlarged view of God does not shame Job or put Job "in his place," as others have suggested²⁵ but rather serves to situate Job, as Israel, as the everyman (the *geber*) between the reality and the ideal, between the tension of living in what can feel like the painful reality of now, giving voice to inexplicable evil while assuring that such evil is not deserved and does not go unnoticed but does not necessarily have a resolution either.

Jung finds the third, or the transcendent function, in the spontaneous and creative solution that comes through consciously bearing the tension of the opposites, in the gap-living space. As he says, "The solution, seemingly of its own accord, appears out of nature. Then and then only is it convincing. It is felt as 'grace.' Since the solution proceeds out of the confrontation and clash of opposites, it is usually an unfathomable mixture of conscious and unconscious factors, and therefore a symbol, a coin split into two halves which fit together precisely."²⁶ Winnicott finds the third in the space between subject and object, between internal and external realities, in the space where objects are found and, in health, eventually used to adapt to external reality. In a creative solution, the author(s) of Job picture(s) a man who is blameless and upright yet holds the symbolic value of being utterly destroyed regardless of this blamelessness and the way in which he maintains his integrity is through a suspension of his Covenantal rituals. Though he still maintains a relationship with the Covenant, as is imaged in the language utilized throughout the book, it is his surrender to his own felt evil, his anger and aggression toward his unjust circumstances, an attitude his community believed to be dangerously wrong, that allows for a confrontation with God and thus a new

24 One of the consequences for Israel's disobedience in the Deuteronomical Covenant is that God will hide God's face from them (Deut 31:17-18, 32:20). Deut 34:10 suggests that there has not been another prophet since Moses who has known God face-to-face. Another interesting image to explore in the future would be this face-to-face encounter as Moses is described having with God in Deuteronomy and the development (or lack of development) of this image regarding the "servants" of Adonai throughout the historical books and the prophets up to the encounter through in the "whirlwind" as described in the book of Job. Though Job seems to be enduring the consequences of Covenantal disobedience, nonetheless, God does not hide God's face from Job but shows up and speaks to and with Job.

25 Tremper Longman III, *Job*, In *Baker Commentary on the Old Testament Wisdom and Psalms* (Grand Rapids, Michigan: Baker Academic, 2012).

26 Jung, *Memories, Dreams and Reflections*, ed. Aniela Jaffé, trans. Richard and Clara Winston, (New York: Pantheon, 1963), 335, quoted in Ulanov, *Unshuttered Heart*, 164.

god-image, an image of the expansiveness of the divine, the divine who holds in mind all of creation. Through the book of Job the Covenant becomes an object able to be *used* rather than simply related to, used to relate to objective others in the Winnicottian sense as it survived Job's subjective destruction.

The second way in which the transcendent function is at work is through the dialectical interchange between the two and three within the text and the two and the three within the reader or reading community today. By two and three within the text I mean the *two* histories being told through the Deuteronomistic History and the symbolic history in Job and the *third* that arises, the *tam* servant who has a face-to-face encounter with the Divine creator. The ambivalent symbol of representing wholeness and blamelessness on the one hand and decimation or completion on the other hand, portrayed in the character of Job gives rise to this new god-image—an image of expansiveness. Similarly, by the two for the reader or the reading community, I am referring to the different histories that get constructed as a way of trying to make meaning out of life's difficult circumstances. Often it is the case that we have our own version of a "national narrative." This is the history we tell ourselves, and others, about how we have come to be where we are now. Sometimes these (hi)stories are delicately constructed to mask, or silence, painful parts of one's past or as a way to justify or explain how or why things happened the way in which they did. Other times these (hi)stories are adopted from cultural or communal narratives that are traditionally used as ways to explain the unexplainable or to keep a society or community functioning predictably. These histories are likened to the national narrative read within the Deuteronomistic History or the covenant ideology constructed in the books of Deuteronomy through 2 Kings.

As a professor one of the exercises I do when working with graduate students training for ministry, is life-writing/history-telling. This is a three-step exercise. First, I have students give a reasonably complete account of their life thus far. Without drawing attention to anything specific I ask them to write a brief account of their life history (in five pages or less); where they have come from, what their growing up was like and how they got to where they are now, their family structure, etc. I think of this assignment as gathering their "national narrative" or formalized history, likened to the Deuteronomistic History repeated throughout the historical books of the canon. After they turn in this assignment, I have them recall the most transformative, or *one* of the most transformative, moments in their life. I have them journal briefly about this during class time and then ask them to write a more formal account of this event to turn in. I ask that this account include as much detail as possible, the sensory and affective surround and a timeline of events. The paper is turned in, in narrative form. The purpose of this second exercise is to ask the previous question in a different way to see what response it evokes. For many, the transformative moment did not make it into their "history," or it was glossed over by the more dominant aspects of their "history." The work of articulating this moment serves to reconnect the affect of the experience. The third and final assignment is another "history" of their life, this time including the details of the transformative moment, as best as can be remembered and the before and after of said event. There is flexibility with the final assignment in terms of

its form. Students are allowed to be as creative as they wish and can choose to perform a musical piece, creative writing, poetry, visual art or any other medium through which they wish to tell their history. This practical exercise is meant to parallel the two histories I posit can be read within the canon in order to show the nuances of the two more clearly and personally. The final assignment is essentially a rearticulation of the first assignment but the two "histories" can be looked at and analyzed for what was missing in the first, and how the second gives a new picture of one's own image of Self, one's view of others within her life, and her image of God. The final assignment is meant to parallel the way I imagine Job was written, as a symbolic history that included the felt experience of the Exile, which made way for a god-image alternative to the Covenantal image of God.

Spreading this writing exercise out over the course of the semester, while pairing it with readings from Deuteronomy and Job, trauma literature, and discussions on the symbolic value of history making, my hope is slowly to bring consciousness to ways in which we *make* history as a means of coping with or covering over painful moments of our past. Here is the *two* within the modern day reader or reading community, the official "history" and the unofficial subjective history, the stories or the affective experiences to these stories, that often get left in the shadows. The third that comes in arises between the reader's two histories (the "national history" as the first history told in the beginning of class and the second historical recording told after time was spent contemplating and articulating a radically transformative, sometimes traumatic in nature, experience) which is possible by placing the biblical stories next to the reader's stories, forming yet another *two*. The third that comes is unique to each reader, is oftentimes radically different than either of the previous two which stood in isolation and it comes through the shadow of that which has been left out of one's own national history as originally told.

As Jung writes and Ulanov expounds, the third is only experienced through the shadow of the fourth. Ulanov believes that, "Our work personally and collectively.... Is sorting out the fourth that engineers the third wherein healing locates. For all the stuff, the *materia prima* that does not get included in conscious living, bundles into the fourth. Just as we cannot find the healing third except in the shadow of the fourth, we cannot get to the fourth without going through the shadow of undifferentiated life stuff lying in the unconscious."²⁷ As stated before, we find in the fourth, all that we consider bad or evil, that which seeks to dismantle our ideas of the good.²⁸ We find the inferior function, or the regressive personality, but it is precisely this part of the personality that ushers in the process of individuation and an experience with that which is beyond our religious and moral structures.²⁹ The book of Job holds the fourth for the Hebrew canon as it contains that which was left out of the Deuteronomic Covenant, namely, anger, aggression,

27 Ulanov, *Unshuttered Heart*, 169.

28 Jung, *CW* Vol. 12, 123, 297; Ulanov, 170.

29 Jung, *CW* Vol. 12, 192; Ulanov, *The Feminine in Jungian Psychology and in Christian Theology*, 144; Ulanov, *Unshuttered Heart*, 170.

passion, and a *refusal to accept blame* for the atrocities that had come upon him and thus makes way for an experience with the third, the transcendent.

When placing one's own story in relationship to the story(*ies*) within the biblical canon we are brought into relationship with our own shadow. Jung states, "The clash, which is at first of a purely personal nature, is soon followed by the insight that the subjective conflict is only a single instance of the universal clash of opposites."³⁰ That is, the gift of the sacred texts of the Hebrew canon and in particular the inclusion of both the Deuteronomistic and Joban portrayal of God is that they are revealed to contain the opposites without eradicating either one, i.e. the god of the national (Deuteronomistic) history and the god of the book of Job, even the experience of good and evil, internal and external, are allowed to exist side by side without cause. In maintaining the tension of these opposites, the canon itself elicits the third. Ulanov reminds that, "the third reveals the larger fourth, emerges from the fourth, is sponsored by the fourth."³¹ By the canon containing such stories as Job, which includes affect and actions traditionally seen as bad or wrong (anger, depression, protest, rage), it (the text) holds the fourth for the reader and reading community until it is able to be integrated.

Ulanov believes this is our work now, collectively and personally. We find the fourth in that which we consider destructive, evil, any fundamentalistic or dogmatic approach that falls into a kind of split way of thinking and being. In splitting, one maintains the idea of the good for one's self, thinking she can get rid of the bad which is then thrown onto another individual or entire community where it can be killed off in order to secure one's identification with the good. This kind of splitting happens throughout the Hebrew canon as various communities (Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites), Israel's own community (particularly the Kings of the North and the southern King, Manasseh), and, at times, God (parts of Lamentations and Job) are scapegoated with the bad. The national narrative in the historical books of the canon maintains a story that encourages Israel to rid the community of the bad and thus inherit the land and all the blessings promised in the Covenant, Israel's symbol of the good.

The fourth is the grist of our complexes. It is the undifferentiated material that lies in the unconscious and thrusts itself into daily living unexpectedly.³² The fourth is that which does not align with our individual and communal ideals of the good and thus is repressed and thrust onto others leading us to relate to others through projective identification, projecting aspects of our self upon others and then identifying with these projections of ours in others as if they really belong to them, when it actually belongs to us. Unconsciously, we then see and relate to others for the bit of evil that they hold for us, and thus we hate and demonize them and try to control them or to rid them of this bad that we have not held within

30 Jung, *CW* Vol. 13, 335, quoted in Ulanov, *Unshuttered Heart*, 167.

31 Ulanov, *Unshuttered Heart*, 167.

32 Jung, "Autonomy of the Unconscious," in *CW* Vol. 11.

our own selves. Lying in the shadows, it is not allowed light to grow and become integrated, thus it remains regressed and stunted.

However, there is another function of the fourth—the constructive and protective function. Ulanov reminds us of the “necessity of growth beginning in the dark.”³³ She speaks of the role of the analyst at moments when the analyst holds something of the patient in the shadows, rather than impinging upon the analysand’s process by offering interpretations too soon. In this way, the grist of the analysand is protected and held until she is ready and able for integration.³⁴ Developing a relationship with this grist brings freedom from the grip of complexes that enslave us into certain ideas of the good and perpetuate scapegoating of the bad.³⁵ This is the gift of our sacred texts. They contain the opposites, do not provide easy answers or simplified solutions, muck up our tightly held notions of right and wrong or good and bad and they show us alternative ways to engage. Through the grist, one learns to engage through his inferior function, his non-dominant hand. In this way, he is brought back into relationship with parts of his self, his experience of his past and his experience of the present, which while remaining un-integrated gathered energy bound to the unconscious complex.

Reading Job as a symbolic history enables readers to contemplate their own ways of constructing histories out of which they construct identity and ways of being in relationship with others. This is a dialectical process whereby engaging with the book of Job in this symbolic way one may be able to get linked back to one’s own experience of trauma or experiences of loss and pain that were thrown out of consciousness due to the severity of pain they caused or the disruption to one’s conscious way of living. The link is provided symbolically, opening up more space to engage allowing for the ability to cathect, or be connected once again due to the availability of affective energy with which to utilize. By contemplating the evil Job experienced and Job’s own ability to hold the evil, what was felt to be evil by the dominant narrative, namely denying responsibility and crying out in anger and disappointment, the book of Job is the hinge into evil that allows readers today a portal into evil’s reality and its ineffability. It keeps evil present, disallowing reading communities from denying its presence and impact upon the everyday. It also reminds us we are not void of the evil ourselves and in fact shows the prospective and useful function of evil for depth, growth, and wholeness. Not only does reading Job in this way allow us to contemplate our own evil and the reality of evil in the world, but also it is through one’s engagement with the contents of the fourth that the new arises, and the new that arises in Job is an image of a face-to-face encounter with one’s Divine creator. This kind of encounter, excluded from Deuteronomistic History’s portrayal of Covenant due to Israel’s disobedience (Deut 31:17-18, 32:20), established a new way of imaging God and a new way of imaging one’s own Self (and community) in relation to the Divine. As stated above, this new god-image is one that can hold the reality of evil without placing the blame

33 Ulanov, *Unshuttered Heart*, 175.

34 *Ibid.*, 175.

35 Ulanov, *Spirit in Jung* (Einsiedeln, Switzerland: Daimon Verlag, 2005), 57-60.

upon anyone else or taking the blame personally, it is an image that maintains ambivalence and the vastness of human experience, acting on account of all of creation *hinnäm*, without cause.

JOB MINDING THE GAP: ALLOWING THE COVENANT TO MOVE FROM SUBJECTIVE OBJECT TO OBJECTIVE OBJECT

Finally, reading the book of Job as a symbolic history, as a counter-narrative to the Deuteronomistic History's portrayal of Covenant Religion that arises through, what I have termed Job's Individuated Religion, makes space for destruction and thus an experience with reality, outside of one's subjectivity. It is precisely the Covenant's ability to withstand Job's destruction of it that places it outside of Job (Israel's) subjectivity and thus allows it to become a resource for living.³⁶ Through Individuated Religion, proffered in the book of Job, Job deconstructs the Deuteronomistic Covenant and the tenets of Covenant Religion founded upon the paraenesis of the blessings and curses that were originally adopted from Ancient Near Eastern vassal treaties and loyalty oaths used as a way of constructing identity and making meaning through the turmoil of national development and its later collapse. It was precisely that which was viewed as evil, namely aggression and destruction, that allowed the Covenant, and as a result, God, to survive, to be placed outside of Israel's subjective experience and be used once again as a resource for living. This new that arises through Job's story is a vision of God that is beyond Israel's, and therefore beyond our own, subjective experience of this God—a God that acts *hinnäm*, without cause, on behalf of all of creation.

In the epilogue, Job continues to make sacrifices on behalf of piety. However, his sacrifices at the end are on behalf of his friends' piety rather than on his own. Because of his willingness to wrestle with the Covenant, Job was brought into relationship with his own unconscious material, the complex of *tam* or perfectionism/blamelessness before it included aggression and anger. By going through the shadow of the fourth, the book of Job makes room for the third, the new thing that is the transcendent and not bound by the Covenant, the Divine creator who acts without cause. In the book of Job, Adonai is not *the* Covenant but is placed, once again, outside of the Covenant. Through Job's aggression, desire, and refusal to accept blame, Job established a new way of relating to Adonai without abandoning the former symbol of the Covenant but by creating *space between* Adonai and the Covenant thus reminding postexilic Israel of the vastness and ineffability of Adonai.

In this way, the book of Job, read as a symbolic history, serves as a resource for faith communities today in both content and process. The book itself contains our own foreclosed parts of history. In the author's willingness to situate Job hovering in the abyss opened up by the traumatic events in the prologue, the

author opens the hinge door of evil³⁷ through which postexilic Israel, and readers and reading communities since then, are brought back into relationship with that which is cut off and thrust onto others and put outside of consciousness. The book of Job, and its relation to the Hebrew canon, read as a counter-text, challenges faith communities today to evaluate ways in which their ruling principle (dogma, liturgies, theologies, dominant scriptural interpretations, etc.) dominates congregational life, linguistically blocking³⁸ peoples' expressions that do not align. The questions that arise out of this study for people training for pastoral ministry or working as a clinicians are: How do we make room for alternative (hi)stories? What are ways in which faith communities can be containers for the good *and* the bad, maintaining a relationship with what is felt to be evil, both external and internal, so as not to thrust it upon other individuals, groups or entire nations? How do our liturgies and dominant theologies disallow other voices or experiences of God? Finally, how can faith communities or individuals in psychotherapy utilize their sacred texts, and the histories behind them, in order to creatively re-imagine the Reality that is beyond the symbols within one's particular faith tradition?

The new image of God that emerges in the book of Job is not bound by creed, nationality, or personal experience but rather images God as one who acts without cause, meaning, one whose actions are not dependent upon one's beliefs, rituals, obedience, or disobedience. This image of God is not a God who turns God's face away due to rebelliousness or disobedience but remains present amidst horrific evils, sees them and the suffering, and still maintains a perspective that is larger than the evil experienced. This new image is not the dominant image within the Hebrew canon yet its presence in the book of Job works to free the Covenant from the confines of its conditionality. Rather than God being swayed to act according to one's particular actions, God is seen to act on behalf of all of creation.

37 The idea of the hinge of evil comes from Ann Ulanov. In *The Unshuttered Heart* she articulates, "Greater consciousness... takes us down deeper into the mystery of evil. Really knowing our own shadow drops us as if through a trapdoor into collective evil, and through that to evil *per se*, its mystery in itself," 141.

38 A phrase borrowed from Robert C. Dykstra, "Repressing the Kingdom: Pastoral Theology as Aesthetic Imagination," in *Pastoral Psychology* 61 (2012), 391-409.

Ann Belford Ulanov: Professor

HARRY FOGARTY

Having known Professor Ann Belford Ulanov since 1972 as teacher and mentor, as well as having the privilege of serving as her colleague, I want to comment on the gift and challenge she has entrusted to all of us as “teachers.”

In the spirit of a Freudian mourning I refer to Ann’s service as a teacher in the past tense. Indeed, although she continues as a Lecturer and Author and Jungian Analyst, in some formal sense her “Professorship” has ended. Mourning, not melancholia; as we join with those inspired by Ann, similarly as those celebrating Kanji Watanabe in Kurosawa’s *Ikiru* (“to live”).

Recollecting Watanabe-San singing, snow falling while seated on a swing in the newly established playground he had brought into life, Ann as a final act of mentorship would have us discover in our teaching, freeing play, work that is the free play of the imagination.

Many academicians are brilliant and highly published. Few possess that rarest of gifts: the capacity to teach in a manner in which true learning occurs. Ann possessed and exemplified that ability. For years I have pondered just exactly what it was that she did that so few do. Tutored at the feet of Paulo Freire’s *Pedagogy of the Oppressed* and Thomas Kuhn’s *The Structure of Scientific Revolutions*, I wondered was it her having a novel paradigm, an embodied revolutionary style, or was it her being one who sought to liberate the learner from being a spongy blank slate to the status of co-learner, or these and something more. Though we “know well” what Freire and Kuhn presented, I suspect few of us have “bought in.” So easy to comprehend, so daunting to embody.

Freire, one might say, wisely followed the model of the Pauline charisms: each has an essential contribution, no one reducible to the other, no one superior to the other, and only when all are received and held in mutual subjugation do we begin to approach a valid understanding. No voice matters more than another. Only if all voices are valued can what we know adequately be anywhere in the field of true knowing. What might secure us all into signing onto this approach? For Paul it was the awareness of the Spirit activated as we have assembled in genuine mutuality. For the Gospel writers it was the sentiment expressed in “where two or three have gathered in my name, I am in their midst...”: sheltered under the embrace of one who came to serve and not to be served, under the expansive cloak of Mother Mary, we enhance and foster one another’s learning. Still, far easier grasped than done, like some un-lived firmly held dogma.

Kuhn sagely observed that all models are limited and as such cannot readily acknowledge what does not fit, yet each model would claim to explain the misfit. And here too we can see the approach to learning that Ann exemplified: “explain the misfit?” The misfit is not to be explained, discounted, expunged; rather, the

model is to be seen as in deficit as it has failed to take in and be transformed by the misfit. So Ann veered toward a new model of teaching, a fresh paradigm.

Was it just "Ann," simply her? Of course! And yet there are hints of how we might work toward what she was endeavoring for. Not that we become "Ann like". This is like thinking one might become Christ, or any great leader, Jung for that matter. All such leaders have scoffed at such an idea, much as it flatters. No, rather we might move toward our own version, which shall definitionally be novel, of what I suspect Ann, rooted in Tillich, was "doing" in her "being" a teacher.

Jung offers us a clue in his comments on *The Transcendent Function* as well as in his *The Psychology of the Transference*. In his explorations of the emergence of the transcendent function, Jung hypothesizes a dialog or exchange between two differentials which yields a novel third, or symbolic transformation which neither reduces the "two," nor is simply "a" plus "b." Rather, the emerging novel third integrates and transforms into something fresh that is neither "a" nor "b" but an altogether unexpected third. Nothing is lost, and more is present than just the sum of the parts. In such dialog, indeed, the divinity manifests: more than, yet expressing, the parts.

In his essay on the transference, Jung makes much of the participants in a process entering into a pre-existing, constellated by the intention of meeting, fountain in which both bathe as different yet equal, each truly valuing the other. In mutual subjection the two substances meet, both doctor and patient are in the bath with naked truth. Learner and teacher in the bath.

Again, many would profess to such beliefs as Jung espouses, but as realized they are as shockingly rare as those types of encounters now seen in a figure such as Pope Francis. Beyond the rhetoric, there is the actual living: what does it mean genuinely to submit to the other, to realize that one's "knowledge" often blocks one's grasp of what the other means or says, and that, yet, one must attend receptively, longingly to the other, so that thus both might experience revelation.

Ann very much taught from this perspective. Namely, not just being the humble self-effacing teacher seeking to empower the participants: all (students) have a voice, the teacher is simply to listen and affirm. No, rather "all" do have a voice, including the teacher. And all must seek to offer, and experience their own voice, even if suspecting subjectively that one is a misfit, such misfitness becomes part of the kindling that shall not misfire, but be fired up as the attitude of hearing all voices and having a forth and back is sustained. Fire. As a learner, one experiences the fires of cleansing and scouring, as a co-learner all experience the fire, a heat that does not consume, instead, with Ann as teacher, remolds what was previously held into something new for all.

One might say Ann longed to honor the soul, within all and within the group. By engaging the misfit, the "non consciously welcomed," and wrestling with it, something new could come. In exchanges with Ann, one knew they had been honored, and heard, and respected enough to be engaged with difference. One suspects such an art was possible only because Ann daily found such engagement from within. So herein another challenge. Like all those things we are told can be done daily in just fifteen minutes.

Daunting: not only are we invited to welcome the other, and to welcome our own otherness, and to go back and forth in a genuine and non-patronizing manner, but to so do, as teachers (learners also if learning is to be imbibed and vitalizing like the new wine it is), we must daily devote attention to the voices within ourselves, taking time not just to research, but to insearch. If we attend little to such processes, then little, no matter what we advertise and claim to know, will occur within a particular course. "Give us our Daily Bread." But where is there enough time for this? Hard enough to draft a syllabus, or prepare a class, or read the materials that one has required. And the pay, well, quite modest, so where then shall we get the dough to buy the bread? "Not enough time": herein an internal colloquy for the teacher challenged by a proverbially impossible situation, one potentially yielding such inner presence that one can indeed teach "being attuned to all." Ah, perhaps this was the meaning of Ann's disciplined availability, use of time.

What then is to be learned? Materials, of course. Much is achieved by being able to recite the poetry lesson, or play the notes. But as Auden observed about Freud, of more interest than the words of the poem are those phrases wherein, through one's stumbling, the alive peeks out. And as Winnicott reflects on technique, forever we practice the notes, and then one day music pours forth. Years before Ann, I was blessed to have as a professor of ethics a lecturer who was so on fire with the material that we barely moved beyond the third chapter (of fifteen) of the material, his notes, before the semester was over. Still what he made clear was that all of ethics, (anticipating what we now associate to Levinas) came first. If we could not figure out how to be with each other in ways in which no other got dropped, we could certainly not do metaphysics or epistemology or the history of philosophy. And if we could not do philosophy then attempting theology was doomed. To do theology we necessarily must have arrived at the posture *vis-à-vis* the Divinity and the community that ethics calls for: in the face of the divinity we need to not drop ourselves as we hold out our hands to catch the divine sparks. As well as within the community—*lex orandi, lex credendi*—our being together in prayer as genuinely efficacious becomes a net coming into being so that our beliefs can truly be. In our experience of Ann's practice as teacher, we knew the arising of new belief.

Challenging: that the professor "betray" the supposed subject matter (the syllabus) for the true subject matter (the learning).

In Ann's case, her willingness to prioritize the process actually allowed the syllabus to be realized. Instead of working against "resistance" and other such issues—the out of tune student—by working with them, learning became both more efficient and solidly embodied and transformative. This is not a case of running a class like a psychoanalytic session (misguided at that), or a Rogerian evocation. This is a case of faith in the matter, the matter of the body, the body of material, the bodies of the learners, the body of life going forward yielding in such motion new birth. Ann had firm faith in her own interior process, predictably bringing her to her own edges, and firm faith in the precision of engaging the text as it is rather than as we would have it be, and firm faith that much as we learners might complain about having to struggle with so much text, or having to

articulate and disclose our knowing and unknowing, such engagement was what teaching was all about.

I concur.

Weekly Bach awakened by the Spirit composed a fresh Cantata. Weekly, for semester after semester, year after year, decade after decade, Ann created a new skin for the wine that might come forth, no simple recycling of old notes. And she did not know what music might come into being. Knowing in faith, she could not know, and we all, being thus known, could come to awarenesses our poetic stumblings hinted forth. A new verse. And she would have us now as teachers proceed in a way that of necessity must be different as it is ours not hers. Yet bathing in such dialog between us and our students, between us and the text, between us and the outlawed portions called not-me in us and in our students: herein, living water.

Recollecting Eliot: "Fare forward, O voyagers.," we may melancholically wonder: "fare well, Professor", how shall we voyage without you, Ann? And yet, instructing up to the final moments of your professorial class, Ann, you still mentor and gift us, mourning becoming teacherly playing: there is fresh passage with you, Ann, so we sing "fare forward, traveller."



“No More a Stranger, Nor a Guest,
But Like a Child at Home”:²
Hostility and Hospitality in a
“Non-Religious” Pastoral
Encounter in Hospice

HEATHER WISE

With gratitude for the space-making oxygen she generates for so many as a blooming evergreen, for the tender care with which she as a gardener waters and prunes all her plants, including me, I offer this clinical essay for this *festschrift* in honor of my beloved advisor and *doktormutter*, Ann Belford Ulanov. Ann’s focus on applied or depth theology as an “eschatology of presence,” which fosters the God-given integrity and freedom of the person in relation to the divine, sets apart

1 From left: Picture from the Cover of *The New Yorker*, January 14, 2013. Used with permission from the artist, Lorenzo Mattoti. The Hospitality of Abraham (Old Testament Trinity), original icon design by Andrei Rublev, this version by Eileen McGuckin.

2 Isaac Watts, “My Shepherd Will Supply My Need,” 1719.

her writing and teaching.³ Depth theology is “faith” in the psyche, which in turn is “part of the flesh in which the Holy incarnates,” and, as she demonstrates, opens onto faith in God as experienced through the psyche, conscious and unconscious.⁴ For theology and psychology today, Ulanov’s work, which employs a “rigor of the heart” that demands heart, soul, strength and mind work together as advised in the *shema*, opens new vistas to receiving all of ourselves and others, and like Mary, to receiving God among us in the flesh.⁵

INTRODUCTION

In the summer of 2013, I served as a hospice chaplain at two hospice residences in the Bronx, New York, and visited hospice patients at a nursing home and in pediatric homecare. *Hospice* comes from the French and means both “host” and “guest.” Once a waystation for travelers and the underprivileged, hospice today denotes not only a *place*, but also a *service*, which seeks to provide holistic end-of-life care in a homelike setting and in people’s own homes. However, how much is hospice like home? Who is the host and who is the guest? What about patients for whom having a terminal illness and coming to live at a hospice residence is one of the only times in their lives they have had a stable place to call home, and yet, if they are “doing too well,” they can be discharged from the facility and sent back onto the streets to be homeless? Dying, and pastoring dying patients, can bring up fear and hostility in the face of a deep longing to experience, and provide, hospitality and home at the end of life.

A close reading of the roots of the words hospice, hospitality, and hostility reveals common ground and a place to start for approaching patients as a hospice chaplain. Hospice and hospitality share the Latin root *hospes* which means not only “host” and “guest,” but also, “stranger.” A root of *hospes* comes from the Latin word *hostis*, which means “stranger” or “enemy,” which refers to the word “host” as in “an army,” and is the basis of the word hostility. Another Latin root related to *hospes* is *hostia*, which means “sacrifice” or “victim,” in other words, the receiver of the enemy’s hostility. *Hostia* also refers, in Christian tradition, to the body of Christ as “the host” eaten at the Eucharist, the communal meal in which we give thanks to God for taking the death and destruction of the world—including

3 Ann Belford Ulanov and Barry Ulanov, *Religion and the Unconscious* (Philadelphia: The Westminster Press, 1975), 140.

4 Ann Belford Ulanov, *The Unshuttered Heart: Opening Aliveness/Deadness in the Self* (Nashville: Abingdon Press, 2007), 18. Ann Belford Ulanov, *Theology After Jung, Journal of Jungian Theory and Practice* Vol. 8, No. 1, (2006), 65.

5 Thank you to Priscilla Young Rodgers for this phrase. Ann Belford Ulanov, *Spiritual Aspects of Clinical Work*, (Einsiedeln, Switzerland: Daimon Verlag, 2004), 82. See Deut. 6.4–6; Matt. 22.37, Mark 12.30, Luke 10.27.

ing our hostility—upon God’s self on our behalf.⁶ Hostility and hospitality are related in the depths and engaging them both can lead to transformation.

This clinical pastoral essay tells the story of my relationship with R., 66, a formerly homeless, Irish non-practicing Catholic and Vietnam veteran whose vacillation between hostility and hospitality towards himself and others demonstrates the threshold between our ability to love and simply be loved, the limits of self-acceptance and the abundance of grace. I consider what it means to approach another person, including the other within, as a stranger, without making assumptions, and to willingly live on the edge of the strange, the unknown, the uncanny, that which requires and calls up risk and danger. In Richard Kearney and Kascha Semonovitch’s edited volume *Phenomenologies of the Stranger: Between Hostility and Hospitality*, several authors take up various aspects of what it means to welcome the stranger, to be a host and a guest at the same time. As one contributor, Christopher Yates, puts it, “...it is not we as hosts who are masters of the scene, but we who are very much in question in a provocative way.”⁷

R. felt *very much in question* in the face of his impending death and his possible expulsion from the residence due to the fact that he had been there for over a year, which is a rare, long stay for hospice, and a new doctor to both hospice and this residence thinks because he is ambulatory and “seems fine” he should immediately be decertified from the program.⁸ But if R. is decertified, he will probably return to being homeless as he formerly lived in a dumpster and in the Staten Island Ferry Terminal. He is an alcoholic son of an alcoholic who regrets passing up many opportunities for advancement in life, due to his tendency to run away just when he is doing well. He ran away from the residence some months ago and is considered at risk for doing so again. Yet R. lets himself get close to me in our pastoral encounter and remains open to questioning himself and being questioned, to being in relationship, which is revealed as he and I dance between the roles of host, guest and stranger in our three-month work together.

