THE IMAGERY AND SYMBOLISM OF THE HOLY EUCHARIST IN PASTORAL COUNSELING

by

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To my wife, Jean

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GENERAL THEORETICAL BACKGROUND

CHAPTER I

A PSYCHODYNAMIC APPROACH TO THE HOLY EUCHARIST

Throughout its history, the Christian Church has based the raison d'etre of the Sacrament of the Lord's Supper upon the commands of Jesus contained in its historical document, the New Testament. That is, the primary reason the Church has given to substantiate its claim for celebrating the Eucharist has been its basis in historical fact. Never denying that in the lives of those who attend it, the Sacrament may have a larger meaning than obedience to actual historical commands, the Church in its apologia has based its rationale for belief in this Sacrament ultimately and decisively upon what happened at a certain point in history.

In recent years there has been a rapid development of psychological insight into the underlying reasons for much of human thought and behavior. These revolutionary insights were bound to affect and stimulate the Church. Largely through the impetus of the academic discipline of psychology, within the church a search was begun by a few scholars utilizing psychological understanding. This search was for additional non-historical or extra-historical bases for the meaning and the efficacy of the Holy Communion. In this paper the word "Sacrament" purposely

has been spelled with an upper-case "S" and refers only to that central act of worship for a large portion of the Christian faith: the Mass. "The service of Holy Communion is . . . the highest act of Christian worship, both corporately and for the individual participant."[1]

Authors like Alan Watts, R. S. Lee and Margaretta Bowers (following guidelines laid down by Freud and to some extent Jung) have attempted to enlarge the scope of man's psychological understanding of the Sacrament. They purposely have adopted the conceptual foundations of modern depth psychology and have applied them in investigating the Holy Eucharist.

For instance, Watts objects to the insistence upon an historical basis for the Sacrament which, he claims, destroys the essential life-giving myth within the Eucharist.

> The Church's official doctrine confuses its own position by trying to include within the myth, the dogma, statements which define the myth--as that the events described therein are historical or metaphysical facts, or that this myth is the only true myth . . . It is thus that, on the authority of the Church or the Bible, one believes that this is the only true authority.[2]

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[1]Roy S. Lee, Psychology and Worship (London: SCM Press, 1955), p. 95.

[2]Alan W. Watts, Myth and Ritual in Christianity (New York: Grove Press, 1954), p. 20.

In developing his theory, Watts uses the phrase "philosophia perennis" to refer to that universal myth which he feels underlies and gives life to the Eucharist as well as to similar rites in non-Christian religions.

> In so far, then, as the inner life of Christianity --contemplation of God--is not just the reverent remembering of a past history, but the recurrent celebration and reliving of a timeless truth, it is possible for us to discuss the Christian story as something more profound than mere facts which once happened, to give it not only the status of history but also the tremendous dignity of myth which is "Once upon a time" in the sense that is beyond all time.[3]

For Watts the concept of the Sacrament has special importance since he feels that, in its inner meaning, it is an almost perfect definition of a mythological symbol; he sees in the symbolization the manifestation of the common unconscious of all men.

R. S. Lee accepts Watt's position while still retaining a definite insistence upon the historical basis for the Sacrament.

> The Church is repeating an historic event but giving it a fuller meaning than that event originally had . . . These are historic events. If there is any doubt entertained about that at least everyone will admit that they are believed to be historic events by those who accept them.[4]

Yet Lee agrees with Watts that Christianity's insistence upon historical fact has not enabled believers to

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[3] Ibid., p. 2. [4] Lee, op. cit., p. 95.

> . . . see the real community between their Sacrament and the symbolic eating of the God so widespread in non-Christian religions, and the obverse side of the same thing, the ban on eating the flesh of holy animals.[5]

Utilizing Freudian psychoanalytic theory, particularly the Oedipal conflict, Lee develops four major psychological themes which he sees as underlying the Mass.

Margaretta Bowers, a psychoanalyst with a wealth of experience from treating clergy, has investigated the phenomenon of group regression which occurs during, and because of, the Holy Communion.[6] Once more from a slightly different position, her view parallels the other two authors in seeing the process of symbolization within the Mass. Her investigation led to the pre-logical or primary process thinking which the Service promotes and which she sees as common to primitive cultures also.

Aside from these writers and perhaps a few others like Dillistone,[7] there is very little in print examining the Sacrament from a psychodynamic viewpoint. Dillistone's views will be examined later.[8] Lack of attention may

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[5] Ibid., p. 96.

[6] Margaretta K. Bowers, Conflicts of the Clergy (New York: Nelson, 1963).

[7] Frederick W. Dillistone, Christianity and Symbolism (Philadelphia: Westminster Press, 1955).

[8] See page 60.

indicate that the subject has been regarded as too sacred for any but a strict examination through the eyes of the theologian. If this is so the Church has denied itself a fuller and deeper understanding of why it performs this rite, and of the meaning of the rite in the lives of those who attend. There is historical precedence for this conservative attitude. Thomas a Kempis in about 1425 A.D. reminded believers

> . . . that a man should not be a curious searcher of this Holy Sacrament, but a meek follower of Christ, subduing always his reason to faith. Thou must beware of a curious and unprofitable searching of this most profound Sacrament, if thou wilt not be drowned in the great depth of doubtfulness.[9]

This ancient admonition is paralleled in this century by W. R. Inge, late Dean of St. Paul's Cathedral, London.

> Most of the errors which have so grievously obscured the true nature of this sacrament have proceeded from attempts to answer the question, "How does the reception of the consecrated elements affect the inner state of the receiver?"[10]

A majority of theologians and Church people have considered it not only unwise but dangerous to attempt a psychological definition of the Sacraments, and the Holy Eucharist in particular. Thomas Bigham says,

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[9]Thomas a Kempis, Imitatio Christi (New York: New American Library, 1957), Bk. 4, Chap. 18.

[10]W. R. Inge, Christian Mysticism (New York: Meridian Books, 1956), p. 258.

> As Luther thought that the clergy are not to intrude upon the marriage bed of the faithful in like manner many of the faithful hold that psychoanalysts cannot rightly intrude upon the sacred precincts of Sacraments.[11]

These conservatives claim that any attempt to psychoanalyse the Sacraments of the Church raises the immediate danger of reducing the Sacraments to less than they are. This fear of reductionism, perhaps more than any other conscious reason, has delayed much research into the unconscious motivations of the Eucharistic life in the Church. One might speculate further about this defensive attitude.

Watts, for instance, sets forth two very plausible reasons why both Catholic and Protestant thinkers are unable to be open-minded to any interpretation of Christianity and the Sacrament in the light of modern depth psychology, or, as he puts it to see the Christian myth as part of the philosophia perennis.

> One is a fear of syncretism, of the growth of a "new religion" which will be a hodge-podge of the "best elements" of the existing traditions, a development which has indeed been advocated by people of theosophical inclination . . . The other reason is a fear of supposed "individualism" and "acosmism" of anything connected with mysticism. This is almost a case of the pot calling the kettle black, for what could be more individualistic than the claim of official Christianity to be the sole truth or even the best version of the truth.[12]

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[11]Thomas Bigham, "Problems and Values in the Psychological Analysis of the Sacraments," p. 7. (Mimeographed).

[12]Watts, op. cit., p. 2.

Watts, despite his polemic against the insistence upon both the historical claim of Christianity and its theological claims, does not discredit the Christian myth and, in particular, the unconscious motivations for the Mass. Instead he sees them as part of the universal psychic inheritance of all men. This view is similar to that of Joseph Campbell[13] who sees the mythic heroic journey in every culture in the unconscious of men as it is worked out in his folklore, his myths, and in his religious rites.

Jung, against whom much of the reductionist criticism was at one time leveled, never claimed that his psychological research into religious behavior was an attempt to explain it away. He wrote,

> Only our intellectualized age could have been so deluded as to see . . . in the interpretative methods of modern psychology a mere "psychologizing," i.e., annihilation of the mystery. Just as the alchemists knew that the production of their stone was a miracle that could happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as the mystery of life or of matter. At no point has he explained away the mystery itself, thereby causing it to fade. He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical method to set forth the individuation

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[13]Joseph Campbell, The Hero With a Thousand Faces (New York: Meridian Books, 1956).

> process and show it as an actual experienceable fact.[14]

It is the very fact that the Mass not only is a unique phenomenon within Christianity but also has its roots in similar patterns of symbolism in other cultures both modern and ancient which leads Jung to postulate that the Mass has its basis in the universal strivings of the human psyche. He sees its patterns in the rites of the Aztecs, in particular, the rite of "Teoqualo," god-eating; in similar rites of Mithraism; and in the vision of Zosmos of Panopolis, a natural philosopher of the third century A.D.

> Unfortunately, I cannot enter into the wealth of the ethnological material in question here, so must content myself with mentioning the ritual slaying of the king to promote fertility of the land and the prosperity of his people, the renewal and revivication of the gods through human sacrifice, and the totem meal, the purpose of which was to reunite the participants with the life of their ancestors. These hints will suffice to show the symbols of the Mass penetrate into the deepest layer of the psyche and history.[15]

Freud's monumental work Totem and Taboo[16] which has been the conceptual keystone for the psychodynamic understanding of the Eucharist, will be discussed in detail in a

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[14]Carl J. Jung, Psychology and Religion: West and East (New York: Pantheon Books, 1963), pp. 295-296.

[15]Ibid., p. 223.

[16]Sigmund Freud, Totem and Taboo (New York: Norton, 1952).

section on the evidence of the Oedipal struggle in the Holy Communion sacrifice.

These few examples from the thinking of those who have dared to enter the sacred precincts of the Holy Eucharist and to examine the rite from the standpoint of an academic discipline alien to theology are offered for two reasons. First, they provide a stimulus to think along the same lines and further to investigate the paths blazed by these pioneers. Second, they offer a conceptual foundation against which to apply the clinical findings of research in therapy. Having decided to attempt a psychological investigation of the Holy Eucharist, the researcher must decide which tools, methods, and theories to use when examining what happens in the life of the worshipper who attends the Sacrament. Of all the different psychological theories, this writer believes dynamic psychology offers the best possibility for an understanding of the Rite. That is, psychoanalytic thought most adequately provides the theoretical reason for the powerful forces which motivate the worshipper as he participates in the Mass. At the same time, it also takes account of and offers an explanation for, the various conscious social and theological meanings of the service.

The conclusions reached in this study, at best, will be tentative. The hypothesis of the investigation is

offered to stimulate even more study in this particular area of the Church's worship life. The author is not qualified to speak definitively, either as a theologian or as a psychologist, but builds his case upon clinical evidence recorded from hundreds of hours as a therapist dealing with clergy and laymen for whom the Holy Eucharist provides the major part of their worship experience.

Unfortunately at present, the correlational method of investigation can provide no conclusive evidence of provable causal relationships in the area of testing the hypothesis. Social scientists who have been working in the field of personality development and behavior are aware of this fact when they say, "the experimental method . . . is generally not applicable to testing hypotheses about personality development."[17] Still it is the opinion of this writer that the more assumptions about unconscious motives for personality that can be put to the test in clinical work, the more field data shall be had in the future to guide researchers in a clearer and better understanding of the hypothesis advanced here. Such investigations provide a more comprehensive and acceptable explanation of the great benefit to those in the Christian Church who worship

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[17]John W. M. Whiting and Irvin L. Child, Child Training and Personality (New Haven: Yale University Press, 1953), p. 319.

through the Mass. It was Freud himself who provided the inspiration for this sort of approach in research in his own time and now.Gerald Holton quotes from a letter Freud wrote to Albert Einstein in 1932: He said with his usual perception,

> It may perhaps seem to you as though our theories are a kind of mythology and, in the present case, not even an agreeable one. But does not every science come in the end to a kind of mythology like this? Cannot the same be said today of our own physics?[18]

This writer's conviction in setting forth this present study is that the central theme of the Eucharist, stated psychologically, points toward the integration of the human personality intra-psychically and at the same time inter-personally into human society as a whole.

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[18]Gerald Holton, "Introduction to the Issue: Science and Culture," Daedalus, XCIV, I (Winter 1965), xi-xii.

CHAPTER II

THE HYPOTHESIS SET FORTH

The Sacrament of the Holy Eucharist affords the worshipper, particularly in liturgically oriented Churches, an opportunity therapeutically to "act out" universal inner psychic conflicts which are of pre-oedipal, oedipal and identity natures. Ordinarily, for the more healthy-minded, this catharsis takes place with little or no conscious awareness as they participate in the rite.

This unconscious working-through is made possible in large part because of two factors. One is the mythopoeic nature of the language of the Service; the other is the symbolic action of the Mass. The unconscious meaning of the struggles and their resolution normally does not become obvious to the worshipper. Instead the symbolic quality of the Service allows disturbing feelings to be dissipated as the worshipper participates in the various parts of the Eucharist which reassure him. Bad fantasies, of which he is not aware except perhaps as upsetting or anxious feelings, are worked-through and good ones may take their place.

Ordinarily, it is sufficient and indeed more advantageous for the worshipper to content himself with the mere repetition of the acts which allow working-through his

unconscious feelings. For most people at worship, it is not desirable to attempt any analyzing of the unconscious meaning of the symbolization process. Biddle, for instance, feels that if this analyzing is done "we simply burden the conscious mind with things which should be unconscious."[1] He goes on to indicate that the pathological state of the individual may force him to probe into the unconscious. Thereby, he has a better opportunity to understand what symbolic things mean for him. It has been the writer's experience during this study that his patients' emotional sickness caused them to deal with their unconscious problems in their effort to get well. He chose to assist them by interpreting their struggles in terms of the underlying themes of the Eucharist.

However, there may be a valid argument that neurotics, such as those who were part of this experiment, would have been better off therapeutically if they had not investigated the unconscious meanings behind the Eucharist. One might be criticized for depriving these patients the comfort of the Service which had not been analyzed. The only way to answer this point would be to compare the findings with another group of Church people whose emotional

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[1]W. Earl Biddle, Integration of Religion and Psychiatry (New York: Collier Books, 1962), p. 89.

problems were not probed through the use of the Communion. Thus it should be repeated that the writer's theory must remain tentative.

Leeuw[2] says the same thing in a little different way when he states that the truth must always be disguised; to express it in any manner other than diffused symbolism is to make it less than it is. At the same time, the truth is often too frightening to accept. The power of the divine-human play, the "sacer ludus" as he defines it, is the disguised manner in which the participants repeat the universally found religious schema of birth, life, death and resurrection, of the great battle of the god of life against the god of death. In psychoanalytic language this might be expressed as the contest between eros and thanatos.

His ideas are worth a little further development. In this great unconscious mythic battle played out through the religious rite, the protagonist was usually a god who, in his successful resurrection was seen as the ultimate assurance of life. "Le roi est mort, vivre le roi" was the motto summing up the "primeval peripeteia," the basis of every drama. "The lament over dead life and jubilation over the spring of resurrection have sounded for ages, and

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[2]Gerardus van der Leeuw, Sacred and Profane Beauty (New York: Holt, Rinehart and Winston, 1963).

an echo of them is found in every drama."[3] This author, looking at the aesthetic values in the liturgy, comes upon the same underlying truth as Watts writes about the "philosophia perennis," or as Campbell discovers in his mythic hero. Indeed, Mircea Eliade[4] can say, in his investigations of the dreams and myths of many different cultures, that essentially the same divine-human drama, sometimes in a very disguised form, other times very plainly, is played out in the religious rites of people. The point of this slight diversion is to indicate that scholars in other disciplines have pointed to the same unconscious motivations in the Mass and have seen the participants safely working-through these motifs by means of the religious rite itself. That is, the rite not only bears the imprint of the mythic truth, it also enables its participants to express this truth as they worship. In its action the Eucharist contains a microcosmic duplicate of the macrocosmic truth.

There are, in every culture, however, those people who must know the trust in its stark nakedness rather than in its disguised and more palatable forms. For some, the

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[3] Ibid., p. 81.

[4] Mircea Eliade, Mythes, reves et Mysteries (Paris: Gallimard, 1957).

quest to know the fire of reality, in its both beautiful and terrifying aspects, is due to their own pride. These people consciously go against the advice and warnings of priest and poet, exposing themselves to the fire. It is perilous to journey back into Eden and many are lost. Yet like moths drawn to a light they must try. The successful become what Sykes calls the "hidden remnant."[5]

There are others who are forced into the journey because of their neurotic personalities.[6] They consciously do not choose to embark on the frightening way, but are compelled by the force of their own unconscious conflicts. Whether these conflicts are experienced as terrible anxiety which curtails normal pleasurable activities, or psychosomatic difficultues, or as unsatisfying human personal relationships, these people arrive at the therapist's door. Most of them merely want to get well, to be rid of the pain and suffering. However, in the therapeutic encounter, some see an opportunity to grapple with the unknown assailant in them and to understand more fully the dangerous truth.

It is about this last group of people that this study is concerned. In particular, it concerns those

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[5]Gerald Sykes, The Hidden Remnant (New York: Harper & Brothers, 1962).

[6]Supra, p. 14.

Church-going patients in therapy whose acting out through the Eucharist has remained unsatisfactorily fixated in negative transference. Although they may be regular attendants at the Service, its therapeutic potential is unknown and has not been experienced.

The writer is convinced that examining the Eucharistic action and words with these people provides a beneficial adjunct to ordinary therapy methods. For these Christian worshippers it facilitates the resolution of the psychic struggles others appear able to accomplish unconsciously. Having come closer to understanding the great myth underlying the Eucharist, there are greater dangers; but at the same time greater benefits. One such benefit is being in touch with the primeval unconscious in the psyche and cooperating with it in enlarging creative consciousness.

Thus the hypothesis to be developed and tested is that the Holy Eucharist, in its word and action, provides an excellent way to act out great unconscious struggles which appear in the oral, anal, oedipal and identity stages of personality development. Secondly, that, whereas for most people this working-through takes place below the conscious level, for neurotics in therapy, an understanding of the action and word of the Eucharist may supplement the ordinary therapeutic processes in solving these struggles.

Having set forth this thesis, it must be decided in

what manner the thesis shall be examined and regarded. It is obvious that any psychological investigation of the Mass can, in the words of Jung, ". . . only approach the subject from the phenomenological angle, for the realities of faith lie outside the realm of psychology."[7] Yet this way of looking at the Eucharist, of examining how it affects the feelings of worshippers, is a valid one if it is remembered that its theological and historical background or truth is unquestioned. The present concern is with the Communion only as an anthropomorphic symbol pointing to something ultimately beyond the ability of man to conceive. However, even though one only partly can become aware of the paradoxical nature of the truth which underlies the Eucharist, yet he can still look at it and examine its effects.

Therefore, in this paper the hypothesis will be investigated from this phenomenological view, utilizing the conceptual and theoretical foundations of depth psychology. The goal obviously must be limited to a look at this great mystery of the Holy Eucharist from this one viewpoint. No attempt shall be made to deal with the theological problems inherent in the definition of the Sacrament. The problem of whether or not the Sacrament really does meditate the transcendent will not be considered; but the paper will

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[7]Jung, op. cit., p. 203.

attempt to discover whether the worshipper believes it conveys this power. Nor will there be a discussion of the difference between the Sacrament and the sacramental principle involved in worship. The limited scope of this paper also must exclude the sacraments of other religions and other cultural rites.

Nevertheless, there must be a general definition of the Eucharist as Sacrament such as the following. One may postulate that the Sacrament has two natures; one, its theological and ontological reality; the other, its psychological reality. If this examination is restricted to the latter view, it can be defined as, "the traditional social act of a religious community held to symbolize effectually the redeeming power of the Diety."[8] This definition has been borrowed from Bigham and is sufficiently broad to allow for the acceptance of the transcendent presence in this Service without becoming involved in defining exactly who or what this transcendent is. It also allows a view of the ultimate meaning of this religious act in other than customary theological terms. One can take encouragement from Tillich who reminds his readers that

> It is not so important to produce new liturgies as it is to penetrate into the depths of what happens day by day . . . in the unconscious and conscious life.

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[8]Bigham, op. cit., p. 2.

> To elevate all this into the light of the eternal is the great task of cultus and not to reshape a tradition.[9]

To understand the unconscious psychic drama which undergirds and flows through the Holy Eucharist one must first of all understand the kind of conceptual vehicle which facilitates the re-enactment of the "sacer ludus," the sacred drama. Indeed, unless the historical social act of the Christian Church is examined with what might be called an open-mindedness to its mythic content, soon one would become bogged down in a rationalistic theological word game. One premise underlying this paper is that the Eucharist enables the worshipper in an experiential way, to retrace and feel early inner experiences, giving tangible form to these vague feelings of evil and trust. Therefore, the means by which this Service brings about the therapeutic regression must be examined. It is one of Ernst Kris' premises that the creative value of religion is that it allows the worshipper the unconscious regression and return to reality. Even if it is only a partial regression, it is still a regression which, in retracing early established patterns, returns to the present, amplified

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[9]Paul Tillich, The Protestant Era (Chicago: University of Chicago Press, 1948), p. 219.

and clarified.[10]

The path back to early experiences, the means by which the worshipper may regress to primary-process or pre-logical thinking in the Mass has two major parts to it. The first is the language of the Service, the words and the way in which they are used in the rite. The second is the essential action of the Service. This action also includes the vestments worn during the celebration, and the various accoutrements of the Service: furniture, vessels, linens, and the elements.

Both of these factors, which will be considered in some detail, are best understood if one is aware of the manner in which symbols arise and facilitate the unconscious break through into consciousness.

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[10]Ernst Kris, Psychoanalytic Explorations in Art (New York: International Universities Press, 1952).

CHAPTER III

THE SYMBOLIC WAY TO THE UNCONSCIOUS

Symbols, according to May, have their birth in the relationship of man's inner experiences with his outer world and become the language of psychic struggle and expression.

> Out of the matrix (or as Rank would put it--dialetic) of conscious and unconscious the symbol is conceived, molded and born. The symbol is "mothered" by the archaic material in so-called unconscious depths, but "fathered" by the individual's conscious existence.[1]

When examined closely, the symbols of the liturgy point to this relationship of conscious life with unconscious depths. For in his common social religious rite, historical Christian man within the form of the liturgy, has concretized a symbolic representation of his inner psychic struggles. Furthermore both Eliade and Dillistone declare that to a great extent these unconscious symbolic expressions within the cultic life of any social group also are man's way of relating himself to the eternal processes of nature. It would appear that one of the tragedies of modern rationalistic life is that man tries to forget, and free himself from this essential, life-giving relationship.

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[1]Rollo May, "The Significance of Symbols," in Symbolism in Religion and Literature (New York: George Braziller, 1960), p. 19.

Yet most students in the social sciences would readily agree with the old Latin proverb, "Nature, expelled with a pitchfork ever returns." To forget his natural self means man will ever have it as his enemy.

> Man's advance toward the Logos was a great achievement, but he must pay for it with loss of instinct and loss of reality to the degree he remains in primitive dependence upon mere words.[2]

If the symbol is seen as coming into existence because of the split of man's existence, it is also seen as a way of bridging the unconscious and the conscious, of communication between the inner and outer world. Properly understood, the symbol is the language of the inner crisis and distress which breaks through into consciousness. It carries with it, in its disguised form, a meaning for the feelings of struggle, and at the same time points toward a possible solution.

The words of the Holy Eucharist seen against this background are not mere words. The language is not what Wheelwright,[3] for instance, defines as "steno-language" which no longer has the possibility of allowing metaphorical and tensive expression.

The development of the liturgical form of worship

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[2]Jung, op. cit., pp. 289-290.

[3]Philip Wheelwright, Metaphor and Reality (Bloomington: Indiana University Press, 1962).

within Christianity has been an apt expression of the symbolizing process whereby man attempts to resolve his inner psychic conflicts and to relate himself to the on-going processes of nature. If a symbol can be understood as the bridge to cross the gap between the inner meaning of life and the outer world of reality, it further can be seen how man, is differentiated from other animal life by his ability to make and understand symbols. This is as Langer[4] suggests, man's distinctive ability.

This innate power to symbolize is expressed in many forms of art, music and literature. It is particularly evident in the Eucharist as a way of dealing with feelings of guilt, anxiety and despair. May says that the healing power of the symbol lies in the fact it brings into consciousness the repressed urges and strivings where they can be dealt with both individually and corporately in the liturgy. The symbol also brings into awareness, ". . . new goals, new ethical insights and possibilities; they are a breaking through of greater meaning which was not present before."[5]

Symbols arise from three levels of man's existence

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[4]Susanne K. Langer, Philosophy in a New Key (New York: Mentor Books, 1948).

[5]May, op. cit., p. 45.

according to May; a view which is widely held. The first level is that of the archaic depths within man, what Jung refers to as the archetypal commonness of man. The second is the area of man's own personal events in his psychological and biological life. The third is his cultural value system. Although the third area is important in the whole symbol-making process, it is primarily the first two levels of this tripartite division which shall be discussed.

At this point it would be well to mention that there is by no means any general agreement as to the etiology of these symbols and myths with which we shall be dealing. Aside from the continual dialogue between Freudians and Jungians as to whether or not the unconscious is a closed-system, there is the argument between psychoanalytic thought in general and anthropological research. For instance, there is one school of thought keynoted by Kardiner[6] which states that it is impossible to explain any society (the Holy Eucharist as the social act of a particular society) by seeing universal strivings and motives in man's unconscious. This author, in his anthropological studies of various cultures, sees their origins and peculiarities not in how they have adapted to any central myth of mankind,

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[6]Abram Kardiner, The Individual and His Society (New York: Columbia University Press, 1949).

but only as a result of dynamic relationships between men and institutions in the various cultures. Specifically, Kardiner attacks Freud's insistence upon the universality of the Oedipal conflicts in the maturation process in all cultures. It is worthwhile to set forth his thought because he so succinctly puts forth a position diametrically opposed to the one held in this paper.

> In the thirties a new dimension was introduced into anthropology. The original stimulus came from Freud. His first attempt to account for some aspects of man's social life (in Totem and Taboo) was completely rejected by anthropologists and justifiably so. He had gone to the literature of evolutionary anthropology for confirmation of his psychological theory of human development. Specifically, he was looking for evidence that the experiences of primitive man were constitutional determinants in the life of modern man.[7]

Kardiner claims that Freud erred since his own scientific study of various cultures disproves any common myth which unconsciously is played out in the lives of the people. He builds his case upon a sociological examination of the habits and customs of people as well as their institutional life.

In attempting to prove his point, he cites investigation done among the Trobriand people, stating that in this matrilineal society the Oedipus complex is absent.

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[7]Abram Kardiner and Edward Preble, They Studied Man (London: Secker and Warburg, 1962), p. 15.

