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**LA THÈSE A ÉTÉ
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THE SPIRITUAL TEACHINGS OF TERESA OF AVILA
AND ADRIAN VAN KAAM

A Comparative Study

by

James Whalen

Thesis submitted to the School of Graduate
Studies of the University of Ottawa in partial
fulfillment of the requirements for the degree
of Doctor of Philosophy in Religious Studies.

Ottawa, Canada, 1980



J. Whalen, Ottawa, Canada, 1980.



UNIVERSITÉ D'OTTAWA
UNIVERSITY OF OTTAWA

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CURRICULUM STUDIORUM

James Whalen was born June 30, 1939, in Val d'Or, Quebec. He received his secondary school education in Malartic, Quebec and Kirkland Lake, Ontario. He received his Elementary Teacher's Certificate from the Ontario Teacher's College in Ottawa in 1962 and qualified as a secondary school teacher in 1964. He received his B.A., and B.Ph., in 1966 from St. Paul's University and Ottawa University, respectively. He received his M.A. in Religious Science in 1969 from Ottawa University, in Interdisciplinary Studies, and his B.Th., in 1971, from St. Paul's University and Ottawa University, respectively. He taught at Ottawa University in 1971, in Personality Theory, and completed the required courses as a doctoral candidate in Religious Studies in the Graduate School of Ottawa University. His thesis topic was accepted in 1971 and he studied and completed research for his thesis in Madrid, Spain; Rome, Italy; and Paris, France; consulting with the Teresian experts in their respective fields, in the summer semester of 1971.

He completed further research at the National Library in Washington, United States, and at the Interdisciplinary Institute of Man, at Duquesne University in Pittsburgh, Pennsylvania, United States, in 1972. He consulted there with van Kaam's co-workers, and in particular with Susan Muto, assistant director and co-author.

He is at present an Ottawa Diocesan Pastor at Osgoode-Manotick.

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Man throughout history has manifested a particular interest in questions concerning the growth and development of his personality, maturity and spirituality. Interdisciplinary studies have emerged more recently due to the isolation and fragmentation of knowledge that has resulted from "the split between secular and religious learning at the end of the tenth century"¹. Unity of consciousness in Western man, concern for the whole man, all the various dimensions of existence have once again become the central issue of contemporary thinkers. This dissertation represents an attempt to bridge the ever-widening gaps between the various dimensions of man, his psychological, philosophical and most important lived spiritual modes of existence. In order to preserve the traditional wealth of the past and the new insights and findings of contemporary man, this research has limited scope, embracing the accumulated wisdom and experience of Teresa of Avila's active-contemplative life and writings and the new acquired and developed knowledge and approach of Adrian van Kaam to personality, maturity and spirituality.

¹ van Kaam Adrian, A Psychology of the Catholic Intellectual, Chicago, Herald Press, Synthesis Series, 1963, p. 14.

Problem

Traditional psychology has rejected for the most part any attempts to incorporate religious analysis or a religious mode of being or dimension into scientific psychology. It was the constant concern for measurements, controlled experimentation, independent observation, determined reactions and identical repetitions that took precedence over openness to all dimensions of man, meaning, quality, participant observation and explicitation. Today more than ever the western value systems that developed from traditional scientific psychology and closed framework have left many obstacles to integrating the spiritual dimensions of man into contemporary living.

The natural scientific approach encouraged two main trends of development, positivistic psychology which explored and deepened the process-like aspect of man's nature, and rationalistic psychology which stressed the meaning-giving aspect of man's nature. From these two main streams, differential psychologies developed which studied man as either subject or object, or in relation to a specific view of man. Such conceptions or approaches to studying man, although contributing to understanding man, did not do justice to the whole man, man as a person. These approaches were very limited in the natural scientific conception of psychology. Adrian van Kaam among others saw the need for a more comprehensive approach,

a more integrated psychology that would include the highest forms of human activity and integrate the various modes of being as well. This would include philosophical, phenomenological, anthropological, and spiritual dimensions of man within a comprehensive framework of psychology.

A related problem was that of psychology fleeing from philosophical influence. It seems more logical to realize the unity of psychology and philosophy than to try and maintain that psychology has nothing to do with philosophy. Philosophy is concerned with broad world views and adequate forms of reference and it is in these areas that psychology has been weakened by rejecting philosophical insights and bases. Psychology has identified the aims and methods of science whereby the only way the aim could be achieved was by using the established methods of the established sciences. Proven techniques of the natural sciences have not been successful in resolving the problem from the very inadequate description of what was experienced in this separation of man's self-image, in treating man in a quantitative, deterministic, analytic, empirical fashion and yet as incomplete man. This study will try to overcome some of these limitations by treating with man as whole, including those aspects dealt with by the introspectionists and behaviorists as well as other differential psychologies, and incorporating a new perspective and orientation, integrating the aspects of meaning, description,

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qualitative differences, the process of explicitation, investigating intentional relations, dealing with human phenomena, in a human situation, and in a human way. It will treat also with and articulate the phenomena of consciousness and behavior within the context of a broadened conception of nature, the life-world and the primacy of relations as well as the presence of an involved researcher. This research will try to allow for the meaning of the researcher's presence and the presence of indeterminations and generalities because such phenomena exist in research situations. It will try to include those vague horizons that help to give meaning to the human in his environment in his situation in his world.

This research will seek to overcome some of the western values that have crept in and kept man in a closed framework of spiritual development, somewhat undernourished, superficial and with little relevance and meaning. It will seek to overcome Utilitarianism, Rationalism, Behaviorism, Pietism, Specialization, Functional Homogeneity and Alienation from experience as well as Groupism. It will seek to unite traditional and contemporary knowledge and lived experience into a lived, active-contemplative, spiritual mode of existence, that will be relevant and meaningful for the development of the whole man.

There has been no specific work of comparative study

undertaken to show the relationship and developmental existential perspective of van Kaam's approach and theory as applied to Teresa of Avila's Active-Contemplative Spirituality.

Modern psychological studies have taught us a great deal about the dynamisms of the human person. The laws which govern our spiritual theology can learn much from these contemporary disciplines in helping the Christian to organize and unify his life. Several attempts have been made to present Teresa in the light of modern thought. The most recognized and complete work of this type would be the work of P. Marie-Eugene, O.C.D., which is a practical synthesis of Carmelite Spirituality. Its main concern was for a presentation in its integrity of the testimony and doctrine of the Carmelite masters, using Teresa as the main guide. Other modern scholars such as Fr. Otilio, O.C.D., Thomas Merton, Kieran Kavanaugh, Peter Thomas Rohrbach have contributed greatly to presenting the spiritual doctrines and teachings of Teresa of Avila to the modern world. These works have not treated with the psychological influence of an anthropological psychological approach on Teresa of Avila's Spirituality.

In the field of biblical spirituality the works of Paul Hinnebusch, O.P., André Lefevre, Gaston Salet, Louis Lochet and Stanislaus Lyonnet have contributed considerably

but have not dealt with the existential perspective, nor with Teresa of Avila specifically. It remains then to show the influence of the existential perspective in van Kaam's approach and theory on Teresa of Avila.

Other attempts have been made in the field of religion and psychology to show the relationship and influence of the modern world on spirituality, in terms of religious experience and mysticism, such as the works of Starbuck, James, Allport, Rogers, Jung, Fromm, Maslow, Moustakos, May and Clark. In the area of religious experience, Vergote, Clark, Nuttin and Gasson have pointed out the directions for further research, yet none of these have specifically chosen any one major person and his or her writings and tried to show this relationship of existentialism and spirituality in his or her life in terms of personal and spiritual approach, practice and doctrine.

In the related sciences of philosophy, phenomenology and anthropology, great efforts have been made to establish greater unity and wholeness to man's growth and development by such men as Descartes, Heidegger, Husserl, Kierkegaard, Gabriel Marcel, Merleau-Ponty, Sartre, Boss, Brentano, Scheler, Kraft, Giorgi, Reeves, Smith, Pacoe and Skinner.

In the area of the psychology of mysticism, special research has been undertaken by such authors as Marechal,

Lindworski, Ligon, Frame, Angyal and Moral. This work, however, has been of a very general nature and not a study of any one particular spirituality or personal approach.

In the area of traditional spirituality throughout the ages, various schools and trends of spirituality have flourished and formed the foundations for today's spirituality. This included such great men as St. Jerome, St. Augustine, Francesco de Ossuna, Alonso of Madrid, Bernadino of Laredo, Peter of Alcantara, Thomas Aquinas, Gregory the Great, Louis of Grenada, and Teresa of Avila, as well as John of the Cross. It included influential orders such as the Jesuits, Franciscans, Dominicans, Augustinians and Carmelites. Their wealth, however, has not been treated in the light of modern scientific discoveries and insights or in the new existential trend development.

It remains then in this study to show whether Adrian van Kaam's Anthropological Psychological Approach and Theory may add to Teresa of Avila's Active-Contemplative Spirituality a new perspective and orientation in understanding man, making it possible for a more adequate, more meaningful presentation and practice of a living spirituality for today.

Proposal

It is the purpose of this dissertation to determine how Adrian van Kaam's Existential Approach and Theory of Personality, Maturity and Spirituality, may add to Teresa

of Avila's Active-Contemplative Spirituality, a new perspective and orientation in understanding man, making it possible for a more adequate, more relevant and more meaningful presentation and practice of a living spirituality for today.

The aim of this research is theological in that it treats with Spirituality in its development and practice and presentation. The approach is primarily psychological. Van Kaam's Anthropological Approach and Theory belong to the developmental phase of Empirical Psychology known as Comprehensive Theoretical Psychology. Religious Anthropology, an integrative discipline, which this approach incorporates, is the main concern of this research, as far as van Kaam contributes to a specific area in which psychology and spirituality can be studied.

The point of the research is to integrate the Active-Contemplative Spirituality of Teresa of Avila with Adrian van Kaam's existential approach and his concept of man as a frame of reference and as an integrative basic construct.

The reasons for choosing Adrian van Kaam and Teresa of Avila for this research are many. Van Kaam was first and foremost and still remains a renowned spiritual writer and professor of spirituality as an academic discipline. "His chief interest ... remained the academic study of spirituality"². He has complemented his scholarly interest in the

² van Kaam, Adrian, On Being Involved, Denville, New Jersey, Dimension Books, Inc., 1970, p. 102.

spiritual life with a study of the psychology of spirituality. He attempts to make psychology relevant to the field of spirituality. This is accomplished in the Institute of Man, for interdisciplinary research and publication, which he founded in 1963 at the University of Pittsburgh. His interest in a relevant spirituality for today is brought out in his many books, periodicals and lectures as a professor and editor of many magazines outlined in the bibliography of this research. His own words echo the topic of this thesis.

The broken line of spirituality developed over the centuries by outstanding masters must be taken up again and enriched by pertinent insights of the human sciences³.

Who he is talking about is also brought out in several of his texts including Teresa of Avila:

Even theology of spirituality is not exactly the same as the art and science of concrete lived spirituality as can be seen from ... a comparison of the treatise in the Summa Theologia of St. Thomas with the spiritual writings of St. Teresa of Avila and St. John of the Cross⁴.

I will feel in harmony with the great questioners of the religious life, with Teresa of Avila, Liberman, Saint Bernard and John of the Cross⁵.

³ van Kaam, Adrian, In Search of Spiritual Identity, Denville, New Jersey, Dimension Books, Inc., 1975, p. 238-239.

⁴ van Kaam, Adrian, Master's Program for Directors of Formation, Institute of Man, Duquesne University, Pittsburgh, Pennsylvania, 1963, p. 15.

⁵ van Kaam, Adrian, Fulfillment in the Religious Life, Dimension Books, Wilkes, Barre, Pennsylvania, 1967, p. 13.

Van Kaam is a leader in the field of existential psychology, is knowledgeable in the field of personalistic theory, psychotherapy, philosophy, theology, anthropology and phenomenology as evidenced in his numerous books ... as outlined in the bibliography, and in his own teaching career and interest in forming masters of spirituality.

Teresa of Avila lends herself to such a study as she transcends any one age or limited view of spirituality. She blends within her own Active-Contemplative Spirituality the Augustinian, Franciscan, Ignatian and Dominican Schools of Spirituality. Her psychological approach is well recognized as being based on experience and St. Augustine's autobiographical self-analysis method. She lends herself to this dissertation also as an ardent pupil of St. Augustine's Confessions, who himself has been recognized as a forerunner of Husserl's phenomenology and existentialism.

The existentialism of St. Augustine lies in his power as a religious psychologist, as expressed most notably and dramatically in his Confessions⁶.

Her Active-Contemplative Spirituality has shown itself to be adaptable throughout the ages as exemplified in the lives and writings of Terese of Lisieux and Evelyn Underhill. She has recently been proclaimed a Doctor of the Church and is known for her intensive dynamic psychological approach and minute

⁶ Barrett, William, Irrational Man, Garden City, New York, Doubleday and Company Inc., 1958, p. 95.

analysis. Most important for this research she has written extensively and with great success in the area of spirituality and also of her personal life.

For the above reasons Adrian van Kaam and Teresa of Avila have been chosen, both interested and recognized in their area of competence, spirituality; both interested and learned in the area of psychology, one through personal self-analysis, the other through modern research and psychological developments; both connected and linked to the existential movement in its earlier and later stages. The wealth of the past and the present, the traditional and the contemporary, are exemplified in their lives and writings. Because of the wide scope and background of these authors, further information and direction will be outlined in the thesis itself, for this is a part of the comprehensive approach, van Kaam's existential anthropological approach to reality, and though limitations must be drawn, they are done so with great care and respect for presenting the whole man, the whole life, the whole of their writings.

Procedure

This study is in the field of Empirical Psychology, the branch known as Comprehensive Theoretical Psychology. Van Kaam's approach is called Comprehensive Anthropological Psychology and is also referred to as Comprehensive Existential

Psychology. It incorporates various Differential Theories of Psychology; Philosophical Anthropology; Anthropological Phenomenology; Philosophical Phenomenology and Phenomenological Psychology. These will be explained and developed in the thesis. This approach also incorporates Religious Psychology and Religious Anthropology, which is the specific area which will be emphasized in this dissertation.

In order to carry out the research various methods will be used. Some of these methods are widely accepted and used such as the Historical and Correlation Approaches. The Historical Approach will reveal human nature as historically conditioned, an open system understanding man as related to the world, other, nature and the self. It concentrates on an interpersonal level, a particular kind of relatedness to the world view and treats with those basic fundamental psychological phenomena studies, such as love, tenderness and human nature as revealed throughout history. The Correlation Approach treats more with bi-polar dimensions, measuring the integration and consistency of an individual's life; synoptic character sketches; key-qualities; individuality of motives; goal-striving and new variables.

The Idiographic and Nomothetic Approaches, not used as extensively, but becoming more and more recognized in studying the lives and writings of individual people will also be used where applicable. Morphogenic and Semi-Morphogenic methods, will also be used where they are called for. The Idiographic,

Nomothetic and Morphogenic Methods can all be incorporated within van Kaam's approach as it is comprehensive and allows for integrating and incorporating different constructs, methods and systems of procedure where this would seem the best and most efficient and beneficial way to proceed. The Idiographic, Nomothetic and Morphogenic Methods are all recommended by Gordon Allport who is one of the few psychologists who has done research in this area.

Though less developed at the present time, idiographic methods of study are basically more important and are no less "scientific" than nomothetic methods⁷.

Only when morphogenic methods are more highly developed shall we be able to do justice to the fascinating individuality that marks the personalities of Bill, John and Betty⁸.

Idiographic Method treats with qualities rather than quantities; with specific entities; with sequence of events. It endeavours to explain inner life of individuals as an expression of a particular type of personality. It stresses individuality, uniqueness, understanding, solidarity, openness and unity. Some possible Idiographic Methods are Factor Analysis; Allport-Lindzey Study of Values; Subjective Validation; Method of Matching; Personal Structural Analysis; Teleonomic Trends; Value Scale and Central Dominating traits.

⁷ Allport, Gordon, Personality and Social Encounter, Boston, Beacon Press, 1960, p. 150.

⁸ Allport, Gordon, "The General and the Unique in Psychological Science", Advancing Psychological Science, Belmont, California, edit. F.H. Sanford and E. John Capaldi, Wadsworth Publishing Co., Inc., 1964, p. 80.

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The Morphogenic Methods ~~refer~~ to the same basic methods with the added factor of possible combining of these methods or Semi-Morphogenic Methods. Allport uses it in preference to Idiographic, finding it more precise and is responsible for introducing "morphogenic psychology"⁹, borrowing the term from biology but not identical with its usage in that science.

Nomothetic Method treats primarily with measurement and quantity. It generalizes knowledge according to branches, types and emphasizes universal knowledge. Some of the possible nomothetic approaches include stimulus response; perception; learning; drives; habits and sensation.

Van Kaam's Approach, which will be a major method employed in this research, can be outlined as follows: beginning with spontaneous perceptions, followed by data gathering and differential phenomenological elucidation of data and judgments; comprehensive phenomenological elucidated data; integration of comprehensively elucidated phenomena in a holistic structure; comprehensive theory construction using foundational constructs; integrational constructs; quasi-hypothetical constructs; hypothetical constructs; creative constructs and communicative constructs.

⁹ Ibid., p. 81.

All of these methods will be used in varying degrees within this thesis insofar as they are applicable and advantageous in terms of understanding and integration.

The procedure of the proposal will be carried out in the following manner. In the first chapter, the psychological, philosophical, theological and spiritual sources and influences of Teresa of Avila and Adrian van Kaam will be presented. This is considered of prime importance for comprehensiveness of their teachings and to reveal the trends, psychologies, philosophies and spiritual systems that are woven into the tapestry of this dissertation. Different authors have treated Teresa's writings, but not in such an integrated or comparative manner. In terms of van Kaam's writings, there is more difficulty in establishing the specific influences, for he himself does not make too many explicit references to particular authors, but rather incorporates schools of thought within his own writing, making them his own. His position is pointed out in regard to other authors. "No thinker thinks alone; no writer writes alone"¹⁰.

Chapter two will deal with the approaches to spiritual reality of Teresa of Avila and Adrian van Kaam. Teresa's active-contemplative approach will be treated in terms of Christ, the Scriptures and the Church; in terms of a comprehensive and existential perspective; in relation to Thomistic,

¹⁰ van Kaam, Adrian, Religion and Personality, New Jersey, Prentice-Hall, 1964, p. v.

Franciscan, and Ignatian trends; in relation to fundamental and progressive aspects; and in terms of Teresian characteristics.

Van Kaam will be treated in terms of differential and comprehensive theory; anthropological psychology and differential psychology; in terms of the relations between psychology, philosophy, and phenomenology; in terms of anthropological and phenomenological psychology; in terms of existential and comprehensive anthropological psychology; in relation to religious and Christian anthropology; in relation to theology and spirituality and Christian anthropology.

Chapter three will treat with Teresa and van Kaam's concepts of personality and maturity. Teresa will be examined under the headings of the self; the faculties; attitudes, habits and virtues; the intellect, will and emotions; character and temperament; and authentic personality and maturity. Van Kaam will be examined under the headings of personality; an existential view of man; character and temperament; the elements of personality, the intellect, will and emotions; relationship to others; the structure of personality; and authentic personality and maturity.

Chapter four will present the development of spiritual life according to Teresa of Avila and Adrian van Kaam. Teresa's spirituality will be presented in the following sequence: asceticism; the first three mansions; contemplation and the mystical life; mysticism; primary attitudes and qualities;

spiritual betrothal; spiritual marriage and transforming union. Van Kaam's understanding of spirituality will be presented in the following manner: fundamental spirituality; spiritual self-theory; introspection and transcendent reflection; the developmental stages of the religious mode of existence; formative foundational spirituality; integrated man: Christian and Spiritual Anthropology; man and the rediscovery of Jesus as Man in Christian and Spiritual Anthropology.

Chapter five will present the integrated perspectives of Teresa of Avila and Adrian van Kaam. The historical situations will be treated first followed by a comparison and integration of Teresa and van Kaam's approaches to spiritual reality in terms of a comprehensive and existential viewpoint; in terms of direction and relevancy; in terms of their dynamic and static conceptualizations; in terms of their basic methodology; in relation to their fundamental characteristics and their active-contemplative nature.

A following section will treat with their concepts of personality and maturity in terms of: the self; the elements of personality, the emotions, intellect and will; character, temperament and the structures of personality; authentic and religious personality; and the concept of man in his totality and maturity.

A subsequent section of the thesis will treat with the integration of their concepts of spirituality in terms of:

fundamental spirituality; the development of spiritual life; man; formative foundational spirituality and the re-discovery of Jesus as Man, as Human and Divine.

A final section will present new perspectives and orientations for a contemporary lived spirituality in the following order: a unified spirituality; an ascetic and aesthetic spirituality; a social and global spirituality; a missionary spirituality; an ecumenical spirituality; a creative spirituality and a practical spirituality.

In terms of methodology, chapter one will be limited primarily to an historical approach. Chapter two will be interdisciplinarian and will include the active-contemplative as well as the comprehensive anthropological phenomenological approaches. Chapter three will use a correlation approach stressing those methods particular to religious anthropology within the comprehensive framework of van Kaam. Chapter four will combine the nomothetic, idiographic within a correlation approach incorporating van Kaam's comprehensive existential perspective where applicable, stressing in the final section the interdisciplinary, dialectical and integrational aspects, characteristic of a religious anthropology framework. Chapter five will continue to use this basic dialectical, integrational approach, van Kaam advocates for religious anthropology and spiritual anthropology, as well as in formative spirituality.

The final section of the thesis will be largely comparative and integrative as is characteristic of this interdisciplinarian research.

Implementation

The primary tasks of this dissertation is to propose and develop a comprehensive lived-spirituality and life-style within which all traditional and contemporary established spirituality, exemplified by van Kaam and Teresa, can be integrated while at the same time allowing for further developments and incorporations of new constructs and their interrelationships. This will mean allowing for pre-theological and post-theological dynamics and structures; pre-conceptual, pre-reflexive and pre-logical structures of behaviour; as well as holistic constructs, philosophical, anthropological, psychological, and phenomenological concepts and constructs. The attempt to develop such a living-spirituality will be accomplished by means of critical analysis of concepts and constructs in philosophy and psychology within a phenomenological-existential framework.

Following van Kaam's approach, a psychological theorist may borrow constructs from philosophy or other related sciences. A philosophical concept can be a hypothetical construct for such theorizing if it can be used most adequately to explain and to integrate the greatest number and variety of psychological

findings. The criterion for the selection of a construct is its capacity to integrate the data and theories of psychology; this criterion developed from the school of holistic psychology, or third force psychology and is called by van Kaam "the principle of applicability"¹¹. The psychologist evaluates philosophical concepts as integrational constructs not in terms of philosophy, but in the framework of the historical and contemporary contributions of psychology.

Philosophy provides the ontological assumptions of psychology and provides a possible source of theoretical constructs for psychology¹².

The psychologist can judge the applicability of the concepts to the existing data and theories of psychology and the usefulness of the concepts for the construction of an integrative-comprehensive theory.

The criterion for the philosopher of man is whether or not a judgment provides an insight into man's nature considered in the light of Being; the criterion for the theoretical psychologist is whether or not a judgment proves capable of integrating meaningfully and consistently the empirical data and constructs concerning concrete human behavior in concrete life situations¹³.

Another source of constructs lies within psychology itself. The psychologist can broaden and deepen the meaning

¹¹ van Kaam, Adrian, Existential Foundations of Psychology, Garden City, N.Y. Doubledsand Co., Inc., 1969, p. 227.

¹² van Kaam, Adrian, Ibid., p. 228.

¹³ Ibid., p. 230.

of some existing construct in psychology, or he may use Fingarette's suggestion and reflect on the "seminal ambiguity"¹⁴ of specific psychological theories and constructs. Van Kaam's approach allows also for the formation of new constructs where there are no existing ways of accounting for certain phenomena or insights. This phenomenological perspective allows for a dialogue between the past and the present as well as the future. It encourages dialogue between theorizing and observation and allows for the lived experience. It encourages interdisciplinary studies, integrating all of the known sciences yet maintaining an empirical framework. It encourages and supports the development of the whole man as relating to himself, others, the world and his ground of Being. It promotes the development of all dimensions of man, whether psychological, philosophical, anthropological, social or spiritual, as well as other dimensions which are not yet developed.

Rationale

This thesis is written from the viewpoint of an integrative discipline, religion and personality or religious anthropology and considers both the pre-theological and post-theological aspects. It draws from and uses theological concepts and constructs and principles. It depends on philosophy for the

¹⁴ Fingarette, Herbert, The Self in Transformation, N.Y., Basic Books, Inc., 1963, p. 18.

necessary basic ontological assumptions and also as a source of theoretical constructs for psychology. It treats with matters not yet open to theological method such as specific psychological and biopsychological dynamics and structures which as well as being the object of other related sciences, can be, and are considered as integrated constructs, within the spiritual development and formation of man; and those fundamental living concrete doctrines which are the basis of Christian faith. Because comprehensive psychology deals with man as a whole, instead of the mechanistic, instinctual and deterministic traditional psychological view, it lends itself to treating man as a free responsible being. Because it is existential, it allows man to be treated as he stands out actively and freely in the world. This approach describes man in a human and balanced way and lends itself to a greater use by the theologian for the description and understanding of man's free encounter with God and of the resulting growth of community and greater fulfillment in life.

It is the task of this dissertation to show that the spiritual mode of being in the world is necessary if man is to be whole, if man is to live a balanced and full life. Anthropology, ethnology and the history of religions show abundantly that the spiritual position or sacred mode of existence is "the spontaneous, original existential attitude of man and mankind"¹⁵.

¹⁵ van Kaam, Adrian, A Psychology of Falling Away from the Faith, Chicago, Herald Press, Synthesis Series, 1963, p. 24.

The psychological study of cultures and civilizations indicates that man originally experienced the world as essentially pointing toward something that transcends it. Man's world is not closed but open, "full of numinous presence which announces itself to him in inexhaustible symbols"¹⁶.

It is the task of this dissertation to propose and develop a lived comprehensive spirituality by applying the pertinent enriched insights of contemporary man as exemplified by van Kaam as a representative of the third force in psychology to the age-old discipline of the art, and science of spirituality as exemplified and lived and taught by Teresa of Avila.

This thesis will attempt to answer the following questions within the comprehensive anthropological framework in the area of Religious Anthropology: What does the existential trend or attitude, as presented by van Kaam, add by way of perspective or orientation to make spirituality, as exemplified by Teresa, a lived reality today? What are the structures of the comprehensive approach that will help to achieve this lived spirituality? What does this comprehensive lived-spirituality say to life? What will this active-contemplation do to make life more meaningful, more relevant and more complete? What is the value of living such a mode of existence? Are there experiences which one does not experience through lack of desire

16 Idem.

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to do so? Is mysticism, the contemplative life for everyone? Can new questions concerning this spiritual life style or mode of existence be asked? Does this comprehensive anthropological approach give a greater perspective and orientation to one's life? What are the theoretical, practical, empirical, and heuristic implications of living in the world as a whole man, and recognizing both the profane and sacred modes of existence? These and other related questions are the reasons for this dissertation.

CHAPTER I

SOURCES AND INFLUENCES

This section of the research will treat with the main sources and influences in the lives and works of Teresa of Avila and Adrian van Kaam. To present a unified picture it will be necessary to consider their philosophical, theological, psychological and spiritual origins.