As the pastoral caregiver, I am *very much in question* along with R. and ponder how much my semi-conscious desire to “save” people had to fall by the wayside in hospice, how much I had to remember the source of my own being is God in order to be a witness for God’s saving grace. Even as I learned to let go in hospice and confronted my own hostility and avoidance thereof, I still wanted to save R. Perhaps that desire and the *failure to stop trying to save people* points to human limits and a savior God who both affirms and transcends them. R. struggled with not feeling at home at the residence and I struggled with wanting to keep him safe

6 See www.etymonline.com.

7 Christopher Yates, “Between Mourning and Magnetism,” *Phenomenologies of the Stranger: Between Hostility and Hospitality*, Ed. Richard Kearney and Kascha Semonovitch (Bronx, NY: Fordham University Press, 2011), 259.

8 Hospice requires recertification every six months for insurance purposes. Each time a doctor must certify that if the disease progresses “normally,” the patient is expected to die within six months.

at home. A kind of home arose between us, a temporary shelter prefiguring the possibilities of home while reinforcing their limits.

In this paper, I trace my relationship with R. through a series of visits and briefly reflect upon theories of depth psychology and theology as they arose for me, and informed my thinking, in ministry with him. Theory is only a guidepost to consult for direction, relativized by traveling the land with people who guide us to their healing. In the last pages, I share what it means that we are all “icons of God” and offer an “account of hope” for spiritual healing in receiving and *being* home, for ourselves and others.⁹

A PASTORAL ENCOUNTER

This being human is a guest house
 Every morning a new arrival.
 A joy, a depression, a meanness
 Some momentary awareness comes
 as an unexpected visitor.
 Welcome and entertain them all
 Even if they are a crowd of sorrows,
 who violently sweep your house
 empty of its furniture,
 still, treat each guest honorably.
 He may be clearing you out
 for some new delight.
 The dark thought, the shame, the malice,
 meet them at the door laughing and invite them in.
 Be grateful for whatever comes,
 Because each has been sent
 as a guide from beyond.”

—Rumi, “The Guest House”¹⁰

9 1 Peter 3.15: “Always be prepared to give an account of the hope that is in you.”

10 *Phenomenologies of the Stranger*, 213. From Jalal Al-Din Rumi, *The Illuminated Rumi*.

Translated by Coleman Barks. Illustrated by Michael Green. (New York: Broadway Books, 1997), 77.

RELIGION AS *RELIGARE*

The morning I arrive at the residence, my onsite supervisor introduces me to R. while they laugh and joke together in the hall. Influenced by our first encounter, I expect my next interaction with R. will be jovial. But when we officially meet a week later, I knock on his door and discover him trying to sleep. I try to leave R. to rest, but he invites me in and I apologize if I have bothered him. I introduce myself as a new chaplain at the residence and R. barks that he is not religious, does not need to “talk about those topics,” and never will need my services. As I have read his medical chart before the visit, I know he has had many meaningful visits with my colleagues in pastoral care.¹¹ I offer to come back to visit another time and, again, he rebukes me. I wryly observe that perhaps if we bump into each other in the hall we can have a conversation then. He says, “Sure, ok, that would probably be fine.” We exchange good-byes and I close his door.

When I consult with a supervisory resident who has an ongoing pastoral relationship with R., he describes his encounters with R.’s hostility as prominent to their relationship. I realize to provide pastoral care to R., I will need to meet him where he is and will use C. G. Jung’s sense of religion as *religare*, Latin for that which “binds one back” to oneself, as my guiding theory.¹² I will listen for R.’s symbolic communication, for what his “religion” is unconsciously, what his life actually revolves around. Jung frames religion as not only our consciously professed traditions, but also our unconscious religious experiences communicated through the *psyche* (*Gk* “soul”). For Jung, if we do not have an actual experience of the spirit in the soul, our faith is only “outward form.”¹³ With R., in addition to considering his Catholic background and “non-religious” affiliation, I can listen, for instance, to what his hostility signifies in the psyche, for what it is trying to communicate.

For Jung, the way the psyche communicates to us is through the conversation between the ego and the Self, which happens via what he calls the contrasexual element, or the *anima* in men and the *animus* in women (Latin for “soul”).¹⁴ The ego represents the part of us of which we are conscious, that we call “I,” while the Self includes the ego as well as the unconscious that stands behind and beyond it. The psyche is body-based (always connected as *psyche-soma*), which includes instincts and mental processes, and communicates in images. Ulanov calls the contrasexual element a contrasexual *bridge* as it does not contain fixed content but functions to transmit personal, communal, and archetypal images from the Self to

11 *R.’s medical diagnosis is congestive heart failure.*

12 C.G. Jung, *Collected Works Vol. 1–20*. Translated by R. F. C. Hull. (New York and Princeton, NJ: Bollingen Foundation and Princeton University Press, 1968), *CW* 8, 221 and *CW* 5, 429.

13 Jung, *CW* 12, 12. “So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has to be understood that the *mysterium magnum* is not only an actuality but first and foremost rooted in the human psyche.” (12)

14 Jung, *CW* 9, 54–72.

the ego and the ego to the Self.¹⁵ Relating to these images brings us into contact with more of ourselves and in relationship to actual others, as it is how we relate to the “other” within and to the ultimate “Other,” God.

Jung considers the archetypal *image* of God as the psyche’s highest image of the Self.¹⁶ Ulanov clarifies that the Self is not God, but the part of us that knows about God.¹⁷ She asks the question, “What is the Self engineering?” or how is the psyche arranging us toward healing?¹⁸ For Christian theology, the question would be “What is God doing?” through the psyche, as the psyche is part of the flesh into which the incarnate God comes to us through Jesus Christ.¹⁹ The pastoral task is to attune to the depth levels of knowing—psychological and theological—and attend to what the Self is engineering and what God might be doing through the Self.

In Christian tradition, what God is doing is not limited to “religious” patients or “religion” as a practice. In the New Testament, “Not all have faith, but God is faithful.”²⁰ It is not up to us to create faith in ourselves or others. God acts for the reconciliation of all people, not just those who call the name, “Lord, Lord.”²¹ When I present a draft of this paper to colleagues and supervisors, someone says R. is an example of what God is *not* doing. I disagree. Just as for Jung and Ulanov the psyche keeps after us, pressing us to become who we are, God does not abandon us, no matter how abandoned we may feel.²² Jesus felt abandoned by God on the cross, and asked, “Why have you forsaken me?”²³ From a depth psychological standpoint, honoring that feeling of abandonment, or our other feelings, takes us on a path to discover what meaning wants to be lived through us, and can lead to an experience of healing, or to one’s own “decisive experience” of the Self that Jung calls our “indestructible foundation.”²⁴

15 Ann Belford Ulanov and Barry Ulanov, *Transforming Sexuality: The Archetypal World of Anima and Animus* (Boston: Shambhala, 1994), 10–13.

16 Jung, *CW 12*, 11, 14, 18–19.

17 Ulanov, *The Unshuttered Heart*, 230.

18 *Ibid.*, 187–208.

19 Ulanov, “Theology after Jung,” 66. See also Heather Wise, “Depth Psychology and Dogmatics: Testing the Spirits in the Soul and in the Tradition” (working paper, Union Theological Seminary, 2012).

20 2 Thessalonians 3.2b–3.

21 See Christopher Morse, *Not Every Spirit: A Dogmatics of Christian Disbelief* (New York: Continuum, second edition 2009), 288–314. Matthew 7.21: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only one who does the will of my Father in heaven.”

22 Jung, *CW 8*, 444 and *CW 12*, 5. “...there is in the psyche a process that seeks its own goal independently of external factors...” (5) See Ulanov, *Theology After Jung*, 65–66.

23 Matthew 27.46 and Mark 15.34.

24 Jung, *CW 12*, 27.

ANIMA/ANIMUS AND TRANSFERENCE/COUNTERTRANSFERENCE

Soon after our first meeting, R. and I run into each other in the hallway near the elevator. Though he seems guarded at first, we start to banter back and forth. R.'s way of testing connection is not only through hostility, but through pushing boundaries with humor, which is its own transgressive act. Sarcastic humor can serve to protect, a way to be hostile while being open at the same time. R. asks me out on a date and immediately rescinds the offer, apologizing. I ask "where are we going?" He replies, "dancing." I say, "Oh, good, because I am a good dancer," and briefly demonstrate my tap-dancing skills. He seems surprised and delighted that I can actually dance. He calls me Ginger Rogers and says he wants to be my Fred Astaire. I tell him there is only one thing: what should I tell my husband? "Don't tell him anything!" R. admonishes. Then he slaps his hand with his other hand indicating to me that he has crossed a line for himself, or perhaps expects to be punished, so literally *beats the other person to the punch*, or slap, in this case. I wonder to myself about why he is doing this and how it began.

Here, I start to recognize two important factors in him, in me, and in our nascent relationship. First, I experience how R. sees me as an *anima* figure, what Jung called the feminine side of a man.²⁵ His asking me out on a date and calling me Ginger (and saying he wants to be Fred) reveals his projection upon me. Psychological projection simply means that we first discover who we are by experiencing what we love and hate in others through images we "cast out" onto them.²⁶ I wonder whether he will be able to see me beyond the image he has of me and whether my being in this role for him will help or hurt his reception of pastoral care. I focus on being conscious of the ways in which I carry his *anima* and the ways in which I can differentiate from his projections. For instance, this is why I mention my husband as a testing of reality and setting boundaries with R. while also tap-dancing and bantering with him, which are forms of play.²⁷

Transference is when we project onto the analyst or pastoral caregiver unconscious aspects of ourselves, transferring or locating the dynamics of previous relationships (which have become internalized, i.e. how we related to a parent) to the person with whom one is working as if they pertain to this new situation or relationship. One way to understand and use the transference follows Hans Loewald, who elucidates Sigmund Freud's theory to show it is not just the analyst's

25 See Jung, *CW* 9, 54–72.

26 There are many theories of psychological projection, starting with Sigmund Freud who sees it as a defense. For how projection functions psychically, I find particularly helpful D. W. Winnicott's four ways to understand projection. See Ann Belford Ulanov, *Finding Space: Winnicott, God, and Psychic Reality* (Louisville, KY: Westminster John Knox Press, 2001), 33, 92–106. "In projection, we cast live images outside ourselves to get rid of them by believing they belong to others and not to us." (33)

27 Many theorists take up play as a subject for understanding how healing happens. In particular, see D. W. Winnicott, *Playing and Reality*, (New York: Routledge, 1989), 53. See also Ulanov, *Finding Space*, 40–41. Ulanov writes, "The analyst, as Winnicott shows us, must find space to play in treatment."

ego but the field of relationality in which the transference helps transform the structure of the psyche of the patient.²⁸ From the ego standpoint, Freud envisions the psyche as id, ego, and superego (it, I, and super-I) and he writes, “where it was, there I shall become.”²⁹ Loewald sees that this means the ego gets renewed by what the id or “it” continually brings to it, and in turn the ego or “I” develops the id or “it.”³⁰ For instance, one’s hostility could be transformed into higher uses and also be the fuel that pushes for transformation.

Loewald says the field of transference is not “objective,” and the analyst is not just an “object” onto which the patient projects for discharge of libido, or affect (emotional energy). The analyst is a subjective person engaged in holding open the possibilities for psychic growth for the patient that are just out of the person’s current conscious reach. I would add, neither is the patient merely an “object” for the countertransference of the caregiver, but a subjective person striving to become more conscious of that which the person is not yet conscious. The analyst functions *as if* at a higher level of functioning, which signifies for the patient that which is dawning on the person, and, as Loewald writes, relates to the patient “from the viewpoint of the future.”³¹ This helps the patient develop this higher functioning for himself, within his own psyche.

From a Christian theological standpoint, I call this “putting on the mind of Christ.” In Christian theology, eschatology, or the study of “the end” means what is “not yet,” what is coming from the future, is promised as nothing less than God through Jesus Christ for salvation “now here.” Following Jürgen Moltmann, Christian theologian Christopher Morse differentiates between “the future” as *futurum* and *adventus*.³² We live the future forward to which applies the word *futurum*, while God dawns on us, into our experience and world, in a new and coming future as *adventus*. Pastoral caregivers can “put on the mind of Christ,” listening for what is dawning on the person, and, as Morse writes, “persevering in the very way of the Cross by currently showing hospitality to strangers” and engaging, not evading, “the sufferings of the present.”³³

With R., I will use both his sense of me as his *anima* in the transference and my *animus* countertransference back onto him in order to help influence his making his self-hostility conscious and to make room for self-acceptance and hospital-

28 Hans Loewald, “On the Therapeutic Action of Psychoanalysis” in *Papers on Psychoanalysis* (New Haven: Yale University Press, 1980), 221–256.

29 *Ibid.*, 280, 283. See Sigmund Freud, *The Ego and the Id*, ed. James Strachey (New York: Norton, 1962). See also Chapter 6, “Where it Was, There I Shall Become” in Jonathan Lear, *Love and Its Place in Nature*, (New York: Farrar, Straus & Giroux, 1990).

30 Loewald, *Papers on Psychoanalysis*, 221–256.

31 *Ibid.*, 230.

32 See Christopher Morse, *The Difference Heaven Makes: Rebearing the Gospel as News Makes* (New York: Continuum, 2010), 44–48. See also Wise, “Depth Psychology and Dogmatics: Testing the Spirits in the Soul and in the Tradition,” 14.

33 *Ibid.*, 47.

ity, as well as “put on the mind of Christ” to hear what new, dawning embodiment enters into his suffering.

FINDING SPACE FOR HOSTILITY AND GRIEF

When I ask R. if he wants to go back to his sitting room to chat, he exclaims, “Sure, why not!” We go down to his suite at the end of the hall and sit on firm couches that face one another at an angle in his lovely shared sitting room with windows and light, a kitchenette, a small, round table with two chairs in the corner and a small mirror above the table. R. immediately says he is angry at the staff for not waking him up when his suitemate D. died at 2am the night before. D. is the only person of the six people who have died in that room since R. came to the residence whom R. got to know. He describes D. as an intelligent, kind man and excellent conversationalist.³⁴ R. made D.’s coffee everyday and notes that the coffee cans are still there. He wonders if D.’s son, whom he met once, has come to get D.’s stuff and forgot them.

We sit together in this time of anger and grief for R., in his hostility toward the staff, and his tender regard for his neighbor. When he hits himself for “talking too much” about it, I reflect back and validate his feelings and suggest it is hard to talk about such upsetting, angering, and saddening experiences. R. periodically interjects an apology to the staff, that he knows it is “not their fault” that no one woke him up. But then he returns to blaming them and expressing hostility toward them. Upon subsequent conversation with the staff, I discover that R. was drunk and slept through D.’s death and this may be what contributes to what seems to be R.’s self-blame or self-hatred.

R. changes the subject to questions about me, to other niceties. He wants to go deep and then skim the surface in an ebb and flow, getting to know me as a stranger to him as well. He wishes he knew more languages, and when I note the fluent exchange he has with a janitor in Spanish, he dismisses it as “nothing.” We eventually talk about his love of theatre, literature, the arts in general, trips in France and Germany, time spent flying helicopters in Vietnam, what he saw in war, the horror of war and the injustice of it. We share how sorrowful it is that there is so much injustice in the world. He says this is why he cannot believe in a God, “no offense.” I tell him I am not offended as “God does not need a defense attorney.”³⁵ He laughs, and I observe him relax, which indicates to me he is starting to see I might not be “religious” in the sense he hates.

In this conversation, I am trying to provide for R. what Donald Winnicott calls a holding or facilitating environment.³⁶ It seems that he has not had space for himself—to be angry, to express grief—without having to apologize, and this

34 The same could be said of R.

35 This quote is from H. Richard Niebuhr. Christopher Morse, class notes, 2012.

36 Ulanov, *Finding Space*, 48–51, 63, 82–83, 84. D.W. Winnicott, *Home is Where We Start From* (New York: W.W. Norton, 1990), 22–23, 147–149.

manifests, in particular, in his repeated hitting of his hand and self-condemnation. In *Finding Space: Winnicott, God, and Psychic Reality*, Ulanov articulates that we need to find space to be able to experience all of our feelings—particularly our human destructiveness, which we can experience as part of us without fearing we have destroyed the other person.³⁷ For Winnicott, when the mother or caregiver does not retaliate against our destructiveness, but holds the space open for us to experience all of ourselves, we begin to trust there is a limit to our destructive aggression. We experience ourselves more fully able to integrate our anger, grief, and hostility into the rest of our life, and this allows us to be more deeply in touch with our own inner resources and creativity.³⁸

ART AND IMAGE AS SPIRITUAL RESOURCE

Later, I admire what I call R.'s "art garden" that lines the windowsills and ask him to tell me about it. He says, "What?! This old junk?!" He describes the colored water he has in vases with flowers and greenery comes from a trick his mother taught him and when I ask him about her, he remembers her and her flowers fondly, but declines to say more. I recognize this is not something he is ready to talk about and let him set the terms. He explains each metal, wood, and stone piece he found near the residence and how he "just put them how they should go together." I reflect back to him that he is a curator and his art garden a truly artistic show of skill and eye. At first he deflects, but then receives my compliment and says he has always loved art and art museums.

Front and center of his art garden is a picture of a woman that looks painted onto a rectangle of wood as if an icon.³⁹ I ask him about her. R. gets very excited and while he dismisses he painted it, he seems thrilled to have "fooled" me. He asks me to wait and goes into his room to produce another copy. He hands me a page ripped from the cover of *The New Yorker* dated January 14, 2013. R. wants me to have the picture and insists, against my objections, that I take it. I realize this is a gift of who he is, and is a picture of his *anima*, or soul. I accept this wonderful, evocative picture, knowing it conveys something of our budding pastoral relationship. When I ask him to tell me more about her, he says he just loves how she looks, the vibrant colors. I feel her come alive in him.

Behind the icon of the woman is a plant with a card propped up next to it that R. wants me to read. It is from two nuns thanking him for helping their sister nun while she lay dying at the residence. He stayed in touch with the nuns for a while, but has lost touch. He becomes emotional when connecting the nun's death

37 Ulanov, *Finding Space*, 107–124.

38 Ibid., and 56, 117. Winnicott, *Home is Where We Start From*, 39–54, 80–89. For Winnicott, we have both excited and quiet love and the two, aggression and eros, must be fused together in order to fuel us for living creatively and so that our destructive aggression does not get split off and acted out. See Ulanov, *Finding Space*, 49–66.

39 See top left, first page.

with D.'s death from the previous night. He says his most emotional time at the residence was when the nun died and he wishes he "could feel more emotion now." I note he is feeling emotion, but that it seems like he wants to be able to feel more deeply and to express it. He agrees. He returns the card to the plant and asks me to look at another plant given him by the "house mother" at the residence, which he describes as his pride and joy. R. says all the other plants that were delivered to the front office at the same time as this plant had died, but *this* plant is still living, even if barely hanging on and it looks dead. He says this plant expresses hope to him. I see this plant *as* him.

He shares his anxiety about his upcoming meeting with the hospice doctor, about whether he will be discharged from the residence. He tells me he is afraid he will have nowhere to go and that he once lived in a dumpster. I gently probe his experience, but he does not want to elaborate further and becomes self-effacing again, saying that he will manage and be fine, and should stop complaining. He feels he has had his lovely suite for too long, that everyone else is dying and he should be gone by now, too. I mirror back that he has experienced a lot of loss and ask what it feels like to remain. He says he fears he has "overstayed his welcome." I inquire as to whether he wants to be at the residence or not. He says he really loves being here, loves the suite, and though he does not feel he deserves it, he admits he will not run like last time. I try to reassure him that, if he has to leave, the social worker will help him find a place to go.

R. does not need "religion" if it is not working for him when he has a deeply profound spiritual connection to art and hope through his own creations, including his evocative woman, who I see as another *anima* figure for him, even a spiritual icon. I feel this is the place to strengthen him and uncover his own true spiritual connection, which is what I begin to do in this visit.⁴⁰ His curated art garden stands in the room like an altar, and I feel his depth of feeling, his connection to others (the nuns, his neighbor D., the house mother, the residence). He wants to feel more, and reveals he can, but something holds him back. At least in part, that something is the existential threat of having to leave the residence while dying. Almost all the staff believe that if he leaves the residence, he will become homeless again and drink himself to death. I cannot bear the thought and start to feel the need to protect him or "save" him. Following Winnicott, I focus on being a mirror for R., allowing him to see and experience himself as psychically seen and held.⁴¹

40 I am using "spiritual" here to denote that which enlivens the human spirit and connects to Spirit. For more on art and religion as spiritual connection, see Ulanov, *Spiritual Aspects of Clinical Work and Finding Space*. For how to "test the spirits" (1 John 4:1) in relation to depth psychology, see Wise, "Depth Psychology and Dogmatics: Testing the Spirits in the Soul and the Tradition."

41 *Playing and Reality*, 111–118. For Winnicott, it is not the interpretation but the experience of *being* that makes the difference for the patient.

DEFENSIVENESS IN THE FACE OF ANXIETY AND THE "VOID"

I meet R. in the hallway the morning of a visit from a group of colleagues and supervisors, led by the supervisory resident. R. says he might cancel and I say he can if he wants to but it should be fun. He agrees to stick with it, though he is nervous. The resident seats me next to R. and I observe him with the group of mostly rabbis-to-be. R. expresses hostility to a female supervisor. While he reacts to both men and women with hostility, I consider the feminine "mode of being" receives more projection through his missing *animasoul*, which denotes *being qua being*, as Ulanov says.⁴² We are all born of a woman and the fear of the feminine and of being is at the root of discrimination against *all* people being able to be themselves, and women and some men as carrying the projection.⁴³ He quickly apologizes, but I note he cannot house this "other" part of himself, and therefore has a hard time relating to it when projecting it onto "others."

R. brings up the question of "the void" and declines to elaborate. He tells a story about a rabbi who visits him with bear hugs, which he loves. I offer him a hug at the end of the session and he says, defensively, "I knew you would take that seriously!" Later someone says he "tricked" me into hugging him. I disagree. While not all pastoral caregivers hug, and one needs to discern whether it aids the person's growth or substitutes for it, R.'s unconscious admission of vulnerability and the need for holding indicates to me his deeper need for self-containment, for hospitality for his hostility. I see he tries to connect with the rabbis in the room by "hugging" *them* through telling his story about the rabbi, perhaps to relate and at the same time defend or protect himself from going deeper into his own experience and fear of the void. My offering a hug helps to make his projections conscious and at the same time I scour my own motives in the countertransference for whether I am trying to "save" him and make that conscious.

As R.'s hostility seems to decrease in relation to our work, mine seems to increase as conflict escalates in interdisciplinary team meetings regarding his status at the residence. The social worker, who plans for discharge, cannot communicate with the doctor, who evaluates patients. The former wants R. to be evaluated further and the latter thinks he should be immediately discharged and expresses anger that she has been "screaming for weeks" and "yet he is still here!" All staff members are divided on what should be done. I offer spiritual reflections at staff meetings on moving from hostility to hospitality using *Phenomenologies of the Stranger* as a starting point to talk about and normalize the hostility we as staff members feel helping people in the dying process. I note R.'s anxiety about meeting with the doctor is founded in external reality.

The social worker seeks my help speaking with R. about his possible discharge. R. is at first defensive, insisting he will not need help figuring out where to live. I ask him to reconsider, which he does. He mentions flying helicopters

42 See Ulanov, *Finding Space*, 67–91. See also Ann Belford Ulanov, *The Feminine in Jungian Psychology and Christian Theology* (Evanston: Northwestern University Press, 1971), Ch. 9.

43 Ibid. See Winnicott, *Home is Where We Start From*, 191.

in Vietnam and returns to the question of the “void.” He answers the latter by saying God, and/or whatever people find as spiritual, helps us with the unknown, which is the void, as everything else can basically (though not fully) have a rational answer. R. expresses his gratitude to us for helping him. At the end of the visit, I tap-dance to lighten the mood after a heavy session in which good work has been done. Later I note, unlike our early visit in which tap-dancing arose spontaneously, here tap-dancing is a defense.

The next week, the resident visits and R. asks of God, “Where the hell is he?” The day after their conversation, I visit with R. who, in marked decline, returns to the question of the void. He is sweating in air-conditioning and short of breath, starting to lose words in conversation, and having trouble standing up and sitting down. He says he hopes his eyes do not go first because he loves to read and curate his art garden, but will rely on hearing as his next best sense if he must. He engages in life review, with family history and life philosophy, including his father’s alcoholism. R. discusses the void as regards the dying process, his sense of the coexistence of blessings and curses, and his concern about the unknown as regards what lies after death.

In *Phenomenologies of the Stranger*, Kearney and Semonovitch write of facing the stranger as the evocation of “the uncanny,” they summarize Martin Heidegger’s understanding of it as

“...an ontological reckoning with our own nothingness—the void of not being ourselves now and no longer being at all in death. The anxiety that provokes this sense of not-being-at-home is a mood that comes neither from the inside, nor the outside, a mood that rises in between—between self and other, guest and host, door and exterior. In short, at the threshold.”⁴⁴

The doctor, social worker, R. and I all manifested aspects of this anxiety of nonbeing in the face of R.’s situation. The social worker split off from it and projected it onto the doctor. The doctor tried to master it by using logic to try to remove R. from the residence. R. tried to both avoid and face his existence and coming non-existence by vacillating between defensive techniques and letting down his guard. I sublimated my anxiety into persuading, helping R., and tap-dancing to let off the steam of the encounter, which later seemed a defense. Not one of us alone was carrying the anxiety, but it arose at this threshold of life and death, and a true grappling with one’s own nothingness, which could not precisely be attributed to any one person.

REVERIES AND THE GAP

Just as anxiety cannot be attributed to any one person, neither can healing, but to the relationship between persons. I notice I practice what Thomas Ogden calls “reveries.” By paying attention to reveries one has when one’s mind wanders, one receives unconscious communication between the analyst and the patient.⁴⁵ A reverie leads me to suggest R. might like to read the novel *The Song at the Scaffold* about a nun whose (unconscious) loyalty to her fear makes her the lone witness as her fellow nuns mount the gallows during the French Revolution.⁴⁶ I wonder to myself whether R. is called to be loyal to his hostility, and in the face of witnessing so much loss and death. While he takes the book on the conscious level and muses he had a Carmelite nun as one of his aunts, I realize the communication is for me to be loyal to my desire to “save” him.

In another visit, R. says he hates the bible because it is used for violence in the world, as if “the stuff in it really happened.” I say, like many people of faith, he does not think the bible should be taken too literally. He agrees saying *his* bible is the dictionary. I have a reverie that in Christian tradition, the Word as God incarnate through Jesus Christ speaks through the words of the bible and the Word could speak through the words of the dictionary to him. R. clarifies that he does not care about the bible, but about reality. I think, but do not say, that the bible in its best understanding might point to the same reality to which he refers. As Christopher Morse notes, the New Testament contrasts “religion” as human practices to get to God with “revelation,” what God does to dawn on or get to us, which does not remove practices of faith but puts them in relation to God as ultimate.⁴⁷ I tell R. I believe in reality, too.

Someone in my group of colleagues and supervisors asks if I want to find R. and I believe the same things. I do not, but I notice my desire to “save” manifests as using my training and background to try to build a bridge across the gap of R.’s religious experience, when, as Ulanov writes, only God can bridge the gap between us and God.⁴⁸ I want him to have another interpretation of faith which might be alive and could possibly square with what he believes. Knowledge can be a defense, a way to shore up one’s position in order not to face the uncertainty and discomfort that *being in question* raises in the pastoral situation. When I refer to “saving” him, I do not mean converting him, but helping him experience healing, hospitality, and home by being that for him. The irony is that I *am* providing

45 See Thomas H. Ogden, “The Analytic Third: Implications for Psychoanalytic Theory and Technique,” in *Psychoanalytic Quarterly*, LXXIII, 2004, 167–195.

46 Gertrude von LeFort, *The Song at the Scaffold* (Long Prairie, Minnesota: The Neumann Press, 1993).

47 Christopher Morse, “Bonhoeffer and the Task of Theology Today” (Course Paper for Class Use, 2012), 1–9. Morse explicates Bonhoeffer on religion, reality, and responsibility in relation to revelation.

48 Ulanov, *Finding Space.*, 140–141. See Chapter 2 “The Gap” in Ulanov and Ulanov, *The Healing Imagination*, 20–37.

this for him, but not primarily through words or “correct” positions on religion or theology, not by convincing him, but by being myself, and this *being* does not preclude his own discovery of his ownmost way, but fosters it.

HUMOR, ETERNITY, AND LIMITS

R.’s love of words influences many discussions of articles and newspaper clippings on everything from drone strikes to cartoons. He circles my name on a headline from *The New York Times* sports page, “Finding Mirth in the Wind and the Heather,” and writes definitions and associations around it: “mirth: Gaiety and gladness, esp. when expressed by laughter!” and “Earth, Wind, and Fire!” Our relationship, in which we share a lot of humor and play on words, ignites these aspects of his *anima*. Humor here is not a defense, but a healing agent, a spontaneous creativity between us, and for him, an extension of his heart and art garden. One article he shares, “The Llama Is In,” describes a therapeutic relationship between the animals and their caretakers: through intuition and instinct the llama “listens” and the person feels peaceful and can tell his or her secrets.⁴⁹

In our next visit, I notice R. is not dressed as well as usual. He wears green hospital pants, searches for words, and moves much more slowly. After detailing his work history, R. brings up several promotions he was offered—in the military, in a civilian job—which he was about to take each time, but then ran away before he could accept the positions. We investigate together the meaning of this action throughout his life and in specific situations. He does not understand why he has done that and it causes him great sadness. He links it to life-long struggles such as his alcoholism and to “always being that way” and reveals a depressed affect when speaking about it.