> In its form the family is quite similar to our own; but the duties, obligations, and loyalties are differently distributed. The in-group is a matrilineal one, backed by the conception that the mother is the sole procreator and that the father has no role in biological parenthood. Hence individuals of one blood, maternal relatives, form the in-group. The economic support, food, and discipline, all come from the maternal line. From the paternal side come all sexual satisfactions and a kind and friendly attitude from the father.[8]

Instead of disproving the Oedipus relation by this famous study, Kardiner actually appears to be vindicating the relation. That is, although the paternal father is absent from the family transference situation, the uncle (the mother's brother) provides the situation for the same mechanism of Oedipal transference to operate as it does in patrilineal societies. Primary authority resided in this matrilineal society in the uncle and the ambivalence of the growing children was directed against him. Also Kardiner refuses to accept the libido theory and the theory that the Oedipus complex derives from the myth of primal parricide. He says that no such evolutionary development will explain what he sees as the differences in societies. He disagrees with Freud whom he sees as never constructing sufficiently a social psychology. The lack of a social basis appears to be his general criticism of psychoanalytic theory throughout his works. However, what he sets out to

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[8]Kardiner, The Individual and His Society, p. 96.

prove in his various examples, he appears to contradict.

In addition to this anthropologist's objection to seeing in society and in its cultic practices any commonality of unconscious motifs, there are those who object to symbolistic thinking because it is not scientific.

> The attitude of mankind towards symbolism exhibits an unstable mixture of attraction and repulsion. The practical intellectual, the theoretical desire to pierce ultimate fact and ironic critical impulses have contributed the chief motives toward the repulsion from symbolism.[9]

Against this scientism and unwillingness to look at the unconscious stands this study. When the symbolism of the Eucharist was examined by the neurotic patients, they reported that the Service gained in emotional interest and in the satisfaction it brought.

The unconscious origins of the symbols of the Mass undoubtedly came from the ritual processes of expressing every day ordinary strong impulses and unconscious attitudes such as envy, hatred, murderous feelings, the desire to be part of something larger than the self, the expression of one's dependence upon nature, the desire to incorporate the good, the need to propitiate for feelings of evil, or to obtain blessing. These are just a few of the impulses which were projected onto, and symbolized within

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[9]A. N. Whitehead, "Uses of Symbolism," in Symbolism in Religion and Literature, p. 233.

the Eucharist. As an example, "What began as real taking in by the mouth may become symbolized or metaphorical, but underneath the symbolical level the original impulse is still strong."[10] Early pre-logical and primitive cannibalistic feelings with roots in infancy, have to do with destroying the object of envy as well as incorporating or absorbing its power. Thus the early ambivalent feelings about eating and taking in by the mouth are projected upon the action of the Eucharist and become symbolized in disguised form in the eating and drinking of the rite.

This symbolic expression of the unconscious impulse cannot usually become conscious and recognized; it is much too threatening to examine. So the explanation for the increased feelings both of a positive and of a negative sort, which happen as a result of participating in the Sacrament, are attributed by worshippers to conscious motives. For most it is impossible to recognize that the action of the Eucharist has enabled them to work-through unconscious needs. The truth is that the symbolization process allows these unconscious impulses to enter into consciousness through the rite without being dealt with by the participants.

How real these primitive impulses and attitudes are

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[10]Lee, op. cit., p. 98.

can be observed by examining the lives of children who are much closer to their mythic side, and the way these impulses are manifested in the various pre-logical and preverbal themes which underlie all myth and fairytale. To a great extent these themes always are, as Lee says, "The creation of the infantile mind or express the desires of infancy."[11] According to Freud, symbols can represent only about one hundred different objects and activities and these deal primarily with early family relationships as experienced by the child. They concern the infantile relationships of dependency, aggression and sex.

In his anthropological study of child training practices and culture, Whiting developed a systematic way to compare the differences in personality in various cultures by adopting what he felt were universal dimensions in behavior. Then he was able to assign different cultural practices to various points of comparison on his scale. He chose five systems of behavior; oral, anal, sexual, dependence and aggression for two reasons. First, he assumed that these systems would occur and be adapted in the socialization processes in all societies. Secondly, (and this is important for the present study) these systems of behavior were motivated by primary and innate drives of

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[11] Ibid., p. 99.

hunger, elimination, and sex. Dependence and aggression even if they were acquired drives depending upon the particular society, were also probably universal. This author, in his cross-cultural study, was attempting to indicate how these "projective systems" are seen in the behavior patterns of a variety of customs, and that they are to a great extent "a reflection of personality characteristics."[12] Whiting does not go as far as Kardiner in discounting the biological universality of unconscious drives, but sees that

> . . . there are some principles of personality development which hold true for mankind in general and not just for Western culture, and also . . . demonstrate the validity of the general notion of culture integration through personality process.[13]

What Whiting appears to be saying is not only a confirmation of the commonness of the unconscious drives in all men, but also that these drives are projected onto the various cultural practices and rites. They both can be observed and compared. These basic inherited instinctual tendencies then can be said to give rise to symbolization in the religious practices of every people. On the primitive level they are powerful, not easily explained or rationalized, but are satisfied or gratified in symbolic ways. For instance this happens through the repetition of

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[12]Whiting, op. cit., p. 323. [13]Ibid., p. 305.

myth or the participation in religious rites.

The symbol, then, is an expressive figure more powerful than words bringing together personal and racial unconscious urges, as well as always pointing towards a possible solution to the psychic conflicts which are contained in the symbolic form itself. May insists that not only do the symbols represent in their disguised form these unconscious instinctual urges, but also they are forward looking in presenting man, ". . . a picture in which some decision or action is called for."[14] The interpretation of these symbols should not be regarded merely as the production of one individual's imagination or even that of a group, but rather as the way man is related to totality.

In his constant attempt to resolve his psychic conflicts through the process of symbolization, the primary form taken by the verbal symbol is metaphorical. This is understood as the function of a metaphor: to provide a linguistic transferring or crossing from the expected meaning to the unexpected. Metaphor always reveals the conflicting elements in reality and holds them together, offering a tentative solution, but never a final one. It is a favorite literary device of poets and writers and assures the readers that the resolution is not final. It

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[14]May, op. cit., p. 16.

points towards even greater and wider areas of conflict to solve. In its own way, the journey of Christian in Pilgrim's Progress is an illustration of this metaphorical process. To be sure, such a method is slow and difficult and demands a great deal of patience, persistence and honesty.

> Its process is comparable to that of any living growth and indeed analogy expressed in symbol may be said to be precisely similar to the characteristic form expressed in nature.[15]

The liturgical framework of the Holy Eucharist provides a similar symbolic vehicle in which the worshipper may follow the metaphorical path. The ritual act provides a concrete form for this expression. The pictorial language and the drama of the action indicate to the worshipper the pattern of how things really are in the universe. In moving from the known to the unknown, in the liturgical word and action, it becomes possible to conceive of the entire universe and its conflicts within man in terms of those analogies which have been taken from the commonness of all human experience.

It has been said that all the activities of man may be divided into three primary categories: the unconscious, the conscious and the symbolic.[16] The last category comes

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[15]Dillistone, op. cit., p. 153. [16]Ibid., p. 169.

into being in the split of man's conscious and unconscious psychic activities. The symbol bridges the gap and is the method of communication of the inner world with outer reality whereby meaning is given to what man does. In his conscious mind, man does not fabricate these symbols. They are his response to the upsurge from his unconscious and he replies to this thrust in the formalizing process of myth and ritual. "The formal prayer, the liturgy, the litany, all of them are ritually hardened acts of bridging through incantation and cultic service."[17] The Eucharist is a dynamic act of symbolic communication from the unconscious life to reality, and is the response of consciousness to these instinctual messages.

A point to remember here in discussing any psychoanalytic theory of symbols or the symbolization process is this: one must constantly be aware that the phenomenological approach to an understanding of the meaning and effects of the Eucharist does not offer a theory of religious symbols. Instead it attempts merely to say how particular religious symbols are selected. Even though one may speculate that all symbols can be interpreted as sublimations of repressed instinctual urges, it cannot be proved.

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[17]Erich Kahler, "The Nature of the Symbol," in Symbolism in Religion and Literature, p. 54.

Although Tillich, for instance is sympathetic to psychoanalytic theory in general, as a theologian he cannot allow a rigid analytic interpretation of all religious symbols.

> When psychoanalysis interprets the use of the father symbol in reference to God as an expression of the analytical father-complex . . . we must raise the question as to how far the significance of this explanation extends. Obviously no further than its next assertion: that the selection of this symbol is to be explained by the father complex. But the interpretation that in general the setting up of religious symbols is determined by complexes, is not valid.[18]

Tillich wants to distinguish religious symbols from others and says that the former represent that which is unconditionally beyond the conceptual sphere. They point to the ultimate reality which is contained in the religious act itself. "Religious symbols represent the transcendent, but do not make the transcendent immanent. They do not make God a part of the empirical world."[19]

By this sort of reasoning, he seems able to allow for many symbols which do arise from man's personal unconscious, stating at the same time that man cannot explain ultimate reality merely in terms of instinctual drives or unconscious urges. Tillich's warning is exactly that which has been stated above: no psychology can say anything

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[18]Paul Tillich, "The Religious Symbol," in Symbolism in Religion and Literature, p. 80.

[19]Ibid., p. 77.

about the universe except as it is experienced. Jung makes this distinction when he speaks of "Godhead" and "God." Freud on the other hand appears not to have believed in any Weltangshauung, except his scientific empiricism. This writer would agree in part with Tillich that no psychology can be entirely psychological, and in part with the existentialists who seem now to admit that the quest of psychology is to find a philosophy underlying psychoanalytic theory, or any other psychological theory. It seems unnecessary, however, to formulate what in effect amounts to two unconscious realms as Tillich does: the personal and the ultimate. It is impossible also to validate them. Perhaps it would be closer to the truth to admit the ultimate being revealed through and by the personal.

To return to Tillich's thought, and his definition of the symbolic characteristics: the premise of his four categories seem to fit the traditional view of the signs of the major Sacrament in the Christian Church. Keeping in mind that, for the purpose of psychological analysis one cannot distinguish between the symbol which is revealed and the symbol which is perceived, the Eucharist can be seen to ". . . mediate the transcendent intelligibly, reliably, generally, and regularly."[20] These four terms

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[20]Bigham, op. cit., p. 7.

which Bigham uses may be compared to Tillich's characterization of any symbol as figurative, perceptible, innately powerful, and acceptable.[21] That is, figurative and perceptible imply that the invisible transcendent is conveyed and made known in an intelligible way in the Sacrament. It is distinguished from a mere sign which has no power to convey in itself. The innate power of the symbol would be equated with sacramental reliability. It is acceptable and socially rooted by the community which performs it.

The last point raises the question as to whether the Holy Eucharist is socially acceptable because of some common inherited urge (Freud); whether its acceptability is the result of the collective unconscious (Jung, Victor White[22]); or whether it is just the result of the interaction of Christian man and his institutions (Kardiner). Whichever it is, there is no doubt that its efficacy and acceptance is there in the feelings of its participants. There is in religious symbols and actions, as Wilder suggests, ". . . an additional ultimacy of reference which adds to their power."[23]

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[21] Ibid., p. 7.

[22] Victor White, God and the Unconscious (Cleveland: World, 1961).

[23] Amos N. Wilder, "The Cross: Social Trauma or Redemption," in Symbolism in Religion and Literature, p. 99.

Orthodox Freudian theory explained religious behavior and belief as the projective result of the father-complex. In addition, Freud continued, the Eucharist is a combination of mother-fixation, primal patricide and filial wish to incorporate the father's strength. One way of explaining these unconscious processes in the Eucharist is that they are only a repetition or acting out of unsolved, and to some extent unsolvable, infantile struggles. Yet, as Bigham reminds his readers,

> . . . this may be put more positively, to say that these powerful symbols of the unconscious--birth from and yet loyalty to the mother, opposition to and yet love for the father, all united in sonship--these give proper ways of dealing with life not only on its familial level, but in ultimate terms.[24]

What is it that enables the Sacrament to transmit such healing power? Before this obvious question which confronts the reader at this point can be answered, the liturgical and literary means by which the symbolization process takes place must first be examined.

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[24]Bigham, op. cit., p. 15.

CHAPTER IV

THE UNIQUE LANGUAGE OF THE LITURGY

The era of the Renaissance perhaps gave mankind the first glimpse of a psychodynamic view of language and knowledge in the writings and thought of Theophrastus Paracelsus, physician and philosopher. For this medieval scholar, all scientific writing was of little worth unless it formed part of a personal revelation. That is, the aim of science should be,

> . . . knowledge that enables the philosopher to ascend, to transcend and to commune with the universe outside himself--a knowledge--(which is) personal wisdom rather than scientific and indeed intellectual knowledge.[1]

Paracelsus was ahead of his time in his thinking that analogies and parables in writing allow the reader and thinker to become dissatisfied with finite and visible forms and instead put himself more in touch with realities, with universal truth. He clashed with the conservative ideas of classical heritage and waged a philosophic war against "reason" in favor of parable and analogy. That the language and action of the Mass point to no mere known realities, and are not merely allegorical (representing

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[1]Walter Pagel, Paracelsus, An Introduction to Philosophical Medicine in the Era of the Renaissance (Basel: S. Karger, 1958), p. 349.

something the worshipper understands in a direct way) appear to bear out the thought of this renaissance thinker.[2]

The language of the Sacrament is analogical or myth language. That is, it is the sort of language which permits the expressive images of the unconscious to manifest themselves and tells something about the world and one's individual relationship to it. Hutchison, for one, believes that there is a particular function in the use of language for different purposes. The religious use of language is expressive, carrying with it symbolic words which enable the worshipper to find a total life orientation. In the significant language of faith these expressive images of the mind and the unconscious find their outlet. He takes a position similar to that of Paracelsus in regarding symbolic language as a valid form of thinking and knowing. He reminds us that, "We think in terms of ideas; and we act by means of images,"[3] and that living images (those in the Eucharist also) have a quality of affect which is a powerful incentive to action.

From the Holy Communion service itself, here are a

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[2]For an exposition in German of Paracelsus' thought on the Lord's Supper see, Von Gerhard J. Deggeller, Paracelsus-Das Mahl Des Herrn Und Auslegung Des Vaterunsers (Basel: Hybernia-Verlag Dornach, 1950).

[3]John A. Hutchison, Language and Faith (Philadelphia: Westminster Press, 1963), p. 89.

few examples of the kind of language mentioned. The first half of the Communion is generally known historically as "The Liturgy of the Catechumens." Its basic pattern was adopted by the Christian Church from the Jewish Synagogue service and consists primarily of scripture lessons, prayers and sermon. In this Ante-Communion, the faithful are reminded of the history of man's experiences with God in the Judeo-Christian tradition. In a sense, the worshippers also relive this history time after time during the Service. It begins with the birth of creation, and continues with the development of moral laws, and the story of God's love and concern for his people. How man turned from God and how it is possible for him to be redeemed is told both in the past historical sense, and also in the present time. The fact of faith language enables the chronology of past and present to be obliterated; history and worship become blended in the myth. The Kyrie reminds the worshipper that the natural communion between man and God has been broken and that man's mature spiritual life begins when he accepts responsibility for his part in the broken relationship.

The Service continues. It reminds the worshipper that the healed relationship of trust and love was made possible through the life, death and resurrection of the Savior Christ. Identification then is made with the

happening in history and with the timeless happening within the soul of man. The story which is both historical and mythic is enshrined in mythopoeic language; this kind of language brings its power. "Mythopoeic" is Wheelwright's term for language which allows for unresolved tension and paradox to symbolize the archetypal struggles of man. In this sort of language, the inner meaning of the universe is glimpsed. It is not only that the language of the Bible is faith language, and that the story of God's relationship to His believers is recounted, which makes the Eucharistic text a good example of mythopoeic language; it is also the kind of symbolic words which make up the text.

Light, fire, darkness, body, soul, blood, food are just a few which can be called image words. Freud of course, goes so far as to postulate that we can only become aware of those ideas which can be formulated in these sorts of word images. Their power is that they apparently imply their opposites (Jung's point of view) and the person's ambivalent feelings about them (Freud). This is what Wheelwright expresses as he uses the term "tensive" to refer to symbolic language which is fluid. It makes no attempt to solve the mystery of life, but merely looks at it and sees its eternal ambiguities.

These words and this sort of language allow the human mind to bring back into limited consciousness

repressed images and conflicts ordinarily unacceptable by the ego. Still another characteristic of image language is that it easily brings forth emotion because infantile emotions are less controlled than they are in adult life. These early pre-verbal feelings are closer to the real paradoxical transcendent mystery by not pretending to understand as does the intellect. We may surmise the primitive and pre-logical mind knows, for instance, as the worshipper says the Sentences of Administration in the Communion that in partaking of His Body and Blood he becomes like Him. There is little doubt that this kind of pre-logical thought which flows through the language of the Eucharist is misunderstood or discredited by our more scientifically oriented scholars. "One must really be able to think pre-logically to understand and enjoy ritual practice, that on the basis of reality, one is so thoroughly conditioned against."[4]

There is the sense in which the language of worship in the Mass is comversation with God. The kind of mimetic action contained in repeating the words and participating in the Service do not lend themselves to logical abstraction. To think rationally is to misunderstand the quality of the language of worship since religious language can

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[4]Bowers, op. cit., p. 26.

never be spoken in abstract concepts. Any phrase of the Lord's Prayer for instance, can be alive and tensive; the prayer is a model of mythopoeic language. However, through careless habit the prayer can become meaningless and no longer able to convey the powerful imagery to which its language points. There always seems to be this danger that any myth language can be misused, and its awe, no longer felt.

This awesome quality is one of the keynotes of the symbolic power of the religious words of the Holy Eucharist. Wheelwright states that,

> . . . awe is an ambivalent emotion, compounded of wonder and humility; the wonder keeps the emotion alive and the mind open, while the humility restrains the wonder from slipping into idle curiosity. In full human awareness there is likely to be a tension between these opposing and complimentary tendencies.[5]

To look at this capacity of the religious words of the Communion from a dynamic viewpoint, their awe-inspiring power can be regarded as the manner in which they permit early transference feelings to come into awareness in the present tense. The anthropomorphizing process which is evident in the kind of words which make up the text of the Eucharist is for the worshipper a continual re-establishing of his early feeling relationships with the giants of the

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[5]Wheelwright, op. cit., p. 42.

nursery. The gestures, the words, and the actions of the Mass can become the symbolization once again of the primal and archetypal feelings with which the child is faced in the various stages of his psycho-sexual development.

These are speculations to be sure, yet it is the author's contention, born out by practice in therapy with Church people, that the imagery of both word and action in the Eucharist, when talked out, allows the patient to be less defensive about his unconscious. At the same time, it provides a quicker way to work-through these feelings about parents carried since childhood. Particularly does this seem so for pre-Oedipal, orally fixated people who have the most difficult time seeing the therapist as anything but the giant or giantess of the nursery. Bergler[6] says that very often patients use the Oedipal struggle as a last ditch defense against any realization of earlier and deeper personality conflicts, and that this almost impenetrable defense makes therapy a long-term process. Although he claims that long and patient analysis will eventually bring these early transference feelings to the fore in the analytic hour, it is the author's conviction that much of this material is more easily dealt with in the

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[6]Edmund Bergler, Counterfeit-Sex (New York: Grove Press, 1951).

instance of those patients used to going to Communion. An elaboration of the thesis is then that the religious imagery contained in the symbolic words and actions affords the patient the opportunity to transfer onto God (not the therapist with whom a close relationship may be too threatening) early oral feelings. These wishes and fears can be identified and experienced as the patient talks about his feelings of God and worked-through while the therapist remains relatively out of this transference material.

If the Ante-Communion tells the historic and mythic story of the worshipper's essential part in the family of faith and assists him in getting in the mood for the Holy Meal, it is the Communion Canon itself which contains the most striking mythopoeic language. Here teleological thinking is definitely fostered by the mimetic action. The words of the Canon, from the Sursum Corda, the Sanctus, the Prayer of Humble Access, the Words of Institution, the Communion itself and the Thanksgiving,[7] bring up the archetypal images from which they themselves were born.

An example of this is the case of an unmarried, female manic-depressive patient who, prior to her committal to a mental institution, had been a regular attendant at

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[7]All references to the Holy Communion are from The Book of Common Prayer (New York: Church Pension Fund, 1945).

the Holy Eucharist in her parish Church. After some therapy, during which it was decided she had recovered sufficiently from her psychosis, she was allowed to attend various social functions at the Institution. She was granted her request to attend the regular celebration of the Communion for the Episcopal patients. She appeared composed and well-oriented to reality during the first half of the service; singing the hymns, making the proper responses, and seemingly was involved in the regular dramatic progression of the liturgy. When the priest began the Prayer of Humble Access, however, and read the lines, "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood . . ."[8] the woman began to shake and suddenly burst out screaming, "No! no! no!" She was restrained by the orderlies and removed from the room. When interviewed later in a calm mood, she was able to relate to her therapist some of her primal fears which came into consciousness when the lines were read. She requested that this one prayer, and only this one prayer be omitted from the Service whenever she attended.

The first memory she related immediately was of her mother's explanation of menstruation to her as the "curse."

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[8] Ibid., p. 82.

The young girl of eleven who had never been told anything about this natural process, had discovered blood on herself. She had asked her mother in some fright what this meant. The answer her mother gave was enough to compound her earlier fears that blood had to do with death. Upon questioning further in therapy, it came out that she had never been given the opportunity to express her angry feelings toward her repressive and hostile mother. She had always had to be the good girl even though her mother's own behavior and attitude was often the opposite. She had been weaned from the breast in one night when her mother became tired of the bother, and the baby had cried so hard that the mother had struck her. This made her mouth bleed severely. The mother later on told the girl these facts, blaming her for all of her own troubles. It was soon after this incident in her first or second year of life, that the father was divorced by the mother and the mother never remarried, bringing up this only child by herself. She always blamed the girl for the mess their life was in.

The oral rage connected with blood, the association of blood with punishment and death were enough to overwhelm this woman in her depression and flood her mind with unacceptable fantasies of killing or being killed. These fantasies were closely connected with eating and drinking, of swallowing or being swallowed.

It is interesting to note in this example how the archetypal symbol of blood for this woman took on none of its more positive meanings of power, strength and dignity. Her psychic wound from childhood enabled her only to see the symbol in its negative aspects. The association with death and punishment which were activated again at puberty kept this patient fixated in the oral period of psychological development. Every time she came to a crisis calling for a working-through of these early unconscious conflicts, she was unable to do anything more than to repeat the solution she had very early in her life learned how to do. She was not able to move through the various identity crises or through the steps of life which Gennep[9] calls "rites of passage."

Placing such a primitive magical meaning on this one symbol accounted for the break-through as she listened to the prayer during the Eucharist. By analyzing her feelings about this one word, the woman was aided in entering into her unconscious life and working-through many of her feelings of anxiety and rage towards her mother.

Wheelwright classes the symbols which occur in the language of the Eucharist as those which probably carry a

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[9]Arnold van Gennep, The Rites of Passage (Chicago: University of Chicago Press, 1960).

similar meaning for all mankind. It is possible in the analysis of the woman just mentioned that her struggles and her reaction to them could be described not only in analytic terms but as part of the archetypal psychical make-up of all men. Since this is so, then the archetypal symbols in themselves lead into the myth. In its way, the myth relates the inner meaning of life.

The point of this section on the language of the Mass is not to become involved in philological discussion about the question of language or its origins. Rather, it has been to show that the peculiar language of the Holy Eucharist particularly is able to convey what Otto[10] called the sense of the "numinous"; that it opens up for the worshipper areas of pre-logical thinking he ordinarily cannot, and does not, tap. As Leeuw says,

> When the Church goes out into the world to teach and to preach she speaks the language of the world. But when she returns to worship and fellowship with God, she speaks the language of the liturgy in which so many generations have carried on their conversations with God.[11]

Translated into psychodynamic terminology, the conversation with God may be the linguistic expression of the working-through of earliest familial relationships and feelings.

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[10]Rudolph Otto, The Idea of the Holy (London: Oxford University Press, 1923).

[11]Leeuw, op. cit., p. 111.

From the darkness of forgotten memories come images into conscious awareness which, coupled with their archetypal precedents, become powerful motivating forces for behavior and relationships.

There can be no public worship without language since words are vehicles of unconscious expression. Ferre suggests, that the use of language in services of worship focuses the attention of the congregation upon common concepts which are shared by the group.[12] This paper is not concerned primarily with the logic of the language of worship, but its meaning as the language of encounter is important here. That is, although abstract and theological truths are expressed in the words of the Communion Service, the importance of the words is that they invite encounter. To understand their dynamic power is to realize this fact. The hypothesis upon which this research has been based is that the word and action of the Communion make projective opportunities available for the worshipper. This writer has not attempted, however, to present a detailed analysis of the various parts, words and actions of the Service. A comprehensive study in depth of the entire liturgical actions and their psychological meaning for the worshipper

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[12]Frederick Ferre, Language, Logic and God (New York: Harper & Brothers, 1961).

would make an excellent future research project. This present study is limited to an investigation of the Eucharist primarily in its overall dynamic meanings for the worshipper. The examples from the words and action serve to illustrate this Gestalt pattern.

For example, the worshipper, as he hears the words said and as he says them himself, has opened to him the "I-thou" experience. The mythic quality of the language of the Eucharist promotes a sense of communion with the "other" in one's unconscious. This sense of communion is such that to describe the experience of worship in abstract terms cannot be done. The words lead the worshipper to an experience he simply cannot describe logically.

Freud thought of this encounter with the "other" in worship merely as an illusion; an illusion necessary for the mental health of the worshipper. Others, however, like Jung and Biddle, have seen the encounter which the words promote as an opportunity to meet the transcendent God who becomes immanent through worship.

Thus it can be seen why Leeuw believes that in the use of words "meaning is secondary to primitive man."[13] The logical meaning of words is secondary to the primitive and pre-logical mind of modern man, especially as he

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[13]Leeuw, op. cit., p. 118.

worships. It is the image which the word brings forth that is of concern here. The power of the religious imagery in the Communion language lies in its metaphorical quality. This language really cannot be regarded only as revealing the abstract and conceptual nature of religious belief. Such a view negates the primary purpose of the Eucharistic word which is to bring forth those images concerned with man's ambivalent feelings of wanting to meet the "other" in himself and yet at the same time fearing the confrontation.

An example from the Canon of Consecration in the Eucharist will illustrate this idea. Immediately following the introduction to the Consecration prayer in the Sursum Corda (Lift up your hearts), comes the ancient hymn, "the Sanctus."

> Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory; Glory be to thee, O Lord Most High. Amen.[14]

The source of this primitive song is the hymn which the prophet Isaiah heard when he had his famour vision "In the year that king Uzziah died" (Isaiah 6:1-3). The song was used in the liturgy of the Jewish Synagogue and was eventually adopted by the Christian Church sometime before the

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[14] The Book of Common Prayer, p. 77.

end of the third century. As an expression of the unconscious imagery found in the language of the Eucharist, it has the following advantages.

First, it probably was the work of a group of people and not the composition of one author. This fact alone indicates part of its dynamic power. According to Leeuw, primitive culture always expressed its unconscious feelings and struggles collectively. Early works of art, music and literature were not composed or created primarily by one person, but by the whole society. This corporate nature of the composition gave the work its power in the lives of those who used it. In terms of "the Sanctus" this would mean that it was an expression of the collective unconscious of a group of people in response to their inner feelings as well as to their conscious lives. Indeed, Leeuw feels that one way the development and fragmentation of culture can be traced is in terms of its progressive loss of corporate nature and a growing emphasis upon individual expression.

