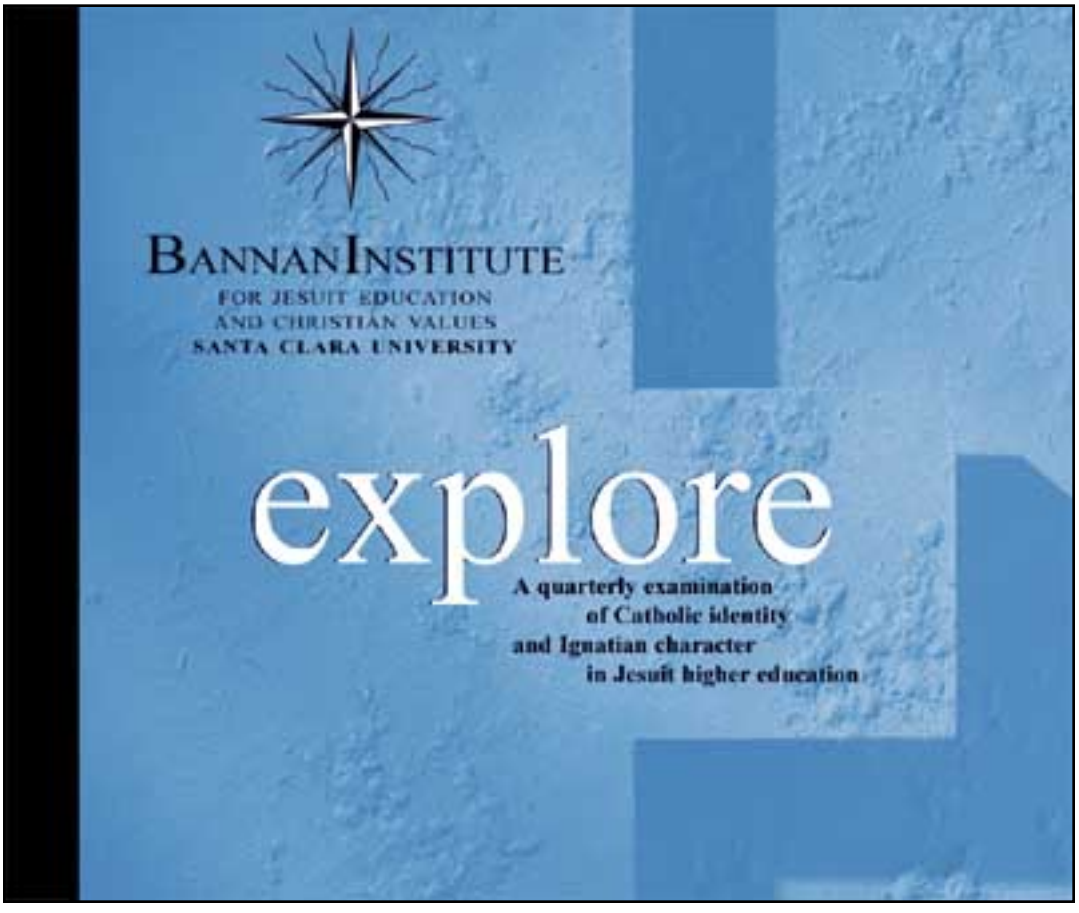
Winter 1999

explore, Winter 1999: Psychology and religion

Ignatian Center for Jesuit Education



In This Issue...

Next Article
Letter from the Director

Previous Article

explore

Menu

Dear readers of explore:

I am pleased to announce the appointment of William Spohn of the Religious Studies Department as the new director of the Louis I Bannan, S.J. Institute on Jesuit Education and Christian Values. Bill will succeed Bob Senkewicz, S.J., who asked to be relieved of that assignment to return to full time teaching in the History department. As its first director, Bob provided important leadership in not only establishing the Institute but setting it on a path that will enhance the quality of Jesuit education at Santa Clara. My deep thanks to Bob for his generosity and talent.

Building on what Bob started, Bill will provide the leadership for developing the Bannan Institute as a genuine Center of Distinction. Prior to coming here he was on the faculty at the Jesuit School of Theology in Berkeley, during which time he was a Visiting Bannan Professor at Santa Clara. He has just completed a two-year appointment as Presidential Professor of Ethics and the Common Good with the Markkula Center for Applied Ethics. He has written and spoken widely on various aspects of ethics.

I look forward to Bill's leadership in the development of this most important University Center of Distinction.

Paul Locatelli, S.J.
President
Santa Clara University

Next Article

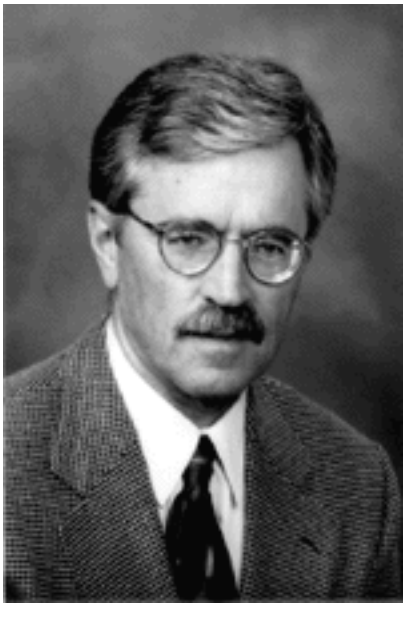
The Psychoanalyst and the Exorcist: Perspectives on Psychology and Religion

Previous Article

Dear Readers

Menu

Letter from the Institute Director



When Paul Locatelli, S.J., asked me to consider serving as director of the Bannan Institute for Jesuit Education and Christian Values in September, I was taken by surprise. The Institute has gotten off to a superb start under the very able leadership of Bob Senkewicz, S.J., and Program Director Bernadette Proulx. Working with Lou Bannan, S.J., and the Advisory Board, Bob successfully managed the transition from the Bannan Foundation to the Bannan Institute, making it one of Santa Clara's key Centers of Distinction. He also inaugurated this excellent journal explore to probe issues in education, culture, and faith that pertain to the University's Jesuit and Catholic character. Finally, he laid the groundwork for two major conferences on faith and justice in Jesuit higher education to be held at Santa Clara in the next two years. I am grateful to Bob for his energy and dedication and hope to be able to fill

these very large shoes. I am grateful that Bernadette Proulx will continue her service with the Institute and offer the new director the advice and assistance he needs.

We hope that your will find this issue of explore as stimulating as its initial numbers. The focus is on psychology and religion because, increasingly, psychology is American culture's way of understanding what it means to be human. For centuries philosophy was seen as theology's partner because it analyzed the human nature that grace addressed. Today when we think of human development and self-understanding, we are more likely to turn to psychology than to philosophy, which has become increasingly technical. In this issue, Professor Diane Jonte-Pace traces the relation of psychology and religion from the combative stance of Freud to today, where we see at least a temporary truce. Psychology and religion are moving to a deeper reconciliation and even partnership in approaching human experience. Professor Teri Quatman explores the connection of soul and psyche, a more complex reality than students of psychotherapy are prepared for. Michael Weiler, S.J., describes some of the tensions between the religious situation of psychological practitioners and their clients. Two-thirds of their clients identity themselves as religious, as compared to only a third of the psychologists.

Three members of the Santa Clara faculty, Hersh Shefrin, Sukhmander Singh, and Jill Goodman-Gould, continue our discussion from last issue by describing how, as non-Christians, but religious persons, they experience teaching at a Jesuit, Catholic university. One of Santa Clara's Muslim students writes about how she has come to define herself more clearly as a Muslim woman through her work as an undergraduate. Two more Santa Clara students describe how their Santa Clara education made a significant difference by providing religious and spiritual resources. We hope you will enjoy these diverse reflections prompted by our diverse community here at the University.