A week later, R. seems more agitated, but warmly receives my visit. I observe him to be struggling to hold the tension between his belief, as he puts it, that “eternity is here and here is all there is,” and his hopefulness that the goodness of life and people goes on. We discuss fate, destiny, predestination, the meaningfulness in seemingly meaningless situations and coincidences. R. brings up a childhood friend whom he visited everyday after school for four months when the friend was sick with a contagious disease. I remark that he has incredible empathy for others.⁵⁰ He dismisses my comment, but lovingly details the story. Later, he says he reconnected with this friend in “the service” and tells of their adventures and how he left college to go into the military. He raises his family’s reactions (and objections) to his choices and I gently probe further into family relationships. He speaks some about his family, but then stops and deems further conversations on the topic private for now.

49 Jennifer A. Kingson, “The Llama is In,” *The New York Times*, July 4, 2013.

50 R. and I often discussed his interest in differentiating between “empathy” and “sympathy,” and he repeated looked up the words in the dictionary.

While R. talks about his childhood friend, he says, "I don't know why I am telling this" and "I am probably boring you." I notice I feel unusually sleepy and wonder what reverie has been activated between us. It is as if we sit together in the yawning gap in his experience, in the unknown, the "void." He "goes to sleep," or unconscious, around his alcoholism, his hostility, and even his hospitality, and the lack of empathy *he* has received. Choices and their consequences, sickness, death, contagion, and trouble mark his story, as do his own resources and goodness that goes on. He wants his life to have mattered, needs it reflected back as he collects his own missing pieces in the face of death. Death is a limiting container that allows him to find a home he has not been able to find. Private memories of his family prove the only real limit in our conversation.

Later R. drops off a note for me of a Calvin and Hobbes cartoon, which he loves, that defines and raises a question about Calvinism. Meanwhile, the social worker finds the rules about hospice recertification and shares them with the doctor who examines R. and determines he is declining and belongs in hospice. R. is not going to be asked to leave the residence for the time being. I find myself relieved he does not have to leave, and sad he is declining. It means that no longer can I fight for him, or worry about his leaving as a distraction from the fact that R. is going to die. I dream about him dying and wonder what will happen to him, for him, when he dies. I have been sick and unable to visit, up against my own limits, and having to let go.

HOST, GUEST, STRANGER: AT THE THRESHOLD

R. calls himself a *visitor* in our meeting today. He *does not feel at home*, but he does feel a certain gratefulness for what he has been able to enjoy at the residence, the lovely sitting room, being well cared for, having wonderful visitors and conversations, and he shares that he would not take nearly as good care of himself if he were on his own on the streets. He says he would not take his medication because "he doesn't care" and is living on borrowed time. When I clarify with him what he means, he says he does care, but I observe him to be struggling on the threshold between life and death. He remarks that he is an "acceptivist," has accepted he is going to die, but really does love life and is enjoying it. R. seems confused and conflates the nun he helped at the residence while she lay dying with a volunteer who has recently had to stop coming to visit him, saying she reminds him of the woman in the icon. I inquire with him about his death.

In our second to last visit, R. says he feels *at home* at the residence. This change surprises me, as he vacillates from not feeling at home in the previous visit to resting in the fact that he is living in what, for him, has become a home. I feel an openness in R. to the depth of our relationship and what it has meant for both of us. It is as if the space between us has allowed him to find when he feels like a visitor, when he feels at home, and provides a container for him to *just be as he is* at any given time, a frame for him to hold his hostility and befriend it. This seems

right for a man who is wrestling with his dying, and living up until death with such verve and love of life.

In our final visit, R. says he *does not* feel at home. I feel sad that part of his feeling may have to do with the fact that I am leaving and will no longer get to share these visits with him, or even know what happens to him. I tell him I feel a bit sad about our relationship coming to an end. He barks, "A bit sad?! I feel awful!" I realize my timidity does not fit the circumstance. I amend my statement, "Yes, I know. Me, too." At the end of our conversation, we walk together down the hallway to the elevator and tearfully bid one another goodbye as he heads down to the lobby for his evening smoke.

BEING HOME AND LIVING GRACE: ICONS OF GOD

"This being human is a guest house....be grateful for whatever comes...each has been sent as a guide from beyond." In Rumi's poem, he suggests we "welcome and entertain" our feelings in being human, "treat each guest honorably," even "the dark thought, the shame, the malice"—those emotions in ourselves and others that can prove difficult for us to accept.⁵¹ Paul Tillich preached a well-known sermon in which he encouraged each person to "accept that you are accepted."⁵² While some people have a talent for self-acceptance, for others of us to receive and live grace in our vulnerable places is one of life's most difficult tasks, even as, paradoxically, it is not something we can create in ourselves or anyone. To accept and provide hospitality, even to hostility, invites seeing a true home for it, not only when, or if, it is changed, but as it comes and goes when one resides in its midst.

Throughout our pastoral relationship, R. and I learned new ways of *being home*. R. hit himself more and less as he explored the limits of his self-acceptance and pushed the boundaries of being accepted. Sometimes he hit himself and I called attention to it and he stopped. Other times, he said it did not hurt and repeatedly hit himself. Toward the end of the summer, he mostly stopped hitting himself—apologizing to me, then himself, for doing it. I thought this meant he made great strides toward self-repair. On several occasions he asked me to forgive him for being hostile to me in our first visit. We discussed what that meant to him each time he brought it up: I asserted I was still here and he confirmed he wanted me to be there. I understood R. reaching Winnicott's "capacity for concern"—the ability to see what one's destructiveness has done and creatively make reparations for it.⁵³ I practiced holding the space for him.

The root of the word salvation is *salvus*, "to heal," and as healers and human beings we can continue to make "whatever comes" into our *guesthouse* conscious, not to be rid of it, but to relate to it and open further to what the Self is engineer-

51 Rumi, "The Guest House," in *The Illuminated Rumi*, 77.

52 Paul Tillich, "You are Accepted," in *The Shaking of the Foundations* (New York: Charles Scribner's Sons, 1948), 153–163.

53 Winnicott, *Home is Where We Start From*, 80–89. Ulanov, *Finding Space*, 50, 108.

ing and God is doing, in us and in our patients. I discovered more fully how grieving losses and limits, for ourselves and with our patients, provides a more foundational place of grace from which to be present. R.'s hostility found a home, a container to house it, and my desire to "save" found its true home in the proper order articulated in Ephesians: we are saved by grace, through faith, for works.⁵⁴ God does the saving, of all people, and through God's faithfulness to us, we are activated by grace to serve others. Having an experience of this in our pastoral encounter became for me that "indestructible foundation" posited by Jung.

We can approach what is unknown, what is strange, what we are just learning or what is dawning on us—in ourselves, others, in God—with awe and reverence and hospitality. This hospitality we offer to ourselves and others comes as a "guide from beyond," what Christians identify as coming from God. In the icon on the top right on the first page, one I carried with me in hospice, which is called "The Hospitality of Abraham," three strangers come to Abraham and Sarah's house and they welcome them and treat them hospitably.⁵⁵ In Christian Trinitarian theology, these strangers are seen as the Holy Trinity prefigured in the Old Testament or Hebrew scriptures. In other words, in their humanity, Abraham and Sarah welcomed and hosted God.⁵⁶

While not unique to hospice, the hope that arose in this pastoral encounter between R. and me, that which points to possibilities for spiritual healing, was that, at base, we are all icons of God. Being icons of God means as we live our humanness as fully as possible, we radiate that *being* for other people to see God through us. This is what God has come to save us *for*: to transform the inhumanity we would visit upon ourselves and others and restore us to our true humanity. We find when we approach people as strangers, yet guests who are our hosts, each of them is an icon of God, made in the image of God, an *imago Dei*.⁵⁷ Just as R. felt the woman in *The New Yorker* cover, what I called his spiritual icon, reminded him of the nun he loved who evoked emotion in him, and provided a connection to his *anima*, or his own feminine side or "other" within, R. is an icon of God, too. Each one of us, created in the image of God, has something to teach just by being. I realized that was my role, too. Icon: image of healing.

Icons are meant to convey materiality, the body, that which God comes to save. John McGuckin notes that icons are not God, but convey the incarnation

54 Ephesians 2.8–10.

55 Genesis 18.1–8.

56 In Eileen McGuckin's version of the Rublev icon, shown here, she has restored Abraham and Sarah as human figures that Rublev omitted.

57 "Icon" is Greek for "image." As Ulanov quotes Jean Luc Marion, the icon is not an idol, "does not result from a vision but provokes one." Ulanov, *Finding Space*, 63. Jean Luc Marion, *God Without Being* trans. T. A. Carlson (Chicago: University of Chicago Press, 1982), 21.

to us.⁵⁸ Because God first received us, it is our reception of our own being in the body that allows us to be icons, or images of God, for one another. Ulanov writes,

“One way, then, to interpret the meaning of being made in the image of God consists precisely in our ability to be a holding environment for someone else. Like the God who first loved us, we then love one another with the love first given us. Out of this bestowal of an antecedent supply, we can offer ourselves...for others. Witnessing to the true self of others, we pass along the gift of being persons...”⁵⁹

To be a person is to be home. Winnicott said *being* comes before *doing* and “home is where we start from,” where being an “I am” allows us to foster that in others.⁶⁰ There is nothing we have to do to earn or create this being or healing, and yet like the paradox in Ephesians, we are called to receive it and joyfully live in service of others.

In pondering and experiencing what it means to be guest, host, and stranger in this pastoral encounter, I find, ultimately, one must recognize that the goal, if there is such a thing, of pastoral care with hospice patients, or any patients, is not to change them or “save” them, but allow them to find their own integration and peace, to help them live as fully as they are able, right until—and through—death. Death is the ultimate limit with which each of us must contend. This is why approaching one another as strangers—being present to everything that arises in relationship—while it can call up hostility and fear and takes gumption and risk, is the very thing needed when we are faced with the end of life and helping others to face it in the way that feels most meaningful to them.

While we may not be able to move from stranger to host/guest to feeling at home, or move anyone else through these fluid stages, we can witness the home that God holds for each one of us and seek to offer shelter from the storm for those passing through. God is our *hospice*, our shelter, our *hostis*, the stranger, *hostia*, the sacrifice, the one willing to be “very much in question in a provocative way” to make sure that each one of us makes it home.⁶¹ The “account of hope” that this

58 John Anthony McGuckin, “Iconoclasm” and “Image of God” in *The Westminster Handbook to Patristic Theology*, 176–180. “The Icon,” in *Icons*, J.A. McGuckin, class handout, 2014. Christ is known in scripture as the icon or first image of “the unseen God” and humans in the image of the “archetypal Image.” See 2 Cor. 4.4; Col. 1.15, Heb. 1.3, 1 Cor. 11.7. (178–179).

59 Ulanov, *Finding Space*, 48.

60 Winnicott, *Home is Where We Start From*, 25, 28, 39, 42, 73, 55–64.

61 Yates, “Between Mourning and Magnetism,” in *Phenomenologies of the Stranger*, 259.

pastoral encounter engendered in me can be summarized by the words of Psalm 23 as sung in the folk hymn *My Shepherd Will Supply My Need*.⁶²

The sure provisions of my God attend me all my days;
Oh may Thy house be mine abode, and all my work be praise.
There would I find a settled rest while others go and come;
No more a stranger, nor a guest, but like a child at home.

62 1 Peter 3.15. Watts, "My Shepherd Will Supply My Need." Sung to the tune of Walker's *Southern Harmony*, 1835.

The Deep Structure of Imagination

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“Imagination moves us to feel moved by something clearly within us that nonetheless is not us, that comes to us as an I and addresses us as a You.”¹

—Ann and Barry Ulanov

One of the major topics of Ann Ulanov’s work is that of the imagination, particularly the “life of the imaginary,” associated with the unconscious. For Ulanov, following Jung, the unconscious is a creative matrix—a primordial wellspring from which conscious thinking flows and on which it depends. This conscious, secondary-process thinking includes the various ways we think about human experience and “selfhood,” as well as the ways we think about God.

Yet the imagination has not always fared so well in the postmodern era, in which there is a felt sense that the self has been dispersed, dissolved, and deconstructed. So what has happened to the human capacity to imagine? Has the imagination also been dissolved?

More than a few philosophers and cultural theorists have lamented the fate of the postmodern imagination. They claim that the imagination has been stripped of its creative potential and referential depth; that it has been reduced to parody and mimicry, playing around on the surface of things. In his *Wake of Imagination*, for example, Richard Kearney analyzes the history of imagination from biblical and classical through medieval and Enlightenment paradigms. He concludes that rather than pointing beyond themselves, postmodern images are simply proliferated in an endless play-of-mirrors, trapped in a chain of linguistic signifiers, and incapable of being transcended by anything extra-imaginal or extra-textual.² George Steiner tracks the seeming failure of the literary imagination. “There is in words and sentences no pre-established affinity with objects,” he writes, “no mystery of consonance with the world. No figura of things. . . .”³

I am not so willing to concede the death of imagination. In fact, it is precisely that “*mystery of consonance*”—that “*figura*”—which I wish to attend. My claim is that even when it *seems* to stop, imagination nonetheless goes on.⁴ Even

1 Ann and Barry Ulanov, *The Healing Imagination* (Einsiedeln, Switzerland: Daimon Verlag, 1991), 37.

2 Richard Kearney, *The Wake of the Imagination* (Minneapolis: University of Minneapolis Press, 1988).

3 George Steiner, *Real Presences* (London: Faber and Faber, 1989), 105.

4 Kearney, *Wake*, 397.

when it appears trapped in surface play, imagination hints at depths beyond itself. The negation of figuration is, after all, its own figurative endeavor.

In this essay, then, I will develop my notion of the deep structure of imagination, making use of Kearney's paradigmatic analysis of the imagination and by invoking an ancient term associated with depth and space, *chora*. By the "deep structure of imagination," I mean a dynamic capacity for organizing experience, perception, and meaning. This deep structure is a driving force in the emergence of the self. It grounds and permeates all mental activity, including our constructions of theory and theology. It is the point of contact between human experience and divine disclosure. My aim is to provide a theoretical framework for entering more fully into the nature of imagination's source, what Ulanov describes as that "presence" which is a part of us, yet not us; which moves within us, yet addresses us from beyond.⁵

IMAGINATION: A PARADIGMATIC AND DIALECTICAL READING

What *is* imagination? Etymology reveals a wide semantic array. In Greek, imagination is rendered as both *phantasia* (fantasy) and *eikasia* (a mirroring/mirror image); in Latin, *imaginatio*; in German, *Einbildungskraft* (fancy or vision) and *Phantasie*; in French (and English), *imagination*. Together, these several connotations refer to what philosopher Mary Warnock describes as the function of an "as if" way of perceiving and experiencing. Imagination refers to the human ability to create mental images; to our proclivity for engaging in symbolic representation; to our image-making, capacity.⁶

We can trace this semantic breadth in the various understandings of imagination throughout history. The ancient mind, for example, regarded the imagination solely as a receptive, reproductive faculty; what Kearney terms the *mimetic imagination*. In the biblical world—both Hebraic and Christian—and continuing through classical and medieval times, the "productions" of the imagination were regarded as mere copies of an external, transcendent reality. Only later, with the emergence of the Enlightenment and the "turn to the subject," was the imagination understood as generative and creative in its own right, an independent and autonomous source of origination, what Kearney calls the *productive imagination*.

Kearney claims that, following the Enlightenment, the image-making function of imagination has been in crisis. In an effort to develop an alternative to what he perceives as an active nihilism, in which we remain trapped in a labyrinth of an endless play of (non) meaning, he retrieves these past understandings of imagination and places them in a dialectical relationship with one another and with current trends. Ultimately, he proposes a new agenda for the postmodern imagination, one which is simultaneously ethical, critical, and poetic: *ethical*, because

5 Ann and Barry Ulanov, *The Healing Imagination* (Einsiedeln, Switzerland: Daimon Verlag, 1991), 37.

6 Mary Warnock, *Imagination* (Berkeley: University of California Press, 1978), 10.

instead of a parodic play-of-mirrors which denies any extra-imaginal “other,” our images must possess a certain regard for the claims of the other; *critical*, because there must always be a moment when we discern the obligation those claims hold for us; *poetic*, because the work of the imagination should always be playful and creative, offering something other than a deconstructive critique through parody and satire.

Kearney gathers up the ethical, the critical, and the poetic functions of his alternative paradigm into a provisional whole. Rather than choosing between the premodern and modern forms of imagination, as if they presented us with either/or alternatives, he suggests a postmodern approach that would integrate them. The ethical emphasis of the premodern would thus combine with the poetical emphasis of the modern. “A new alliance would be forged,” Kearney writes, “where the hidden or officially neglected dimensions of each paradigm (premodern and modern) might converge and breathe new life into an ostensibly dying imagination. . . . Here again we are reminded that the poetico-ethical imagination we are advancing is above all an empathic imagination.”⁷ Such a proposal for an alternative postmodern imagination is a daring exercise in the poetics of the possible, particularly in an intellectual and cultural milieu that increasingly insists on the impossibility of meaning.

It is difficult to envision what could be more hopeful, in our present context, than the empathic imagination Kearney commends. Still, I wonder if Kearney’s alternative and visionary model of a “new alliance” might too much resemble its constituent parts. What I want to keep open, here, is the possibility of the emergence of something new which is more than the proverbial sum of its parts; something, indeed, which *cannot* be predicted from the fragments that a hermeneutical retrieval might assemble for us.

Kearney, himself, seems ultimately to be in pursuit of the new that resides both within and beyond a poetics of the possible. Towards the end of his project, he admits that the imagination will always be in crisis, for its representational capabilities—whether mimetic, productive, or parodic—remain inevitably limited. “This is why we feel bound to continue the search for a postmodern imagination,” Kearney writes, “one willing to accept that whatever particular narrative it chooses or whatever image it constructs, there is always some dimension of otherness which transcends it.”⁸

Invoking the dimension of otherness gives rise to a number of challenging and critical questions. What is the “otherness” of this other? Where does it reside? What is its source, its logic, its name? What is its connection to that space where the imagination performs its transgressive function, crisscrossing the boundaries between the unreal and the real, inner and outer, subject and object?

7 Ibid., 392.

8 Ibid., 396.

DIMENSIONS OF OTHERNESS

One way to approach such questions about otherness is with the notion of *space*—a space that is, itself, bordered by all manner of opposites. Here I take up an ancient term for this kind of space, that of *chora*. *Chora* has become something of a preoccupation for a number of postmodern thinkers. But its origins are decidedly premodern. As a philosophical term, *chora* first appeared in Plato's dialogue *Timaeus*. In this late dialogue, Plato revisits the "big picture" of this entire philosophical system. So he considers the eternal and unchanging Forms, which can be the object of our knowing, and the changing objects of the world of sense, which exist as mere Copies of the unchanging Forms.

Plato concluded that Forms and their Copies, alone, could not fully account for the inventory of the world. So he asks one of the greatest, most fundamental of all questions: What is the primordial source of all that exists; of all things that come to be? After struggling to identify the fundamental conditions for the possibility of being, and a world of being, Plato argues for a third type (*triton genos*), a category distinct from both Form and Copies. *Chora* is the name Plato gives this third thing, this mysterious source of being, this *other*.⁹

Chora can mean a variety of things in Greek, including mother, a receptacle, a womb, nurse, a base material for the making of perfume, and a winnowing sieve used in the bread-making process. Common to each of these associations is the idea of a matrix, that which contains the possibility of emergence and the actuality of becoming. Plato uses this term to refer to a certain quality of space. A placeless space, in fact, from which everything that is comes to be. For Plato this allusive and virtually untranslatable concept fundamentally challenges our usual categories of rationality. He suggested that *chora* is perhaps best apprehended through a dream-like state of consciousness, something akin to reverie or imagination.¹⁰

In his commentary on *Timaeus*, John Sallis celebrates this ability of *chora* to challenge rational logic. And he cautions against any attempt to explain the term. Indeed, Sallis' dreamy prose has the effect of pushing the reader to the edges of rationality and evoking the imaginative, dream-like consciousness Plato commended. "By insisting on a reading of the chorology in which the meaning of the Χώρα [chora] would come to be determined," he writes, "the resulting interpretations produced a reduction of the χόρα, situating it within a horizon of sense that it would otherwise both limit and escape, effacing its distinctiveness in the very gesture of interpretation, in the very demand that the chorology make sense, in the refusal to read in it, instead, a limiting of both making and sense."¹¹

In my mind, this kind of hermeneutical refusal places *chora* in the dreamy proximity of the unpronounceable YHWH, the Hebrew name for the Holy One, which—by divine decree—refuses the limitation that would accompany its utter-

9 Plato. *Timaeus* 52a–b, trans. Donald J. Zeyl (Indianapolis, IN: Hackett, 1997), 1255.

10 Kearney, *Strangers*, 152.

11 John Sallis, *Chorology* (Bloomington: Indiana University Press, 1999), 4.

ance.¹² But such a placement of *chora* is just that—proximate. Lingering for a time in our dream-like consciousness we might ask: do all interpretative gestures that attempt to situate *chora* within a horizon of sense necessarily efface its distinctiveness? Rather than hermeneutical *refusal*, might it be that a certain hermeneutical *transgression* into a horizon of sense would honor the phenomenon of meaning's excess while also compounding that excess?

PARALLELS FROM PSYCHOANALYSIS: D. W. WINNICOTT AND CARL JUNG

Winnicott's idea of *potential space* is an example of what such an interpretive transgression might yield. Potential space is the space between inner reality and external life, between the subjective and that which is objectively perceived. Much like Plato, who believed the world consists of more than Forms and Copies, Winnicott insisted that psychic life consists of more than inner and outer reality. And, like the ancient philosopher summoning his *triton genos*, Winnicott similarly invoked a third term, an intermediate area, a *space* which is neither inner nor outer, but to which inner and outer both contribute.

It is in this *potential space*, which first obtains between the infant and the mother/mothering one, that the first "not-me" experience is facilitated and contained; that the initial encounter with otherness is symbolized.¹³ It is in this placeless space, this matrix of becoming, that the capacity for imagination and the recognition of otherness emerge, developing in tandem. Here we can observe the connections between imagination, space, and otherness. Transitional space is the mental space we associate with imagination. And Winnicott's theory of transitional phenomena is a psychoanalytic theory of the origins of the human capacity to imagine. Moreover, the implication of Winnicott's thinking about the intermediate area of experience is that the capacity to imagine can only emerge in the interaction between persons. It simply cannot develop in isolation, within the infant's own mind. Winnicott's is an intersubjective theory for the origin of symbolic imagination.¹⁴ The origins of imagination are necessarily bound up with otherness.

Potential space and transitional phenomena link with Jung's notion of the mediation of the opposites, the *coniunctio* between inner and outer, subject and ob-

12 Kearney suggests that the "nameless name" of *chora* functions as a kind of "Hellenic obverse" to Exodus 3:15 ("God also said to Moses, 'Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and this is my title for all generations.'" See *Strangers*, 193.

13 See, for example, Winnicott's *Playing and Reality* (New York: Brunner-Routledge, 1971/2002).

14 Warren Colman, "Symbolic Conceptions: The Idea of the Third," *Journal of Analytical Psychology* 52 (2007): 570.

ject, conscious and unconscious.¹⁵ Indeed, for Jung it is imagination that provides the unifying function resulting from such mediation. Imagination facilitates our reckonings with otherness, represented by the *other* (unconscious) point of departure or *other* point of view—spirited reckonings which ultimately yield a *third* term, a *third* function, a *third space*.

This thirdness, what Jung termed the transcendent function, emerges from a dialogical confrontation between ego and Self. Here, the ego and the contents of the unconscious relate as “other” to one another, each taking its own stand and having its own say. And the space of conversation, which gradually opens up between them, becomes a matrix for a new attitude, a new symbol, a new ordering of reality, and a new embrace of aliveness.¹⁶ Imagination and otherness are inextricably bound throughout this process, but only up to a point. Together, they usher us to the edge of our knowing and perceiving, pointing ultimately to a realm *beyond* our imagining. The meaning of the union of opposites stands outside of our capacity to imagine it, because in that union we encounter an eternal, archetypal image.¹⁷

Whatever narrative imagination chooses or whatever image it constructs, there is always some dimension of otherness that transcends it. For Jung, this dimension of otherness includes the realm of the eternal and archetypal, where images are not so much constructed as given; not so much created as received. It is this dimension of otherness that presses any search for an alternative postmodern imagination. And it is this realm that offers us that “something” which cannot be predicted from the fragments that any hermeneutical retrieval might assemble for us. However hopeful the empathic imagination—versatile, open-minded, prepared for its encounter with the other—we cannot do without a certain pressing beyond our horizons of meaning and sense. It is through that pressing beyond that our reach continually exceeds our grasp.

THE DEEP STRUCTURE OF IMAGINATION

Further developing my notion of imagination’s deep structure, I return to *chora*, a kind of conceptual plaything for a number of postmodern thinkers. Derrida, in what was perhaps the most noteworthy move, seized on the elusive spatiality of Plato’s *chora*, appropriating it as a kind of next-of-kin for his (non)notion of

15 See, for example, C. G. Jung, “Psychological Commentary on the *Tibetan Book of Great Liberation*,” in *Psychology and Religion: West and East*, vol. 11 of *Collected Works* (New York: Bollingen, 1954); C. G. Jung “On the Nature of the Psyche,” in *Structure and Dynamics of the Psyche*, vol. 8 of *Collected Works* (New York: Bollingen, 1960).

16 Ann Belford Ulanov, “The Third in the Shadow of the Fourth,” *Journal of Analytical Psychology* 52 (2007): 589–90.

17 C. G. Jung, *Mysterium Coniunctionis*, trans. R. F. C. Hull, in vol. 14 of *Collected Works* (New York: Bollingen, 1963), p. 167.

différance.¹⁸ *Chora*, for Derrida, is the abyssal chasm, the formless matter of form.¹⁹ Through the play of postmodern permutation, *chora* has come to suggest both *space* and *depth*: a deep space, a bottomless yawn, an anti-matrix . . . signifying nothing. The Deep has become deeply suspect.

Postmodernism, which (consciously) loathes binary thinking, has (unconsciously) constructed a new binary from its deconstructive ruins: *the given* (origins in [sacred] depth) versus *the made* (beginnings in [secular] surface).²⁰ By introducing the concept of the *deep* structure of fantasy, I continue in a counter-cultural way. Here I am for a deconstruction of this binary; or to use Jungian terms, to serve an imaginative transcendence of the binary—a mediation of the opposites. *Deep structure*, as I envision it, encompasses both the given and the made. Far from being a vacuous abyss, it is here envisioned as a generative space; a matrix for all becoming; a place of encounter with transcendence itself.

ORIGINS AND EXTENSIONS OF DEEP STRUCTURE

The term deep structure originated in the field of linguistics through the work of Ferdinand de Saussure and Noam Chomsky. Saussure believed that the organization of human language is not random, but rather structured in regular, non-arbitrary, and rule-governed ways. Assuming normal capacity and development, human beings are capable of using language according to an unconscious set of rules—the “depth grammar” of language. Chomsky referred to this innate capacity for the linguistic representation of perception and experience as the deep structure of language.

The notion of deep structure quickly moved beyond the field of linguistics, and it continues to be used across a variety of disciplines. Some theologians, for example, have extended the notion of deep structure/depth grammar to describe the phenomenon and function of religious doctrine. Daniel Migliore uses the concept to advance theology’s hermeneutical task. He believes that, when attempting to interpret doctrine, the work of theology is to discover “the ‘depth grammar’ that lies

18 *Chora* is one of Derrida’s many “nonsynonymous substitutions” for *différance* (others include trace, supplement, infinity, etc). *Différance* is, itself, a French neologism coined by Derrida that plays on the dual meanings of the French word *différer* (to differ and to defer). *Différance* hints at a cluster of features which, according to Derrida, determine the production of textual meaning. Derrida claimed, for example, that words and signs can never by themselves fully convey what they mean, but rather rely on other words from which they differ (hence Derrida’s insistence on the deferral of meaning through an endless chain of signifiers). Derrida also focused on the difference between words by force of space—a force that differentiates linguistic elements from one another resulting in hierarchies and binary oppositions which further undermine the possibility of meaning.

19 See Jacques Derrida, “Khora,” in *On the Name*, ed. Thomas Dutoit; trans. Ian McLeod. (Stanford, CA: Stanford University Press, 1995).

20 Catherine Keller, *The Face of the Deep: A Theology of Becoming* (New York: Routledge, 2003), 166–67.

beneath all the 'surface grammar' and all of the particular, and always inadequate, names and images that we employ when we speak of the God of the gospel."²¹

Theologian George Lindbeck employs the term to highlight what he regards as the performative nature of doctrine. He argues that religion is best understood as a linguistic medium that organizes and shapes all life and thought. Religious doctrine, according to Lindbeck, possesses its own unique logic or grammar, including a distinct vocabulary of symbols, both discursive and nondiscursive, that can be meaningfully engaged. Doctrine, for Lindbeck, is an idiom that makes it possible for us to describe the realities, to formulate our beliefs, and to experience inner feelings and responses.²²

Several psychoanalytic theorists have also extended the notion of deep structure into the domain of psychoanalytic discourse. Christopher Bollas identifies "deep structure" as the "grammar of the ego."²³ This deep structure is formed by the infant's internalization of the mother's "idiom of care," an intricate and unconscious network of rules for processing intrapsychic and intersubjective life, for being and experiencing.²⁴

Thomas Ogden envisions a "psychological deep structure" that consists of innate bodily impulses and their corresponding fantasies.²⁵ Here deep structure is an instinctual, body-based form of knowing. Emmanuel Ghent writes of "biologically organized templates and delimiters" that provide the constraints within which interpersonal experience unfolds.²⁶ Edgar Levenson associates deep structure with "the centrality of metaphor" and "the mysterious terra incognita of the mind."²⁷

DEEP STRUCTURE AND THE ARCHETYPE

While the actual term deep structure does not appear in Jung's work, the concept is nonetheless implicit in his theory of the archetypes. This theory originated in Jung's own self-analysis and from his extensive work with patients suffering from psychosis. What Jung observed is that the imaginal material that manifested in these contexts had no apparent connection to memories, perceptions, or

21 Daniel L. Migliore, *Faith Seeking Understanding* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 64.

22 George A. Lindbeck, *The Nature of Doctrine* (Louisville, KY: Westminster John Knox Press, 1984), 33.

23 See, for example, *The Shadow of the Object* (New York: Columbia University Press, 1987), 72; *Forces of Destiny* (London: Free Association Books, 1989), 195.