Both Teresa of Avila and Adrian van Kaam were directed in their formation by the main teachings of Thomistic and Existential schools of thought. This is especially evident in the disciplines of theology and philosophy and more indirectly in their psychological and spiritual teachings. The foundations of their lives and works can be traced back to schools of thinkers rather than individuals with the exception of a few outstanding persons who have molded or shaped to some extent all who have come into contact with them. Whereas Teresa of Avila and Adrian van Kaam both were strongly guided by Thomistic or Scholastic principles, Teresa of Avila lived at a time when Existential thinking was primarily reflected in St. Augustine's medieval school of formation. Consequently, Adrian van Kaam's existential development would necessarily be more modernistic in keeping with his living in the twentieth century, and the renewed interest and increased knowledge in this field. In the area of psychology and spirituality Teresa of Avila exemplified her contemporaries in that she was trained under many different schools; the

Franciscans; the Dominicans; the Jesuits; the Augustinians and the Mystical Spirituality trends. In the time of Teresa of Avila psychology was part of the whole teaching and not as clearly defined or developed or differentiated as today. It was a relatively new field of learning with only exceptional men of vision and daring undertaking its development as evidenced in St. Augustine's Confessions and in the great spiritual directors or founders of different schools of learning or religious orders. This was partly due also to the Spanish Inquisition; and many scientific minded individuals were treated as associated with witch-craft when they attempted to further their knowledge in this area. There was considerable wealth in the few basic writings of these founders upon which Teresa of Avila and her contemporaries depended. In our age of science and technology no such barriers exist; and Adrian van Kaam brings a wealth of accumulated and developed knowledge in the field of psychology and anthropology. These two giants reflect the wisdom and knowledge of the past and present, and it is especially in their spiritual living and teaching that this wealth is personified. Whereas Teresa of Avila draws together in her life and works the masters and maturity of her age, Adrian van Kaam draws on all pertinent fields of knowledge in our modern age attempting to bridge the gap of historical and present man pointing to the future, while at the same time allowing for further development and new discoveries to be

assimilated and integrated into a living on-going way of life or spirituality.

St. Augustine and Thomas Aquinas exemplify the Thomistic and Existential trends that influenced both Teresa of Avila and Adrian van Kaam in their life and works.

A. Teresa of Avila's Formation

1. St. Augustine

St. Augustine's influence was secondary only to the Bible in the Medieval School formation and consequently his 'Confessions' which were presented to Teresa in 1555 were largely responsible for her psychological and religious evolution and conversion.

When I started to read the Confessions I seemed to see myself in them and I began to commend myself often to that glorious saint. When I got as far as his conversion and read how he heard that voice in the garden, it seemed exactly as if the Lord were speaking in that way to me or so my heart felt¹⁷.

It would be more exact to speak of conversions rather than instantaneous conversion when speaking of Augustine. The importance of this encounter with Augustine cannot be underestimated in terms of the changes that took place in her life-style that were to affect the rest of her spiritual

¹⁷ Silverio, P. de Santa Teresa, C.D., Complete Works of St. Teresa, trans. E. Allison Peers, N.Y., Sheed and Ward, 1963, Vol. I, Life, ix, p. 56.

growth and development. It is a reflection on her life that she envisages in the Confessions. Augustine influenced Teresa both consciously and unconsciously. Two specific Augustinian themes exerted primary direction in Teresa's formation, the search for God in self and the efficacy of grace in conversion. The first theme is the truth of interiority, and the second theme is the necessary dependence on all powerful grace. In Teresian writings, the first theme is found in her 'Life', (XI), and the Way of Perfection, (XXX) and the second theme is found in her "Life", (XIII), and in 'Exclamations' (V). The entire tenth chapter of Confessions is a dialogue on finding God in ourselves, the conversion to authentic living which presupposes a returning to interiority which opened and gave access to eternity. This method of interior recollection is referred to explicitly by Teresa as the surest way and the fastest road to encounter God.

This vision seems to me a very beneficial one for recollected persons, for it teaches them to think of the Lord as being in the very innermost part of their soul ... This is particularly well put by the glorious Saint Augustine, who says that neither in market places nor in pleasures nor wheresoever else he sought Him did he find Him as he did within himself. It is quite clear that this is the best way"¹⁸.

One very important theme of Augustine that influenced Teresa especially was that knowledge of God and knowledge of

¹⁸ Op. cit., Life, xl, p. 292.

self are united one to the other by reciprocal causality. By self-knowledge one can raise oneself to a knowledge of God by retracing the effect to the cause, whereas on the other hand knowledge of God will enable us to discover the real self. The two knowledges, self-knowledge and knowledge of God, have a mutual perfection and a common destiny. Teresa stressed that at no level of union with God is self-knowledge to be abandoned, without which all progress is impossible, without which all or any spiritual life is ineffective and unrealistic. She understood the danger of a knowledge which terminated in the self and taught the importance of enveloping self-knowledge in knowledge of God which in turn leads one to knowledge of love which is the creative force in all its power.

However high a state the soul may have attained, self-knowledge is incumbent upon it, and this it will never be able to neglect even should it so desire¹⁹.

The problem of knowledge in our days is more dramatic as the knowledge of God and self-knowledge are isolated from each other. The consequence is that knowledge of God is declared impossible, on one hand, and self-knowledge has despaired on the other. Augustine and Teresa reflect the basic existential value of the unity of man and God and man in relationship to

¹⁹ Op. cit., Interior Castle, ii, p. 208.

himself and others. There can be no separation for them for wholeness and growth, as a person and as a spiritual being. The vertical and horizontal relationships are all linked and incomplete if not united.

The fundamental experience of servitude and freedom is at the base of the philosophy, theology and spirituality of Saint Augustine²⁰. Just as it is the destiny of man to be subject to restrictions it is also his destiny to be able to escape this servitude to liberation through the love of God. Teresa is of one mind with Augustine on this question and for her servitude was a long trying experience before freedom was achieved.

... I was so tied and bound that I could not resolve to give myself wholly to God²¹.

She realized it was God that gave us freedom.

... He had granted us bodily strength to enable us to do penance, or given us learning and talent and freedom to preach, hear confessions and bring souls to God²².

St. Augustine's Confessions were at the same time an autobiographical, psychological, as well as moral and spiritual undertaking, with Augustine's theocentric consciousness prevailing. In both Augustine and Teresa we are constantly

²⁰ Blanchard, Pierre, "La Structure Augustinienne de la pensée thérésienne", in Divinitas, Roma, 1963, p. 382.

²¹ Op. cit., Life, ix, p. 56.

²² Ibid., p. 203.

aware of the miseria-misericordia approach. The depth of misery of the individual leads one to see the magnificence of the mercy of God. In this double knowledge can be seen for them the whole of the action in spiritual life. The antithesis of the two is resolved in the union of the awareness of misery and the bountifulness or mercy of God.

O my Jesus! What a sight it is to see a soul which has attained as far as this, and has fallen into sin, when Thou of Thy mercy stretchest forth Thy hand to it again and raisest it up! How conscious it becomes of the multitude of Thy wonders and mercies, and of its own wretchedness!"²³.

If mercy is contemplated without misery, man would remain in his state not seeking to grow toward equilibrium, or spiritual maturity, whereas if man contemplates only misery without mercy he will reach that state known as despair. What is clear to both Augustine and Teresa and still applies for all time is that confidence must be placed in God and not in ourself.

We are weak and cannot trust ourselves, and the more determined we are, the less self-confidence we should have, for confidence must come from God²⁴.

St. Augustine's Confessions was a highly introspective work, a model for Teresa and other authors. As an autobiography, a type of metaphysics of interior experience, a psychological analysis is presented in which the objectivity

²³ Op. cit., Life, xix, p. 113.

²⁴ Way of Perfection, Op. cit., xli, p. 179.

of truth is found in the echo of all levels of the person, in all sectors of the personality, and in all conscious aims. For Augustine and Teresa truth was living, the idea was concrete and experience was considered as a prime criterion of the truth. Teresa draws from Augustine's philosophy in that he gave subjectivity its place and value, which tradition was exemplified as well later in St. Bernard, the Victorine's, Descartes and Malebranche as well as Maurice Blondel. The Confessions is a work of existential significance, in which by an analysis of total experience, the intellectual and spiritual, moral and mystical, the true face of man is uncovered in all its dimensions. He placed before man a philosophy of discovering the self, which becomes a metaphysics of a universal concrete. Experience as in Augustine's works is a foundation step in Teresa's works. In the analytic description of her own spiritual life, her difficulties, temptations, her work and struggles, her progression and acceleration, she appeals to her own experience:

... this I found out for myself, and that is why I realize it ... I will say something about this for I know it is all true²⁵.

Her writings she affirmed were a transcription of her experience and the experience of souls who conferred this incomparable ardour.

²⁵ Op. cit., Life, xiii, p. 77; xxvii, p. 176.

I shall speak of nothing of which I have no experience, either in my own life or in the observation of others, or which the Lord has not taught me in prayer²⁶.

Whereas Teresa recognized like Augustine the importance of experience in understanding and growth, she was clear to point out that the highest criteria of truth was the Scriptures and the infallible interpretation of the Church.

... I am sorry for those who begin with books alone for it is extraordinary what a difference there is between understanding a thing and knowing it by experience²⁷.

... the soul strives ever to act in conformity with the doctrine of the Church ... as far as I can see and learn by experience, the soul must be convinced that a thing comes from God only if it is in conformity with Holy Scripture...²⁸.

There should not be any conflict between the Church and the truth and Holy Scripture and the Spirit. The definite, necessary and sufficient criterion is obedience to the Church, it would seem from her stand, with the Scriptures as a final test.

It is easily seen also that Teresa in claiming that the soul finds rest in God alone is strongly Augustinian.

"O my God and My Rest for all distress..."²⁹. Both Augustine

26 Op. cit., Way of Perfection, ii, p. 2.

27 Ibid., Life, p. 79.

28 Ibid., p. 161.

29 Op. cit., Exclamations, v, p. 417.

and Teresa searched and found in the mystery of God the solution to the problem of their existence. The two poles of this search were restlessness, the beginning of the struggle, and peace, the termination of the search. "Our hearts are restless until they rest in thee"³⁰. The restlessness was evident in the numerous aspects that were part of his confessions; the restlessness of the body senses, the restlessness of the mind and the spirit, the restlessness of the heart and sentiments, the restlessness of the will and the struggle for freedom, the restlessness of the soul, of all his being. It is love that conquers all. The restlessness of Teresa was not metaphysical or moral like that of Augustine but rather spiritual and mystical. She did not know rest at first as she did not give herself totally to God. It was prayer that opened and directed her on her way to peace.

Unless we make a total surrender of our will to the Lord, and put ourselves in His hands so that He may do in all things what is best for us in accordance with His will, He will never allow us to drink of it. This is the perfect contemplation of which you asked me to write to you³¹.

It is incontestable that Teresa in writing her Life uses the Confessions as a model. There are, however, differences that can be pointed out. The Confessions are the itinerary of

³⁰ Pusey, Edward, trans. The Confessions of St. Augustine, Montreal, Cardinal Edition, I, p. 1.

³¹ Op. cit., Way of Perfection, xxxii, p. 138.

Augustine searching for truth and liberty. The life of Teresa is a search for union with God in prayer. The Confessions are concerned with relating at times experiences of lengthy philosophical development whereas the Life of Teresa is more a dialogue of experiences and doctrine without metaphysical analysis. At the same time there are some remarkable intuitions in this area inspite of the lack of training or initiation in this domain of thought on the part of Teresa.

... it is possible to make observations concerning interior matters and in this way we know that there is some kind of difference, and a very definite one, between the soul and the spirit, although they are both one³².

Reflecting on her experience and striving to express her experiences adequately led her to the reality of metaphysical distinctions although she did not call them metaphysical as such.

Love, I think, is an arrow shot by the will, and flying with all the force of which the will is capable, freed from all earthly things and directed towards God alone, so that it must actually strike His Majesty³³.

It may be concluded that Teresa was a spiritual daughter of Augustine, that their finding and discovering of a way to approach God was very much alike inspite of the differences of

32 Op. cit., Interior Castle, vii, p. 333.

33 Op. cit., Conceptions of Love of God, vi, p. 392.

particular weaknesses in each nature. Teresa's conversion was due partly to her reading of St. Augustine's Confessions which strongly influenced her. Whereas Augustine's conversion was one to Christian faith and truth, Teresa's was more to perfection in love. Both were aware of the misery of man and the necessity of grace for salvation. Both had a vital need for communion and communication, Augustine living more from the senses whereas Teresa lived more from the heart. Augustine's intelligence was highly cultured, whereas much of Teresa's was natural, though she read widely of the books available to her. Augustine was more concentrated in his presentation whereas Teresa was more expansive. The effects of God's love in Augustine and Teresa were similar in some ways. Both turned toward a more religious attitude, living in the presence of Jesus, a rupture with all occasions that were dangerous for relationship with Jesus, a life of action and contemplation. Both searched for God within and realized the efficacy of grace in conversion. Each recognized the misery of man, God's mercy and man's praise of God.

Augustine and Teresa were existential in their approach. Whereas Augustine searched for truth and liberty, Teresa searched for union with God in prayer. Augustine's presentation was philosophical and psychological introspection whereas Teresa's presentation was more a dialogue of experiences and doctrine without metaphysical analysis, although she did

have some original and unique expression of her understanding of mind, soul, will and spirit and thought. Her experiences are presented in a very Augustinian way. Both stressed interiorization as necessary for one's recovery or freedom. Augustine's knowledgeableness and subtlety are woven into Teresa's realistic approach. Whereas Augustine's was more rigorous in analysis than Teresa, she was concerned more with the progressive stages and development of prayer life. Augustine's approach was a negation and denial of the senses and consequent sublimation of them whereas Teresa positively pursued union with God as a purifying process through constant growth in trust and perseverance in contemplation. Knowledge of God and knowledge of self in Augustine were united by reciprocal causality with a mutual perfection and a common destiny. Teresa grasped this same emphasis and was concerned with the danger of knowledge which terminated in self. She saw knowledge of God as leading to knowledge of love which is the creative force of all power. Humility is a key virtue for both Augustine and Teresa.

Augustine's philosophical approach stressed the experience of servitude and freedom, whereas Teresa's approach was one of willingness to be a slave to God, with God as Wisdom; and participation in this Wisdom of God as spiritual life. Free will showed for Teresa that man can only be resolved in God, and implied a radical change toward God by man, giving

man a liberty and a detachment for all that is not or does not lead to God. Both Augustine and Teresa participated in a restlessness which found peace in God. Both were concerned about wholeness of spirituality. Each endeavoured to present and describe in as much detail and unity the whole process of spiritual growth from beginning to end. Augustine influenced Teresa considerably in her psychological and religious evolution, especially in terms of self-knowledge, knowledge of God, experience and prayer. The key themes and parallel growth stages they went through were reflected in their concern for the relations between mercy and misery; servitude and freedom and restlessness and peace. They were both drawn to God, each in their own way, yet their paths sometimes crossed in experience, though diverse in detail and each experienced major conversions of their prayer life and their relations to man and God.

2. The Dominicans

The Thomistic influence on Teresa of Avila can best be reflected in examining the Dominican followers of Thomas Aquinas who guided her in her early formative years, and in her writings. They included Fr. Vicente Baron, Father Ibanez, Father Domingo Banez, Father Garcia of Toledo, Father Pedro Fernandez, Father Diego Yanguel and Father Louis of Granada.

The Dominican school at the time of Thomas Aquinas was largely speculative, attempting to explain scholastic theories, which in turn helped to clarify mystical facts so that they were better understood, and asceticism itself, as a result, was better understood. It was Thomas who had brought an intellectual systematization to theology and clarified the position of Aristotle, making it possible for the resolving of the seeming split between faith and reason. This same systematization was to influence Teresa greatly in her writings. The Thomistic concern for the person and interpersonal relations was somewhat hindered at the time by little knowledge in the field of psychology. Those Dominicans who followed Thomas, passed on his teachings in their writings and in their role as guides or directors. This was the case in Teresa's life.

Louis of Granada was perhaps the greatest single Dominican influence on Teresa. His style reflected Thomas' systematization. Meditation was divided into preparation, reading, meditation, thanksgiving and petition. Teresa often recommended his book, "Of Prayer and Meditation", to those who place great importance on the use of intellect in prayer. Louis begins his treatise with a treatment of the understanding, will and intellect which stems from the influence of St. Thomas Aquinas. This stress or use of intellect in prayer is seen in Teresa who was concerned with

methodical prayer and the need for keeping thoughts under control while at the same time allowing for flexibility.

Coming back, then, to what I spoke of before, the meditation on Christ bound to the pillar, it is well we should make reflections for a time, and consider the sufferings He there endured, for whom He endured them, who He is who endured them, and the love with which He bore them³⁴.

Teresa and Louis refused to be confined to prayer as a fine art. There is always the reminder to her followers that they are free. Prayer is not of man but of God. If it were merely an art it would be artificial. Schemes are presented but not as binding to the soul, binding the person of prayer to leave all for love whenever it is enkindled within him. Order and openness are both necessary to a strong prayer life, leaving room for individual pace setting and growth and individual characteristics that call for a corresponding life style and commitment of each unique person.

Fr. Vicente Baron was particularly influential in Teresa's development in her prayer life, having discovered her in a sense and setting her on her way of perfection. Perseverance in prayer was his single, most forceful impact in her formation, as her Confessor.

³⁴ Op. cit., Life, xiii, p. 31.

This Dominican Father who was a very good man, fearing God, did me a very great service; for I confessed to him... He sent me to Communion once a fortnight and I, by degrees beginning to speak to him, told him about my prayer. He told me never to omit it... I began to return to it, and never gave it up³⁵.

Father Pedro Ibanez was instrumental in teaching her how to walk on the road to perfection securely. He was largely responsible in persuading and commanding Teresa to write her autobiography. He was a very learned man, of considerable experience in spiritual direction, as well as being a man of prayer.

I had recourse to my Dominican Father; for I could rely upon him, because he was a learned man. I told him all about my visions, my way of prayer, the great graces our Lord had given me, as clearly as I could; and I begged him to consider the matter well, and tell me if there was anything therein at variance with the Sacred Scripture, and to give me his opinion on the whole matter ... he retired to a monastery of his Order which was very far apart, that he might apply himself more effectually to prayer. There he remained more than two years...

So, when he came back, his soul had made such excellent progress and he was so advanced in the way of the spirit, that he told me on his return he would not have missed the journey for anything in the world. And I too; could say the same thing; for whereas before he reassured and consoled me by means of his learning alone, he did so now through that spiritual experience he had gained of supernatural things³⁶.

Father Domingo Banez influenced Teresa greatly in the area of theology and by his strong personal guidance. He

³⁵ Op. cit., Life, vii, p. 27.

³⁶ Op. cit., Life, xxxiii, pp. 7-8.

was a man of "outstanding and emphatic theological abilities and a corresponding emphatic personality"³⁷. He showed a critical theological clear-mindedness in his evaluation and guidance of Teresa in writing her autobiography. Teresa came to trust him because of his knowledge and discernment. It is this same clear sightedness which enables him to ignore such problems as hesitation or fear of criticism. He was doubtful as to whether her autobiography was a book for everyone to read. When she sent a copy abroad without his permission, he was very sharp and firm with her. He himself sent it to the Inquisition in Madrid, but it was returned to him for opinion as he was the most capable of judging it. He did his job well, and for this Teresa was grateful even if it meant rebuke.

The Father Master, Fray Domingo Banez, my confessor ... rebuked me, and said... that I did not understand the matter, for an endowment need not hinder the nuns from being poor and perfect³⁸.

Father Banez's strong theological opinions caused her many troubles but it was he who had saved her first foundation by asking the authorities that the foundation be considered, not in regard to Teresa, nor in regard to Avila, but on its merits as an institution for the glory of God and the Church.

³⁷ Goodier, A., St. Teresa and the Dominicans, Month, 1936, Vol. 168, p. 252.

³⁸ Op. cit., Foundations, xx, p. 1.

He established the right principles upon which the question of foundations might be judged and this was to be reflected in all of Teresa's undertakings. She had learned from him to start with the basic principles in all undertakings, stressing objectivity and independence of judgment. This is seen again in his decision with regard to her visions. Teresa was told to disregard them by her other confessors, but Father Banez said otherwise:

A great theologian once said that he would not trouble himself though the devil, who is a clever painter, should present before his eyes the living image of Christ, which would only increase his devotion and defeat the evil one with his own weapons. However wicked an artist may be, we should reverence his picture if it represents Him who is our only good. This great scholar held that it was very wrong to advise anyone who saw a vision of Our Lord to offer it signs of scorn, because we are bound to show respect to the portrait of our King wherever we see it. I am sure that he was right³⁹.

He championed her with a cool independent judgment based on principles established in line with the glory of God and of the Church. It was a complete and balanced vindication of Teresa's writings that he presented in the censure the Inquisition had asked him to conduct.

In view of the fact that these and many other Dominicans, such as Father Garcia of Toledo, who had her write the Foundation; and Father Diego Yangués who censored the spirituality of the Interior Castle; we can consider that

³⁹ Op. cit., Interior Castle, ix, p. 2.

it is futile to speak of St. Thomas Aquinas and his disciples and the spirituality of Teresa and her followers as if they were two different schools⁴⁰.

It is futile as such a distinction can only deprive the teaching and influence caused by one spiritual development on another and implies that the spiritual life is specifically different, according as one follows one master or another, which it is not and cannot be. Teresa sought instruction and guidance from wherever we might hope to find it, never suggesting that there was any specific difference in the spiritual life or that one contradicted another, but rather drawing the values from all, allowing for development in thought and richness that the individual can contribute to any spiritual life by the uniqueness of each person. Her prayer life was largely directed by the Dominicans evidenced by her continual trust and faith in them.

3. The Franciscans

Teresa was truly one in mind and heart with Aquinas, with the Dominican School in many ways, with all the great spiritual men of the past, and by her unique gift of synthesis was able to stress the values which are universal and meaningful throughout the ages.

⁴⁰ Goodier, A., St. Teresa and the Dominicans, Month, 1936, Vol. 168, p. 256.

The Franciscan influence on Teresa of Avila can best be examined as evidenced in such men as Francisco de Osuna, Peter of Alcantara and Bernardino de Laredo. They reflected a spirituality of poverty and joy, and strong adherence to the New Testament. Daily life was to be transformed to the purpose of God and love, while at the same time remaining true to the doctrine of the Church. While denouncing the abuses and corruptions of the Church, they cultivated a mysticism that found the Divine through nature, flowers, birds and natural things. The Franciscan spirituality they lived had come through a growth process, with St. Bonaventure under the influence of St. Victor, uniting the speculation of the mind with the motions of the heart. Scholastic theology was transformed into affective knowledge, the distinctive note of Franciscan spirituality.

The Third Spiritual Alphabet, written by Osuna, exerted a strong impact on Teresa's formation.

... I stopped at the house of this uncle of mine, which, as I have said, was on the road, and he gave me a book called The Third Alphabet, which treats of the Prayer of Recollection... I was delighted with the book and determined to follow that way of prayer with all my might. I began to spend periods in solitude... to start upon the way of prayer with this book for my guide. For I found no other guide who understood me, though I sought one for full twenty years...⁴¹.

⁴¹ Op. cit., Life, lv, p. 23.

In their approach Teresa and Osuna have many common links and sources. This is especially evident in the allegory on prayer in the garden.

Let us now consider how this garden can be watered ... the garden can be watered in four ways: by taking the water from the well ... by a water-wheel and buckets, ... by a stream or a brook..., or by heavy rain, when the Lord waters it with no labour of ours...⁴².

From the notes and comments of the original copy used by Teresa, it is quite evident she spent considerable time reflecting on these similar passages indicated by a cross, a heart, a hand pointing, (her favorite marks) as well as underlined and heavily scored sections, revealing a certain amount of study and points that particularly struck her in detail. A metaphor that is found in both Osuna and Teresa is that of the 'spark' in explaining recollection and prayer.

In these grades of recollection the understanding is never so far silenced as to be entirely inactive, for it always retains a little spark that suffices to show contemplatives they are experiencing something, and that it comes from God. (The Third Spiritual Alphabet, o. 456, Osuna)⁴³.

This prayer, then, is a little spark of true love for the Lord which He begins to enkindle in the soul, and His will is that it should come to understand the nature of this love with its attendant joy⁴⁴.

⁴² Ibid., i, p. 65.

⁴³ Op. cit., The Third Spiritual Alphabet, p. 456.

⁴⁴ Op. cit., Life, p. 90.

Whereas Osuna stresses the area of knowledge or desire for spiritual things by his use of the metaphor, Teresa dwells mainly on the 'spark' as associated with love, and a much more developed treatment of the growth of the spark of love.

This quiet and recollection ... this little spark ... if it proceeds from the spirit of God and is not a pleasure bestowed on us by the devil or sought by ourselves, is not a thing that can be acquired, as anyone who experiences it must perforce realize immediately, but this nature of ours is so eager for delectable experiences that it tries to get all it can ... This little spark, then, planted within us by God, small though it is, makes a loud noise; and if we do not quench it through some fault of our own, it is this that begins to kindle the great fire which sends forth the flames of that most ardent love of God with which His Majesty endows the soul of the perfect⁴⁵.

Teresa herself tries to establish that what is important is not so much who wrote or said certain truths, but what was the essential message conveyed, or what was the striking truth that led to further reflection and development of related areas of recollection or prayer.

The influence of Osuna on Teresa can be seen in the conceptualization of recollection, as evidenced in the conformity of views on the Camino description (Chpt 28, Way of Perfection); or Interior Castle theme (4th Mansion Chpt III), so much so that the two seem to have the air of belonging to the same family, being of the same mind and heart, on the same

⁴⁵ Idem., xv.

wave length going in the same direction. Both have the same solution for banishing sadness and preserving joy of spirit.

By having told you to preserve joy of spirit, I have warned you against wordly sadness. If you are wise you will never feel grieved except when you have sinned against God or when you lack his grace...⁴⁶.

In relation to the effect of God's gifts on man, Osuna's influence on Teresa is clear:

I realized that it came from God but I could not understand the method of His working; for the truth is that the faculties are in almost complete union, though not so much absorbed as not to act⁴⁷.

As love draws us out of ourselves to set us in that which we love, it penetrates the most hidden mysteries, leaving the understanding outside among creatures⁴⁸.

Teresa definitely read much and retained much. She had a wide range of directors to guide her. She did not recommend Francis de Osuna's writings to her religious, but this could have been out of caution in recommending anything that might influence those to try and fly even though they could not yet walk, or lead others to pursuits for which they

⁴⁶ De Oussana, Fray Francisca, The Third Spiritual Alphabet, trans. by a Benedictine of Stansbrock, Cork, Ireland, Mercier Press Ltd., 1948, p. 285.

⁴⁷ Op. cit., Life, xv, p. 97.

⁴⁸ Ibid., The Third Spiritual Alphabet, p. 440.

were not yet ready.

Peter of Alcantara is the only Franciscan that Teresa recommends in her list of spiritual books, in which she is very discriminating:

Let the mother prioress see that they have good books - the Carthusian, the Flos Sanctorum, the Contemptus Mundi, the Oratory of Religious, Fray Louis of Granada, or Fray Peter of Alcantara; for this nourishment is almost as necessary for the soul as food is for the body⁴⁹.

Teresa had known Peter very well and was very dependent on him for help. Her first 'Relation' was written for him at his request and he was a champion to her Reform, encouraging her when all others let her down. There is no one else who is extolled so much in her writings or who is mentioned with such intimacy and reverence and who is so steadfast in crisis and doubt.

Our Lord said to me on one occasion, that no one could ask Him anything in his (Peter's) name, and He not hear them⁵⁰.