"The Sanctus," as a work of many people, is perhaps then close to the universal unconscious in its creation and as an expression of man's feelings about God. It sets forth linguistically opportunities for encounter with the "other" in one's personality, with the "holy," with the "numinous."

Secondly, this hymn may be regarded also as a living image. That is, it moves in a set rhythm poetically and evokes a body response on the part of the worshipper. Since man thinks with his whole body, his gesture is also an elucidation of the word. The words of this hymn, then are not the sole way of expressing the encounter with the unconscious. The actions and gestures which the worshipper makes, set forth his feelings which he experiences when "the Sanctus" is said or sung. At the recitation of the "Holy, Holy, Holy," the image of man before his God seems alive and man bows in humility. The next chapter will say more about this kind of symbolic action.

Except for the actual words of Consecration, probably no other part of the Holy Communion brings forth a sense of power and awe as does "the Sanctus." The holy power which resides in man is set forth by this kind of spoken word. In psychoanalytic thought it has been seen that there are people who invest their words with a magical transfer of power. They believe that the saying of certain words actually conveys the power to do what the words indicate. If unconscious struggles have not been fairly successfully resolved in the life of the worshipper, the powerful imagery of the Communion language may be a threat to his ego. He may be forced to utilize unconscious defense reactions to avoid dealing with the feelings which

the imagery of the Eucharist brings forth in its word and action.

How these primal and archetypal images are integrated into conscious life depends to a large extent upon the amount of psychopathology present in the personality structure of the worshipper. In the clinical section ways will be indicated in which the Communion can be misused by those whose early familial structure and relationships prohibited the worshipper from working-through the psychosexual stages of development and how a greater insight into the imagery of Communion alleviated this misuse.

CHAPTER V

THE SYMBOLIC ACTION OF THE COMMUNION

How myth is evident in the dreams and fantasies of man can be investigated in the action of the Christian Holy Eucharist. This living out of the dream, as it might be called, is the representation of the healing work of man's unconscious psychic processes. To heal the split between consciousness and unconsciousness, man must learn to trust and respect the means given him for this opportunity. Jung makes this sort of plea in talking about myth in general.[1] Here it specifically refers to the mythic action within the Eucharist.

The rationalistic world in which he lives today places man in a position where he no longer has, or seems not to need, any gods or demons. It appears increasingly difficult to convince man that all human life has in it the nature of a mythical game. He lives in increasing peril as he neglects the ancient drama and plays that underlie all of life.

> The most ancient drama is the drama of the meeting of God and man. God is the protagonist. We are only his antagonists. And we play a dangerous game for we

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[1]For a description of Jung's theory on living myth see, P. W. Martin, Experiment in Depth (New York: Pantheon Books, 1955).

> share this honor with the devil. When the liturgy does not bring us to adoration and sacrifice, we even begin to imagine that we had given impetus to the drama. The dramatic vanishes from our lives.[2]

The liturgy of the Communion shares with other dramatic forms, in its action as well as language, the opportunity of revealing the truth of the living myth. It is this myth which brings man life, and without which he seems to perish spiritually and emotionally.

This religious service is like a play. It has its prelude, its opening act, its main act, its closing act and its postlude. It is not merely the words themselves but the action which takes place and the surrounding ceremonials, which usher in the opportunities for experiencing unconscious material. For instance, the beauty of the ritual is one of its essential parts. For those who participate in this mystery, beauty describes the feelings, the joy, the gifts which they consciously bring to God. It is the best they have to offer and the Service helps them by clothing in splendor the desires to give. It may be said that the rite actually has no practical utility except as a means for man to offer himself to God. The unconscious meaning of beautifying the rite may well be the desire to experience the meeting of God with man through all the

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[2]Leeuw, op. cit., p. 112.

senses, thus amplifying the experience.

In this sort of drama, action becomes raised to its highest level of symbolic intensity. Speech has a part to play in the Service. However, it is the action which brings about the possibility of projective encounters. In a real sense, in this drama of Communion man play acts his relationship with the unknown; in his own primal past and in the common unconscious of all men. To quote Dillistone again,

> In the realm of overt religious expression, we find that whereas the dance and procession, the consecration and the coronation have played an important part in man's religious activities, the most significant of all such activities within the total history of mankind have been the ceremonies associated on the one hand with the sanctification of generation and initiation, on the other hand with the reversal, of degeneration and alienation. The first group of these ceremonies has normally involved some kind of water ritual; the second group has been associated with some form of sacrificial offering.[3]

In the Christian context, of course, this second category is the Eucharist with its traditional dramatic presentations of offering, sacrifice and thanksgiving. To follow these ideas a little further, here are presented some of these outward dramatic presentations in the Eucharist which seem to flow from the depths of man's being and which he clothes in beauty and ceremony.

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[3]Dillistone, op. cit., p. 181.

The offering of bread and wine can be said to be the offering of both the psychological and spiritual fruits of civilization. Man brings to the altar the products of his culture, the best that he can produce; not only the best but the symbols of his productivity. In addition, as Dillistone suggests, the growth of grain and wine grapes is something of a specific life principle. This makes them appropriate symbols not only of man's own achievement, but also of a seasonally dying and reborn God who is their life spirit. Here in this action then is another example of the mythic relation of man to the "philosophia perennis" being presented.

There is, in addition, the importance of the psychological symbolism in the use of the elements, particularly the wine. Some denominations, perhaps because of their fears concerning the excessive use of alcohol, have substituted non-fermented grape juice in their Communion Service. This substitution may well deprive their worshippers of the opportunity to experience the symbolic meaning in the use of wine as an element.[4]

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[4]While researching this project, the writer did not talk specifically with patients about the symbolic meanings of the wine as an element in the Communion. Wine was usually dealt with in terms of its unconscious meaning as food or milk, relating to the oral stage in psychological development. There may have been instances where the symbolic meanings would have been more therapeutic in interpretation had wine been mentioned.

Clinebell[5] suggests that the use of wine in the religious services of many cultures points toward fundamental conscious and unconscious motivations for doing do. Namely, wine has long been regarded as a kind of symbolic stream of life and also as related somehow to man's feelings about life after death. That is, its life principle (mentioned by Dillistone) reminds man of his connection to the reoccurring life, death and resurrection theme in all of nature. In its power to bring the user experiences which appear to transcend his daily life, wine may take man back to his essential part in the natural order of the world. Clinebell raises the issue of man's present estrangement from nature in much the same manner as Watts. He feels that ". . . a part of the charm of alcohol is its ability to impart the Dionysian and thus restore for a time a sense of unity within one's self, with others, and with nature."[6] The current evidence of the increasing use of hallucinatory drugs and the research being carried on in this field pay tribute to these thoughts. It appears then that the potential power of alcohol to bring about these experiences

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[5]Howard J. Clinebell, Jr., "Philosophical-Religious Factors in the Etiology and Treatment of Alcoholism," Quarterly Journal of Studies on Alcohol, XXIX, 3 (September 1963), pp. 473-488.

[6]Ibid., p. 476.

is a part of its symbolic power.

At the same time, Clinebell states that the use of alcohol in religious services tends to deter its excessive use by worshippers, not to promote it. Thus the Church-related experience of drinking the powerful symbolic element may assist the communicant by controlling his use of it. When man no longer feels the association of alcohol with the mysteries of life and loses his ritual expression of this, he may also lose the knowledge of how to control his use of alcohol. It would be worthwhile to read of more research in this area.

These remarks point to two factors in the Church's use of alcohol as one of the Communion elements. The first is that historically in religious services of many cultures alcohol has had the power to enable the communicant or participant more to experience his relationship to unconscious nature. This powerful element may lift him temporarily from his involvement purely in conscious life. Secondly, since wine has in it the life principle, it is also a death-transcending symbol in the "philosophia perennis." It often has been used in religious rites having to do with man's experiences of birth, marriage and death.

Speaking of the inner meaning in the use of wine as one of the elements in religious worship, Clinebell says,

"That they have survived through the centuries attests to their functional value as meaningful symbols for the participants."[7]

It is therefore perhaps not just by accident that these elements take their place within this cosmic play. They are more than stage props. They represent both a physical and a psychological phenomenon. In many Anglican Churches now, the congregation brings forward, as was done in ancient times, its own procession of bread and wine. Some parishes have a table near the entrance door upon which there is a tray. As he enters the Church, each worshipper places on the tray a wafer which he will later receive after it has been consecrated. In a few places, the congregation brings forward a loaf of bread baked by the women of the parish. The priest breaks the loaf as he stands behind the holy table and distributes the broken parts to his flock. This is an attempt to return to the method of Communion recorded in the earliest accounts of the celebration of the Lord's Supper. This and other dramatic presentations within the Eucharist have a conscious purpose while, at the same time, bringing forth much more.

The principle Sacrament of the Christian Church fulfills the necessary characteristics of a mythological

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[7] Ibid., p. 476.

symbol. It is also an excellent projective device, not only then because of the symbolic language in which it is couched, but also because of the kind of unconscious drama which it portrays.

From a theological standpoint, the Mass embodies the Sacrifice of Christ and is the regular day by day way in which the Church expresses the perpetual action of worship. That is, the Church, in its Eucharistic action, identifies with Jesus and in turn sacrifices itself to the Father.

> In this sense, the Mass involves all that the Church does; it is the action of the Church, since the transformation of bread and wine into Christ is the whole work of realizing the unity of creation with its creator.[8]

As the liturgical action which symbolizes this theological truth is examined, certain psychological aspects come to the fore. First, the motif of sacrifice contained in the Service is found in all ceremonials representing the fundamental motive of life through death. By participation in this dramatic re-presentation, the worshipper relates himself, even though unconsciously, to the universal principles of natural renewal. In the cultic life which has been examined in many cultures this same pattern may be observed. That is, the ceremonies of worship are in part a projection of man's inner feelings of dependence upon

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[8]Watts, op. cit., p. 205.

the regularities of nature and his fears of its vicissitudes.

In earlier pre-logical societies this fact is more easily observed than it is in the Communion today. In his dance and in his rhythmic chants, the worshipper played out symbolically the same rhythms which also occur in the life of nature. Writing about the symbolical framework within which man lives, Dillistone says,

> The development of liturgical form has been one of the most notable expressions of the analogical method, for the liturgies themselves have followed the patterns and sequences and rhythms of Nature.[9]

It is the manner whereby the actions of the Eucharist symbolize the patterns of nature in which we are particularly interested. In this first instance, the process of ritual sacrifice is evidenced in the prayers for purification (the collect for purity with which the Eucharist begins[10]), the congregational confession and the declaration of absolution, the prayers of oblation,[11] participation in the ritual meal itself, and the prayers of thanksgiving following.

This action of preparation by cleansing,

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[9]Dillistone, op. cit., p. 155.

[10]The Book of Common Prayer, p. 67.

[11]In The Book of Common Prayer this prayer comes after the Prayer of Consecration, p. 80.

participation in the symbolic sacrifice, and thanksgiving for the god's blessing can be seen in all cultic rites which are closely connected with the inner life of nature itself. The purpose of the course of the ritual action is to lead the social group symbolically towards the wholeness of experience which includes being part of the processes of nature. Those Church services which no longer recognize man's need to act out symbolically his part in the life processes deny their worshippers an important opportunity to experience their part in what Jung means in his phrase the "participation mystique"; the commonness of being human. It does not seem enough to offer prayers and praises, songs and sermons. The inherent need of the worshipper is to be able to act out through the symbolic liturgy both his individual unconscious struggle and his part in the drama of nature.

The drama of the Eucharist reaches its height in its sacrificial action. There is no single theory which completely explains the meaning of sacrifice. However, it is often suggested that it can represent the offering of gifts to a deity; the meaning of feasting on, or with, the deity. It is the supreme means of renewing and sustaining the life of nature. In the more simple cultures, sacrifice has been offered in order merely to sustain or to promote life; whereas in more dynamic societies it has included the

concept of eating together to sustain life and to promote fellowship.

Psychologically, there seem to be two types of sacrifice. The first is oblationary in which a life substance, natural or symbolical is offered in some ritual and immolated in order that the wholeness of social life may be renewed. Secondly, sacrifice has been regarded as festal in which a life substance, again either natural or symbolical, is ritually offered, divided and shared so that all who eat might be strengthened. It appears then that sacrifice can be both an action of offering and an action of feeding. Both these actions are performed by many aboriginal natives in their rituals. Upon investigation these rites appear to be very similar to the more refined symbolical taking and breaking of bread, and drinking of wine in the Eucharist. These actions come from deep within man's being and fulfill needs common to all humanity to be in right relationship with his God or gods.

Freud has given perhaps the most famous exposition of the psychological roots of sacrificial and Eucharistic action. His ideas as expressed in Totem and Taboo are that the general patterns which are common in all forms of sacrifice (which I have mentioned) can easily be made to correspond to the general psychological pattern which he believed to be normative in all human growth and development. Many

religious rites, ceremonies and practices, he felt, were connected with ideas, feelings and attitudes, both conscious and unconscious, which constellate around the primal family. These ideas which form the basis for performing the Eucharist have to do especially with the practices and beliefs of Totemism and with the relationships between father and son.

Despite the objection of those who see no unconscious patterns in the Eucharist and who deny Totemic roots in the Communion, the findings of Robertson Smith[12] show rather clearly that these unconscious patterns are evident in the religious practices of western civilization. In the Eucharistic sacrificial action there is a definite resemblance to Totemism, particularly as it is evidenced in more primitive cultures.

Freud's contention was that the totem animal is merely a surrogate or substitute for the primal father. The slaying of the totem animal unconsciously represents the murder of the father; and simultaneously a sacrifice to him

> We have here an example of the ambivalent attitude toward the totem-father; the father, as the God to whom the sacrifice is offered, is honored and regarded with affection; the father, as the animal is cruelly killed.

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[12]W. Robertson Smith, The Religion of the Semites (London: A. & C. Black, 1907).

> At the same time the victim would appear in another aspect to stand as a substitute for the son who, may be slain instead of the father, atoning by his own death for the intended or wished-for murder of the father.[13]

What is being said here is that the unconscious wish for primal patricide was dealt with in the development of the totem animal and later, in more refined societies, by the symbolic totem meal.

The ambivalent attitude underlying the totemic action may also be seen in the actual eating itself. The consuming of the totem substitute is an hostile act and is to some extent a revenge. Freud indicates that it is revenge for having to repress sexuality towards the primal mother and submit to the primal father. At the same time, there is a positive aspect to the eating. It is an incorporation of the strength of the god and is a sign of affection for him. He who eats the totem meal does so because he honors his god and wishes to show his affection. This, of course, motivates the worshipper in Holy Communion to offer his very best to God in the most beautiful way he knows.

The belief that eating the totem meal brings the virtue and strength of the murdered into the body of the murderer often has been investigated in the evidences of

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[13]J. C. Flugel, The Psychoanalytic Study of the Family (London: Hogarth Press, 1960), p. 150.

cannibalism among primitive people. The eater acquires the properties and qualities of that which has been eaten. The nature of this desire is clear in the Sentences of Administration in the Communion service.

> The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.[14]

The Sentence of Administration of the wine has the same meaning. One becomes one with him whose flesh and blood are consumed. In Christianity, Christ volunteered himself to be the murdered.

Flugel makes three points in describing what happens as the worshipper consumes the Sacrament. First, he himself acquires through the Sacrament directly some of the qualities of God. Secondly, this act assures the worshipper of a kinship with God. That is, the Eucharist is a special symbolic form of this relationship. Thirdly, the worshipper is assured of communion and fellowship with his fellow worshippers. They are all one as they partake of the holy food.

Flugel sums up the unconscious Oedipal nature of the Eucharist.

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[14] The Book of Common Prayer, p. 82.

Thus it appears that the food which is consumed in the Communion represents:

1. The Father (a) as hated and killed,
   (b) as honored.
2. The Son, as slain to atone for the father-murder and offered up in honor to the Father.

The actual consumption of the food represents:

1. The eating of the Father
   (a) as a sign of hostility,
   (b) as a sign of honor or affection,
   (c) as a means of partaking of the divine nature (i.e. acquiring the father attributes).
2. The eating of the Son, as a means of establishing identity with him and thus sharing in the atonement which he made by his sacrifice.
3. The establishment of a sense of communion and of kinship between the fellow worshippers themselves and between them and the deity through participation in the divine meal with all that this implies.[15]

So it is that the ceremony of the Eucharist affords the symbolical expression of the murderous wish and at the same time gives the opportunity for expression of the wish to be reconciled with the murdered. In all of his description of the Eucharist, Freud never moved beyond these patriarchal studies and does not appear to have gone far enough in recognizing that in the sacrificial eating in the Communion there is also represented the pre-Oedipal stage of development. The oral wish for union with the mother is also signified in the food. It might be postulated that Christ symbolizes both mother and father.

Jung looked at the sacrifice of the Eucharist in a

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[15]Flugel, op. cit., p. 151.

different way.

> Instead of the repressed libidinous satisfaction being expressed in a substitute gratification, it is in Jung's theory transferred through the medium of symbolic forms to the furtherance of some cultural purposes.[16]

Jung saw libido not merely as sexual and aggressive as did Freud, but as a natural energy. Thus he could not accept the primal Oedipal conflict and solution which Freud suggested accounted for the sacrificial act in the Eucharist. Jung said certain amounts of this natural energy in excess of what is needed for man's instinctive ends can be converted into constructive work and used, he claimed, for cultural purposes. In order for this to work, there must be a transference to something similar in nature. The object of instinctive nature is transferred out onto nature. This transfer, however, cannot be made by a simple act of will. After a period of gestation in the unconscious, a symbol is produced which can cathect enough libido and also serve as a channel diverting its natural flow. "The symbol is never thought out consciously, but comes usually as a revelation or intuition, often appearing in a dream."[17] For Jung, the sacrifice of the Eucharist is

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[16]Erich Fromm, The Forgotten Language (New York: Rinehart, 1952), p. 88.

[17]Frieda Fordham, An Introduction to Jung's Psychology (London: Penguin Books, 1963), p. 19.

the way in which man comes to terms with his own death by means of passage through symbolic death. This is evident in the Communion. Man is renewed in his own life, and at the same time his natural energy is dedicated to the service of the community in which he lives. Symbolic sacrifice can bring about creativity and life.

To sum up this section, Freud says that sacrifice is unconsciously motivated behavior which comes from repressed instinctual urges within the individual which have to do with his early familial relationships. Jung argues that sacrifice is a symbolic pattern through which the individual can transfer excess libidinal energy (not just sexual) into social usefulness. The Eucharist affords man just this symbolic opportunity to project his own sacrifice onto that being made at the altar. By this process of identification these needs can be met in this religious experience.

The pre-Oedipal material which may be symbolically present in the Eucharistic meal can be pursued further. In addition to the need to present himself a sacrifice to propitiate God (Freud) and share in the archetypal universality of all men in nature (re-birth through death in the Jungian view), this action may be looked at as it represents the oral stage of psycho-sexual development. This fact Freud overlooked, probably say his reviewers because he

never worked out his own relationship with his mother.[18]

Frequently, immortality has been represented in various cultures by eating something. Lewin says immortality is an oral gift.[19] He refers to the myths of Tantalus and Adam and Eve to confirm this idea. That is, the meal which is the central act of the Eucharist allows the communicant to possess, to incorporate forever, so to speak, his mother. In this specifically oral way, he can internalize the good breast and keep it for himself. There is the sense then that the oral gift in the Communion is a continual regression to early breast feeding experiences. This is the feeding of the bread and wine as food. Freud felt that religion and the practice of religion were born out of man's need to make tolerable his continuing feelings of infantile helplessness which he carries with him even into adult life.

The sacrificial action of the Communion may symbolize the worshipper's invocation of the omnipotence of the Good Father (behind this the Mother) in protecting him from the vicissitudes of nature. This can be conceived of

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[18]See Ernest Jones, The Life and Work of Sigmund Freud (New York: Basic Books, 1953).

[19]Henry A. Bunker, "Psychoanalysis and the Study of Religion," in Psychoanalysis and the Social Sciences (New York: International Universities Press, 1951), III, 7-34.

merely in terms of the Oedipus. Sacrifice then becomes castration; this latter being necessary to assure the sacrificer the protection of the father. Immortality then is acquiring the attributes of the father and equality with him. The price the worshipper pays, in this unconscious action, is sacrifice-castration. Most puberty rites and most sacrificial rites in various cultures are a symbolic repetition of attempts to solve the Oedipal situation in ways which are satisfactory to man.

As has been stated, however, there is often pre-Oedipal wish fulfillment material in the action of the Holy Meal. The wish and the fantasy are unconsciously symbolically distorted so that the truth can be dealt with in an acceptable way by the ego of the worshipper. One of the most important psychological functions of the ritual of Communion is to permit a great deal of symbolic anxiety discharging. The anxiety has to do with what Bunker[20] sees as the life-long series of renunciations with which man is faced. Religious ritual, particularly the Eucharist, is a therapeutic way of working-through these crises. The inexorable renunciations start with giving up the womb, then the breast, the mother and finally life itself. For each of these steps, religious ritual offers a symbolic way of

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[20]See a complete development of Bunker's ideas in Ibid.

dealing with the pain and assisting the worshipper in moving to the next crisis.

If the worshipper has been able to internalize the good breast as a young child these steps and crises are possible to work-through. However, the internalization process does not happen without some struggle. For the oral child in every man has the basic impulse to destroy goodness whenever and wherever he sees it. Melanie Klein[21] writes cogently about the precarious balance in attitudes in the very young child between envy and gratitude. Even when man is at his best; that is, when his envy does not completely destroy his capabilities for gratitude, man is an oral cannibal.

Pushing further Freud's ideas, Klein indicates that paranoid reactions to supposed external hurt and denial cause the child, and the child in man, to want to bite and destroy the good. It is difficult according to Klein for the person to deal with the internal evil he feels. By the mechanism of projection these feelings are denied and, instead, felt as persecution from the outside. This ego defense, however, little affects the fact that even under idealized conditions, the cannibal is alive in all of us.

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[21]Melanie Klein, Envy and Gratitude (New York: Basic Books, 1957).

According to the writer's theory of the properties of the Eucharist which allow the worshipper to act out internal struggles, this would mean that to bite the good mother in the liturgical action permits the devouring rage to be felt. At the same time, the communicant experiences the fact that the introject of the good breast has remained undamaged. It would appear that there are no overt suggestions about this in the liturgy. Rather the action provides the vehicle for the unconscious wish to take place.

The ritual action of the Holy Eucharist, at this level, fosters primitive cannibalistic rage. The term "fosters" is used since both word and action provide the symbolic path to the unconscious. The communicant can now bite the good breast unconsciously out of envy of the good and still realize (not consciously) that he cannot destroy the goodness he envies. The Church and the Eucharist will go on. Then and only then can his feelings of gratitude come to the surface; gratitude that he has killed and yet has not killed. This fact immediately should remind the reader again that the central mystery of mythopoeic language and action is always the unresolvable paradox. The worshipper's basic impulse to devour what is good has been met. His envy has been experienced and controlled in him since the symbolic sacrifice has afforded the opportunity to regress to this early oral conflict and return.

He has not destroyed what he needs to sustain him. In this case, it is the trust and faith and spiritual food of the wise mother and father in the Church.

With his emphasis upon the "Self" and "Self-realization," Jung examined the action of the Mass from still another view. His childhood illness, it is evident from a careful reading of his autobiography,[22] probably hindered him from seeing clearly the complete personality made up of the balance between envy and gratitude. Instead, the early danger to his ego structure caused him to build defenses which were to serve him well all his life and yet make his approach to man's psychological personality deficient at this one point. It has been pointed out by Winnicott[23] that Jung's greatest contributions to personality theory and to an understanding of man's inner life lie in the light he sheds upon the attempt to heal split personalities. The Self for which Jung searches is the healed self of the potential schizophrenic,

> . . . the fact remains that the search for the self and a way of feeling real, and of living from the true rather than the false self, is a task which belongs not only to schizophrenics; it also belongs to a large

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[22]Carl G. Jung, Memories, Dreams, Reflections (London: Collins and Routledge, 1963).

[23]D. W. Winnicott, Review of Memories, Dreams, Reflections by Carl G. Jung, International Journal of Psychoanalysis, XLV (April-June, 1964), 450-455.

> proportion of the human race. Nevertheless it must be recognized that for many this problem is not the main one; their infantile experiences took them satisfactorily through the early stages, so that a solution was found in infancy to this essential human problem.[24]

These comments upon Jung's own personal psychology are necessary at this point to understand more fully his writings upon the symbolic action of the Eucharist. That whereas for most people the task of personal life is to find a good and satisfying way of being in the world; for Jung, the search for the Self became most important. This obviously was the reason that he and Freud could never really communicate since their basic life-orientations were so different. It also accounts for the problem any student has in attempting to decipher their correspondence. Their use of the same words is so entirely different.

Jung sees in the Mass a symbol world which is very well suited to lead and to guide men to personal self-realization. This is because the symbols of the Eucharist have to do with the archetypal structure of the unconscious. It becomes, in his theory, possible to equate the essential actions of Christ as re-enacted in the Communion with what he feels is the universal potential for a journey into self.[25] This is probably one reason why his thought is so

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[24] Ibid., p. 455.

[25] For a Jungian exposition of the mythic inner journey see M. Esther Harding, Journey Into Self (New York:

readily acceptable to some church people, people who are also bothered by the fact of the evil in them which they find difficult to face. Yet the search for the Self can become a dangerous road if it fails to come to terms with the destructiveness and chaos within the traveler.

Jung was more concerned with the metaphysical meanings of the Eucharistic action in terms of the mythical heroic journey.

> On careful examination we find that the sequence of ritual actions in the Mass contains, sometimes clearly and sometimes by subtle allusions, a representation in condensed form of the life and suffering of Christ.[26]

As he examines the liturgy of Communion, Jung equates the symbolism of the life, death and resurrection of Christ with the archetypal images of sacrifice found also in the religious rites and other cultures around the world. This fact was brought out in the chapter on language. However, Jung does not write about the Mass in terms of the psychosexual crises, of the developmental stages through which man goes, and which may be re-presented in the action at the altar. Instead, he speculates that the Christ struggle is a projection of the human struggle; the inner journey of

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Longmans, Green, 1956); also Carl G. Jung, Symbols of Transformation (New York: Pantheon Books, 1955).

[26]Carl G. Jung, Psychology and Religion: West and East, p. 220.

every man. It is undoubtedly from his theory on this mythic journey that later writers like Dillistone and Watts have developed much of their own thought.

Studying the two Greek words, "deipnon" and "thysia," Jung claims that they blend together to explain the concept of sacrificial action in the Communion. Thysia is a verb meaning "to sacrifice" or "to slaughter" or "to blaze up." It refers to the leaping fire by which the sacrificial gift was offered up to the gods. This food offering was made to satisfy the appetite of the gods. One might carry this thought to its logical conclusion, for example, that the offering is a projection of the worshipper's own inner appetite. The second idea, "deipnon" means simply a meal; the meal in which all the sacrificers participated and at which the gods were felt to be present. It was the sacred meal; and the dual meaning of "deipnon" and "thysia" is still evident in the symbolic action of eating the holy meal.