24 Bollas, *Forces of Destiny*, 195.

25 Thomas Ogden, *The Matrix of the Mind* (Oxford, UK: Rowman & Littlefield, 1990), 13–15.

26 Emmanuel Ghent, "Credo—the Dialectics of One-Person and Two-Person Psychologies," *Contemporary Psychoanalysis* 25 (1989): 179.

27 Edgar A. Levenson, "Politics of Interpretation," *Contemporary Psychoanalysis* 32, no. 4 (1996): 647.

conscious experiences. He also noted that these images fell into discernible patterns and echoed motifs found in myths and religious symbols, and fairy tales.

Through his analysis of such material, Jung concluded that such images are universal modes of behavior and experience, serving as a kind of foundation from which all subsequent imagery derives. Beginning in 1912, Jung termed these images as *primordial images*. And he continued to use that term despite subsequent modifications in his thinking. Jung believed that no theory of cultural migration could explain the ubiquity of certain motifs, and this led him to conclude that there is a part of the psyche held in common and he called this the collective unconscious.²⁸

In 1917 Jung introduced the term *dominants* in his discussions of the collective unconscious, referring to certain nodal points around which images cluster. Analyzing this shift in terminology, Samuels concludes that the notion of an innate structure became the more powerful component of the theory. The concept of pre-existing structure appears to take precedence over subjective experience.

When Jung introduced the term *archetype* in 1919, he continued to emphasize the concept of an innate, inherited structure. But the notion of inheritance, Jung argued, referred to form and pattern rather than content. Jung saw the archetype as a purely formal, empty concept, one that is later filled out with imagery, motifs, ideas, etc. from particular cultural, historical, and biographical contexts.²⁹ This relationship of archetype to environment functions as a kind of “feedback system”: experiences that are repeated leave residues in the psyche that eventually become archetypal structures. And these structures, in turn, influence experience, organizing it in terms of preexisting patterns.³⁰

However much Jung’s theory of the archetype evolved, one component of the theory that persists is the linking of archetypes with instinct. Early on, Jung described the primordial image or archetype as “the instinct’s perception of itself . . . the self-portrait of the instinct . . .”³¹ As Jung’s later writings about the connection between instinct and image attest, the metaphor of self-portraiture is best envisioned as a vibrant and interpenetrating dynamism rather than a static entity. “The realization and assimilation of instinct never take place . . . by absorption into the instinctual sphere,” Jung wrote, “but only through integration of the image which signifies and evokes the instinct.”³² Instinct and image, according to Jung, share a mutual, interdependent relationship.

28 Andrew Samuels, “The Theory of Archetypes in Jungian and Post-Jungian Analytical Psychology,” *The International Review of Psycho-Analysis* 10 (1983): 429.

29 *Ibid.*, 430.

30 *Ibid.*, 431.

31 Jung, C. G., “Instinct and the Unconscious,” in *The Structure and Dynamics of the Psyche*, vol. 8 of *Collected Works* (New York: Bollingen, 1960), p. 146.

32 Jung, C. G., “A Review of the Complex Theory,” in *The Structure and Dynamics of the Psyche*, vol. 8 of *Collected Works* (New York: Bollingen, 1960), p. 211.

DEEP STRUCTURE: A WORKING NOTION

Together, these renderings of deep structure attest that we are dealing with a multifaceted concept. Deep structure variously suggests the sense of something core or essential, surrounded by names and images that are always inadequate; a shared idiom that makes possible a range of practices, beliefs, and experiences; the dim recognition of the ego's silent grammar that risks expression in the mysterious glossolalia of the primary speech of the unconscious; the interdependence of instinct and image; innate schema which influence, and are influenced by, experience and environment.

What, then, does an adequate conceptualization of the deep structure of fantasy require? Not, I think a narrow choosing; a sifting and sorting; a precise selection of one domain of meaning over another. Deep structure is a both/and concept, itself multiple in its meaning. What I prefer, then, is to sustain the work of interpretive transgression: lingering with these several tropes of deep structure; honoring the phenomenon of meaning's excess; and hoping, in the process, to compound that excess.

The deep structure of imagination thus encompasses a number of descriptors. It is *embodied*, admitting the dynamic link between instinct and image. It is *relational*, honoring the interplay between intrapsychic life and intersubjective experience—between being and experiencing. It is *subject to modification*, open to the influence from the environmental surround. It is *given*, claiming and receiving its inheritance with gratitude for what has come before and what lies beyond. And, as a steward of its inheritance, it is *performative and creative*, a spacious matrix for the emergence of the new.

In thinking about deep structure in these ways, I am helped by coming back to *chora*. Indeed, invoking such notions as *space* and *depth* mean dealing with the postmodernist and poststructuralist suspicion of the Deep. Depth, having been implicated in the quest for universal and explanatory origins, has been equated with homogenization and colonization.³³ The Deep has thus been rendered a post-modern and poststructuralist impossibility. Yet this impossibility of depth is para-

33 Post-colonial theorist Homi Bhabha, for example, blames the "dimension of depth" for "the language of Identity with its sense of reality—a measure of the 'me,' which emerges from an acknowledgement of my inwardness, the depth of my character, the profundity of my person, to mention only a few of those qualities through which we commonly articulate our self-consciousness." See *The Location of Culture* (New York: Routledge, 1994/1997), 48ff. Building on Bhabha's critique and ultimately betraying, I think, the trajectory of her otherwise creative hermeneutic of depth, Catherine Keller notes that the notion of the "vertical dimension" of depth "functions as the very medium of homogenization, the solvent of difference—the stabilizing site of the 'before that.'" See *Face of the Deep* (New York: Routledge, 1993), 161. In terms of the "dimension of depth" evoked by the depth psychologies, I would argue that the "solvent of difference" can produce a sense of commonality and solidarity (kinship) without resulting in a *de facto* homogenization. As Ann Ulanov often puts it, the reality of the unconscious suggests that while we do not share the *same* inner life, we share the same *kind* of inner life. (Personal communication)

doxical. For example, while many postmodern thinkers critique or reject notions of “deep” or “nonsocial subjectivity,” they also, unwittingly, presuppose it. As Jane Flax has observed, “The capacity for aesthetic or mystical experience (Lyotard, Derrida, Foucault), the ability to utter new and interesting sentences (Rorty), and the will to resist totalizing discourses (Foucault),” according to Flax, “all require a ‘deep’ subjectivity.”³⁴

Theologian Catherine Keller, who is committed to the poststructuralist project, has proposed a constructive theology of the deep, what she terms a “tehomic theology.”³⁵ “Tehomic” plays off the Hebrew word *tehom*, meaning the deep; a watery chaos; depth itself: “*In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.*”³⁶ *Tehom* shares an associative link with *chora*.

Keller points out that, at times, Derrida wanted to keep *chora* distinct from chaos, as if anxiously protecting it from a kind of theoretical contamination. By keeping *chora* devoid even of chaos, Derrida hoped to maintain it as an empty space, an abyssal chasm, an anti-matrix that precludes the signification of meaning.³⁷ Through a creative exegesis of both *tehom* and Derrida, Keller reclaims the ancient sense of *chora* as a matrix for becoming a generative space. Keller’s theology of the deep is an attempt at her own poetics of the possible: “For a tehom discourse,” she writes, “it is only as . . . a matrix of possibility that chaos becomes depth. But this Deep . . . has little to do with the homogenizing verticalities and interiorities of the depth that come opposed to surface.” As fluid chaos, *chora* is not a homogenizing or totalizing space. In the phrase, the *face* of the *deep*, the would-be binary of “surface” and “depth” is transcended.

CHAOS, FORMLESSNESS, AND EMERGENCE

Chora/tehom is further intensified by another Hebrew term, *tohu vabohu*, which may be translated as “formlessness” and/or “normlessness.” *Tohu vabohu* is *tehom*’s linguistic “near neighbor” in the opening verses of Genesis: “the earth was a *formless void*,” the text tells us, “and darkness covered *the face of the deep*.” *Tohu vabohu*, much like *chora*, is a womb-like space for becoming; a kind of *prima materia*, or base element for the making of a prized substance.

The idea of a formless, normless, fluid chaos—a kind of “nothing-something”—has worked its way into the language of science, primarily through chaos theory and the generative/emergence theories.³⁸ Such constructs provide alternate accounts of the ordering of chaos. They see order as that which arises spontane-

34 Jane Flax, *Thinking Fragments* (Berkeley: University of California Press, 1990), 210.

35 Catherine Keller, *Face of the Deep: A Theology of Becoming* (New York: Routledge, 1993).

36 Gen1:1–2.

37 Keller, *Face of the Deep*, 166.

38 Keller, *Face of the Deep*, 186.

ously out of chaos. Processes of self-regulation and self-organization preside over such an ordering process. Physicists Ilya Prigogine and Isabelle Stengers, for example, claim that processes of self-organization in conditions characterized by heightened disequilibrium evoke a subtle interplay between chance and necessity, random fluctuations and deterministic physical laws.³⁹ Fluctuation indicates both the repetitive and transgressive, processes that comprise chaos and those which generate order.⁴⁰

Emergence theory is one way of accounting for novelty, a newness that cannot be predicted by or reduced to its constituent elements.⁴¹ Such novelty is dependent on otherness and beyondness. As a descriptor of the deep structure of imagination, emergence functions as a third term that transcends both the *given* (depth) and *the made* (surface).

DEEP STRUCTURE, IMAGINATION, AND THE SELF

Some contemporary psychoanalytic theories of imagination, which attempt to explore its creative function, offer a partial grounding for my claim. Any study of fantasy must attempt to address the extent to which fantasies contribute to our construction of reality.⁴² Imagination appears to be both a product of reality as well as have far-reaching consequences for what will become reality.⁴³ Assuming such consequences, what are the implications for imagination for the ways we shape reality, including the reality some persist in calling the self? If we regard the self as a kind of imaginative construct, what becomes of our notions of selfhood and identity that depend upon certain notions of creation or givenness?

In considering such fundamental questions concerning the relationship between fantasy and the self's emergence, I return to the hermeneutic of transgression used to illuminate the concept of deep structure. Making use of this hermeneutic, I allow the several tropes of the deep structure to co-exist. Taken together, these several tropes—both mimetic (receptive) and productive (generative) in form—point toward an element of otherness; to a certain “beyondness;” to a mystery that pervades our *figura* of things, including the construct of the self. Recalling Kearney's empathic imagination, I acknowledge that some dimension of otherness always transcends whatever narrative the imagination chooses; whatever image it constructs.⁴⁴

39 Ilya Prigogine and Isabelle Stengers, *Order Out of Chaos* (New York: Bantam, 1984), 176.

40 My (playful) allusion, here, is to Deleuze's assertion that “In every respect, repetition is a form of transgression.” See *Difference and Repetition*, trans. Paul Patton (New York: Columbia University Press, 1994), 3.

41 Colman, “Symbolic Conceptions,” 566.

42 Knafo and Feiner, *Unconscious Fantasies*, 4.

43 Ghent, “Credo,” 199.

44 Kearney, *Wake*, 396.

Theological anthropology, having entered a constructive dialogue with postmodern theory, must demonstrate how human existence lodges in the space between creation and construction.⁴⁵ The task of theology is to interpret the world and the contemporary situation from a point of view that says there is more to life than arbitrary and social construction. *Something given* grounds any human construction, something that expresses itself as creation.⁴⁶

By the emergence of the self, I acknowledge both the reality and ubiquity of human construction and honor an otherness that resides simultaneously *within* and *beyond* the confines of such construction. Even if we could finally deconstruct the self by stripping away the various discourses and discursive practices that have produced our identities, we would still encounter a certain givenness—traces of *creation*. When the various components of selfhood are gathered and assembled, the sense that there is *something more* persists.

This *something more* is the *Other*.

Even that which appears as an otherwise arbitrary human construction can, itself, be expressive of creation—of something given. The Other announces itself through the very confines of human construction. Theologically, the divine Other responds to our imaginings and constructions. God is even revealed in them and often embodies them.⁴⁷ Such is the Eucharistic presence of Christ in bread and wine, elements made by human labor.

The emergence of the self, then, evokes a sense of the self as, itself, an emergent phenomenon, something that cannot be predicted by or reduced to its constituent elements. Despite the differences in terminology, the following words of Jung come to mind. “Personality,” he writes, “is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination.”⁴⁸

When we view the self as an emergent, we glimpse a structure that transcends the “given” (inherited) and the “made” (constructed), and our greatest possible freedom for self-determination becomes its own *poesis*. It is in the potential space between the symbol and the symbolized that a subjectivity, itself, comes to be.⁴⁹ And it is in the *chora* between the symbol and the symbolized that an imaginative and imagining self comes into being.

45 Jan-Olav Henriksen, “Creation and Construction: On the Theological Appropriation of Postmodern Theory,” *Modern Theology* 18, no. 2 (April 2002): 167.

46 *Ibid.*, 157–58.

47 Laurel C. Schneider, *Beyond Monotheism: A Theology of Multiplicity* (New York: Routledge, 2008), 12.

48 Carl G. Jung, *The Development of Personality* (Princeton: Princeton University Press, 1954), p. 171.

49 Thomas Ogden, *The Primitive Edge of Experience* (New York: Jason Aronson, 1989), 12.

IMAGINING THEORY, IMAGINING THEOLOGY

In *Faith and the Play of Imagination*, theologian David Bryant attends to the complexities of the relationship between “creation” and “construction” and to the space between the symbol and the symbolized. Ultimately, he develops what I characterize as an inter-subjective theology of the imagination. “Before we begin in a conscious way to conceive the world imaginatively, he writes, “we are already rooted in an imaginative world of meaning through which the world is mediated to us. And what is thereby opened to us is pivotal for all our more conscious imaginative efforts. Hence, even our creative efforts are not altogether our own personal construction but arise out of the creative power of the tradition to which we belong.”⁵⁰ He regards the imagination as something that is personal, but also transpersonal. “[To] the degree that conceptual frameworks uncover a world, and are not just the subjective creations of communities or individuals, the imagination is not merely a human power of construction or projection. It could . . . be defined in this case as a power of attunement that is finally located in neither subject nor subject matter but in the play between them.”⁵¹

Embedded in Bryant’s provocative prose are several interwoven threads of meaning that, taken together, undergird a non-reductive approach to what it means to imagine theology and imagine theory. What Bryant highlights here is our dependence on images. Such imaginal dependence paradoxically both precedes and promotes our imaginal capacity. Dependence links with our relationship to tradition, to that which is there, awaiting our discovery. So, while I might properly designate my imagination as mine, something which I possess and something out of which I create, it really is not simply my own.

Winnicott articulated a similar notion from a psychological point of view. Potential space, beyond infancy, becomes the area we link with culture. Winnicott claimed that with any cultural endeavor, originality necessarily makes use of tradition.⁵² In any imaginative act, the line between what is “me,” as in “my idea” and “not-me,” or “another’s idea” is blurry. As Winnicott put it, “the interplay between originality and the acceptance of tradition as the basis for inventiveness seems to me to be just one more example . . . of the interplay between separateness and union.”⁵³ The interplay of the one and the many thus underlies our very capacity for imagining.

Related to this notion of a personal imagination being already rooted in tradition is the concept of mediation. Ideas and concepts lead to the uncovering of bigger worlds. Images are not ultimately self-referential. They lead us somewhere, beyond themselves, and toward a larger horizon of meaning. Otherness is bound

50 David Bryant, *Faith and the Play of Imagination: On the Role of Imagination in Religion* (Macon, GA: Mercer, 1987), 104.

51 Ibid.

52 Winnicott, *Playing and Reality*, 101.

53 Ibid.

up with images—an otherness that calls into question any attempt at subjective reductionism. This otherness also offers us ways of conceptualizing the empathic imagination—an imagination that admits that meaning does not emerge merely within the echo chambers of its own subjective experience. It originates just as much from its response to the Other's evocation.⁵⁴

Imagination is not reality's opposite, but rather the organ with which we perceive the many and various frameworks of reality and illusion alike.⁵⁵ The truth the deep structure of imagination yields is not merely subjective, reducible to transient human fantasies and constructs. Not when we respond to the otherness that is both within us and beyond us. Imagining empathically, our reach always exceeds our grasp, and we encounter the ineffable.

DEEP STRUCTURE, THE UNCONSCIOUS, AND GOD

How then do we accomplish an imaginative transcendence of the postmodern binary: *the given* (origins in [sacred] depth) versus *the made* (beginnings in [secular] surface)? In spite of the postmodern suspicion of both depth and structure, we have conceived of a kind of deep structure that can encompass both the given (creation) and the made (construction). Instead of a vacuous abyss, this *chora* depth is a generative space; a matrix for emergence and becoming; a place in which we may encounter something ineffable and ultimate, a numinous and sacred presence.

Kearney observes that, before the advent of the postmodern parodic circle—a kind of “open-ended play of signifiers” where images are no longer regarded as referring to some original, “real” (external) meaning—thinking about the imagination always included the notion of origination, that our images derive from some original presence.⁵⁶ In the paradigm of the *mimetic imagination*, dominant in the biblical, classical, and medieval eras, this original presence is understood as being located outside the human subject. By contrast, in the paradigm of the *productive imagination*, heralded by modern philosophies of idealism and existentialism, the location of creative origination was situated *within* the human subject.⁵⁷

We have met with this original presence in terms of givenness, beyondness, and otherness. This otherness simultaneously resides both beyond and within, yet performs its transgressive work in the potential, in-between space. There it crisscrosses the boundaries between the unreal and the real, inner and outer, subject and object, me and not-me. But what is the relationship of this “original presence”—within, beyond, in-between—with the presence of the sacred? Michelan-

54 Kearney, *Wake*, 387.

55 Garrett Green, *Imagining God: Theology and the Religious Imagination* (San Francisco: Harper, 1989), 81.

56 Kearney, *Wake*, 253.

57 Ibid.

gelo's "The Creation of Adam" helps. This image portrays God and Adam reaching toward one another, their fingers almost touching, but not quite. The gap between creature and Creator, the space between them, is the focal point of the painting. It is this gap—this *space*—that suggests both an overlapping desire for contact and intimacy and the fact of difference, for unity and separateness.

This space is the space of imagination, the space of commerce between the human and divine realms. In *Imagining God*, Graham Green says that this space of commerce, this point of contact, permits us to admit the priority of God's grace in the divine-human re-encounter, while simultaneously allowing the dynamics of grace to be described as a religious phenomenon.⁵⁸ Such descriptive processes imply a reciprocity between divine disclosure and human experience, including that experience which transpires in the unconscious depths. "One deep calls to another in the noise of your cataracts;" the psalmist writes; "all your rapids and floods have gone over me."⁵⁹ The ineffable approaches us, draws near to us, as "transcendence in the midst."⁶⁰

Deep structure, the unconscious, and God converge in this space of commerce between the human and the divine. But they also diverge there. The seventeenth-century mystic Angelus Silesius intimates the play of convergence and divergence: *The abyss that is my soul invokes unceasingly / The abyss that is my God. Which may the deeper be?*⁶¹ The call of voices, deep to deep, is a "tehomitic liturgy" marking the depth at which we imagine the self's bottoming-out. Catherine Keller describes Silesius' tehomitic liturgy, as "an ambiguous, far-from-equilibrium self-similarity: the interfluency of 'my soul' and 'my God,' in their utter difference and mirror-play."⁶²

Within the *chora* we hear an "abyssal echo" of refrain and response and encounter, there, the play of sameness and difference, of unity and multiplicity. "Khora is neither identical with God nor incompatible with God," Kearney suggests, "but marks an open site where the divine may dwell and heal."⁶³ Here

58 Garrett Green, *Imagining God: Theology and the Religious Imagination* (San Francisco: Harper, 1989), 4.

59 Psalm 42:9.

60 Green, *Imagining God*, 8.

61 Angelus Silesius, *The Cherubinic Wanderer* (Mahwah, NY: Paulist, 1986), 42.

62 Keller, *Face*, 216.

63 Kearney, *Strangers*, 194. Kearney's distinct "take" on *chora* follows from his exploration and critique of the "exfoliation of metaphors" used to illuminate it (in philosophical, theological, psychoanalytic literature). He writes: "There appear to be three ways in which *khora* may be related to God: (1) as undecidable and neutral quasi-condition of both theism and atheism; (2) as the atheistic 'real' which is pre-originary and prior to theistic figuration; and (3) as proto-theistic quasi-condition of faith in messianic justice and a kingdom of democracy to come. The three readings might be summarized as *khora-open-to-God* (neither for nor against); *khora-against-God* and *khora-for-God*." (See note 21, p. 283).

we observe the “abyssal movement” of convergence and divergence: of the *Deus absconditus*, the God hidden within and, yet, beyond the depths of the psyche. The *ruach* of the infinite breathes its deep sighs through the deep structure of those imaginative constructs we call theory and theology.

As we listen to its murmurings, we may hear that which addresses us from beyond.

A post-9/11 reflection on Mourning, Splitting, and the Failure of the Good Object, Preceded by musings on doctoral work under Dr. Ann Belford Ulanov

THE REV. DR. STORM SWAIN

The first day of classes for my Ph.D. in Psychiatry and Religion dawned spectacularly. It was a beautiful Tuesday morning, in early September. I packed my backpack with books for my first class with Dr. Ulanov. Having not studied with her since the first semester of doing an S.T.M. three years earlier, I was excited to begin academic studies with Dr. Ulanov again. I already had a full case load of psychotherapy clients at the Blanton-Peale Graduate Institute of Religion and Health, which was one of the clinical partners in this Ph.D. program at Union, but was looking forward to getting back to the demands, challenges, and delights of sitting in class and reading the way-too-long lists of books and articles Dr. Ulanov would assign. I left my apartment in Diocesan House at the Cathedral of St. John the Divine, where I was an Assistant Priest, grabbing my backpack, full of books for the first class—'Aggression.' Racing down the pathway to a staff meeting in Cathedral House, that would precede my 10 a.m. class, a colleague shared the news.

It was September 11, 2001.

Instead of the staff meeting, cathedral clergy and Diocesan staff gathered with the bishop in his office, as he was the only one to have a television at work. It was with horror, that we watched the footage of not only the billowing smoke from the North Tower, of the World Trade Centre (WTC), but saw live the crash of the second plane into the South Tower at 9:02 a.m. Within half an hour, President Bush was on television saying that there had been "an apparent terror attack on the country." By the time I reached Union, a third plane had crashed into the Pentagon. I was standing in the commuter lounge at Union, a little off to the side of the big crowd gathered around the only available television, watching with shock and horror as the South Tower fell. I was on my cellphone, desperately trying to get through to one of my close friends, another Union student who, as far as I knew, "worked at the World Trade Center." I was not to hear from my friend for four hours, and as I watched the North Tower fall, I feared she was dead.

As it turns out, my fellow student did not work in the World Trade Center, but adjacent to it, in 1 Liberty Plaza across the street. She had been outside the WTC when the first plane struck, at 8:46 a.m., and later described with vivid horror the sound of the plane too low overhead. (Incidentally, after hearing her story, it would take me some years to stop doing the unconscious reactive duck

when a low-flying plane went overhead, even though I had been over 100 blocks uptown.) My friend went up to her work, saying, "I came in so you know I was here. I don't know about you, but I'm leaving." She was inside her building when the second plane hit the South Tower, 16 minutes after the first. Leaving the site, my friend began walking out of the area and up the island, as all the subways were shut down. As she was walking north, with the procession of other evacuees from the area, she heard a shout, "Run! Run! Don't look back!" She, and those around her, raced just ahead of the ash cloud caused by the fall of a WTC tower. It took her almost four hours to walk to Union, the time that it took us to discover that she was still alive.

Later that day, I was back at the Cathedral where we held an impromptu service at 6 p.m., as we did each night that week, which was attended by hundreds of people. I have no memories of the service, only of the pastoral task afterwards, where we, as Cathedral clergy, would go from seat to seat, to sit with those who did not seem able to get up out of their chairs and leave after the service was over. Some, like my friend, had literally walked out of the towers and up the island, into the cathedral. One person had a neighbor who had received a call from her son on Flight 93. Others were first responders, firefighters, and police officers, still on duty in the area, but with their hearts down at the World Trade Center with their uniformed brothers and sisters, dead or alive. The evening was full of sobs and numb stares, stories and the thick silence of unarticulated suffering.

My first class in 'Aggression' with Dr. Ulanov, turned out to be an *in vivo* demonstration about the reality of the extremes of such, inflicted upon the world. Dr. Ulanov would say of that class:

This class I was starting to teach was ... on aggression. So I shaped the course after Sept. 11 to focus on, can human destructiveness be transformed? As in all my teaching, I presented four or five psychoanalytic theories about human destructiveness. Then I presented some theological theories, and bullied, bullied, cajoled, wooed, and got the students to think what their point of view was. Where would they come out? They had to answer now, after Sept. 11,"¹

The semester that followed for me was one of dealing with the realities of such aggression, and the reparative response to such on the ground. Theologically, Dr. Ulanov was pushing us constantly out of the victim position, where, (as transactional analyst Karpman would argue,)² we cannot think and feel at the same time, into facing our own vulnerabilities, consciously, and also into facing the reality of the capacity of humanity to perpetrate such violence upon itself. Ulanov would not let us split off and separate ourselves from this aggression, but

1 'Faith and Doubt at Ground Zero,' PBS Interview. <http://www.pbs.org/wgbh/pages/front-line/shows/faith/interviews/ulanov.html> (accessed 7/3/15).

2 Stephen B. Karpman referenced in Choy A., 'The Winner's Triangle,' *Transactional Analysis Journal*, Vol. 20, No.1, 1990, p. 40-46.

challenged us to own our shared humanity with not just the victims of that attack, but also the aggressors, even as she was not afraid to use the word 'evil.'

Sometimes students, who had not done courses in the Psychiatry and Religion program, seemed to think that Ulanov's classes had to do primarily with the inner world, and not so relevant to ministry on the ground. For those of us privileged to sit in her classes, we knew that was not the case. Ulanov was, almost always, keenly attuned to each person's context of ministry, and how they embodied it. However, she was indeed even more keenly attuned to how the inner world can impact the external, so much so that we can become fused with our inner perception of the Divine Imperative, without any gap between our God images and our conscious ego. Such a fusion can manifest the rationality we had witnessed – the mass murder of a plane full of people and towers full of weekday workers, as a religious act.³ Ulanov often alerted us, through text and discussion, to the dangers of closing the gap between God and humanity, and widening the gap between one human and another. She sought to counter the splitting between 'us,' and 'them,' drawing us onward to the Kleinian ambivalence⁴ of knowing that, even as we decry the violence in others, we too have to acknowledge the possibility, in certain circumstances, of such violence in ourselves. This made Ulanov's classes into forums that were not always comfortable or easy. Aside from her ruthless reading lists, her assignments often asked for a personal engagement, in the context of an unflinching academic rigor. Ulanov herself uses the term "bullied" when she speaks about her requirement for students to come to terms and begin to articulate what they thought about September 11th. Such benevolent 'bullying or wooing,' in such a sweet gentle package, was dreaded but welcomed by her doctoral students, because it was a use of her aggression, not in a sadistic way, but in service of the good of the other. Dr. Ulanov would not let you off the hook.

I well remember one of my monthly meetings with her as a doctoral student, (which characteristically often felt like an oral exam.) I was waxing lyrical about how pleased I was that we were currently studying object relations theory at The Blanton Peale Institute, and how much I was enjoying being reacquainted with the psychoanalytic thought of Ronald Fairbairn.⁵ Without missing a beat, Dr. Ulanov responded, "So when the object splits, what happens to the ego?" Panicked, I thought it through for a long moment, and replied, "The ego splits too." This brief interchange has stayed with me over a decade, and continues to shape my thinking about trauma, and particularly that of 9/11.

3 The argument of whether this was really a religious act of martyrdom, or the suicidal ideation of sacrifice for political ends, is the subject for another forum. Ulanov, invited us to consider, however, an imagined rationale for such that included the idea that this was the will of God in the mind of the terrorists.

4 Melanie Klein, 'A Contribution to the Psychogenesis of Manic-Depressive States,' *Love, Guilt, and Reparation, and Other Works 1921–1945* (New York: The Free Press, 1975), 287–288.

5 W.R.D. Fairbairn, *Psychoanalytic Studies of the Personality*, (London: Tavistock / Routledge, 1952).

When I entered the doctoral program at Union, I had wanted to write on women's episcopacy, continuing the research I had done on pastoral formation in my S.T.M. However, through this birth into doctoral studies, symbolically captured in the reality of being a theology student in New York in a post-9/11 reality, I ended up writing a pastoral theology on the potent relationship between Trinity, trauma, and transformation. Although in the genre of pastoral theology, rather than psychology of religion, this topic in many ways is reflective of advisor as much as student. Dr. Ulanov constantly challenged students to bring their theological perspectives to considering psychological realities, and the other way around. However, she respected each discipline in its own right, and would not let you collapse the gap between the two. Thus, as she would argue, the doctoral program which she oversaw was, by nature, necessarily interdisciplinary. Students needed to delve deeply, and learn to swim in the waters of both theology and psychoanalytic psychology without drowning. Having worked as a psychiatric chaplain for a number of years, this was a good fit for me. I had seen enough clinical realities as a chaplain, to seek out a mentor, that knew, not just on an academic level, but a "boots-on-the ground," "plunged-in-the pool," knowledge, of the length, breadth, depth, and height which soul and psyche can reach in the gap between God and other, self and the other, and self and Self, and what would happen if that gap collapsed. What September 11th forced me to do academically was to take this from the one-to-one, of chaplain and patient, pastor and parishioner, psychotherapist and client, to the one to many, to engage with the collective experience, not just of the inner world, but of the external community and psyche of group, city, nation.