William C. Spohn
Director

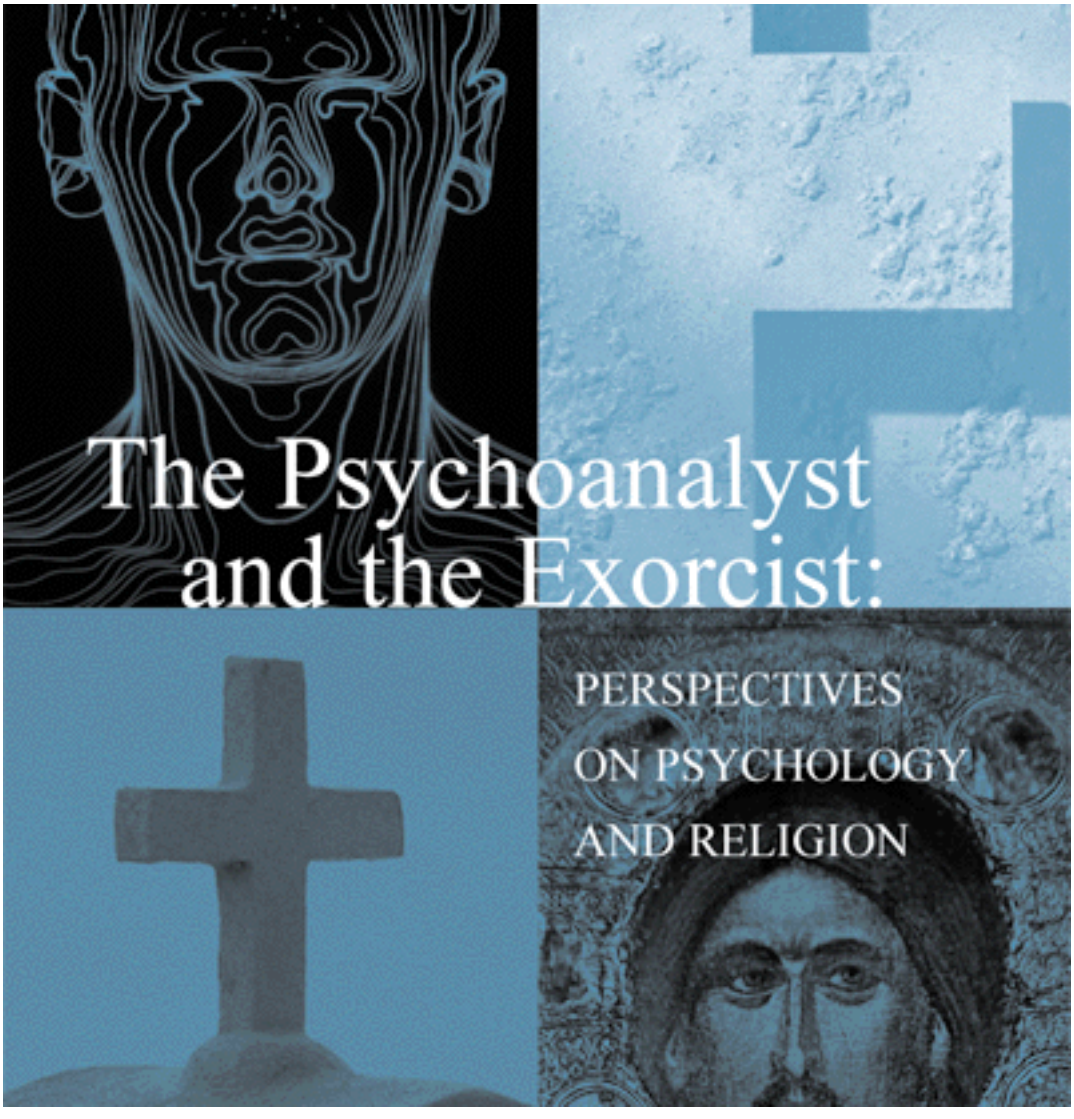
Next Article

Interlacing Psychotherapy and Religion: Clinical Perspectives

Previous Article

Letter from the Director

Menu



I. Psychology's war against religion

A century ago psychology declared war on religion. Describing religion as "nothing but psychology projected into the external world," Sigmund Freud, the first psychoanalyst, mounted a campaign to expose religion as something far worse than a comforting illusion. He tried to show that religious belief and practice were harmful to both psyche and culture. In his view religion distorted and deformed the mind by demanding that we refrain from thinking deeply or from asking serious questions. Religion forces us, he claimed, to accept the authority of others, and it promotes excessive guilt and shame for

transgressions of its mandates. In addition, he argued, it dissuades us from working toward social justice and equality: religion demands that we tolerate suffering and injustice in this life with the expectation of a blissful afterlife as a reward for our obedience.

While Karl Marx had called religion the "opiate of the people," Freud, in effect, called it the neurosis of the people: religion, in his view, was the "universal obsessional neurosis of humanity." Freud also insisted upon clear distinctions between the roles of therapist and priest: his goal was to introduce a new method of mental healing, psychoanalysis, which took over from religion the goal of alleviating human suffering. These new healing professionals he described as "lay curers of souls;" he argued that they "need not be doctors and should not be priests." Both Freud's insistence that psychologists should not be religious professionals and his hostility toward religion in general were, in the early decades of the twentieth century, shared by psychologists throughout Europe and America. A 1916 study found that psychologists were the least likely of all professionals to believe in a God who answers prayers. The old joke about what psychologists and recidivist criminals have in common (neither is likely to go to church), expressed a sociological reality.

At mid-century, psychology seemed to be winning its war against religion. In the sixties sociologist Philip Rieff, with more than a little nostalgia for the pre-psychological era, announced the "birth of psychological man," the "triumph of the therapeutic," and, in effect, the death of religion. This "triumph of the therapeutic" was nowhere more evident than in the official guidebook of the psychological profession, the Diagnostic and Statistical Manual of Mental Disorders (abbreviated DSM), a document which provides not only a tool for a diagnosis and billing, but also a barometer of cultural attitudes. In the first three editions of the manual, religion is mentioned only in the context of pathology, thus serving to reflect, and to promote, a cultural stereotype of religion as harmful. Bizarre religious practices and beliefs—obsessively repeated prayers, rambling statements about God, Jesus, and Satan, etc.—were used to illustrate symptoms of neurosis and psychosis. Religion suffered serious losses in this clinical climate of war.

II. The contemporary truce

Today, however, at century's end, it is apparent that the scene has changed. The metaphors of war, battle, and enmity no longer apply. The contemporary relationship between psychology and religion is better described in terms of reconciliation, partnership, dialogue, or merger.

This shift to a new relationship is clearly evident in changes in the DSM. The latest version (the fourth), released in 1994, reflects both a growing interest among psychological and psychiatric professionals in the way religious practice and belief can contribute to mental health, and a growing interest in the way that religious crises can cause very real distress. The DSM IV incorporated a new diagnostic category, "the religious or spiritual problem," a diagnosis which can include "loss of faith, problems associated with conversion to a new faith, or questioning of other spiritual values which may not necessarily be related to an organized church or religious institution." The "religious or spiritual problem" is categorized not as a psychiatric illness, but as one of several "problems of living."

How does this change impact clinical practice? Under the hegemony of the previous editions of the guidebook, religious problems were quite simply misdiagnosed: either they were dismissed as insignificant or they were treated as symptoms of serious mental disorders. Crises of faith would have been ignored, while near-death experiences—which we now know are not uncommon in survivors of serious illnesses and accidents—would have been treated with institutionalization and anti-psychotic medications. Today, under the guidance of the DSM IV, crises of faith would no longer be dismissed, while reports of near-death experiences would be taken seriously as "religious or spiritual problems." The experiences would be validated, the distress honored. Therapists would attempt to work with clients in integrating the experiences into life.

The old joke may still contain some truth—psychologists do remain infrequent church goers—but today psychologists are far less hostile toward religion and spirituality than their predecessors. Examining data culled from a number of recent national surveys, psychologist of religion Edward Shafranske found that while psychologists are relatively uninvolved in institutional religious groups, they now view spirituality as personally relevant, psychologically important, and as a component of mental health.

The shift in the relation of psychology and religion is visible not only

in the clinical arena, but in a number of other contexts as well. I'll comment on three of these: the churches, the universities, and the broader circuit of popular culture. In the churches, the relationship between psychology and religion can now be described as a partnership; in the universities, it is best characterized as dialogue; and in popular culture, it takes the form of a merger.

A. Psychology and religion in the churches

An initial period of defensive isolationism followed psychology's fin de siecle declaration of war against religion. By mid-century, however—ironically, this was around the same time that Rieff had announced religion's demise—leaders of Protestant churches began to express an interest in psychology. More and more ministers sought training in clinical psychology to augment their pastoral roles. Today many Protestant ministers routinely receive psychological training as part of the preparation for ordination. What is now called "pastoral care and counseling" is a thriving field with numerous graduate programs, several journals, and an annual conference. Even conservative evangelical Protestant groups, long resistant to psychology, are currently engaging in a new sort of ecumenical partnership. In recent evangelical publications, for example, Christianity is presented as a psychology, biblical texts are mined for their formulations of mental illness and health, and confessional and penitential practices from the early church are described as introspective psychologies.

Similarly, Roman Catholic clergy and lay professionals, long skilled in "spiritual direction," have begun in recent decades to incorporate psychological methods and practices into their work. This new kind of partnership between Catholicism and psychology is illustrated clearly in what I call "the new European exorcism." In recent years, Roman Catholic bishops throughout Europe, encountering an increase in problems associated with claims of charismatic spirit possession or demonic possession, have appointed numerous exorcists. The church in France today, for example, has five times more exorcists than it had twenty years ago. Trained in psychological practice as well as in church doctrine, liturgy, and theology, these new exorcists work closely with a support team that includes church workers, psychiatrists, and psychologists. And they utilize a discourse that is remarkably psychological. The exorcist of Notre Dame in Paris, for example, while acknowledging that "some people believe there is a spell on them," adds quickly "of course, the evil spirit often disguises a serious

mental problem."

The new exorcist serves as a paradigmatic figure for the current reconciliation between psychology and religion. He borrows the tools of the psychologist, yet he maintains the practices and traditions of traditional Catholicism. He differentiates his role as exorcist from the role of the lay psychiatrists with whom he consults: "A psychiatrist is not there to further one's spiritual life. That's not his job. He does not give blessings...I as a priest believe in the power of prayer." Freud would express deep concern: the exorcist as "curer of souls" functions as both psychologist and priest. Freud's "lay curer of souls," on the other hand, was to be neither doctor nor priest.

B. Psychology and religion in the universities

At the same time that the pastoral care and counseling movement was beginning to expand the psychological expertise of pastors and priests, scholars in the universities initiated a related similar process of borrowing. Seeking correlations between religious doctrines and psychological concepts, they explored connections between sin and guilt, salvation and health, confessional and therapeutic discourse. Some of the contributors to this dialogue sought to differentiate pathological forms of religion from religion's healthy manifestations. Authoritarian religions, they argued, were pathological; humanistic religions were beneficial. Authoritarian religions demanded communal identity, insisted on unquestioning obedience, practiced formalistic rituals, and promoted intolerance; humanistic religions, on the other hand, encouraged individuality, personal conscience, inner spirituality, and tolerance. Theologian Paul Tillich, existential psychologist Rollo May, and humanistic psychologists Gorton Allport, Erich Fromm, and Abraham Maslow were major figures in this conversation of "dialogue between theology and psychology" flourishing in the post-war years.