However, Jung feels that it is the concept of the eternal priesthood which makes the sacrifice to God continually, in which the true mystery of the Mass is revealed. This, he says, raises the action and symbolism of the Eucharist to its archetypal proportions. This metaphysical way of conceptualizing the underlying motives for doing the Mass may be compared with those concepts of the

psychoanalytic school. In the latter, the language and action are couched in body terms and in the imagery of the nursery and family life. In the former, the ideas of personal struggle are raised to a kind of universal metaphysics.

As a ritual meal then, the Eucharist may be regarded both as a sublimated translation of blood sacrifices undertaken for the purpose of spiritual replenishment and also as a way for Christians to come together and eat without murderous envy destroying the good in the Church or the good in them.

As part of the action of the Communion, look at its ceremonial aspects. For the colorful, the dramatic form of worship in the Eucharist is the ceremonial way of allegorizing God's order in the microcosm of man's own religious experience.

> Ceremonial permits a group to behave in a symbolically ornamental way so that it seems to represent an ordered universe; each particle achieves an identity by its mere interdependency with all others. In ceremonial stylization, the vertical and the horizontal meet . . .[27]

This is Erikson's way of saying that the ceremonial action of the Eucharist provides a setting for which man's unconscious needs to see order out of chaos find an opportunity

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[27]Erik H. Erikson, Young Man Luther (New York: W. W. Norton, 1958), p. 186.

to express themselves. The chaotic in man can not be experienced too long and it is this loss of control which some feel is much worse than physical death.[28] These unconscious feelings and impulses appear to adapt themselves particularly well in the area of symbolic actions.

Another aspect of the ceremonial is seen, for instance, in that the forms of liturgy and the kind of vestments worn are always the forms of yesterday. This is a point which is not often mentioned, if at all, by any writers except Leeuw. That is, part of the symbolic power of the vestments is that they psychologically help to bridge the time difference between today and yesterday. Since they consciously represent the street clothes of another and bygone era, they become apt vehicles for allowing the fantasy of the worshipper at the Eucharist to travel back to his own bygone days of infancy. The fact that both maleness and femaleness are symbolized in the vestments in terms of today's concepts facilitates the fantastic memory. If this is not experienced in conscious awareness, it is at least in terms of feeling memories.

The vestments add to the symbolic quality and

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[28]The concept of loss of ego identity being a greater anxiety than the fear of death itself is found in the writings of Martin Grotjahn. See his Beyond Laughter (New York: McGraw-Hill, 1956).

content of the Service by aiding the unconscious imagery in its work. These are always powerful and ambiguous images and it is this facet which to some extent is expressed by the bi-sexual quality of the vestments themselves; they are worn by a man, but are feminine in style. The skirts, the laces, the elaborate brocades, the intricate designs are all customarily now associated with femininity.

There is also an additional quality to the vestments in that they can hide all sex, thereby blurring the difference and often making it easier to fantasize either or both parental images in the transference feelings which arise. Leeuw describes one reason why in the unconscious area of sexual feelings, particularly infantile, the symbol is so important.

> For this reason in this domain more than others the symbol reigns, and one can say without exaggeration that the symbols . . . are rooted in the double tendency to avoid and to preserve power.[29]

The symbol disguises sufficiently the powerful feelings which it conjures up in the area of sexuality, therefore the blurred image of either feminine or masculine in the vestments. The double tendency of the symbol about which Leeuw writes is its capacity to deal with powerful and primitive feelings without being overcome by them or not

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[29]Leeuw, op. cit., p. 119.

feeling them at all.

The symbolic character of the vestments is one of the aspects of the action of the Eucharist which enables the participant to abreact to the unconscious material in his own personality which has been stimulated by the Service. Luther's own description of his fright during the celebration of his first Mass is a good example of the power of the unconscious material which is loosed by the imagery in the Eucharistic action.[30]

Something needs to be said here briefly about the music and the musical setting of the Communion also, as it is part of the action. Gregorian chanting which is provided for in the Episcopal hymn book[31] as a setting for the Eucharist is, of course, from an early age.[32] It predates polyphonic music and is much more primitive in both style and content. Inasmuch as this sort of music symbolically is part of the journey into the past, unconsciously, it helps to bridge the time gap between the reality of the present and the memory of the past in the inner life of

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[30]Erikson, op. cit., pp. 138 ff.

[31]The Hymnal (New York: The Church Pension Fund, 1940).

[32]For the setting of the "Fourth Communion Service," see Ibid., p. 773. The various parts of this service are plainsongs from the 9th through the 15th centuries A.D.

those who worship. Its primitive quality is melodic yet unsophisticated.

There are those like Bishop James A. Pike who feel that the chanting of the creedal formularies, the Apostles' and Nicene creeds,[33] is advantageous for the communicant because it allows the mythic content of the Service to be expressed more easily. Chanting the creeds removes these faith statements somewhat from the literal dogmatic position they appear to have when said. This theory (which the author supports) has been condemned in the Church by those who see such a statement as an attempt to destroy the factual and historical nature of the creeds, and behind this the theology of the Church itself. In the light of the examination of this paper, Pike's attempt would seem, however, to be just the opposite; instead he wants to experience with the worshipper the sense of the "numinous" and the strength of the myth which is aided by the chanting.

Within the last few years, various revisions of the Church's hymn book have been begun which leave out all, or most of all, of the subjective hymns of the nineteenth century. This is a good example of one way the Church is

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[33] The Book of Common Prayer, pp. 15, 71.

attempting to deal with a former misuse of the symbolic character of its services. For such subjective hymns[34] which stress personal sin and worthlessness do two things. First, they distort the worship experience by emphasizing those feelings which are too easily associated with unconscious complexes: for instance guilt in this particular case. This means that the normal unconscious attitudes of the worshipper become overloaded with additional feelings of guilt making it even more difficult to work them through. As an example, stanzas one and four of hymn 409 go as follows:

> Just as I am, without one plea,
> But that thy blood was shed for me,
> And that thou bidd'st me come to thee,
> O Lamb of God, I come, I come.
>
> Just as I am: thou wilt receive;
> Wilt welcome, pardon, cleanse, relieve,
> Because thy promise I believe,
> O Lamb of God, I come, I come.

Under the guise of making the worshipper feel guilty enough so that he will do what he is told, the Church often unconsciously has fostered massive doses of dependency in her people. It works this way. The latent and hidden guilt is a feeling that there is only a harsh authority in the father-god. This god's primary purpose is to judge and to condemn. When stimulated by the punishing content of

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[34]For example see Hymns 409, 58, 69.

these hymns, the super-ego is burdened with an unnecessary external load. This re-enforces the already internalized commands and restrictions which the child in the worshipper has received from father, family and later society, making it even more difficult to believe in anything except a punishing god.

To misuse the symbolic opportunities of the Eucharist by magnifying the guilt of the communicant, as is done in Cranmer's confession introduced unfortunately into the Communion Service,[35] may hinder the worshipper by denying him a fuller and deeper experience of dealing with the unconscious. Lee explains that such an emphasis,

> . . . tends to fix the division within the ego instead of overcoming it because it means that the super-ego, the source of repressions gives its approval to the displaced or substitute satisfaction which is found through such worship.[36]

This reasoning is close to Bergler's[37] who views such a compromise between the repressed complexes and the super-ego as the willingness of the unconscious ego to be convicted of the lesser crime, in this case, forbidding any

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[35] Book of Common Prayer, p. 75. For a discussion of this confession see Massey H. Shepherd, Jr., The Oxford American Prayer Book Commentary (New York: Oxford University Press, 1950), pp. 75-76.

[36] Lee, op. cit., pp. 56-57.

[37] Edmund Bergler, Homosexuality: Disease or Way of Life (New York: Collier Books, 1962).

further integration of the personality. The subjective music about which the Church has been concerned would then tend to overload man's innate masochism. To be convicted of this crime is easier, but is tragic for the human ego says Bergler. It is easier than facing infantile aggressiveness and acting out this latter feeling through the Eucharist.

PART II

THERAPY AND THE EUCHARIST

CHAPTER VI

PERSONALITY THEORY AND THERAPEUTIC PROCEDURES

Having set forth in Part One the general theoretical background for the hypothesis, the next step in testing its validity is to determine what method of therapy to use by which acceptable results may be obtained. At present there are no statistical correlational methods which can show that clinical findings prove the thesis. All that these methods can do is point towards the correctness of assumptions in the hypothesis.

The purpose of this section will be to review the therapeutic methods and theories utilized in testing the thesis; and secondly, to examine the research tools used as part of the experiment.

Something must first be said, however, about how the research experiment was carried on. Over a period of the past two years, I asked a total of fifteen patients to participate in this project. They were all regular attendants at the services of their churches. The group consisted of nine Episcopalians (two priests, four laywomen, and two laymen), two Lutherans (a pastor and one laywoman), and three Methodists (two laymen and one laywoman). As they were referred to me, I obtained their permission at the outset of the course of our visits to

use any of the interview notes I desired as background material for the project. These patients, I determined as a result of our first interviews, had sufficiently strong ego structures to participate in the sort of therapy I had in mind. In some cases of doubt, I asked them to be tested by a clinical psychologist. Of the original fifteen, thirteen remained in therapy during the twenty-four month period; one left and one was institutionalized after four months. This last case was a misjudgment as to his ego strength and his repeated suicide attempts forced the hospitalization.

Concurrent with the experiment, it would have been advantageous to have had a control group of Church people whose dreams were analyzed, but who were not in this sort of therapy. But time did not allow for this. Not having a control group was a fundamental limitation in the research project.

The patients were asked to answer a questionnaire regarding the Holy Communion as they began therapy, and again at various periods during therapy.[1] The patients were all seen individually. Two were seen three times a week, four were seen twice a week, and the rest, once a

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[1]This test material will be included later on in the case presentation section and its purpose talked about.

week. The setting was my private office and all of the patients knew that I function as a Pastoral Counselor and am also a priest of the Episcopal Church.

To review the consciously chosen method of therapy requires a brief description of the various advantages and disadvantages of the main kinds of therapy which could have been utilized. Harper says, "Psychotherapy means the treatment of the psyche"[2] and that the various ways, of dealing with this totality of man's being or self, all utilize some form of verbal interchange which is the medium of all human communication. That is, just as the language in the Holy Eucharist and the action of the Mass provide the symbolic medium by which the unconscious breaks through into consciousness, so the relationship between therapist and patient provides the same essential medium. The chief difference is that the therapist consciously attempts to interpret these symbolic interchanges in terms of the patient's unconscious needs and patterns of defenses. In the Communion, the priest is not relating to the people in this manner. Although the purpose of the Eucharist is to effect a change in the behavior of the worshipper for the better, ordinarily there is no attempt on the part of either

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[2]Robert A. Harper, Psychoanalysis and Psychotherapy—36 Systems (Englewood Cliffs, N. J.: Prentice-Hall, 1959), p. 1.

celebrant or communicant to understand their inner interrelationship or their parts in the therapeutic processes of the Eucharist. In the Liturgical movement[3] there is a revival of interest in what goes on in the Eucharist and in its effects upon the congregation. However, the focus of interest has been primarily upon the theology of the Service. In September of 1964, the magazine Pastoral Psychology editorialized on the relationship of pastoral psychology and liturgics, admitting that our knowledge even within the liturgical revival of the dynamics of ritual is extremely limited.[4] In general the author parallels the point made in the introduction to this paper that there has been little theologizing about worship and even less psychologizing about it because it has been considered too "set apart."

The differences between psychotherapy (no matter what school) and all other forms of attempted behavioral change is that in the former the focus is on awareness of the patient's thoughts, feelings and behavior not only as he exists by himself, but also as he exists within his

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[3]Massey H. Shepherd, Jr. (ed.), The Liturgical Renewal of the Church (New York: Oxford University Press, 1960).

[4]Seward Hiltner, "Pastoral Psychology and Liturgics," Pastoral Psychology, XIV, 146 (September 1964), 5-8.

particular society. The primary goal of the meetings between therapist and patient is to make the latter's disturbing and disruptive feelings and thoughts more acceptable and useful both to him and in his relationship with others. This goal primarily is achieved, if it is achieved, because of the transference relationship which goes on in the sessions between patient and therapist. The transference encourages a realigning of past feelings and attitudes not just a remembering of events. In other words, as the patient is able to accept, or at least in part to deal with, the split-off parts of his personality, which as Freud wrote have become repressed in the unconscious, he is more able to make the kind of choices which will enable him more to be free of the neurotic and harmful intra- and interpersonal psychic struggles.

One point should be made here that increased personal awareness always brings the concomitant danger of knowing too much of the truth. It also brings the concomitant responsibility of making the best use of this self-knowledge for society. As man's knowledge of his unconscious becomes more obvious and systematized with scientific observations, his inner problems become clearer and the responsibility of dealing with them more acute.

Sykes[5] makes the point that whatever our immature Faustian ambitions may be as a result of our technological education, they cannot be expected to solve the dilemma of man. The remnant who may save mankind have had the "radical encounter with oneself (which needs the shock of revelation)"[6] and who understand terribly the nature of good and evil, the mechanics of repression and the possibilities of integration.

It is this "radical encounter with oneself" which is the common ground of comparison between Eucharistic language and action, and the psychotherapeutic process. Whereas in the former the encounter is primarily unconscious and symbolized, in the latter it is ordinarily made conscious and talked about repeatedly in the relationship between patient and therapist.

This relationship begins when the patient comes for help. Usually he may not understand the real nature of what is bothering him except that it hurts and he wants to be relieved of the pain. This was the case for all the fifteen patients in this study. None were chosen who had not voluntarily entered therapy for treatment of an

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[5]Gerald Sykes, The Hidden Remnant (New York: Harper & Brothers, 1962).

[6]Ibid., p. xii.

emotional conflict. This adds a restricting dimension to the scope of the research, but the normal problems of resistance met even in voluntary patients too often appear insurmountable in patients who have been required to enter therapy. Thus the decision was made to work with those who wanted help and sought it.

There are those like Rogers[7] who advance the theory of therapy that it is the relationship between therapist and patient which is essential and sufficient for psychotherapy to take place. Concentrating on the understanding and the empathetic processes will enable the patient's unconscious conflicts to be dealt with in the therapy hour. The therapist's positive regard made known in his attitudes of understanding communicated through both words and action, Rogers feels, is enough to enable the patient to overcome his psychic problems and conflicts.

Although I have accepted the general therapist-patient relationship called "client-centered"[8] as providing a good condition for any therapy to take place, it seemed too restrictive for the purpose of this examination. That is, the essential transactions between patient and therapist,

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[7]Carl R. Rogers, On Becoming a Person (Boston: Houghton-Mifflin, 1961).

[8]Ibid., p. 74.

the transference reactions which symbolize the old patterns of interaction, are not dealt with unless they are talked about. In the instance of this study also, there is the additional factor of examining consciously with the patient his inner relationships to the myth in the Eucharist as experienced through feelings and dream material. I was not only investigating these factors, I was also supplying information from my conviction about the language and action of the Mass to assist the patient in making a better adaptation to life problems. Consciously, the therapist cannot escape from the fact that who he is and what his convictions are, play a major role in the therapy situation. It is felt now by writers like Rollo May that even in the classical analytic encounters, the therapist's value judgments are transmitted to the patient. Since the patients were told what my feelings were about the unconscious patterns in the Communion, it is no doubt true that their own responses were thereby affected. How much they responded in ways which were designed to please the therapist, I cannot say.

In this experiment, I did not hide my opinion that feelings about the Holy Eucharist were one means we could utilize in the hour to assist in altering the patient's basic personality problems. As the patients began to work more deeply and to perceive and feel the psychopathology

in their use of Communion, the conscious examination of the Service became part of their between-sessions homework, so to speak. This was suggested both to stimulate greater use of the symbolization process in the Eucharist and to involve the patients more and more in an orientation towards constructive action. Rollo May says:

> In my judgment the distinctive character of genuine symbols which come to us as the language of psychoanalysis is that they always involve orientation towards action. It is not adequate to describe this as an expression of instinctual impulses from the Id.[9]

In the terminology of group dynamics the patients' response to the homework provided a "feedback" by which to test for further progress.

Although the classical method of Freudian psychoanalysis was not used in this study, his two basic hypotheses regarding unconscious mental processes were used: first, every psychic event is determined by prior events (psychic determinism); second, unconscious attitudes and feelings are the cause of man's behavior. Coupled with these two convictions is another: the source of mental disturbances is fundamentally sexual in nature and that in the course of human development, the individual goes

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[9]Rollo May, "The Significance of Symbols," in Symbolism in Religion and Literature (New York: George Braziller, 1960), p. 16.

through four primary stages of maturation. These are the oral, anal, phallic and genital. As Freud pointed out,[10] pathological behavior, behavior which prohibits and negates satisfactory inter- and intra-personal relationships, is the direct result of the fixation of too much libido or life force in any one of the stages of development. His great concern with psychopathology focused primarily upon the Oedipal struggle of the child both with the parent of the opposite sex and the negative identification with the parent of the same sex. Libidinal fixation at one of the levels and the tendency of the adult to regress in relationships to this level bring about the unsatisfactory lives of the neurotics.

In contradistinction to client-centered therapy, analysis of the transference relationship in therapy (the propensity of the patient to relive the period of infantile fixation) by the process of free-association and interpretation is what is known as the "dynamic axis" of the healing which psychotherapy offers.

In this study, a great deal of the clinical material with which we dealt and which provided the basis for testing the hypothesis was the dream life of the patients.

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[10]Sigmund Freud, A General Introduction to Psychoanalysis (New York: Permabooks, 1955).

This material which Freud referred to as the "royal road to the unconscious"[11] was focused upon in addition to the transference relationship as a way of revealing the patients' unconscious feelings and attitudes.

To summarize at this point, the theoretical presuppositions underlying the therapeutic methods used in this study are:

(1) Present reactions are determined by both the past experiences of the patient and his own constitutional make-up.

(2) Present reactions are brought about or caused by unconscious psychic struggles which have not been settled successfully in the individual's personality.

(3) Present reactions which ordinarily work for the patient, in times of stress are useless, and he usually regresses to an earlier and more primitive way of adapting to the threat.

(4) Present reactions under stress or anxiety-producing conditions tend to be a repetition or re-enactment of the more primitive ways of adapting to stress. The patient tends to repress and deny the situation and attempts to solve it unconsciously by repeating childhood patterns.

(5) Analysis and interpretation of these tendencies is effectuated through the transference feelings and the interpretation of dreams.

The most notable addition to these basic concepts of the psychoanalytic process was Freud's later idea on the structural analysis of the mind; seeing it as made up of

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[11]For his developed ideas on dreams, see Sigmund Freud, The Interpretation of Dreams (New York: Modern Library, 1950).

id, ego and super-ego. The historical development of these structural divisions in the life of the young child provides, for this study, important theoretical material, against which background can be seen the symbolization processes at work in the Eucharistic action.

Freud changed his mind regarding the place of instinctual drives in the human organism. Whereas in his earlier formulations, all instincts were a part of the sexual drive, he wrote later that as a result of investigating man's innate masochism and sadism, there must be an aggressive instinctual drive also. Thus he began to teach that in every man there are two dichotomized instinctual drives; the erotic or life-giving, and the aggressive or death wish drive. He came to believe that the aggressive drive like the erotic can be fixated also.

Another word should be said about the historical development of the mind systems, because the introduction of the structural theory influences clinical practice. This comes about primarily in the treatment of anxiety and the ego defenses against anxiety. In his early days, Freud thought that anxiety resulted entirely from undischarged libido, the process of which he never really explained. However, in his later theory, he considered that anxiety was a reaction formation to inner psychic struggles which press against the ego of the individual. The stimuli from

life situations, in some way unconscious to the person, make him react as if he anticipated a danger and his ego mobilizes all its defenses against the internal danger. All through the young child's life are danger situations which bring about in him actual or supposed threats and which cause him anxiety. These Freud saw mainly as the loss of the loved object or loss of the object's love, danger of loss of the genitals of the individual, and punishment by the super-ego of the child.

Ego frustration arises from either temporary or permanent separation from the source of gratification and brings about the anxiety. So does the fear of punishment either from external sources when he is very young, or later on from internal (super-ego) sources.

Whereas in earlier Freudian theory, as applied to therapeutic procedures, the focus had been upon libido fixations at the various pre-genital stages of development, his later thought focused much more upon the ego and in neurotics its inability to deal with unconscious material as evidenced through the intensity and type of anxiety.

This point is important to remember in dealing with the clinical materials of this investigation since I did not use classical analytic therapy methods or procedures and instead concentrated upon the neurotic anxiety of my patients. This anxiety was one way to get at unconscious

feelings and desires. Menninger,[12] writing about understanding the unconscious-ego relationship as shown in anxiety, builds a system of thought and classification which shows various levels of ego disfunction. These levels, and how the person is able to operate through them in times of internal conflict, he sees as dependent upon the relative strength of the ego and its defense mechanisms. He appears to be cataloging, in general over-all area terms, the variety of ways in which neurotic anxiety appears and how it is handled.

Of the three classes of anxiety which Freud saw (real, neurotic and moral), this paper will concentrate on the last two. In neurotic anxiety the patient's ego is threatened by the danger of the id impulses. These impulses, which are most often of a sexual and aggressive nature, appear in three forms: as panic reactions with acting-out and the resulting desired punishment, as free-floating in which the person is constantly apprehensive about imagined disasters, and as phobic in which non-rational fear is attached to symbolic objects which bear the unconscious impulses in a disguised manner.

As an example of this phobic displacement of primal

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[12]Karl Menninger, The Vital Balance (New York: The Viking Press, 1963).

fear onto objects is the patient who talked about his fears during the Holy Communion Service. He was so afraid that the roof of the Church would fall in or that something would happen to him that he was forced to sit in the back row of the building. Those fears came on especially during the Canon of Consecration and his perspiring was very noticeable as he went forward to receive. This phobia became so intense that he was forced to give up attending Church at all and requested that the priest come to his house to administer the Sacrament.

The point of this brief description of the emphasis upon the ego and its mechanisms of defense is that dealing with these various devices in therapy one is able to discover the unconscious feelings which underlie the patient's reaction to the symbols of Communion and also use the symbols to lead us back again to the unconscious.

Psychotherapy as a way of healing neurotic personalities depends upon three things: (1) thorough and basic understanding of the dynamics of human behavior; (2) the correct evaluation and interpretation of the reality factors in the patient's past and present; and (3) an objective understanding and use of the patient-therapist relationship by the therapist himself. It is not enough to know a particular theory of personality disfunction and pay no attention to the transference, counter-transference

relationship which always exists in any extended therapy. The therapist must consistently interpret the unconscious feeling relationship which goes on. For the most obvious goal in psychotherapy is the insight which the patient assimilates and utilizes in changing his outlook as a result of his relationship with the therapist. In other words, "The most important goal in psychotherapy is the therapist's acquisition of insight which is communicated to the patient and which--to some extent--may be a measurement of the cure."[13] This is why an ongoing confrontation process takes place in therapy; a confrontation of the "patient's mind with the repressed material in a manner acceptable to the patient, and after a repudiation of the repressing forces."[14]

So far this has been an obviously over-generalized summation of the basic theoretical personality concepts which underlie this research. It is, however, upon this base that is built an understanding of the dynamics of human behavior which will obviously predicate the kind of interpretation given to the reality factors in the patient's life, and the sort of insight obtained from the

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[13]Felix Deutsch and William F. Murphy, The Clinical Interview (New York: International Universities Press, 1955), I, 15.

[14]Ibid.

transference relationship.

It must be stated that the experiment upon which this paper is based was goal-limited in terms of orthodox analysis because my object was to provide, through the use of the Communion symbolism and imagery, ego support for the patient so that he or she could integrate the unconscious material which came up. We did not meet frequently enough nor did the patients use the couch and free-association regularly enough to promote an intensive transference sort of therapy. I am not saying that the technique of therapy used here was rigidly held to at all times, but in general it was utilized. There is a statement from Deutch which applies very well here:

> Ordinarily, psychotherapy is indicated when a patient is too well or too sick for psychoanalysis. It has been defined as a method in which a number of direct or indirect approaches to a patient are utilized, ranging from supportive environmental manipulation to some type of anxiety-evoking interpretation therapy.[15]

The use of ego-supportive interpretations and the continual evaluation of the patient's anxieties were a basic part of this experiment. However, more needs to be added regarding the background for the therapeutic procedures here.

There are three other theoreticians (Erikson, Klein and Biddle) whose basic premises I have followed in an

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[15] Ibid., I, 16.

ecclectic manner in performing this study. That is, I have included their thought as adjunctive to the fundamental personality theory of Freud and will present it in the following chapters. In each case they themselves built upon Freud's approach and understanding, and augmented it at points where he appears to have stopped.

CHAPTER VII

FAITH, TRUST AND THE CRISIS OF IDENTITY

In the analysis of human behavior, the concept of identity crises, at various times in development and maturation, is important for Erik Erikson. Whereas Freud emphasized the importance of the psycho-sexual stages of development, Erikson broadened the picture of human growth by indicating eight stages of crisis with which the individual is faced in growing up. If each of these various crises is successfully faced and resolved, the human organism can move on to the next. However, if any one of these stages is not worked-through, the person becomes fixated at that point in his personality development.

Perhaps the key crisis through which the growing child goes and which determines whether or not he enters successfully the adult world is that of adolescence. Here Erikson says the child having synthesized all of his experiences and feelings from his earlier life, must either leave the childhood world behind and enter the adult world or remain an infant. He says:

> I have called the major crisis of adolescence the identity of crisis; it occurs in that period of the life cycle when each youth must forge out for himself some central perspective and direction, some working unity, out of the effective remnants of his childhood and the hopes of his anticipated adulthood; he must detect some

> meaningful resemblance between what he has to come to see in himself and what his sharpened awareness tells him others judge and expect him to be.[1]

This definition of the identity crisis is built upon his model of ego identity which he has indicated is:

> . . . a mutual relationship in that it connotes both a persistent sameness within oneself (self-sameness) and a persistent sharing of some kind of essential character with others.[2]

This model is readily seen in the stages of development which Erikson has devised. It is not important to set forth and evaluate each of the eight stages. However, it is important to realize that the image words he uses can be particularly useful in working in therapy with Church people.

His model of the identity struggle and the picture language in which it is couched provides an excellent mode of presentation for interpreting and analyzing unconscious material in therapy, particularly with respect to the Eucharist.

For instance, trust is a basic intellectual construct for Church people and it is most often defined in theological terminology. Yet how often this word is a meaningless

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[1]Erik H. Erikson, Young Man Luther (New York: Norton, 1958), p. 14.