I think Sept. 11 deepens anybody's spiritual life, mine included. Whether you try to slam the door shut again or feel this wind coming in again when it's thrown open, I think you're left with, "What is this? What am I to make of this?" ... But what Sept. 11 adds [is that] it's a collective trauma, not just a personal trauma. It's not just losing someone you love to accident or illness or old age and dying. It's a trauma forced on us—mass murder, if you like. ...⁶

So instead of interviewing women bishops from New Zealand and the U.S. (the only two countries ordaining women to the episcopacy in the Anglican Communion at that time,) my doctoral research, under the guidance of Dr. Ulanov, took me to an interview room, at the New York Disaster Interfaith Services, which overlooked 'the Pit' left by the destruction of the World Trade Center, interviewing clergy who had worked there as chaplains: being present, holding the community in prayer, blessing bodies, and body parts, five years before.

MOURNING AND THE FAILURE TO MOURN IN THE PUBLIC DOMAIN.

Of the insights that stood out to me in my work as a chaplain, (not at Ground Zero, but in other aspects of the 9/11 disaster response,⁷) was the gap between the public discourse, and the “boots-on-the-ground” experience of the disaster community at that time. The public rhetoric seemed defined and dominated by that of the Bush administration—that the United States would not make a distinction between terrorists and those who harbored them,⁸ on the evening of September 11th, and the declaration of war the following day.⁹ ¹⁰ In reality the Bush administration’s statements were more nuanced but the repetition of those key narratives appeared to fuse the image of a plane crashing into the South Tower of the World Trade Center and the declaration of war made the day following:

The deliberate and deadly attacks which were carried out yesterday against our country were more than acts of terror. They were acts of war. This will require our country to unite in steadfast determination and resolve. Freedom and democracy are under attack.¹¹

The first statement by President George Bush, still at the Booker Elementary School in Florida, where he heard the news of the plane crashes into the World Trade Center, shows what could be interpreted to be a more genuine humanity and vulnerability. Bush leads with the words, “Ladies and gentlemen, this is a difficult moment for America,” and speaks of a “national tragedy.” He pledges a “full-scale investigation to hunt down and find those who committed this act,” and declares, “Terrorism against our nation will not stand,” before asking for a moment of silence.¹² This acknowledgment of “a difficult moment” is soon

7 I was privileged to work, as an American Red Cross chaplain, at the Family Assistance Centers at the Amory and Pier 94, at Respite 2 at the Marriott near Ground Zero, and at the Disaster Mortuary and the New York Medical Examiners Morgue at Bellevue Hospital.

8 ‘Statement by the President in His Address to the Nation’ (9/11/01, 8:30pm EDT.) <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010911-16.html> (accessed 07/17/15).

9 ‘Remarks by the President In Photo Opportunity with the National Security Team,’ (9/12/01, 10:53 am, EDT.) <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010912-4.html> (accessed 07/17/15).

10 For six years, up to a decade and a half after the events of 9/11, I have tracked the response of students sitting in either a lecture on Public Theology or in my disaster spiritual care course. Those who have not experienced these events in a personal way (knowing those who had died, a parent being involved in the response, being part of the military response,) seem to have only consciousness of these two key elements of the public narrative – attack and war.

11 Ibid.

12 ‘Remarks by the President After Two Planes Crash Into World Trade Center,’ Emma Booker Elementary School, Sarasota, Florida, 9:30am, EDT. <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010911.html> (accessed 07/17/15).

eclipsed by the rhetoric more characteristic of 'Empire.'¹³ By the time he touches down at Barksdale Air Force Base in Louisiana, Bush is declaring, "The resolve of our great nation is being tested. But make no mistake: We will show the world that we will pass this test."¹⁴ Eleven hours after making his "difficult moment" statement, the President addresses the nation from his desk in the Oval Office at the White House, saying that:

The pictures of airplanes flying into buildings, fires burning, huge structures collapsing, have filled us with disbelief, terrible sadness, and a quiet, unyielding anger. These acts of mass murder were intended to frighten our nation into chaos and retreat. But they have failed; our country is strong.

A great people has been moved to defend a great nation. Terrorist attacks can shake the foundations of our biggest buildings, but they cannot touch the foundation of America. These acts shattered steel, but they cannot dent the steel of American resolve.

America was targeted for attack because we're the brightest beacon for freedom and opportunity in the world. And no one will keep that light from shining.¹⁵

The administration is no longer simply pledging to investigate, hunt down, and punish the perpetrators of this terrorism, but "will go forward to defend freedom and all that is good and just in this world."¹⁶ Presumably, the statements that follow the next day, upon meeting with the National Security Team, that this is not just acts of "terrorism," but "war," is not disconnected from the disclosure to the public that 'intelligence' indicated that the White House and Air Force One

13 Social ethicist Gary J. Dorrien writes in 2010, "...Americans have come to debate whether their country is some kind of empire, an idea foreign to the nation's historic idea of itself as a benevolent republic. Most of the world has no doubt that the U.S. is an empire, but today it holds plenty of uncertainty and concern about what kind of empire the U.S. wants to be. For U.S. Americans, emerging from denial that we are an empire is a crucial first step toward becoming something better." *Economy, Difference, Empire: Social Ethics for Social Justice*, Columbia University Press, New York, 2010, p. 259. Dorrien agrees with Hardt and Negri "that globalization is changing empire into something more fluid intertwined and transnational than the older state-centered imperialisms." However, he contends that "nationalism and nation-states remain powerful forces in the world." *Ibid.*, 283.

14 'Remarks by the President Upon Arrival at Barksdale Air Force Base,' Barksdale Air Force Base, Louisiana, 09/11/01. <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010911-1.html> (accessed 07/17/15).

15 'Statement by the President in His Address to the Nation,' (*;30pm, EDT.) <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010911-16.html> (accessed 07/17/15).

16 *Ibid.*

were also intended targets, and the Pentagon, was not necessarily so.¹⁷ However, what is of concern is not simply the perhaps understandable declaration of war, in those circumstances, but the globalizing language that is not just characteristic of language of Empire, but a psychological splitting that decries nuance, and ambivalence. It is the language of “us” and “them,” “good” and “evil,” “light” and “dark,” which takes on global proportions.

- This enemy attacked not just our people, but all freedom-loving people everywhere in the world.
- We will rally the world.
- This will be a monumental struggle of good versus evil. But good will prevail.¹⁸
- But our responsibility to history is already clear: to answer these attacks and rid the world of evil.
- In every generation, the world has produced enemies of human freedom. They have attacked America, because we are freedom’s home and defender. And the commitment of our fathers is now the calling of our time.¹⁹

I had previously thought that the Bush administration failed to show any vulnerability after those early hours, however, a perusal of the accounts of the President’s engagement with the victims of the terrorism decry this simplistic view. When visiting the Pentagon on Sept 12th, he speaks of feeling sad on the one hand, and angry on the other;²⁰ when visiting the injured at the Washington Hospital Center, he notes that it was a sobering moment for him listening to those describ-

17 “...we have specific and credible information that the White House and Air Force One were also **intended targets of these attacks.**” Press Briefing by Ari Fleischer, The James S. Brady Briefing Room, 09/12/01, 4:05pm, EDT. <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010912-8.html> (accessed 07/17/15).

18 ‘Remarks by the President In Photo Opportunity with the National Security Team,’ (9/12/01, 10:53 am, EDT.) <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010912-4.html> (accessed 07/17/15).

19 ‘President’s Remarks at National Day of Prayer and Remembrance,’ (09/14/01, 1:00pm, The National Cathedral, Washington, D.C.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010914-2.html> (accessed 07/18/15).

20 ‘Remarks by the President While Touring Damage at the Pentagon,’ (09/12/01, 5:53pm.) <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010912-12.html> (accessed 07/17/15).

ing “the horror of the incident...fighting for survival;”²¹ and on a call with New York’s governor, George Pataki, and mayor, Rudolph Giuliani, he says he weeps and mourns with America.²² In the National Day of Prayer and Remembrance service he says that, “our wounds as a people are recent and unhealed.”²³

Of note, also, are Bush’s comments about Arab Americans, early on. On September 13th, the President met with King Abdullah of Saudi Arabia, and later that day commented to Pataki and Giuliani:

I know I don’t need to tell you all this, but our nation must be mindful that there are thousands of Arab Americans who live in New York City who love their flag just as much as the three of us do. And we must be mindful that as we seek to win the war that we treat Arab Americans and Muslims with the respect they deserve. I know that is your attitudes, as well; it’s certainly the attitude of this government, that we should not hold one who is a Muslim responsible for an act of terror. We will hold those who are responsible for the terrorist acts accountable, and those who harbor them.²⁴

Six days after 9/11, the President spoke from the Islamic Center of Washington, “an act of leadership and statesmanship,” Samuel G. Freedman, of the New York Times, was to say, that “has all but vanished from the collective memory.”²⁵ In the speech the President notes:

The face of terror is not the true faith of Islam. That’s not what Islam is all about. Islam is peace. These terrorists don’t represent peace. They represent evil and war.

21 ‘Remarks by the President to the Travel Pool After Visiting Washington Hospital Center,’ (09/13/01, 12:20 p.m.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010913-5.html> (accessed 07/18/15).

22 ‘President Pledges Assistance for New York in Phone Call with Pataki, Giuliani Remarks by the President In Telephone Conversation with New York Mayor Giuliani and New York Governor Pataki,’ (09/13/15, 11:00 a.m.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010913-4.html> (accessed 07/18/15).

23 ‘President’s Remarks at National Day of Prayer and Remembrance,’ (09/14/01, 1:00pm, The National Cathedral, Washington, D.C.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010914-2.html> (accessed 07/18/15).

24 ‘President Pledges Assistance for New York in Phone Call with Pataki, Giuliani Remarks by the President In Telephone Conversation with New York Mayor Giuliani and New York Governor Pataki,’ (09/13/15, 11:00 a.m.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010913-4.html> (accessed 07/18/15).

25 ‘Six days after 9/11: Another Anniversary Worth Honoring,’ *On Religion*, New York Times, Sept. 7, 2012. http://www.nytimes.com/2012/09/08/us/on-religion-six-days-after-9-11-another-anniversary-worth-honoring.html?_r=0 (accessed 07/18/15).

When we think of Islam we think of a faith that brings comfort to a billion people around the world. Billions of people find comfort and solace and peace. And that's made brothers and sisters out of every race—out of every race.

America counts millions of Muslims amongst our citizens, and Muslims make an incredibly valuable contribution to our country. Muslims are doctors, lawyers, law professors, members of the military, entrepreneurs, shopkeepers, moms and dads. And they need to be treated with respect. In our anger and emotion, our fellow Americans must treat each other with respect.²⁶

Some may argue that such a response is six days too late. Three days later he was to say more specifically,

The terrorists practice a fringe form of Islamic extremism that has been rejected by Muslim scholars and the vast majority of Muslim clerics—a fringe movement that perverts the peaceful teachings of Islam...

I also want to speak tonight directly to Muslims throughout the world. We respect your faith. It's practiced freely by many millions of Americans, and by millions more in countries that America counts as friends. Its teachings are good and peaceful, and those who commit evil in the name of Allah blaspheme the name of Allah. The terrorists are traitors to their own faith, trying, in effect, to hijack Islam itself. The enemy of America is not our many Muslim friends; it is not our many Arab friends. Our enemy is a radical network of terrorists, and every government that supports them.²⁷

However, the message of American religious pluralism, which included Islam, was overshadowed by the continued talk of war. The above message was preceded by the nomination of Al Qaeda as the perpetrator of the terrorism, and naming of Osama Bin Laden as its leader. Whilst saying that the United States respects the people of Afghanistan, this statement extends the previously men-

26 "Islam is Peace" Says President, Remarks by the President at Islamic Center of Washington, D.C. (09/17/01, 3:12 p.m., EDT). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010917-11.html>.

27 'Address to a Joint Session of Congress and the American People,' (09/20/01, United States Capitol, Washington, D.C., 9:00 p.m.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010920-8.html> (accessed 07/18/15).

tioned vow to treating terrorists and “those who harbor them” the same, to “every government” that harbors them. Therein follows the demands to the Taliban to:

- Deliver to United States authorities all the leaders of al Qaeda who hide in your land.
- Release all foreign nationals, including American citizens, you have unjustly imprisoned.
- Protect foreign journalists, diplomats and aid workers in your country.
- Close immediately and permanently every terrorist training camp in Afghanistan, and hand over every terrorist, and every person in their support structure, to appropriate authorities.
- Give the United States full access to terrorist training camps, so we can make sure they are no longer operating.

These demands are not open to negotiation or discussion. The Taliban must act, and act immediately. They will hand over the terrorists, or they will share in their fate.²⁸

A fuller discussion of the push for war is beyond this article, however, psychologically, what is of note, is that the key movement in many of the public narratives is that from sadness to anger, from anger to an omnipotent moralism, captured in this statement by the President, “Our grief has turned to anger, and anger to resolution. Whether we bring our enemies to justice, or bring justice to our enemies, justice will be done.”²⁹ It is in this movement, that we see the appearance of mourning, and the refusal to mourn, which is manifest in the globalizing statements so representative of splitting.

We have suffered great loss. And in **our grief and anger** we have found our mission and our moment. Freedom and fear are at war. **The advance of human freedom—the great achievement of our time, and the great hope of every time—now depends on us.** Our nation—this generation—will lift a dark threat of violence from our people and our future. We will rally the world to this cause by our efforts, by our courage. We will not tire, we will not falter,³⁰ and we will not fail.³⁰

28 Ibid.

29 Ibid.

30 *Ibid.* bold type, mine.

The proportional response of investigating, and hunting down the perpetrators behind the terrorism of 9/11 now becomes not just a goal of making the nation secure and seeking justice for these acts, but a global, generational quest on behalf of humanity itself. This grandiose claim shows the United States as that which is associated with all that is 'good,' 'right,' and 'just.' That, which stands against it, is the bad. Nine scant days after 9/11, the President declares on a global level, "Every nation, in every region, now has a decision to make. Either you are with us, or you are with the terrorists."³¹ The United States, like the global sheriff of a town in the 'Wild West,' or a small child playing the same, is splitting up the world into "good guys," and "bad guys," and asking people to choose sides. Here, there are no shades of gray.

In fact, three days before the speech above, the Press Corps caught Bush in an off-hand moment. Less than three and a half hours before he declared, "Islam is peace," when questioned by a member of the Press, at the Pentagon, after speaking to employees, whether he wanted Osama Bin Laden dead, the President's words were of "justice," however, he unthinkingly shared the visual image of such justice for him, characterized by a Wild West poster. When challenged, he equivocated, "I just remember, all I'm doing is remembering when I was a kid I remember that they used to put out there in the old west, a wanted poster. It said: 'Wanted, Dead or Alive.' All I want and America wants him brought to justice. That's what we want."³² This childlike splitting between 'good,' and 'bad' is a defensive move against the sadness engendered by terrorism, and the reality that the 'justice' of the death of the key perpetrators will not assuage the grief of the deaths of 2,977 innocent others. The defensive move from sadness to anger psychologically is normative, but one can wonder whether it should define the foreign policy of an administration.

What is not being debated is that terrorism requires a response. It is, of course, far beyond the purview of this essay to debate, in terms of just-war theory, what a proportional response to terrorism might be. However, what is being argued is that in the splitting of 'good' and 'bad,' one group/people/nation gets idealized, and the other demonized. Psychoanalytically, one would question, "If the object(ive other) splits, what happens to the ego?" As Ulanov pushed me to realize, one cannot demonize the other without idealizing the self. If one splits, so does the other. Therefore, the self becomes suffused with a grandiose omnipotence, which does not admit the possibility that one can also be vulnerable, wrong, and even, 'bad.' It is as if the gap between the ego, and the ego-ideal has closed. When this happens, not only is no distinction made between the terrorists and those that harbor them, but also the danger is that no distinction is made between those that harbor them, and the nations in which they are harbored. When this happens, there is also the risk that whatever actions the idealized nation takes

31 *Ibid.*

32 'Guard and Reserves "Define Spirit of America," Remarks by the President to Employees at the Pentagon, (09/17/01, The Pentagon, 11:45 a.m.). <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010917-3.html> (accessed 07/18/15).

are seen as to 'the good.' Hence, innocent casualties of war – "collateral damage," ethical questions regarding torture, and simple mistakes are negated in contrast with the demonized other.

Despite the fact that, a little over two weeks after the demands were made of the Taliban, when the U.S. military began strikes against Al Qaeda strongholds in Afghanistan on October 7th, the U.S. promised medicine, food, and supplies, for the "oppressed people of Afghanistan,"³³ however, the reality on the ground was more reflective of the unilateral move against the country. Despite the fact that more than a million food packages were dropped between the start of the campaign and the two months following, it took the military administration that long to realize that the Humanitarian Daily Rations they were dropping on Afghanistan were the same size and yellow color as the unexploded cluster bombs they were also dropping on the country, albeit in different regions. Such a mistake, caused the necessity for the U.S. military, to also have to do a leaflet drop, in the appropriate languages, to help Afghani citizens differentiate between the two.³⁴ Such a necessity would be comical, if it were not so horrific in reality. Again, despite the desire to help these "oppressed people," the Watson Institute of International and Public Affairs at Brown University, determined that "Approximately 210,000 Afghan, Iraqi, and Pakistani civilians have died violent deaths as a direct result of the wars," which followed 9/11. However, they note, "War deaths from malnutrition, and a damaged health system and environment likely far outnumber deaths from combat."³⁵

The sadness and anger occasioned by the terrorism of 9/11, led to a mission that was costly not only to the U.S. Whether it led to 'justice' is open to debate.

MOURNING AND 'FAILURE OF THE GOOD OBJECT,' IN THE 9/11 CHAPLAINS AT GROUND ZERO

Surprisingly, in the face of the absolute devastation wrought by the terrorism of 9/11, when the chaplains working at Ground Zero were asked about what made them most sad or angry, their thoughts did not immediately turn to the terrorists; to victims of the terrorism, yes, to the perpetrators, not necessarily, no.

Those that were involved in the chaplaincy at Ground Zero, beyond the first six weeks of disaster response when clergy from the Archdiocese of New York staffed the Temporary Mortuary, and those from the Episcopal Diocese of New

33 'Presidential Address to the Nation,' (10/07/01, The Treaty Room, The White House, 1:00 p.m.) <http://georgewbush-whitehouse.archives.gov/news/releases/2001/10/20011007-8.html> (accessed 07/19/15).

34 'U.S. Changes Color of Food Aid,' CNN. (11/01/01). <http://edition.cnn.com/2001/US/11/01/ret.afghan.fooddrops/> (accessed 07/19/15).

35 'Costs of War,' Watson Institute for International and Public Affairs, Brown University. <http://watson.brown.edu/costsofwar/costs/human/civilians> (page updated March 2015) (accessed 07/19/15).

York, provided ministry out of St. Paul's Chapel, worked primarily as volunteers for the American Red Cross.³⁶ The main role of the chaplains, who provided ministry to those who were working in the recovery effort to retrieve the remains of those who had died in the twin towers of the World Trade Center, was to bless the bodies and body parts of the civilians and 'members-of-service' (FDNY – fire and EMS, PAPD, NYPD, and FBI,³⁷) lost in the disaster.

In some ways, this ministry grew out of the rituals for members-of-service of the chaplaincy and ceremonial units of the uniformed services, but were extended to the civilian remains recovered also. It may also have been built on the foundation of the liturgical traditions of prayers at the time of or after death of the Catholic and Episcopal clergy who ministered in the first six weeks. Additionally, it also developed in the context of the death of 343 members of a fire department whose majority with faith affiliation was Roman Catholic.³⁸ Each body or part thereof was blessed at the Temporary Mortuary by chaplains working in an ecumenical and interfaith ministry, twenty-four hours a day, seven days a week, for the entire nine months of the recovery effort. When a member-of-service was recovered, a chaplain would generally also be present on the pile, or down in 'the pit,' to pray with those who recovered the remains and the honor guard through which the stretcher would pass. The prayers of the chaplains were broadcast over the radios of those on the site, as all working on recovery stopped, and if safe to do so, uncovered their heads, as the recovered member was brought out, to be 'brought home.' Some days the chaplains prayed over almost unidentifiable body parts, other days, they could be praying over as many as thirteen members-of-service recovered together.

The chaplains who ministered at Ground Zero, on the whole, experienced this ministry as a privilege and whether they were Christian, Jewish, Muslim, or Interfaith, thought they were making a response appropriate to their faith commitment. Many of the chaplains took a shift one day a week for the entire nine months that the recovery effort was in operation. They were doing so in the context of ministering to, and working alongside those recovery workers, often FDNY and PAPD, who were potentially recovering the remains of those they knew personally.

When asked about sadness, the chaplains share a picture of both a personal and collective grief. These chaplains' descriptions reflect many who responded:

- It's just for me, I began to be sad when I first saw the images to some degree. But the wave happened when I came down here. It

36 See S.K. Swain, 'The T.Mort. Chaplaincy at Ground Zero: Presence and Privilege on Holy Ground,' *Journal of Religion and Health: Vol. 5, Issue 3 (2011)*, 481–498.

37 FDNY – Fire Department of the city of New York, which included the FDNY Emergency Medical Service; PAPD – Port Authority Police Department, under whose jurisdiction of the World Trade Center fell; NYPD – New York City Police Department; FBI – Federal Bureau of Investigation.

38 Although precise numbers are not available, this claim can be inferred from the fact that the FDNY chaplaincy at 9/11 consisted of 3–4 Roman Catholic chaplains, a Protestant chaplain, and a Jewish chaplain.

was just overwhelming. I was really sort of taken out by the whole thing. Just emotionally and I don't understand why this particular thing devastated me. Whether, what the series of circumstances were, but I got devastated at a deep, deep level inside.³⁹

- There was an infinite sadness. I had no attachment to the Trade Centers themselves. I didn't feel bad that the buildings were gone. I didn't have a feeling about that. But every time there was a recognizable body or body part, there was an infinite sadness. A sadness for everybody who had been lost. A sadness for all the people affected by it and had been left behind. And sadness for the whole thing it signaled. Life as we know it was changed forever and we were going to have to live a different life in a different way and it was never going to be the same again. That's when I was feeling the most sad. That carefreeness of childhood, which is what America felt like up to that point, was gone. We all had to suddenly grow up and be adults.⁴⁰
- The first time I went down, when I came back up and I walked into St. Paul's, I just broke down. And I don't think I've stopped being sad. I mean that's later, that's now. Go back to then... I think I felt sad whenever I thought about it. It was sad to me and I think the sadness and the grief drove me to do something because I couldn't live with not doing something. So I kept coming, I brought parish groups down to volunteer at St. Paul's, that kind of thing. The sadness of others affected me. I'd talk to people who'd lost somebody. It was like scuba diving in a lake of sadness. Am I the scuba diver? It's like swimming in a lake of it, I would say.⁴¹

What is interesting here, is the mourning, and the movement to action, which helps mitigate against being overwhelmed by the mourning without negating it, but also the ability to transform the sadness through what Klein would call the reparative function. Such a move to the 'depressive position,' where one can both think and feel at the same time, where one can be sad *and* angry is one where the one who mourns begins to rebuild the inner world that has been lost, as well as the outer world. In the chaplain's, and the Ground Zero disaster response community's, mission to 'bring the bodies home,' there is a reconstruction of the outer world. Not one that will put the bodies together again, but one where the part represents the whole, and even one part is a tangible sign of that which has been

39 Swain S.K., *Trauma and Transformation at Ground Zero: A Pastoral Theology*, (Minneapolis: Fortress Press, 2011), 96.

40 Ibid., 104.

41 Ibid., 103.

lost, which facilitates the grief. "At least the family will have something to bury." However, it is the loss of the inner world that needs to be grieved and reconstructed also, the life that was "never going to be the same again." Rather than a regression to an infantile splitting of 'good' and 'bad,' as one of the chaplain's above said, "We all had to suddenly grow up and be adults."

Melanie Klein describes 'normal mourning' in a way that takes account of the reactivation of the infantile losses:

In normal mourning the individual reintrojects and reinstates, as well as the actual lost person, his loved parents who are felt to be his 'good' inner objects. His inner world, the one which he has built up from earliest days onwards, in his phantasy was destroyed when the actual loss occurred. The rebuilding of this inner world characterizes the successful task of mourning.⁴²

Klein suggests that in normal and abnormal mourning, we all regress to some extent, to a position akin to that in the manic-depressive state, "the infantile depressive position is reactivated."⁴³

In normal mourning, however, the early depressive position, which had become revived through the loss of the loved object, becomes modified again, and is overcome by methods similar to those used by the ego in childhood. The individual is reinstating his actual loved object; but he is also at the same time reestablishing inside himself his first loved objects – ultimately the 'good' parents – whom, when the actual loss occurred, he felt in danger of losing as well. It is by reinstating inside himself the 'good' parents as well as the recently lost person, and by rebuilding his inner world, which was disintegrated and in danger, that he overcomes his grief, regains security, and achieves true harmony and peace.⁴⁴

In the case of 9/11, it is not the actual "good parents," that are reinstated, but those things which become cultural representations of that which holds us, our worldview, our sense of meaning and purpose, and for some, our faith, our God. These are often represented by people, institutions, and organizations of which we are a part, and with whom we identify. In a disaster, what may be traumatic is not just the destruction of human life and property, but the destruction of the inner fabric of our lives – a sense of safety and security within national borders, a belief in the ability to defend ourselves from harm, the belief that we are the best representatives of "freedom and democracy," the thought that we will always choose

42 Melanie Klein 'Mourning and Its Relation To Manic-Depressive States,' *Love, Guilt, and Reparation, and Other Works 1921-1945*, (New York: The Free Press, NY, 1975), 363.

43 *Ibid.*, p. 369.

44 *Ibid.*

to do what is good and right, and even for some the belief that if God blesses us, nothing ultimately bad will befall us.

The thought of a terrorist attack within the borders of the continental United States, which would cause such a massive loss of life and destruction of buildings that were symbolic of the United States' global, economic, and military power, without any obvious defensive response, was incomprehensible to so many, causing a crisis that is a death of a worldview, as psychologically real as the deaths of those in the planes, the towers, and in the Pentagon. In the public domain, in the face of such a crisis, how has God blessed America, if something like this can happen? How does one cope with such a crisis, work it through, mourn it, and learn to live with the loss? Ulanov articulates this crisis, thus:

Since Sept. 11, the images that are most vulnerable to being smashed, suddenly, shockingly, are 'God is in his heaven and all is right with the world.' The test of any religion is, what do you do with the bad, and how much "otherness" can you tolerate? Sept. 11 is so horrible, and horrible for years and years to come, that it can just smash any image of God who has a providential plan for me, those I love, my group, my nation, this world.⁴⁵

Those who suffered such a crisis, had to find a way to work through, putting their image of God, group, nation, world, and those they love, back together, or to mourn the loss, and reconstruct an inner world of "good objects," that would deal with the post 9/11 reality.

Klein describes, through a clinical example, the splitting, which is characteristic of abnormal mourning and manic-depression.⁴⁶ In contrast with 'normal mourning,' and the reestablishment of inner 'good objects,' the one who fails to mourn shows 'great hatred, anxiety, and tension, but scarcely any sorrow.'⁴⁷ In her case study, Klein indicates that depression and sorrow is warded off by feelings of hatred and persecution, and aggressive phantasies of violent destruction. When we work these through, anxiety about our own destructiveness decreases, confidence in restoring that which is good builds, and a sense of persecution lessens. However, as it does so, grief increases. Rather than the manic flight from grief, in normal mourning we work through this natural tendency to avoid it, and turn again to suffering that which has been lost, whilst at the same time, reestablishing an inner world that acknowledges both the good and bad, but is not overcome by the latter.

45 'Faith and Doubt at Ground Zero,' PBS Interview. <http://www.pbs.org/wgbh/pages/frontline/shows/faith/interviews/ulanov.html> (accessed 7/3/15).

46 It should be noted that what is described as 'manic-depression' in Melanie Klein's work would be seen as 'Bi-polar disorder,' since the change of term in 1980 in the *Diagnostic and Statistical Manual of Mental Disorders III*.

47 Klein, *op.cit.*, 365–6.

Klein notes, however,

Failure to do so may result in depressive illness, mania or paranoia. I pointed out one or two other methods by which the ego attempts to escape the sufferings connected with the depressive position, namely the flight to internal good objects (which may lead to severe psychosis) or the flight to external good objects (with the possible outcome of neurosis). There are, however, many ways, based on obsessional, manic, and paranoid defenses, varying from individual in their relative proportion, which in my experience all serve the same purpose, that is, to enable the individual to escape from the sufferings connected with the depressive position.⁴⁸

As we can see, intimated in Klein's description, mourning is a complex process, a wrestling with both the inner and outer world, but in the end, is an achievement over the splitting that would deny the suffering, the infantile aggression it arouses, and the willingness to be broken, to be whole. It also indicates that working through comes from a reparative, rather than a retaliatory function.

For the chaplains at Ground Zero, who were on a regular basis confronted with the reality of the radical destructiveness of the terrorism, one might expect that their anger would be directed at the perpetrators of such destructiveness. Surprisingly, however, their anger turned most often, not to these external 'bad objects,' to use a psychoanalytic term, but to previously held 'good objects,' those people, and institutions, that they expected to uphold them at such a potentially traumatizing time, that did not.

Although a number of the chaplains experienced some of the symptoms of that comprise the larger cluster of symptoms that would lead to a diagnosis of post-traumatic stress disorder, it was paradoxically not the horrific aspects of the recovery that generally were experienced as traumatic but the helplessness generated by the relationships often with their own administrative structures.

"...It became apparent that despite the traumatic aspects of working on the site, what was most painful was what Winnicott would describe as 'the failure of the good object' – those people and organizations that the chaplains expected care and support from and community with, but which left them feeling more isolated in the task."⁴⁹ In a sense this has an obvious rationality. One expects terrorists to commit terrorism, and one can feel anger, even "unmitigated hatred"⁵⁰ against them, but these were not generally what came to mind when asked about anger.

A number of the chaplains, especially those who were working as assistants or associates in church congregations, or in other chaplaincies, like hospital or prison, or as seminary faculty or staff, found that they had to engage in chaplaincy on their day off. They were surprised to find that the church or their organization

48 Ibid. p. 368.

49 S.K. Swain., *op.cit.*, 2011, 133.

50 Ibid., 169.

treated the chaplaincy as something they as individuals took on for themselves, rather than as representative of the church.