While the scholars engaged in the dialogue between theology and psychology were primarily interested in western religious traditions, another dialogue with a broader focus soon emerged in the context of the university. Historians of comparative religion began to explore Hinduism, Buddhism, and other non-western traditions from psychological perspectives. Emphasizing mysticism and spirituality, this "psychology-comparativist dialogue" has produced a number of studies of spiritual masters like the Indian saint Ramakrishna, some important analyses of meditative practice, and several studies contrasting eastern and western healing traditions.

The university was also the site of a related endeavor, a project we might call an "interpretive dialogue," which attempted, using a variety of methods, to analyze or explain religion psychologically. One group of interpretive theorists, the "depth psychologists" (so named because of their interest in the unconscious "depths" of the psyche revealed in dreams, symptoms, and myths), drew upon the work of Freud, differentiating Freud's war against religion from his interpretations of religion. Freudian theorists focus on oedipal dynamics embodied in religious texts and practices: they look for parricidal tensions between fathers and sons, and erotic incestuous fantasies. St. Augustine's account of his deep attachment to his pious mother and ambivalence about his uncouth father, recorded in his autobiographical text, The Confessions, for example, has attracted the attention of numerous participants in the interpretive dialogue.

Other depth psychologists engaging in this dialogue broke away from Freud's oedipal interpretations by adopting the methods of ego psychology, object relations theory, and post-structuralist theory. Erik Erikson, a psychoanalytic ego psychologist interested in the intersections of body, psyche, and society, devoted several important studies to the lives of religious thinkers. His studies of Luther and Gandhi initiated an important branch of scholarly inquiry, the psychobiography.

The psychoanalytic object relations theorists, another group of depth psychologists, revised Freud's oedipal assumptions by exploring pre-oedipal mother-child dynamics in religion and ritual. Jesuit psychoanalyst William Messier, for example, has produced a masterful psychobiography of Ignatius of Loyola, examining the significance of Ignatius' interrupted relationship to his mother in the psychological foundations of his conversion experience. Other revisionist depth psychologists, such as psychoanalytic post-structuralsist theorist Julia Kristeva, extend Freud's interpretive legacy by exploring the origins of taboos and rituals of sacrifice in the infant's pre-verbal "abjection" of the body of the mother. Kristeva's work serves not only to interpret the psychological origins of religious ritual but also to uncover some of the sources of cultural misogyny. Other theorists like Peter Homans, extended the depth psychological interpretive dialogue in the direction of social theory in an effort to explore the historical relation between the decline of religion and the rise of psychological modes of introspection and theorizing.

The interpretive dialogue between psychology and religion utilizes other methodologies as well. Empirical studies approach religion as observable, quantifiable behavior, or as the outcome of physiological processes. Neurophysiological studies, for example, examine activity in particular regions of the brain during meditative or ecstatic states. Meditative experiences of calmness, unity and transcendence have been shown to be associated with increased activity in the brain's frontal lobes and decreased activity in the parietal lobes. The "neurotheologians" doing this sort of work do not claim that religious awe, numinous vision, or mystical experience is "reducible to neurochemical flux." Rather, they suggest, these neurochemical patterns are the concomitants of religious experience.

Thus, in the context of the university, scholars in the psychology of religion are less likely to continue Freud's war against religion than to engage in dialogue of various sorts—theological, comparative, and interpretive—with religion.

C. Psychology and religion in popular culture

Psychology and religion intersect most visibly and most directly in the realm of popular culture. In this context the relationship between psychology and religion is best described as a merger: psychology becomes religion, psychology resolves the problem of meaning, and spiritual growth is seen as part of human development. Religion is this context is typically defined as non-institutional. The explosion of popular publications on new-age religion, self-help psychology, and personal spirituality so visible in bookstores throughout America is one mark of this merger. Another is the longevity of titles like Women Who Run With the Wolves (Clarissa Pinkola Estes's examination, grounded in Jungian theory, of mythical motifs in women's lives) and A Road Less Traveled (F. Scott Peck's Freudian/Jungian guide to interpersonal relationship and personal spirituality) on the bestseller lists.

This vision of psychology as religion is shared by the transpersonal psychology movement, a movement visible in the popular arena, the clinical arena, and the university. Offering itself as a modern unchurched way to map one's religiosity—and integrating a focus on mysticism, meditation, and altered states of consciousness—transpersonal psychology constructs a form of psychotherapy that adds authentic spirituality, wholeness, and self-actualization to the goal of healthy psychological functioning.

III. Psychology and religion: The larger picture

Although the contemporary reconciliation between psychology and religion has led to a decrease in hostilities, we still have much to learn from Freud and his collaborators who battled so fiercely against religion. Freud articulated a tension that remains just under the surface today even in the borrowings, dialogues, and mergers of the contemporary culture of reconciliation.

Both the war declared earlier this century and the partnerships, dialogues, and mergers between psychology and religion are part of the larger landscape of modernity. We are citizens of a territory in which psychological and religious ideas intersect in complex and conflicting ways to shape our lives, our thoughts, our practices. In our attempts to map this territory it is important to maintain a focus on both the tensions and the borrowings, the war as well as the peace. Let us imagine the lively debate sure to emerge among the exorcist, the transpersonal psychologist, and the first psychoanalyst. The exorcist brings psychology into religion; the transpersonal psychologist brings religion into psychology; and the psychoanalyst, as we've seen, insists on the importance of a cultural and professional space for "lay curers of souls who need not be doctors and should not be priests."

Diane Jonte-Pace
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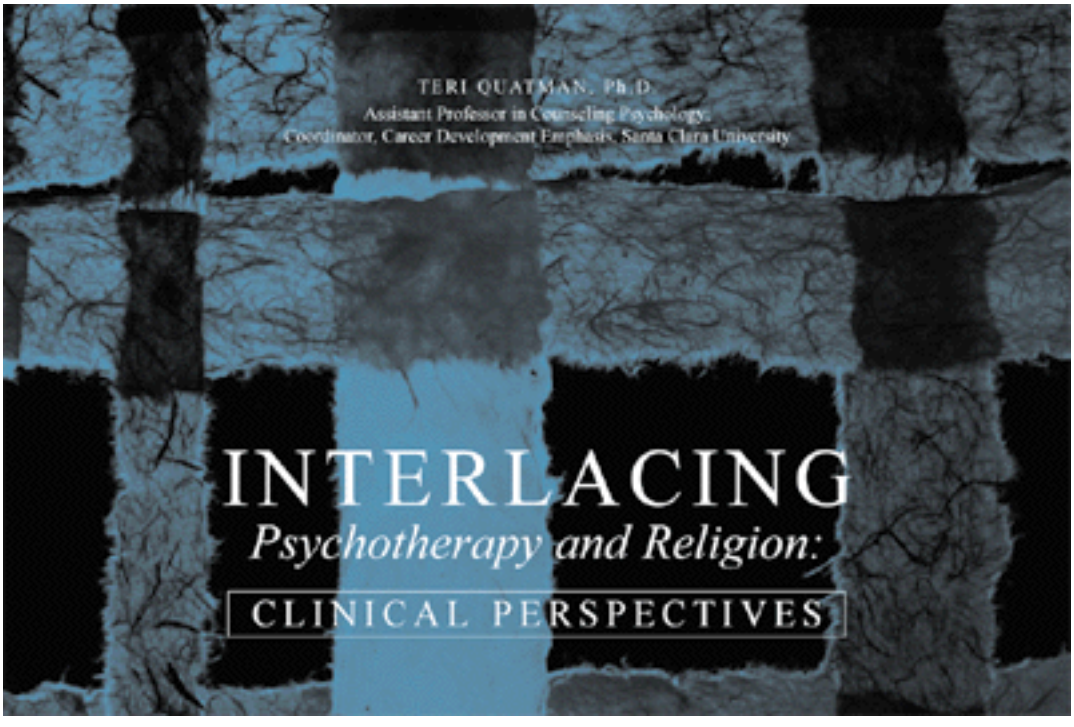
Next Article

A new Rapproachment Between Psychology and Religion

Previous Article

The Psychoanalyst and the Exorcist: Perspectives on Psychology and Religion

Menu



This man represented my first brush with the profound interlacing that marks the shared territory of psychotherapy and religion within the human soul. I came to the practice of psychotherapy as one who knew the powerful etchings of spiritual commitment over time from my own most intimate experiencing, but who knew little of psychotherapy and of what it might come to offer.

The marriage between spirituality and psychotherapy seems, at root, incontestable. In many forms of spirituality, certainly in many quadrants of Christianity, the self with its passions and inclinations is the breeding ground of much that comes ultimately to evil. Paul calls Christians to put away the old self C to put to death the old, fleshly ways of thinking and acting and to put on the "new man," the one who represents God's original design for human beings, whose fruits are love, joy, peace, faith, patience, goodness, kindness, self-control. Psychotherapy—at least the Freudian fractal I can represent—on the face of it entertains a quite similar goal in terms of transformation: where id is, there ego shall be. The id, with its insatiable and unrelenting impulses must find transformation, else we cannot exist in civilized life with other human beings.