[2]Erik H. Erikson, "The Problem of Ego Identity," Journal of the American Psychoanalytic Association, IV (January 1956), 57.

shell for listeners since they have had no experience of it in their lives. The crisis of basic trust, to a large extent in Erikson's writings, corresponds to the oral stage of development in Freud's system of thought. Erikson writes that it is as a result of his very earliest relationships with his mother that the child either gains or does not gain that "first and most fundamental of all psycho-social traits--that original 'optimism,' that assumption that 'somebody is there,' that treasure of 'basic trust.'"[3]

If this basic trust is not acquired and experienced by the very young child, he is launched into a premature sense of being different from the world and into a sense of isolation. Where the normal working-through of this crisis allows for a healthy infantile narcissism to develop, as Freud stated, the child without basic trust feels unrelated to the world around him and that he can have no control over it. His identity is so bound up in his separation that there can be no future satisfactory dealing with the normal tensions which arise because of needs whose immediate gratification must be delayed.

> . . . every delay appears as deceit; every need to wait becomes an experience of impatience; every hope

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[3]Bruce Mazlish (ed.), Psychoanalysis and History (Englewood Cliffs, N. J.: Prentice-Hall, 1963), p. 161.

> a signal of danger; every potential provider, a probable traitor.[4]

What is significant in dealing with the neuroses of Church people is Erikson's insistence that the successful solution of this earliest identity crisis is necessary for anyone to understand and feel what faith means. He means that any ideological statement of faith depends upon the sense of basic trust which the child develops. Freud could only see the use of religion to soften or negate the feelings of death anxiety experiences from childhood on; it was a necessary illusion. Erikson, however, finds a place instead for a healthy faith which rests upon the powerful sense of trust and hope the young child comes to experience.

It is the Church, he says in an early work, which as a social institution supports the individual in the basic conflicts of life, wherein to some extent he can find restored his sense of basic trust.

> There can be no question but that it is organized religion which systematizes and socializes the first conflict in life, because religion makes comprehensible the vague subject matter contained in basic mistrust by giving it a metaphysical reality in the form of evil. It is religion which by the way of ritual methods offers man a periodic collective restitution of basic trust which in adults ripens to a continuation of faith and realism. In prayer man assures a superhuman power that, in spite of everything, he has remained trustworthy, and asks for a sign that he may now

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[4] Ibid., p. 162.

> continue to trust his deity. The query of the psychologist and that of the theologian meet in the consideration of one common question only, namely, whether or not a given form of organized religion at a given time and in a given community is or is not able to accomplish that systematic reassurance of the adult which is necessary for a reliable transmission of basic reassurance to his small children. But we ascribe to this early phase also the origin of all of those unrealities which the adult world cannot do without, that is, the theological and mythological world which he may share with his community, and the world of rumor and fantasy, and then the world of delusion which is entirely the individual's own domain. When I group these unrealities together I do not mean to belittle those which are of greater universal meaning, for I know only too well that wherever organized religion fails there remains in human life a very basic void which is not taken care of by the mere denial of faith nor by an irrational over evaluation of substitute dogmas. He who believes that he can do without religion obligates himself to a new accounting for very vasic human needs.[5]

Although Erikson never denies the importance of the psycho-sexual stages of development and in particular the Oedipal struggle, his emphasis upon the identity formation process adds a dimension of both social contact and ego capabilities not found in Freud. In addition to these, the way in which he elaborates the successive identity stages becomes a useful didactic tool in explaining the etiological

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[5]Erik H. Erikson, "On the Sense of Inner Identity," in Psychoanalytic Psychiatry and Psychology (New York: International Universities Press, 1954), I, 353. I quote at length Erikson's most well-known passage on this theme because in later editions of the book it has been dropped. One can only surmise that pressure from his more scientifically-minded colleagues forced the omission.

foundations of faith and salvation, of the sense of good and evil.

CHAPTER VIII

A PHILOSOPHY FOR RELIGIOUS COUNSELING

An earlier section states that all psychology, to be put into practice honestly, must have a philosophy; a theory of man. This philosophy, whatever it happens to be, forms the basis upon which the particular psychology is built. Even if the theoretician in psychology disclaims any basic theory of man, his unconscious faith and belief will be written between the lines of his theory.

Every psychotherapy in depth is constructed upon a conceptual foundation about behavior and its unconscious motivations. Without this foundation there would be no framework by which to observe and compare man. Even the criticism of Jung's relativistic position about the Christian faith does not really amount to much since his phenomenological medical view amounted to his ultimate faith in man. Individual man was part of a collective unconscious, a collective myth, which he in his own way portrayed, but of which he would always be a part. Jung's search for the "mandalla" and the "undivided self" became a faith and gospel which he in turn advocated for his readers. So that a basic philosophy about man and his values and his goals is readily found in Jung despite what appears to be his insurmountable relativism.

The therapist's own value system is communicated to the patient whether or not he is conscious of it himself. If he is involved in scientism as a way of searching for the truth then this is what will be conveyed to the patient. If he is a logical positivist, a functionalist, a pragmatist, or whatever, these philosophic positions will become part of his therapy. In a real way they provide the milieu of the therapist-patient relationship. The point of this for the present investigation is that the Existentialist movement within psychoanalysis points to the truth that the therapist's own conscious and unconscious frame of reference has an important function in the healing process of therapy. For too long many therapists have been satisfied looking at the cures which happen in therapy with little or no attempt to understand the total life of the patient. No amount of attention to technique or theory can be a substitute for understanding the whole existential condition of the patient. So say the advocates of Existential Analysis. They take no issue with the various techniques of therapy, but instead are dissatisfied with the truncated view of man which they have seen in the practice of orthodox analysis whether it be of the Freudian, Jungian, or any other variety.

The existentialists have objected strenuously to an explanation of man almost entirely based upon the

unconscious. May has warned, "The unconscious ideas of the patient are more often than not the conscious theories of the therapist."[1] Leaving aside how true or not this statement may actually be, it is the conviction implicit in this research that the fact of being a clergyman in a Christian Church plays an important part in the therapeutic process involved in counseling. It is redundant, but it still seems necessary, to say that who the therapist is affects his relationship with the patient and the patient's own goals and expectations. It is not possible to practice therapy as a clergyman and not be such in the image of the patient. If the therapist tries to avoid the fact, it is only showing perhaps his own unconscious struggles with the Church which the patient is bound to pick up and reflect.

Most obviously, therapy performed by a clergyman will include his conscious and unconscious value systems. This present chapter is not intended particularly to be an explanation or defense of Existential Analysis, but as a supplement to the basic theory of therapy employed in testing the hypothesis of this paper.

The setting of Pastoral Counseling conveys to the

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[1]Rollo May, Ernest Angel, and Henri F. Ellenberger, Existence (New York: Basic Books, 1958), p. 5.

patient who enters therapy a set of religious values. These values may not become a conscious part of the interviews, but they are nevertheless there and cannot be overlooked on the part of the therapist. In writing about this, Hiltner and Colston[2] use the word "context" to describe the existential situation which is part of Pastoral Counseling. For these authors the context of therapy performed by a clergyman has four aspects: setting, expectation, shift in relationship, and aims and limitations.[3] The last two factors are applicable primarily to counseling done by a pastor in a Church with his own parishioners and refer to the particular counseling relationship he has with them within the total ongoing life of the Church.

The first two aspects, however, are germane to the present approach. The minister, whether in the Church or in a private office, stands for a set of values which the patient also knows and expects from him. The setting also symbolizes values and meanings for the patient; it is the relationship of Pastoral Counselor to patient which fosters the process. It may very well be true that the unconscious choice of patient and therapist is conditioned not only

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[2]Seward Hiltner and Lowell G. Colston, The Context of Pastoral Counseling (New York: Abingdon Press, 1961).

[3]Ibid., p. 29.

because of individual psychic struggles, but also because of parallel struggles in counselor and patient which have to do with why both are in the Church. This subject alone would make an excellent research project.

"Every person who requests counseling of the pastor will read into him and his function certain expectations."[4] Although the authors again are referring more specifically to the counselor who functions also as a parish minister, the expectations of the patient concerning the pastoral therapist also play a decisive part in the therapeutic encounters. More often than not this expectation is obvious in the transference in the early stages of therapy. The hope, the childish magical wish, that the minister has some divine power to alleviate, if not erase completely, psychic and/or physical pain, often commands a great deal of attention from the therapist in the opening sessions. Like the psychiatrist, the pastoral counselor is often expected to possess some sort of God-given gift to perform miracles if he is supplicated and obeyed correctly. Such an expectation must be faced and overcome if any real inner movement is to take place in the counseling in a religious setting. This means working effectively with the dependency needs of the patient, needs which are probably very

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[4] Ibid., pp. 29-30.

close to the area of awareness.

Like the medical doctor, the religiously oriented therapist is often viewed also as a super-ego figure. This expectation that the pastor represents the moral and ethical repressive function of society can serve tragically only to re-enforce the patient's own illness particularly if the therapist has not worked-through his own moral anxiety. Even if he has, and is aware of the unconscious motivating compulsive moralism, his very freedom may be an obstacle for the patient. That is, as is often said in therapy by this sort of Church goer, "You don't act or talk very much like a clergyman!" This generally means that the patient is threatened by the fact that the therapist is not supporting the patient's neurotic use of moralism and legalism. This dimension in the counseling process in a religious setting cannot be overlooked.

The additional factor that the therapist is a minister adds significantly to the transference phenomenon in counseling. In Pastoral counseling conducted during an extended period of time, there appears to be two areas of expectation on the part of the patient. He has conscious and unconscious feelings about the therapist much in the same manner as he does when counseling with a secular therapist. There is that tendency in every person in therapy to relate the emotions and attitudes from his early

childhood to this significant person in his present life. This transference is an important aspect of the therapeutic encounter with which every counselor must be concerned.

The second area of expectation which adds to the transference phenomenon in Pastoral Counseling is the therapist's concomitant role as a minister. This author has already mentioned the patient's frequent unconscious wishes for the minister-therapist to support super-ego defenses and dependency needs. These transference wishes might be classified as belonging to both areas of the patient's expectation of the counselor.

As a result of this research project, there appeared to be certain feelings about this author as a minister in counseling which are found only in the second area of expectation. Like many of the findings in this study, the usefulness of this data depends upon the reader's willingness to look at them and perhaps become motivated to correct or add to them their interpretation with further research. The distinctiveness of the Pastoral Counselor as therapist is an area of study which would bear more investigation.

Perhaps the major difference which this writer sees between the minister and the secular therapist as counselor is that the clergyman by his role can be a symbol of the unconscious myth which is common to all men. Much in the

same manner as the Sacrament of Communion itself, the minister may be the human vehicle through which, and by which, the patient experiences his part in the "philosophia perennis." The minister stands for, and represents, the divine-human encounter by his ordination to the sacred office he bears. His title, his Church affiliation, his clerical collar (if worn) bear witness to this ordination and behind it the possibility of the encounter experience. Although much of the minister-parishioner and minister-patient relationship may be unconsciously designed by both of them to avoid the encounter, its potential is there by virtue of the clergyman's ordination.

Even though the minister in counseling may not want to deal with his symbolic role, the patient may come to him because he is a minister. This research was limited to Church people so this writer cannot indicate the extent to which non-Church people also regard the Pastoral Counselor as a symbolic person. The evidence from this writer's counseling with non-Church people outside the research project would seem however to bear out the premise.

To be set apart to speak for God and in a sacramental way to act for Him, endows the office of the ministry with awesome qualities. It is this sense of awe and of the numinous which leads this writer to compare the symbolic qualities of the clergyman's role with those of

the Eucharist. The symbolic role expectation which the patient brings with him into counseling with a minister may be to get in touch with the unconscious myth he senses in the clergyman, and which he may have felt in himself also. The role of the Shaman or the witch doctor was to be the one person in society who was in touch with these inner realities. Through him, the rest of society could also identify with the mythic struggles personified in the magic man.

In the intensive personal interaction which happens in counseling, the awesome quality of the minister's role may tend to make it more difficult for the patient to become aware of the therapist's personhood. A case might be made here that the area of the minister-patient relationship is too sacred to investigate psychologically. One might feel that it should be left untouched analytically much as some feel the Holy Communion should. To investigate it using the tools of psychology might be to deny the Church person his experience of the numinous and the transcendent in his relationship with his pastor. The experience of the present study has been, however, that this symbolic role can be successfully utilized in counseling. In some instances, patients apparently made a split in their feelings saying, "I think of you as a priest only when I see you in Church." Others were able to bring together the present

writer's two roles as counselor and minister and syncretize the symbolic and human.

One of the conscious reasons why the patients came to this writer for counseling was their appreciation of the religious nature of their problems. This is not to say that their emotional conflicts were specifically about religious problems, but that they seemed to realize the underlying and deeply religious nature of these conflicts. This fact was not identified in the early stages of therapy. However, there was the expectation that the therapist also would be aware of the religious dimension to their existential and neurotic struggles. More than this, there appeared to be the feelings that he was involved in the same sort of struggle since he was a minister. Jung writes that the fundamental problems with which man grapples can be defined as religious, particularly in the second half of life. If this is so, the distinctive nature of the ministerial role may have an advantage in counseling of which we are hardly yet aware. The Sacrament is a symbolic way to the mythic truth. So may be the role of the minister in counseling.

As significant as the foregoing remarks, for the purpose of this study, has been the writer's experience that an Existential philosophy of man offers the therapist an excellent frame of reference in which (in more universal

terms) he can interpret for the patient the struggles which engage him. That is, the Existentialists' preoccupation with crisis, affords the therapist a way of helping the patient view his usually desperate situation as a struggle to be. In recent months a report has come from an European psychiatrist who states that every psychoneurosis and psychosis has a positive integrative potential for the personality if understood by the patient.[5] This sort of thinking sounds close to Boisen who writes about the personal values and life values he found as a result of his psychotic breaks.[6]

An interpretation for the patient of his own struggle as part of his despairing for spontaneous existence does not support him in accepting this personal pain merely as inevitable. Nor does the interpretation foster a closing-off of further insight potential into the psycho-genesis of the pain. Instead it aids him in seeing his neurosis as part of his own personal world and assists him in relating this to the world around him.

Since working with transference both positive and

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[5]Jason Aronson, Review of The Theory of Positive Disintegration by Kazimierz Dabrowski, Saturday Review, XLVII, 49 (December 5, 1964), 82-84.

[6]Anton T. Boisen, Out of the Depths (New York: Harper & Brothers, 1960).

negative is inevitable in any sort of depth counseling, which is on a regular and professional basis, the positive aspects can be utilized successfully to assist the patient in gaining the necessary ego strength to find courage to try new and more satisfactory ways of living both with himself and with others. Transference usually brings about the patient's unconscious wish to assimilate and emulate the envied attitudes of the therapist. The negative side of this wish is evidenced in the patient's caustic and biting remarks about the therapist and what appears to be his way of life. The positive aspects appear again in the courage the patient begins to show in attempting to be like the therapist and to live the kind of healthy life he appears to be living.

Interpreting the patient's existential crisis in terms not only of his intra-psychic life, but also in terms of the struggle of human existence, adds little to any technique of therapy. Nevertheless, it does assist the patient to realize consciously that both he and the therapist share a common task and a common existence.

Much has been written about psychodynamic interpretations of man's ills. Little has ever been written from the same view about his strengths, courage, loyalty, faith, etc. Does the genesis of heroism, for instance, lie only in the realm of the infantile psychic conflict which

propels the hero into his unconscious journey (lived out in life) in an attempt to resolve the unresolvable conflict? Can the courage to be and to stand be learned and experienced later in life as a result of therapy?

These questions perhaps will not be completely or satisfactorily answered in the near future. However, the correct use of the therapist's own value system can, to some extent, influence the patient to face courageously that from which previously he hid. This confrontation is made possible not only because of the patient's own insight, but also because of his emulation of the therapist.

Perhaps the greatest contribution of Existential Analysis for this paper lies in its use in interpreting and facing what Freud posited as Thanatos: the death instinct. To follow Freud into the underworld is not an easy task either for patient or therapist. It is doubly difficult in a religious setting, because so much energy is used up attempting to keep the fig leaf on, in denying the eternal myth, in remaining as innocents in the "garden." However, good therapy will always expose the unpleasant truth, that both patient and therapist live in a world of tragic crisis.

If Freud was correct, if man cannot find satisfaction for his desires, his propensity to destroy himself and life around him will be great. So that as Norman Brown says, "We either come to terms with our unconscious

instincts and drives--with life and with death--or else we surely die."[7] His penetrating analysis of the life against death struggle presents the Christian minister and the Christian Church with the demand that they look again at traditional theological ways which have fostered repression and in fact lead to a position which demands that people fly to death in the midst of life. He states that Christian theology must at last because of the discoveries of psychoanalytic theory accept death as a part of life.

> For two thousand years Christianity has kept alive the mystical hope of an ultimate victory of Life over Death during a phase of human history when Life was at war with Death and hope could only be mystical.[8]

Looking backward in history, Brown is in the same tradition as Paracelsus and the Christian agnostics.

A condensation of the thinking of these writers would be along these lines. The life-against-death struggle will last as long as these two poles are dialectically opposed to each other in man. However, when they become dialectically unified in life then love play, healthy narcissism, and polymorphic enjoyment can reign. The split between the conscious and unconscious life to

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[7]Norman O. Brown, Life Against Death (New York: Vintage Books, 1959), p. xii.

[8]Ibid., p. 24.

some extent can be bridged.[9] Helping patients enjoy life and all its erotic elements is also to assist them in facing the inevitability of physical death. One must live as though there were a heaven after life and yet at the same time realize that, existentially, death ends all.

Another way of expressing this would be to say that in order to continue living and operating as a human being, man's ego must build two systems of defense. One is developed to protect the person from the outer world where he knows that death exists and will surely come to him some day. The other system (elaborated in this paper) is developed to protect the person from his inner world where death is also feared and at the same time desired. This inner unconscious death wish and fear is most often projected onto the reality of death on the outside thus doubling the person's existential struggle. Therapy can help people to combat the death instinct, not by denying it and projecting it as the Church seems to have done for so long, but by facing the unconscious, the instrument of the death instinct itself. This awareness can make the fact of physical death much more realistic and less fearful, for in the "philosophia perennis," life beyond time

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[9]For elaboration of his thinking the reader is referred to the last chapter of Ibid.

can stand still and include death.

Two other writers influenced the approach to the principles of psychoanalytic theory employed in this research. The first was Melanie Klein whose work on the pre-Oedipal periods of development supplemented Freud. The second was W. Earl Biddle. His thought on Image Therapy was utilized particularly as it applied to the symbolization in the Holy Eucharist.

CHAPTER IX

ENVY, ORALITY AND THE COMMUNION

The central action of the Holy Eucharist is eating the bread and drinking the wine. Although in the different Christian Churches which celebrate the Lord's Supper the mechanics of the action are different (the wine for example, is received only by the clergy or is administered to the laity in a common or in separate cups), the essence of the rite is eating and drinking. It is a love-feast and in the early days of the Christian Church was part of a larger agape meal which included various additions peculiar to the different areas of the Church. By the middle of the second century, the central pattern of the Eucharist had become fixed in all churches; a pattern which included the action of eating the bread and drinking the wine preceded by the prayers of consecration.

An interesting description of the informality of the rite, and yet of its essence, is contained in a history of it by Justin Martyr.

> On Sunday there is an assembly at the same place of all (Christians) in the cities or countryside, and the memoirs of the apostles and the writings of the prophets are read as long as time allows. When the reader has finished, the president (i.e. the bishop or his deputy) makes an address, an admonition and an exhortation about the imitation of good things. Then all arise in common and offer prayers; and . . . when we have finished there is brought up bread and wine

> and water, and the president offers in like manner prayers and thanksgiving, as much as he is able, and the people cry out saying the Amen, and the distribution and sharing is made to each from the things over which thanks have been said, and is sent to those not present through the deacons.[1]

What seems obvious even in this early account of the rite is the nature of the holy meal and love feast. This kind of a meal may be seen psychodynamically as symbolic of the oral stage of psycho-sexual development and representative of the earliest mother-child relationship. It is the successful working-through of this stage which Erikson claims brings the child his basic trust and hope.

However, to talk about the Eucharistic action of eating and drinking in oral terms, Freud's description of the Oedipal conflict as a basis for understanding the Communion does not go far enough. Jung with his interest in finding a metaphysical mandalla and undivided self through the Eucharist, also does not look at the orality evident in the action of the Mass.

Melanie Klein, although she does not refer to the symbolic actions mentioned here, still more than any other author gives a workable description of the mother-child relationship which, in dynamic terms, helps explain this

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[1]Massey H. Shepherd, Jr., The Oxford American Prayer Book Commentary (New York: Oxford University Press, 1950), p. 65.

action.

Klein accepts Freud's two concepts of the life and the death instincts. From her work with young children and in particular her recorded observation of their behavior[2] she emphasizes the clinical veracity of Freud's assumptions. According to her, the ego's main function is controlling and dealing with anxiety; a function which begins in the earliest days of the child's existence. This anxiety with which the budding ego deals is the threat which comes from the death instinct. She postulates further, according to her observations, that this anxiety in the child is primarily felt and experienced as the danger of being destroyed or devoured. Also, the aggressive instincts arise from the death wish and are experienced as anxiety by the young ego. So the main task or function of the ego at this stage is to defend itself with as much libido as possible against these instinctual fears of destroying or being destroyed. In this theory she goes further back in the young child's existence to find the death instinct operative, whereas Freud saw it as arising primarily out of the fear of castration, a much later fear (genital) in the developmental processes.

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[2]Melanie Klein, The Psycho-Analysis of Children (London: Hogarth Press, 1959).

To recapitulate: The young child, even in the first months of his life, is threatened by his own self-destructive impulses. To overcome these impulses or rather to avoid being overcome by them, he projects them onto the nearest person to him, usually his mother. In this way he sees her not only as the good, feeding and satisfying mother, but also as the terrible, devouring mother.

> The struggle between the life and death instincts and the ensuing threat of annihilation of the self and of the object by destructive impulses are fundamental factors in the infant's initial relationship to his mother. For his desires imply that the breast and soon the mother, should do away with these destructive impulses and the pain of persecutory anxiety.[3]

So Klein sees in every person an innate conflict between love and hate, envy and gratitude. These conflicting attitudes are born out of the unconscious impulses in the child and the manner in which he solves them.

It should be noted that Klein's emphasis upon the projection of the child's death fears upon his mother is different from Freud's theory. He saw the death instinct as primarily being turned against the self in the form of aggression. This was observable in the form of depression arising from the punishing super-ego. Klein views the projection process of the infant as a circular movement.

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[3]Melanie Klein, Envy and Gratitude (New York: Basic Books, 1957), p. 5.

> As the object may be persecuted, so the object may become a persecutor. Both processes may be combined, and then the infant's projection of his death instincts upon the outer world is introjected again. This fateful circular movement is stimulated by the effect of birth or later unavoidable frustration of bodily needs. It is clinically expressed in the paranoid position and the depressive position of early infancy.[4]

The purpose of this description is that the introjection of the feeding processes becomes, according to Klein, the basis for any future ability to internalize good objects. If the child has not been able to master his death anxiety, he cannot split the breast into good and bad objects and will see it only as bad. This will cause him in future days to regard symbolic feeding experiences as either bad or annihilating. An example of this will be given in one of the clinical cases where the patient had definite fears of being eaten and killed every time he received the Sacrament.

If the splitting process takes place in a normal and healthy manner, the following happens. The bad breast is symbolized or seen in the bad mother. The child fears being devoured by her both because he is projecting his own wish to devour onto her and because of his innate fears of being annihilated. On the other hand, the loving and

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[4]Martin Grotjahn, "Ego Identity and the Fear of Dying," Journal of the Hillside Hospital, IX, 3 (July 1960), 150.

feeding mother becomes an idealized object. The child can see both aspects in the same mother and experiences them also in himself since he has introjected the good breast as well as the bad.

These two oppositional feelings can be seen in the symbolic action of eating and drinking the Communion. First, the eating incorporates the good; it is the internalization of the ever-feeding breast and the loving, idealized mother. The communicant becomes one with her because he has her within him as she is manifested through the church, the image of Christ, the love of neighbors. Secondly, the eating and drinking also contains the negative feelings of being swallowed and also the fear of swallowing or devouring the mother. The successful working-through of this splitting process, Klein suggests, necessitates the winning of the inner fight by the child against envy.

> Envy is a dominant emotion in the persecutory position which leads to the depressive position, after which gratitude will be felt towards the mother who has helped to win.[5]

The good mother (often the therapist in counseling) will help the child by supporting him in his battle to control his self-destructive impulses.

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[5] Ibid., p. 150.

It is interesting to note Bergler's thesis, which is repeated in all of his many books, that underlying all the neurotic behavior which the clinician observes is a basic human masochism which is the manifestation of these self-destructive impulses.

Clinical studies have confirmed the importance of the earliest mother-child relationships and the danger to the child's future personality development if his self-annihilating urges are not controlled and balanced.[6]

Klein adds a constitutional factor to the mother-child relationship in his oral stage. That is, she indicates that the relative strength of the ego may be determined, to a large extent, by unknown factors in the child's own psychic constitution. These factors combined with the manner in which the mother's unconscious wishes are worked out through the child determine how the infant can bring together and yet keep separate the two instincts. If the child can remain aware of the contrast between the good idealized objects and the persecutory objects, the balance in favor of gratitude in him will be assured.

What, of course, is important in terms of this study is the fact that this contrast between good and bad objects

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[6]See R. A. Spitz and K. M. Wolf, "Anaclitic Depression," The Psychoanalytic Study of the Child (New York: International Universities Press, 1946), II, 313-342.

developed in the young child becomes the basis for all future fantasy life. Or to state it in reverse, the fantasies of patients reflect, when they are pressed back to their origin, these early and very basic life and death instincts. It is not sufficient to analyze and interpret the dreams and fantasies of patients in terms of Oedipal conflicts alone, although this struggle appears to be central in all human striving for sexual maturation.

The manifestation, in the neurotic people who formed the basis for this study, were anxieties dealt with primarily by looking at the action and language of the Mass, particularly receiving the elements. On the oral level, these anxieties show that the communicants were unable to struggle with the split-up objects of the good and the bad breast and were forced by their psychic struggle to regress to earliest times when the battle was first fought and unsuccessfully completed. Klein feels that this ability to split the two objects is one of the first defenses of the ego against the death instinct. It precedes repression which Freud saw as the major defense of the ego against the death wish. Whichever of these two views the reader accepts, the result in the development of the ego is about the same. If the conscious and unconscious remain in contact then a unit personality will be developed. If however, the threat of the death instinct is too great, if

the splitting process has been defective, then the ego will be forced to mobilize continually its defenses against this anxiety.

To continue with Klein's postulate of oral envy which attempts to destroy the good in everything and everyone it sees, she defines it as, "the angry feeling that another person possesses something desirable--the envious impulse being to take it away or spoil it."[7] To illustrate this, she quotes the old saying, "to bite the hand which feeds one," saying that this, "is almost synonymous with biting, destroying, and spoiling the breast."[8]

This oral envy and rage is particularly evidenced in the transference relationships with orally deprived people who tend to turn the good interpretations of the therapist into bad milk. Perhaps the patient cannot accept for long the helpful comments of the therapist because of envy, and spoils them with biting criticism either of the interpretation or of the analyst. The point is the patient has not been able to introject the good therapist sufficiently to keep from spoiling his gifts. Envy always interfers with the potential growth of accepting the good object, namely the therapist and his interpretations in the

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[7]Klein, Envy and Gratitude, p. 6.