- The biggest challenge I had was finding the time to do it. The lack of understanding on the part of various, at that time, part-time employers that, “You know, rather than spending three days answering your phones, I could spend two days [at Ground Zero] this week and you could consider this a ministry of your parish.” But they were not at all interested in that sort of thing. ...But that’s the church, right? “We pay your salary. You work for us.”
- It was hard to say, being in the [center of the denominational] sanctity and getting that reaction. ...”Oh, you missed another day of work.”
- My diocese, even though they knew I was doing it, it was like, “Well, that’s his thing.”
- [I] still was a little provoked at them [the church]. Just seemed to me that we had all these resources and, it’s like, “Who’s minding the store?” I mean, of all the times in the world that we should have been organized, it just didn’t happen.
- I initially thought my denomination would be more supportive and more helpful... But I guess I kind of felt abandoned by the church. I felt like the church, in a great catholic way, had done a good job. But the narrow focus of the church didn’t do a very good job.

Unlike the aforementioned split between the ‘good guys’ and the ‘bad guys,’ many of these chaplains found, to their dismay, that what was most injurious to them was the ‘good’ people, institutions, and organizations that acted ‘badly.’ For some it was their archdiocese, diocese, synod, or conference, for others it was their seminary or chaplaincy organization, who left them feeling somewhat isolated and unsupported in their ministry, but later came to laud the contributions they had made. It is this experience of being split, psychologically pulled in two directions, that was difficult. As the chaplains worked alongside others, who seemed to experience a sense of mission and purpose, reflective of the faith and commitment of a religious community, the chaplains sometimes experienced their religious communities acting with a mentality more reflective of a secular employer. This was, however, reflective of the psychological flight to that infantile omnipotence, often a part of the public rhetoric, reflected in statements like, “We’re not going to let them [the terrorists] affect us,” “We’re going to carry on as normal,” “we’re not going to let them win.” Such splitting is captured so well in the comment of Mayor Giuliani:

I think for the people in New York, the best way to deal with this tragedy right now, is not only to *deal with all their own grief, which we all feel and have*, but to show that we are *not going to be in any way affected by this*, that we're not going to be cowed by this, that we're not afraid. We are going to go about our business, and lead normal lives and *not let those cowards affect us in any way.*" (NYC.gov, 2001)⁵¹

This invitation to 'deal with our own grief, which we all feel and have,' and yet let it "not...affect us in any way,' encourages a split, at the very least between feelings and behavior, but more likely between thinking and feeling in a way where we become either unconscious rescuers who have to help with an obsessional fervor and become over-identified with the disaster response community, or unconscious persecutors, where we don't see how our actions to assert our own need for routine, purpose, safety, security, and even the need for justice, begins to victimize others who are innocent. The 'grieve/don't grieve' message can be tolerated from those whom we see as ambivalent objects, possessing qualities both good and bad, when not in crisis. However, in the face of such a crisis as 9/11, that which we hold to be 'good,' is psychologically invested with greater energy, in the face of the destructive forces of that which we experience as 'bad,' and is less likely to be tolerated without some sense of injury.

As Klein notes, this kind of splitting is normal. The problem is, however, that we generally don't expect those organizations and institutions that are representative of our ego-ideal to do so. Even Christian clergy, who are sometimes jaded by the political and pastoral realities of ministry, expect the Church to show the best of who is it is, in the face of crisis, not only to victims, but also to those who support them. Christian clergy expect the church not to want to jump over the 'Good Friday space,' but to see the place of suffering as the place where God is most likely to be present, and present through their mission and ministry in response. Yet, chaplain after chaplain spoke about the demands of doing ministry at Ground Zero on their day off, or their 'free time,' in response to institutions that stated, 'we're going to carry on as normal,' rather than find a 'new normal.'

Some chaplains, who had non-stipendiary positions in the church and worked in secular employment during the week, paradoxically experienced from their secular employers the kind of care and support they would have expected from the church. One chaplain noted his employer told him, [you go to Ground Zero one day a week, and we will keep you on full pay. This is part of our commitment to the disaster response.] Several other chaplains spoke about the care they received from their congregations, who also saw it as part of the ministry of their church, [you are doing this for all of us.] Another chaplain, who expected to retire early, noted simply that after 9/11, his congregation and he "discovered we needed each other."

51 Boyatzis R.E., et. al, 'Effective leadership in extreme crisis,' in Neria Y., et.al. *9/11: Mental Health in the Wake of the Terrorist Attacks*, (New York: Cambridge University Press, 2004), 207. Italics mine.

For those, however, who experienced the church as unsupportive of their ministry at Ground Zero, I would posit that what was often most traumatic was not the horrors of the site of Ground Zero, the destruction and dismemberment they witnessed, but the destruction and [temporary] dismemberment of their relationship to the Church. Here, I would trace the 'failure of the good object.'

Object relations theorists and clinicians from Klein to Winnicott, Fairbairn, to Guntrip, and even self-psychologist Heinz Kohut, argue that to developmentally progress in life, we need to realize that our primary caregivers (parents or otherwise) are not all good (or all bad) but that even though we may be held, handled, and have the world presented to us in a way that does not overwhelm us, there are times when they simply fail to do so, and get it wrong. In fact, for our mature development, we need them to do so, in developmentally appropriate ways, so we can begin to see them as whole persons, and ourselves as whole persons also. As we internalize and introject those early relationships we build a self that can learn to tolerate frustration, fear, and sorrow, guilt and distress, and not be destroyed by them. To do so, we need 'good enough' external objective relationships, to build a good-enough sense of self. Such a sense of self is generally resilient enough in times of tension and test. However, disaster and the context of demanding emotional engagement may test that resilience. There is the natural regression as a reaction to the destruction of external and internal realities. When in the case of the kind of crisis engendered by terrorism, our 'good objects' are experienced as 'not good enough' they split and become for us 'bad objects,' and the 'good' is identified with only a part of what that object previously represented. An example of which would be the institutional church for Christian chaplains being experienced as 'bad,' but the 'ministry' as that which is good. In some circumstances, that may be experienced as church organization or even congregation losing meaning for a chaplain, and the ministry at Ground Zero becoming "real ministry."⁵² What is seen as persecutory is not simply the terrorism that caused the disaster, but the institutions and organizations preventing what is seen as an appropriate response.

Pre 9/11:	Church and Ministry = Good Object
9/11 Impact & Rescue:	Church and Ministry = Good Object & Bad Object
Short-to- Long Term Recovery:	Church = Bad Object Disaster Ministry = Good Object

52 It is of note that a fifth of the chaplains who worked at Ground Zero experienced their usual ministry, conducted on days other than that at Ground Zero, less meaningful than the shifts they did at the site of the destruction of the WTC. Swain, (2011.) *op. cit.*, 137.

Scottish psychoanalyst Ronald Fairbairn, one of the early object relations theorists, noted such an experience of 'the failure of the good object,' also. When examining what would now be termed 'Post-traumatic Stress Disorder,' but what in his time was termed 'war neuroses,' he noted:

In military cases it is common to find that a traumatic situation is provided by the blast from an exploding shell or bomb, or else by a motor accident – and that quite irrespective of any question of cerebral concussion, but being caught in the cabin of a torpedoed troopship, seeing civilian refugees machine-gunned from the air or shelled in a crowded market place, having to throttle an enemy sentry in order to escape captivity, being let down by a superior officer, being accused of homosexuality, and being refused compassionate leave to go home for a wife's confinement are all examples chosen at random from among the traumatic situations which have come under my notice. In many cases Army life in time of war itself constitutes a traumatic experience which approximates to the nature of the traumatic situation, and which may confer the quality of a traumatic situation upon some little incident of Army life.⁵³

If we extrapolate from Fairbairn's comment, we could well say, "In many cases [Church] life in time of war itself constitutes a traumatic experience..." What was needed to survive the challenge of facing the physical realities of so much destruction, in the human remains recovered and blessed at Ground Zero, was being held in a wider community of meaning that connected not just the disaster response community, but the church and the world in which it was embedded. Chaplains, who work in disaster ministry, need the strength and support of their own faith communities, who acknowledge the need to mourn, and own the mission of act in ways that are reparative of the sense of humanity, as a mission of the church as a whole.

For those who were responding to the needs of those involved in recovery at Ground Zero, and for part of the concrete local community that formed in response to it, the mission was indeed to them a mission *of the church*, or whichever faith community they came from, through "being fully in com-passion" with the world at that time. The church's failure to recognize that in the immediacy of that time and place, rather than in hindsight, was, to return to the use of analytic understanding, a traumatic break in the 'continuity of being,' both psychologically and, one could argue, spiritually.⁵⁴

53 W.R.D. Fairbairn, "The Repression and the Return of Bad Objects (with special reference to the 'War Neuroses,')" (1943,) *Psychoanalytic Studies of the Personality*, (London: Tavistock/Routledge, 1952),76–77.

54 Swain, *op.cit.*, 2011, 139.

MOURNING AND REPAIRING THE GOOD OBJECT

The challenge of this need, is that such institutions that we need to be 'good-enough,' are also on a collective level facing the same crisis of the need to mourn and the failure to mourn that we have outlined in the acts of the Bush administration. The public rhetoric of "We are going to go about our business, and lead normal lives and not let those cowards affect us in any way,"⁵⁵ was reflected not just in secular life, but also in some of our faith institutions, the most close to home of these being Union itself. After a day of dealing with the potential traumas of 9/11, on 9/12/01 Union went back to "normal," the administration citing the same rhetoric of "we're not going to let them affect us." Despite the calls for competent chaplains who had done Clinical Pastoral Education, who were needed to begin ministering at the 9/11 Family Assistance Center, Union's classes and tutorials were to continue as scheduled. This meant, in a couple of cases, given that this was the first week of classes and the classes on 9/11 itself had not happened, that Ph.D. students who were tutors for survey courses were sometimes the first to face groups of distressed first years students who had just moved to New York a couple of weeks before, and now were experiencing a potentially traumatic reality neither they, nor the tutors, had ever anticipated. Additionally, several of the new S.T.M. and Ph.D. students, myself included, had to sit language exams the day after 9/11, as the Union administration would not delay them until a later date. Although Union would later make a documentary, brochure, and devote a *USQR* issue to its response to 9/11, many of us experienced the same failure to mourn in those early days and weeks inside the quad, as outside the walls of Union.

Such an example highlights the reality that faces all of us as those engaged in ministry, be it in church, seminary, faith-based non-profit, or simply the engagement of humans in life. The reality is sometimes we get it wrong, sometimes even our most cherished institutions fail us, and our idealized worldviews become persecutory to others. There are countless examples of times Union has not failed to stand up and be in the forefront of crisis, disaster, and the fight against discrimination and destruction of the humanity of others, such as the recent responses to Occupy Wall Street, and the violence against African American men across the country, such as the response to the killing of Michael Brown in Ferguson, MO. Yet there will continue to be times that Union misses the mark.

For those of us who teach in a seminary setting, we are all cognizant, I trust, of the responsibility and privilege of being tasked with the education and formation of those that are and will be leaders of faith communities. Such crises as 9/11 are unwelcome but necessary "difficult moments," opportunities to be and build a community that models the response and reality we would hope for in the ministries of those that will graduate from these halls. However, to do so we need to own our vulnerabilities and our failures, without denying our strengths, we need

55 Mayor Giuliani, quoted in Boyatzis R.E., et. al, 'Effective leadership in extreme crisis,' in Neria Y., et.al. *9/11: Mental Health in the Wake of the Terrorist Attacks*, Cambridge University Press, NY, 2004, p. 207.

to counter the splitting and arrogance that is often typical of Seminary life, “us” = good, “other” = bad, “us” – right, “other” – wrong, and live into the brokenness of our own humanity, that we may be whole. Ulanov would tell us that this means owning not just our passion, but our aggression, that we may find our compassion rooted in a place where not only the text, or the context, gets deconstructed, but also ourselves, both personally and institutionally. Diagnosing the splits in our community life, whether in seminary, congregation, or nation, will lead us to a place of suffering, but also potentially to a place of joy.

As she “upped the ante,” for each of the students she worked with, Dr. Ulanov manifested that characteristic quiet, resilient, relentless joy even as she taught us to face into rather than away from suffering. Perhaps for her, in her reparative task, of crafting a response to 9/11 in demanding a response from her students, she was working through her own call in the face of such a disaster. She says,

One of the ways I’ve been affected is to take the life I have with both hands and live it even more fully every day, as if it’s the last day. I’ve always lived that way, but this has really sort of upped the ante. So it’s more intense, more urgent, if you like, and hence in an odd sort of way, more buoyant and more joyous. On the other side, the side of the suffering, that is also more keen. So I feel, probably along with a lot of other people, that I’m digging down to a different, new experience of God.⁵⁶

As Ulanov notes, such a call is not simply about us, but about the God who calls us to care for Godself in the other, whether the one broken at the foot of a cross of steel formed by the sheered girders of a 112 story tower, the one whose body lies breathless on a Staten Island street, or the one we experience most as “other” on the other side of the classroom or pew. It is in these encounters, through ‘disaster’ or what is simply ‘daily,’ that we can in reality reparatively ‘dig down to a different, new experience of not only of God, but also ourselves, personally and collectively, where we can create space for the other, bear their pain, and be transformed by the experience, not ideal but real objects, in a broken and breathtaking world.

56 Ulanov A.B. in ‘Faith and Doubt at Ground Zero,’ PBS Interview. <http://www.pbs.org/wgbh/pages/frontline/shows/faith/interviews/ulanov.html> (accessed 7/3/15).

Neoliberalism's Eschewal of Dependency: Putting the Work of Ann Ulanov in Conversation with Economic Theory

JESSICA VAN DENEND

The elections of Ronald Reagan in the United States and Margaret Thatcher in England were important markers for the rise of a conceptual framework that continues to dominate economic policy today in the United States and around the world. Neoliberalism, defined by the anthropologist David Harvey as an attitude that advocates dismantling of the welfare state, deregulation, and weakening of trade unions in the name of a free market society¹ (2005), has grown from a set of somewhat obscure economic principles into a hegemonic force. A far cry from its somewhat obscure origins, it is now incorporated into the "common-sense" of many of the world's leaders and thinkers to the point that its basic assumptions are taken for granted and unquestioned.²

In the rhetoric and principles surrounding its expansion and use, Harvey observes how neoliberalism appeals to the ideal of freedom, even as it limits and links social freedom to the freedom of the market to exist without regulations. The concept of freedom is reduced to being defined as free enterprise. As such, Aihwa Ong writes, achievement of a free-market is considered a value above all others, considered crucial to achieving democracy and social stability and trumping other systems of government and citizenship.³ In foreign policy terms, we see this type of reasoning exemplified in verbiage concerning bringing "freedom to Iraq" used in 2002 around the inception of military intervention.⁴

Harvey also notes that within the vision of those who have espoused neoliberalism "all forms of social solidarity were to be dissolved in favour of individualism, private property, personal responsibility, and family values."⁵ The individual (and by extension the corporation) must be free to operate in a market without hindrance or regulation; the rights of individuals trump those connected to other forms of social belonging. Margaret Thatcher famously declares: there is to be "no such thing as society, only individual men and women" (and their families,

1 David Harvey, *A Brief History of Neoliberalism* (Oxford, UK: Oxford University Press, 2005).

2 This is true, it has been argued, for leaders on both sides of the political spectrum. The current Obama administration, for example, has left creation of jobs almost exclusively to the private sector.

3 Aihwa Ong, *Neoliberalism's Exception: Mutations in Citizenship and Sovereignty* (Durham: Duke University Press, 2006).

4 Although at times differing in outlook or agenda, it is safe to say that neoliberalism has effectively allied itself with neoconservatism (notions of national pride, military might, family values etc), an alliance especially pronounced in the rhetoric supporting the war in Iraq.

5 Harvey, 23.

she will later add).⁶ Combined with shifts in labor markets that offer little to no security to the workforce (i.e. the end of defined pensions, the increase of part-time and temporary work without benefits or security, the decline of union power to negotiate collective contracts), this dissolution of social safety nets has created the largest gap between rich and poor since the beginning of the 20th century.

As a conceptual apparatus, neoliberalism has transcended simple economic theory and become an ideology with claims and influences on our spirits and psyches. It tells us what we should value and how we should live, what is morally correct and how to be in the world in relation with others and in relation to ourselves. Lynne Layton, using psychological terms, sees the impact of neoliberalism in the production of what she calls a “neoliberal version of subjectivity” which corresponds with “intensified individualism and thus an intensified version of narcissism.”⁷ In a theological framework, David Loy and others consider the faith and trust placed in the ethic of market exchange as a type of religious commitment and sentimentality. Viewed on functionalist terms, the market, Loy argues, has “already become the most successful religion of all time, winning more converts more quickly than any previous belief system or value-system in human history.”⁸ As such, while the place and efficacy of market freedom are concepts that can and must be debated in the domain of economics, the impact of neoliberalism also calls for response and engagement from theological and psychological perspectives.

This paper takes up that latter task in relation to the concept of dependency. Keeping with Layton’s description but also enlarging it to include a spiritual dimension, we see how a crucial element of a neoliberal subjectivity is its overvaluation of self-reliance and autonomy at the expense of the vulnerable and needy parts of the self. Dependency, in a neoliberal framework, has become a dirty word. Although both psychology and religion have been complicit in the creation and continuation of such a configuration, I argue here that they both also contain resources for criticism and constructive alternatives.

In particular, the work of Ann Ulanov makes a critical case for dependency as a vital component to both our spiritual and psychological well-being. Dependency, she shows, is at the heart of Christianity—and sin is its denial—as well as a fundamental ingredient to aliveness. Although she grounds this view in a historical Christian tradition extending back centuries, her use of and insistence on the concept emerges in our present time in sharp contrast and as a counterbalance to neoliberalism’s denial and denigration of dependency. Because her insights emerge out of her deep encounters with human psyche, Ulanov’s work can offer us perspective in what might seem the least likely of places: in evaluation of contemporary economic configurations and philosophies and their alternatives, particularly

6 Quoted by Harvey, *ibid.*

7 Lynne Layton, “Irrational exuberance: Neoliberal subjectivity and the perversion of truth.” *Subjectivity*: 2010 (3): 303–322.

8 David Loy, “The Religion of the Market” in *Journal of the American Academy of Religion*, 1997 65 (2):275–290.

in relation to the ramifications such social and economic systems have on our souls and spirits.

Critical theorist Nancy Fraser gives an overview of the usage of the term dependency in political and social discourse.⁹ Originally the term was used as a descriptor of a social situation: in preindustrial times dependency meant one's life and livelihood were subservient to and as such dependent on another. Servant, laborer, serf, and slave were all social positions which fell under this category. With the rise of industrial capitalism the term shifted to refer to an individual character trait that preexisted and even sanctioned such subordination. Summarizing this point in relation to colonialism Fraser writes: "In earlier usage colonials were dependent because they had been conquered; in nineteenth century imperialist culture, they were conquered because they were dependent."¹⁰ It is, she writes, "as if the social relations of dependency were being absorbed into personality."¹¹

As the term enters this moral/psychological register, Fraser notes that it moves from a general-purpose term that encompassed all types of social subordination towards a term reserved for specific groups, particularly women and people of color. It is generally not applied, for example, as a descriptor of situations of economic inequality among white men. Looking at the American context, she notes that "welfare dependency" was a term initially introduced to classify and destigmatize persons, principally children, receiving aid in the New Deal. As time went on, however, the term began to accumulate an increasingly pejorative connotation, which was fixed after World War II.¹² Increasingly, there was a division between the perception of New Deal recipients who were perceived to be "getting back what they put in" and perception of true welfare recipients that were "getting something for nothing." As Fraser notes: "Hardly anyone today calls recipients of Social Security retirement insurance 'dependents'. Similarly, persons receiving unemployment insurance, agriculture loans, and home mortgage assistance are excluded from that categorization, as indeed are defense contractors and the beneficiaries of corporate bailouts and regressive taxation."¹³ This stands in contrast to "dependents" seen as deviant or incompetent, conning the system or helplessly needy. Fraser writes that the concept has become "hypostatized in a veritable portrait gallery of dependent personalities: first, housewives, paupers, natives and slaves; then poor black teenage solo mothers."¹⁴

It is worth asking whether and how the split in usage of this term might reflect a corresponding split within the spiritual and psychological levels. Perhaps it is our desire to rebuke any complicity or commonality we might have in relation to the situations of such "dependents" that fuels our repudiation of the concept on a spiritual and psychological level. Perhaps the disavowal of these dependent

9 Nancy Fraser, *Justice Interruptus* (New York and London: Routledge, 1997), 121-149.

10 *Ibid.*, 129.

11 *Ibid.*, 143.

12 *Ibid.*, 132.

13 *Ibid.*, 134.

14 *Ibid.*, 143.

persons reflects a discomfort with our own dependency needs. As Lynne Layton writes, "Gender, class, racial, sexual, and national collective identities are mobilized to mask vulnerability and to perform the psychological and cultural work of distinguishing ourselves in whatever ways possible from those more vulnerable than ourselves."¹⁵

This repudiation of dependency continues and increases in tandem with contemporary neoliberal economic practices that seek to maximize personal profit and have less accountability for negative outcomes on workers or citizens at large. Neoliberalism's lack of regulation has allowed for corporations and their leaders to amass large amounts of profit while the average worker's salaries and securities become ever more in question. In the individualist meritocracy of neoliberalism, all corporate or social blame for economic insecurity is explained through personal or moral failing. "The untalented masses come to feel that they have only themselves to blame for being not special," Layton writes.¹⁶ Again, dependency is cast as a problematic personal issue or characteristic rather than a state of being or social configuration. The result is an untenable situation, psychologically, and I would add spiritually and morally in which, Layton tells us:

[M]ost of us in the US professional middle class have dutifully shaped our subjectivities in accord with dominant individualistic norms that, even more so than in past eras, unlink the social from the individual...And so we consistently rail against ourselves when, for example, our small businesses fail or when we are unable to balance career and child care. We imagine that there are stronger, special others who can do it all and that if only we weren't weak, inferior beings, we, too, would succeed.¹⁷

Under neoliberalism, we deem the individual fully responsible for his or her so-called successes or failures; poverty, for example, is deemed the result of moral failing resulting in poor decision making. While certainly personal decisions, or issues like drug abuse, female-headed families, decisions to not stay in school do affect economic outcomes, it is inaccurate to say that mass poverty can be reduced to these factors and that structural realities have no impact. But yet we are left with the explanation that these failures are our fault.

Those that have not fallen through the holes in the safety net may exhibit, Layton writes, a defense against vulnerability and dependency. Layton writes that "those who strive to make it in this system become in certain ways overly responsible and self-reliant, defending against shameful need with the manic activity necessary to deny how very close we all are in the U.S. to falling through what is

15 Layton, 106.

16 Ibid., 107.

17 Ibid., 312.

left of the safety net.”¹⁸ She quotes Richard Sennett, a sociologist writing about labor and culture:

The consultant, Sennett argued, is the new ideal worker. The consultant model discourages long-term attachments, rewards risk taking and shaking things up, has little regard for the historical knowledge older workers might have, and valorizes knowing things superficially rather than in depth. In this system, the idealized self, Sennett wrote, “publicly eschews long-term dependency on others.”¹⁹

Layton gives a clinical example of work with a female executive in a heavily male dominated, high-paying field. Layton writes:

[She] has mentioned several times that she does not read the news because it makes her feel as though she’d have to do something. A good representative of how the painful issues that emerge from the individualist/citizen split are lived, this patient already feels overwhelmed by responsibilities, many of which were imposed on her by parents who, we have discovered in treatment, repeatedly put their children in difficult or even dangerous situations. This very highly paid patient feels that if she were more aware of the injustices in the world, she actually might be able to do something about them. Her choice until recently has been not to know. “I’m so tired,” she often says.²⁰

Layton remarks that in a therapeutic session with this woman, they look at why she is so tired, at what the toll is taking on her. They look at her expectations in regards to work, both why she feels like she has to work, and what she expects of those under her. The woman reflects on the ways she feels like she needs to “distance” herself in order to make money. She feels ambivalence towards her manic work schedule, aware that on one hand it is depleting her and, Layton remarks, “might be contributing to what seemed an inexplicable sadness.” But on the other hand, she feels judgmental of herself and of the workers she manages when they do not “power through” and work “24/7.”

Layton’s argument is that the subjectivities created by economic policies of neoliberalism tend to envision a world where the making of money is the bottom line, a value in and of itself. They also allow for distance and rationalization of the means necessary to extract profit, even when the means necessary includes inflicting suffering on self and other. This woman experiences inertia and passivity when encountering the suffering other (such that she cannot watch the news or feels

18 Ibid., 108.

19 Ibid., 106.

20 Ibid., 109–110.

trapped demanding impossibly high standards for her work and the work of those she manages).

There is something immensely tragic in this women's, and by extension many Americans', affective complexes surrounding the idea of dependency. David Eng and Shinhee Han have offered a reconceptualization of Freud's concept of melancholia in relation to the Asian immigrant experience.²¹ Depathologizing melancholia, they suggest it may be linked to the feeling and response when an immigrant's experience is unable to be completely assimilated to standards of "whiteness."²² The result is a "residue" a "contamination" on a larger social level, a "repetitive national haunting."²³ To use Eng and Han's theory, we might speculate that dependency is another type of spectre haunting our society. We have sought to do away with it, but it continues to haunt us in its residues.

Like Layton's patient's inexplicable sadness, perhaps our neoliberal fantasies of self-sufficiency, entrepreneurship, and autonomy remain haunted by the emptiness, hollowness, and disconnect they invoke. We hear growing murmurs of discontent over the lack of connection and community felt among Americans today, and a laundry-list of who or what is to blame: technology, speed, over-stimulation, patterns of translocation, opportunities for personal connection. We feel increasing panic and restlessness; perhaps we even envy the cultural groups in which we have manically displaced our repudiated vulnerability. Dependency remains a half-alive, half-dead ghoul, as we cannot fully revoke it, and we cannot surrender to it either. In my thesis work I argue that certain contemporary uses of empathy exist in this space of longing for connection yet refusing to admit vulnerability in our search for it.

In contrast with the rhetoric that suggests that dependency is either an indication or a precondition to social subordination, the psychoanalyst Jessica Benjamin argues that social hierarchy emerges from our inability to accept dependency, rather than dependency itself. Beginning, as many analysts do, with our earliest experience of dependency within the parent-child dyad, Benjamin argues that infants live in a reality in which they need recognition and care from another person.²⁴ And, for Benjamin, ideally this parenting one is in fact an "other"—a tangible living and loving person whose center of being is outside of the child, what she calls an independent subject.²⁵ This initial frame mirrors and configures later social relationship: throughout life we continue to seek mutual recognition from another in a way that both protects our autonomy but seeks recognition and love from an other.

21 David Eng and Shinhee Han, "A Dialogue on Racial Melancholia," *Psychoanalytic Dialogues*, 10(4):667–700, 2000.

22 *Ibid.*, 673.

23 *Ibid.*

24 Jessica Benjamin, *The Bonds of Love: Psychoanalysis, Feminism, and the Problem of Domination* (New York: Pantheon Books, 1988).

25 *Ibid.*, 23.

Domination, Benjamin writes, starts out of an inability to accept this dependency on the other; it forces and compels recognition.²⁶ "Since the subject cannot accept his dependency on someone he cannot control, the solution is to subjugate and enslave the other - to make him give that recognition without recognizing him in return," Benjamin writes.²⁷ Benjamin utilizes her argument principally to describe domination within intimate relationship, but might be easily extended to, for example, Layton's patient whose loneliness emerges from his/her repudiation of vulnerability. It might further be extrapolated to describe a social reality in which inequality and economic vulnerability continue to increase as social safety nets are dissolved and individual merit is lauded as the exemplary method of achieving stability. For all of those situations, the curative work involves a toleration of dependency.

It is around this therapeutic and social goal that Ann Ulanov's invocation of religion is tremendously helpful. Psychological theory will generally root its consideration of dependency in our earliest experiences of life and their reverberations, as we saw with Benjamin's theory. For, however, Ulanov writes, the fact of our dependency is a central truth throughout life; the recognition of this truth does not occur solely through revisiting our childhood experiences, but as a spiritual accomplishment and goal at any life stage. Acceptance of such is an "achievement" she writes, which "does not mean regression but advance."²⁸ As such: "It does not threaten breakdown but an appropriate turning around (metanoia) to see the true center."²⁹ Dependency is given; we can only choose whether to recognize it or not. Ulanov writes,

We are always dependent, and absolutely so in the sense that none of us knows when our health might suddenly fail, when a car might hit us, when a loved one might die, when war might break up the world, when an earthquake might heave up the very ground upon which we stand. We shield ourselves from this dependence that the child shows us so clearly. Religion tells us that it is our actual, natural state, not a developmental phase that we grow beyond.³⁰

For Ulanov, as a Christian, it is God upon whom we are ultimately dependent, and our true self is ushered in through the newness that emerges from accepting and embracing this dependency.³¹ Like Jung, though, Ulanov is less interested in defining or describing this God than she is in exploring the impact an

26 Ibid., 52.

27 Ibid., 54.

28 Ann Belford Ulanov, *Finding Space: Winnicott, God, and Psychic Reality* (Louisville: Westminster John Knox Press, 2001), 63.

29 Ibid.

30 Ibid., 19.

31 Ibid.

encounter with the transcendent—what she calls the “advent of reality,”³²—has on our lived experience. At its inception, our acceptance of this dependency involves the surrender and offering up of our ego control and mastery. Religious traditions speak of this experience, Ulanov writes, “as breakthrough to the zero point (Zen Buddhism), as becoming like a little child (New Testament). We advance to the true sense of dependency on the transcendent, having lost our old mind based on the ego, and enter a new knowing where ego is offered, and we are supported in a new community of believers.”³³

In other words, the frameworks and standards by which we judge our lives are radically altered. The experience of this “zero point” does not just occur at the boundaries or limits of our self-sufficiency; it is not as if we carry on independently and dip into our dependency needs from time to time, at a point of crisis or weakness. Rather, a new system of understanding and being emerges which radically reorients the values we had ascribed to self-sufficiency and to need, to strength and weakness, and to autonomy and relying-on-others. What was once rejected has now become the cornerstone. From a therapeutic perspective, “religion gives us a container to help us reach into all the gaps in our personal beginnings and explore them as places whose very weakness enables us to see more clearly our dependence on a power and meaning beyond ourselves.”³⁴

In relation to the social/economic theories discussed earlier, this reorientation might engender a certain humility in our practices of relating with others. In encountering others with economic or spiritual lacks, we start not from a sense of security or superiority, but by embracing the recognition that we too have places of and are persons that need. Rather than offering solutions or implementing agendas out of our independent strengths or unquenchable goodness, we listen first, and honor the ways in which the struggles and solutions of those affected by social conditions like poverty may have something to offer to those of us who might have once deemed ourselves above the fray. It is an inversion of where we look for expertise, both in others and in ourselves.