A golden Treatise on Mental Prayer, written by Peter, stresses the importance of mortification in prayer, the will in prayer, and the need for conformity with God's will, with love as the most important virtue. Teresa and Peter were alike in this respect, his influence guiding her to realize

⁴⁹ Op. cit., Rule and Constitutions, p. 7.

⁵⁰ Op. cit., Life, xxvii, p. 22.

that affection is the result of meditation and not necessary, but rather a gift sometimes given after much labor. Like Peter, Teresa taught prayer along methodical lines, laying down a scheme that allows for flexibility of individual and unique expression, explaining details by division and subdivision, with the overall stress on love. Teresa points out her recognition of his teaching: "These books contain excellent teaching and a good method for the beginning and conclusion of prayer..."⁵¹. Like Osuna and Louis of Granada they turn to the Passion of Christ for the content that draws one to deeper affection.

We must not only insist upon the bare history of His Passion, but we must consider other circumstances ... who suffers ... for whom ... how ... why...⁵².

Peter influenced Teresa in her approach to understanding prayer and leading others to greater depth in their prayer life. He was careful to emphasize that regulations cannot be reduced to art. There must be room for the individual freedom, the uniqueness of a person, the flexibility to grow at one's own pace, with stress on certain aspects particular to an individual, with no two people proceeding exactly by the same way, with the same rate toward the degree

⁵¹ Op. cit., Way of Perfection, xix, p. 2.

⁵² Goodier, Alban, "Golden Treatise, Two Spiritual Guides", Month, 1936, p. 20.

of union with God. Teresa was of the same mind as Peter in realizing the importance of avoiding dangers that occur when people follow step by step a previous course which is only meant to be a guide, indicating signs along the way but never being reduced to merely an artificial process.

There are some who labour to reduce all rules into art, thinking that they have attained to the perfection of that exercise, if they observe exactly the rules thereof. But they who put good principles into practice, will quickly attain unto their desired end, which doing, they are not to reduce grace into art, not to attribute that to human rules which is the gift of God. Hence we say that it is not necessary to follow these rules and documents as depending of art, but as instruments of grace...⁵³.

The influence of Bernardino de Laredo on Teresa was mainly through his work entitled The Ascent of Mount Sion, written and published in 1535. In particular it was the conversion aspect that concerned her, and helped her considerably.

If they thought it well, I would give up prayer altogether, for why should I run into these dangers? ... I was like a person who has fallen into a river: whatever the direction he takes, he is afraid the danger will be greater, and yet he is almost drowning. ... Looking through books to see if I could learn how to describe my method of prayer, I found in one, called The Ascent of the Mount, which describes the union of the soul with God, all the symptoms I had when I was unable to think of anything...⁵⁴.

⁵³ Ibid., p. 21.

⁵⁴ Op. cit., Life, xxiii, p. 149-150.

The book is divided into three sections, man's knowledge of himself; the following of Christ and the rules of the Cross; and a call to quiet and pure contemplation. The three resemble the Purgative Way, the Illuminative Way and the Unitive Way as used by Teresa. It would seem that the third stage was subdivided into a fourth later. These divisions in the stages in life also referred to the four degrees of love.

Infancy corresponds to self-knowledge and self-humiliation; childhood to mediation upon and imitation of the life of Christ, adolescence to the seeking of God through creatures, which spiritual adolescents do until again and again their mediation is transformed into quiet contemplation; and manhood to habitual quiet contemplation⁵⁵.

Operative love, inciting beginners to God's service; naked love of progressives, stripped of all self-interest; essential love, which goes straight to God without the mediation of creatures or by way of the faculties; and unitive love following upon a more complete detachment and preparation, which God receives and ... unites ... with His infinite love⁵⁶.

Whereas Osuna had treated with individual spiritual phenomena as such, he did not make any attempt in placing them in relation to each other and to the spiritual life as a whole. Laredo on the other hand mapped out the various stages of the contemplative's progress, even if

⁵⁵ Bernardino de Laredo, Ascent of Mount Sion, trans. by E.A. Peers, London, Faber and Faber Ltd., 1952, p. 75.

⁵⁶ Ibid., p. 166.

his understanding was somewhat incomplete.

Teresa's use of Larado's vocabulary for such terms as mystical theology, ecstasy, rapture, flight of the spirit and sleep of the faculties as well as her use of his illustrations, as the simile of the flame and the fire, in the same context, tend to strengthen her indebtedness to him. Teresa, however, tends to draw more on experience in her description of the various stages or movements one goes through. They agree on the supernatural nature of the state of peace, its origin and independence of man.

All that it achieves in that state is wholly supernatural, and comes solely from the gracious condescension of the great Orderer of all nature⁵⁷.

This is a supernatural state, and however hard we try, we cannot reach it for ourselves⁵⁸.

The prayer of quiet is described by both of them when the soul becomes occupied with God, but here Teresa goes into greater detail

the soul in this manner of sleeping in its interior quiet receives no operation from any of its faculties nor in its comprehension touches the created but all is spiritual⁵⁹.

57 Op. cit., Ascent of Mount Sion, p. 257.

58 Op. cit., Way of Perfection, p. 127.

59 Op. cit., Ascent of Mount Sion, p. 135.

... not one of them it seems ventures to stir, nor can we cause any one of them to move except by trying to fix our attention very carefully on something else, succeed in doing so⁶⁰.

Fifteen years later she continues to develop and qualify the faculties:

In this state the faculties are not, I think, in union, but they become absorbed and are amazed as they consider what is happening to them⁶¹.

Laredo and Teresa speak in terms of the fifth characteristic in the prayer of quiet. Intellectual operations will alternate with periods of quiet. Laredo goes no higher than the fifth Mansion if we compare him to Teresa. This momentary union within a life of quiet contemplation is the furthest that he has expressed: "the most sublime thing in this our exile"⁶².

Laredo's teachings are represented in Teresa's earliest position, where she described the faculties as resting within the soul, not lost, nor asleep, or in a swoon. Teresa uses Laredo's metaphors of the hedgehog or turtle to explain in more detail her experiences which she had difficulties in expressing at first.

Laredo's psychological influence on Teresa was mainly

⁶⁰ Op. cit., Life, p. 97.

⁶¹ Op. cit., Mansions, p. 238.

⁶² Op. cit., Ascent of Mount Sion, p. 257.

in the distinction of the three faculties, although it can be recognized that she familiarized herself with terms such as ecstasy, rapture and arrobamiento, and borrowed some of his examples. Some of Laredo's expressions such as 'withdraw within itself' and 'soar above itself', served as starting points in her explanation of the action of the soul. Laredo taught Teresa to speak symbolically yet meaningfully, to all who would want to read her and understand the journey of a soul. From Laredo, Teresa came to recognize the great need for knowledge of self to arrive at knowledge of God. His writings influenced her especially in meditations on the Passion and the mysteries of Christ. She also drew from Laredo on basic ideas on obedience and charity, care for the sick and service to the other. Both are in agreement that mortification is necessary for sanctity but discretion is an important ingredient in keeping a happy balance in life. Teresa came to recognize also the importance of finding God in terms of essence, presence and power which was found in Laredo.

It can be determined then that Teresa owed much to her Franciscan guides and writings in the philosophical, symbolic, and doctrinal as well as technical points of the growth of a person. The psychological detail of the various states of spiritual growth must be recognized as highly

original in their development on the part of Teresa with the little knowledge available at the time. It can be maintained she was inspired but it must also be acknowledged she had well qualified teachers and learned authors to draw from in the spiritual field, who even today have not been surpassed in their particular contributions to spiritual life.

4. The Jesuits

Teresa came into contact with the Jesuits in her search for spiritual directors. She wondered if she could come up to their requirements and feared them because of their high standard of prayer and insistence on the highest perfection. The accounts she had of the Jesuits explain this hesitation on her part:

though living in the world like other priests, they practiced and preached stern mortification, especially interior; they were not content with ordinary ideals, but would have everyone aim at the highest perfection⁶³.

In time she overcame her scruples and fears and contacted them. Among those listed as her confessors were Father Aroz, Commissary of the Society, Father Francis Borgia, Duke of Gandia, Father Gil Gonzalez, Father Baltasar Alvarez,

⁶³ Goodier, Alban, "St. Teresa and the Society of Jesus", Month, Vol. 163, 1936, p. 396.

Rector in Salamanca, Father Salazar, Rector at Cuenca, Father Santander, Rector of Segovia, Father Jeronimo Ripalda, Doctor Pablo Hernandez of Ordonez, Rector of Avila, Fr. P. Domeneco at Toledo, Father Enrique Henriques at Seville, Father Barolome Perez Nueros, Father Juan del Avila, Father Gonzalo D'Avila, Father Diego de Cetina and Father Juan de Pradanos; Father Martin Gutierrez, Rector of Salamanca, Father Diego de Acosta, provincial at Andulusia, Father Don Alonso Velasquez of Toledo.

It is interesting to note she speaks of her Jesuit confessors at greater length than any other Order. Some of the basic characteristics she learned from them were a spirit of service and obedience, centrality of Christ and Eucharist; devotion to the Blessed Trinity; ethical values were seen in terms of God, the Church and obedience; a stress on the value of the experience of prayer, a theology of the more, regular and systematic meditation and prayer, and dependence on the Spirit in prayer. Souls of good will were seen as those who lived lives of integrity, sincerity, generosity, general and particular practices of examination, regular and systematic confession and attendance at communion. This, the Jesuits taught to Teresa and all of her time, who would listen, would lead to knowledge of God, the self and the world.

Of special significance was their influence in the formation of Teresa in regard to the need for right order, the joining of mortification with prayer, the foundation of prayer in personal shame and sorrow, and the concentration on the Sacred Humanity and the Passion.

He led me by the way of love of God, which brought me, not oppression, ... but freedom ... I began to conceive a new love for the most Sacred Humanity ... and I grew fonder of penances, which I had neglected because of my frequent indispositions⁶⁴.

Father Padranos had given Teresa a foundation to a renewal in prayer showing forth the spirit and intended effect of the Spiritual Exercises. Sinlessness of life was one effect that particularly was seen as essential for all progress. Father Francis Borgia led Teresa to a greater freedom and response to the attraction of the loving God.

He told me I was being led by the Spirit of God and that he thought I should not be doing right to resist Him further. He suggested that I should always begin my prayers with a meditation on one of the incidents of the Passion, and if the Lord should then transport my spirit, I should not resist Him but should allow His Majesty to have it and make no effort to keep it back. He said that it was a mistake to resist any longer ... and he continued to help and advise me to the best of his ability, which was very great⁶⁵.

Father Francis Borgia supplemented the basic training of

⁶⁴ Op. cit., Life, xxiv, p. 152-153.

⁶⁵ Ibid., p. 154.

Father Patranos, teaching greater liberty in prayer, and would have no one bound to any one form of prayer.

Father Baltazar Alvarez was the one confessor to whom she owed more than to anyone else.

This Father began to lead me to greater perfection. He told me that I ought to leave nothing undone so as to become entirely pleasing to God, and he treated me with great skill, yet also very gently, for my soul was not at all strong, but very sensitive, especially as regards abandoning certain friendships which were not actually leading me to offend God⁶⁶.

Not everything had gone smoothly between Teresa and the Society of Jesus. There were those who had not believed either in her or in Father Baltazar. There had been others who had tried to impose their will upon her. Yet inspite of their pressures to accept an unsuitable novice, to accept a Jesuit Father who wished to join Her order, she remained loyal to them to the end:

I behave towards the Society as one who had its interests at heart, and who would lay down her life for it, if it would serve Our Lord⁶⁷.

The unity of Teresa and The Society of Jesus in theory and practice of prayer was shown from her early contact with the Jesuits whom she sought out for guidance in her spiritual life. She learned from them that prayer is founded on self

⁶⁶ Ibid., p. 155.

⁶⁷ Op. cit., Letters, iv, p. 39.

humiliation, on the love of the Sacred Humanity of Christ, on union with Him in the Passion. When she was called to more, the Jesuits encouraged her to do so. So identical was her mind and heart and soul in tune with the Jesuits and Dominicans that it is hard to distinguish her from them at times.

B. Adrian van Kaam's Formation

This section of the research will treat with the formation of Adrian van Kaam in particular with relation to his conception of personality, maturity and spirituality. In the area of philosophy and theology two main trends emerge to predominate, the Thomistic and Existential schools, as exemplified by Thomas Aquinas, St. Augustine, Descartes, Kant, Kierkegaard, Nietzsche, Jaspers, Marcel, Buber, Heidegger, Husserl, Sartre, Merleau-Ponty, Strasser, Straus, James and Giorgi. In the area of psychology, phenomenology and anthropology, the main authors that influenced van Kaam include Gordon Allport, Magda Arnold, J. Gasson, Rollo May, Abraham Maslow, Clark Moustakos, Andras Angyal and Carl Rogers. In the area of spirituality, his sources were the Church, Scriptures, Augustine, Aquinas, John of the Cross, Teresa of Avila, the Dominicans, Franciscans, Carmelites, Ignatians, Vincentians, Sulpicians, Montfortans, Spiritans and Passionists.

A short introductory survey of his life will open this study, followed by his philosophical and theological formation, his psychological formation and his spiritual formation.

Van Kaam was born in 1920 in the Hague. He became a Spiritan priest in 1947 and spent his early formative years of study in philosophy, theology and psychology in Holland. In the native Dutch schools, he acquired a practical knowledge as a psychological counselor, with the young adults. His experience was widened by working for the Dutch Governmental Psychological Observation Center for Juvenile Delinquents. In 1954 Dr. van Kaam engaged in clinical psychology in United States, obtaining a Ph.D. in Psychology at Western Reserve University in Cleveland, Ohio, in 1958. His doctoral dissertation was entitled "The Experience of Really Feeling Understood by a Person". He then undertook post doctoral studies and training under Carl Rogers at the Alfred Institute. Following this, he engaged in special post doctoral studies in personality theory under Abraham Maslow, Kurt Goldstein and Angyal at Brandeis University. In his later studies he was greatly influenced by Gordon Allport, Magda Arnold, Charles Curran, Clark Moustakos and Rollo May.

Van Kaam is currently professor of psychology at Duquesne University, Pittsburgh, Pennsylvania. He is also

the founder and director of Duquesne's interdisciplinary Institute of Man as well as editor of numerous periodicals listed in the bibliography. He has published several books and numerous articles which will be taken into consideration according to the outline and material proper to this study. He is presently professor of spirituality in the Center for the Study of Spirituality of Duquesne University, of which Center he is the founder and director. He is founder and editor of the Journals, Humanitas and Envoy. His chief interest remains the study of spirituality, and training Masters in Spirituality.

Van Kaam's early years as a clinical psychologist and visiting professor of psychology brought him into contact with the very visible and concrete problem of comprehending man in his totality. He found that although the various disciplines, the human sciences, the arts, philosophy and religion revealed man in some of the dimensions of his life, only a multi-disciplinary approach and synthesis would produce a true picture of the whole man.

1. Philosophical Formation

a. Aquinas

Van Kaam recognizes his dependence on authors of the Thomistic and Existential schools in his formative years

particularly from the point of information, but basically he has made certain of their constructs his own by developing them and incorporating them within his own framework and approach. As a professor of Thomistic philosophy in his congregation's seminary he gained a working knowledge of Aquinas. "His life-long admiration for St. Thomas, and his writings can be traced to these years"⁶⁸. He considered Aquinas one of the few men in history who recognized the split between sacred and profane modes of existence and who tried to resolve the problem.

Aquinas became aware of the symptoms of the emotional disturbance in Western man in the area of conceptual-logical knowledge which reflected a split personality. Aquinas devised an intellectual, logically coherent system in which the profane thoughts of contemporary thinkers and past pagan philosophers were related to Revelation as known in the thirteenth century⁶⁹.

Van Kaam was deeply influenced by this intellectual mastery of Aquinas and still is today but found that this synthesis of faith and life, its sound principles and knowledge did not affect or reach the common man.

⁶⁸ van Kaam, Adrian, On Being Involved, Denville, N.J. Dimension Books Inc., 1979, p. 102.

⁶⁹ van Kaam, Adrian, A Psychology of the Catholic Intellectual, Chicago, Herald Press, Synthesis, 1963, p. 23.

Aquinas' intellectual synthesis of faith and life was sound in principle and covered amazingly well the limited sacred and profane knowledge of his century but it was not translated by clergy and laymen into lived experience and into the practice of everyday existence. The splendid synthesis of Aquinas remained an impressive castle in the air that did not affect deeply the psychology of the Western man⁷⁰.

Van Kaam then acknowledges Aquinas' attempt to cure the disease, the emotional sickness that pervaded the medieval society. However, it was an almost impossible task with its great lack in psychological knowledge. The split in Christian consciousness led to two main ways of living, sacred and profane. The dialogue between sacred and profane learning was almost nil. "Aquinas had delayed the cessation of dialogue in the intellectual sector, but after him the dialogue died"⁷¹.

Aquinas' philosophy viewed the whole natural world and particularly this natural world as it opens toward God as First Cause as transparently accessible to human reason. The central tradition that runs through Aristotle, St. Augustine and St. Thomas into the beginning of the modern period, was that being, all being is intelligible, that there is a reason for everything. Man was viewed as a being divided

⁷⁰ Ibid., p. 23.

⁷¹ Ibid., p. 28.

between the natural and theological order. In the natural order Thomistic man is Aristotelian, a creature whose centre is reason and whose substantial form is rational soul. The speculative, or theoretical intellect is the highest function of man, that to which all others are subordinate. Aquinas maintained the intellect as prior to the will "because the intellect determines the will, since we can desire only what we know"⁷².

Of special importance in this dissertation is the relation between nature and grace. Van Kaam adopts Aquinas' position in this matter, as has the Christian world.

Moreover, as Thomas Aquinas has suggested, grace and revelation do not destroy or make superfluous natural structures and dynamics of the spirit; grace and revelation enhance and deepen that which has been given to man as his most beautiful potential the gift to live spiritually⁷³.

Van Kaam points out the intellectual approach of Aquinas but is the first to acknowledge that Aquinas himself was an authentic person.

When Thomas Aquinas wrote his great Summa it was an act of sublime simplicity, for that mode of thinking and writing was an authentic expression of his personality⁷⁴.

⁷² Barrett, William, Irrational Man, Garden City, N.Y., Doubleday and Co., Inc., 1958, p. 101.

⁷³ van Kaam, Adrian, Spirituality and Originality, Envoy, p. 125.

⁷⁴ van Kaam, Adrian, The Vowed Life, Denville, N.J., Dimension Books Inc., 1968, p. 359.

Thomas is being discovered as the true and authentic existentialist. When existentialism first appeared on the scene, "Jacques Maritain denounced it, but later announced that all it contained had been said already in the thirteenth century by St. Thomas"⁷⁵. There is some support for this statement. When one examines Thomas' stand on the relation between existence and essence, it is found that he held that existence is prior to essence, in the sense that what primarily constitutes the being of anything is its act of existing. In all created things, there is a real difference between the thing's existence and its essence. "On the question of existence in relation to essence it would seem that St. Thomas is the existentialist"⁷⁶. This existentialism of Thomas is debatable with Thomistic influence on Kierkegaard being the strong positive point in favor of such a claim. It would seem that the mentality of Thomas in the Summa lead some to conclude him as being legalistic, but others such as Gilson, "see Thomists as representing the original and true form of what a Christian existentialism should be..."⁷⁷. Since Thomas the psychic condition of man has changed, evolved so rapidly that Thomists on the whole have been unable to be convincing to their contemporary fellow thinkers.

⁷⁵ Barrett, William, Irrational Man, Garden City, N.Y., Doubleday and Co. Inc., 1958, p. 102.

⁷⁶ Ibid., Irrational Man, p. 104.

⁷⁷ Ibid., p. 107.

b. Augustine

If there is some doubt as to the existential position of Thomas there is none about St. Augustine, who indirectly has influenced van Kaam considerably. St. Augustine is seen as "a precursor of Existentialism"⁷⁸. As St. Augustine is also one of the main influences of Teresa of Avila this shall be developed further. Augustine is noted for his psychological insight and analysis and it is in this area that we see him most clearly, as a forerunner in existentialism.

The existentialism of St. Augustine lies in his power as a religious psychologist, as expressed most notably and dramatically in his Confessions⁷⁹.

Augustine's sensitivity to the self in its innermost depths is brought out in his subjective revelation in the Confessions. His interiorization came through his experiencing Christianity. He is concerned with the who rather than the what of man. From his own personal life history, his own life, he reaches out and in to question himself. He is influential on van Kaam especially in this respect, that man cannot be defined by being located in the natural order,

⁷⁸ Barrett, William, Irrational Man, Garden City, N.Y., Doubleday and Co. Inc., 1958, p. III.

⁷⁹ Ibid., p. 95.

for when man asks himself who he is, he has already broken through the barriers of the animal world. He influenced van Kaam also in starting from the concrete fact, from an experience in man's conscious.

Like a modern psychologist or phenomenologist, Augustine usually starts with some concrete fact or event in man's conscious life, describes it, and then asks himself what it means⁸⁰.

Augustine was concerned with opening the door to existentialism, but this was not his only endeavour. He was a formal theologian and as such was interested and treated with the justification of God's ways to man and particularly a justification of God's cosmos. Augustine then was not only "an existential lyricist of religious experience"⁸¹, but also a "formal theologian"⁸². The two were inseparable. This must also be kept in mind when considering van Kaam, who is not only a psychologist but also a philosopher and a master in spirituality. It is especially Augustine's ability as a self-analysist that have led others to follow his methods such as Teresa of Avila and van Kaam.

Existentialists and phenomenologists now stress the close examination of the immediate data of consciousness; this has become the favorite starting point for these schools of contemporary philosophy. Augustine's descriptive interiorism is a recognized anticipation of this trend⁸³.

⁸⁰ Bourke, J. Vernon, The Essential Augustine, London, New English Library Ltd., 1964, p. 67.

⁸¹ Barrett, William, Irrational Man, Garden City, N.Y., Doubleday and Co. Inc., 1958, p. 96.

⁸² Ibid.

⁸³ Bourke, J. Vernon, The Essential Augustine, London, New English Library Ltd., 1964, p. 69.

c. Modern Philosophy

René Descartes, the father of modern philosophy, influenced subsequent philosophical developments and sciences including psychology. Van Kaam was no exception to his influence and acknowledges this. In explaining anthropological psychology he draws attention to Descartes as the origin of subjective and objective connotations of differential constructs, namely introspectionism and behaviorism, which stemmed from his Idealism and Empiricism.

Descartes conceived of mind and body as two distinct substances ... turned philosophical interest toward the conscious subject ... Each philosophical system which arose after Descartes adopted one of these starting points and denied or neglected the other. Idealistic philosophies stressed consciousness, while empiricist philosophies emphasized only body and world...⁸⁴.

Neither of these systems treated with the inherent wordly aspect of man's behavior. Van Kaam recognizes Descartes' unique contribution to philosophy and psychology, but challenges his position as being one-sided, that is, limited to choosing either the idealistic or empiricist viewpoint. Van Kaam incorporates both the subjective and objective views as well as the situational viewpoint, finding the positivistic and rationalistic development limited and narrow. Descartes' Dualism led to many problems which van Kaam

⁸⁴ van Kaam, Adrian, Existential Foundations of Psychology, Op. cit., p. 212.

tries to overcome with his comprehensive anthropological psychology.

German Existentialists

Kierkegaard and Nietzsche can be considered the forerunners or existentialist thinking with Heidegger and Jaspers as instrumental in initiating existential philosophy of this century. This existentialist thinking was conditioned by nineteenth century situations, the situation in philosophy following Kant and Hegel and the advance of the sciences, the situation for Christianity after the Enlightenment, and the situation of the person as isolated and alienated in the overwhelming society.

When Kant was trying to demonstrate the limits of reason he experienced the split between reason and dogma and from him stem the current schools of Positivism, Pragmatism and Existentialism. He maintained that existence was not a predicate with the aim of demolishing the arguments for the existence of God.

Whereas Kant had shown reason as competent to organize intersubjective experience but not able to know an object in itself, Hegel had exalted the competence of reason by restoring the old theme, putting reason back into nature and history⁸⁵.

⁸⁵ Blackham, H.J., Reality, Man and Existence, N.Y., Bantam Books Inc., 1964, p. 2.

Van Kaam was necessarily influenced by Kant and Hegel as he incorporates their findings within his own system, but found both positions somewhat limited and restricted dividing man for the sake of being able to fit a theory or science. In that they showed their systems to be incomplete, they contributed to scientific development, while pointing some directions not to follow too closely and other directions to investigate. The process of trial and elimination is part of scientific experimentation. Positivism deepened the process-like aspect of man's nature whereas Pragmatism concerned itself with the yardstick of functionality, what could be the most efficient and productive way to proceed. Kant and Descartes were concerned with the problem of 'How can the subject really know the object?'. Metaphysical issues were ignored. The real personal self did not encounter the independent objects of its experience in its body and situation. What was required was a return from abstractionism and reductionism to basic existential reality. This is pointed out by van Kaam:

Both neglected the inherent "worldly" aspect of man's behavior ... Psychology cannot concentrate on consciousness to the exclusion of all other aspects of intentional-functional behavior ... Behaviorism excluded "consciousness" from the subject matter of psychology and neglected the subjective aspect of behavior ... When purified from a narrow philosophical dogmatism, they may be integrated within a comprehensive theory of behavior...⁸⁶.

⁸⁶ van Kaam, Adrian, Existential Foundation of Psychology, Op. cit., p. 213-214.

For Kierkegaard and Nietzsche, the main question was Christianity. Kierkegaard attempted to determine whether Christianity could still be lived or was it necessary to confess spiritual bankruptcy. Nietzsche declared a spiritual bankruptcy and that God was dead even though lip service was still paid to old formulae and ideals of religion.

Van Kaam's concern for Christianity has the same spirit of conviction and unrest with the present situation, although he has taken steps to describe how Christianity can be lived today. Van Kaam is also much like Kierkegaard and Nietzsche in that they are all concerned with the individual human personality struggling for self-realization. Kierkegaard was strongly influenced by Aquinas as is van Kaam. All three strive to synthesize and answer the problem for the man of the day, his living a concrete relevant existence as a whole man and a Christian man.

Heidegger and Jaspers voiced themselves because of their relation to Kierkegaard and Nietzsche. Existentialism was given its decisive step in this century by their interpretation and expression of today's problems, forming the model of thinking for other Existentialists. The whole atmosphere of German philosophy during the first part of the century had been to search for a new philosophical anthropology, a new interpretation of man, made necessary by the great

advances in knowledge in all the different sciences that dealt with man. It was Max Scheler who had recognized that modern man had become problematic. Kierkegaard had been the reckoning point of the whole Protestant Reformation. He saw that this civilization which had been Christian was not so any longer. It was he who promoted the three levels of existence as being the aesthetic, ethical and religious. In this we can also see an influence on van Kaam who advocates various modes of existence, one of which is the religious mode of being. He saw man existing within a hierarchical project of existence.

Some modes of existence are more central to my being; others are more peripheral and subordinated to the central ones ... the religious mode is more central, more primary, more influential than all the others⁸⁷.

Van Kaam gives credit to Heidegger for several important distinctions in regard to the will, decision and responsibility, which are especially valuable for the general theoretical psychologist, among which van Kaam places himself.

Heidegger's analysis is of great importance for the general theoretical psychologist who develops a comprehensive frame of reference for his science⁸⁸.

⁸⁷ van Kaam, Adrian, Religion and Personality, N.J., Prentice-Hall, 1964, p. 28.

⁸⁸ van Kaam, Adrian, "Clinical Implications of Heidegger's Concepts of Will, Decision and Responsibility", Review of Existential Psychology and Psychiatry, Ed. A. van Kaam, Vol. I, 1962, p. 209.