[8]Ibid., p. 9.

transference situation. This, Klein repeatedly states, is due to the very early envious refusal of the good food so that, "the primal good object could not be accepted and assimilated, this is repeated in the transference and the course of analysis is impaired."[9]

Although she is writing about the transference situation which occurs in an analytic hour, the same process occurs in all human relationships, to some degree. The unconscious process of transference of primitive feelings and attitudes is given to significant figures in the present. These envious feelings exist in everyone to some degree and the propensity both to take away and to destroy the good is universal.

I have often observed this destructive envy at work in people who act it out during the administration of the elements at the Communion. Of course since it is most often done on an unconscious level, it cannot be recognized by the person for what it is. For instance, one middle-aged woman always insisted that the priest place the wafer directly upon her tongue. Although this practice is uncommon in the Episcopal Church, it is permissible under certain circumstances. The priest mentioned, in speaking about this occurrence, that she always tried to bite his

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[9] Ibid., p. 13.

fingers when he administered to her and that he was forced to pull his hand away quickly to avoid her closing teeth. It was, he said, a difficult situation to solve since she was unwilling to talk about what went on during the Service.

Here, it would seem, is a good example of the unconscious wish "to bite the hand that feeds one" at work. Her actions were carried on to such an extreme that the woman refused to accept any interpretation of what was going on when she attacked the priest's fingers. The problem was intensified as she began to attack the whole church, when the subject was mentioned to her, she tried to rally support around her to get rid of the "bad" priest who had "attacked" her. Here can be seen the cycle of envy completing its tragic course. The attacked breast has lost its worth and has become "bad" by being bitten. Envy and rage grow stronger and the attack begins again, with each successive cycle making it more difficult ever again to regain the lost good object.

Whereas most envious attacks upon the good breast are satisfied by the acting out potential and process in the Eucharist and envy is lessened for awhile, in this instance the woman only was able to destroy completely for herself the goodness of the breast, symbolized by the Communion and the Church.

Another illustration will serve to indicate how

Klein's observations about primal envy are seen during the Eucharist. It is known that in therapy doubts about possessing the good object and the concomitant doubt about one's own goodness can make envious people greedy. Klein says,

> . . . greed, envy, and persecutory anxiety, which are bound up with each other, inevitably increase each other. The feelings of harm done by envy, the great anxiety that stems from this, and the resulting uncertainty about the goodness of the object, have the effect of increasing greed and destructive impulses. Whenever the object is felt to be good after all, it is all the more greedily desired and taken in.[10]

A male communicant had the habit of sitting down front as far as he could during the Holy Eucharist. He was often the first person to approach the altar rail. It made little difference to him that there were other people desiring to receive the wine also as he attempted every time to drink the entire contents of the chalice. It became a grand battle between him and the priest, and finally culminated in an incident which made it necessary to confront the man with his unconscious wishes. He was so determined in his greed to take all the food for himself that when he was rebuffed by the priest's pulling the chalice from his hands that he deliberately spilled the chalice and its contents on the floor. He was unable to resolve his Sunday morning attack of envy, greed and hatred

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[10] Ibid., p. 16.

and to restore the good object. He bitterly attacked the people who attempted to aid him in understanding what had been going on and he left the Church.

Both of these examples serve to illustrate that when the envious attacks are not temporary or able to be acted out sufficiently through the Eucharistic action, the good breast cannot be regained. If this cannot take place, due to the early neurotic child-mother relationship, the ego of the person does not become strong enough to withstand later onslaughts of envy which arise every time the good object becomes evident in its symbolized forms such as in the Communion. What had been symbolized and experienced for these people was the envied good food of the Church. Their destructive impulses upset their normal identifications with the good mother and they both wanted to take from the Church what was its own and in addition to spoil it for others.

Such examples of the pathological distortions in the use of the Communion are further suggested by Tarachow[11] who has written that the Eucharistic meal requires repression of this oral rage and envy and in their place forces the communicants to remain in an orally dependent stage.

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[11]Sidney Tarachow, "Judas, the Beloved Executioner," Psychoanalytic Quarterly, XXIX, 4 (October 1960), 536.

He suggests that the Church must repress rage in order to build love. This is a rather odd commentary which he bases upon the old unwritten custom that the wafer should not be chewed. Since communicants are warned against chewing the bread, he feels this means they must repress oral rage. The argument does not seem entirely valid since as Bigham suggests

> . . . swallowing seems quite as annihilating as chewing. Clinical observations of the pathology of depressives and schizophrenics suggests this destructive aspect of all eating, an engulfing incorporation which is absolute absorption.[12]

However, it might be that the Church has more at stake unconsciously than just economy in offering its communicants such small amounts of bread and wine. Despite what Bigham says, Tarachow may have a point in his contention that during the Communion people are not allowed sufficiently to act out and feel their destructive envy. The Church appears to require them to swallow rather discreetly the thin wafer and sip of wine, thus symbolizing a passive dependence for the sake of obtaining mother's love.

Since one of the inevitable consequences of envy, which has not been successfully conquered, is guilt; then in its often miserly distribution of Communion the Church

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[12]Thomas Bigham, "Problems and Values in the Psychological Analysis of the Sacraments," p. 19. (Mimeographed.)

unconsciously fosters excessive envy which in turn may bring on guilt. It is not merely the manner of distribution which is important, but the whole attitude about the Eucharist and its place within the life of the Church. Again without *really being* aware of what it is about, the Liturgical movement is working for a re-establishment of the Mass as the proper and central act of worship at every service. It is also sponsoring the practice of levened bread being baked by the women of the parish. It is possible to bite into and chew levened bread more than unlevened bread. The movement also appears somewhat more aware of the need to drink deeply from the always overflowing breast, the chalice.

If the excessive primal envy of the parishioner cannot be acted upon during the Communion and successfully temporarily be resolved and replaced by gratitude, then guilt is bound to arise. The super-ego never rests in its work. The problem then comes up since the guilt will be felt as persecution and the object (in this case the Church) will be turned into a persecutor. More often than not, this envy, dependent, guilt syndrome illustrates the pathology of much church going; always repeated and never worked-through. When the guilt becomes conscious and felt, the parishioner blames the Church and accuses it. This kind of guilt is difficult to deal with since it leads

directly to the anxiety of being persecuted and then the defenses which are necessary to protect the ego from being engulfed by the unconscious rage and destructive impulses.

It has been the experience in this study that Klein's theory is particularly well suited to explain the oral roots in Communion. Not only are her views useful in understanding the action in which the communicant is involved dynamically but also they are especially valuable in the therapeutic encounter with orally regressed patients.

CHAPTER X

IMAGE AND IMAGINATION

Now to turn to the theoretical contributions of W. Earl Biddle as they have been applied to this research. Writing about "subjective imagination" in Language and Faith, Hutchison quotes from Kroner,

> Out of darkness and into the light of conscious awareness come the images that are the elements or terms of our conscious subjective life. Indeed the conscious life of a human subject consists primarily just of this play of images.[1]

What Hutchison is referring to in this passage is that the raw material for imagination comes from the deep recesses of man's unconscious mind. It is adapted, molded, refined and purified by the conscious man, but its origin is in the unknown. By this he means that the source of imagination is more than just from repressed images from the individual's own past.

Freud's great error says Biddle,

> . . . lay in his lack of understanding of spirituality. He concerned himself only with the material and physical aspects of man. He could not handle the limitless potentialities of the soul, particularly the faculty of imagination because to him it represented something unreal.[2]

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[1]John Hutchison, Language and Faith (Philadelphia: Westminster Press, 1963), pp. 84-85.

[2]W. Earl Biddle, Integration of Religion and Psychiatry (New York: Collier Books, 1962), p. 9.

Biddle feels that it is this quality of imagination which when it operates normally and under the control of the intellect, can help the individual function as a total personality. He lays no claim to being a psychoanalyst and that, he certainly is not, since, from the beginning of the book, it appears that he has taken various tenets of psychoanalytic theory and applied them where they fit best to his a priori assumptions as a Christian. However, the point in discussing him here is not to criticize his theories, but to indicate how his concept of imagination can be a useful tool in therapeutic procedures. It will be clear to the reader as his thought is investigated that it is parallel both to the body imagery of Erikson and to the concept of an open-ended unconscious held by Jung.

It is the unconscious creative potential about which Biddle builds his new depth psychology. He does not believe that all unconscious material is harmful, a repression of destructive impulses; but postulates that there is also another side to the unconscious. This is the "propensity (in the person) to create and reconstruct even beyond the possibilities of reality."[3]

What Biddle believes is a dialetic in the unconscious, a dichotomy of preposterous extremes of good and

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[3]Ibid., p. 42.

bad. Not only are there contained in the unconscious repressed images of harmful experiences from the past, but there are also images of good memories. Some of these images appear to arise from the individual's own life with his parents and others from what might be equivalent to the collective unconscious according to Jung.

How do these preposterous extremes come into being? They arise out of the emotional experience of the very young child who experiences only extremely good feelings or extremely bad feelings. In a rather over-simplified manner, Biddle seems to be talking about the same good and bad breast experience which forms the basis for Klein's theory. Biddle says,

> When someone pleases him, he does not simply like that person but loves with every fiber of his being. When someone displeases him he does not dislike him, but hates him with murderous intensity. Every discomfort or annoyance is to the small child a threat of annihilation. Every pleasant experience a preview of Heaven.[4]

What happens is that the child begins to see his parents as fantastically good or fantastically bad because his imagination pushes the actual experiences to feeling limits; these extremes themselves then assist in the formation of his fantasy. The child cannot physically defend himself from the gigantic parents when they threaten him

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[4] Ibid., p. 48.

and he feels they are bad. So he solves his imagined and psychic dilemma by making inanimate objects which are symbolic of his parents. This affords him the opportunity to destroy the inanimate object and get rid of the hated parent in his imagination and yet not actually destroy. Biddle indicates it is in the process of imagination whereby the child works through his good and bad feelings about his parents. The imaginary threats are taken care of because he can, in fantasy, attack the bad parents and act out his rage.

Biddle warns his reader not to think lightly of the normal operation of imagination in the child since he claims it is the source of all symbols which are used in later life. In the experience of dealing with the inanimate objects which stand for his real parents, the child learns how to balance the fantastic extremes, that is, the "fantastic father and mother who are preposterously good, and a fantastic father and mother who are preposterously bad."[5] This working-through is made possible because every child has the capacity to anthropomorphize material things, to think of things as people. So that carried to its conclusion, symbolically standing behind all objects which the

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[5]Ibid., p. 47.

child sees are the figures of mother and father.

These parents both real and fantasized, the child wishes to become part of. But by this, Biddle does not mean sexually.

> In imagination the spirits of the child enter the bodies of the parents and the parents' bodies fuse with the bodies of the children. The child's method of achieving this spiritual communion was confusing to Freud. As he did not acknowledge the existence of spirituality he mistakenly regarded the child's idea of fusion of bodies to mean incest.[6]

Without debating the merits or drawbacks of this nonsexual view of the child's unconscious wishes for his parents, the development of some sort of permissive fantasies does appear necessary to work-through the various steps in the maturation process. Whether we spiritualize the child's fantasy about his parents as Biddle does, or whether we regard the fantasy as a process in the Oedipal struggles with feelings of hostility toward the parent of the same sex and the concomitant sexual desires for the opposite parent, there is little doubt but that the imagination of the child plays a large part in his mental health balance.

Like Jung, Biddle sees in the child's fantasy wishes for the parent more than the mere wish for physical and sexual intimacy. Biddle cites research utilizing regression under hypnosis to support his non-acceptance of

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[6] Ibid., p. 52.

the sexual wishes as part of the fantasy. I feel that he seems both right and wrong in his theory. He is wrong in being unable to see the universal Oedipal conflict which wages usually in the unconscious, and right in postulating that the desire for incorporation of the parents includes more than the sexual and physical area of life. It seems most plausible that ideas of God arise in the imagination of the fantastic good father or mother of childhood and that likewise feelings of being persecuted give rise to notions of a devil. Whether these early experiences with parents which feed the fantasy life of the child are solely responsible for his god-ideas, or whether they themselves in turn are stimulated by the subjective imagination, by something from without or beyond the individual psyche, is a question that at present only can be answered by faith.

What Biddle offers the religious counselor in therapy, however, is a way of seeing the importance of material objects as symbolic of the parental figures. "A positive relationship with people can be developed only by learning to handle one's symbolic material things satisfactorily."[7] What he appears to mean is that in working with material things which in a disguised way stand for one's parents and the relationship with them, the good

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[7] Ibid., p. 107.

fantasies of childhood can be re-established.

How can material things symbolize a person? It is here that the primitive imagination comes in to produce the unconscious fantasy which enables the thing to appear like a person in that it revives the feelings of early child-parent relationships. Although this is all in the realm of hypothesis, and Biddle readily admits this fact, it would be interesting to test further his theory that a good and healthy relationship with present-day people can be developed especially in the learning process with symbolic objects.

To some extent, I have utilized his thought in developing my own theory that the transference phenomenon particularly for orally regressed Church people can be more successfully worked-through using the "things" of the Holy Eucharist to foster the fantasy of the patient. This can be one additional explanation as to the reason the symbolic objects of the Eucharist are sometimes threatening to the worshipper. The chalice can be the engulfing mother; the altar, the torture table of the nursery; the church building itself, the threatening parent. Biddle's point is that in working with these symbolic inanimate symbols and realizing that they cannot and do not kill or annihilate in present life, the patient's fantasies about them can be improved and the unconscious relationship with the early

parents of the nursery less threatening.

I have often used this theory in practice as a way of stimulating patients' fantasies particularly about religious objects. In every instance when pressed far enough, these fantasies have gone back to the nursery and have included the threatening feelings connected with those early days. One of my patients, a clergyman, always wore a cross around his neck. He would often finger it or just rest his hand upon it as he talked. This habit was very obvious every time he became upset or angry. Upon questioning his motives for this, he replied that he felt in some way he was being protected as he wore it. Such childish magical feelings were further examined and led to anxiety about his rage against his father. It was many months in therapy before he could afford to give up his magic and face his feelings both of hurting and being hurt without his amulet. The religious symbolism of the cross had little meaning for him except as a defense for wearing it. As he was able to see both the good and the bad father who stood behind the cross for him, he was able to promote again good fantasies.

Jung wrote about the process of active imagination which he felt was the conscious self's cooperation in permitting the unconscious to speak to it. The ego relaxes its body hold upon the entire personality and enables

the voice from within to speak. This process is somewhat analagous to the highest form of thinking creatively as postulated by the General Semantistists. It is the ability to utilize this subjective imagination which many analysts stimulate consciously as part of the therapeutic process. Biddle, I believe, rightly claims that whether imagination is conscious or unconscious, "it must operate before any reality achievement is possible even in the simplest acts."[8]

The method called "associative anamnesis"[9] is one particular therapeutic technique employed to foster this imagination process. For instance, in Sector Psychotherapy,[10] the patient is asked to give his free associations in a similar manner to traditional analysis. However, here the therapist and patient concentrate more on the associations surrounding certain often repeated words, images and ideas which the patient brings up during the interview. The therapist assists the patient in developing his ability to associate more fully on the conflicting areas of his life which have resulted from the split between conscious and unconscious. The stimulated associations lead closer to the repressed material in back of the conflicts. The patient is enabled to use the new word

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[8] Ibid., p. 69.

[9] Deutsch, op. cit., p. 19. [10] Ibid.

connections himself and this in turn leads to a sort of "self-revelation springing from the interrelations that have become conscious to him."[11]

What Biddle, Jung and Deutsch have in common is the conviction that with conscious effort the ego can be helped to face the unconscious repressed material in the personality and use the encounter purposefully to develop a larger and more conscious self. With support the ego can itself not merely learn to fend off the attacks of a negative unconscious but also to tap creative and unifying forces which come through the imagination process. How this happens is still unknown and cannot be explained fully. Perhaps for some, the creative ability would be called a revelation from God. For others it might be the making real of the idealized good father or mother. Nevertheless stimulating the imagination in therapy purposefully by the therapist has a valid place to play in helping emotionally disturbed people integrate their personalities.

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[11] Ibid., p. 21.

PART III

CLINICAL STUDIES

CHAPTER XI

BACKGROUND ON DREAM INTERPRETATION

The purpose of this third section will be to show clinical illustrations of the main hypotheses of the dissertation. That is, the Holy Eucharist, because of the unique symbolic quality of its language and action, provides worshippers with a therapeutic opportunity to work-through inner psychic conflicts. This working-through is advantageous particularly for orally deprived people who through supportive counseling are enabled to utilize the imagery of the Communion for transference purposes thus both shortening and easing the process of therapy.

These theories will be primarily illustrated through an examination of the dream series of several patients who volunteered to participate in the experiment. These Church people were informed in general of the approach we would be following and were very early in their interviews given a Questionnaire on the Holy Eucharist, the responses to which were both stimulating for more interpretation in therapy and an indication of where some of their unconscious problems lay. This Questionnaire was administered verbally during the session and the patients were given all the time they desired to answer the questions. Their comments were written down as they gave them. The same procedure was

used again at the end of each month with some patients and at the end of two months for others.

It is interesting to note that of all the patients, those who had the most difficult time answering the questions were the clergymen. Their constant involvement in theological conceptualizations, their often undisguised resistance, made answering the questions sometimes a painful process. More of the laymen and women readily responded with their first impulsive thoughts.

Although the test was extremely limited in what it could indicate, it was couched in non-theological language as much as possible and was designed to uncover feeling responses to the Holy Eucharist. The following is a duplication of the test form itself.

Holy Eucharist Questionnaire

1. Do you ever have disturbing and/or re-occurring thoughts or feelings during the Service? At any particular point?

2. Are you ever aware of a change of feeling or mood during the Service? When it is over? Are there high points or low points for you?

3. Do you ever have dreams about the Holy Communion?

4. Are you ever aware of a change in your dreams as a result of attending the Service?

5. In non-theological terms, can you say what the Holy Eucharist in general means to you?

6. How do you feel about the vestments worn during the Service? the Communion vessels?

7. How do you feel about the various actions; the processions, the prayer of consecration, etc?

8. Are there any particular words or sentences which are especially meaningful to you? Do you ever think about them at other times than during the Service?

9. Do you have anything else you would like to add regarding your feelings about the Communion?

The responses to the questions were generally in two categories. There were those from patients for whom there was little emphasis upon the Communion in worship. Therefore, their replies indicated for the most part that the Eucharist did not mean as much to them as it did to the therapist. Added to this type of answer were the replies of those patients who appeared to defend themselves from unconscious material in their negative attitudes about the questions. Nevertheless, even the negative replies offered opportunities for the therapist and patient to examine feelings.

For those Episcopalians and Lutherans for whom the Communion was central in worship, the test results in all the answers showed a regular pattern of negative responses from some and positive responses from others. That is, there were patients who found it difficult to answer the questions because of unconscious resistance. This pattern usually continued through every question and at every administration of the Questionnaire, until therapy made it less threatening to deal with the test. This defended type

of response was particularly evident among the clergymen as has been mentioned. Other patients were able to utilize the Questionnaire immediately as a means of expressing their feelings about the Communion.

To question one, about one-half of the total group responded regularly that they were not aware of any re-curring thoughts of feelings. The most common answers from the others concerned their feelings of unworthiness, of anxiety and of fear at the time of the administration of Communion.

Question two was designed to supplement the first by adding suggested places in the Service where feelings might be noticed. Perhaps because it assisted the patients further in identifying feelings, it was answered more fully by most of the respondents. A summary of the typical answers indicates that the time of the administration of the elements was felt to bring about most mood changes in the patients. Many people answered that often they were frightened or felt almost overwhelmed by this part of the Service. As one communicant answered, "There is just something about Communion. I am afraid and nervous every time I attend."

Many patients commented also that there was a feeling of reassurance which came to them as they participated in the ritual.

The third question was not generally productive since few people were able to see any connection between their dreams and the Eucharist itself. Several of the ministers responded with frustration dreams about not being able to conduct the Service. However, during the entire span of the project, there were few answers which were useful here. Additional comment on this and the following question question will be made in discussing the dreams of the patients.

The responses to question five were extensive and productive. They were in four areas. First, the majority of respondents felt the Communion was an opportunity to express their guilt feelings and receive assurance they were still acceptable. Secondly, many patients regularly expressed the strengthening, nourishing and feeding aspects of the Service. A third type of answer concerned feelings that attending the Communion made the worshipper morally better. The last grouping dealt with the theme of death and rebirth.

The question about the vestments and Communion vessels decidedly brought out positive or negative feelings from those patients who were accustomed to them in Church. Some people responded that the use of ornate robes and vessels added a great deal to their feelings about the Communion. These patients expressed a liking for symbolism

in their worship. The other type of response to this question was that the vestments and vessels were not an important or vital part of the Service. Generally this type of answer came from those who resisted all the questions as well.

The seventh question likewise produced contrasting responses. There were those for whom the actions of the liturgy were appealing and others did not think that the liturgy should include such actions. Several of the Methodists responded often that they felt the need for more congregational participation in the worship of their own Churches.

The answers to question eight were mainly about the words of administration and those of the confession. This was especially true for the Episcopalians. The other two groups of Church people mentioned the Lord's Prayer and the prayer of consecration in their own particular worship. As the experiment progressed, many of the patients indicated that they were thinking more about the Communion and the words of the Service in general. Few were specific as to particular words or phrases.

The purpose of the last question was to give the respondents an opportunity to add any other comments which they might have concerning the Eucharist. The answers in general reflected the types of responses from the preceding

questions. Most of the time, however, the patients replied that there was no need to answer any more than they had already done on the first eight questions.

A sample of some of the various responses will indicate their nature and how they afforded unconscious material for both patient and therapist to work on.

Many patients responded at some length to question one even on the first administration. For instance, a clergyman said,

> No, I am too busy making certain everything goes right. Wait a minute, I know this sounds ridiculous, but I do have a thought which worries me particularly when the Service starts. I am concerned whether my shoes are polished enough and whether everyone else's are too. Isn't that silly?

Such an odd response enabled us to follow up the unconscious feelings around the imagery of the shoes which led to very deep anxieties about control of sexual feelings during the Service.

A young woman, whose case history will be presented later responded this way to the first question.

> Sure, I think how gory the whole mess is. It is a disgusting little parody. I feel hypocritical. It reminds me of a book in which there is a incident about some sailors who loved to go every day to a lady who ran a beer bar. Every afternoon she would announce, "suck hour" and the sailors would rush in to suck from rubber beer taps. Isn't that hysterical?[1]

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[1]The Communion has been described psychoanalytically as the last "sup" or "suck"; a biting of mother's breast. Opinion expressed by David Morgan, M.D., personal interview.

The conflicting emotions of outward disgust followed by the recounting of her envy of "suck hour" became, as therapy progressed, increasingly symbolic of her inner conflicts. These mixed emotions continued since, even though she disliked Communion, she could not remain away from it.

Another response will indicate how the test afforded opportunities to stimulate attitudes about the Communion, and its roots in the unconscious. In answer to the second question a female patient said,

> I always feel better and relieved when the end of the Service approaches. It's not that I want it to end; just that I am affected so much by the consecration. I feel so overwhelmed by the whole thing. I want to cry or run or do something. The funny thing is that the more ceremony and ritual the better I like it.

This statement was made by an intellectual woman who always prided herself on her self-control and ability to "see an intelligent answer" for everything. The Eucharist afforded her an emotional release which she both feared and desired. In time these vague feelings of fear and want became sharpened and focused upon very early memories of her family's neurotic way of dealing with instinctual impulses.

Such a small sampling of patients cannot provide the researcher with evidence from which to draw significant conclusions. In addition a serious limitation in the administration and use of the Questionnaire was its

formality and the fact that the questions could be answered too easily with conscious responses. The difficulty in creating a research tool which allows the patient to free-associate about the Holy Communion is obvious to the reader as he examines the Questionnaire. Although the questions were attempts to elicit significant feeling responses, too often they could be answered with a simple "yes" or "no." The language and quality of the questions could be improved if such an experiment were developed further.

The expectation of this writer in administering the Questionnaire repeatedly was that the patients might become emotionally hardened to it. Therefore they would not attempt to utilize the opportunities to free-associate. Over the two-year period, most of the patients responded about twenty times to the same questions. It is a finding of this study that despite the limitations of the questions, the majority of the people answered the Questionnaire with thoughtful replies regularly. The use of the research tool was accepted and incorporated so well into the project probably because the patients wanted to please the therapist. There were periods when some of the people were more emotionally resistant to answering and at these times, the Questionnaire was put aside to be dealt with at the next session.

In general, the Episcopalians were more familiar

with the liturgical emphasis of the questions than were the other two groups. The emphasis upon the Eucharist in the teaching and worship of the Episcopal Church accounts for this fact. The Lutherans were not quite as involved in their responses. The Methodists' answers showed that their Church traditions did not emphasize the value of regular Communion in worship as did the first two. A sample Lutheran response to question nine was, "I don't see the Lord's Supper in the same way you Episcopalians do. We have it all the time, but my feelings are that it is not as important as you people make it." He continued by comparing the differences in liturgical and ceremonial traditions. The Methodist respondents indicated that their tradition regarded the Communion more as a memorial with a more informal nature than the Episcopalians. Questions six and seven were not as meaningful for the Methodists because of this. Yet within the Methodist group there was not an overall dismissal of the significance of the liturgical action which probably indicates differences in individual Church tradition and personal feelings.

From the responses to the Questionnaire can the confessional differences be assessed accurately? The study, limited as it was, indicates that it is impossible to generalize that all the Methodists or all the Episcopalians would respond in similar ways to the questions.

Although there was a wide range of difference in the responses, due in large measure to Church affiliation, the individual unconscious was also definitely a factor.

Another criticism can be made concerning the arbitrary selection of the frequency of the test administration. For instance, the relative therapeutic values in the frequency of administration cannot be assessed since there was, with little exception, one time schedule for giving the test. To provide more accurate clinical evidence, the researcher would have to administer it at different times to separate but matched groups and compare the results. The reader will realize that the use of clinical material in this project was designed to illustrate the hypothesis not to offer any proof for it.

Bearing in mind these critical comments, the reader should nevertheless be exposed to two additional sets of findings compiled from the use of the research tool. The following questions may serve to introduce the areas of significance in the responses.

First, what notable differences were there in the patients' responses from the first administration to the last? As already indicated the Episcopalians and Lutherans were more familiar with the liturgical meanings which were emphasized in the test. They attended the Service more often therefore one might assume this would assist their

working with the answers. The results indicated that this assumption proved to be generally correct. The patients from these two denominations became more aware of their feelings during the Holy Communion and brought into therapy more dreams which came before and after the Service. There is no doubt that this was in large measure a response to the therapist's suggestions. Nevertheless, the variety of unconscious material which was revealed could not have been entirely due to the wishes of the therapist.