So, there! We have peace. But unfortunately an unsteady and easily dislodged peace. And at the edges, the thin outlines of battleground over what is self, and what makes it need transformation. And especially, how does one come to transformation? And once transformed, what does self look like, and where is the center of will?

The battle plays out crisply in the realm of ideas, but more poignantly in struggles of people whom I as therapist see in my daily pursuits. For those who have sought spiritual transformation as a life pathway, psychotherapy seems often to represent a kind of defeat. A confrontation with their inability to "put on" the new man, or to keep him on, or to feel alive in the pursuit. Many come with a sense of profound confusion about why they can't live with the joy and enthusiasm described as the normative experience of those who are "in Christ." So their flight to psychotherapy is reluctant, and often suffused with doubts as to the legitimacy of seeking such an intuitively (for some) counter-Christian methodology.

Despite my desire to create an umbrella under which even conservative Christianity and psychotherapy can co-exist comfortably, I must admit to some discomfort. Psychotherapy and Christianity part company over something inescapably central: what one ought to do with the self. In Christianity, the self is an obstacle to transformation; in psychotherapy, it's the vehicle of transformation. From a psychological perspective, if we attempt to die to a self we have not fully encountered, we merely move it to our unconsciousness where it then has tremendous power to enact its will without our knowledge or consent. Psychologically speaking, the way to maximize our potential humanity is through maximum awareness of thoughts, feelings, impulses, desires, dreams—because awareness helps to overcome our core tendency toward self-deception and defensive denial. Psychotherapy maintains that a self unseen and unlived-into can be at least unfulfilling and wasteful and at most a dangerous proposition.

So, the daily job for me as therapist to many people of faith is the task of inviting them to look deeply and carefully—not at God—but at themselves. This change in focus often comes only slowly, and often via the medium of much debate about the possible value of such an activity. Some speak to me intermittently out of passages in the Bible that suggest that we've taken the wrong focus. Some have moments of epiphany that call them back to a more God-centered focus. But overall, slowly, carefully, the journey unfolds.

In the process, but entirely as a by-product, I find that many watch themselves become less involved in their spiritual commitments: they read the Bible less, pray less, attend church less often. They often comment that they find the level of fellowship at church to be no longer satisfying because the level of honesty is no longer satisfying. They report that they've become used to speaking the truth about themselves in psychotherapy, even if it's an ugly truth. And they begin to recognize that the press to be "perfect and complete, lacking in nothing" (James) causes a sure and certain suppression of truth in the interchange with other people.

In that context, I've learned to guard well the boundaries that separate my practice from church. Several years ago, a patient confronted me somewhat angrily in my consulting office. "Why don't we ever pray together in here? I want to pray in here!" I replied with a calm I couldn't have expected at the time: "I wonder if you want it to feel in here the way it does when you're at church?" "Well, yes, I do!" she responded. I continued, "I wonder if you do?" What followed was a long discussion of the difference between the two environments. She ultimately decided that she indeed wanted to preserve the uniqueness of the psychotherapy environment, and that the two were better kept separate.

In general, what proceeds from this focus away from the spiritual and onto the self is that the painful aspects of people that brought them to therapy in the first place begin to shift — but not necessarily in the ways expected. The expanded view of self available to patients through the process of therapy causes them to focus more broadly on aspects of their lives than those they thought were their greatest difficulties upon entering therapy. Often, therapeutic change is larger and farther-reaching than the issues that prompt people to seek help initially.

The yield from psychotherapy, however, is not without spiritual benefits. What also emerges from the focus on self is the clear connection in some cases between people's concepts and constructions of God and aspects of their own [parental] experiences. For one patient in particular, the intense interplay between the harsh standards of perfection she felt from her father growing up and the projections she put onto her conception of God led her to a lonely, partnerless existence. When she was finally able to unmask the extent to which she had unconsciously fashioned God in her own [father's] image, she

was able to shift enough to open herself to a relationship which gave her the kind of companionship she had prayed for, but repelled, for twenty years.

What also emerges is a new capacity for internality, given the expansion and deepening of the experience of the self. As the boundaries of the self are expanded, so are its capacities. In essence, there is more self to bring to God, and more with which to take in spiritual resources.

Ultimately, the marriage between Christianity and psychotherapy can work, but not without difficulty and uncertainty. Like two large gravitational masses, the two pursuits cannot and should not be put together unthoughtfully, because each will powerfully influence, and even change the course of the other. One cannot venture into the venue of psychotherapy and expect to emerge unchanged in the spiritual dimensions of life. In fact, one should expect the spiritual to change in character and focus profoundly. How could it not be so? If the self is in essence resurrected and indeed transformed in psychotherapy, one's spirituality is freed from the burden of its transformative task. Freed perhaps unto the mission of transcendence, which psychotherapy was never designed to provide.

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Next Article

The Shared Terrain of Psychology and Spirituality: An interview with Gerdenio Manuel, S.J.

Previous Article

Interlacing Psychotherapy and Religion: Clinical Perspectives

Menu

The blending of psychology and religion is both a very old and a very recent phenomenon in Western culture. Religious faith and inquiry provided the original impetus for reflection upon interpersonal relations and intrapsychic human dynamics. From the Hebrew Wisdom literature, to the autobiography of Augustine, to the methodical synthesis of Greek and Christian thought in the work of Aquinas, religious thinkers took the lead in examining what would today be called the psychological makeup of the human person. Yet the blending of psychology and religion is also a very recent phenomenon due to the estrangement of psychology and religion that occurred during psychology's emergence as a modern science in the work of Sigmund Freud.

Antagonism between religion and psychology in the modern era embodies one instance of the larger conflict between the demythologizing work of Western experimental science and the generally defensive reaction of religious institutions, whose

fundamental beliefs were expressed in mythological and metaphorical language. The particular face given the beginnings of the science of psychology and the analysis and dismissal of religion by Freud and his successors seemed to challenge the very existence of religion and constitute an insurmountable obstacle to the incorporation of modern psychological theories into the vision of the human person espoused by the Christian churches. Freud's analysis of belief in God as a projective defense mechanism seemed to make atheism a dogma of the new scientific psychology. His analysis of human motivation and identification of the dual drives of pleasure and aggression seemed to erode the basis for any fundamental morality. Thus the churches condemned the apparently dangerous and heretical foundations of the new psychological science, and psychology dismissed religious belief and institutional religion as an irrelevant body of superstitions that would eventually be done away with by the advance of rational thought and scientific method. With some notable exceptions, such as Carl Jung and William James, the mainstream of psychological thought failed to re-open the question of religious belief until recent times.

Religion continues to cause division and controversy among psychologists and between psychologists and their clients. Surveys of the population of the United States indicate that for about two-thirds of individuals, religion plays a primary role in informing their personal values and giving meaning to their lives (Jones, 1994). On the other hand, psychologists generally value religion much less. Only about one third of psychologists report that religion plays a significant role in their lives, and among all academics, psychologists are the least religious. However, those engaged in the practice of psychotherapy show a greater tendency to identify with a religious tradition than those involved in research, and psychologists identifying most strongly as scientists have the least affiliation with traditional religious groups.

Increasing numbers of psychologists urge cooperation between mental health professionals and the integration of the religious aspect of being human into the treatment of individuals who present with mental health needs (Pattison, 1978). Indeed, as Pattison (1978) so clearly outlines in his brief history of the interplay of religious and mental-health professional in the United States, the integration began on the side of the churches prior to the Second World War and by the psychotherapeutic community by the middle of the 1950's. Though there still remains opposition on both sides of the divides against such cooperation or blurring of boundaries, the call by Jones "for a different

sort of relationship between psychology and religion, a relationship based on mutuality and respect" has, to a large extent, been accomplished. There already exist several well-established journals that deal with the integration of psychology and religion (Journal of Psychology and Theology, Journal of Psychology and Christianity, and Journal of Psychology and Judaism) and several doctoral programs based within religious settings (Rosemead, Fuller, Baylor) that are approved by the American Psychiatric Association (APA). The term "pastoral counselor," which referred to clergy who had acquired special training in psychology, appeared as early as 1948. Mainline psychologists have also acknowledged the importance of religious dimensions of the human person. The APA has given formal approval to several church-based training centers and acknowledged the legitimacy of treating spiritual problems within the latest edition of the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition (APA, 1994). Psychologists with a personal interest in religion have found in psychological theories the means to better understand religious phenomena.

This mutual interest, if not mutual acceptance, developed due to the recognition of two underlying assumptions of psychology as a discipline. The positivist philosophy of science has given way to a new recognition that science is a human construct, itself dependent on the values and worldview of those engaged in it. In addition, the role of values and meaning in psychotherapy has been clearly described by Jones (1994). The client brings to therapy a worldview generally filled with religious beliefs about the ultimate meaning of things. Commonly the therapist brings his or her own set of beliefs as well. The earlier pretext of a value-neutral or value-free treatment is no longer tenable. The very notion of health or goodness, and the motivation for any change, must rest upon some understanding of the meaningfulness of human life. Indeed, for a great many years clergy have felt quite free to incorporate into their training for church work whatever discoveries of psychology seemed useful. As the decade of the 1960's opened, the mainstream psychotherapeutic community in the Unites States realized that the clergy and the churches offered a natural means of extending the work on therapy as well as preventative measures into the local community. Those urging further collaboration between clergy and psychologists realize the important role played by local pastors, who are much more likely than psychologists to be sought out by someone in need of mental health care.