Heidegger's stress on 'Being-in-the World' and spontaneous participation in reality is also very influential on van Kaam.

The authentic man is not only living the meanings imposed by his environment; he transcends this limited meaningfulness imposed by the crowd by uncovering spontaneously and personally other meanings and possibilities that are present in the reality of his experiences⁸⁹.

Heidegger's healthy individual is easily seen within van Kaam's framework. "... man's being in the world as an active participation, a dwelling, cultivating, caring and sojourning"⁹⁰. Van Kaam is very strongly influenced by the three main structural characteristics of Heidegger's conceptualization of the will: "the will as primordial mood, Befindlichkeit; Verstehen or understanding; and Rede or discursiveness"⁹¹. As van Kaam is primarily concerned with the authentic person and authentic will as a part of this development, one can understand why he says these are "relevant to theoretical psychology as existential constructs"⁹².

89 Ibid., p. 209.

90 Ibid., p. 210.

91 van Kaam, Adrian, "Clinical Implications of Heidegger's Concepts of Will, Decision and Responsibility", op. cit., p. 212.

92 Ibid., p. 216.

Phenomenology and van Kaam

Both Scheler and Heidegger's dependence on Husserl (1859-1938), as well as van Kaam's phenomenological concentration within his comprehensive approach, require an examination of his influence on them. Husserl was a classical rationalist, who emphasized putting aside preconceptions in treating the actual concrete data of experience. This approach was instrumental in opening the way to existential reflection and phenomenology.

Husserl's view was that knowledge, as we generally understand it, is the end product of a series of mental operations which had their origin in experience. The experience that underlies all knowledge is primitive and untransformed by subsequent actions. If one can understand these operations, one can reach the primitive experience. By proceeding from this primitive knowledge toward the finished knowledge, one could achieve certain knowledge to the degree that is possible for a human being. He divided his procedure for achieving this knowledge into three phases:

attend to phenomena as they appear; discern what aspects of the phenomena are essential to their particular presentation as they appear and explore the workings of consciousness that are responsible for the constituting of these essences⁹³.

⁹³ Keen, Ernest, Three Faces of Being: Toward an Existential Clinical Psychology, N.Y., Appleton Century Crofts, Meredith Corporation, 1970, p. 343.

For Husserl, phenomenological philosophy was "the description of the contents of immediate experience from a certain point of view ... phenomenological reduction"⁹⁴. This viewpoint concentrated on essential structures or relations, not on particular facts. The world and related questions were not its concern. Attention was focused on the "pure consciousness of the individual thinker, freed from all presuppositions, my own perceivings, remembering, imaginings"⁹⁵. This was secondary reflection, going behind primary reflection to the things themselves, to discern ultimate structures. Heidegger moved away from these restrictions of Husserl's pure phenomenology toward a concept of Being by way of an interpretation of human being in the world. He extended the problematic of phenomenology in the direction of an existential transcendentalism. His notion of 'experience-in-the-world', (in-der-Welt-sein), was of prime importance for phenomenology. It is no longer merely consciousness which is intentional, as for Husserl, but the Dasein, human reality as a whole, man as capable of experiencing and thinking about the world.

⁹⁴ Blackham, H.J., Reality, Man and Existence, N.Y., Bantam Books Inc., 1965, p. 9.

⁹⁵ Ibid., p. 9.

He limited himself to the categories of fully-reflexive understanding and turned exclusively to the subject as detached from and prior to experience, whereas subject and object arise only in experience⁹⁶.

Husserl is neither Cartesian or Kantian although he was influenced by both. Like Descartes, Husserl poses questions of fact and like Kant, he searches for transcendental structures of subjectivity. Before showing the overall growth from Husserlian Phenomenology to Existential Phenomenology, other main influences on van Kaam will be brought out.

Having considered the German existential influence on van Kaam, Gabriel Marcel, Jean Paul Sartre and Maurice Merleau-Ponty, the French existentialists will now be considered.

French Existentialists and van Kaam

Gabriel Marcel, a Catholic existentialist, found his source in Henri Bergson and Josiah Royce. His existentialism developed mostly from his own personal experience. Bergson's doctrine of intuition; his insistence on the insufficiency of the abstract intelligence to grasp experience; his insistence on the irreducible

⁹⁶ Thevenez, Pierre, What is Phenomenology?, Chicago, Quadrangle Books, 1962, p. 26.

reality of time and his emphasis on the inner depth of the psychic life cannot be omitted. Marcel explores the approaches to a metaphysic of hope, which has a religious faith as its intelligible frame of reference. It is similar to that of Jaspers in intent. Both speak of the intent of their philosophy as an attempt to purify the primary reflection, with a secondary reflection.

"This secondary reflection, the tool of philosophical research is a reflection upon habitual analytical results of primary reflection"⁹⁷. This secondary reflection's prime function is "to restore the spontaneous unity and openness of experience and thereby bring back its possibilities... to be infused with the presence of Being, which gives it ontological weight"⁹⁸. Both think of their philosophy as a call, not as a doctrine. Marcel had little affinity with Heidegger and Sartre but was influenced mostly by Jaspers and Buber, as well as Kierkegaard. He sees intersubjectivity as the starting point and ground of inquiry into Being. He is concerned with opening the way again for reflection on what it means to become a Christian, which shows his indebtedness to Kierkegaard, especially for his conception of faith

⁹⁷ Blackham, H.J., Reality, Man and Existence, N.Y., Bantam Books Inc., 1965, p. 160.

⁹⁸ Ibid., p. 160.

as responsibility. Van Kaam also is of this firm conviction, striving like Marcel to make sacred the everyday world. He is very critical of Sartre's attempts "to reduce the other or to reduce oneself to a thing, or to eliminate the other as subject"⁹⁹. His life of dialogue, a characteristic existentialist theme, is his chief Biblical contribution to existential thinking. Here again we can see his influence on van Kaam:

It is necessary for the comprehensive scientific theorist to keep the dialogue open not only among all contemporary differential psychologies, but also between contemporary and past psychologies¹⁰⁰.

Martin Buber, with his search for roots, succeeded in rediscovering and anchoring Jewish thought in its Biblical and Hebraic inheritance. His main contribution is found in his book "I and Thou"¹⁰¹. He emphasizes that meaning in life happens in the area between person and person, in that situation of contact when someone says "I" to the other's "Thou". Van Kaam's concern for interpersonal dimensions could be indirectly traced to Buber through the holistic approach.

⁹⁹ Blackham, H.J., Reality, Man and Existence, N.Y., Bantam Books Inc., 1965, p. 12.

¹⁰⁰ van Kaam, Adrian, Existential Foundations of Psychology, Op. Cit., p. 229.

¹⁰¹ Buber, Martin, I and Thou, Edinburgh, trans. by Ronald Gregor Smith, 1937.

Sartre is rooted in Husserlian and Heideggerian phenomenology. He applies his fundamental insights as an ontologist, setting up a basis for a humanism which contains an ethic of freedom and responsibility. He is basically a rationalist, seeking to unite phenomenology with a criticized and revised version of the dialectic and appears as a neo-Marxist and existentialist. What influence he has on van Kaam is indirect. He has done his best to stress that personal involvement and responsibility, decision-making and engagement are inescapable since they constitute the nature and situation of the human being. He points out that commitment and meeting and encounter belong to the phenomenological description of a human being rather than relegated to only religion. He maintains that one's total relationship to the object of knowledge is different when intentionality is taken seriously. His most significant contribution to existential philosophy is as a psychologist. This is evident in his main work "L'être et le néant"¹⁰², as well as his work on emotions and imagination. He is a Cartesian doubter allotting to man the kind of freedom Descartes has ascribed only to God. He advances this "Cartesian God"¹⁰³, as a basis for humanitarian and social action. It is evident that

102 Sartre, Jean-Paul, L'être et le néant, London, trans. by Hazel E. Barnes as "Being and Nothingness", N.Y., 1956.

103 Barrett, William, Irrational Man, Op. cit., p. 244.

van Kaam would be opposed to this position but in the area of psychology van Kaam's concern for the role of the emotions and imagination would be parallel to that of Sartre, while limiting them to that area for comparison. In the area of spirituality van Kaam would be beyond this limited scope of Sartre and into his religious dimension or mode of existence where they would play significant roles.

Merleau-Ponty, like Sartre, is a Heideggerian, enlarging his notions of intentionality and consciousness.

It is not only the mind of man which is intentionally related to the world, but man himself, as a concrete, living, experiencing, thinking, perceiving, willing, loving, hating, communicating being who is intentional in the world¹⁰⁴.

He, like Sartre, is occupied with the Marxist question. His most influential book in phenomenology is "Phénoménologie de la Perception". He especially influences van Kaam in his thinking by his notion of body-subject, and definition of body.

The notion of body-subject developed by Maurice Merleau-Ponty helps to clarify the statement that my body is revealing behaviour ... My body is a subject, or, in other words, a meaning-giving existence, even if I am not yet conscious of its meaning-giving activity¹⁰⁵.

¹⁰⁴ Thevanez, Pierre, What is Phenomenology?, Op. cit., p. 27.

¹⁰⁵ van Kaam, Adrian, Existential Foundations of Psychology, N.Y., Doubleday and Company, Image Books, 1969, p. 36-37.

William James

In non-European philosophers, William James deserves best the label of Existentialist. He was concerned primarily with personal experience over and beyond abstraction. He was ahead of the psychology of his time in his emphasis on the pre-conscious, the pre-reflexive and the pre-conceptual roots of thought and action. He opposed both Hume's empiricism and Spencer's naturalism. He was wary of transcendentalism and was limited in his knowledge in this field to Kant and Hegel. His philosophy was a return to experience, to the life-world in which abstract and derived categories of scientific constructs were rooted. Although he did not anticipate the phenomenological method of Husserl he clearly aimed his philosophy in that direction. "He anticipated the notion of intentionality as employed by Husserl and the notion of lived-body of Merleau-Ponty"¹⁰⁶. It is especially in his role as a psychologist that he influences van Kaam and all who were interested in religious experience after him. This is brought out in his book, "Varieties of Religious Experience"¹⁰⁷.

¹⁰⁶ Giorgi Amadeo, Psychology as a Human Science, N.Y., Harper and Row, Publishers, 1970, p. 31.

¹⁰⁷ James, William, The Varieties of Religious Experience, N.Y., A Mentor Book, New American Library, 1958, p. 406.

A forerunner in this field he set the standard questions and prepared the way for future interdisciplinary studies in psychology and religion.

Strasser and van Kaam

Strasser, a Dutch phenomenologist, was influential in regard to van Kaam in the area of criterion or validation of constructs. Van Kaam adapts Strasser's doctrine of evidences to validate his fundamental constructs and calls them existential evidences.

We shall adapt to our specific topic of evidence in comprehensive psychology the doctrine of evidences which has been developed by the Dutch phenomenologist, Stefan Strasser¹⁰⁸.

Using Strasser guidelines, van Kaam goes on to explain and describe the various types of evidences, "self-evidence, differential-scientific evidence and comprehensive-scientific evidence"¹⁰⁹. This last he calls existential evidence.

William Stern and van Kaam

William Stern was an integrationist and called his psychology personalism. Like van Kaam he could be considered a holistic or existential psychologist. This is brought out

¹⁰⁸ van Kaam, Existential Foundations of Psychology, Op. cit., p. 274.

¹⁰⁹ Ibid., p. 274.

in his conception of person. "He defined the person as a living whole, unique, individual, striving towards goals, self-contained, yet open to the world around him"¹¹⁰. He considered

psychology as service of a person having experiences, or capable of having experiences. He was very critical of narrow or one-sided approaches and in this we could also identify van Kaam. He maintained that psychology should preserve the correlation between part and whole, figure and ground, analysis and totality, and the methods of explanation with the methods of understanding. The two main forms of experience for him were expression and impression. Van Kaam refers to him as a possible source for explaining and distinguishing psychological functional structures, along with several others.

Numerous philosophers and psychologists, Bergson, Husserl, Heidegger, Merleau-Ponty, Lavelle, Nogue, von Weizsacker, Minkowski, Strasser, Buytendijk, Straus, Linschoten Graumann, Plessner, James, Stern, Honigwald, Pradines, Koffka, and Van der Horst have demonstrated that the "lived" space and the "lived" time structures which enable the intentional subject to function psychologically are essentially different from geometrical space and mathematical time structures in the framework of which the objects of physics and technology function¹¹¹.

It can be seen from the above quoted list that van Kaam drew

¹¹⁰ Giorgi Amadeo, Psychology as a Human Science, Op. cit., p. 34.

¹¹¹ van Kaam, Adrian, Existential Foundations of Psychology, Op. cit., p. 75.

from many sources with a wide reading scope of interest and as is the case with most comprehensive writers having made their contributions his own for the most part, has no need to quote them or make reference to them except in a passing manner or in his bibliography. Otherwise, there would be as many footnotes and references as there were lines in his documentation.

Brentano and van Kaam

Brentano is instrumental in distinguishing the characteristics of psychical phenomena pointing out they are being directed toward an object by intentionality. He indicates that intentionality does not encompass the object itself. "It is directed towards the other thing and other man"¹¹². He distinguishes the forms of "observation, extrospection, and categorical observation"¹¹³. This last type of observation refers to a direct observation of what is, an entering into what is observed. His psychology is empirical but not experimental. His method was argumentative with his system built around the psychical act. He emphasized

¹¹² Van den Berg, J.H., The Phenomenological Approach to Psychiatry, 1970, Duquesne University, p. 92.

¹¹³ Ibid., p. 92.

the ultimate data of psychological analysis as being particular manifestations of Consciousness which he called psychic phenomena. He believed that mental phenomena were irreducible and that they were characterized by intentionality. It is easy to see his influence on van Kaam in the area of intentionality, as evidenced in the following description.

We shall call this quality of directing experience or involvement intentionality, and the behaviour that demonstrates this quality intentional behaviour¹¹⁴.

Binswanger and van Kaam

Binswanger demonstrated the philosophical anthropological approach to existential psychology. He and van Kaam have much in common. His analysis is based on an ontological framework as is van Kaam's. Like van Kaam an examination of person includes the world the person lives in. He teaches that men should become systematic and disciplined in their humanity. "The individual self-world relationship is seen as a History"¹¹⁵. The world is divided into three regions by them:

¹¹⁴ van Kaam, Adrian; Existential Foundations of Psychology, Op. cit., p. 69.

¹¹⁵ Keen, Ernest, Three Faces of Being: Toward an Existential Clinical Psychology, N.Y., Appleton-Century-Crofts, Meredith Corporation, 1970, p. 288.

Unwelt, the region of the natural environmental things to which one is related in experiencing; the Mitwelt, the region of other people in which one is embodied; and the Eigenwelt, the region of self that is experientially differentiated from subjects and from other people¹¹⁶.

His most important contribution to van Kaam is his approach to philosophical anthropology. "It combines total detachment and total involvement"¹¹⁷. This parallels van Kaam's insistence on these two aspects. "Another natural outgrowth of true personality is the quality of detachment"¹¹⁸. "The rhythm of detachment and involvement thus evinces three phases: death, decision and rebirth"¹¹⁹. Van Kaam devotes a whole book to this topic of detachment and involvement, On Being Involved. It will be discussed throughout the thesis, but its importance and its parallel to Binswanger are more than mere coincidence. There is definitely a link between the two authors who both emphasize the same concern for this daily theme.

¹¹⁶ Keen, Ernest, Three Faces of Being: Toward an Existential Clinical Psychology, N.Y., Appleton-Century-Crofts, Meredith Corporation, 1970, p. 288.

¹¹⁷ Ibid., p. 300.

¹¹⁸ van Kaam, Religion and Personality, Op. cit., p. 76.

¹¹⁹ van Kaam, Adrian, On Being Involved, N.J., Dimension Books Inc., 1970, p. 99.

2. Psychological Formation

This section of the research will treat with the formation of Adrian van Kaam in the area of psychology and anthropology with relation to his approach to, and conception of, personality and maturity. The first stage of this part of the study will trace in a comprehensive and developmental manner the basic concepts or constructs of personality, maturity, character and temperament. The main authors to be considered in this section of the research will include those who most influenced van Kaam, namely Carl Rogers, Gordon Allport, Magda Arnold, J. Gasson, Rollo May, Abraham Maslow, Clark Moustakos, and Andras Angyal. The second stage of this part of the study will be concerned with van Kaam's approach to psychology which can best be explained under the perspective of holistic, existential, comprehensive and anthropological development. The pertinent definitions to understanding van Kaam's formation and present position will also be included in this section.

a. Personality

Rogers' theory of personality "is basically phenomenological in character, and relies heavily upon the concept

of the self as an explanatory construct"¹²⁰. Van Kaam's view of personality is similar in that he stresses both of these points. He brings this out clearly when he speaks of returning to "actual lived behavior as it manifests itself and in the manner in which it manifests itself"¹²¹, and when he develops the concepts of "self-awareness, self-acceptance, self-identification and self-realization"¹²². Basically both Rogers and van Kaam see the development of personality in terms of a congruence between the phenomenal field of experience and the conceptual structure of the self. This means the establishment of a value system which would give the maximum freedom from potential and actual strain. Some of the values for Rogers would be found in van Kaam's writings:

a person who is more open to all of the elements of his organic experience ... developing a trust in his own organism ... accepts the locus of evaluation as residing within himself...¹²³.

The wording is very similar in some cases so as to be undistinguishable:

¹²⁰ Rogers, Carl, On Becoming a Person, N.Y., Houghton Mifflin, 1961, p. 532.

¹²¹ van Kaam, Adrian, Existential Foundation of Psychology, p. 30.

¹²² van Kaam, Adrian, Religion and Personality, p. 45-46.

¹²³ Rogers, Carl, On Becoming a Person, p. 124.

a person who is learning to live in his life as a participant in a fluid, ongoing process, in which he is continually discovering new aspects of himself in the flow of his experience¹²⁴.

Van Kaam's thought is brought out clearly in speaking of the emergent self: "All around us is an infinity into which we flow together and live a new"¹²⁵. The process of becoming a person involves then, a person experiencing himself as being received, welcomed and understood as he is, for both Rogers and van Kaam. This was a primary concern of van Kaam's doctoral thesis entitled "The Experience of Really Feeling Understood by a Person"¹²⁶. Both Rogers and van Kaam are continually referring to the importance of growth and the process of growth. Rogers points this out when speaking of a person choosing a good life; "this process of becoming"¹²⁷. Van Kaam stresses the same point when he explains: "True personality is development, growth and expansion"¹²⁸. Whereas Rogers conceives the person as one

¹²⁴ Ibid., p. 124.

¹²⁵ van Kaam, Adrian, The Emergent Self, Dimension Books, No. 3, p. 9.

¹²⁶ van Kaam, Adrian, The Experience of Really Feeling Understood by a Person, Unpublished Doctoral Dissertation, Western Reserve University, Cleveland, Ohio, 1958.

¹²⁷ Rogers, Carl, On Becoming a Person, p. 196.

¹²⁸ van Kaam, Adrian, Religion and Personality, p. 50.

who is "learning to live in his life as a participant in a fluid, on-going process"¹²⁹, van Kaam describes the participant, as one "sharing in the unfolding of man and the world"¹³⁰. Whereas personality then for Rogers depends highly on the congruence maintained between experience and perception, van Kaam defines authentic personality as "an individual and original person who possesses himself in self-awareness and acceptance of his limitations"¹³¹.

It is interesting to note that van Kaam draws primarily from Andras Angyal for his definition of authentic personality, and for the main characteristics of personality:

Personality may be described most adequately when looked upon as a unified dynamic organization; dynamic, because the most insignificant fact about a human being is not so much his static aspect as his constituting a specific process: the life of the individual. This process, the life of the person, is an organized, patterned process, a Gestalt, an organization¹³².

The key here is the dynamic structure of the whole authentic personality. The central point of Angyal's model "is the assumption that the total function of the personality is

¹²⁹ Rogers, Carl, On Becoming a Person, p. 124.

¹³⁰ van Kaam, Adrian, The Participant Self, Dimension Books Inc., 1969, No. 1, p. 72.

¹³¹ van Kaam, Adrian, Religion and Personality, p. 54.

¹³² Angyal, Andras, "A Theoretical Model for Personality Studies", The Self, Explorations in Personal Growth, ed. Clark Moustakos, N.Y., Harper and Harper, 1956, p. 44.

patterned according to a double orientation of self-determination, self-surrender"¹³³. Van Kaam stresses these two aspects repeatedly as modes of self-experience. "The experience of self-determination continuously grows ... in the real personality"¹³⁴.

Van Kaam is somewhat in agreement with Abraham Maslow's theory of metamotivation, which explains how some people are more highly motivated than others due to the satisfaction of basic needs:

self-actualizing individuals already suitably gratified in their basic needs, are now motivated in other higher ways, to be called metamotivations¹³⁵.

These people are those who are devoted to some special task or vocation outside themselves. Van Kaam speaks of self-actualization when he explains the development of personality: "man's being ... is dynamic and self-actualizing"¹³⁶. This is also visualized in terms of organization. "The lower phenomena of self-actualization receive their deepest significance from the higher phenomena"¹³⁷. Both Maslow and van Kaam

¹³³ Ibid., p. 49.

¹³⁴ van Kaam, Adrian, Religion and Personality, p. 47.

¹³⁵ Maslow, Abraham, "The Theory of Metamotivation", Journal of Humanistic Psychology, ed. Anthony Salich, Brandis University, Waltham Mass., England, Fall, No. 2, 1967, p. 93.

¹³⁶ van Kaam, Adrian, Religion and Personality, p. 134.

¹³⁷ Ibid., p. 134.

speak in holistic terms when they refer to the potential and unity of man in terms of dynamic activity.

The future now exists in the person in the form of ideals, hopes, duties, tasks, plans, goals, unrealized potentials mission of fate and destiny¹³⁸.

Van Kaam describes man as "developing himself ... as a unity of past, present and future, an integration of all compatible modes of existence, and stability in behavior and action"¹³⁹. Both van Kaam and Maslow are constantly referring to the process of becoming in which they see man as a unity of past, present and future.

Allport is a holistic psychologist. He is basically concerned with the development of the whole person, in much the same way as van Kaam is. This is seen in his definition of personality, from which van Kaam and other third force psychologists have drawn.

Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environments¹⁴⁰.

The most outstanding feature of personality for Allport is "its manifest uniqueness of organization"¹⁴¹. Van Kaam is

¹³⁸ Maslow, Abraham, Towards a Psychology of Being, p.193.

¹³⁹ van Kaam, Adrian, Religion and Personality, p. 51.

¹⁴⁰ Allport, Gordon, Personality: A Psychological Interpretation, N.Y., Holt, 1937, p. 30.

¹⁴¹ Ibid., p. 21.

in complete agreement with this stress. He states it clearly when he explains: "the structured whole of the authentic personality is not static but dynamic"¹⁴². Allport explains that in order to understand a person as he is

it is necessary to refer to what he may be in the future, for every state of the person is pointed in the direction of future possibilities¹⁴³.

Van Kaam agrees with this stand but seems to have an all inclusive approach to the time element in formation. This is evident when he speaks of a person developing himself as "a unity of past, present and future..."¹⁴⁴. The term dynamic is seen for Allport in relation to organization and development. This view is shared by van Kaam and is brought out when he speaks of personality as "development, growth and expansion"¹⁴⁵. The whole person is taken into consideration in Allport's understanding of personality, as psychophysical for him means not limiting development to one system or the other but both the mental and neural as well as the physical systems. Once again the same insistence is evident

¹⁴² van Kaam, Adrian, Religion and Personality, p. 54.

¹⁴³ Allport, Gordon, Becoming: Basic Considerations for a Psychology of Personality, New Haven, Yale University Press, 1955, p. 123.

¹⁴⁴ van Kaam, Adrian, Religion and Personality, p. 54.

¹⁴⁵ van Kaam, Adrian, Religion and Personality, p. 58.

in van Kaam's approach when he continually speaks of the "structured whole of the authentic personality"¹⁴⁶. There is considerable oneness in the thought of Allport and van Kaam in relation to character and temperament. Whereas Allport sees character as "personality evaluated"¹⁴⁷, van Kaam sees "primary personality is what makes the individual what he is and what makes him have character"¹⁴⁸. Van Kaam sees "secondary personality as the end result of the character the individual has"¹⁴⁹. Allport would state this in much the same way: "Personality is character devaluated"¹⁵⁰. For Allport temperament refers to "dispositions that are closely linked to biological or physiological determinants and which consequently show relatively little modifiability with development"¹⁵¹. Character, for van Kaam, is "the totality of attitudes and habits that is the result of primary personality"¹⁵². Temperament, for van Kaam, "is

146 Ibid., p. 4.

147 Allport, Gordon, Personality: A Psychological Interpretation, N.Y., Holt, 1937, p. 52.

148 van Kaam, Adrian, Religion and Personality, p. 86.

149 Ibid., p. 86.

150 Allport, Gordon, Personality: A Psychological Interpretation, p. 32.

151 Ibid., p. 34.

152 van Kaam, Adrian, Religion and Personality, p. 86.

the result of physiological factors ... and determines the more quantitative aspects of our lives"¹⁵³. The authentic personality is developed in this understanding, that it is by making use of our temperament and developing our character, that individuals become whole persons and wholly themselves. This aspect will be treated later when considering the problem of naturalness.

Having dealt with the main influences and formation of van Kaam's conception of personality, it follows that a brief outline be made of the formation and position of his conceptualization of maturity. In order to do this, the sources of van Kaam's present understanding will have to be brought out and then viewed as they developed within the framework of the following: Rogers, Angyal, Maslow and Allport.

b. Maturity

Rogers views maturity as an on-going process. One never actually reaches full maturity. One is rather constantly maturing, becoming, growing. Because of his self-concept theory and client-centered approach, Rogers would see maturity as involving the experiencing of the self and the integration of self through the unifying concepts of positive

¹⁵³ Ibid., p. 86.

regard, the need for self-regard and the need for conditions of worth. He conceives the maturing person according to the degree of ability one has to create relationships which facilitate the becoming of other persons:

The degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved in myself¹⁵⁴.

Van Kaam would agree with these postulates of self-regard, positive regard and the need for conditions of worth. He would furthermore be of the same opinion in regard to the "capacity to relate to others" as a criterion for maturity, as seen in what he calls "being with the other"¹⁵⁵, which will be developed later. He would develop this aspect and also treat with "even-mindedness"¹⁵⁶, and "transcendence of the other"¹⁵⁷, which would extend the field and scope as well as the depth and quality of relatedness. Relatedness is a criterion then for both Rogers and van Kaam for a maturing person.

Another criterion for the maturing person which both

¹⁵⁴ Rogers, Carl, On Becoming a Person, p. 56.

¹⁵⁵ van Kaam, Adrian, Religion and Personality, p. 58.

¹⁵⁶ Ibid., p. 55.

¹⁵⁷ Ibid., p. 58.

Rogers and van Kaam would advocate would be identity, as brought out with Rogers' concern for the self-regard, positive regard and personal worth of the individual. Van Kaam, on the other hand, is equally concerned about self-identity when he speaks of self-awareness, self-acceptance, self-realization and self-determination. These criteria will be treated in greater detail later.

Angyal's chief influence on van Kaam would be in the area of transcendence. Of the psychologists that helped to form van Kaam, this criterion for the maturing person was always a key point of difference in Angyal's presentation, and theory of personality and maturity. It is to Angyal then that van Kaam has turned repeatedly in the area of transcendence. Included here is Magda Arnold, a Catholic psychologist, who also influenced van Kaam. Angyal's understanding of the individual as a part of a whole, is brought out very clearly, leaving no room for doubt as to what his position is:

... Man strives to surrender himself willingly to seek a home for himself and to become an organic part of something that he conceives as greater than himself ... its clearest manifestation is in the religious attitude and religious experience¹⁵⁸.