This humility goes hand in hand with an awareness about and concern for the body. As Ulanov and Benjamin both tell us, it is from our bodies that our dependency needs and our first experiences of dependency originate. In a social register, how are bodies, bodies of all race and gender and class and social status, acknowledged, supported, and sustained? Amidst our attempts to build up our fortresses of self-sufficiency, stagnating wages, contingent labor, and unemployment continue to increase the vulnerability of the majority of Americans, even those who might imagine their situation or fates somehow sacrosanct. A market ethic of productivity and capital accumulation has deemed millions of bodies as disposable.³⁵ Considering these bodies may bring us home to our own bodies

32 Ibid., 120.

33 Ann Belford Ulanov, *Spiritual Aspects of Clinical Work* (Einsiedeln: Daimon, 2004), 33.

34 Ulanov, *Finding Space*, 120–121.

35 Kevin Bales, *Disposable People: New Slavery in the Global Economy* (Berkeley, Calif: University of California Press, 2012).

in ways that are uncomfortable or startling—we are forced to reflect, as Ulanov writes, on our own createdness and creatureliness. But for Ulanov this connects to the heart of our faith: our experience of being held by a transcendent other, of “[coming] home to our true creaturely reliance on the One who created us.”³⁶

Seen in such a light, the freedom promised by autonomy and pursuit of individual gains now seems a farce and an impediment to spiritual fullness. We notice that neoliberalism speaks of, to use Nicholas Berdyaev’s words, a “freedom *from* rather than a freedom *for*”³⁷ and as such is always “negative and empty.”³⁸ If the ultimate goal is for the individual to be cast free, released from all fetters, then it is robbed of what Berdyaev considers the elixir of aliveness: creativity. In essence, we as creatures are robbed of our referents, we have no content, object, or purpose for which that creativity can unfold.³⁹ The negative freedom of individualism relies on the “disunion of the human individuality from the universe; it is self-idolization.”⁴⁰ More bluntly, as it denies and substitutes for dependency, Ulanov tells us, it is sin.⁴¹

David Harvey’s final paragraph in his text on neoliberalism reads: “There is a far, far nobler prospect of freedom to be won than that which neoliberalism preaches.”⁴²

What would an economic and social system based in a *freedom for* as opposed to a *freedom from* look like? A freedom for life together. A freedom for creativity and contribution. Berdyaev writes that a freedom for “[accepts] the universal responsibility of everyone for all [persons] and all things.”⁴³ Ulanov writes that our acceptance of dependency ushers in “the higher development of interdependence, symbolized by the offering of self to God and other in response to God’s offering to us.”⁴⁴ We must acknowledge the dependency inherent in freedom, and that the true freedom we seek cannot happen without interdependence. The honoring of dependency needs (our own and others) reconnects social wholeness with our spiritual and psychological wholeness. “Acceptance of the fact of our dependence overflows into every social action, every move to find justice, from a new and different motive for doing good or to achieve power. We overflow into an ethical action that is already there, instead of originating it in ourselves.”⁴⁵

I have a memory of sitting in the upholstered chair in Ann Ulanov’s office, surrounded by her shelves of dusty texts and intriguing postcards. We were con-

36 Ulanov, *Finding Space*, 63.

37 Nicholas Berdyaev, *The Meaning of the Creative Act* (New York: Collier Books, 1962), 136–137.

38 *Ibid.*, 143.

39 *Ibid.*, 142.

40 *Ibid.*, 143.

41 Ulanov, *Finding Space*, 50.

42 Harvey, 206.

43 Beryaev, 145.

44 Ulanov *Finding Space*, 63.

45 *Ibid.*, 12.

ferencing about my doctoral thesis. On that day, I was swept up in anxiety around how my work would be received by various professional audiences and authority figures. She told me: "Don't forget: the first audience you are writing to is yourself." And as such, I will close this paper by acknowledging that the balm I present to a suffering world is the same grace that I hope for and want to continue accepting for myself. To this day, I battle with my self-sufficient individualistic self who is determined to perform a multitude of tasks admirably, and to always appear competent and capable. At times I work manically to ensure that small errors or breakdowns aren't evident. (They appear anyway, whether in the form of typos in my academic papers or breaks in my ability to provide perfect care as a teacher, parent, chaplain). Worst, at times I choose this appearance of invulnerability over the risk of being known. Although early childhood experiences certainly lent their color to these struggles, I also place them in the context of a neoliberal subjectivity's isolating effects, and its message that we should manage by ourselves.

The writings, the teachings, and the person of Ann Ulanov have served and continue to serve as a beacon as I allow myself to open to my dependency needs. As she describes, the reality of such interdependence was never in doubt, the question simply remained as to how I would respond and recognize it. As I strive for greater capacity for honesty with, trust in, and need for the God upon which I am dependent and others upon which I am interdependent, I find that I am also opened and configured to my particular responsibilities, vocations, and energies in a new way. By understanding my limits, I am given freedom to become myself. I find my place in a greater whole, a movement towards ethical and just living in the world. Even as the struggle continues, I will always be grateful for the ways in which Ann helped midwife those new possibilities in and for me.

On Being Seriously Funny: What We Can Learn About Humor From Ann Ulanov

STEWART JAMES EVERETT

I. INTRODUCTION

The paeans we sing about Ann Ulanov on the occasion of her retirement after forty-seven years of teaching at Union Theological Seminary in New York are both plentiful and deserving. Those of us whose lives have been altered for the better, in big and small ways, by her writing, teaching, lecturing, and mentoring can easily testify to her extraordinary gift of being able to lucidly convey how the realities of the human psyche and the inner workings of the Divine Spirit interface with one another. Over the course of retirement celebration, portrait unveiling, and honorary festschrift, we laud her for the myriad contributions she has made on this front to the psychotherapeutic, religious, and academic communities of which she has been a part throughout her distinguished career. In the midst of such praise, we also readily find ourselves extolling her virtues of deep wisdom, sharp intellect, penetrative insight, and close attentiveness to even the smallest of details, which demonstrate her passionate love affair with life and soulful engagement with the wider world around her. As psychoanalyst, scholar, and teacher, she has long served, and continues to serve, as a guiding light for many who look to her in the hopes of finding and cultivating an inner light that is all their own.

Anyone familiar with Ann Ulanov is also intimately aware of her keen and consistent interest in advocating for the inclusion of that which gets left out, intentional or otherwise, of our psychological and spiritual awareness: emotions we do not wish to feel, idiosyncrasies we are quick to jettison, parts of our life that simply go un-lived. Inspired by her abiding summons to address the neglected and forgotten pieces of ourselves, I would like to call our attention in this article to an aspect of Ulanov, herself, I fear will go underappreciated, if not altogether ignored, during this time of jubilant tribute to her. I am speaking here of her sense of humor.¹

Ann Ulanov is a funny person. She is able to appreciate and articulate a comic perspective on life—whenever and wherever she finds it—with a decisive air of refinement and sensitivity. Though never malicious in her intent, her humor

1 Humor, on the one hand, is a visceral experience, and we tend to know what we mean when we refer either to humor itself or someone having a “sense of humor.” On the other hand, the subject of humor can be extremely complex and eludes crystallization the more we attempt to define it. For the purposes of this essay, humor will be understood as the perception or engendering of something that strikes us as funny, amusing, or mirthful and serves as an umbrella term for other related phenomena such as, but not limited to, comedy, satire, jesting, joking, ridicule, and irony.

simply flows out of her, freely and unobtrusively, through witty observation, comic insight, and contagious laughter. Rather than holding back, we usually see her stepping forward to greet the comic potential in our dreams, our psychological symptoms, and in our relationship with the Divine. Such an openness to the way in which humor operates within psyche and spirit provides a refreshing perspective for those of us who follow in her footsteps as psychotherapists, ministers, and scholars. These vocational arenas, of course, consistently place us right at the heart of human suffering. When it comes to the role and place of humor in our work, the example set forth by Ulanov is such that we are able to see that the serious and sometimes grave nature of our work need not preclude moments of mirth, laughter, and humor. In fact, humor itself may very well need to be taken more seriously as a fundamental and constitutive aspect of who we are as human persons in relation to ourselves, others, and God. And Ulanov points us in this direction, reminding us that life is funny—seriously funny.

II. PERSONAL

If we turn to Ulanov's writings, we will find, quite simply, that humor and laughter are qualities of human life that stand out as important to her. She takes notice, for instance, of the comical dimension of a patient's dream, the funny dynamic of another's personality, and humorous exchange occurring between herself and other individuals. Rather than allowing these moments, experiences, and character traits to pass unnoticed—for it seems they quite easily could be since humor and laughter are such common, everyday occurrences—Ulanov rightly gives the comic its due. She finds it, notices it, lives it, creates it, includes it, participates in it, and, fortunately, writes about it.

To illustrate, let me highlight several ways Ulanov regards humor in general. First, she is adept at either noticing what is humorous *about* others or locating the presence of humor *in* others. Speaking of intellectual luminaries, like Freud, for instance, Ulanov refers to his desire to supplant religion with his psychoanalytic theory as something he carries out "with unconscious humor," which "fulfills his own Oedipal theory."² Or take Marie-Louise von Franz, the famed Jungian analyst, who, like all of us at one time or another, finds her own ego self to be the butt of many a joke at the hand of her unconscious life. Ulanov tells us that von Franz "narrates with humor" her struggles of trying to understand the communi-

2 Ann and Barry Ulanov, *Religion and the Unconscious* (Philadelphia: Westminster, 1975), 44. In brief, the "Oedipal theory" is where the young son feels rivalry with the father in regards to the mother's love and attention and wishes to destroy the father in order to gain sole possession of the mother for himself. The Ulanovs see a similar dynamic at play in Freud's desire to replace religion (the father) with his theory of the psyche (the son). Though Freud was particularly fond of humor and wanted to consciously understand its role in psychological life, what is amusing to them here is that he demonstrates, unconsciously, his own Oedipal theory through his goal for his own psychoanalytic theory.

cative efforts of the endless images presented to her by the mysterious depths of her own psyche.³ And with theologian Paul Tillich, Ulanov describes him as a man who possessed a “love of life” and that his “high good humor” was indicative of his “serene largeness of being.”⁴ Moreover, Ulanov speaks of her own mother as having had an appreciation for humor. “My mother,” she writes, “in her nurse persona, was a matter-of-fact, sensate, down-to-earth person with a witty sense of humor.”⁵ And the couple from Yugoslavia, the cook and houseman whom Ulanov identifies as her “Slavic parents,” were also humor and laughter prone. Of her, Ulanov states she had a “big laugh,” and was “durable and tough,” while he “liked to sing, and joke, and work hard.”⁶ Though Ulanov does not look much further to determine with any detail the significance of humor in these lives, the initial point here is that she has an eye for it. She tends to include it as a positive observation of others instead of viewing it as an anomaly to be left aside or rendered non-important.

Ulanov is more keen on recognizing humor, as well as naming it, feeling it, and expressing it through her laughter, in her clinical work as a Jungian analyst. Again, examples abound in her writings: a couple with whom she worked where a wife’s “gentle, humorous teasing” of her husband caused him finally to laugh and see his own issues more clearly;⁷ an introverted woman who would burst into “bawdy humor” resulting from the unconscious and underdeveloped extroverted side of her personality;⁸ the suffering of her patient, Nancy, who battled cancer “with humor” by wearing her t-shirts with the imprinted words “This ain’t no wienie roast!” written in large letters on the front of them;⁹ another woman patient who “amazed” Ulanov because she continued in “cheerfulness and humor” without denying her “grief at her lost health”;¹⁰ the woman whom she was “fond of” for having “a fine sense of humor,” displayed in the woman’s periodic jaunt to Bloomingdale’s to sit at the make-up counter and “try on” new faces in search of her “true face”;¹¹ and a man who believed that he was unable to achieve enlightenment in his Zen practice like everyone else, he told Ulanov “with humor,” until a dream finally

3 Ann and Barry Ulanov, *Transforming Sexuality: The Archetypal World of Anima and Animus* (Boston: Shambhala, 1994), 120.

4 Ann Ulanov, “The Anxiety of Being” in *Religion and the Spiritual in Carl Jung* (Mahwah, N.J.: Paulist Press, 1999), 165.

5 Ann Ulanov, *Attacked By Poison Ivy: A Psychological Understanding* (York Beach, Maine: Nicolas-Hays, Inc., 2001), 67.

6 *Ibid.*, 69.

7 Ulanov and Ulanov, *Transforming Sexuality*, 95.

8 *Ibid.*, 132.

9 Ann Ulanov, *The Wizard’s Gate: Picturing Consciousness* (Einsiedeln, Switzerland: Daimon Verlag, 1994), 66.

10 Ann Ulanov, *Spiritual Aspects of Clinical Work* (Einsiedeln, Switzerland: Daimon Verlag, 2004), 190.

11 Ann Ulanov, *The Wisdom of the Psyche* (Einsiedeln, Switzerland: Daimon Verlag, 2000), 60–61.

“poked him” into a more reasonable approach to his meditation.¹² These encounters, and others like them, are littered all throughout the Ulanovian corpus. Again, Ulanov creates space, not only in her own mind but in the professional setting of being a psychoanalyst, for the appearance and expression of humor.

But humor and its analogs—laughter, mirth, amusement, comic, jest, joke, and so on—are not just qualities to be noticed in others. For Ulanov, they are also living experiences. To be alive necessarily implicates the body, and our smirks, grins, chuckles, and guffaws all remind us of how the physicality of laughter is often—but not always—interwoven with the cognitive, intellectual, and relational aspects of humor.¹³ “Exploding laughter,” writes Ulanov, “raises our temperature and pulse, contracting our thoracic muscles, setting our vocal chords and lower jaw aquiver, expelling breath at so many miles per hour.”¹⁴ As a bodily sensation, this kind of “exploding” laughter usually lies beyond our control. It might betray us when we are struck by the comic ourselves even though outward circumstances do not deem such amusement “appropriate.” We cannot authentically create it ourselves, and, for better or worse, we experience it as breaking into our reality when we discover something to be particularly funny. Thus, Ulanov is not shy about telling us that she “bursts out laughing” at the “specificity of the psyche” when a male patient brings into analysis the dream image of a colorful and “fantastical” bird, a pheasant, addressing him from the other side of consciousness.¹⁵ Or again, that she found herself laughing one day when a female patient sits down and tells Ulanov that she ate a whole coffee cake when feeling particularly empty and worthless. “My astonishment showed on my face,” writes Ulanov of the episode, “and I burst out laughing.”¹⁶ Her patient’s reaction was one of shock, but then they both found themselves laughing together. Ulanov further states of the occurrence that “not until now had the humor of her wolfish eating capacity struck her.”¹⁷ As a last example, there is another gentleman patient, a sergeant and veteran of combat, who would turn into a “boy” in the presence of women. Ulanov makes note of his sense of humor, as well and how, in the course of their time together, they “erupted into laughing more than once.”¹⁸ The point is that such comic exchange and its resulting laughter illustrate that they occur naturally among us and that they serve as signal of one’s spontaneity, engagement, and indeed, aliveness.

12 Ann Ulanov, *The Functioning Transcendent: A Study in Analytical Psychology* (Wilmette, IL: Chiron, 1996), 4.

13 We must keep in mind here that humor and laughter are not the same thing. We are able to experience something as humorous without a laughing response. Likewise, we may laugh, sometimes uncontrollably, out of nervousness, fear, or some other physical buffoonery that has nothing at all to do with humor. Their relationship has long been the subject of intense scrutiny and theorizing. Nonetheless, it remains true that where one shows itself, the other is not far behind.

14 Ulanov, *Spiritual Aspects of Clinical Work*, 160.

15 Ulanov, *Spiritual Aspects of Clinical Work*, 113.

16 Ulanov, *The Functioning Transcendent*, 85.

17 *Ibid.*

18 *Ibid.*, 187.

In the writing about her professional work as a psychotherapist, we witness Ulanov providing humor the air it needs to breathe.

Of course, to be alive implies that one will, sooner or later, be met with suffering of some sort. Ulanov also makes plain what laughter can do for us during such times. She exhorts that “laughter is a balm even to great soreness and suffering.”¹⁹ As a balm, humor and laughter enable us to work with our blemishes, neuroses, and afflicting sicknesses with greater ease than perhaps we would be able to otherwise. Comic experience such as this does not necessarily remove these torments, but it does, as the image of “balm” suggests, interact with our suffering, making it more malleable, smoother, softer, and lessening in its unadulterated sting, if only a little.

Ulanov movingly recounts how this was the case for her during the illness and death of her husband, Barry. “We could feel ourselves pulled into an undertow,” she writes, reflecting on this time.²⁰ The hate all around them was palpable: toward the illness, toward each other, and toward themselves because of what the illness had made them out to be. Laughter, as Ulanov puts it, proved to be a “commodity” in “short supply.”²¹ However, to her great surprise, Ulanov admits that laughter began turning up, out of all the possible places, when she would give her husband his bath. And it was only because they gave themselves permission to hate each other, “all out,” that laughter started showing its face, interestingly enough, amidst (in addition to or because of?) their hate. The bath—what had previously served as an emblem of acrimony between them—gradually evolved into an occasion for play and fun. Admitting and uttering their hate to one another allowed it to “transform into a light, humorous energy,” which then, in turn, became the “fertilizer” for, in Ulanov’s own words, “the temenos we were building for this journey to the end.”²² Not only does humor and laughter come to our aid during adverse circumstances, but, as Ulanov’s example here makes clear, they provide some protective measure against coming undone entirely by our suffering as well. What, then, does humor do for us psychologically, according to Ulanov? What about spiritually? And how does it do it?

III. PSYCHE

Humor can serve various functions, both positive and negative, in the life of the psyche. In addition to alluding to its presence in the clinical situation or locating it in the personality of another, Ulanov also makes direct statements in her writings about the psychological import of comic experience. As such, we not only have at our disposal the way she experiences humor in her own life and work, but we are also privy to what she then makes of these experiences in relation to the

19 Ulanov, “Being and Space” in *Religion and the Spiritual in Carl Jung*, 262.

20 Ulanov, *Spiritual Aspects of Clinical Work*, 427.

21 *Ibid.*, 428.

22 *Ibid.*, 427.

wider dynamics of psychological functioning. Throughout Ulanov's writings, we see her ascribe to humor certain salubrious benefits for psychological life, which assist in its expression, maturation, and vitality.

Critical to Ulanov's psychological understanding of humor is her firm belief in the capacity comic experience holds for maintaining, as well as restoring, balance to the psyche. Whether we have an upward and expansive ego and are in need of a dose of humility or we seek some counterbalance to the cumbersome thoughts and feelings familiar to a neurotic way of life, humor's particular talent is one of regulating proportionality, interjecting perspective, and fostering what Ulanov calls an "attitude of objectivity."²³ Jokes, jabs, and other forms of humorous expression have a way of expanding the myopic inclination of our own opinions, pain, suffering, or points of view. If we can laugh at something, find the humor in it, whatever that humor may be, then we will more likely be able to see above and beyond our own ego selves to include a perspective that can be described as a kind of "double vision." On this point, Ulanov writes that "we can relate to ourselves without total immersion in ourselves, standing back with a sense of humor while simultaneously living all that falls to our lot with passion, gusto, and intense involvement."²⁴ When it comes to our suffering, in particular, humor helps us "disidentify" with what ails us, meaning that we are always greater than the sum of our problems and our suffering does not define us indefinitely or in total.²⁵ Furthermore, and along similar lines, a comic attitude helps to keep us dislodged—but not necessarily disengaged (if we are mindful)—from such pain. It creates space for us, and, again, provides us with an opportunity to look at our suffering from another vantage point, allowing us to view it differently and with a certain involved detachment. "A sense of humor," Ulanov concludes, "restores a sense of proportion. It returns us to what really matters and gives us the courage to face our devils, whatever breed afflicts us."²⁶ Thus, humor is like oil in the engine of the psyche. It keeps the psyche fluid and permeable.

But Ulanov, following Freud, also sees humor as a protective mechanism utilized by the psyche against an actual or perceived threat. We might envision such a threat in a variety of ways with greater or lesser degrees of intensity. It could be the empty quotidian of daily life or experiencing a brush with physical death. It could be the prolonged suffering of ill health or being held captive to a sanctimonious environment. Whatever the circumstance, the accent here is on the preservative value of humor for psychological life. It keeps us from ultimately succumbing to these particular fates that ensnare us and enables what Ulanov calls "a triumphant invulnerability to the real."²⁷ She states: "In humor, the ego that usually must yield

23 Ann Ulanov, *The Unshuttered Heart: Opening Aliveness/Deadness in the Self* (Nashville: Abingdon, 2007), 227.

24 Ulanov and Ulanov, *Religion and the Unconscious*, 232.

25 Ulanov, *Functioning Transcendent*, 104.

26 Ann and Barry Ulanov, *The Witch and the Clown: Two Archetypes of Human Sexuality* (Wilmette, IL: Chiron, 1987), 283.

27 *Ibid.*, 240.

to the pleasure drive, right to the limits of reality, can turn away the confinements that reality insists upon and enjoy to the full a triumphant invulnerability to the real, for which, momentarily at least, it pays no price in guilt."²⁸ In other words, our humor and our laughter act as assertive weapons against defeat and regard for whatever consequence may result on the other side of our humor remains negligible. No guilt. No suffering. No punishment. We "burst into laughter," Ulanov states, disregarding and/or overcoming the constraints our reality has placed upon us, if only temporarily.²⁹

We must beware, however. As much as we may commend humor for being able to defend us against external and internal foes, it can backfire on us if we are not careful. The danger is that our humor can serve as an act of deflection rather than preservation, even though both uses are defensive in nature. As Ulanov tells us, we can "turn serious questions aside with a joke" and "divert even [ourselves] with humor, simulating connection to emotion, sometimes achieving it for [others] even if not for [one]self."³⁰ In this way, humor acts as a shield. But one that fends off and redirects attention away from what we do not wish to face, whether in relation to others or ourselves, rather than enabling us to carry on amidst a threatening circumstance. We call upon humor, for example, to overcompensate for some perceived shortcoming in us—our body or body image, personality trait, or an attitude or belief about life. Through humor, we can convince others to like us even if we do not like ourselves. Because humorous experiences tend to be so pleasurable, their deceptive quality can be easily missed in that they easily detract from relationship, circumstance, and greater self knowledge. This is the semblance of connection Ulanov mentions above. Yes, humor is one of the best means available for our being able to connect with others. At the same time, if humor is overused through constant joking, quipping, jabbing, or jesting, we just may need to pause and inquire into why we wish to overly saturate the air with the comic. Is there a fear of nothing at the bottom? An emptiness, of sorts, that would otherwise come to the fore if the air were to settle long enough to see? Ulanov suggests as much. This deflective use of humor "freezes" us, she says, and makes "an ego-identity out of an artifact."³¹ Put differently, such use of humor becomes crystallized into a persona—a face to the world with little, if anything, underneath. As such, through humor, we are "letting the surfaces do the work of the missing interior reality."³² We defend against things like feeling, emotion, relationship, growth and development, and, in a sense, all that accounts for an optimal life. Though funny in tone and comic in speech, the world nonetheless remains flat and one dimensional.

28 Ibid.

29 Ibid. Elsewhere, Ulanov makes a similar point, contending that humor ushers in for us a "pleasing ease in the midst of tribulation." See Ulanov, *Unshuttered Heart*, 227.

30 Ulanov and Ulanov, *Witch and the Clown*, 202.

31 Ibid., 209.

32 Ibid.

Indeed, if everything is funny, then it could be said that nothing is funny. Here, we only know how to laugh through our tears.

If, finally, our humor is not solely wrapped up in deflective posturing, then perhaps we will find ourselves more open to its capacity for increasing our own self awareness. For example, what kinds of things bring out the laughter in us? What do we find funny? Where have we laughed “accidentally” or “inappropriately”? Does the asinine underlie our comic sensibilities? Crass humor? Bawdy jokes? More intellectual or sophisticated humor? One way Ulanov frames these kinds of questions is in terms of our shadow material. When we find ourselves laughing, we are often alerted to what we keep hidden from consciousness—our potential for goofs and buffoonery, aggressive tendencies like wanting to hurl insults at another, or even other feelings we do not wish to feel. All of this gets stuffed down beneath our awareness in order that we may put our best face forward to the world. Viewed from this psychological context, when we are amused by a comment, action, or situation, we find it funny because we have distanced ourselves from such behavior, or, more pointedly, at the *possibility* of such behavior. “That would never happen to me,” we think to ourselves when falls on the street. “I would never say that to someone else,” we confess with full confidence. But we laugh, nonetheless, when we see someone slip on the ice or at the person on the receiving end of an insult. Why? Because we recognize in others what we have split off from our conscious awareness, which is the basic premise of the concept of the shadow. We see in another what we cannot see in ourselves, and this makes it easier to laugh at what we do not like in ourselves because we have put it onto, or into, another.

To make her point, Ulanov appeals to the world of television—a most appropriate place to see this phenomenon at work. She cites two examples: *All In the Family* from the 1970’s and *Roseanne* from the late 1980’s to the mid 1990’s. In *All In the Family*, the show centers around the blue-collar, conservative, and politically incorrect family man, Archie Bunker, played by the actor, Carroll O’Conner. With *Roseanne*, the television sitcom chronicles the life of Roseanne Conner, also a blue-collar worker, wife, and mother. Both characters are loudmouths. Both have an in-your-face honesty about them: they tell us exactly what they think without regard for propriety or decency. Both hurl insults toward their family members. Both show little interest for hiding their flaws. And, of course, both programs were wildly successful in their day, and they both continue to rank highly in the history of television while also occupying space in the American cultural psyche. As Ulanov observes, they both have “made millions out of exposing shadow material in a humorous way,” and resting in her assurance that “the authors of these shows did not read depth psychology!”³³ This is not “esoteric theory,” she states, “but fact.”³⁴

Why do these characters, and so many others like them, make us laugh? Why are they so beloved despite the fact that they do not portray humanity in the best light? Ulanov helps us understand this by way of the clown figure. Here, we can imagine Archie Bunker and Roseanne Conner as modern versions of this age-

33 Ulanov, *Spiritual Aspects of Clinical Work*, 271.

34 Ibid.

old archetype. In one respect, as aforementioned above, the clown is able to carry all of the shadow parts of ourselves that we put on to him or her. Like a magnet of attracting opposites, our own shadow life quickly links with what we know to be the clown's conscious identity: running into walls, mishaps with gadgets, disruptive of the ordinary. A strange attraction develops between us and the clown, one of endearing acceptance on our part. Ulanov contends,

The clown figure enacts acceptance of the human lot in [its] comedy—all of it, its absurdity, its grotesqueness, its suffering, its tragedy. His acceptance does not strike a gloomy pose. His acceptance is open-hearted; his feeling warm. He is glad to be here in the midst of life.³⁵

It is a complicated dynamic. On the surface, we may find Archie Bunker and Roseanne Conner to be offensive and crude. But, nonetheless, we continue to watch them with enjoyment because we locate this sense of “acceptance” in them. We get the feeling that if we were to walk into their house, we could let ourselves go unrestrained, unhindered. They act as a mirror for us, reflecting what we cannot consciously see of ourselves.³⁶ And that remains the allure. Our personal shadow material is not necessarily theirs, it should be emphasized. We each have our own sense of “badness” that we believe should be relegated to the shadowlands of our psyche. Yet, when we encounter characters like Archie Bunker and Roseanne Conner, finding them amusing and laughing at their antics and flaws, we are confronted with a question: what does our laughing at them express—reveal—about the connectedness or disconnectedness from the state or condition of our own psychological life?

IV. SPIRIT

Humor, of course, does not limit itself, either in its academic analysis or in its lived experience, to the confines of the psyche. We can be just as curious about the role humor has to play in the life of the spirit, in religious faith, and in notions of the Divine Itself. That a life in relationship with God can be thought of as encompassing funny or comedic dynamics is not always at the forefront of whatever we might imagine the spiritual life to be. We understand religious faith as something serious. Comedy is not. God is solemn and holy. Humor is to remain outside the boundaries of the sacred. But why is this? Why such a split between spiritual life and laughter, holiness from humor? Why do we anthropomorphize God with human traits but somehow conveniently leave out a vision of God as having a sense of humor? And why so little reflection on such a fundamental feature of human

35 Ulanov and Ulanov, *The Witch and the Clown*, 285.

36 *Ibid.*, 207.

life and its potential for religious faith? In considering such kinds of questions, Ulanov, again, is helpful in pointing a way forward here.

Her predilection for locating the humorous in other personalities is no different when it comes to esteemed religious and spiritual figures of Christianity, the faith tradition Ulanov considers home as an Episcopalian. She alludes to figures such as the Apostle Paul, Augustine, Francis of Assisi, Teresa of Avila, John of the Cross, Thérèse of Lisieux, Albert Schweitzer, Simone Weil, and Mother Teresa as examples of the “great cloud of witnesses” who all demonstrate, in one way or another, a particular playfulness in their relationship with God and the world around them. Through their experience, says Ulanov, we find “the Lord’s gracious humor reflected there.”³⁷ Why is this? Because humor can serve as a signal of maturity in faith. More often than not, it is the mark of a certain steadfastness of belief and spiritual pliability rather than expressions of mere unbelief, blatant disrespect, or outright irreverence toward matters of religious significance.