Most all of the three groups of people were used to thinking about the Eucharist in theological terms and ideas. Thus, at the beginning of the testing their answers generally were given either in theological language or they said, "I don't know what you mean." This was especially true of questions five through seven. There was, in addition, the fact of unfamiliarity with why the test was given and doubts about the relationship with the therapist.

As therapy progressed, the three groups of Church people became accustomed to the questions and began to free-associate more in the projective opportunities in the test. The early responses of many of the Episcopalians revealed a more defensive attitude about examining the psychological meanings in the Service than did the replies of the Methodists. This latter group, whose tradition does not emphasize the formality of the Communion, were less

threatened by the test. The defensive attitude was followed by dreams of dependency which many of the Episcopalians brought in. Attending the Eucharist was to some extent a way of handling, in a repressive manner, feelings of anger and aggression. The use of the test became for these people one way of learning to face and handle these threatening feelings.

The sampling of Lutherans was too small to make any meaningful comparisons with the two other groups on the place attending Communion played in their unconscious lives. However, at the end of the experiment, all the patients were more aware of the dynamics of the Eucharist and reported they were utilizing it as a way of examining their inner lives. The use of the Questionnaire did not change significantly the worship habits of any of the three denominational groups who made up the study. The emphasis, throughout the experiment was not upon the Eucharist itself, but upon the opportunities it offers for knowing oneself better.

The second area of findings concerns the use of the research tool in stimulating dreams about the Communion or of remembering dreams before and after the Service.

Questions three and four, having to do with dreams were the most difficult for people to answer when the test was administered for the first time. It has been the

experience in this two-year experiment that seldom did patients dream about the Holy Eucharist itself. This was so even when they knew consciously that the therapist was asking them, in a way, to produce such dreams, or that he would be interested in recording any dreams about the Communion. What seems true from this research is that the stimulation of talking about the Eucharist and of attending it provided a symbolic channel for bringing up deeper material. This seems to indicate that Biddle may be correct in stating that as people learn to handle inanimate objects, this in turn can assist their fantasy regarding the good and bad parents who have been internalized. This concept may be broadened some to include the patient's working with the actions and the symbolic language of the Lord's Supper.

The dreams that the patients had and which were recorded during the time of this experiment were not couched in the imagery of the outward signs of the Service. Their manifest content appears to be very little different from those of any other patients who have not been part of the project. The significant impression to be noted here is that the directed stimulation of the test and the continual working with Communion imagery appeared to bring about more quickly oral and Oedipal unconscious feelings. Also the intensity of these feelings perhaps was more

effectively dealt with than in ordinary traditional psychoanalytic methods where so much progress rests upon the transference relationship. Such an assumption must remain just that since I had no way of comparing my findings from this group of patients with those one would obtain from a control group.

The reader may well be aware of the old saying, "A dream which is not explained is like a letter which has not been read,"[2] and still doubt the efficacy of dream material in proving much about human personality and its dynamic roots. Yet a careful study of a number of dreams from any one patient will begin to unfold a pattern of unconscious conflicts and a similar pattern of response to demands made upon the person by his external relationships. This way of adaptation is more than a static life-style[3] which, once it is discovered, remains the same. It is more in the nature of an Odyssey, a series of wanderings or a journey. An understanding of this unconscious pattern can add to the patient's ego strength. What Freud said about the purpose of psychoanalysis can apply here also:

> To strengthen the ego, to make it more independent of the super-ego, to widen its field of vision, and

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[2]From the Talmud.

[3]Alfred Alder, Problems of Neurosis (New York: Cosmopolitan Book, 1930).

> so to extend its organization that it can take over new portions of the id. Where id was, there shall ego be.[4]

Freud was clear when he declared that one must assume responsibility for one's dreams. He said, "One must hold oneself responsible for the evil impulses of one's dreams. In what other way can one deal with them!"[5] He was equally as specific in declaring that there is a scientific method of interpreting dreams and that dreams, if understood, can reveal their psychological structure. At the very beginning of his book on dreams he makes this statement,

> I shall demonstrate that there is a psychological technique which makes it possible to interpret dreams, and that on the application of this technique, every dream will reveal itself as a psychological structure, full of significance, and one which may be assigned to a specific place in the psychic activities of the waking state.[6]

This is a bold statement to make even now, over fifty years since Freud's exposition on dreams. He admitted that one cannot write a history of scientific knowledge about dreams since there was no "foundation of verified

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[4]Sigmund Freud, New Introductory Lectures on Psychoanalysis (New York: Norton, 1933), p. 111.

[5]Robert H. Bonthius, Christian Paths to Self-Acceptance (New York: King's Crown Press, 1948), p. 195.

[6]Sigmund Freud, The Interpretation of Dreams (New York: Modern Library, 1950), p. 3.

results . . . established on which future investigators might continue to build."[7] Yet at the same time Freud could claim that there is a scientific method of interpretation. He rejected both the "symbolic" interpretation of dreams and the "cipher" method[8] which were both popular fads of his time, developing his own theory that "the dream actually does possess a meaning (of its own), and that a scientific method of dream-interpretation is possible."[9] The basis upon which all of his interpretation was founded was, ". . . when the work of interpretation has been completed the dream can be recognized as a wish-fulfillment."[10] That is, all dreams are revelations to the waking mind of the work of the unconscious, but these messages arrive in a disguised form. The unconscious defenses of the ego do not permit or are unable to accept the wishes from the id which threaten so much. For Freud the process of the interpretation of dreams requires the therapist's becoming an archeologist of sorts digging in the disguised unconscious materials of patient's dreams to uncover their primal roots.

Many criticisms of this theory and method have been offered, some of which should be mentioned in passing. It

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[7] Ibid., p. 6.

[8] Ibid., pp. 9-10.

[9] Ibid., p. 12.

[10] Ibid., p. 32.

was Jung who first discarded the theory of wish-fulfillment as too restrictive in meaning. In its place he substituted a broadened interpretation of the symbolism of the dream to include the work of the collective unconscious. He did not believe that the purpose and symbolism of the dream were to conceal, but instead were to reveal. The symbols were instead treated as metaphorical; a view quite opposite to Freud's. Jung's point is well taken that there are in dreams more than just personal instinctual feelings being pushed up. Much of the commonality of imagery tends to lead one to believe that there is a collective unconscious, evidences of which are found in the dreams of people of many different times and places.

Adler went further than Jung in rejecting the concepts of wish-gratification in the dream and the whole notion of the unconscious. He found the key to understanding the dream in the current life situation of the dreamer. That is, the dream reveals the presentation of the demands of life upon the choice the individual can make. From this reality-centered, interpersonal basis for the interpretation of dreams put forth by Adler, others in the neo-Freudian school have followed, particularly Horney and Fromm. This divergent view is mentioned since it is also my conviction that the therapist must be well-informed concerning the various life-situation problems of his

patients. Not that these present-day problems have no roots in the unconscious conflicts, but that their very presence adds to the input for the dream. Much of the understanding of the dream will depend upon being aware of what the patient did in the period directly before he dreamed.

A good example of this is the following. A female patient went with her husband to visit her father on a Sunday. The father, she knew from her therapy and encounters with him in therapy, had a very difficult time expressing his love for her and in fact being able to stand intimacy with anyone. Yet she kept on returning to her childhood home in hopes of changing him and receiving love from him. Upon returning from this visit which was as useless as all those preceding it, she dreamed this dream.

> I am outside a large building watching over a sick girl. Suddenly I want to go inside which I do and sit down next to a large handsome man. We are going to eat together and I notice that there are snakes on both our plates. I want to be his woman. Then I wake up.

If we leave out an investigation of the obvious Oedipal indications of the dream and concentrate upon her unconscious strivings in general, it seems clear how the present situation fed into the dream. Of course, Freud would not deny this either, but he did not place as much emphasis upon the total environmental aspects to the dream, the social milieu of the dreamer.

Somewhat in the culturalistic school of thought is Bonime whose views are expressed in the introduction to his book.

> The dreamer is expressing who he is and what is happening to him at a given moment, despite the fact that this expression may be one-sided, distorted, or symbolically rationalized. In this way a rather sharp line can be drawn between those who view the dream primarily in terms of release and those who interpret its apparent subjectivity in its identity with waking behavior and consciousness.[11]

Bonime's culturalistic, non-dynamic approach to dreams is obviously one-sided also, but his attention to the daily life of the patient is important for therapists to remember.

There are then, two divergent schools of opinion both as to the hidden meaning of dreams and to the manner in which they are examined. In between these two extremes, probably lies the truth. I have preferred to be rather eclectic again in developing a theory of dream interpretation which includes both the culturalistic approach and Freud's two-fold nature of the dream; its manifest content and its latent wish. At the same time, I have felt to be true Jung's insistence upon the evidence of archetypal images running through the "great" dreams of all men. Obviously the sample from which this experiment was taken is so limited that all one can say is that such a position is

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[11]Walter Bonime, The Clinical Use of Dreams (New York: Basic Books, 1962), p. xiii.

in the realm of theory. Nevertheless, a compilation of many dreams from many different individuals, points in the direction about which Jung speculates; that there are common themes underlying the dreams of every man.

From this brief description of the place of dreams as an important way to discover the unconscious conflicts in therapy, and of the various schools of thought about the meaning of dreams, a few generalizations about dreams can be drawn together for the purpose of this study. First, the dreaming experience is always a potential for self-confrontation. Even reduced, as it often is by some theoreticians, to a mere emotional safety valve for conscious frustrations, the dreaming experience is an indication of how things are when the ego in sleep has relaxed its hold on the entire personality. Jung regards the dream as, the spontaneous self-portrayal in symbolical form of the actual state of the unconscious. The dream describes the total inner situation of the psyche which the conscious mind cannot accept.

Freud on the other hand sees the self-confrontation of the dream as evidence of the pathology in the dreamer. ". . . the dream is a pathological product, the first member of the series which includes the hysterical symptom, the obsession and the delusion among its members."[12]

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[12]Sigmund Freud, New Introductory Lectures on Psychoanalysis (London: Hogarth Press, 1937), p. 26.

For him, the dream had no meaning in and of itself but points towards the inner meaning of the dreamer's unconscious conflicts. Jung considered the dream as a normal product of the psyche with a compensatory function; that is, to indicate to the dreamer positive forces available to him hitherto rejected by his ego. The significant difference here between these two writers lies not in any disagreement about the self-confrontation potential of the dream, but over what it points toward and what it represents. Jung objects to the so-called wish-fulfillment interpretation of Freud and develops his own "analytical" method.

Again the point of departure between these two writers is more important here than their differences; the dream is an opportunity for the dreamer to know himself better.

Secondly, the purpose of the dream is either a direct and probably symbolic revelation of the condition of the patient's unconscious, or is a concealed message from the unconscious. In line with the reasoning I have been following, I would suggest that the purpose of the dream is to reveal but it must be in a heavily disguised manner. Generally, I would agree with Freud that the symbolic disguises of the dream, when interpreted, represent conflicting material which has not been worked out.

> When one has familiarized oneself with the extensive employment of symbolism for the representation of sexual material in dreams, one naturally asks oneself whether many of these symbols have not a permanently established meaning, like the signs in shorthand; and one even thinks of attempting to compile a new dream-book on the lines of the cipher method.[13]

Freud never went that far himself, but he was always convinced that behind the disguise lay the instinctual urges common to all.

Thirdly, a point that Freud seemed unable to make fully, with his pessimism about man, is the positive integrative potential of the dream. I have followed May's position[14] in interpreting dreams, that the dream presents the patient with a choice. This is a choice which Freud did not always believe the patient had the ego strength to make. However, the people with whom I have had contact during this experiment I have felt had sufficient ego strength to stand the additional anxiety of working deeply with their dreams and thereby understanding themselves better. One may rightly criticize this position as unrealistic for many severely disturbed patients, but for my purposes dream material, feelings about the Eucharist, and reflective capabilities were all utilized in assisting the patient to make constructive, healthy decisions for

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[13] Freud, The Interpretation of Dreams, p. 239.

[14] Supra, p. 33.

future action. It is interesting to note that in spite of his inherent pessimistic attitude about man's potential for a healthy faith based upon a resolved and resolving dialogue between conscious and unconscious, Freud found this faith in others. For instance, Freud carried on a long and fruitful correspondence with Oscar Pfister obviously receiving from this pastor something he himself could not have.[15] Although Freud cannot allow himself to comment directly upon it, he must have received with gratitude Pfister's little sermon to him in the quote from Plato.

> For the art of healing . . . is knowledge of the body's loves . . . and he who is able to distinguish between the good and bad kinds, and is able to bring about a change, so that the body acquires one kind of love instead of the other, and is able to impart love to those in whom there is none . . . is the best physician.[16]

Fourthly, it is important in dealing with dreams to keep in mind that the obvious story in the dream, fantastic and obscure or illogical as it may seem, is the vehicle through which the actual meaning may come. This is true whether one adheres to a Freudian or non-Freudian basis for interpretation. It may have many different possible meanings for various analysts. However, its importance is

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[15]Heinrich Meng and Ernst L. Freud (eds.), Psychoanalysis and Faith (New York: Basic Books, 1963).

[16]Ibid., p. 80.

discovered only in the therapeutic encounter between patient and therapist. There may be obvious symbolic references for the therapist, but only as they are understood intellectually and emotionally by the patient does the meaning of the dream for him become clear.

A combination of suggestion and free-association has produced the best results in dealing with dream material from my patients. It has already been shown that the language and action of the Mass affords a good symbolic probe into the unconscious life of the Church-going patient. Therefore, continually during the span of this experiment, this material has been gone over consciously again and again. Nevertheless, the method employed has been to encourage the patient to free-associate on both dream material and on his conscious fantasies regarding the Holy Communion. There are, it is true, certain difficulties in the mechanics of free-association when the patient is sitting up facing the therapist, but in general I adopted this plan.

Grotjahn sums up succinctly much of what has been set forth here.

> The dream is based, economically speaking, upon various forces: the wish to sleep; the libidinous interest in the residues of the day; the strength of the urge to satisfy the unconscious wish; the

> opposing powers of censorship which insist upon disguise and symbolization.[17]

He speaks of dream work as being a "pictorial adventure"[18] in which the important events of the day come into contact with the deep unconscious wishes. The synthesis of these two is the dream, heavily censored in its symbolic form. It presents to the dreamer both the wish to gratify himself and some of the deterrents to this libidinous satisfaction. "The dream is an asocial psychic product, incomprehensible to the conscious part of the dreamer."[19] I would add only this to Grotjahn's summary: The dreamer is also enabled through the interpretation in therapy to see the choices the dream affords him and to act upon these choices, thus taking the dream out of its usually disastrous finish as an hallucination which never becomes solved. The pain against which Freud indicated the dream was instituted has been lessened.

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[17] Martin Grotjahn, Beyond Laughter (New York: McGraw-Hill, 1957), p. 15.

[18] Ibid.

[19] Ibid.

CHAPTER XII

SOME LANDMARKS IN THE THERAPEUTIC PROCESS

Now to move to a discussion of some of the general nodal points and characteristics which came out in the experiment upon which this report is based. This, of course, is done looking backward examining the many dreams and dream series of the patients, the responses to the Questionnaire, and the notes taken during the sessions over the two years. Some of the results appear to be in confirmation of the original hypothesis, others to add to it, few seemed to refute it, at least directly. The lack of evidence contradicting my hypothesis is no doubt further proof that the research design was too limited in its method. Thus my explanations are at best, impressions.

There are apparently two major conclusions which can be deduced from the material which was accumulated. The first has to do with the general order in which the unconscious journey unfolded, and the second deals with what this type of therapy may prove; that is, in what ways it may be particularly useful for people who attend and find meaningful the liturgy of the Holy Eucharist.

Seldom even as a result of the Questionnaire and the emphasis upon the Communion did patients dream directly and in an undisguised manner about the Service itself.

There may be several reasons for this. The most obvious is that, like the Communion itself, the dreams were only ways of expressing deeper material. However, equally as revealing may be the reason that not dreaming about the Service was an indication of unconscious resistance to the stated aims of the therapist. This apparently would not be an unwarranted conclusion since several patients, as therapy progressed, had some misgivings about this method and were vocal in their feelings.[1] So few people were able to give affirmative and extensive answers to question three.

Nevertheless, there were many dreams about Churches and Services which had taken place or were about to take place. The unconscious use of such imagery in these dreams may have been either a condensation or displacement on the part of the dreamer in the transformation process from latent material to manifest content.[2] Awaiting a Church Service, often a wedding, seemed to be a rather constant symbol to point in a disguised way toward desired union, particularly sexual. In the case of these patients in this experiment, it would be, according to Freud,

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[1]These feelings would naturally also be complicated because of the negative transference.

[2]Sigmund Freud, The Interpretation of Dreams (New York: Modern Library, 1950), pp. 174 ff.

probable that religious imagery would be utilized by the unconscious.

> . . . the dreamer, having to deal with special dream material, may take the law into his own hands and employ anything whatever as a sexual symbol, though it is not generally so employed. Whenever he has the choice of several symbols for the representation of a dream-content, he will decide in favor of that symbol which is in addition objectively related to his other thought-material; that is to say, he will employ an individual motivation besides the typically valid one.[3]

This quote, especially the last part bears out my contention that the conscious emphasis in therapy upon the Holy Eucharist would naturally incline the patients towards religious imagery in his dreams. Added to this is the often used conviction that patients do dream the dreams their therapists aks. Few would dispute that both these factors are at work. However, what is more important is the unconscious material these symbols disguise. Upon investigation, most of the dreams about Church Services revealed more deeply buried desire and frustrations regarding intercourse, exhibitionism, and oral anxieties.

There appears to be an order which unfolds in the progress of therapy as the symbolism of the Communion is utilized. That is to say, a pattern is seen to develop in the kinds of dreams the patients relate, their feelings

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[3] Ibid., pp. 240-241.

in therapy and their relationships to their families and friends.

Ordinarily most of the patients who started on the experiment were very well defended in talking about their deeper feelings or in relating them through their dreams. Perhaps this is not too different from any evaluation of a neurotic beginning therapy. It was especially noticeable here however as the patients utilized time and time again rationalization as a way of avoiding an honest encounter with their feelings and desires. The disguises of the dreams were heavy and often could not be penetrated in the time we had at our disposal. No matter what sort of therapy is used, there certainly is a skill which patients learn in facing their dreams and beginning to work with the material which comes out. This skill, and resistance to it are ordinarily talked about at the beginning of therapy. I have always encouraged my patients to keep careful track of their dreams and to spend time with them following the Talmudic saying which was quoted earlier. Here is an example of this kind of dream and the patient's attitude toward it. The patient dreamed again and again that he was standing somewhere on the ground looking up at a shinning round disk somewhat like the sun. This dream he said he had had repeatedly during the year prior to entering therapy and yet he could see nothing to it nor did

he feel like letting his associations go concerning it. Later on in therapy, he was able to see the significance of the symbols in the dream and his dreams became more vivid and detailed.

The combination of the role of Pastoral Counselor and the emphasis upon the Eucharist brings about the second observable stage in this therapy. The parishioners' unconscious dependency feeling towards the therapist[4] has been mentioned. As therapy progressed we seemed to move rapidly into Oedipal feeling about the therapist. It is my contention that this particular type of therapy brings this into light rather quickly. It was certainly evident in the kind of Oedipal dreams which appeared. These dreams were undoubtedly stirred up both by the transference which was taking place and by the interpretations of the Questionnaire, the talking about the language and action of the Communion.

At this point, most of the patients were able to talk about their fantasies during the Eucharist a little more easily, particularly those fantasies concerning incorporation of strength. One patient said, "When I am at the altar rail, I know now I want Christ inside of me and I feel that way when I return to my seat, as though He was

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[4]<u>Supra</u>, pp. 125-126.

in a way mine." I avoided any interpretation of these feelings at a deeper level at this stage but instead concentrated upon the Oedipal material.

Most patients began to bring in dreams which were clearly indicative of oral feelings as time passed in the therapy process. My premise is that at this point they were more able to face these feelings; their egos were strong enough and supported enough to look at what these dreams meant about them. It is also my conviction as I have mentioned that the uniqueness of the Eucharist affords the vehicle through which these oral wishes and fears can be realized. I purposely stimulated the patients' feelings about the Communion remaining as much as possible out of this transference problem. To deal with it in the direct therapist-patient relationship would have been too threatening for these people, at least in the time and manner we conducted our meetings together.

Much oral material of eating and being eaten, of fears of tunnels, of being swallowed etc. was brought up. These conscious fantasies and dreams were talked about in terms of the patients' feelings about the Communion, not primarily in terms of their feelings about the therapist. A dream that was presented by four or five people in almost identical form was that of being drowned in the ocean. Just the night before going to the Eucharist, a middle-aged

male communicant dreamed the following.

> I am standing by the edge of a great sea. I'm not certain but I think my parents are somewhere in back of me or around somewhere. Something compels me to walk out deeper and deeper into the water. It covers me and I know I am going to die. I awake in a panic.

Attending the Communion was very difficult for him the next day and as he approached the altar rail, he said the dream came back to him as though he were dreaming it again. He reported that it was not possible to remain at the rail and he left the Church building because of his anxious feelings.

Most patients as they worked-through this stage were able to see the oppositional tendencies in their oral fantasies; feelings of wanting to swallow others and the threat of being swallowed themselves. One patient, who had for years been able to swallow the wafer at Communion with no trouble, found himself having difficulty receiving it from the priest. He would choke on it as he attempted to eat it, or cough thereby being forced to take it out of his mouth. He came to realize what these feelings meant in his therapy and discovered a much deeper meaning in this part of the Service.

Very briefly the steps have been indicated that the patients used in this experiment to work-through the pathological uses of the Eucharist for their own neurotic needs. How therapy of this sort appears to take them up

to the Oedipus and then backwards to oral needs has been outlined. There are three other factors which many of the volunteers showed in their therapy, which should also be mentioned.

The first of these is their increasing ability to be discriminating and to take responsibility for their own autobiographies. In one way this can be said the way Jung indicated as making more of the unconscious, conscious. However, it goes further than this. Erikson is probably closer to the truth as he suggests that having worked-through the various stages of emotional development affords the person the ability, conscious and unconscious, to see the oppositional pulls upon himself and to remain relatively in balance. In the area of a person's use of religion, this discrimination would be knowing and feeling the difference between his tendencies to use religion in a pathological manner and the reality of religion.

The journey into self or the journey towards wholeness became for most, not a necessity because it was an attempt merely to get rid of anxieties. It became a privilege because these people were able to accept more and more responsibility for their own lives.

Secondly, there was evident an increasing ability on the part of most of the patients to identify with the good feeding parent in the Church. Prayers and the use of

Communion were not as frequently used for one's own neurotic needs, because of a desire to be like the good parent which had been found both internally, and in projected form in the sacramental life of the Church. This fact is undoubtedly due in large measure to the opportunity the Eucharist gives to act out envy and receive the vicarious satisfaction at the end. A satisfied cannibal is probably the only person capable of gratitude. These concepts and images were utilized more and more as the patients moved into the final stages of therapy.

It has been my experience that some people get into therapy and use the unconscious as a way of escaping from reality. They become (and this is a criticism both of their therapists and therapy) so wrapped up in their own inner lives that what goes on in reality appears to affect them very little. Existential Analysis was quick to point to this disadvantage in much of psychotherapy.

> Each human being is inescapably involved (engage) in the world, and his freedom is only meaningful in so far as he commits himself (s'engage) to definite ends through conscious choice.[5]

The continual emphasis upon developing the conscious abilities to face both the dark side of the personality and to make healthy choices has, during this experiment,

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[5]Gerald Sykes, The Hidden Remnant (New York: Harper & Brothers, 1962), p. 123.

avoided the pitfall of remaining always in the realm of the unconscious, playing a game with it, as it were.

Can any conclusions be made or drawn out of this study? Has it been of any use except as an academic exercise in therapy? The answer to both these questions must, of course, remain tenuous, but, I believe, they can be made. These answers may perhaps be found in the cases to be presented. They also lie in the further research toward which these conclusions only point.

To summarize what has been said and what has been shown clinically:

1. The imagery and symbolism of the Eucharist may be used in ego-supportive therapy to bring out much unconscious conflicting material.

2. It may do this more quickly and efficiently for Church people than would long-term psychoanalysis. A control group would be a necessity to substantiate this point.

3. There is an order to the unconscious process of revealing itself.

4. It assists, as probably any worthwhile therapy would, in helping the patient realize his often pathological use of the Holy Communion.

5. It deepens the patients' convictions about the values of the Communion. The actions and the words are seen in a more meaningful way.

6. It is especially valuable for orally deprived people who can use the Eucharist as one way of dealing with very threatening feelings: feelings which the therapist talks about, but which are not focused upon in the patient-therapist relationship.

CHAPTER XIII

THE CLINICAL EVIDENCE

The hypothesis upon which this project was launched has been put to the test in two ways. First, it has been investigated theoretically; an examination of the principles of psychodynamics and of liturgics seems to indicate that it has validity. However, this examination has been primarily speculative, bringing together the findings and theories of one discipline and applying them to a specific form utilized in another discipline and until recently ordinarily regarded as unsuitable for psychological research.

The investigation cannot be left merely in the realm of theoretical speculation, valid as seem many of the concepts. It needs some clinical illustration. This immediately leads to the question of what ways the hypothesis can be observed in operation in the lives of Church people. There might be the possibility of finding some validity for it by the administration of several of the projective tests and a compilation of the results. One might attempt to indicate the direction in which it points by an examination of drawings illustrating in sufficiently diffused form some of the major unconscious themes which are believed to underlie the Holy Eucharist. There are

undoubtedly other methods of putting the hypothesis to the test. All of them would be only tentative and scarcely able to do more than indicate that the premise is worth following up with further research. For this is an attempt clinically to set up methods of proof which are subject to so many variables that to find much correlation is nearly impossible. It is, nevertheless, worthwhile to make a beginning.

I have used the personal interview as the basis for the clinical proof; supplementing the compilation of the week by week recorded verbal results with the use of the Holy Eucharist Questionnaire, also heavily relying upon dream material. In the case studies to be presented the reader will notice that I rely upon the kind of dream and the sequence of dreams as a way of attempting to investigate my premise. It will not be possible to retrace our steps each time a conclusion is reached regarding the dynamics of the patient and to show theoretically how this was made. The reader will, however, find this background material in the first part of the paper. Some prefatory remarks on method precede the cases themselves followed by a summary.

An examination of the cases to be presented requires information regarding the patient, his general personality structure, his reasons for entering therapy. Additionally,

consideration will be given to a series of his dreams in chronological order and an interpretation of them in terms of my hypothesis. Where there have been significant responses to the Holy Communion Questionnaire these also will be included. Finally there will be a conclusion or summary of the particular case. The majority of the material for making the value judgments concerning these illustrative cases comes, obviously, from the week by week ongoing relationship in therapy with the patient. The general model for the therapy hour has been the client-centered approach of Rogers[1] and some of the background for the use of the Questionnaire has been taken from Fenlason,[2] particularly Chapters Four and Five.

No one patient will be recognizable in this study. Names and details have been altered enough to protect the necessary and essential confidentiality of the therapy relationship. Nevertheless, I have obtained the permission of my patients to use their dream material and this provides the basis for the conclusions.