¹⁵⁸ Angyal, Andras, "A Theoretical Model for Personality Studies", in The Self, ed. by Clark Moustakos, N.Y., Harper and Bros. 1956, p. 45-46.

He goes on to explain that he is speaking of a universal tendency, a basic characteristic in all human beings. He goes even further to state his position and belief in this manner: "the human being comports himself as if he were a whole of an intermediate order"¹⁵⁹. Man appears to function in this manner and Angyal brings the context into light when he uses love to explain his point:

When two persons love one another they clearly or dimly have the feeling that something greater is involved therein than their limited individualities, that they are one in something greater than themselves or, as the religious person says, they are 'one in God' ¹⁶⁰.

The religious dimension of man is taken into consideration by van Kaam when he speaks of the religious personality:

Religious personality refers to a personality in which the religious mode of existence is the most central mode of being and which integrates and permeates all other ways of being in the world¹⁶¹.

For van Kaam the religious personality incorporates all the characteristics of what he calls authentic personality.

The main difference is that the religious concern is ultimate in the religious personality, just as some other concern may be central to another type of personality. This criterion then of religious existence must be taken into

¹⁵⁹ Ibid., p. 46.

¹⁶⁰ Angyal, Andras, "A Theoretical Model for Personality Studies", in Journal of Personality Studies, 1951, p. 48.

¹⁶¹ van Kaam, Adrian, Religion and Personality, p. 43.

consideration. It will be dealt with under the heading of transcendence.

Magda Arnold's contribution to van Kaam's formation may be summarized briefly under his search "for an integrated theory of personality based on a Christian conception of human nature"¹⁶². Unlike Jung or Allport, Arnold is not satisfied to leave the psychological fact of religious experience without attempting to establish a basic foundation for the religious experience. The alternative is delusion. To avoid the question of ultimates in psychology, in relation to the origin, nature and destiny of man, is not possible, as long as the diagnosis of delusion and hallucination falls within its province. The psychologist expects that the human being "has purposes or final causes, which are inherent in man himself, or set up by nature"¹⁶³. Van Kaam has found that the religious personality "knows himself as a unique creation with an irreplaceable divine vocation"¹⁶⁴. He is one of the few psychologists today that allows for the religious element in a concrete situation such as the Christian position: "He knows that God has called him from eternity to be a unique expression of divine goodness, truth

¹⁶² Arnold, Magda, "Basic Assumption in Psychology", in The Human Person, N.Y., Ronald Press, 1954, p. iii.

¹⁶³ Ibid., p. 47.

¹⁶⁴ van Kaam, Adrian, Religion and Personality, p. 44.

and beauty"¹⁶⁵. This is one of the most important aspects of the religious mode of existence, and will be a major concern of the wholeness development of a person.

Maslow's influence on van Kaam can be seen primarily in terms of self-realization and in the recognition of the value system as one of the main criterion of a maturing person. This is especially evident in his characteristics of the healthy mature person:

superior perception of reality; increased acceptance of self, of others of nature; increased spontaneity; increase in problem-centering; increased detachment and desire for privacy; increased autonomy and resistance to enculturation; greater freshness of appreciation, and richness of emotional reaction; higher frequency of peak experiences; increased identification with the human species; improved interpersonal relations; more democratic character structure, greatly increased creativeness and certain changes in the value system¹⁶⁶.

Van Kaam would agree with most of these characteristics as being the signs of a maturing person. The difference would be that he would not limit himself to human values but speak in terms of ultimate values as well, such as: the stage he calls "the grace of full presence of God"¹⁶⁷, which includes "teleological or directedness of the mode of existence toward its object; individual or unique way in

¹⁶⁵ Ibid., p. 44.

¹⁶⁶ Maslow, Abraham H., Toward a Psychology of Being, B. Van Nostrand Co., Princeton, N.J., p. 24.

¹⁶⁷ van Kaam, Adrian, Religion and Personality, p. 132-133..

which one stands out toward this object; cultural, or the intersubjectively shared mode of standing out toward the object and developmental constituent"¹⁶⁸. The individual for van Kaam stands out beyond himself toward the Ground of his being which is a personal Transcendent Being. This is certainly not the understanding of Maslow or Allport, but is distinct in that they are humanists and van Kaam is more a Christian.

It is interesting to note that Maslow's B-values are in many ways the same values that van Kaam stresses:

wholeness; (unity; integration; tendency to oneness; inter-connectedness; simplicity; organization; structure; dichotomy-transcendence; order); perfection; justice; aliveness; richness; beauty; goodness; uniqueness; effortlessness; playfulness; truth, honesty, reality; and self-sufficiency¹⁶⁹.

A corresponding list can be drawn up of van Kaam's value system [to show the similarity in thought of those basic human values:

a more effective perception of reality; spontaneity, simplicity and naturalness; detachment; to appreciate freshly and naively the manifestations of goodness, truth and beauty in daily life; quality of being ecumenical; sense of humor and creativity and originality¹⁷⁰.

¹⁶⁸ Ibid., p. 133.

¹⁶⁹ Maslow, Abraham, Towards a Psychology of Being, p. 78.

¹⁷⁰ van Kaam, Adrian, Religion and Personality, p. 74.

Both Maslow and van Kaam view these values as enriching man so that he becomes more and is more himself; so that he lives more fully; so that he is more creative, more loving, more human; so that he is a whole person. The sense of values whether in the experiential, creative or ultimate perspective can be accepted as a criterion for the maturing person.

Allport's definition of maturity presents yet another aspect of the total picture that van Kaam wishes to convey. "Maturity means that we should become aware of and in some way partner to all the discordant conditions of our own existence"¹⁷¹. What he means by this is at first difficult to perceive unless one reads further into his works:

The mature personality will have a widely extended sense of self; be able to relate himself warmly to others in both intimate and non intimate contacts; possess a fundamental emotional security and accept himself; perceive, think and act with zest in accordance with outer reality; be capable of self objectification of insight and humor; live in harmony with a unifying philosophy of life¹⁷².

It would be reasonable to say here that Allport is suggesting that one needs a frame of orientation, a philosophy of life that will unify our whole person so that we can relate fully to all of reality, in all its dimension. Van Kaam

¹⁷¹ Allport, Gordon, Personality and Social Encounter, Boston, Beacon Press, 1960, p. 307.

¹⁷² Ibid., p. 307.

has seen fit to include this criterion as one of the marks of the maturing person. He calls it the "embodiment"¹⁷³. He states this stage as being never ending, "a dependent relationship between man's behavior and his world of meaning"¹⁷⁴. It demands for van Kaam more than it does for Allport in that it implies a progressive expanding of man's decision "~~to-be-for-the-Transcendent~~"¹⁷⁵, to the regions of attitudes, feelings, desires, thoughts, habits and actions which are still conditioned by signs of other worlds of human meaning and purpose. There are for van Kaam four basic attitudes that embody the readiness necessary for this stage of life, "acceptance, self-actualizing surrender, fidelity and creative care"¹⁷⁶. Although Allport does not seem to accept this mode of existence, religious mode of existence, he does go as far as the humanist can go toward preparing the individual for this state.

The last criterion that comes to mind is that of community. It is evident in all of the authors mentioned before Rogers, Angyal, Arnold, Maslow and Allport. It is, however, one aspect that they treat in regard to the self rather than as an outgoing growth. To explain this further,

¹⁷³ van Kaam, Adrian, Religion and Personality, p. 137.

¹⁷⁴ Ibid., p. 137.

¹⁷⁵ van Kaam, Adrian, Religion and Personality, p. 138.

¹⁷⁶ Ibid., p. 139.

community, for them, is largely a matter that is either a condition for self-growth or a condition established as a means for self-growth. Angyal and Arnold are not so set on this as Allport and Rogers. The main point being that community is not only for self-growth but also for the growth of all concerned, of all reality concerned. It is this aspect that van Kaam develops considerably in terms of creativity and interpersonal encounter, and is brought out when he speaks of communion: "the call to communion opens me to the possibility of affirming others and being affirmed by them"¹⁷⁷.

c. Self

This section of the research will be a concentration on the search for meaning as characterized by the concepts of self, others, community and all of reality in the writings of Rogers, Allport, Angyal, Gasson, Maslow, Moustakos, May and Curran, insofar as they influenced van Kaam's presentation and growth in these areas.

Rogers conceived the self in terms of the self a person would like to be. "The client has come to be in his own eyes, a person who is much more similar to the person he would like to be"¹⁷⁸. This self is discovered gradually

¹⁷⁷ van Kaam, Adrian, The Participant Self, p. 30.

¹⁷⁸ Rogers, Carl, Psychotherapy and Personality Change, Chicago, University of Chicago Press, 1954, p. 417.

and continuously in a process of growth. The person is one

who is learning to live in his life as a participant in a fluid, on-going process, in which he is continually discovering new aspects of himself in the flow of his experience¹⁷⁹.

Rogers also stresses the values of self-regard, self-esteem and personal or self-worth. Van Kaam is of the same opinion as Rogers that the self is gradually discovered in a process and emphasizes the need for personal worth and self-regard. This is brought out in several places in the emergent self of which he speaks so often. "Self-discovery begins with an inner view, a truthful look at myself as I really am"¹⁸⁰.

Van Kaam also agrees with Rogers in the acceptance of the idea of congruence between one's perception of the self and the image or ideal that one has of one's self. "My real self should be in tune with my role playing and permeate this daily play"¹⁸¹. It is the true self that they both aim at, which is being the real person rather than the conceived or idealistic person, which is being the person with unique, inner and personal values that transcend any role. Rogers' conception of the self envisages the self as the totality of conscious perceptions and values of the "I" or "Me". The

¹⁷⁹ van Kaam, Adrian, The Emergent Self, p. 63.

¹⁸⁰ Ibid., p. 63.

¹⁸¹ Ibid., p. 64.

self develops out of the organism, (total individual) as it reacts with the environment. The self can change as a result of maturation and learning. The end point of development for Rogers of the self, is seen in terms of a basic congruence between the phenomenal field of experience and the conceptual structure of the self. The discrepancies in behavior, defensive processes and reintegration are explained in terms of his three unifying concepts, the need for positive regard in relation to other people, the need for self-regard and the need for conditions of worth. The self is pretty much what the person says it is. This seems to be a somewhat naive interpretation or type of phenomenology. This concept of self would lead to very individualized value systems with the self as object. It is here that van Kaam does not agree with Rogers. He does not consider the self as object in the degree that Rogers would have us believe. He would rather see the individual focusing on the other.

I should be one whose inner view of myself focusses on the other, for it is through him that I shall discover who I am and what I am and what I am becoming¹⁸².

He goes on further to explain that we are not closed off units but we need other, God, and the world to grow. "I need contact with God, man and world to discover and develop my personality"¹⁸³.

¹⁸² van Kaam, Adrian, The Emergent Self, p. 62.

¹⁸³ Ibid., p. 79.

Other aspects of van Kaam's approach will be brought out in treating with his formation and development.

Allport's influence on van Kaam is easily traced. He speaks of the sense of self in terms of consciousness. "Our sense of self, as well as our knowledge of the outside world, is wholly dependent on this criss cross of conscious state"¹⁸⁴. Allport is bringing out his position that a theory of personality does not need the concept of self or ego except in certain compound forms.

I venture to suggest that theories of personality would not need the concept of self or of ego except in certain compound forms, such as self-knowledge, self-image, ego-enhancement and ego-extension¹⁸⁵.

This position is not completely Allport's position in that he does occasionally see the need for speaking of the self, but by and large it is evident that he is leaning toward this position. He speaks of the "proprium, the bodily me; self-identity; ego-enhancement, self-seeking; ego-extension-objects a person calls mine; rational agent-ego-rationalizing; and self-image, the phenomenal self, the way a person regards his present abilities, status, roles and what he would like

¹⁸⁴ Allport, Gordon, Pattern and Growth in Personality, N.Y., Holt, Rinehart and Winston, 1961, p. 139.

¹⁸⁵ Allport, Gordon, Becoming, New Haven, Yale University, 1953, p. 56.

to become"¹⁸⁶. Van Kaam's tendency to favor this compound form of self is evident in most of his works, especially in treating with religion and personality and the emerging and participating self. He uses the compound self expressions in treating with: "Self-awareness, self-acceptance, self-realization and self-determination"¹⁸⁷. He does not, however, accept Allport's concept of the conscience as "a kind of generic self-guidance"¹⁸⁸. For van Kaam, consciousness "is an act, an act of revealing, the act of man that reveals the world; a radical openness for all that may manifest itself to man"¹⁸⁹. Whereas Allport is stressing the self as the criteria of direction, van Kaam's explanation would stress the self in unity with the world, with others, with God, with all of reality as directing man. In Allport's case it is the self that plays the predominant role in the directing of the present in line with the future. In van Kaam's case it is the whole self, the self as related to others, the world, and God that directs the present in line with the future.

¹⁸⁶ Ibid., p. 43, 44, 45, 46.

¹⁸⁷ van Kaam, Adrian, Religion and Personality, p. 46-47.

¹⁸⁸ Allport, Gordon, Pattern and Growth in Personality, p. 136.

¹⁸⁹ van Kaam, Adrian, Existential Foundations of Psychology, p. 8.

Gasson's influence on van Kaam is unique in that his concept of consciousness is instrumental in preserving the values of both the self and the self compound approach.

Consciousness is a state wherein the person can perceive and interpret his surroundings, and in which the self and its past experience are fully available for use in the present¹⁹⁰.

Gasson is bringing out the point that it is the self as it is related to reality that directs one toward the future, which van Kaam advocated and was noted when treating with Allport. Gasson clarifies further the self-ideal by distinguishing between what the individual wants to be and what the individual ought to be, and by developing the idea that integration is achieved by the impetus of impulse and urge in a person's activities, "first when brought into being and then into pattern"¹⁹¹. The self-ideal then for Gasson would be human nature at its best, incarnated in a concrete person, such as Christ, not an idealized version of a person. Van Kaam would agree with this presentation that it is when the real self and the self-concept are in congruence that the self-ideal, as human nature at its best, is a possibility, that can be achieved gradually. The individual must admit that "he

¹⁹⁰ Gasson, J. and Arnold, Magda, "Personality Theory: A Formulation of General Principles", in The Human Person, ed. by Arnold and Gasson, N.Y., Ronald Press, 1954, p. 208-209.

¹⁹¹ Ibid., p. 196.

still has a long way to go before he can become a true personality"¹⁹². When Maslow speaks of the self it is in terms of nature and in relation to what he would like to see develop as a new conception of human sickness and of human health. He summarizes the basic principles of this view which van Kaam agrees with in general but differs with in particular.

We have, each of us, an essential inner nature, which is to some degree "natural", intrinsic, given, and, in a certain sense, unchangeable, or, at least, unchanging. Each person's inner nature is in part unique to himself and in part species-wide. It is possible to study this inner nature scientifically and to discover what it is like. If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways ... The inner nature is weak and delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it...¹⁹³.

Maslow is concerned with finding out what the individual is deep down as a member of the human species, the inner nature, the core which he thinks can be studied and discovered scientifically. His concern is for the lack of meditativeness, inwardness, real conscience and real values, prevalent in today's society, which he sees as one basic cause of sickness. Van Kaam is in agreement with this general principle,

¹⁹² van Kaam, Adrian, Religion and Personality, p. 88.

¹⁹³ Maslow, Abraham, "Personality Problems and Personality Growth", in The Self, ed. by Clark Moustakos, p. 232-233.

in terms of the self, the individual's development, which is evident for him in the cultural pressure or attitudes which are to some extent the result of a one-sided approach due to a particular cultural decline in our transitional age. "Many people never grow to an individual religious attitude; they blindly adopt the cultural stereotypes while repressing or neglecting their personal religious life"¹⁹⁴. The problem is the "unconscious conflict"¹⁹⁵ created in the individual's life, when strong potentialities are repressed. This conformity, because of external pressures, can only lead to further alienation of the self. "Conformism can only be an escape from personal responsibility for my own life and will lead inevitably to self-alienation"¹⁹⁶. This inner nature which is for Maslow unchanging, natural, intrinsic, given, and essential can be seen in terms of van Kaam's primary personality, that which makes the individual what he is, but does not have the differentiating or integrating aspect that is characteristic of van Kaam's presentation. Maslow's chief influence on van Kaam in regard to the self was in terms of its development and growth.

194 van Kaam, Adrian, Religion and Personality, p. 40.

195 Ibid., p. 40.

196 van Kaam, Adrian, The Emergent Self, p. 45.

Moustakos, next to Rogers, exerted the greatest influence on van Kaam in the area of the self. This can be shown in drawing a parallel between Moustakos and van Kaam. Moustakos presents the self as non-definable because of its developing and becoming. "The self is being, becoming, moving, undivided from the world of nature or the social world"¹⁹⁷. Van Kaam puts in a similar way, "the emergence of self is a continuous event. We never arrive; we are forever arriving"¹⁹⁸. Moustakos would be in agreement with Maslow in his insistence on freedom and growth: "the relations must be such that the person is free to affirm, express, actualize and experience his own uniqueness"¹⁹⁹. The self grows in the personal existence realm whether in love, solitude, despair, suffering, conflict, life and death. Van Kaam is to the point on his understanding on this freedom of self in growth: "Each of us must find out for himself what laws mean in relation to his personal growth"²⁰⁰. Moustakos

¹⁹⁷ Moustakos, Clark, "True Experience and the Self", Humanistic Psychology, ed. Anthony Sulich, Brandis University, Waltham Massachusetts, England, 1961, p. 3.

¹⁹⁸ van Kaam, Adrian, The Emergent Self, No. 1, p. 24.

¹⁹⁹ Moustakos, Clark, "True Experience and the Self", p. 13.

²⁰⁰ van Kaam, Adrian, Ibid., p. 73.

points out that the self is not definable in words. "The self can only be experienced"²⁰¹. Again van Kaam can be seen to be in the same line of thought. "Being myself must be mainly a matter of living and secondarily of thinking"²⁰². The truth of the self for Moustakos can be realized under certain conditions which he lists as follows:

compassionate willingness and an open self, a readiness to sense the personal, the courage to live before the fact, before the understanding, before any rational support or certainty, to live the moment to its natural peak and conclusion and to accept with dignity and joy or grief, whatever uniqueness or differences or happenings occur²⁰³.

Van Kaam agrees basically with this understanding as evidenced in his understanding of the true self.

Reasoning about myself, isolated from self presence, is fruitless. The man who confronts both the conscious and unconscious motivations in his personality knows himself experientially; only he understands his need for redemption²⁰⁴.

Both Moustakos and van Kaam consider finding the true self as a lifelong process which involves openness, readiness, courage and experience. They differ in that van Kaam speaks of redemption, which for Moustakos is only on a natural level

201 Moustakos, Clark, The Self, p. 11.

202 Moustakos, Clark, "The Sense of Self", Humanistic Psychology, p. 31.

203 van Kaam, Adrian, The Emergent Self, p. 80.

204 Ibid., p. 80.

of existence, whereas van Kaam is including both the natural and religious mode of existence and more specifically the Christian mode of existence. On the strictly humanity level of living, Moustakos is instrumental in bringing out various values such as spontaneity, creativity, and uniqueness. This perhaps was his greatest influence on van Kaam, his depth of study on the natural level, which is a basis for other modes of existence and for this reason of primary importance in studying van Kaam.

Summary

This brief in-depth study of the formation of van Kaam's presentation of the self shows the great influence exerted by Rogers in terms of his self-concept theory; the direction toward self compounds given by Allport; the consciousness, as a link with past and environmental surroundings of the self, as developed by Gasson; the lack of meditativeness, inwardness, real conscience and real values as presented by Maslow's view of the essential, inner nature; the self as becoming, as experienced, undivided from the world, as living, brought forward by Moustakos; all integrated into van Kaam's comprehensive presentation in so far as they are of value to the growth of the whole person in all modes of existence.

d. Relationship to Others

In this section van Kaam's formation will be treated in relation to others as developed from the influence of the works of Rogers, Allport, Maslow, Moustakos, May and Gasson.

A very strong conception of Rogers' influence on van Kaam is brought out by his understanding of creating relationships:

the degree to which I can create relationships which facilitate the growth of others as separate persons is a measure of the growth I have achieved in myself²⁰⁵.

This ability to create relationships is stressed by van Kaam, but the method is somewhat different of promoting or establishing them. It entails for van Kaam, "an assimilative attitude, a communicative attitude and an evocative attitude"²⁰⁶. It is the method of this creating relationships that is strikingly brought out by van Kaam. The authentic personality "forms others by not forming, leads by not leading, advises by not advising, speaks by not speaking, forces by not forcing"²⁰⁷. Rogers brings out the idea that one must be oneself in order to give oneself or relate with others.

To the degree that each one of us is willing to be himself, then he finds not only himself changing but he finds that other people to whom he relates are also changing²⁰⁸.

205 Rogers, Carl, On Becoming a Person, p. 56.

206 van Kaam, Adrian, Religion and Personality, p. 62.

207 Ibid., p. 61.

208 Rogers, Carl, On Becoming a Person, p. 22.

Van Kaam calls this relationship "being oneself"²⁰⁹. By being authentic, van Kaam is pointing out that the person who is himself radiates strength and light and calls out to others to be themselves. In developing the aspect of love, Rogers distinguishes two elements. "Love is a delight in the presence of the other person and an affirming of his value and development as much as one's own"²¹⁰. Van Kaam is short and to the point about love: "true love loves the other for his own sake, not in order to receive something in return, welcome as this may be"²¹¹. Without doubt van Kaam was strongly influenced by Rogers and his approach to personal relationships, as evidenced above.

Allport, Maslow and Moustakos can be grouped together for this presentation of their influence on van Kaam. All three men agree that love is one of the primary requirements for maturity development. Allport states his position by saying: "the individual must be able to relate himself warmly to others in both intimate and non-intimate contact"²¹².

209 van Kaam, Adrian, Religion and Personality, p. 58.

210 Rogers, Carl, On Becoming a Person, p. 241.

211 van Kaam, Adrian, The Emergent Self, No. 1, p. 36.

212 Allport, Gordon, Pattern and Growth in Personality, p. 307.

Maslow declares that one of the characteristics of the healthy human specimen is "the ability to love"²¹³. Moustakos says much the same thing but with more force behind it:

To belong to a group of some sort, and more specifically to be able to love and to be loved, these are needs in the sense that their fulfillment makes further and higher growth possible and their frustration tends to block it and make us sick²¹⁴.

This is their main influence on van Kaam who agrees with them that love is one of the primary elements that enables one to become "being with the other, and transcendence of the other"²¹⁵, being the means to achieve this relationship. These aspects have already been treated with and will be treated further, so it may be concluded that in general Allport, Maslow and Moustakos are in agreement with Rogers but do not stress this aspect to the extent that he does, but in particular, see the requirement of love capacity as being of singular importance, with which van Kaam is in agreement.

Rollo May introduces three aspects of relationships which van Kaam accepts to some extent but not in the same

²¹³ Maslow, Abraham, Toward a Psychology of Being, p. 140.

²¹⁴ Moustakos, Clark, The Self, p. 243.

²¹⁵ van Kaam, Adrian, The Emergent Self, no. 2, p. 81.

framework. The idea of wholeness is predominant in Rollo May when he speaks of becoming a part of a greater relationship.

Every person, experiencing as he does his own solitariness and aloneness, longs for union with another. He yearns to participate in a relationship greater than himself. Normally, he strives to overcome his aloneness through some form of love²¹⁶.

Van Kaam agrees with this aspect of participation but is specific about the greater relationship.

For the believer, love of self, my immediate appearance in time and space, is only a road leading me to a deeper love for the other and a transcendent love for the Holy Who sustains us both²¹⁷.

This relationship for Rollo May is both dynamic and dialectical.

A dynamic dialectical relationship is a continuous one ... in which one asserts himself, finds an answer in the other ... shifts the participation to a new form, and finds the way that is adequate for the wholeness of the other²¹⁸.

Van Kaam again agrees in general but goes much further and is more particular in explaining what is meant by the adequate form as follows: "My recollection may lead me to participate in the deepest meaning of self, others and the world. Carried by the whole and Holy, I feel part of all

²¹⁶ May, Rollo, Love and Will, N.Y., Norton and Co., 1969, p. 145.

²¹⁷ van Kaam, The Emergent Self, p. 85 (No. 1).

²¹⁸ May, Rollo, Love and Will, p. 146.

that is"²¹⁹. The third aspect that May introduces is that of the daimon, which itself is hard to understand, in fact leaves one with a vagueness rather than a fullness of meaning. It is a key figure in May's presentation. "The daimon is the potentiality for active loving ... brings about a communion of consciousness with others"²²⁰. By daimon or daimonic, May means "any natural function which has the power to take over the whole person"²²¹. This particular aspect is not needed, for in van Kaam's presentation, he once again goes beyond any such stage to the Holy or God who is the source and end of activity as such for the believer. He sees man as not being a contained unit, but open. "I need contact with God, man and world to discover and develop my personality"²²². Gasson is in agreement with this perspective and it is to him that van Kaam has returned repeatedly in regard to ultimate goals and direction.

When a human relationship ... is based upon a common striving toward a common goal which is in harmony with man's final end, to which all other aspects of that relationship are subordinated, there will be love, properly so called love, which is integrated, and undisturbed by hate, jealousy or envy. Only on that level

²¹⁹ van Kaam, Adrian, The Participant Self, no. 2, p. 75.

²²⁰ May, Rollo, Love and Will, p. 153.

²²¹ Ibid., p. 123.

²²² van Kaam, Adrian, The Emergent Self, No. 1, p. 79.

will it be love of a person rather than love of his physical or intellectual attractions. On that level, love becomes a sharing of the Good, and that sharing is the natural overflow of goodness, which is inherent in the Good itself²²³.

Van Kaam repeatedly affirms this position which is basic to his whole teaching:

There are persons for whom the invitation of Divine Love becomes the overwhelming reality of their lives. In various religions, we see some who by personal choice freely forego the possibility of founding their own family and as religious dedicate their lives to answering the call of the Holy. Love for the Divine in no way contradicts the love for man. On the contrary, the more one grows in spirituality, the more he discovers that mutual human love is not only a gift of His Love but also finds therein depth and transcendence²²⁴.

e. Relationship to the Transcendent

In order to conclude this section on searching for meaning in relating with others, the self, the community and all of reality, it will be of interest and value to consider briefly some of the influences of Rogers, Allport, Maslow, Moustakos, May and Gasson in regard to the various possible modes of existence. Rogers considers "religion as a way of relating to one's existence"²²⁵. He does, however, speak

²²³ Gasson, J. and Arnold, Magda, "Feelings and Emotions as Dynamic Factors in Personality Integration", The Human Person, p. 300.

²²⁴ van Kaam, Adrian, The Emergent Self, No. 1, p. 37.

²²⁵ Rogers, Carl, On Becoming a Person, p. 210.

out quite strongly against placing God and considering God as an object along side other objects. "This shows our modern tendency to split up reality"²²⁶. What he is against is treating God mathematically or as a proposition to be proved or disproved. There is one major problem for which Rogers is criticized by his contemporaries, in this area. He puts himself outside the field of his own self-concept theory. He himself is not subject to what he proposes. "I could not work in a field where I would be required to believe in some specified religious doctrine"²²⁷. There is no doubt that Rogers is of the opinion that the individual must have his own philosophy of life but nevertheless it means taking a stand somewhere along the line. Rogers rather "does not want his freedom of thought to be limited"²²⁸. Man is to be the ultimate judge of what the limits of man are. Van Kaam differs considerably from this position as was shown in the previous section. He would rather agree with Gasson: "in harmony with man's final end"²²⁹; man sees himself in relation to an objective truth and as limited. To consider God as object does not mean necessarily to consider Him as a

²²⁶ Ibid., p. 209.