Pattison pointed out that the entry of so many clergy into professional

counseling, the interest of psychologists in religion, and the phenomena of clergy acquiring a second training in psychology all indicate that the dividing line between religious matters and psychological problems has faded away: “there is no longer a psychiatric view and a religious view. Rather there are different views of the world and self that incorporate a particular blend of psychiatry and religion” (Pattison, 1978, p. 9). Jones goes so far as to refer to therapists as a “secular priesthood.” What emerges from these psychologists is that the understanding of the human person has broadened. The bio-psycho-social model of human health and disorder has become the bio-psycho-social-spiritual model. A broad consensus among psychologists now confirms the necessity of addressing religious issues in therapy.

The second half of the twentieth century has witnessed rapprochement and increasing practical cooperation between Western religion and Western psychology. Churches and synagogues across the spectrum of Western religious belief have actively incorporated psychological treatment into the services offered both to members of their own denominations and to the public. Local churches and centers of spirituality incorporate explicitly psychological programs and topics into their presentations. Counseling centers funded by these same religious bodies offer treatment by licensed therapists. Schools of psychology sponsored by religious institutions have received approval by the APA and contribute significant numbers of psychologists and counselors to the therapeutic professions. Ordained ministers, with increasing frequency, obtain degrees and licenses to practice as psychotherapists as well as ministers within their denominations. The influence of so many individuals inevitably will continue to drive the ongoing dialogue and cooperation between institutional religion and psychology.

Michael Weiler, S.J.
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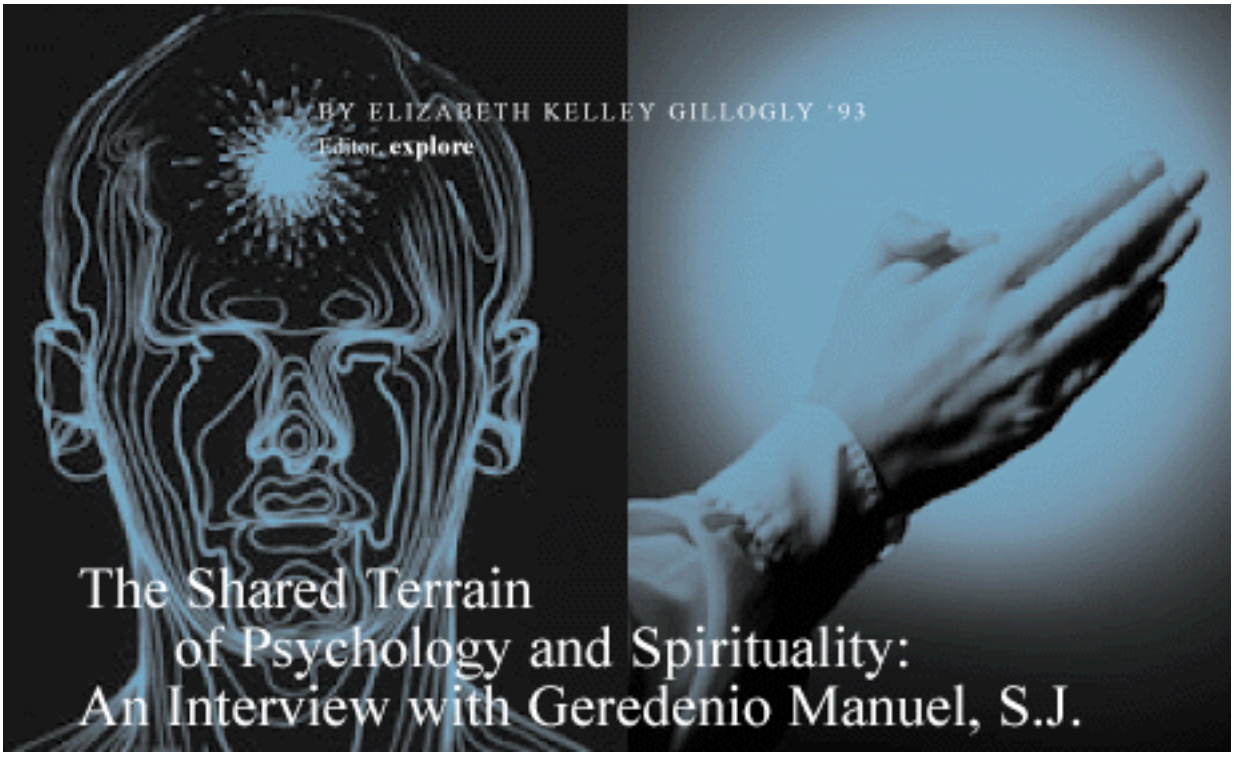
Next Article

A Unitarian Reflects

Previous Article

A new Rapproachment Between Psychology and Religion

Menu



"Psychology can be seen to be in service to spirituality, but I think spirituality also serves the psychological dimension... I see the two as very intertwined," says Geredenio (Sonny) Manuel, S.J. In fact, Father Manuel himself is a great example of this intertwining: he became a Jesuit priest in 1978 and later earned his M.A. and Ph.D. in Clinical Psychology from Duke University in 1985. The mix of psychology and spirituality in his background has helped and enriched many aspects of his life—as a pastoral counselor, a psychologist in private practice, as an Assistant Professor in the Psychology Department, and in his own spirituality.

As a pastoral counselor, Father Manuel has found that "people can't really talk about God without talking about how their psychology works. How they understand the past, how they work through their own human history...this is the terrain of psychology as well as spirituality." But he is up front about his perspective: "When people come to me for spiritual direction, they know that my psychological perspective will still be operating."

In a clinical setting, the fact that he is a priest can be an issue. "People who come for therapy know that I am a priest," he explains, and "sometimes they will be concerned about whether certain stances of the church might affect my

judgment." He believes, however, for most of his clinical patients, the fact that he is a priest is a plus. "I think they feel an enhanced sense of trust and safety," he adds.

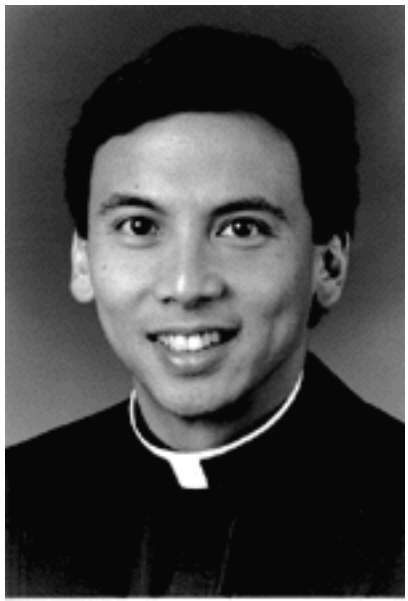
While his outlook about the combination of psychology and religion/spirituality in counseling is overwhelmingly positive, Father Manuel does feel a strain, at times. "Sometimes I find it a challenge for the church to really understand human experience and the diversity of human experience in compassionate ways that really reach out to the divergent and perhaps potentially prophetic ways of being in the world," he says. "When I listen to students and to people in the church, they have, often, very critical questions. These are not just theoretical questions—they come out of their human experience. What is hardest for people is when they feel left out, not included, not supported, diminished by the church's institutional positions, and I find that sometimes troubling." He adds, "I wonder how the church can better embrace their concerns so that they feel less alienated and hurt."

As a teacher in the Psychology Department, Father Manuel often finds psychology and spirituality combine in his classes and interactions with students. For instance, whenever he taught Humanistic Psychology, he says, "it always ended up being a spirituality course." Father Manuel explains that when one asks the question "what does it mean to grow as a human being?", spirituality usually becomes part of the discussion. He talks with his students about "this experience of a sense of oneness, of a transcendence, of bridging the gap between oneself and others..." While these ideas "are talked about in a different language," he says—the language of psychology— they describe "the same fundamental human experience." Students who come from religious traditions usually wrestle with and discuss these ideas first through their experience of faith, and so "they find it refreshing to arrive here again through a different path," he explains. "It ends up solidifying their faith and gives them a greater sense of freedom about their faith...Humanistic psychology supports their own freedom to take a critical stance, to choose what their own posture is going to be, to recognize their freedom and responsibility to construct meaning and to claim their own environment in the world." The end result is that these students "construct a religion and a spirituality that is more truly their own."

Father Manuel feels strongly that his background in psychology has deepened his own spirituality and understanding. In one example, he points to the ascension and how he interprets it in terms of the grieving process. "I always wondered ...why do they have an ascension 40 days after? We already celebrated the resurrection." In his clinical experience, however, Father Manuel has learned that "it takes about 40 days really to let go and come to terms...it takes a while for someone to say 'okay, I am letting go. The person I love is really with God and I

am here...life needs to go on.'" The 40 days "make more sense" to him in these terms.

Father Manuel will soon begin a fellowship in administration, during which he will undoubtedly draw upon his psychological background. Though he will miss teaching on a regular basis, he is looking forward to this new challenge. "At this point in my life it will be interesting to help in the effort to serve humane education by working toward establishing a humane institution," he says.



Gerdenio Manuel, S.J.

Next Article

SCU's Jesuit Identity in the Eyes of a Non-Christian Professor

Previous Article

A Unitarian Reflects

Menu

Being Muslim in a Catholic University

BY HUDA AL-MARASHI '98
History

While it is well known that a Jesuit education teaches Christian values, many are unaware of the fact that a Jesuit education can also teach Islamic values. In the past three years that I have spent at Santa Clara, I have grown more in my religion than I have in my whole life as a Muslim. Somewhere in the midst of my classes and social interactions on the Santa Clara campus, I have redefined myself as a Muslim woman.