These spiritual paragons, then, are not prone to give themselves over entirely to what Ulanov refers to as a “macabre sense of humor” when life does not pan out, when the depth of human imperfection is realized, or when God seems especially, or even totally, absent.³⁸ It is true, she remarks, that during such times, we may find ourselves more prone to be “satisfied with the old jokes about the way God treats his friends,” and, by way of example, follows this with a wisecrack of her own: “Look what he did for his son!”³⁹ But what these giants of faith show, particularly for those of us who come after, is that while they may be wont to make such quips—think of Augustine’s famed “make me chaste, but not yet,” for one—they do not seek this “macabre” space, and the humor arising out of it, as a means of permanent resolution. Their faith is not altogether abandoned to a state of spiritual pessimism amidst the entanglements of a life lived in devotion to a spiritual path.

What they also possess, according to Ulanov, is “a kind of biblical sense of humor.”⁴⁰ By this, she has in mind that we, as human beings, are both accepted and chosen as God’s creation to be “central channel’s for God’s grace.”⁴¹ This does not, however, require that we perpetually remain in a state of perfection, much less achieving it in the first place, in order to live a faithful spiritual existence or partake in the body of Christ. What it does involve is the recognition “that we would not choose ourselves if we were not already chosen” and that “we must choose ourselves not once, but again and again...”⁴² In other words, the Apostle Paul’s “thorn in the flesh” does not prevent him from cultivating “the mind of Christ” as the central reality out of which he lives. Augustine’s infamous “restlessness” does

37 Ulanov and Ulanov, *Religion and the Unconscious*, 38.

38 Ann and Barry Ulanov, *Primary Speech: A Psychology of Prayer* (Atlanta: John Know Press, 1982), 94.

39 Ibid.

40 Ibid., 95.

41 Ibid.

42 Ibid.

not preclude him from a life of faith, but only propels him forward in a continual search for it. Mother Teresa's palpable feeling of separation from God the last part of her life did not deter her fanatic dedication to ministering to the "poorest of the poor." Despite their personal dilemmas, they devoted to their spiritual visions. And in this way, they are not so different from us. These holy dynamos show us the way in terms of what it means to choose ourselves "not once, but again and again," as Ulanov states, since a life of faith does not mean an absence of quandary or fallibility but carrying on in faith in spite of them. Thus, humor is the grace that allows each of us to "choose" ourselves in the same way that God has already chosen, and continues to choose, us.⁴³

In more specific terms of the actual contours of a living spirituality, one place humor crops up for Ulanov is in prayer. Prayer, as a form of "primary speech," consists of both words and images, spoken and unspoken, that we offer to God. It is an aspect of spirituality that opens the door for humor to flourish in faith life. "We laugh in our prayer," she writes, when we "come close enough in our lightness of spirit to see and enjoy the playful aspect of the divine."⁴⁴ There are images, persons, situations, feelings, thoughts, activities that make their way into our prayer life and make us laugh. We find humor in what appears to be nothing more than a great big Divine joke. Laughter itself serves as a cardinal indication of spirit, and as a form of prayer, she comments, "this praying reaches beneath or above words."⁴⁵ Are we able to laugh with God? Joke with God? Find the humor in a green lizard, for example, making its way down the aisle during an alter call? Sensing the comic in the most unlikely of persons who come to our minds during a time of prayer and later encountering this person when we go out on the street? Is there something more authentic in the "raucous laughter," of which Ulanov speaks, than in all the sanctifying words we could possibly muster, whether uttered to hundreds of others or only to ourselves?⁴⁶

Ulanov, following Erasmus in *The Praise of Folly*, also advocates for an empathetic act on our part consisting of trying to imagine what it must be like for God to be on the other end of our prayers, hymns, and petitions we send in God's direction. Indeed, it is God who laughs at our most serious portrayal of God's own character or who surely pines for something risible in addition to everything somber we ceaselessly lay at God's doorstep. On this point, Ulanov states: "God must long for a funny story...instead of still another lugubrious hymn or turgid meditation, still another solemn promise, still another tortured, pompous confession in which even our sins are matters of pride."⁴⁷ There is nothing more deadly to a life lived in the Spirit than a faith without buoyancy, joy, and laughter. "Do we *enjoy* talking to

43 Ibid.

44 Ibid., 46.

45 Ann Ulanov, *Finding Space: Winnicott, God, and Psychic Reality* (Louisville: John Knox, 2005), 56. See also Ulanov, *Spiritual Aspects of Clinical Work*, 264, for "raucous laughter" as a sign of both "life" and "spirit."

46 Ibid.

47 Ulanov and Ulanov, *Primary Speech*, 46.

God [emphasis added]?” Ulanov dares to ask.⁴⁸ Or do we interact with God or pray to God in a state of boredom ourselves, completely oblivious to the fact that what “bores us must surely tax even an infinite presence?”⁴⁹ Hence, when Jesus Christ tells his followers and other listeners in the “Sermon on the Mount” that “you will know them by their fruits,” we very well may want to remember to include laughter, humor, and joy among the fruit—both for God’s sake and for ours.⁵⁰

The more significant and profound impact of humor on our faith lives should not be lost to us, however. The domain of the comic is always more intricate and substantial than simply the experience of feeling good after the telling or hearing of a clever joke. Humor’s benevolent spiritual capacity lies in its ability to crack open and relieve a rigid religious stance, bring together in peace the most unlikely of individuals, or usher in a revelatory experience of grace. What we find to be humorous often is the result of a counter reality to the familiar one we know—an incongruence—and as such, we are given a new perspective, a different vantage point, another way of looking at the world and our place in it. There is more to life, we realize, than our small ego-centered lives, finding ourselves rearranged. We are taken out of ourselves and opened to something new in the aftermath of being baptized in the comic Spirit.

Quite suitably, then, Ulanov describes our having an experience of “something so funny” that we are able to call it a “complete miracle.”⁵¹ “We are all shaken up,” she says, “into a new order by the laughter that seizes us.”⁵² This kind of humor, this painful laughter, we know, we cannot manufacture with any kind of authenticity. We try to synthetically create, or recreate, a similar experience through the efforts of situation comedies on television with canned laughter in case we forget to express our amusement or regaling our group with a comical tale that happened to us only to find that it falls completely flat. But more than this, we cannot fabricate particular virtues of the spiritual life, like gratitude, magnanimousness, and openness, that follow on the heels of this kind of encounter with the comic. Whether through other people, circumstance, or God, when genuine humor and laughter touches us, we are seldom able to forget it. Something new, however large or small, is created, altered, changed. Along with the spiritual masters of ages past, genuine comic experience can move us into a deeper and sustaining spiritual reality. And as Ulanov maintains, such growth and steadiness in the spiritual life will only be hampered, if not completely desolate, without it.⁵³

48 Ibid., 47.

49 Ibid.

50 See Matthew 7:16.

51 Ulanov and Ulanov, *Primary Speech*, 101.

52 Ibid.

53 Ulanov and Ulanov, *Religion and the Unconscious*, 213.

V. CODA

What, finally, can we take from Ann Ulanov's consistent nudging and perennial dance with humor and laughter throughout her written body of work? What value does it hold for those of us who are in the psychotherapeutic, ministerial, and/or academic professions? What does it mean to be "seriously funny?" To bring this essay to a close, I would like to briefly suggest some nuggets of wisdom—perhaps better conceived of as a series of questions—we may glean from Ulanov's own curiosity about laughter and the inclusion of the humorous within the purview of her thinking.

First, the topic of humor should be valued in and of itself for serious intellectual consideration as well as appreciating it wherever we find it in the world. Though we all have varying aptitudes and abilities for humor and its appreciation, there can be little doubt that it constitutes a fundamental feature of both human and divine life, particularly if we hold to the belief that human beings are created in the image of God. Thus, it cannot be merely dismissed as fluff or nonsensical. If we are consistently dealing with serious subjects such as psychopathology and healing or sin, suffering, and salvation, then it can be difficult to configure how humor should fit into such work if we do not make a conscious effort to undertand. *Is our perspective wide and open enough to recognize, appreciate, and value humor when we encounter it or it encounters us?*

Second, we cannot be neglectful or dismissive of the intent lying behind humor and laughter and/or the message(s) trying to be conveyed with its use or appearance. As we have seen, using humor serves as an act of communication, both good and bad. Laughter brings together the closest of friends in a tighter bond or shatter through the walls of avowed enemies. The comic can be used as a defense, a way of coping with anxiety, or as a weapon. On a deeper level, it has marks of a spiritual perspective of its own that propels us to transcendently rise above whatever trying circumstance we face in front of us. *Once we have widened our humorous scope, so to speak, are we then able to consider the varied, vast, and depth of its meaning with conscious sensitivity to its aims, purposes, and effects?*

Third, and lastly, humor and laughter bring balance and perspective to our work. If we take ourselves too seriously, humor will find a way to crack open such a lofty sense of self importance. If we find ourselves working too much, overstepping the limits of what we are able to do in our therapeutic, ministry, and teaching responsibilities, humor and laughter can usher in a sense of relief and sustenance. The comic and all of its forms can either act as a floatation device when we need it or as a weight when we least expect it. *Are we alert to the perspective that humor has brought us when we consider the impact of its presence?*

Ann Ulanov, as a person and in her work, is known, and will continue to be known for many wonderful and celebratory things. My hope is that her own humor and the questions she encourages the rest of us to ask about it in our own lives, will always stand among them.

Complex Multiplicity and the Multiplicity Complex: A Relational Reflection in Honor of Ann Belford Ulanov¹

LISA M. CATALDO

“There can be no religious or psychological experience of consequence without recognition of otherness.”

—Ann Belford Ulanov²

A GRAND PARTY

Imagine being invited to a huge party, a gathering of theologians, philosophers, artists, mystics past and present, and just about everyone who's anyone in the world of depth psychology.³ There is Freud conversing with Tillich, here is Jung in an exchange with Simone Weil and Mondrian, over there Theresa of Avila and Winnicott, chatting with W.E.B. DuBois and Augustine. Now imagine that this whole party is for *you*, that every one of these people wants to interact with you, to know you, to dance with you. It's exciting. It's a whirlwind. Truth be told, it is sometimes a bit scary, and often quite serious, but mostly thrilling. At the end of the party you will be asked, “how have you changed, and how will you now change the world?” Now you have a picture of what it's like to study with Ann Ulanov.

Ann's students in Religion and Psychiatry attended this party by reading what seemed like nearly every foundational text in the canon of psychoanalysis, a fact that has gained the UTS program a reputation as among the most rigorous in the field. But mere intellectual mastery was never a sufficient criterion for learning in Ann's courses. She communicated not only with words, but most convincingly with her own personhood, that all the theoretical knowledge in the world means nothing if it doesn't change you, if it doesn't visibly and powerfully affect your living and your working, if it has no impact on your relating to yourself, others, the

1 Portions of this paper were presented at the annual conference of the American Academy of Religion, Psychology, Culture, and Religion Group, San Diego, CA, November 21, 2014.

2 Ann B. Ulanov, *Receiving Woman* (Philadelphia: Westminster, 1981), 91.

3 The term “depth psychology” refers to psychologies that focus on the unconscious and unconscious process. It has fallen somewhat out of favor in contemporary psychoanalytic circles, but it does have the ability to hold together in one general category all the different types of psychoanalytic thinking that focus on the unconscious dimension of experience. I use the term here for that reason, and because it is the term that Ann has always used to describe her approach to psychology and religion.

world, and to what is beyond all of those things. In the end, with Ann it is never about simply knowing (although you will come to know a great deal), but about feeling, and doing, and most importantly, *being*. It is about being psychologically and spiritually engaged, being receptive and creative, being oneself, being *alive*.

And while Ann has always situated herself clinically in a Jungian context, her approach to the conversation between depth psychology and religion has had a wide embrace that welcomes vastly different perspectives that have in common the urge toward expansion and growth. Like all of Ann's students I was deeply immersed in Jung's work during my time at Union, and also like many of her students, I did not pursue a Jungian clinical path. My own orientation is grounded in relational psychoanalysis, a school of thought that descends from Freud, Harry Stack Sullivan, and object relationalists like Fairbairn, Winnicott, and Klein.⁴ I will discuss some of specifics of the relational approach below, but it has always been clear to me that Ann's perspective on depth psychology and religion has at its core a deep sense of relationality that is both consistent with, and helpfully critical of, my own relational psychoanalytic approach. Maybe this is because Ann's rich and diverse perspective is so fully steeped in a living practice of relating—to her students, to herself, and to that which has clearly addressed and called her to the vocation of teaching and healing.

WHAT'S NEW?

During my doctoral studies, I asked Ann if I could do an independent reading of relational psychoanalytic theory as part of my course work. "That's a great idea," she said, "Maybe you can help me understand what's new about it. I can't seem to find anything." I admit that as a budding relational analyst, I was a bit taken aback at the time, but I came to see wisdom and truth in her words. While I thought that relational theory offered something decidedly new and fresh with its postmodern emphasis on intersubjectivity, multiplicity, and the relational foundations of personhood, it didn't sound new to Ann, because her take on psychoanalysis in connection with theology has always embraced those ideas, even if in slightly different language.

I want to say a few words here about relational psychoanalysis to provide a context in which to consider my claim that Ann's work provides both support and critique of this contemporary theory. What does it mean to be "relational" in the sense that relational psychoanalysts refer to? It certainly means to put the relationship between the therapist and the patient front and center in the understanding of clinical work. Therapy is not about an "anonymous" or "neutral" therapist analyzing a patient from a position of superior knowledge or insight, but is a mutual, "two-person" interaction that includes attention to the subjectivity of the analyst

⁴ For an excellent summary of the "relational turn" in psychoanalysis, see Stephen A. Mitchell and Lewis Aron, "Preface," *Relational Psychoanalysis: The Emergence of a Tradition*, ed. Stephen A. Mitchell and Lewis Aron (New York: Routledge, 1999), ix–xx.

as an integral part of the therapeutic process.⁵ The analyst and analysand are in an ongoing process of evoking each other, creating each other, and being created by the mutual exchange between them. On a developmental level, the relational approach also gives central place to the primary relationality that grounds our formation as persons. Relational psychoanalysis rejects Freud's notion of persons as closed systems motivated primarily by inherent drives or instincts. Rather, it proposes that our subjectivity is always already a subjectivity-in-relation. We are fully dependent on others to become a subject who can say "I." Without you, and all the significant "yous" in my life, there is no "I" to speak of at all. This intersubjective process of mutual creation plays out in all our interactions, often outside of our conscious awareness.

Relational theory also recognizes the inherent multiplicity in the formation of what we call self. In basic terms, our early significant others and our emotional experiences with them get internalized in a less than fully cohesive way. These internalized experiences, in interaction with our genetic makeup and environmental realities help to form parts of that which I experience as "me." Each person then is not one self but many, a kind of subjective network that in health allows us to have an experience of "me" that feels real. In health, there is an ability to relate internally to the others in myself. To create connections among the multiple selves that make up the "I" entails a willingness to engage in conversation, sometimes across what feels like a vast divide. It is experientially an encounter with the other, in which we are invited to be vulnerable and open to transformation. In the best of circumstances, this vulnerability and openness inheres in our engagement with all others—people, systems, ideas—outside ourselves as well as within.

Theologically and pastorally, relational psychoanalytic theory plays well with postmodern theologies that question hegemonic views of persons or monolithic views of God. Relational psychoanalysis, like much of contemporary theology, considers questions of power and marginalization. It emphasizes interdependence and vulnerability, and the tentative nature of that which we call "self."⁶ Relational theory encourages clinicians, ministers, and pastoral and practical theologians to consider the diversity and dynamic relational nature of the religious experience of those whom we serve. Is this so different from what Ann has been doing all along? Not really. And yes, in a good way. Drawing significantly on Jung, but deeply influenced also by Winnicott and object relations, as well as Freud and the exis-

5 Lewis Aron, "One Person and Two Person Psychologies and the Method of Psychoanalysis," *Psychoanalytic Psychology* 7 (1990): 475–485.

6 Perhaps the most significant contribution to the fields of psychology of religion and pastoral theology around the theme of multiplicity has been made by Pamela Cooper-White. See Pamela Cooper-White, *Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective* (Minneapolis, MN: Fortress Press, 2006); and *Braided Selves: Collected Essays on Multiplicity, God, and Persons* (Eugene, OR: Cascade, 2011). See also my own work on multiplicity and faith: Lisa M. Cataldo, "Multiple Selves, Multiple Gods? Functional Polytheism and the Postmodern Religious Patient," *Pastoral Psychology* 51, no. 1 (2008): 43–58; and "I know that My Redeemer Lives: Relational Perspectives on Trauma and Faith," *Pastoral Psychology* 62, no. 6 (2013): 791–804.

tentialists, Ann's approach to psychology and religion has always presumed a norm of multiplicity, has always emphasized the meeting of subjects, and is in the end about inclusivity and expansion of the person in relationship to the other, whether that other is internal or external, human or divine. No wonder she didn't think I'd found the "new" thing.

MULTIPLICITY AND INTERNALITY

In virtually every one of her many books, whether solo endeavors or products of collaboration with her late husband, Barry, Ann invites the reader to reflect upon and enter into relationship, first of all with the complexity of internal reality. From her Jungian perspective, Ann sees the internal world as inherently multiple, comprised of a whole host of complexes and the deep archetypal realities they reveal. For Ann, the spiritual and psychological journey consists first in "collecting and recollecting" the many parts of ourselves, especially those that are scattered, rejected, or forgotten, because the denial of parts of ourselves is "a kind of refusal to be."⁷ This internal world can present itself to us in prayer, as we "hear all the bits and pieces of ourselves crowding in on us, pleading for our attention."⁸ She challenges us to engage the parts of self expressed in our envy,⁹ our internal experiences of masculinity and femininity,¹⁰ our aliveness and deadness,¹¹ and all of our fantasies, whether grandiose, perverse, or falsely humble.¹² And always, she insists on engaging the relationship with that which transcends and includes all of our disparate parts: relationship to the sacred Other. It is this relationship to the transcendent Other who addresses us, who calls to us and awaits our answer, that is the moving force behind all the rest. For Ann, it is the journey inward and the discovery and acceptance of the multiplicity and otherness *within* that opens us to more genuine engagement with external others, and allows us to receive the address of the ultimate Other.

Some might say that Ann's focus is too internal, too concerned with the individual spiritual journey at the expense of concerns for justice and the community. Is it fair to say that Ann focused more inwardly than outwardly when it comes to relationship? Perhaps so. But her work also brings an important balance

7 Ann Belford Ulanov and Barry Ulanov, *Primary Speech: A Psychology of Prayer* (Atlanta: John Knox, 1982), 2.

8 Ulanov and Ulanov, *Primary Speech*, 2.

9 Ann Belford Ulanov and Barry Ulanov, *Cinderella and Her Sisters: The Envied and the Envy* (Philadelphia: Westminster, 1983).

10 Ann Belford Ulanov and Barry Ulanov, *Transforming Sexuality: The Archetypal World of Anima and Animus* (Boston: Shambhala, 1994). Ann Belford Ulanov, *Receiving Woman: Studies in the Psychology and Theology of the Feminine* (Philadelphia: Westminster John Knox, 1981).

11 Ann Belford Ulanov, *The Unshuttered Heart: Opening to Aliveness/Deadness in the Self* (Nashville, TN: Abingdon, 2007).

12 Ulanov and Ulanov, *Primary Speech*.

to our overly extroverted efforts to change the world (and ourselves) from the outside in. Ann, as any good introvert does, works instead from the inside, out. She encourages us first to see to the log in our own eye, to be the change we want to see in the world. At Union, Ann often made the point that working for justice in the community and the world can lead to burnout, disillusionment, and even contempt unless we are willing to deal with our own “internal disorder.” The external approach alone cannot solve our problems because,

We fail to see how fundamental to social disorder is the disorder within each of us. We conceive the individual psyche—or rather misconceive it—as somehow existing in a vacuum, isolated from all other psyches, instead of gathered with others in an interdependent life, with a common set of symbols, a community of joys and sorrows, of clarities and puzzlements, of triumphs and defeats.¹³

So for Ann the journey inward, and the embracing of our multiple parts, leads to realization of the interconnectedness of all of life, and creates the ground where our individual suffering meets the suffering of others and the world.

Ann’s reference to a “common set of symbols” gestures toward her Jungian commitment to the power of the Collective Unconscious, which undergirds her vision of the fundamental interconnectedness of all humanity. Beyond the shared symbols of our faith tradition, grasping, or being grasped by, the collective symbols of the shared human story helps us to see ourselves reflected in the suffering of the other. To recognize this connectedness means that the “social disorder” cannot be separated from our individual neuroses, our unique conflicts, struggles, and failings, because to the extent I refuse to change myself, I am refusing to change the world. From this point of view, we are all personally and collectively responsible for one another and therefore for the suffering and injustice in the world.

CONSIDERING THE OBJECTIVE

Ann’s invocation of the Collective Unconscious and the archetypal represents an element in her work that for some might raise the specter of universalism and essentialism, those awkward ghosts of modernity. Certainly Jung’s notion of the “objective psyche,” often cited by Ann, can make any postmodern relational analyst nervous. How can we talk of real subjectivity and intersubjectivity if we are imagining some kind of universal human nature or universal subject, or an “objective” psyche that somehow exists outside of the person, and that can be known? I confess I argued with Ann—literally for years—about whether we should use the term “objective” to refer to *anything* psychological (Ann, if you are reading this, I hope you are laughing). But once again, I have come to understand her perspective as uniquely helpful.

13 Ann Belford Ulanov, *Picturing God* (Einsiedeln, Switzerland: Daimon Verlag, 2002), 15–16.

Turning back for a moment to the concept of multiplicity, I note that Ann's work holds that the more we engage our multiplicity, the more we encounter a solid, real something that is our unique self, in relation to a real (if not so solid) Other that transcends us. For Ann, there is always, really, a "there, there." The existence of a "there" means dealing with the tricky concepts of subjectivity and objectivity. For Ann, the way to the latter is through the former; looking inside, starting with subjective experience, Ann finds the simultaneous presence of radical uniqueness and a shared human story. The more we welcome what we find uniquely in ourselves, the more we find that we share with other humans. The more we engage sincerely with the shared symbols, the more clearly our unique self emerges and can be expressed. She writes, "The subjective experience of the psyche leads one quickly to see that everyone has the same *kinds* of experience. [It is] the details that set off the uniqueness of each individual existence, but the outlines are unmistakably similar from subjectivity to subjectivity."¹⁴

Those unmistakable outlines, which form the "objective" layer of the archetypal, frame experiences that make us recognizably human, and so allow us to approach one another: birth and death, love, loss, fear, joy, rage, longing. I read them as the outlines of what makes a desiring subject: a longing to see, to know, and to connect with the world, with other people and nature, with all of that which, although it is intimately connected to me, is not me. It is the desire to respond to a call or invitation from the Other which exceeds the individual and which is both unknowable and intimately known.

It is this idea of the Other that frames the concept of objectivity in Ann's work. What is objective is not fixed content, and certainly not fixed meaning. What is objective is that which exists beyond or outside of my limited ego. It is the thing, or the one, who is experienced as addressing me from outside myself. In a very relational way, Ann's idea of the objective is ultimately an ethical demand for the recognition of otherness—that which is not controlled by my wish or desire. How I experience the chair may be different from how you experience the chair, but even my insistence that it does not "exist" in any objective way does not prevent my shin from hurting when I walk into it. More even than chairs, other human beings (and animals, and nature, and God), similarly deserve to be recognized as existing outside of my construction of them. Ann emphasizes that "essential to . . . experience is the perception of the other, not as an extension of myself, not as I would like that other to be, not as I may try to force the other to become, but as that other really is."¹⁵

These words resonate deeply with those of intersubjective analyst Jessica Benjamin, a central figure in the relational approach, who frames the ideal of psychological maturity as the ability to recognize the "irreducible autonomy" of

14 Ann Belford Ulanov and Barry Ulanov (*Religion and the Unconscious*. Philadelphia: Westminster John Knox, 1975), 76.

15 Ulanov, *Receiving Woman.*, 91.

the other.¹⁶ This irreducible autonomy is evidence of the objective existence of the other; she is one I cannot control; although my projections shape my perceptions of her, they do not “create” her except for myself, and so I must come to accept her as a separate subject. It is not that I can *be* objective about the other, but that I must acknowledge the objective quality of other subjects. In the end, I can interpret you, but I cannot will you away.¹⁷

The subjective side of relating is about bringing to this encounter with the other, whether an internal or external other, our individual agency, will, and desire. On the subjective side is our personal creativity, our unique passion, always shaped by the mutually influencing field of subject-object relations. Without the subjective, we are stuck in a non-creative and deadened submission to what is other. But without the appreciation of what is objective—that which is not controlled by us—we are thrown back only on our subjective self. We are stuck in our illusions of omnipotence, imagining that we control the world, making of others what we will. This is the stuff of narcissism, fanaticism, racism, sexism, and all the other destructive results of an individual or communal identity that fails to register the other as real.

In my understanding, what Ann means by her insistence on the dialogue between the “objective psyche” and individual subjectivity connects ultimately to her commitment to *being*. In the spirit of her teacher, Paul Tillich, as well as Winnicott, Ann carries throughout her work a concern with Being, and what it means to “be” as well as to face the anxiety of “not being” in Tillich’s sense.¹⁸ She is concerned with what it means to be alive, to feel alive, and to welcome that which IS, including the being of self and other. For Ann, God, the ultimate Other, is and manifests the fullness of objective reality. God, as Other, approaches, addresses, confronts, woos, and we are invited to respond. “We do not get to God from our side,” Ann is fond of saying. But this ultimate Other, not bound or limited by our individual subjectivity, still comes to us through that subjectivity, through our unique bodies, feelings, experiences, and neuroses. Being, for Ann, is a meeting at the border, between inside and outside, subjective and objective, conscious and unconscious, self and other.

16 Jessica Benjamin, “An Outline of Intersubjectivity: The Development of Recognition,” *Psychoanalytic Psychology* 7S (1990): 33–46. See also Jessica Benjamin, *Shadow of the Other: Intersubjectivity and Gender in Psychoanalysis* (New York: Routledge, 1997).

17 Ann also acknowledges the ethical implications our own “objective” existence for other people: “The way we conduct our daily business either builds up other people or tears them down, because we are, in our actions or words, or feelings, objects for each other to take in.” Ulanov, *Picturing God*, P. 150.

18 Paul Tillich. *The Courage to Be* (New Haven, CT: Yale University Press, 1952/2000).

BACK TO MULTIPLICITY

I sometimes think that psychoanalysis has developed a multiplicity complex. When I say this, I am thinking of two issues, one broad and one narrow. In the narrow sense, relational psychoanalysis has engaged in ongoing debate about whether one should “believe in” multiplicity as a model of human selfhood. Those who embrace multiplicity often see the notion of a unified or integrated self as an illusion. Those who are proponents of the integrated self see multiplicity as an unhelpful metaphor at best and fragmentation at worst.¹⁹ In the broad sense, psychoanalysis since Freud has become increasingly denominationalized, dividing itself into smaller and smaller groups and schools, insistent on differentiating themselves from each other, often based on what seem like very minor differences. Just as in the history of Christianity, the formation of new movements in psychoanalysis has brought about reform and innovation in much-needed ways. But also like the Church, psychoanalytic schools can fall into unhealthy sectarianism that limits people’s access to knowledge and growth (this pertains to both analysts and patients).

To my mind, Ann’s whole approach to the psychology of religion has all along been a counter-cultural movement positioned in a complex multiplicity that could answer the multiplicity complex that can dominate in both the psychological and religious worlds. This complex multiplicity is firmly planted in the uncomfortable and spiritually rich soil of paradox, and to understand Ann’s work, one has to be willing to stand there in the fecund discomfort. Ann dares to be a Jungian who teaches (and uses, and loves) the theories of multiple schools of thought that at first glance might seem radically incompatible. She presents us with a multiply-formed self, full of internal others, that is yet deeply unified at the core, even if it is a core we can never fully articulate. Our ethical obligation to others in the world is only fulfillable through an engagement with the others within. The insistence on a “there, there” even if we cannot articulate it, draws our multiple identities back to an experience of being grounded, standing on the same ground. We are fully and completely dependent on others for being, fundamentally interconnected in shared human experience, and yet our willingness to stand apart, to own our own suffering, and to release the other from our projections makes true relating possible. The objective exists in and through our subjectivity. What is Other is fully external to me, and yet intimately interwoven in my very being. From this place of paradox the clinician, the minister, and the believer can approach life and work in a spirit of self-knowledge that leads to compassion and care.

19 I clearly embrace the notion of multiplicity, although I do not see the unified self as an illusion. For a discussion of this debate, as well as my interpretation of it in terms of religious experience, see Lisa M. Cataldo, “Multiple Selves, Multiple Gods?”

A SPACE FOR TRANSFORMATION

It is this between place, this both-and and neither-nor place, this Winnicottian transitional space, where transformation can happen. For Ann, good conversations always take place in the borderlands; these conversations challenge every kind of one-sided thinking, because they insist on holding the “both” and the “all” even when it is really uncomfortable to do so. Ann’s work exemplifies a kind of ecumenism that defies easy categories and exclusionary rhetoric, because she is always looking for (and asking her patients, her students, and her readers to look for) what is left out. An engagement with Ann’s work, as well as with Ann herself, is an invitation to become aware of, to welcome, and to relate to what is left out. We are invited to seek and find the left-out parts of ourselves (the denied, the repudiated, the dissociated), the left-out parts in our communal life (who is marginalized and why? What denials in ourselves lead to the denial or rejection of others?), and left-out parts of what transcends us (can we welcome the images of God that do not conform to what we think God should be?). These borderland conversations reach across boundaries and create space for the unexpected, the surprising and the new, which can arise in the relational space between self and other.

As a teacher, a writer, a clinician, and just as herself, Ann radiates the validity of what she says, because she lives it. She stands in the spaces in a way that feels creative and alive and full of possibility, and she shares that possibility with all of us who have been privileged to work with her. For me, Ann’s most important legacy is the conviction that if your study of psychology and religion does not disrupt you, if it does not dismantle your comfortable assumptions, if it does not shake the foundations, as Tillich put it, then you are simply not getting it. This invitation to being shaken, disrupted, and reconfigured as a human being is to my mind where Ann Ulanov’s work really makes a difference, and it is what I try to pass on to my own students. This kind of learning has powerful consequences not only in terms of self-knowledge, but in terms of the way we respond to the suffering of those we meet in our clinics, churches, communities, and world. In it is a hopefulness, an openness, and an invitation to become bigger, more spacious, more caring persons. It is an invitation I hope to respond to for the rest of my life.