²²⁷ Rogers, Carl, On Becoming a Person, p. 8.

²²⁸ Ibid., p. 8.

²²⁹ Arnold, Magda and Gasson, J., The Human Person, p. 300.

proveable object, but nevertheless an object does not necessarily by its nature, demand taking a stand in regard to belief. He states a religious attitude exists when "there are values in human existence worth living and dying for"²³⁰. This means making a specific commitment, stating one's belief. A person does not die for something he does not believe in. Rogers is involved here in a vicious circle.

Allport stresses how the individual relates to the world and himself, as expressed in one of his criteria for maturity: "able to perceive the world and himself correctly"²³¹, and "how the individual perceives the present situation and its relevance to himself"²³². Maslow agrees with this position, as evident in his healthy human specimen image: "a clearer more efficient perception of reality"²³³. Van Kaam agrees with their position but goes further, in a depth understanding of response to reality. "I am in tune with reality when I accept my present position and face its conditions in my own way"²³⁴. "I respond to the Transcendent and I am made free ... as emerging from its deepest ground pierces through the darkness with unexpected intensity"²³⁵.

230 Rogers, Carl, On Becoming a Person, p. 210.

231 Allport, Gordon, Pattern and Growth in Personality, p. 180.

232 Ibid., p. 180.

233 Maslow, Abraham, Towards a Psychology of Being, p.148.

234 van Kaam, Adrian, The Emergent Self, No. 4, p. 15.

235 Ibid., p. 18.

Community

Gasson is of particular instrumental interest in that his understanding of community is built around an adherence to the family as a basic social unit.

Each human being becomes a member of the human society by being born into it, and that means being born into a family. The family is the first and fundamental social unity, and the family by nature is founded by love and in love. Its foundation is union not dissention and least of all aggression²³⁶.

Van Kaam is unparalleled in his development of the concept of community. It is one of his major contributions to today's society. He adopts this idea and extends it into a whole treatment of the topic.

Loving care for my husband and children, respect for the sacredness of the home, manifest concern for my family and for the larger community of man as flowing from the family²³⁷.

He treats community in relation to freedom: "What are the possibilities for personal freedom within the confines of community?"²³⁸. He treats with community and calling: "How is my calling in community related to my personal life and profession?"²³⁹. He treats with community and solitude: "Solitude is an invitation to return home and rediscover in the core of my being my relation to my community"²⁴⁰. He considers

²³⁶ Gasson, J., Arnold, Magda, The Human Person, p. 190.

²³⁷ van Kaam, Adrian, The Emergent Self, No. 3, p. 29.

²³⁸ Ibid., No. 3, p. 13.

²³⁹ Ibid., No. 3, p. 23.

²⁴⁰ Ibid., p. 34.

community in relation to consensus and cooperation: "Approval and agreement ... will spring from reverence and respect"²⁴¹. "How can we truly cooperate with one another?"²⁴². He considers community in relation to commodity and communication: "Loving response to life is not only related to production"²⁴³. "How can we uncover the meaning of communication for community?"²⁴⁴. This area of community cannot and must not be overlooked especially in a world where emptiness and discord are rampant.

Summary

This section of the paper has shown a picture of van Kaam's development from the scope of Maslow, Allport, Gasson and Rogers. If one can label Rogers as instrumental in developing the self concept, van Kaam can be classified as rediscovering the importance of community in developing the whole person. This aspect then will receive accordingly its proper emphasis in presenting van Kaam in the total scheme

²⁴¹ Ibid., p. 48.

²⁴² Ibid., p. 51.

²⁴³ Ibid., p. 65.

²⁴⁴ Ibid., p. 69.

of his approach, his method, and his understanding of man. Van Kaam's position has been shown repeatedly to be in relation to an ultimate Good or God, but this is based on man's nature as such and his becoming process, his ability to love humanly and in accordance with accepted interpersonal structures, namely within the holistic school of thought. The main difference in van Kaam's approach and view is his adherence to the totality of reality, which includes his belief in an Ultimate Reality, God. Van Kaam is particularly true to Gasson's view of the problem of psychollogism, which is predominant in today's society. He is one of the few men who state their stand on this question, while at the same time realizing the importance of a very developed understanding of a person on a human level, before one can hope to understand man on a transpersonal level in his relations to his ultimate Good. Gasson is very clear on the question:

The question of God's existence which includes the question of the ultimate origin, nature and destiny of man, cannot be completely avoided in psychology as long as the diagnosis of delusion and hallucination falls within its province²⁴⁵.

The religious personality is a reality for van Kaam: "a religious mode of existence is the most central mode of

245 Gasson, J., Arnold, Magda, The Human Person, p. 10.

being, which integrates and permeates all other ways of being in the world"²⁴⁶. They both agree that the religious concern is ultimate in the religious personality. Gasson is one of the few men who have influenced van Kaam to so great an extent. Both he and van Kaam see that psychologists cannot help but see that man acts in a human way, and, therefore, he has purposes, some immediate, some remote, some ultimate or final, which give meaning to his life, the world and others.

f. Characteristics of Being a Personality

This part of the research will treat with the characteristics of being a personality, under the headings of self-awareness, consciousness of one's limitations, self-acceptance, self-realization and awareness of self-determination as presented in the works of Rogers, Maslow, Moustakos, Gasson, Allport and Angyal.

Rogers and Gasson are the two who most influenced van Kaam in this area. Self-awareness and consciousness of one's limitations can be treated together. Rogers speaks of self-awareness in terms of completeness or aliveness: "the more self-awareness a person has, the more alive he is"²⁴⁷. He

²⁴⁶ van Kaam, Adrian, Religion and Personality, p. 43.

²⁴⁷ Rogers, Carl, On Becoming a Person, p. 116.

goes on to develop the capacity of consciousness of oneself, which he explains enables us to see ourselves as others see us and to have empathy with others, that is, be able to put ourselves in the other person's world of meaning. He also stresses the aspect of creativity as being dependent on this consciousness that one has for one's self.

Consciousness of self actually expands our control of our lives and with that expanded power comes the capacity to let ourselves go. This is the truth behind the seeming paradox, that the more consciousness of one's self one has, the more spontaneous and creative one can be at the same time²⁴⁸.

Van Kaam is very involved with developing this concept of self-awareness, which he conceives as "an awareness of one's uniqueness and one's unity"²⁴⁹. By uniqueness he is referring to each individual's unique creation and irreplaceable divine vocation, which implies that each person manifests Christ in a way that did not and will not ever repeat itself again. Consequently it is when a person is most himself and most not himself that he participates at his peak in the divine incarnation. He puts it this way: "It is a losing of oneself in order to find oneself and it is a finding of oneself in order to lose oneself"²⁵⁰. By unity van Kaam wishes to draw attention

²⁴⁸ Rogers, Carl, On Becoming a Person, p. 100.

²⁴⁹ van Kaam, Adrian, Religion and Personality, p. 45.

²⁵⁰ Ibid., p. 44.

to the constant need for self-integration and for a value system that places the religious mode of existence as the ultimate concern of his life, and live this mode in all the actions and concerns of one's life. The results of self-awareness for the individual are, for van Kaam, "strength of purpose, courage in action, creativity and serenity of mind"²⁵¹. Consciousness of one's limitations, as described by van Kaam, enables one to know what one is not and recognize the need one has for others to grow and live a meaningful life. Rogers brings out the double effect of consciousness of one's self, knowing one's limitations as enabling the individual to be free from passivism and activism. "The individual is saved from passivism - letting the deterministic forces in one's experience take the place of self-awareness"²⁵². Consciousness of self "enables us to avoid activism - using activity as a substitute for awareness"²⁵³. Moustakos is in agreement with Rogers' position that consciousness of self enables one to recognize one's limitations. He sees this result as concomitant with the creative element of the individual's letting go. "The creative individual accepts his

²⁵¹ Ibid., p. 45.

²⁵² Rogers, Carl., On Becoming a Person, p. 116.

²⁵³ Ibid., p. 117.

own human nature with all its shortcomings"²⁵⁴. Van Kaam develops this particular aspect much stronger than either Rogers or Moustakos. "A shortcoming remains a shortcoming even if it is communicated to us in a harsh and unfair way"²⁵⁵.

In knowing who one is becoming, implies not only "who I am but who I am not,"²⁵⁶, or what I am not yet. In considering what one can do, self-awareness develops but leads us to self-acceptance or rejection.

Self-acceptance is developed to some extent by Maslow and Moustakos, but can only be considered as introductory with little development as compared to van Kaam's presentation. Maslow sees self-acceptance in terms of healthy persons. "Healthy individuals can accept themselves and their own nature without chagrin or complaint"²⁵⁷. By this he is pointing out that such individuals can take the frailties, weaknesses and evils of human nature in the same unquestioning spirit with which one accepts the characteristics of nature, on all levels, whether in relation to "love, safety, belongingness, honor and self-respect"²⁵⁸. Van Kaam conceives self-

²⁵⁴ Moustakos, Clark, The Self, p. 275.

²⁵⁵ van Kaam, Adrian, The Emergent Self, No.1, p. 27.

²⁵⁶ Ibid., p. 29.

²⁵⁷ Maslow, Abraham, Motivation and Personality, p. 206.

²⁵⁸ Ibid., p. 207.

acceptance as "a whole-person acceptance of one's unique mission and limitations"²⁵⁹, which results in a strong, serene and relaxed personality. Moustakos stresses the aspect of being with another as necessary for real acceptance.

Love for, acceptance of, and understanding of one's own self in experience cannot be separated from respect for, acceptance of, and love and understanding of another individual²⁶⁰.

This is indicative in that the self is not seen as the end of growth but as part of growth which expands in relation to others. The growth of the other then is being taken into consideration as well as one's own growth in a relationship of acceptance. Self-acceptance and other-acceptance for Moustakos are inseparable. Van Kaam thinks along the same lines when he speaks of relationships of acceptance. Self-acceptance and other-acceptance for Moustakos are inseparable. Van Kaam thinks along the same lines when he speaks of relationships under a threefold unified conceptualization of the authentic personality, "being one's self, being with the other and transcendence of the other"²⁶¹. It is this third aspect which distinguishes van Kaam from Maslow or Moustakos. Maslow points out two linking characteristics that are present

²⁵⁹ van Kaam, Adrian, Religion and Personality, p. 46.

²⁶⁰ Moustakos, Clark, The Self, p. 275.

²⁶¹ van Kaam, Adrian, Religion and Personality, p. 58.

when one accepts the self and the other: "their lack of defensiveness, protective coloration or pose and their distaste for such artificiality in others"²⁶². Van Kaam is in agreement with both of these aspects:

As we learn to live with others in respect, we develop gradually a mature insight into the measure of openness we should pursue in accordance with the situation²⁶³.

Life becomes challenging and exciting once I find myself truly living roles which before I merely acted out under the pressure of conformity, confusion and fear²⁶⁴.

Maslow and Gasson are the two men who most influenced van Kaam in terms of self-realization. Maslow's position can be briefly summarized in that self-realization for him was characterized by:

peculiarly comfortable relationships with reality, deep feelings of identification, sympathy and affection for human beings, and a basically satisfied condition which results in overflowing-creativity, spontaneity...²⁶⁵.

Van Kaam is in agreement with this position basically but differs in that his interpretation of reality includes the

²⁶² Maslow, Abraham, Motivation and Personality, p. 208.

²⁶³ van Kaam, Adrian, The Emergent Self, No. 2, p. 18.

²⁶⁴ Ibid., No. 1, p. 64-65.

²⁶⁵ Maslow, Abraham, Motivation and Personality, p. 217.

religious mode of existence and God. Self-realization for van Kaam means that "one realizes his concrete potentialities within the life situation in which he finds himself"²⁶⁶.

This results in joyful becoming, healthy growth and strength.

The person feels himself to be a real person. Van Kaam sees identification serving self-realization: "Only when I remain open to the fact that I am not totally like the other"²⁶⁷.

"Identification with one person or many should be viewed as a preparation, not a substitute for finding one's self"²⁶⁸.

Gasson speaks of self-realization or self-actuation in terms of impulse and urge:

Self-actualization is achieved by the bipolar mode of action of impulse and urge: one movement toward possession, reaching out toward external reality to make one's own whatever may be valuable or desirable in it; the other, toward enhancement through that possession by stabilizing it and making certain of that stability for momentary possession does not enrich the self²⁶⁹.

He, like van Kaam, includes God as part of this total reality that one relates to. Van Kaam using slightly different terminology says the same thing but a little clearer. "The emergence of self presupposes an ever-renewed presence to

²⁶⁶ van Kaam, Adrian, Religion and Personality, p. 46.

²⁶⁷ van Kaam, Adrian, The Emergent Self, No. 1, p. 45.

²⁶⁸ Ibid., p. 46.

²⁶⁹ Gasson, J., Arnold, Magda, The Human Person, p. 179.

people and events as they come to meet me in my life situation"²⁷⁰. He goes on to explain what he means by presence, "to be moved by what is"²⁷¹, involving one's self in what is there and allowing it to touch one afresh, becoming reborn. The second point brought out by Gasson, that of stabilization, is of special interest to van Kaam, from the growth impact and from the becoming or process aspect. In the first instance, van Kaam proposes that experience teaches one to gradually be able to control what we have reached out for so that it does not upset or unbalance our life.

As we grow in wisdom, it may become easier to resist the impact of newness and retain equanimity in spite of momentary excitement²⁷².

In the second instance, the becoming activity is seen by van Kaam as being a necessary part of a balanced man in much the same way as viewed by Gasson. "The truly balanced man is not one who is motionless but one who has found his own rhythm of motion"²⁷³. The implication of this statement is of monumental importance in today's society, which constantly

²⁷⁰ van Kaam, Adrian, The Emergent Self, p. 28, No. 1.

²⁷¹ Ibid., p. 28.

²⁷² van Kaam, Adrian, The Emergent Self, No. 4, p. 80.

²⁷³ Ibid., p. 81.

sets us a pace for us. It is the individual that should set his own pace, and grow accordingly. This point cannot be stressed enough for van Kaam. "The movement of life is balanced when we are able to maintain it in faithfulness to our own pace"²⁷⁴. These are some of the seeds that have influenced van Kaam to his present position in regard to self-realization.

The last point that needs clarification in this section of the paper is that of self-determination. Angyal and Rogers are the two persons chosen for this presentation of self-determination in relation to their influence on van Kaam. Angyal, without doubt, had the greatest influence on van Kaam in this area. Angyal's position can be briefly summarized:

These two tendencies of the human being, the tendency to increase his self-determination in his expanding personal world, and the tendency to surrender himself willingly to a superordinate whole can be summed up by saying that the human being comports himself as if he were a whole of an intermediate order²⁷⁵.

As the second point has already been discussed in an earlier part of the paper, only the first section on self-determination will be treated here, but the entire quote is given so that

²⁷⁴ Ibid., p. 79.

²⁷⁵ Angyal, Andras, "A Theoretical Model for Personality Studies", The Human Person, ed. Magda Arnold and J. Gasson, p. 46.

it can be seen in relation to the whole context. Self-determination implies for van Kaam that the individual determine his own life. He himself is a directing force in what he does. He is not under alien powers.

The experience of self-determination in the personality is a relaxed and joyful awareness that he himself decides to be obedient, to listen knowing full well that he could decide not to do so²⁷⁶.

It entails that a certain openness and readiness and relatedness to reality, listening to "the demands of being, the claims of reality, the appeal of life, and the requirements of the situation"²⁷⁷. An important aspect that Gasson brings out is that the individual human being is both an organizer and a unifier as well as a participator, in relation to the superordinate whole to which he belongs. Van Kaam agrees with all three aspects. He sees man as an organizer as evidenced in his understanding of man's existential project. "Every existential transference leads to a change in the hierarchical mode of existence which is my existential project"²⁷⁸. He sees man as a unifier: "Any aspect of life should be viewed in relation to the whole"²⁷⁹. He sees man as a

276 van Kaam, Adrian, Religion and Personality, p. 48.

277 Ibid., p. 48.

278 Ibid., p. 129.

279 van Kaam, Adrian, The Emergent Self, No. 4, p. 65.

participator:

I must dive into the stream of life, not simply wade on shore waiting for someone to push me in ... Swimming in the stream of life thrills us truthfully because we are swimming under our own power and because we are swimming together²⁸⁰.

Van Kaam's understanding of self-determination owes much to Maslow and Angyal.

Will, Emotion, Intellect

This section will treat with the will, emotion and intelligence as depicted by Gasson, May and Maslow, insofar as they influenced van Kaam. It will be noticed that the terms will, self-determination and intentionality are used to explain the same common base of integrated activity. Gasson explains his position very clearly:

The prime factor in integrated action is the will, or the capacity of self-determined action. Like the other capacities it has a natural and unconscious way of acting. For a fully integrated personality, there must be active and deliberate ordering not only of concrete action, but also of the total behavior pattern²⁸¹.

Van Kaam is of the same mind as is evident in his definition of the will.

The will is the ability to respond to reality as it reveals itself to me in a situation, even when I am not able to change this reality in all its factual aspects²⁸².

²⁸⁰ Ibid., No. 1, p. 28.

²⁸¹ Gasson, J., Arnold, Magda, The Human Person, p. 219.

²⁸² van Kaam, Adrian, Religion and Personality, p. 106.

The willing openness of an individual grows toward a firm decision which enables his whole being to respond to that reality which is revealed. The authentic will for van Kaam goes one step further, "to the concrete embodiment of a project of existence"²⁸³. Van Kaam distinguishes between existential will which is openness to reality in relation to the individual and religious will, which is openness to reality in the light of Revelation and with the help of grace as it reveals itself to the People of God. May defines will as "the capacity to organize one's self so that movement in a certain direction or toward a certain goal may take place"²⁸⁴. Whereas May sees "intentionality as what underlines will and decision"²⁸⁵, van Kaam points out that "distance is the abode of decision, the beginning of personal life, the principle of personality"²⁸⁶. Van Kaam wishes to stress three points when he clarifies this position. The individual does not follow blindly his first impulses, but rather learns how to wait, how to delay satisfaction and how to postpone the fulfillment of his desires. It is in the freedom that results

283 Ibid., p. 168.

284 May, Rollo, Love and Will, p. 218.

285 Ibid., p. 201.

286 Gasson, J. and Arnold, Magda, The Human Person, p. 294.

from this that the individual decides what to do and how to do it.

The influence of Gasson and Maslow in regard to emotion can be clearly stated. Gasson conceives emotion as:

the felt tendency toward an object judged suitable, or away from an object judged unsuitable, reinforced by specific bodily changes according to the type of emotion²⁸⁷.

For van Kaam, emotion

means to move out, that is to move out of my narrow self to meet the world and by implication to return to myself in order to experience this world as mine²⁸⁸.

It means further for van Kaam: "that flow out of ourselves to meet the world and return to ourselves to reaffirm that we and the world are His"²⁸⁹. Here again van Kaam is bringing in the mode of religious existence which is a part of the whole picture for him. Maslow sees emotion in relation to intellect or cognition and conation. "In healthy people cognition, conation and affect are much more synergic than antagonistic or mutually exclusive"²⁹⁰. For Gasson, van Kaam and Maslow, emotion, when controlled, when in balance with the intellect and other relations to the world, can be a constant source of

²⁸⁷ van Kaam, Adrian, Religion and Personality, p. 51.

²⁸⁸ van Kaam, Adrian, The Emergent Self, No. 4, p. 32.

²⁸⁹ Ibid., p. 39.

²⁹⁰ Maslow, Abraham, Motivation and Personality, p. 366.

information, if a person uses his gifts of sensitivity to help him understand himself and others.

The last of the primary elements of personality to be treated is intelligence. Maslow and Allport's understanding of this area will be seen in regard to their influence on van Kaam. Allport presents today's situation in cognitive psychology in terms of four classes: "the full scale phenomenology"²⁹¹, "the Gestalt school"²⁹², "the American cognitive theory"²⁹³, which stresses hypothesis, expectancy, cognitive maps and "the American positivists"²⁹⁴, which holds that the stimulus-response theory is adequate and that hypothesis is preferable. Van Kaam is influenced by all of these schools in his comprehensive anthropological psychology, but what is important here is that Allport points out that none of these theories are satisfactory for a full-bodied psychology of personality. "We need also a doctrine of motivation to explain the facilitating, inhibiting, selecting and vivifying of our cognitive and behavioral systems"²⁹⁵. Van Kaam basically adopts the best of each of these systems or theories, in his way of thinking, but he especially adheres

291 Allport, Gordon, Becoming, p. 14.

292 Ibid., p. 14.

293 Ibid., p. 15.

294 Ibid., p. 15.

295 Ibid., p. 15.

to Angyal's approach which postulates one basic motive in life - the maintaining, actualizing, and enhancing of the capacities of the experiencing organism. This is brought out when he explains what he means by intelligence.

The authentic religious personality manifests a certain kind of intelligence. He has developed a clear, balanced view of what the will of God demands of him and of others in everyday life²⁹⁶.

Maslow stresses that intelligence should be concerned with "what should be the case rather than what is the case"²⁹⁷.

Van Kaam agrees with this view as evidenced in his understanding of awareness: "actually what I become aware of is not who I am but who I am not"²⁹⁸. Intelligence then implies inner balance, and a gradual development of serenity and readiness to meet the demands of life and God's will.

g. Special Qualities

This final section of the research will trace briefly the origins of van Kaam's special qualities: spontaneity, simplicity, naturalness, detachment, the quality of being ecumenical and a sense of humor and creativeness. This will

²⁹⁶ van Kaam, Adrian, Religion and Personality, p. 52.

²⁹⁷ Maslow, Abraham, Motivation and Personality, p. 365.

²⁹⁸ van Kaam, Adrian, The Emergent Self, No. 1, p. 29.

mean searching through the works of Rogers, Maslow and Moustakos. Maslow speaks of "increased spontaneity, increased detachment and greatly increased creativeness"²⁹⁹. He lists spontaneity as one of the B-values under the heading of aliveness, and under the results of peak experiences, "the greater creativity, spontaneity, expressiveness, idiosyncrasy"³⁰⁰. He also speaks of simplicity and naturalness.

"Self-actualizing people's behavior is marked by simplicity and naturalness and by lack of artificiality or striving for effect"³⁰¹. Van Kaam considers spontaneity as vital to his religious personality. "Spontaneity radiates richness, warmth, and charm in Christian existence and keeps it vigorous and creative"³⁰². Van Kaam's words are almost a direct quote from Maslow.

Another effect of the fundamental attitudes which we have described is the spontaneity, simplicity, and naturalness, the complete lack of artificiality in the religious personality³⁰³.

The aspect of detachment is brought up by Maslow as well and is inculcated into van Kaam's presentation.

299 Maslow, Abraham, Pattern and Growth in Personality, p. 24.

300 Ibid., p. 78.

301 Maslow, Abraham, Motivation and Personality, p. 208.

302 van Kaam, Adrian, Religion and Personality, p. 114.

303 Ibid., p. 74.

The quality of detachment may have connection with other qualities, ... subjects are more objective ... like solitude and privacy ... undisturbed by what produces turmoil in others ... more problem centered than ego-centered ... greater ability to concentrate to a great degree³⁰⁴.

Van Kaam speaks in a parallel manner about detachment, which is "the ability of the mature person to distance himself"³⁰⁵.

This person is detached in that "he can remain unruffled, calm and serene in situations which produce disturbance, anxiety, and excitement in others"³⁹⁶. He goes on to point out "he is more objective ... and able to concentrate to an unusual degree even in the most vexing circumstances"³⁰⁷. The quality of being ecumenical is particular to van Kaam. He means "a person deeply experiences sympathy and affection for all human being"³⁰⁸. Both Rogers and Maslow as well as Moustakos are interested in creativeness, which van Kaam has emphasized as well. Rogers states his understanding of creativity as a process:

The creative process is the emergence in action of a novel relational product, growing out the uniqueness of the individual on the one hand, and the materials, events, people, or circumstances of his life on the other³⁰⁹.

304 van Kaam, Adrian, Religion and Personality, p. 77.

305 Ibid., p. 78.

306 Rogers, Carl, On Becoming a Person, p. 350.

307 Ibid., p. 359.

308 Ibid., p. 359-360.

309 Maslow, Abraham, Motivation and Personality, p. 212.

Whereas Rogers sees the mainspring of creativity as man's tendency to actualize himself, to become his potentialities, van Kaam sees God as the source and object of man's ultimate concern. Rogers posits three conditions of constructive creativity: "Openness to experience, extentionality and an internal locus of evaluation and the ability to toy with elements and concepts..."³¹⁰. He also points out conditions that foster constructive creativity:

accepting the individual as of unconditional worth; providing a climate in which external evaluation is absent and understanding emphatically as well as freedom of symbolic expression³¹¹.

Maslow summarizes his position about self-actualizing creativeness which he sees as:

stressing the personality rather than achievements ... characterological qualities like boldness, courage, freedom, spontaneity, perspicuity, integration, self-acceptance...³¹².

Moustakos' position with respect to creativity can also be summarized:

Respect for man's essential creativity is the declaration of each man's true worth, of his uniqueness as a human being, unmatched, unparalleled, and unmeasured; the proclamation of the dignity of the individual and the incommensurable nature of his existence³¹³.

³¹⁰ van Kaam, Adrian, Religion and Personality, p. 76.

³¹¹ Ibid., p. 76.

³¹² Maslow, Abraham, Towards a Psychology of Being, p. 136.

³¹³ Moustakos, Clark, The Self, p. 283.

Van Kaam is in accord with all of these men but goes to his ultimate concern.

Creativeness gives zest to life, animation to daily work, freshness and joy even to occupations which would otherwise bring only boredom. Creativeness always marks the true personality³¹⁴.

Further research is needed in this area, but van Kaam certainly has pointed the way for further development, building on the shoulders of the giants who went before him such as Maslow and Rogers.

Summary

It has been shown that van Kaam was given direction by Rogers in phenomenology, by Angyal in comprehensive approaches, by Maslow, Allport and Moustakos in the holistic existential perspective. In the area of personality, maturity and character and temperament, the primary influences were the Rogerian self-concept; the dynamic structurization of Angyal; the self-actualization of Maslow and Moustakos; the self compound concentration of Allport; and the basic understanding of character and temperament as presented by Allport. The criteria that were established for maturity were relatedness and identity as principally clarified by Rogers: transcendence, as introduced by Angyal and Arnold; a value system with stress on self-actualization as perceived

³¹⁴ van Kaam, Adrian, Religion and Personality, p. 79.

by Maslow; a frame of orientation as introduced by Allport; and community as growth toward the other, as presented by Angyal and Arnold.

In searching for direction it was found that the Rogerian concept of self; Allport's emphasis on self-compounds; Gasson's view of the self as unified with all of reality; Maslow's concentration on resolving the problem of unconscious conflict; Moustakos' stress on the dynamic nature of the self strongly influenced van Kaam's position and formation.

In the area of relationships, Rogers' concentration of the ability to create relationships; Allport, Maslow and Moustakos' strong emphasis on the capacity to love; Rollo May's ideas of wholeness, man as experiencing aloneness and overcoming it with love; the dynamic dialectical relationship and the daimon, as the potentiality for active loving; Gasson's direction in terms of ultimate goals, the religious mode of existence; Allport and Maslow's relating to reality in terms of environment and intensity; Gasson's stress on the family aspect as the core of society, left a definite effect on van Kaam's thinking.