Santa Clara was not the first phase of my Catholic education. After a relatively disappointing experience with public schools, I began going to parochial school in the sixth grade. Soon religious education and weekly Mass became a part of my own routine. Even though I was the only Muslim in my entire Kindergarten-through- eighth grade elementary school, I was comfortable, happy, and well-adjusted. AU the principles my parents taught me were the same as everyone else's, and my teachers allowed me to share my beliefs whenever they differed. Participating as a Muslim within Christianity became normal and natural.

When I entered my all-girl, Catholic high school in Salinas, my initial middle- school satisfaction turned to unrest. As I learned more and more about Catholic theology, history, and spirituality, I began to realize how little I comparatively knew about my own religion. At the time I could easily explain what Bede's monastic order was all about,

but I had no I idea what Sufism was or how it had evolved. Even though I was still provided with the same opportunities to discuss my faith with my classmates, I wanted and needed more. I longed to be in an environment where I was not the only Muslim in my school, and more importantly, I was eager to be in a place where I could get all my questions about my faith answered.

After I decided to attend Santa Clara University, I dismissed the hope of ever settling these issues in college. I anticipated that more Catholic education would simply generate more internal conflicts and even fewer resolutions. I could not have been more wrong. At Santa Clara, I attended my first classes on Islam, and for the first time in my life I was a part of a Muslim community.

Through both religion and history courses on or related to Islam, I was forced to reexamine the beliefs I had merely accepted for so long. Challenging me to think analytically, my courses pushed me to enter into an academic discussion of my religion and tradition. Reading religious texts, studying Arabic, and researching Islamic issues, I found myself completely immersed in the study of Islam. My professors even arranged independent study courses so that I could focus my intellectual pursuits further. with their help, I was able to go on the Haj, or the pilgrimage to Mecca, during the spring quarter. It was an incredible and life-transforming experience. Reflecting on my education, I think it is remarkable that a Catholic university has the resources and the diversity to provide an Islamic education.

Not only is Santa Clara turning out students well-versed in Islam, it is also fostering a Muslim community on its campus. There is an active Muslim Students' Association (MSA) that sponsors events yearly on both religious and political issues. Among these events is an interfaith dialogue between a Christian, Jewish, and Muslim representative, and an Islamic Awareness Week consisting of lectures and a cultural fair. Also, during the month of Ramadan, we have dinners on campus so that Muslim students can break fast together. Celebrating religious events as a member of this group, I found the support system I had always dreamed of having. In our weekly meetings, I discovered an environment where I could openly discuss the challenges of being both Muslim and American. It is SCUs commitment to diversity that has helped to nourish such a thriving Muslim student community.

Even though I did not expect it, I found a living form of Islam on the Santa Clara University campus. My classes and my experience as a

part of the MSA allowed me to rediscover my identity as a Muslim. As I graduate this spring, I feel renewed in my faith and inspired to continue studying Islam in graduate school. Imagine that - a Catholic University has essentially created an Islamic scholar. My experience demonstrates that there is true diversity on this campus and that beneficial and fruitful interfaith dialogues are taking place.

As I move on to the next phase of my education, I know that my understanding of Islam has been enriched because I have studied it within a plural environment. Learning about one religious tradition within another creates an awareness of the fundamental harmony between all of God's revelation. This recognition of the inherent similarities between God's faiths is a profound sensation beyond comparison. I now truly appreciate the benefits of being in an environment where several systems of belief nurture and support each other. Santa Clara's ability to teach Islamic and Christian values side by side is a testament to the true meaning of Jesuit education.

Next Article

Ad Majorem Dei Gloriam: The Strength of a Jesuit Education

Previous Article

Being Muslim in a Catholic University

Menu

SCU's Jesuit Identity in the Eyes of a Non-Christian Professor

BY SUKHMANDER SINGH
Professor of Civil Engineering;
Chair, Department of Civil Engineering, Santa Clara University

When I joined the Santa Clara University faculty in 1986, I was full of mixed feelings. I was excited to teach at this reputable school that excels in teaching the whole person, but was apprehensive about how a person like me, who is not only a non-Catholic but culturally and visibly different, would fit into this environment. I had been exposed to Catholic schools in the past—My wife, who is also an Indian, had studied at Sacred Heart school—and I had, at times, interpreted them as being a bit inflexible. However, as the years rolled by, a wealth of experiences and information brought about changes in my thinking.

What has impressed me the most is the University's stance on social justice and religious and cultural diversity and more recently, its emphasis on integrated learning. It is indeed commendable. The degree of tolerance and camaraderie among the faculty, known as the "community of scholars", does create an environment of personal and professional growth. I also feel inspiration from the tradition and climate of this truly beautiful campus.

7 When I looked into my own faith/religion (Sikhism), which enjoins

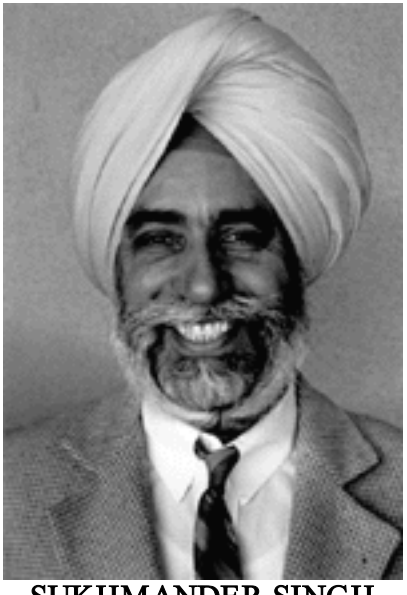
me to believe in hard work, sharing, and caring in the name of God Almighty for the establishment of a just society for all mankind, I felt relieved at the thought that there is no conflict in being a good Sikh, a good American, and a good teacher at a Jesuit school.

The degree of tolerance, not forcing one's views, and mutual respect are perhaps to a great measure due to Santa Clara's Jesuit tradition and the policies followed by its administrators. Bad-mouthing among the faculty, often noted in some other schools across the nation, is minimal here. Courageous stands by the University against research funding for the development of weapons of mass destruction and the upholding of the freedom of expression are some of the incidents that have impressed me about this University. I have heard a story of a Jewish professor who came to teach business at Santa Clara after his retirement from Stanford. He found Santa Clara to be more free and tolerant than Stanford. A different kind of experience was noted by an engineering professor who perceived that, since SCU is essentially a liberal arts University, professional schools such as engineering might not be looked after equally well. But the same professor, however, would find that Santa Clara's well-balanced core and emphasis on teaching the whole person does produce some of the most successful engineers.

As I was having lunch at the faculty club one day trying to search for Catholic identity and its manifestation, I asked my colleagues "what if five wise men visited SCU for five days and all the visible signs of its being a Jesuit school were hidden, would they be able to identify that this was a Jesuit school?" To my amazement, this turned out to be a very difficult question for most of them to answer. One may observe the orderliness, cleanliness, and the serenity in the beautiful setting of the campus reflecting perhaps a certain degree of moral, civic, and ethical values among the faculty and students. My daughter who graduated from SCU would often discuss the important role the University core curriculum plays in shaping the climate at Santa Clara. The core curriculum, which requires three religious studies courses and an ethics course, is obviously guided by the value system embodied in Jesuit tradition. This core curriculum also brings consciousness to global and national issues. Consequently, there may be less of a tendency to let matters go out of hand or beyond the limits of decency. This is not to say that there is a complete absence of unpleasant incidents, which may arise out of ignorance or perhaps hatred. These may never be eliminated because, according to one religious studies professor, some students may study a course for a grade but may never

learn to respect another culture or religion. Student clubs/societies on campus have their part to play and they do a fine job. However, a celebration or event hosted not by a student club but by the University on a University-wide scale may bring home the importance of a subject better.

All in all, the genuine feelings of warmth, friendship, caring, and concern for others which exist on this campus are some of the most remarkable features/manifestations of its history and background. Companies who employ our students often pay a great compliment, saying that a typical Santa Clara student is a giver and hence a valuable asset to the company, and that is what I have learned and experienced as well.



SUKHMANDER SINGH
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Next Article

Reflections of a Jewish Faculty Member at SCU

Previous Article

SCU's Jesuit Identity in the Eyes of a Non-Christian Professor

Menu

Ad Majorem Dei Gloriam: The Strength of a Jesuit Education

BY John C. Peiffer II '98
Classics and English

When I finally decided that I would attend Santa Clara University, I had little or no understanding of what a Jesuit education entailed. I knew that a Jesuit school was Catholic, but beyond this I was quite uninformed. I knew nothing of the Jesuits' fundamental belief in the education of the whole person. In the beginning, therefore, Santa Clara was an ideal university because of its proximity to my family (who live in the east San Francisco Bay Area) and its good academic reputation. I was completely unaware that I would be participating in such a great educational and spiritual tradition. In retrospect, I could not have anticipated the scope of the influence of the Ignatian spiritual and educational tradition on my life.

Last June, I graduated from Santa Clara with a B.A. in Classics and English and minors in Latin and Medieval & Renaissance Studies. My coursework at SCU closely followed the curriculum of the traditional Christian humanistic education that this University still values, as indicated by a number of the University CORE requirements, even as innovative programs are implemented. Having come from a public education background, I found the attention to religion, ethics, and morality in many of my classes was an exciting and challenging component to classroom discussion, a component that enhanced my understanding of literature, history, and current events, among other

things. I was encouraged when I discovered that faith and morality can be strengthened in the classroom in addition to in the Mission Church.