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[1] Supra, p. 98.

[2] Ann F. Fenlason, Essentials in Interviewing (New York: Harper & Row, 1962).

Norman

The first of the cases to be presented is an example of the manner in which the symbolic language and action of the Eucharist together with therapy was useful with an orally-regressed minister. It is a good example of the continued neurotic uses in present life of the unresolved conflicts of megalomania, libido, and aggression.[3] The patterns of his behavior were as follows: First, the unconscious conflict of early childhood was repeated constantly with outsiders. Then this conflict also resulted in a continual "being rejected" and the concomitant defense against it. Finally, the observable neurosis was only a last-ditch stand against facing the deep-seated infantile fears. In many cases of this kind, the therapist must always be on his guard not to be misled by the obvious clinical picture which is presented by the patient, but instead to listen carefully to the etiological clues contained in the dream material.

The "triad of the mechanism of orality"[4] is Bergler's contribution to an understanding of the essential phenomenon of this sort of person. That is, the behavior

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[3]Edmund Bergler, Counterfeit-Sex (New York: Grove Press, 1958).

[4]Ibid., p. 65.

of the patient is designed unconsciously to provoke disappointment and refusal by all with whom he comes into contact. He thus, without knowing it, identifies with the supposed refusing mother of very early life. The patient, of course, is not aware that he himself has brought about this refusal and in his disappointment becomes aggressive. He easily can justify the aggression, after all he is the one who has been hurt. But, it is not real aggression and this is important to remember. Lastly, the person confronts the therapist with large doses of self-pity and aggression having repressed the fact that he, the patient, started the whole refusal process and enjoys unconsciously the pleasure of being refused.

Underlying the whole mechanism of defense here is the attempt to avoid the dangers of the oral rage and fears of being devoured. The flight from facing these early feelings is psychic masochism; the patient over-identifying with the refusing mother. We can observe how these patterns are evident in the case of Norman.

Norman was an unmarried, white Protestant minister in his early thirties. He was the only child of older parents and since they were both professional people overly involved in their work, much of his early childhood was spent with the elderly maternal grandmother. She herself, for all intents and purposes, was the young child's mother.

His memories of her are still vivid, particularly her strict old-world manner and her puritanical views on sex. Norman stated that his father, a well-to-do lawyer, was always too busy to see him yet expected the boy to excel in everything, as he himself had done as a child. When he saw his mother she always appeared resentful of her work, yet she never made any efforts to remain home with the child.

At about the age of two, the boy was taken to the hospital with what was later diagnosed as asthma. He remained in the hospital for a period of two months recovering from the ailment. His records indicate that almost as soon as he entered the hospital he appeared better even without any medication.

His next bout with serious illness came at the age of twelve when he was once more hospitalized, this time with a fever of undisclosed origin. He was forced to stay in the hospital for about six months. During this time, his parents were good visitors and he remembers enjoying the experience more than the suffering he must have had.

The time of his schooling was easy for him and he excelled in scholastic pursuits. This pleased his parents who felt he was over all his problems. He graduated from college and entered a law firm as an apprentice with the

hopes of going on and becoming a lawyer. He was unable to do any kind of a passable job in the business and was asked to quit. In later analysis, it became evident that the Oedipal problem was still large for him at this time and he felt he could never be as good a lawyer as his father had been, thus the unconscious wish to fail.

His parents were both Church people although their affiliation was nominal. At the suggestion of his mother, he decided to enter seminary where he once again had no trouble getting through academically. Nevertheless, once he was ordained and serving a parish, his troubles began. He had never found a suitable girl, for marriage, so he said, and had no dates with the available women in his Church or with others outside the parish. At one period of his early ministry, he had been tempted to go to a house of prostitution with a male friend of his, but his conscience had held him back. He reported rather early in therapy that his grandmother had forbidden him any investigation of his genitals and had slapped him severely any time she caught him exploring himself. As a result, he had not dared to practice any masturbation as a young man; the temptation was there, but the internalization of the grandmother's commands imprisoned him.

After about two years in the ministry, he began to have fears during the celebration of the Holy Eucharist,

especially at the time of the Consecration. He reported these fears to his best friend also a clergyman who advised him to seek counseling. This advice he put off for some time, but as the fears became more acute, he called for an appointment.

The first ten or fifteen sessions of therapy were stormy, with Norman constantly trying to get me to fight with him verbally over church doctrines versus psychological findings about man. It was a period of over two months before he was able to share much of what was bothering him. He had no dreams which he could remember at the beginning and little to say about his background. He would show up late for the hour or call at the last minute and cancel; always hoping I would stop his therapy and he would have justification for his termination. "Look this is not going to do me any good" was an often repeated comment during those first months.

Norman reported that although he had graduated from seminary with no troubles academically, he had fought with the professors regularly and was not well liked as an undergraduate. He had few friends in the ministry later, being known as a "lone-wolf." His relationships with fellow clergy were unsatisfying since he appeared ready to pick a fight with every one of them. To the superiors in his Church, he was submissive yet he reported in therapy

how much he disliked them.

The first dream he related came after a very stormy session in therapy the week before, at which time he had threatened to terminate.

> In my dream my father was with me and I saw that he was writhing in pain. He had a bad back-ache and he urged me to follow up all sorts of unlikely things. He suggested I learn how to play the clarinet which I had started on years ago and had not practiced afterwards. He was very hopeless of my ever making anything of myself. When I awoke I kept reminding myself that that was not my real father.

Norman's associations about the dream were that he hated the job he had held in the law firm and he hated the seminary professors and he didn't like therapy anyhow. I suggested to him that we follow up his feelings about his father and for weeks we dealt with how much he disliked this man. All of this Oedipal material came out very rapidly and he seemed content to remain in constant conflict with the Church. I began to see how the Oedipal struggle was his way of defending himself against deeper unconscious material. He would rage against the authorities and either break off his relationships with them or feel very sorry for what had been done to him.

After some months, he began to gain insight into the continual Oedipal struggle in which he was engaged. We talked about the Communion in terms of the Oedipus and this seemed to hold his attention. Still he was failing in

almost every personal relationship and had no interest in women. A further dream indicates why.

> I was pulled over by a policeman as I drove my car. The reason was I had let a can of very thin Crisco fall out of my car completely accidentally. I felt very innocent of the charge and indignant at the whole business. I kept wondering why I was involved at all.

It appeared the ghost of his grandmother still was haunting Norman about his normal desires to masturbate and also was holding back any mature hetero-sexual genital feelings. I interpreted this dream in that light for him to which he immediately responded with more anxiety. He appeared to understand more now what was his wish to avoid. Many dreams appeared connected with his fears of manhood and his rage against his father. It turned out later that the father whom he had hated, had in actuality given him more love than had the women in his family. Thus although he fought with the men, it was their woman he wished to become. These homosexual feelings were never acted upon consciously, however they became obvious as time passed.

Identification with the woman had saved his life so he thought, but in effect it was threatening him all the time. He could not become the assertive male he needed to be nor could he remain the passive-dependent woman he wished to be. These conflicting desires we talked about and he came to realize. His wish to be taken care of and his fear of being destroyed by the Holy Eucharist were

heightened.

> I am celebrating the Communion. I take the Host in procession somewhere. It gets darker and darker; suddenly we are in a cave. There is no color. It is black. I drop the Host and I run back out, but I cannot seem to make it and I wake up. My feelings are those of a frightened little boy.

This dream, which was the nightmare of the waking anxiety during the Service, served to make him for some time even more defended against the hidden wish. I purposely kept asking him about the anxiety which reached its peak at the prayer of Consecration and he said he felt as though he were choking or were going to die. He identified with the feelings expressed by Martin Luther as he celebrated the Mass.[5] While these unconscious fears and desires were gradually coming into consciousness, they were focused about the Service and his perception of God. They were not expressed about me or our relationship. I was supporting him in this insightful process, but remaining relatively out of the transference dilemma. I have mentioned this point several times since the patient's working-through these deep-seated neurotic attachments using the Holy Eucharist and its symbolism is an important part of the conclusions of this study.

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[5]John Osborn, Luther (New York: Signet Books, 1961).

Norman's anxieties reached their height with the following dream.

> I am on a large ship all alone with my mother. We are sailing out to sea. We stand together at the rail of the ship looking out at the water. It is very beautiful and mother and I decide to jump in together. I awake in a fright.[6]

Clearly this dream represented for him a picture of his temptation to return to the safety of ego death and avoid the struggle with life. He spoke often of his feelings of relief during the prayer of Thanksgiving[7] which followed the Communion; feelings that he had once again lived through the death experience.

During this period in therapy, Norman became increasingly compulsive and manic in his behavior. This was interpreted as a defense against the struggle through which he had to go, a way of dealing with these unconscious wishes. At the same time, he began to have erotic dreams for which his super-ego did not punish him as severely and he quickly found girls with whom to date. Although he most always searched for the support of the therapist, I began to remain quieter in the sessions and he soon spoke of termination since he felt he could manage on his own.

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[6] Supra, p. 191.

[7] The Book of Common Prayer (New York: Church Pension Fund, 1945), p. 83.

These few dreams have been taken from hundreds he reported and indicate the progress he made in the journey into the unconscious and his increasing ability to balance the dependency, death wishes (which came out after the Oedipal struggle had been uncovered) with genuine aggressive and erotic feelings.

Karen

This is another instance where the unconscious oral needs are faced and worked-through with the aid of this sort of therapeutic technique. However, whereas in the case of Norman, the unconscious ego's defense was to fixate in the Oedipal struggle to avoid the deeper conflict, with Karen, there was no such active acting out. Still the underlying wish, the envy and hate, the feelings of uncontrollable urge were there.

Karen was the only child, the daughter of a college professor and his teacher wife. The relationship between parents was always strained. The father who disliked arguments of any kind, regularly withdrew to his study where he locked himself in for days, working on his lectures and manuscripts. The mother was domineering and most of Karen's childhood memories are connected with her hate of her mother. The girl was allowed few playmates and was constantly reminded that she was the child of

intellectual parents. This was the game she wished to play when she first started therapy.

There was little interaction with her father as he was either in his room or going to the hospital for severe depressions. When Karen was eleven, she was talking to her mother in the kitchen one day when a shot was heard coming from father's room. The mother asked the little girl to go up, "to see what daddy's done now." Such a cruel act on the part of the mother was to affect the girl deeply. She discovered her dead father in his room and because of the traumatic nature of the experience repressed the memory for years. Even after talking about it repeatedly in therapy, she had little emotion in her voice.

Her mother never re-married and raised Karen by herself, always berating the weak father for what he had done to them; never realizing that even as he had destroyed himself, he had provided handsomely for the financial future of his family. Karen was a bright girl and graduated from high school and then college at seventeen. During this time in her development, she reported she was constantly arguing with her mother who wanted to pick the kind of boy with whom she went out and generally appeared anxious to control the young woman's life.

Karen began dating men who represented minority groups or underprivileged groups in her community. She did

this not only to displease her mother, but as it later turned out in therapy, as a way of acting out her feelings about her father. These appeared to be a combination of aggressive wishes against the man who left her, her guilt that she might have brought this about, and her idealization of him. She rapidly went from one affair to another, as soon as these men would fall in love with her she would reject them and hunt for another. At the same time she began to drink excessively which became such a problem that her mother threatened to have her institutionalized. Karen then married a man from Mexico whom she despised and who used her to get to the United States. They had two boys a year apart and then she insisted that her husband be sterilized. In the early days of her marriage, she carried on intense and devoted relationships with several women. These were never of an overt homosexual nature, but still provided her with much of the emotional outlet in her life. She remained married and still is married, more successfully now since her husband also entered therapy.

The problem of her drinking became acute and her husband insisted that she go to a mental hospital for a rest. This she absolutely refused to do, stating that she would go into therapy instead. When she came to see me first, it was with great resentment and as a last ditch effort to keep herself out of the hospital. This will to

recover has been very strong in this patient and has been a valuable asset. She would, however, in the early stages sit with her mouth closed and even when she opened it, she held her teeth together. A week or two would go by during which she would remain sober and then at times of crisis she would get drunk. She became, however, more aware of her guilt about the use of alcohol.

Karen and her whole family were regular attendants at the services of their Episcopal Church, her husband having been received from the Roman Catholic Church to please her. In response to question one on the Holy Eucharist Questionnaire, Karen replied that during the Service she felt like hitting people and sometimes had to leave the Church because of these intense feelings. She was especially disturbed when the priest wore the red vestments. "I love those vestments, but they make me mad!" Her hostility towards me was obvious since she would bring her payments late or show up late for interviews and then make disparaging remarks about my being a clergyman. Many times, in the early stages of therapy when I would make a remark designed to help her, she would take it as an occasion to let her envy destroy the attempt.

Karen was seductive in her manner towards me for awhile and when I would not respond, she would become very silent. These silences were very difficult for her and

following the suggestions of Bergler,[8] I talked quite a bit in the first months. Six months after she entered therapy her mother died for which she seemed outwardly glad. She appeared relieved to be rid of her, yet did not realize how much of a hold over her unconscious her mother had even in death.

Her first dream was an obvious one.

> I am in a large stadium which is filled with people. I am standing on the ground in the middle with a man. He is young and handsome; we have been picked to have intercourse in front of everyone. Suddenly, the man becomes very old and dies right there. I am horrified. Why has he done this to me?

This dream was followed by another one in a similar light. "I want to have a baby by an older man, I have the baby but my car is so dirty, I have to throw out the child." Karen seemed to realize that her father in his fright had not been able to deal with her intense Oedipal wishes and that he had withdrawn from her. She felt guilty about these wishes, thus the discarded child and the sterilization of her husband. Communion became too difficult for her to attend and she left the Church for awhile. She expected, and unconsciously tried to set it up, that I would also terminate her therapy. For some time, she appeared unable to do anything about these feelings. However, she did not drink herself out of facing the problem

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[8]Bergler, op. cit.

this time. She began to paint and brought in a series of pictures done in bright red and orange of a man and a woman being consumed in flames. These drawings she said were the impulses she had been unable either to accept or to control before.

As it was with Norman, so Karen's dreams led her into deeper material the more she worked with them and with the feelings about the Eucharist.

> I am going into a store where there are many men. It is late in the day and the men all go home. I am left with a woman and we are all alone. I want to redecorate the store and the woman has come to help, but I argue with her and she leaves also.

The second dream the same night was on the same theme. "I am going somewhere in my car. There was a man next to me and I wanted to play with him. I reach over to touch him and he turns into a woman." Karen indicated that she awoke from this second dream with a horrible feeling.

Very soon, this patient was beginning to bring into awareness that her essential relationship with her mother was continually doing her in, and that she both wanted this to happen and acted the same way as did her mother. That is, she was also the depriving, ungiving woman in her relationships with other people and envious of anyone who could give. She dreamed,

> I went to a beautiful restaurant where I was to be served a feast fit for a queen. Everyone treated me

> royally, but when I sat down to eat the food disappeared. I awoke very upset.

This dream came immediately the night after she had gone back to Church to "try it" once more and had attended the Communion. She stated that it still meant nothing to her.

These oral fears continued in her therapy and she became more biting in her comments. We concentrated upon why the Service had meant so little until she had what I have called her "Easter" dream.

> I was at work and went home to see my mother. Suddenly I was a little girl again and I went roller skating down a beautiful street which looked as though it were in Paris. I went to a Mausoleum then to put some flowers on a crypt which I knew was my mother's. As I stood there, I saw the doors of the place begin to close and I feared I would be shut up forever with mother. Then I noticed a young girl was holding open the door for me so I could escape. I went out into the sunlight and went skipping with the girl through the flowers. We were both laughing and singing. A man appeared and he joined us as we ran.

This dream proved to be the turning point in her therapy as she was able to see more clearly the unconscious hold on her the ungiving mother had and she felt her guilt consciously for being the same way herself. After this time she was much more relaxed in her sessions and stated that she could make her communions in a joyful feeling. She volunteered to be one of the women who baked the bread for use at the Service.

Shirley

The final example from the cases of orally-deprived patients is that of a seventeen year-old female homosexual. In many ways the first two examples have much in common with this person's problems also. They all had very strong, controlling mothers and fathers who were emotionally unable to bear their role in the marriage. Erikson reminds us of the tragedy which befalls the young child when the father is not there or is too weak to carry out his part in the family. The mother is forced to assume the male role.

> Fathers, if they know how to hold and guide a child, function somewhat like guardians of the child's autonomous existence. Something passes from the man's bodily presence into the child's budding self--and I believe that the idea of Communion is, of partaking of a man's body, would not be such a simple and reassuring matter for so many were it not for that early experience.[9]

Shirley certainly never had this experience. Her responses to the Communion Questionnaire were flip and angry. "Silly men, parading around in funny clothes." "Hypocritical people confessing sins they intend to commit again." "I hate it all." Yet Shirley could not stay away from the Service, perhaps in the hope that some day she

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[9]Erik H. Erikson, Young Man Luther (New York: Norton, 1958), p. 124.

would meet in person the prince she always awaited.

This patient was again an only child. Bowers in the beginning of her book says that often the clergy were also lonely or only children.[10] Her father was an alcoholic who despite his drinking problem gave her a great deal of love in the first two years of her life. Her mother had not wanted the child and after Shirley's birth had as little to do with the child as possible. When the baby cried at night it was the drunken father who got up to feed her. When she was played with, it was the father who paid attention to her.

When the baby was about two and a half, Shirley's mother divorced her husband and Shirley was not to see him again for fifteen years. With the father gone, the young child was the unwanted prisoner of the mother who fed her and clothed her but never expressed any emotion of warmth toward the girl. When she came into therapy as the result of a brush with the law for stealing, she was a sullen, mistrustful girl. It appeared that her crippling background neither had permitted her to go through the first crisis of learning to trust about which Erikson writes,[11]

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[10]Margaretta Bowers, Conflicts of the Clergy (New York: Nelson, 1963), p. 3.

[11]See the description of the basic stages in Bruce Mazlish (ed.), Psychoanalysis and History (Englewood Cliffs, N.J.: Prentice-Hall, 1963), pp. 159-162.

nor had she been able to free herself from the unconscious wish to become her mother's lover. Every action, every kind of behavior was unconsciously designed so that she would end up sick with her mother taking care of her. The homosexual behavior, aside from its ambivalent roots in fear of maleness, was just another of her devices to show that her real game was to continue the incompleted love affair she had with her mother. Tragically, of course, the mother wanted the affair to continue and she did her best to deny Shirley any therapy. Even after she had been in therapy, the mother would attempt regularly to destroy her chances of getting well by refusing to pay the bills or not bringing her down for her appointments.

It was necessary first of all, to break up the physical living together of this mother and daughter so it was arranged for Shirley to live with another family for the school year. They as well as her own mother and father were members of the Episcopal Church. The referral came from the rector of their parish.

For the first six months of therapy, Shirley said very little during her visits. She felt better not being around her mother which began to reflect in improvements in school work. One of the tragic aspects connected with this case is the creative talent of the young woman which had been useless. Only after more than a year in therapy

was she able to express any of her abilities in a non-destructive manner. Because of the nature of her illness, it was decided to see her three times a week after school and this plan has been followed although she has at times resented the appointments.

Shirley identified with every unwanted and unlikeable person she met. This was especially evident in her unconscious choice of idols. These were usually also creative people, but people whose lives were sad and mixed up. Her anger at the men in her life, her father who had left, her weak step-father, figured strongly in our relationship. As she stated often, "Men always let you down." Shirley without being aware of it tried to set things up in therapy so I would no longer continue with her. Everything she did appeared unconsciously designed to bring about her own downfall. This was interpreted for her but although she said she understood, it was not possible for her to do anything about it insightfully.

A great deal of the therapy hour was an attempt to deal with her transference feelings towards the therapist. But these feelings were too threatening for her to face. Obviously analysis with her seemed useless. She seemed unconsciously bent on acting out the death wish.

The crux of this illustration lies in the way she brought about the symbolic death for which she yearned and

the dreams that appeared at this time. For it was only during a few weeks that she looked at her unconscious and at what she was doing to herself. Although since that time she has been considerably better in her personal relationships, she has apparently sealed off what happened. This is fortunate since the painful feelings could not be lived with continually.

Shirley's homosexual impulses seemed not to be actually the cause of her problem despite the insistence of her mother that I treat her for this "terrible crime." Instead, they were only indicative of the deeper masochism. As soon as she began therapy she gave up the practice and has not done it since. However, her attempt to move into the heterosexual world was the opportunity her unconscious needed to prove to her that the encouragements of the therapist would do her no good. She began to date boys and for sometime appeared to enjoy this new and exciting relationship. Nevertheless, as in everything else she picked the wrong kind of boy to whom to give her attention. This choice resulted in a drunken party during which she had intercourse with her boyfriend and became pregnant. Her fear had come true and what made it worse was that she purposely could not remember a thing that happened.

She went to Church the next day and then told me at her appointment that the Prayer of Humble Access made

her want to die. She had to die, she kept repeating over and over. We examined why she had allowed herself to get in the predicament and she expressed for the first time her longing to be taken care of by her mother and why she wanted to atone for her act. At the same time she knew that her mother would not help her. Shirley attempted to abort herself several times, during which she had the following dream. "I am hemorrhaging. Mother was there. I said to her call the doctor. She came back and said the doctor would be there in a couple of days." The wish in the dream and its disasterous resolution, Shirley apparently understood and yet she felt she had to die. She arranged to go out of the country for an abortion expecting never to return alive. I had seen this behavior pattern before several times in this sort of person where a symbolic death has to happen to free the unconscious. The act pays off the super-ego whose control is so tight and it accomplishes the hidden wish to atone.

Shirley had the abortion performed during which she dreamed. "I am wandering up to see God. It is all very wonderful. But he asks me why I am there and sends me back." A second dream followed. "I am with a bunch of people. Everyone is being punished by having their left hands cut off. I did not want this to happen to me, but knew it had to." Both dreams indicate that she feels she

is loosing something valuable and yet has to loose it and go on. Her comment upon returning from the trip was, "I now have exhausted all the bad things I can do, now I can do good things." To give up her plan to destroy herself and realize it only as a wish became evident in the days to come in her therapy. She began to dream of meeting her real father again and this meeting was actually arranged. This encounter stimulated her desire for a closer relationship with him and these meetings gave her great pleasure. Her father had been able to overcome his excessive drinking and appeared willing to devote time to helping his sick daughter. Shirley's sense of self-condemnation which had been so disturbing began to disappear. In its place, perhaps for the first time in her life she saw an helpful ego ideal. Feeling more loved and wanted, for her goodness, she could behave more according to the wishes of the idealized parent.

This change was evident also in her feelings about the Holy Eucharist. She dreamed after attending the Service one Sunday,

> I can see a man beckoning me towards him. As I approach him he seems to disappear, but I feel as though I am him or something like that. What I mean is, he is in me or I am looking out through his eyes. Everything is disturbing, but I feel good about it.

Instead of being so envious and mistrusting about the Communion, Shirley began to see it as a way of helping to

solve her inner conflicts. She talked much more about the goodness of Christ and of her desire to follow Him. I was impressed how her actions reflected Erikson's theory about the importance of image bearers in assisting the resolution of infantile conflicts. He says,

> Infantile conflicts become creative only if sustained by the firm support of cultural institutions and of the special leader classes representing them. In order to approach or experience integrity, the individual must know how to be a follower of image bearers in religion and in politics, etc.[12]

This encounter with the ego ideal in reality was affectuated with Shirley to some extent through her therapy and by meeting for the first time good parent figures who would, and could, sustain her in her struggle. However, in addition she was able to find in the transference feelings during Communion an identification with Christ. Particularly for a young person of her age the resolution of this identity struggle is paramount to a healthy emotional life.

Lee explains the manner in which the Holy Communion assists in this resolution using more religious terminology but his point is the same. Speaking of the essential human identity struggle he says,

> He needs to meet God manifest in the perfection of human personality. It is this encounter which the sacrament of Holy Communion is intended to provide. It

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[12]Erik H. Erikson, Childhood and Society (New York: Norton, 1950), pp. 222-223.

> centers in Christ. He is the perfect man, the norm of manhood and is at the same time the manifestation of God in as complete a form as the limitations of humanness allows . . . In the Communion service we become one with him in thought, in imagination, in desire, in will in self-oblation.[13]

Concluding this section, the clinical material will be summarized with some general comments which themselves point toward the hypothesis and which in turn are fostered by it.

First of all, these patients for the most part became increasingly aware of the part the unconscious plays in the patterns of their behavior. However, it was not merely a matter of appreciating the psychopathology of their everyday lives and working to change it; they, too, were able to distinguish more between neurotic use of the Holy Eucharist (and religion in general) and the healthy, helpful aspects of the Sacrament. Not always were these patients able to discontinue their pathological use of religious resources once they understood what they had been doing. Nevertheless, the conscious awareness in therapy of the tendency to repeat compulsively through the use of the Communion old neurotic infantile patterns aided in putting a stop to such use.

Another way of stating this is that psychological

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[13]Roy S. Lee, Psychology and Worship (London: SCM Press, 1955), p. 104.

growth towards maturity was reflected in the manner in which these patients regarded the Sacramental life of the Church. This was seen, for instance, in the changing responses most patients gave to the Questionnaire which, as time past, indicated a much deeper and more genuine grasp of the unconscious material underlying the Eucharist. The opposite also appeared true that as the patients dealt more with the psychodynamics of the Eucharist this in turn aided their own psychological growth. The continued supportive aspect of the therapy sessions were designed to assist these people in utilizing the projective and symbolic opportunities in the Communion.

As the study progressed, it became increasingly obvious that there was appearing a regularly observable sequence in the dream patterns of these patients. That is there were landmarks in the therapy progress through which every orally fixated patient passed. The progression to Oedipal dreams and back from these to oral material indicated a notable similarity in the therapy of those who were part of the experiment. Of course, some of this may be due to the structure of the study itself and to my own conscious and unconscious plan. Nevertheless, I could not influence the authorship of all the dreams nor could I predict their remarkable alikeness of content and position in the progress of this number of people. The purpose of

the study was not a statistical one. However, I feel that one could compile convincing figures on this phenomenon.

The facility with which the Eucharist enabled a transference of feelings quickly onto the projective parents in the drama of the liturgy has already been mentioned. The fact that it appears to allow a more advantageous working-through of early memories than does traditional analysis, and that this working-through can be accomplished faster, needs considerably more study. Still the question can be raised. In the future more study will need to be given to this aspect of therapy for liturgically-minded Church people. Again perhaps the transference was noticeable concerning the images in the Communion because of the supportive nature of this sort of therapy. Yet it appeared in so many of the patients that I feel it is one of the significant findings of this study, and a fact that had not been predicated at the beginning.

It is my hope that this kind of psychological probing into the dynamics of the Holy Eucharist and its use in therapy, will call the attention of theology to continued pressing forward to understand more fully and comprehensively the meaning of the Sacramental life. The Eucharist does appear to be a natural vehicle through which the worshipper (both out of and in therapy) can come to terms with the divine drama which is enacted in his unconscious

and of which he is, willingly or not, knowingly or not, a part.

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