Rogers and Gasson influenced most in the area of self-awareness and consciousness of one's limitations. Self-acceptance was developed mostly by Maslow and Moustakos in regard to nature, as being able to love and belong and command

self-respect because one accepts the characteristics within one's self, others and the world.

Van Kaam develops a whole-person awareness, with acceptance of one's mission and limitations. Maslow and Gasson's self-realization; Gasson's bi-polar terms of impulse and urge led van Kaam to develop these aspects in terms of balance, activity and rhythm of motion.

Van Kaam was for the most part in accord with Maslow's emphasis on identification, sympathy and affection but developed these areas in relation to an ultimate concern, God. Angyal and Roger's descriptive presentation of self-determination, and Angyal's two points of self-determination and self-surrender were especially influential in van Kaam's theorizing.

Gasson's understanding of the will, and Rollo May's development of intentionality left their mark on van Kaam as well.

Gasson and Maslow saw emotion in relation to cognition and conation, stressing a balance must be kept between the intellect, the will and the emotions, with all three working together to inform man and enable him to grow as a whole person, which would lead to serenity and readiness to meet the demands of life. Van Kaam was one with Gasson that this again must include the religious mode of existence, developing in accordance with God's will.

Van Kaam drew from such a wealth of authors that at times it is difficult to determine his differentiation from a school of thought or his own individual contribution in a certain area. What is of paramount importance is that when he did draw from different sources, he recognized these as being part of mankind, as evolving and thinking in a creative, unified direction and perspective.

3. The Spiritual Formation of van Kaam

This section of the research will treat of the spiritual formation of van Kaam, as influenced by Scripture, the Church and individual masters in spirituality such as St. Thomas Aquinas, St. John of the Cross, Teresa of Avila and other schools of spirituality insofar as they are pertinent.

Religion gives rise to different ways of reflection. Spirituality is the concern of this study, one of the ways of reflection, that studies the experiences of the faithful, in relation to their fellow man and their Creator, God. Spirituality tries to make explicit the structures found in recorded experiences and their accompanying life styles.

Van Kaam puts it this way:

Spirituality studies the experiential and situational conditions and life praxis that guard, facilitate, foster and deepen the readiness for such experiences³¹⁵.

³¹⁵ van Kaam, Adrian, In Search of Spiritual Identity, Dimension Books, Denville, N.J., 1975, p. 8.

Religion, systematic theological and spiritual reflection in their early development were not easily distinguished. Systematic theology gradually became the domain of scholastic theology, with monastic theology developing in the sense that the monks specialized in spiritual knowledge. Later, mystical knowledge, an explicit study of the mystical dimension of the spiritual life evolved and was exemplified in such people as John of the Cross and Teresa of Avila. Historically, new religious communities emerged and shared the promotion of spiritual reflection. Some of these religious communities were answers to particular contemporary needs, such as the Dominicans, the Jesuits, the Franciscans and the Carmelites. Some of these religious foundations specialized in particular undertakings such as teaching, mission or care for the poor and the aged. Many special spiritualities developed such as the French spirituality, the Passionist, the Spiritan, and the Vincentian. People were able to choose their spirituality or life style or life praxis from this great variety. At the same time, however, the fundamental spirituality dimension, the explicitation of the implicit core of all special spiritualities was temporarily brought to a standstill.

Van Kaam looked to Scripture, Catholic Doctrine and recognized a fundamental spirituality, while at the same

time realized the need for developing the special, personal and infused aspects of spirituality, along with our developing knowledge of man as a being in the world. Van Kaam looks to St. Thomas to clarify this point:

According to St. Thomas grace builds on nature. To understand the Fundamentals of spiritual life we must understand the nature of man³¹⁶.

A fundamental spirituality is necessary in van Kaam's opinion for it promotes the necessary and sufficient means, structure, conditions and dynamics of a spiritual life.

it fosters oneness in essentials, diversity in accidentals, plurality in special and personal spiritualities, unity in fundamentals³¹⁷.

Special spiritualities are an authentic articulation of fundamental spirituality, and serve as a bridge between the fundamental and the personal, history, culture and personalities. Whereas fundamental spirituality must from the point of criteria be compatible with Church Doctrine and the Scriptures and potentially be able to be specialized and personalized by the individual, special spirituality to be authentic and effective "must be in tune with fundamental spirituality and be capable of personalization by the appropriate personality type"³¹⁸.

³¹⁶ Ibid., p. 14.

³¹⁷ Ibid., p. 15.

³¹⁸ Ibid., p. 23.

The highest form of spiritual life is infused spirituality. The person is guided by God Himself. Man is in touch with God in a way that he is more passive than active, with God being more active than passive. Van Kaam recognizes that the great masters of the mystical life, such as "Ruysbroeck, John of the Cross and Teresa of Avila"³¹⁹ are the ones to describe the basic experiences, dynamics and conditions of these developmental stages of the spiritual life. Van Kaam's definition of spirituality will help clarify his position.

Spirituality is the theoretical-practical discipline of concretely living the experience of divine intimacy and our preparation for it³²⁰.

Spirituality is not only experiential, that is experience is its main source; but it is also doctrinal and theoretical. It follows the teachings and traditions of the great spiritual masters and at the same time allows for reflection which transforms our concepts about the spiritual life, its conditions and dynamics. This requires, van Kaam emphasizes, a special language, which is evident in the Scriptures and the Masters. "I am the vine you are the branches" (John 15:5). Because spirituality is experiential, it requires the symbolic. Because spirituality is doctrinal, it requires the foundational.

³¹⁹ Ibid., p. 29.

³²⁰ Ibid., p. 63.

Because spirituality is theoretical, it requires a theoretical language. Van Kaam points out the strong dependence that Christian spirituality has on Scripture.

The spiritual understanding of Scripture is the main foundation of Christian spirituality³²¹.

The Lord inspires us in and through His word in Scripture³²².

Man is inspired by the Lord Himself, van Kaam stresses:

The growth of spiritual life is best fostered by the practice of graced spiritual acts such as adoration, repentance, faith, hope, love, humility, recollection, gentleness, simplicity . . . Such acts must be inspired by Our Lord Himself³²³.

Van Kaam advocates that the inspirational-practical approach be used in spiritual reading of the Scriptures and the Masters of Spirituality: "to let emerge for the faithful the meaningfulness of Scripture texts for their personal spiritual life"³²⁴. The doctrinal dimension of the approach to Scripture is important also. One without the other is limiting and tends to lead the individual to extreme positions. "We cannot live wisely either with only a spiritual personal understanding. We need both"³²⁵. The doctrinal approach in reading scripture is a defining approach, a determining of the

321 Ibid., p. 81.

322 Ibid., p. 85.

323 Ibid., p. 85.

324 Ibid., p. 87.

325 Ibid., p. 95.

extent of possible meanings. Like Teresa, van Kaam realizes the importance of being in accord with the Church.

The Magisterium defines or circumscribes the limits within which what is revealed in Scripture can be safely and surely experienced, lived, elaborated, and applied³²⁶.

Van Kaam points out other conditions that can help with the relation between spirituality and Scripture, "creative flexibility, in Scripture reading"³²⁷; and "a receptivity"³²⁸ that comes from inner silence, recollection and gentle living.

Van Kaam was largely influenced by his own commitment to the Spiritans, which could be considered as a special spirituality. He believed that the spirit self is the root of our spiritual life.

To be human is to be spirit in the flesh ...
This spirit self is already an openness to what is beyond us, to the whole of all that is, the Holy ...
we are graced spirits ... The gifts of the Holy Spirit illumine our supraconscious presence to the Holy.
Our spirit self is elevated to a divinely illuminated spirit self³²⁹.

Van Kaam is very strong in developing this theme of the spirit self and presence. He stresses that the natural supra-conscious presence is not destroyed. It is elevated by the Spirit. By supra-conscious, he refers to a presence to the

³²⁶ Ibid., p. 101.

³²⁷ Ibid., p. 104.

³²⁸ Ibid., p. 105.

³²⁹ van Kaam, Adrian, In Search of Spiritual Identity, Ibid., p. 110-111.

beyond that transcends our usual consciousness. Van Kaam goes on to describe the five dimensions of the individual presence to reality which he calls "the natural, the divinely illuminated supraconscious, the infraconscious, preconscious, and conscious dimensions"³³⁰. These are experiences that influence our conscious life, those experiences that are natural, some that have been repressed, some that go beyond our daily consciousness. Infraconscious modes of presence are rooted in drives feeling, and passion from our vital make-up, whereas supraconscious modes are rooted in the spirit self and point to the future and preconscious modes of presence function as a bridge between the conscious and the unconscious. His concern for presence to self, others and the Other can be traced to the Scriptures, and he counsels how to use these readings: again showing his recognition of the criteria and his formation:

We check out our experience of the divine message under four aspects:

- 1) The doctrinal aspect: is my experience and its expression still in tune with Church Doctrine?
- 2) The rational or sensible aspect: is my experience and its expression compatible with what is reasonable, with common sense, with reality as I know it?
- 3) The intersubjective aspect: is my experience validated by recognized others who have had similar experiences in the Church; is it at least not positively invalidated by them?
- 4) The aspect of communicability: can my experience and its expression be communicated to other human beings and make sense?³³¹

³³⁰ Ibid., p. 109.

³³¹ van Kaam, Adrian, In Search of Spiritual Identity, Ibid., p. 132-133.

We can conclude then that van Kaam was strongly influenced by the Scriptures, Catholic Doctrine and recognized spiritual Masters such as John of the Cross, Teresa of Avila, St. Thomas of Aquinas as well as different schools of spirituality they represented, and in particular by the order he joined, the Spiritans. The strongest influence by far was the life and person of Jesus Christ, which was van Kaam's recognized and indisputable Master and Lord. He drew from St. Thomas' basic relation of nature and grace, grace building on nature. He recognized the need to go to the great spiritual masters, such as Ruysbroeck, John of the Cross and Teresa of Avila for descriptions of basic experiences, and the dynamics and conditions of the developmental stages of the spiritual life. He drew from his own personal special spirituality within the Spiritans to which he belonged. All of these influences will be deepened in the development of the thesis.

CHAPTER II

APPROACHES TO SPIRITUAL REALITY

This section of the research will treat with Teresa of Avila and Adrian van Kaam in relation to their approaches to spiritual reality.

Teresa of Avila's approach is an active-contemplative living of spirituality. This is reflected in her life and writings, and will be demonstrated in this research under the following divisions: Christ-centered; Scripture-centered; Church-centered; comprehensive and existential character; Thomistic, Franciscan and Ignatian characteristics; fundamental and progressive nature; and Teresian characteristics.

Adrian van Kaam's approach is comprehensive and interdisciplinary, dialectical and integrational. This involves deriving data and insights from the basic findings in different sciences and theories of philosophy, psychology, anthropology, theology and spirituality. Van Kaam's comprehensive existential approach will be treated in the following sequence: differential and comprehensive theory; anthropological psychology; anthropological psychology and differential psychology; psychology and philosophy; psychology and phenomenology; anthropological phenomenology and phenomenological psychology; existential psychology and anthropological psychology; comprehensive anthropological psychology; religious

and Christian anthropology; theology and Christian anthropology; spirituality and Christian anthropology.

A. Teresa of Avila

1. Christ-Centered

Teresa's approach to Spirituality is Christ-centered. Basically, this means that one who would find God must go to Jesus Christ and stay with Him. "If He sees that you love Him to be there and are always trying to please Him you will never be able, as we put it, to send Him away"¹.

She explains that Christ must be with us at all stages in our progress of the spiritual life: "This method of bringing Christ into our lives is helpful at all stages..."². She is adamant that we must also return to the humanity of Christ and to stay there as long as grace allows us to: "For the Lord Himself says that He is the Way..."³. We can progress then in prayer only if Christ is our Mediator: "our greatest help and blessing, which is the most sacred Humanity of Our Lord Jesus Christ"⁴.

1 Teresa of Avila, Way of Perfection, xxxvi, p. 106.

2 Teresa of Avila, Life, xii, p. 71.

3 Teresa of Avila, Interior Castle, VI, vii, p. 305.

4 Ibid., p. 304.

2. Scripture-Centered and Church-Centered

Teresa is also Scripture-centered and Church-centered.

These qualities go hand in hand for her. She draws on the Scriptures again and again to prove her points; in her approach to Spirituality "the Lord says he is the light and that no one can come to the Father save by Him; and: he that seeth Me seeth my Father"⁵. The doctrine of the universal and unique mediation of Christ, of prime importance in Teresian spirituality, imposes a very clear direction for her followers. She lives the dogma of the Church. Love of the Church is a dominating factor of her spirituality. It becomes a passion for her to serve the Church and inspires all her works, until her last words: "I am a daughter of the Church"⁶. The purpose of her Reform is to work for the Church, and, after explaining this to the sisters, she describes in essence the dynamism of her spirituality:

If your prayers and disciplines and fasts are not performed for the intentions of which I have spoken, reflect (and believe) that you are not carrying out the work or fulfilling the object for which the Lord has brought you here⁷.

5 Teresa of Avila, Interior Castle, VI, vii, p. 305.

6 Eugene-Marie P., O.C.D., I Want to See God, trans. by Sr. M. Verda Clare, C.S.C., Notre Dame, Indiana, Fides Publishers Inc., 1963, p. 666.

7 Theresa of Avila, Way of Perfection, iii, p. 15.

3. Comprehensive

Teresa's approach to Spirituality is comprehensive in that she read widely from the Scriptures and other books available at the time. These included: The Confessions of St. Augustine, Of Prayer and Meditation, by Louis of Grenada, Third Spiritual Alphabet by Francis de Osuna, A Golden Treatise on Mental Prayer, by Peter of Alcantara, The Carthusia, The Flos Sanctorum, The Contempus Mundi, The Oratory of Religious, The Ascent of Mount Sion by Bernardina de Laredo, and the Spiritual Exercises of St. Ignatius.

From these men a wealth of tradition and fundamentals were incorporated into Teresa's life and works. Teresa's approach to Spirituality is comprehensive in that she incorporates the essential Augustinian fundamental. They approached and found and discovered God in basically the same way: the search for God in self and the efficacy of grace in conversion. At the same time Teresa preserved her uniqueness in that her conversion was to perfection in love, whereas Augustine's conversion was to Christian faith and truth. Both turned toward a more religious attitude, living in the presence of Jesus, a life of action and contemplation. Each recognized the misery of man, God's mercy and man's praise of God. Knowledge of God and knowledge of self for them were seen to be united one to the other by reciprocal causality. They both

stressed that their approaches are both psychological, autobiographical, moral, theocentric, introspective and analytical. They both emphasized the souls find rest in God alone. The uniqueness of Teresa comes out in the aim of her spirituality, a search for union with God in prayer, whereas Augustine searched for truth and liberty. Teresa was a daughter of Augustine in her spirituality.

4. Existential

Teresa's approach was existential as she drew heavily from Augustine in this area. Both stressed interiorization as necessary for recovery of one's freedom. Both stressed the analytic method which included introspection and self-experience as part of the whole approach. Teresa stressed the progressive stage of development, whereas Augustine was more rigorous in analysis and metaphysical. Augustine's presentation was more philosophical and psychological, but by drawing from him, Teresa was able to concentrate more on a dialogue of experiences and doctrine. Teresa's approach emphasized the experience of willingness to be a slave of God, as Wisdom; whereas Augustine's experiences of servitude and freedom were woven into her spiritual tapestry as apostolic attributes. Teresa was Augustinian in fundamentals, but definitely and uniquely Teresian in the personal aspects of spirituality.

5. Thomistic

The Thomistic or Dominican school influenced Teresa and was incorporated in her approach to Spirituality. In the field of asceticism and mysticism she drew from Thomas and his followers. In the field of theology and descriptive systematization, her doctrinal approach depended heavily on Thomistic principles of grace, the relation between nature and grace, the will, and the intellect. She was also one in mind with Thomistic thought on the importance of the person and interpersonal relations in her approach, but surpassed him in this area with the increase of knowledge in the area of psychology. This is especially evident in her concern that her asceticism be not only progressive but adaptive.

Thomas' systematization or synthetic gift is evident in Teresa's approach to the development of prayer, stressing the use of the intellect in prayer, methodical prayer, the need for control in prayer, while at the same time allowing for a characteristic, distinctly Teresian, flexibility.

Thomas' critical theological clear-mindedness comes through in Teresa's approach under the influence of Father Domingo Banez. She realized at the time the great need for knowledge and discernment in spiritual directors. They must be both learned and holy. She learned from this Dominican

scholar to start with basic principle in all undertakings, stressing objectivity and independence of judgment.

Teresa's approach to spirituality is comprehensive in that she sought instruction and guidance from wherever she might hope to find it, drawing values from all, allowing for the development in thought and richness that the individual can contribute to any spiritual life by the uniqueness of each person. Her unique gift of synthesis enabled her to stress the values which are universal and fundamental throughout the ages, and she recognized the special role the Dominicans had in her formation.

6. Franciscan

From the Franciscans she learned the importance of an approach to spirituality, that incorporated the fundamentals of poverty and joy and a strong adherence to the New Testament and the doctrine of the Church. Teresa learned from them that the mystical life should be balanced, uniting in a comprehensive way both the speculation of the mind and the motions of the heart. Accepting the need for great desires, of spiritual things, the need of recollection, develops the 'spark' of experiencing in understanding and develops it considerably into a treatment of love, which becomes a great fire with flames of the ardent love of God. The Franciscan

concept of love then is developed by Teresa into the progressive stages to the point of spiritual Marriage in her seventh mansion.

The Franciscans influenced Teresa also in their methodical yet flexible approach to spirituality, and their stress on Christ and His life as the key objects for mediation, as well as the Purgative, Illuminative and Unitive Ways. She found the Franciscan Spirituality divided these according to man's knowledge of himself, the following of Christ and the rules of the cross, climaxing in a call to the quiet of pure contemplation. Especially in the Ascent of Mount Sion by Bernardino of Laredo, Teresa found strong guidance for the progressive stages of prayer and the corresponding degrees of love. The prayer of quiet was definitely from Franciscan spirituality in the formation of Teresa's spirituality and life and works.

The Franciscan influence in the symbolic approach used by Teresa is also considerable in particular with relation to Laredo's ideas on obedience and charity, and service to the other. He also influenced her with his mystical secondary elements of ecstasy and rapture, and his insistence on the need for mortification for sanctity, and the importance of finding God in terms of essence, presence and power.

Teresa then was influenced by the Franciscans in the

philosophical, psychological, symbolic, doctrinal and spiritual area which she incorporated in her comprehensive and existential approach.

7. Ignatian

The Jesuit influence on Teresian Spirituality is characterized by their insistence on high standards of prayer and perfection. This is characteristic of the Teresian approach to spirituality and the prayer life, always striving to reach the closest possible union with Christ, not being content with less than having achieved one's maximum, according to the unique gifts and capabilities of the individual. Some of the basic characteristics she learned from them and incorporated in her comprehensive existential approach were a spirit of service and obedience, centrality of Christ and the Eucharist, devotion to the Blessed Trinity, the value of the experience of prayer, and dependence on the Spirit in prayer. Key values stressed were integrity, sincerity and generosity. Central practices encouraged were particular practices of examination, regular and systematic confession and attendance at Communion. Teresa's approach was singularly influenced by their stress on the need for right order, the joining of mortification with prayer, the foundation of prayer in personal sorrow, and the concentration on the Sacred Humanity of Christ and His Passion.

It can be concluded then that Teresa's approach to Spirituality is Augustinian, Thomistic or Dominican, Franciscan and Ignatian in that she incorporates their wealth within her own unique comprehensive existential approach and spirituality. It can also be concluded that all of these schools of spirituality helped to make Teresian Spirituality and Approach both Active and Contemplative.

8. Fundamental and Progressive

Teresa's approach to spirituality is both fundamental and progressive. It is fundamental in that she is concerned with the universal, the basic structures, the necessary conditions and attitudes of man in relation to Christ so that he may grow to fulfill his capacity in the spiritual life. It is progressive in that Teresa's approach to prayer and union with God is a movement which takes place in stages, according to one's personality, one's maturity, and one's personal, unique, spiritual life style.

An analysis of the three basic aspects or elements of the Teresian approach to spirituality will clarify her position: the presence of God in the soul; the progressive interiorization of the soul and the object of Teresian Spirituality: profound union with God.

God is present in the soul, the great reality of the castle in the seventh mansion. The soul is made for God.

Teresa goes to the three criteria for her evaluation, personal experience, systematic theology and the Scriptures.

Fr. Baron assures her: "He told me that He was indeed present"⁸. She is certain from her own experiences, which she explains by saying the soul is made for God and is nothing else than the "paradise of God"⁹.

The Thomistic tradition clarifies this matter by explaining God is present according to two modes: active presence of immensity, and objective presence. It is with this knowledge Fr. Baron helps Teresa. "In Him we live and move and have our being" (Acts 17:28). This is the same direction Teresa gives her followers showing that God, as Creator, is present by causality in his creatures, and reveals Himself to them. The second presence, objective presence, is when God is embraced directly as the object of our knowing and our love as in the Interior Castle when Teresa explains: "the centre, the room or place occupied by the King"¹⁰. This is the experiential-level of Teresa, knowledge of God's actions in the soul brought out more clearly in the prayer of quiet she describes:

⁸ Teresa of Avila, Life, I, xviii, p. 110.

⁹ Teresa of Avila, Interior Castle, I, ii, p. 206.

¹⁰ Ibid., p. 207.

I do not think that this happiness has its source in the heart at all ... It arises in a much more interior part ... I think this must be the centre of the soul ... it is for this reason I said it has its source in God...¹¹.

It is even more clearly explained in the fifth mansion, when she speaks of the mystical union:

it pleases his Majesty to put us right into the centre of our soul ... when the soul returns to itself it cannot possibly doubt that God has been in it and it has been in God¹².

Teresa's approach is progressive in that she is singularly concerned with the whole development of the soul from beginning to end, the movement from the first to the seventh mansion. Each mansion marks a stage in this progress. Souls in the first mansion are in the state of grace but still attached to earth and frequently in danger of serious sin. Here there is a need for self-knowledge, humility, mortification, and fraternal charity. In this first mansion prayer is vocal and occasionally expands to a discursive meditation.

In the second mansion the soul practices prayers in more earnestness but still sins occasionally because of attachments to earth. It makes use of sermons, edifying conversations and good companions. The soul is more successful in meditation

¹¹ Ibid., IV, ii, p. 237.

¹² Ibid., V, i, p. 252.

and mental prayer and is gradually approaching acquired recollection.

In the third mansion the soul is leading a more exemplary life and in practicing virtue. There is an increased love of penance and a strong effort to avoid even the smallest of sins. More time is spent in prayer and recollection. Prudence has come to importance and the life style of the individual is well ordered. Charity is still controlled by reason and the prayer of acquired recollection is predominant with possible reaching out to occasional higher heights of prayer.

In the fourth mansion the individual experiences mystical prayer and God is more active than passive with the soul being more passive than active. Detachment is highly developed. Prayer has reached a state of infused recollection and later, even quiet prayer.

In the fifth mansion the individual soul reaches a higher degree of prayer in the prayer of simple union and the prayer of ecstatic union.

In the sixth mansion the individual soul experiences the spiritual espousal and grows in intimacy with God. Considerable trials accompany this stage of growth and further purifying takes place. Here the soul experiences raptures, visions and other spiritual favours.

In the seventh mansion the individual soul attains

the highest state of prayer and union, the transforming union of mystical marriage, perfect peace, the summit of Christian prayer, Christian life, profound union with God.

This end of the Teresian approach to spirituality, the transforming stage is highly personal. The union takes place in the substance of the soul: "my soul was filled with the divinity ... and in some way truly enjoying the presence of the Three persons"¹³. Each individual experiences this gift in a unique special way. Teresa is careful to emphasize this, for, in her case, the Trinity visions were more frequent, where in the case of St. John of the Cross, the soul was made more aware of the Word. "... the Word, its spouse reposing within..."¹⁴.

This unity, transforming power is very effective in the world, as evidenced in the souls of those who reach this stage and Teresa is careful to point out the unitive love, the capacity and scope of vision and the measure of beatific joy.

Teresa's approach then stressed the primacy of God, a constant searching for a living spirituality, a living union with Christ as its essential qualities.

¹³ Teresa of Avila, Relations, xviii, p. 343.

¹⁴ Silverio P. De Santa Teresa, The Works of St. John of the Cross, trans. E. Allison Peers, London, Burns, Oates and Washbourne Ltd., 1934, III, iv, p. 214.

Teresa's approach is Christ-centered, Scripture-centered and Church-centered as pointed out previously in this research. These are fundamental criteria for all spiritualities. Teresa's single-mindedness in the constant seeking for union with God is also fundamental to her spirituality.

9. Teresian Characteristics

The Teresian approach included special characteristics, elements which are treated under Teresa's spirituality, as they were such as to transform her whole life and work. When one reflects on the unity of her work of reform and her spiritual doctrine this is evident. It is difficult to separate her life, her work and her approach, as they were so united in her person. One completed the other: one was incomplete without the other. They were contemplative and active. Because of her extremely active intellect and reflection, her many gifts from God, a few main choices will be necessary: zeal, prayer, sacrifice, apostolic works, silence and generosity.

Her zeal is evident in the movement, orientation and dynamic power of her approach. It is open to growth with a flexibility that comes from a vital principle of the law of love. It was this love that enabled her to accomplish so much, write so many works on spirituality, establish so many convents, make so many reforms in the Carmelite Convents. She was enkindled by a spirit of service and ever searching for

more ways to follow Christ and bring others to perfection. This zeal was exemplified in her thirst for intimacy and union with God. She worked for the Church with her heart and soul. The dynamism of her approach, her life, her spirituality, is reflected in her own words, the purpose of her Reform:

If your prayers, and desires and disciplines and fasts are not performed for the intentions of which I have spoken reflect (and believe) that you are not carrying out the work of fulfilling the object for which the Lord has brought you here¹⁵.

Prayer was a main function of the Carmelites. It was to be followed by sacrifice and good works. To serve the Church and Christ were of utmost importance:

All of us by busying ourselves in prayer for those who are defenders of the Church, and for the preachers and learned men who defend her, should do everything we could to aid this Lord of mine¹⁶.

A prayerful approach was necessary to Teresa in all undertakings including her writings, and her life style. It comes out clearly in her recognition of its importance at the beginning of the fourth mansion:

Before I begin to speak of the fourth Mansion, it is most necessary I should do what I have already done ... namely, command myself to the Holy Spirit, and beg Him from this point onward to speak for me, so that you may understand what I shall say about the Mansions still to be treated¹⁷.

¹⁵ Teresa of Avila, Way of Perfection, III, p. 15.

¹⁶ Ibid., I, p. 3.

¹⁷ Teresa of Avila, Interior Castle, IV, I, p. 230.

Zeal opens the way for prayerful service to the Church and Christ. Zeal also opens up dimensions of sacrifice, for as the soul grew in its relationship with God and Knowledge of self and God, it realized the Cross was part of accepting Christ. By entering into the Humanity and Passion of Christ, prayer for the Church finds its completion in sacrifice and service. Teresa's approach to her life and works entailed a great deal of personal sacrifice that was recognized as essential and became the rule and part of the discipline recognized by all her followers. They followed Christ in His prayer at Gethsemane, in His Passion. She speaks of those who begin but do not finish their course: "I believe it is largely because they do not embrace the Cross from the beginning"¹⁸. She continues and explains the duty of those who wish to make progress: "Their duty is to suffer as Christ did, to raise the Cross on high, not to allow it to leave their hands"¹⁹.