In his Tusculan Debates, the Roman statesman and lawyer Cicero tells us that "Nature has put into all of us an insatiable desire to seek the truth." Cicero suggests a universal desire—truth-seeking—to which SCU has responded. In an age where every organization ranging from car dealerships to apartment complexes to software development firms has a mission statement, it becomes difficult to distinguish between a true mission and a clever public relations tool; SCU has a true mission to educate future leaders of this world who are morally and ethically obliged to seek truth and justice. Furthermore, I believe that SCU actively seeks to fulfill this mission through its curricular, co-curricular, and extracurricular activities.

How do we measure the success of the University's mission? Talk to the students who are experiencing Jesuit education at SCU and hear about the ways in which they are serving others; talk to the faculty and staff members involved in organizations such as the Action Community Teams (A.C.T.) and Morning Ministry. Such conversations reveal that SCU is one of those rare organizations with a mission statement in action. The beauty of Santa Clara's education and purpose, however, is that charity and social justice are not ends unto themselves. On the contrary, as the Jesuit motto tells us, all of these things are done ad majorem Dei gloriam; therefore, pivotal to our moral and ethical formation at Santa Clara University is a belief that we do all things to God's glory. This worldview allows each graduate to pursue that special vocation to which he/she has been called—whether the call is to the religious life or education, full-time service or business—with an understanding that he/she is responsible to work towards ethical and moral behavior within his/her sphere of operation and in the world at large. Regardless of the vocational path chosen, Santa Clara graduates go forth into the world with this sense of mission which permeates the University community.

In my own case, I believe so strongly in the Society of Jesus and what its members have given to me intellectually and spiritually that I have decided to participate in the Jesuit educational endeavor at the secondary school level. I am fortunate enough to have been appointed to a position teaching freshman and sophomore English at Bellarmine College Preparatory in San Jose. As a teacher at a Jesuit high school, I seek to instill in my young students the same values which Santa Clara gave to me. I encourage them to seek the truth above all else through

ethical and moral behavior. My daily prayer is that both my students and I fulfill the responsibilities which accompany a Jesuit education by seeking to do all things ad majorem Dei gloriam.

Next Article

The Investment of My Life: My Santa Clara Experience

Previous Article

Ad Majorem Dei Gloriam: The Strength of a Jesuit Education

Menu

Reflections of a Jewish Faculty Member at Santa Clara University

BY HERSH SHEFRIN

Professor, Department of Finance, Santa Clara University

As a Jesuit, Catholic university, Santa Clara is an institution that strives to make people of all faiths and backgrounds feel not just welcome, but an intergral part of its community.

From a Jewish perspective, I have 20 years' worth of examples to illustrate this point. The University calendar now includes important Jewish religious days (and Islamic religious days as well). December is the month in which most Christians celebrate the birth of Jesus, and Jews celevrate Hanukkah. Fr. Locatelli's annual December letter to the campus community brings them both under an umbrella of common values. Undergraduate Jewish students have hosted Friday evening meals on campus, complete with Kosher catering, preceded by the regular service welcoming the arrival of the Jewish Sabbath. These celebrations are attended bt the Dean of Arts and Sciences as well as a member of the Jesuit community. One Jewish psychology major was so influenced by the spiritual dimension at the University that he chose to become a Rabbi. I have witnessed Jewish student groups from the Law School and the undergraduate colleges join together to hold a commemoration of Holocaust Rememberance Day, a most moving ceremony attended by Jews and non-Jews alike. The Santa Clara Chorale has performed the Chichester Pslams in Hewbrew, being attentive to the appropriate pronunciation. The SCU celebration of the

500th anniversary of Columbus' arrival in North America in 1492 also included a program dealing with the expulsion of the Jews from Spain in that same year. This program was co-sponsored by the Santa Clara Caucus on Jewish Issues, an informal organization for Jewish faculty and staff. There have been academic programs dealing with ethics in Jewish religious thought, the airlifting of Ethiopian Jewry to Israel, and feminism in Jewish tradition. The Department of Religious Studies is currently recruiting for its first tenure track position in Jewish Studies.

When Bob Senkewicz, S.J., invited me to reflect on my experience, hesuggested that I also explore some areas where SCU might improve. In that spirit, let me mention a few areas where Jewish faculty have been led to feel less than an integral part of the Santa Clara community.

The first issue involves specific liturgical passages used to commemorate the murders fo the six El Salvador Jesuits along with their housekeeper and her daughter. These passages cause profound discomfort amoung Jews, because they identify the murder victims with Jesus and their murderers -- metaphorically -- with the Jews. To the naive or uninformed, the scriptural passages are not perceived metaphorically. I feel certain that there is a way to pay tribute to the memory of these victims without creating thei unintended but nontheless hurtful side effect.

The second issue involves the State of Israel. My impression has been that the treatment of Israel within our academic programs has been unbalanced, by which I mean unduly negative. Unfortunately, this has led to some major interpersonal problems within the University, and the departure of faculty with truly unique perspectives. As I mentioned above, the Department of Religious Studies is currently recruiting for a position in Jewish Studies. Given our history, I think the effective recruitment of faculty with an ability to improve the balance of views on issues involving Israel is especially important. These issues are quite complex, the range of opinions is wide -- even within the Jewish community -- and a complex, textured analysis is required. In a related vein, it seems to me that we could benefit by restoring our relationship with the National Conference on Christians and Jews. Sadly, that relationship was once much stronger than it is today.

Where does that leave us? The mere fact that I was invited to raise these issues stands as testament to the point with which I began this essay. Santa Clara is clear about the principles for which it stands, and one of those principles is striving to make others fell a natural part of its community. That means working together to deal with difference, and standing together to proclaim comon values. Indeed, when it comes to the basic principles of faith, social justice, and social act ion, the values espoused by Jews and by Jesuiits strike me as identical.

BY HERSH SHEFRIN
Professor,
Department of Finance,
Santa Clara University

Next Article

Makeing Disciples: A Handbook of Christian Moral Formation

Previous Article

Reflections of a Jewish Faculty Member at SCU

Menu

The Investment of My Life: My Santa Clara Experience

BY BRIAN WYNNE '98
English

Imagine encountering your younger self during one of your most impressionable stages. It is a fantasy that I can readily picture: I would somehow travel back, incognito, to early December of my freshman year at SCU. On a darkening winter afternoon, I would walk to the southwest side of campus and enter Graham 400 Residence Hall, where I would knock on the door of room 403. The door would open, and I would come face-to-face with my own nineteen-year-old self. I would sit down and have a conversation about my changing life—I would "learn" about the death of one of my best friends, the changing relationships with those at home, the year's impending first round of finals, and the new friendships still being established. Listening to myself, I would be touched because I'd know the intensity—the ups and the downs—of the next four years' itinerary; I would be witnessing the beginning of my own, most intimate journey thus far in life.

Somewhere amidst classes, jobs, extracurricular activities, and friends—the Santa Clara University community—a certain degree of tension built up within me. I wanted to know not only where I fit in, but how my place in this world would contribute to something greater than myself. The tension started when my friend died (I asked myself, What is life for?). It was elevated when I sat behind a desk at an engineering internship one summer (I thought, Make your eight hours a day worthwhile). And it climaxed when I spent the summer of '96 in a hospital bed (I decided, I will not wait to commit myself).

I went on full alert. In classes with open-topic options for papers, I would jump at the opportunity to align classwork with my personal journey; I now have a number of papers that articulate my vision in matters such as happiness and marriage. I found a great value in the retreats I participated in through Campus Ministry, and grew to love the teens I worked with in the Santa Clara Community Action Program (SCCAP). Dealing with the positive anxiety I was feeling (and still feel now) was not too difficult, because all around me were people asking me (and, oftentimes, themselves) questions similar to the ones I was asking myself.

To preclude the $23K-a-year question, the real issue wasn't where my (or my parents', or the lenders') money was going; the issue was where the investment of my life was heading. When I returned to school after my bout with a rare illness— I took a quarter off to remain under doctors' care in my hometown—I felt that the direction I was seeking could not be a compromised one. While in the hospital, I considered different paths for my life, and I became acutely aware of the consequences of poorly prioritized values in my life. My reasoning was simple: If I were to die tomorrow, and if I value the living time given me, then my life had to have meaning today. Returning to SCU was therapy for me. Here was a place that provided many pathways for me to go where I wanted: I had SCCAP, Campus Ministry, 10pm Mass, thought-provoking classes, and sustaining friendships.

While it is possible to go through four years at SCU untouched, it is hard to do. Seeking answers to important questions is a part of my developing conscience that my education has helped me to foster; ethical and religious issues begged for attention everywhere. I feel very empowered by my spectrum of experiences, from occasional epiphanies to heart-wrenching challenges. I've learned, through my experiences within and surrounding SCU, to reach into the core of who I am and who I want to be, and to do it intentionally until it becomes a reflexive habit. I've realized that I'm working on the "conscience" SCU has told me time and again it hopes to build in its students.

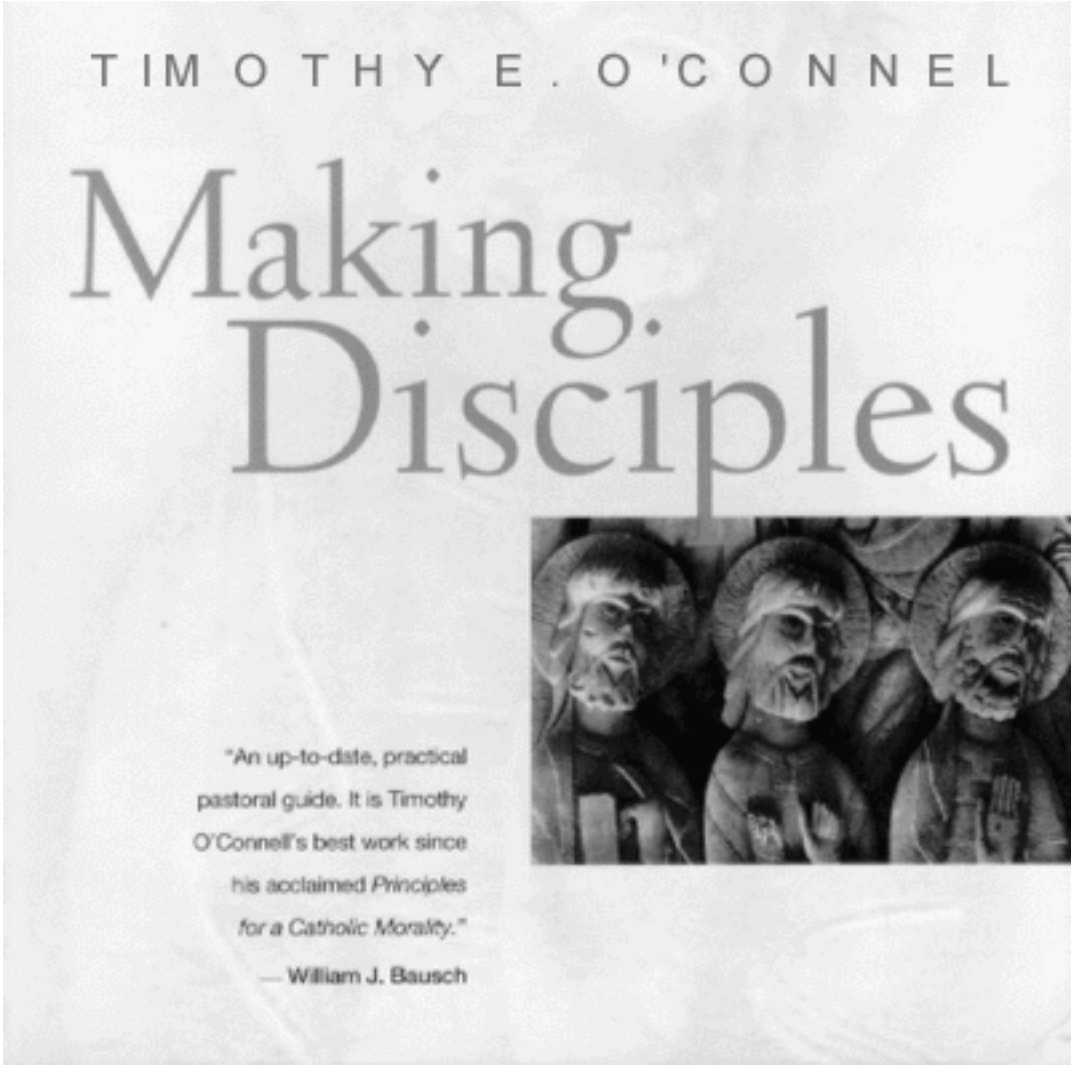
Now, less than a week away from graduation, there's a certain gravity I feel in knowing that I'm transitioning into another segment of my life. I'll be moving to McAllen, Texas to work in a high school dropout prevention program through the Jesuit Volunteer Corps. I feel excited, and I feel anxious. I wonder, four years from now, if I'll look back to this time and want to revisit myself the way I have in my fantasy. Will I feel touched by my experience? Will I be proud of my

decisions? I am deeply affected by an awareness, through my faith, that God is visiting me now, and that God holds the itinerary for the next four years of my life. This time, I am going into a new experience knowing that it is okay to push my own vulnerability, because I have been a member of a community that teaches it, affirms it, and lives it.

Next Article
Lecture Series & Spirituality Series

Previous Article
The Investment of My Life: My Santa Clara Experience

Menu



Review of Timothy E. O'Connell
Making Disciples: A Handbook of Christian Moral Formation

The Heart of Ethics

What does psychology have to do with ethics and moral theology? Traditional Catholic moral theology had a clear, if limited, answer. Psychological factors of ignorance, passion, fear, social pressure, and compulsions lessened the moral accountability of the agent.

Scrupulosity, the compulsive disorder that masquerades as religious earnestness, was also a major concern. These “subjective” factors diminished culpability even when something objectively wrong was done, because the moral agent did not freely choose to do wrong. Post-reformation moral theology sought primarily to train priests to administer the sacrament of penance. Functioning as both pastor and judge, the good confessor would help the penitent to identify sin accurately in order to make a valid confession and receive absolution.

Psychology did not make a positive contribution to this confessional-oriented ethics; however, other aspects of Catholic theology paid attention to patterns of human development. “Ascetical theology” stressed the cultivation of virtuous habits and the elimination of vicious ones. “Mystical theology” identified various stages of spiritual development, most commonly the ancient schema of the three ways. Beginners were occupied in the purgative way to eliminate worldly ways; proficients progressed to the illuminative way of contemplation; the saintly few moved into the unitive way of mystical life. In the last thirty years, however, developmental psychology has begun to influence moral theology.

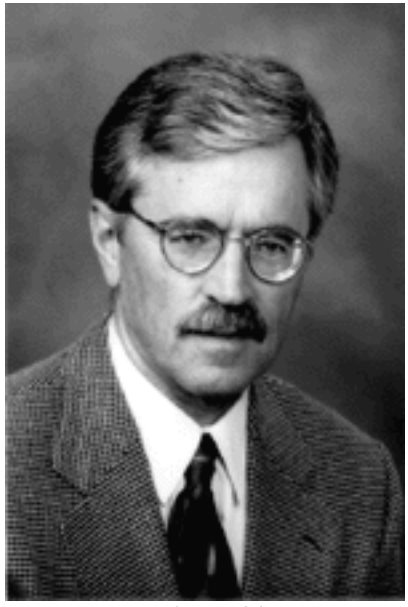
Timothy E. O’Connell has written a fascinating work integrating the insights of developmental psychology and sociology into Christian ethics: Making Disciples: A Handbook of Christian Moral Formation (Crossroad, 1998). O’Connell has directed and taught in Loyola University of Chicago’s Institute of Pastoral Studies since 1982. He appeals to contemporary social and psychological sciences to press the empirical question: how do people adopt and hold their values? Since Catholic moral theology is confident the human order is created by God, it should be open to empirical insights. Currently, theologians are rediscovering St. Thomas Aquinas’ emphasis on the development of virtues as the key to the moral life. While principles play an indispensable role in marking the outer limits of behavior, the heart of morality lies in growth in honesty, love, justice, compassion, and the like.

O’Connell looks back on his years of teaching seminarians and acknowledges that moral theories had limited impact on his students. Theory failed to touch the heart and imagination, the places where human preferences are rooted. Cognitive psychology shows how our values depend upon affective-based preferences. Character traits and dispositions are preferences based on their felt import to us, not primarily intellectual affirmations or conclusions of arguments. For

instance, people fail to keep their promises because they prefer convenience over honesty and integrity. They have not come to believe that promise-keeping is an actual "disvalue." If this is the case, preachers and educators may be wasting their time in denouncing the evil of dishonesty. They would be more effective by arguing that a dishonest choice is "on balance, unjustifiably destructive."

An ethics that centers on moral principles and ignores emotions does not fit with the way the mind actually retains moral values and commitments. They are linked to images rather than arguments. Knowledge is stored in images that are emotionally charged; they dispose us to act in certain ways. Empirical study has shown that any dualism of mind/heart or reason/emotion is fallacious. They are integrally connected. People who have suffered neurological damage in the emotion centers of the brain become incapable of making sound choices and organizing their lives. Their reasoning skills are intact, but they cannot function morally without emotion. This means that effective moral and pastoral formation ("making disciples") will appeal to narratives, personal example, and experience. It is no wonder that Jesus came speaking parables rather than syllogisms.

Social psychologists argue that values reside in groups more than in individuals. The values we hold are connected to the communities with which we affiliate. We justify our choices by appealing to the norms of the groups with which we identify. We live out of principles that mean something to those whom we cherish and those with whom we want to relate. This means that "the making of disciples may really be a process of creating communities of discipleship, homes where the value priorities of the disciple flourish." The assumption that "I can be a good Christian even if I never go to church" founders on the empirical evidence. O'Connell points out that psychological research has significant practical implications for religious education, liturgy, and parish life.



Reviewed by
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Next Article

Previous Article

Lecture Series & Spirituality Series

Menu

next issue:

In his University Convocation address on September 18, 1998, Paul Locatelli, S.J., discussed the significance of integrated education—helping students relate what they learn to how they live—in this world of colliding cultures: "We have come to realize that what we see depends upon where we stand and who we listen to. That does not mean relativism, but it does mean a new modesty about our assumptions and a new openness to groups and perspectives other than our own."

In our next issue, we will explore the ways in which Jesuit education is enriched by cultural learning and interactions with those different from ourselves. We will delve into the world of "service learning," defined by Father Locatelli in his address as "an academic pursuit that integrates community experience with structured academic reflection." We will hear about an expedition to Cuba by members of the Santa Clara University community, and how this journey changed them. And we will print substantial excerpts from Father Locatelli's Convocation address to serve as a backdrop and reference for our explorations.