This prayer and sacrifice must be accompanied by a generosity that is necessary and all important: "they should begin well by making an earnest and most determined resolve not to halt until they reach their goal"²⁰. This generosity is such that it must be a gift of the complete self, the complete

¹⁸ Teresa of Avila, Life, xi, p. 69.

¹⁹ Teresa of Avila, Way of Perfection, xviii, p. 74.

²⁰ Ibid., vii, p. 46.

will, that one gives to God. This describes the essential ascetical approach of Teresa: "We should surrender ourselves wholly to the Creator, place our will in His hands and detach ourselves from the creatures"²¹.

Teresa's life and approach to her spirituality are one and the same. She desires that this prayer, this sacrifice and generosity find expression in apostolic works. This is seen in her work at prayer for reform, her work of founding convents and her spiritual writings, which point to an outstanding active and contemplative approach to life. Her foundations were established in 1567 at Medina del Campo, at Malagon in 1568, at Valladolid in 1569, at Toledo in 1569, at Pastrana in 1569, at Salamanca in 1570, at Alba de Tormes in 1571, at Segovia in 1574, at Beas in 1575, at Seville in 1575, at Caravaca in 1576, at Villaneuve de Jara in 1580, at Palencia in 1580, at Soria in 1581 and at Burgos in 1582.

Teresa's writings were extensive and varied. It would be best to say they were comprehensive. It is difficult to imagine the amount of time and effort that went into the drafting and final copies that she wrote by hand. She completed her final version of her Life in 1565, and began her Way of Perfection. In 1577 she began to write the Interior

21 Ibid., xxxii, p. 138.

Castle and completed her Foundations in 1582. Her apostolic action took the form of prayer, sacrifice, spiritual writings and foundings of numerous convents.

Teresa's approach was contemplative in that her life and works were centered on leading souls to perfection by the way of prayer and contemplation. This aspect will be maintained here as a fact and will be dealt with in greater detail in the presentation of Teresian Spirituality. The path of prayer leads to apostolic action, service to the Church, to Christ, to all men. P. Marie-Eugène puts it this way:

This prayer, highly contemplative and eminently efficacious, is the first form of the Teresian apostolate, the first end of Teresian spirituality²².

Teresa gave her spiritual approach to life, to all who wished to become active-contemplative Christians. P. Marie-Eugène explains this union of the active and contemplative in Teresa:

In reality the spiritual doctrine of the apostolate in the Teresian teaching cannot be separated nor distinguished from her contemplative doctrine. In this spirituality, contemplation and the apostolate are **solidly united; they are fused into one life** of the soul and happily complete each other. They are two aspects of a harmonious whole, two manifestations of the same profound life²³.

²² Eugène-Marie, P., I Want to See God, trans. by Sr. M. Verda Clare, C.S.D., Notre Dame, Indiana, Fides Publishers Inc., 1963, p. 133.

²³ Ibid., p. 134.

B. Adrian van Kaam

Van Kaam's approach can be understood in all its complexity, if a careful consideration is given to the different stages of his comprehensive anthropological psychology: differential psychology, anthropological psychology, psychology and philosophy, phenomenological and existential psychology, and comprehensive theoretical psychology. It will be necessary also to show the interrelationships between these different fields, their integration process and the basic terminology to be used.

Of particular concern to this thesis will be van Kaam's integrating of the new perspectives, orientations and insights and findings of the human arts and sciences and the phenomena of spiritual life of man. This will mean considering the integrative discipline of religious anthropology or religion and personality; Christian anthropology and the relation between Theology and Christian anthropology and Spirituality and Christian anthropology.

This analysis and synthesis is necessary for a comprehensive grasp and understanding of this dissertation, and to make the needed distinctions in phenomenology, philosophy, theology, psychology, anthropology and spirituality. Of equal importance is the necessity to demonstrate their capacity for integration through different constructs and concepts, that

make this comprehensive approach possible. This multidisciplinary research is dialectical and integrational; that is, data and insights are derived from research of some of the prominent authors in the sciences and relevant spiritual writers. This approach is relevant and meaningful to modern man in his search for a living spirituality.

1. Differential and Comprehensive Theory

Differential theory in psychology is that theory which is limited to particular aspects of behavior or to the study of all behavior under a particular perspective and whose starting point is concrete behavior. Perspective implies for the psychologist that actual grasping of reality through a specific point of view as evidenced in one's attitudes, methodology, theory and perception. Each perspective, or way of looking at reality reveals different aspects of reality, different stresses, different parts of the whole. A special differential theorist is concerned with one aspect of behavior whereas a general differential psychologist is concerned with the formulation of a theory to explain all behavior. It is more comprehensive than the special differential theory approach, with the special theorist having the option to change and adopt different perspectives at different times. Whereas Freudian, Rogerian, and Alderian psychologists are general differential psychologists, Tolmanian and Hullian perspectives

are of the special differential psychology approaches.

Drawing on whatever sources, whatever methods are necessary in the various differential psychologies, van Kaam maintains the process element of growth and evolution within his approach, but nevertheless complements these aspects with constructs borrowed from the differential theorists. This is necessary as no one approach is all inclusive. He must therefore allow for a limited comprehensive span and a limited reflection scope. In order to provide an ultimate basis for a whole outlook on a mode of existence, that transcends the perspective of every differential theory, or at least have the potential to do so, van Kaam was dependent on differential theories. It is here we see him drawing from Rogers' construct of the self, Maslow's construct of self-actualization, Allport's construct of the proprium, and also it is here that he draws constructs from other fields such as philosophy, history, anthropology and theology. Whereas the differential theory aims to bind together the data and insights which are discovered in differential psychology such as behaviorism or introspectionism, van Kaam wishes to preserve also certain conditions that are in his thinking proper to a scientific way of knowing; a methodical, critical, communal and integrational as well as observational and experiential presentation which maintains and performs the tasks of unity and openness. Van Kaam's comprehensive theory

integrates the theories and discoveries of these differential theories. Whereas the differential theory and approach maintains the openness for evolution of science and new discoveries, the comprehensive theory and approach seeks to preserve and develop a unity by integrating the data from the observation, theorizing and experimentation. "The comprehensive and differential modes are thus related to each other as synthetic and analytic studies of behavior"²⁴.

Man's knowledge shifts from the observation-experimental-theoretical knowledge of a specific phenomena to a deeper universal theoretical knowledge of the whole group of phenomena to which it belongs. A certain knowledge of the whole is necessary which is then followed by deeper, more structured knowledge of the whole after concentrating on particular phenomenon. "The two approaches to knowledge necessarily compenetrate, sustain, and stimulate each other"²⁵. Whereas differential theory devises constructs to study a particular group of phenomena in a given area, comprehensive theory develops a structure of ideas which then explains the variety of phenomena described in the various differential theories in their unity. Whereas no differential psychology presents the whole truth, it uncovers certain aspects of psychological behavior.

²⁴ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 142.

²⁵ Ibid., p. 116.

2. Anthropological Psychology

Anthropological psychology is a theoretical branch of psychology. Anthropology for van Kaam refers to "every concept, construct, word or science, which refers to man as a whole"²⁶. It can be described as the psychology of man or the science of man's behavior. Anthropological psychology studies man insofar as he appears in his intentional-functional behavior.

Anthropological psychology transcends differential psychologies precisely at the level where the human person emerges as the unique, all-encompassing intentional Gestalt²⁷.

The anthropological psychologist attempts to relate the data back to its original whole, Anthropos. He attempts to achieve this theory of the whole psychological man with an integration of the findings revealed within the perspectives of the various differential psychologies. The function of the anthropological psychologist is to develop constructs which are sufficiently broad to integrate the differential theories. The purpose of anthropological psychology is to construct a unified science of psychology.

Anthropological is "foundational and integrational"²⁸. It includes also "hypothetical, creative and communicative constructs"²⁹. It is foundational in that it examines the

²⁶ Ibid., p. 206.

²⁷ Ibid., p. 234.

²⁸ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 247.

²⁹ Ibid., p. 247.

foundations, assumptions and basic constructs of the science of psychology. It is integrational for it aims at continuous integration of the differential psychologies in relation to the foundation, assumptions and basic constructs developed by foundational theory. The anthropological psychologist makes explicit the foundations and assumptions on which his science rests. By explicitating the ontological assumptions, the psychologist's implicit ontologies of man, reality and science; the whole direction, perspective, matter, methodology, experimentation, psychological data and choice of constructs are brought to greater clarity and can be used more accurately and with more understanding. Anthropological psychology uses hypothetical constructs to account for the provisional and incomplete, "an open progressive integration of the historical and contemporary knowledge about intentional-functional behavior"³⁰. "Creative constructs are used as they presuppose an attitude of both presence to and distance from an object"³¹. The anthropological psychologist is creative in that he seeks to develop new structures, and new hypotheses to be tested. He points out neglected areas of research which may lead to new differential fields of psychology and fills in the gaps left by differential research. The communicative constituent

30 Ibid., p. 161.

31 Ibid., p. 172.

of the comprehensive theoretical psychologist leads him to communicate as an organized whole that which is seen in isolation by fellow differential psychologists of the human community at large. In order to prevent harmful distortion of insights, van Kaam views a construct as a concept, expanding continually in articulation and definition, that refers hypothetically to observed behavioral phenomena, and that can be used most adequately for the integration of the greatest number and variety of phenomena and lawful relationships observed and structured by different psychologists.

These constructs are provisional in that they continually expand to include the findings of the differential psychologies. The formulation of these constructs is orientated to the function and purpose of anthropological psychology, which is dialectical integration.

The term integrate means here to make whole or new. Integration means restoring or renewing an original untouched whole, or integer which is experience. By integrating the different theories, anthropological psychologists aim to approximate this original whole. He attempts to integrate the psychological findings which are implicitly accepted by the majority of psychologists and which he discovers indirectly through differential psychologies. This integration is a dialectical process that is sustained between each

differential theory and the comprehensive-integrational theory and not between the comprehensive-integrational theory and all the differential theories intermingled or synthesized as one theory.

Each differential theory remains distinct within an anthropological psychology, but no longer separate from each other. They can indirectly be used to validate each other by the validation of their common ground which is expressed by the anthropological construct. These differential theories point to the same fundamental realities from different perspectives. From the anthropological investigation, an anthropological psychological theory of personality may result, as in the case of van Kaam.

To sum up this section of the research, van Kaam's definition of anthropological psychology will be sufficient:

Anthropological psychology is a scientific theoretical movement within psychology that integrates empirical, clinical and theoretical psychologies within an open theory of personality that serves as a comprehensive frame of reference for all the significant theories and data in the field³².

3. Anthropological Psychology and Differential Psychology

The relationship between anthropological psychology and differential psychologies can be developed in more detail.

³² Van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 373.

Comprehensive integration of differential psychologies is the primary function of anthropological psychology. The primary function of differential constructs is an integration of certain aspects of concrete behavior. Anthropological constructs are more comprehensive, for their functions and purposes are to integrate the differential theories. As philosophy is comprehensive, anthropological psychologists can borrow concepts from philosophy. The process of mutual implication between anthropological psychology and differential psychologies can be viewed analogously as the relationship between the parts and the whole. The whole is only revealed through a part, and the part is only meaningful within the scope of the whole. Differential theories can be more meaningful when integrated into the more comprehensive system of anthropological psychology or it may be directed to constituting a whole in itself.

4. Psychology and Philosophy

Philosophy and psychology are inseparably related though distinct. The two main functions of philosophy in respect to psychology are to provide ontological assumptions of psychology and to function as a possible source of theoretical constructs for psychology. Although there are three general classifications of assumptions, working,

teleological and ontological, it is the latter that is of main interest in this thesis.

Ontological assumptions in science are viewpoints assumed by the science and cannot be proven or demonstrated to be correct or incorrect by the science that uses them. They are concerned with three objects, reality, the nature of man and the nature of science and its methodology. Ontological assumptions may be considered as pre-scientific starting points of science in that they give orientation and determine scientific starting points. Since anthropological psychology explicitates these ontological assumptions they form a more solid ground for psychology.

Much of the psychology of today is based on the starting point of Descartes' philosophy. "I think, therefore I am", which led to two main systems of thought, idealism and empiricism which in turn led to introspectionism and behaviorism. His starting point stressed the mind and body as complete and self sustaining. The misfortune lay in the separation of these two. The anthropological psychologist's task is to integrate these and other approaches so they may be open to each other and to other systems of psychology.

By being aware of the influence of the ontology which underlines a psychologist's approach and theory he can be more open to other perspectives, and be more creative to

integrate and formulate new comprehensive constructs.

When the psychologist borrows a philosophical concept he does so as a hypothetical construct. This concept can be used only if it can be seen to be most adequate to explain the greatest number and variety of psychological findings. Van Kaam calls the criterion for selection of such a construct the "principle of applicability"³³.

This principle states that the comprehensive scientific theorist of human behavior should borrow only those philosophical assumptions or constructs which can be used most adequately for the explanation and integration of the greatest number and variety of the findings of the various differential psychologies because of applicability to those findings³⁴.

This philosophical concept is evaluated as an integrational construct not in terms of philosophy but in terms of its capacity to integrate the historical and contemporary contributions of the particular differential psychology. Because philosophers study reality in the light of all that exists, it is comprehensive and lends itself to being a primary source of constructs for the anthropological psychologist. Whereas existential philosophers study man from an ontological viewpoint, existential psychologists study man from a psychological viewpoint. The anthropological

³³ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 227.

³⁴ Ibid., p. 227.

psychologist's integration and results are provisional, analyzing behavior in the light of his own insights and of the discoveries of differential psychologies. The philosopher aims at understanding behavior as such, and is concerned with concepts not constructs which are broader than the psychological constructs which are borrowed.

5. Psychology and Phenomenology

The founder of phenomenology was Edmund Husserl (1859-1938). Using Brentano's concept of intentionality and Bolzano's concept of truth of itself, he offered new directions to the minds that were opposed to Cartesian Dualism.

Whereas the psychological phenomenologist uncovers the underlying factual structure of behavior revealed by the differential psychologies, a philosophical phenomenologist tries to grasp the ontological structure which underlies behavior as such. This system offered a new attitude to psychology of going back to the things themselves with the least possible influence of science, culture, and language. It ensures openness and decreases bias toward that which is being investigated. It enables the psychologist to examine his assumptions and experiential foundations. The purpose of anthropological phenomenology is:

the controlled comprehensive or differential explicitation of behavior in order to prevent or correct subjectivistic distortions in the science of psychology³⁵.

Van Kaam is to the point when he explains what phenomenological psychology is: "an attempt to return to the immediate meaning and structure of behavior as it actually presents itself"³⁶. As method, phenomenology seeks to reveal the phenomena of behavior as they manifest themselves in their perceived behavior. The main purpose of phenomenological psychology is to return to the lived behavior as it manifests itself and in the manner in which it manifests itself, behavior as it is given. The comprehensive psychologist requires the help of the phenomenological psychologist, in order to begin the dialogue with the differential psychologies. It is this fundamental phase of research in psychology which enables the scientist to penetrate to the structures of human behavior.

Phenomenology is essentially an attitude. The phenomenological method emerges from this attitude. Contemporary phenomenology which has developed from Husserl's concepts is dependent on him for such conceptions as intentionality, reduction, intentional analysis, apodictic evidence and Lebenswelt. Phenomenology seeks to transcend the Cartesian Dualism by means of the concept of intentionality. The epoche

³⁵ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 264.

³⁶ Ibid., p. 29.

implicitly serves the function of keeping in contact with the phenomenon and experience under investigation, and, at the same time, avoids viewpoints, judgments other than the viewpoint of the phenomenon in question, as it reveals itself. Explicitation is the process of making explicit that which is implicit in experience. It denotes a detailed account exposition or description, whereas explanation denotes the act of interpretation or exposition with a view to reconcile differences. Phenomenological experience is the explicit grasping of the phenomenal world by means of the phenomenological attitude.

Three basic kinds of phenomenology can be distinguished: phenomenological philosophy, phenomenological science and phenomenological practice. Phenomenological philosophy has as its fundamental interest that which is philosophical in nature. Existential phenomenology is of this kind. Phenomenological sciences are sciences both natural and behavioral which are phenomenologically orientated. Phenomenological psychology is such a science whose psychological attitude is phenomenological. Phenomenological art or practice is that art and explicit aspect which is phenomenologically orientated.

Phenomenological methods are characterized by their purpose of analysis, the degree of their explicitation of the analysis and whether it can be classified according to

group or individual analysis. The purpose of phenomenological analysis is determined according to the object or theme of analysis, which can be for either philosophical or scientific reasons.

Basically there are four degrees of explicitation: naive phenomenology, which is an analysis within an implicit phenomenological orientation and is spontaneous rather than systematic; descriptive phenomenology, which explicitly takes a phenomenological attitude and applies the phenomenological method to obtain a clearer description of the phenomenon, not a strict phenomenology as it is not essential knowledge that is treated; systematic phenomenology, which treats with the sciences, explicitating the necessary and sufficient constituents of a phenomenon; philosophical phenomenology, in which the phenomenological philosopher aims at an explicitation of the essence of a phenomenon and pertains to philosophy. Phenomenological methods that are classified according to individual analysis point out that an individual reflects on his own experiences or the phenomena as they appear to him and performs a phenomenological analysis, involving both the philosopher and scientist. In group analysis, reflection is not on the self experience but on group derived protocols, data then phenomenologically analyzed by methods of grouping, reduction, elimination and identification until the necessary

and sufficient constituents are obtained, as exemplified in van Kaam (1958).

6. Anthropological Phenomenology and Phenomenological Psychology

It is important here to distinguish between differential or anthropological phenomenology, as well as give the distinguishing characteristics of phenomenological psychology. Phenomenological psychology can be differential or anthropological. It is based on such concepts as intentionality, apodictic evidence and Lebenswelt, and such operations as the epoche or reduction and intentional analysis. The phenomenological psychologist treats with behavior according to phenomenological principles and methods, focusing not only on man in his reflective life but also and primarily in his pre-scientific life. The findings of differential phenomenological psychologies are integrated by the anthropological psychologist in the same manner as other differential psychologies. When integrated into an anthropological psychology, the data and constructs as well as explicitations and theory, being influenced at least implicitly by data gathered from other differential theories.

Anthropological psychologists must have constructs with which to integrate the data acquired from the differential psychologies. Phenomenology can be a source of such constructs,

those acquired from existential phenomenological psychology and those concepts borrowed from phenomenological philosophy. Phenomenology can also serve in the integrational aspect of anthropological psychology, by re-translation of the facts into their original experience, a checking-back with experience. This enables the theory to be both open and personal.

7. Existential Psychology and Anthropological Psychology

The existential approach in psychology is still a new variable. Anthropological psychology is newer and consequently still developing. Some clarification will help with defining and outlining their development.

Existential psychology can be first understood in its wider scope as a movement inspired by existential philosophy, which considers man as an individual person as being-in-the-world. It seeks to bring a new perspective, new themes and methods into psychology. Several basic theses or presuppositions distinguish this movement: Man is unique in his inner life, his perception and evaluation of the world and in his reaction and response to the world. Man as a person, in his wholeness, in his relation to all of reality is not satisfactorily understood by the existing psychologies or other orientation that exist, but its aim is the development

of a comprehensive concept of man and the understanding of man in his total existential reality. Its approach is basically idiographic, that is, it deals with particulars, as well as integrating generalities with the individual person. Its concern is the person's consciousness, feelings, moods, experiences related to his individual existence in the world and among other men and all of reality. Its basic goal is to discover the basic force, theme or tendency in human life which would provide a key to the understanding of human nature in its entirety. Some of its main themes include man-to-man relationship, freedom and responsibility, individual scale of values, meaning in life, suffering, anxiety and death. The chief method used is the phenomenological method, described in this chapter, consisting in the exploration of man's consciousness and subjective experiences. Existential psychology has made many contributions, especially in the field of personality theory. Since the phenomenological and existential philosophies in some instances intermingle and overlap in aims and methods, they are often designated as the phenomenological-existential approach or in some cases as the humanistic school of psychology. Existential psychology will be more differentiated as we delve deeper into the starting points and the constructs used.

It is important here to clarify how existential psychology is an anthropological psychology. When existential

psychology is formally integrational, its constructs are used explicitly to integrate differential psychologies, and its starting point is philosophy. Anthropological psychology was defined as the comprehensive theoretical branch of psychology which functions as an on-going integration of the differential psychologies. Its starting points are primarily concepts borrowed from philosophy, but, it can also be an analysis of existing psychological constructs. Existential psychology differs from anthropological psychology, in that it does not presuppose the development of differential psychologies to justify its existence. Whereas the starting point of existential psychology is always ontological, the ground of the possibility of behavior; differential psychology has as its starting point, concrete behavior.

The starting point of anthropological psychology can be ontological and ontic; the ground of the possibility of behavior and concrete behavior; existential, philosophical and psychological constructs, respectively. If one thinks in terms of ontological grasping, one refers to what it is that makes it possible for the phenomenon to be as it is. When one thinks of ontically grasping, one refers to the immediately observable factual, concrete behavior. Existential psychology then lends itself to anthropological psychology for its constructs are sufficiently comprehensive to be used as starting points.

Existence is the fundamental construct used in van Kaam's comprehensive theory of psychology, with subordinated constructs to develop the full theory. Van Kaam lists them:

mode of existence, existential world, existential transference, the centered self, ontological security and insecurity. They have the function of connecting the phenomena uncovered by the various schools of psychology with the fundamental construct of existence³⁷.

The central task then of anthropological psychology is the discovery of existential constructs which can integrate the contributions of the various differential psychologies. These existential constructs have necessary characteristics:

They should transcend the predominantly subjective, objective, or situational connotation of differential constructs; they should represent their fundamental human characteristics; they should be rooted in experience; they should not be function-oriented but person-oriented³⁸.

In summary, whereas differential psychologies are concerned with empirical collection of data; comprehensive existential psychology is concerned with empirical collection of phenomena. Whereas differential psychologies observe isolated process, functions and features of behavior, ideally in controlled experimental situation; comprehensive existential psychology observes and experiences human behavior as a whole characterized by unique human characteristics, ideally in personal relationship situation, and uses and

37 van Kaam, Adrian, "Existential Psychology as a Comprehensive Theory of Personality", Review of Existential Psychology and Psychiatry, Vol. III, 1963, p. 13.

38 Ibid., p. 14.

integrates the observations of differential psychologies insofar as they are relevant to the whole of human behavior. Whereas differential psychologies form explanatory theories about the observed isolated processes, functions and features of behavior as expressed in functional mechanical and mathematical constructs; comprehensive psychology form explanatory theories about human behavior in its lived intentional wholeness in appropriate existential and personal terms and integrates the theoretical explanations of differential psychologies and other disciplines insofar as they are relevant to explaining human behavior as whole and in its various aspects.

8. An Holistic Psychology

The holistic or third force psychology from which van Kaam begins and draws heavily identifies itself with such terms as phenomenological, existential, self-theory, self-actualization, health and growth psychology, being and becoming and the science of inner experience. The main ingredients of this holistic approach are summarized by Angyal:

It views the human being as an organised unity and seeks to understand various phenomena of human behavior in terms of the underlying organization. Thus the concept basic for the holistic explanation of behavior is that of organization or integration³⁹.

³⁹ Angyal, A., "The Holistic Approach in Psychiatry", in American Journal of Psychiatry, 1948, p. 178.

What is important is that a system principle, an over-all pattern must exist, to bring out the true unified whole of persons, as they are situated in the structure of the whole. Van Kaam's system in its entirety can be seen as a very organized whole but one which allows for the plurality and openness necessary to scientific endeavor, while at the same time maintaining the unity of the whole. ~~Interactions take place in various combinations of past-present-future,~~ and any constituent of personality may function as a part of several sub-systems at the same time. This personality organization is a "hierarchy of systems"⁴⁰, and can be clearly used to demonstrate the position of a part within the whole:

finding the context in which the phenomenon belongs... finding the whole of which that phenomenon is a part, and defining the position (function or meaning) which this part has within the whole⁴¹.

Van Kaam uses "the holistic - analytic"⁴² in the earlier stage of his system or approach which begins with studying a discrete entity, as part of a whole and then this study is seen in relation to a previous study of the total organism. This system of van Kaam's allows then for several key characteristics of the holistic trend or school of psychology;

⁴⁰ Ibid., p. 182.

⁴¹ Ibid., p. 178.

⁴² Maslow, Abraham H., Motivation and Personality, N.Y., Harper Brothers, 1959, p. 24.

uniqueness, individuality, openness, identity, and wholeness which will repeatedly come to the fore in this study.

9. Comprehensive Anthropological Psychology

At this point in the research van Kaam's system can be outlined, and its origins traced, while following the original pattern of the thesis, considering the existential, comprehensive and anthropological trends, including the pertinent definitions. Organization and integration are of the utmost importance in van Kaam's system from the lowest to the highest degree of interaction:

spontaneous perceptions; scientific-differential theory and data gathering in an increasing number of differential psychologies; differential phenomenological elucidation of the data and judgments found in differential psychologies; integration of the comprehensively elucidated phenomena into the holistic structure of human behavior already developed by comprehensive phenomenology; and comprehensive theory construction on the basis of available holistic phenomenological structure of human behavior⁴³.

This approach, called comprehensive anthropological psychology by van Kaam, will be explained in detail later in the study. In brief, when differential psychologists provide the comprehensive phenomenologist with a situation within which a situated behavior appears, he will be able to distinguish what is universal and necessary in this intentional behavior from what is due to incidental circumstances. On the other hand

⁴³ van Kaam, Adrien, Existential Foundations of Psychology, op. cit., p. 285.

the comprehensive phenomenologists' universal structures provide the differential phenomenologist with clues to specific presences of these structures in the situated phenomena of behavior which he explores. Van Kaam claims that it is the constant dialogue between comprehensive and differential phenomenology in psychology which

will establish the sphere for a truly existential behaviorism which will gradually integrate the divergent streams of thought in the divided world of psychology⁴⁴.

Van Kaam's approach uses an existential view of scientific theory, differential theory; phenomenological psychology; anthropological phenomenology; comprehensive theoretical psychology and holistic psychology.

Van Kaam's approach is existential in that it assimilates the implied meanings of the contemporary perspectivistic view of man insofar as it is directly applicable to empirical psychology or theoretical or clinical constructs. Existential psychology for van Kaam is:

a temporary movement within the field of psychology as a whole that attempts to assimilate into the field of psychology the implicit awareness that man's knowledge is perspectivistic⁴⁵.

Van Kaam starts from experiential knowledge rather than from systems of concepts or abstract categories or a prioris. This was characteristic of Maslow as exemplified in:

⁴⁴ Ibid., p. 294.

⁴⁵ van Kaam, Adrian, Existential Foundations of Psychology, p. 13.

a radical stress on the concept of identity and the experience of identity as a sine qua non of human nature and of any philosophy or science of human nature⁴⁶.

This meant for van Kaam using phenomenology, personal subjective experience as a foundation upon which to build abstract knowledge. "My first, natural experience is spontaneous, multi-dimensional, unorganized, somewhat vague and undetermined..."⁴⁷. Spontaneous experience is the starting point of van Kaam's approach, with scientific experience, as planned, defined, systematized and logically formulated, emerging from this primary experience. Van Kaam then assimilates the positivistic view of man, the process like aspect of man's nature; and the rationalistic view of man, which stresses the meaning-giving aspect of man's nature, while at the same time evolving them with man's evolving existential view of reality that is man as being-in-the-world, through comprehensive anthropological psychology.

This comprehensive anthropological psychology aims at integrating and transcending the differential approaches whether they be subject-orientated, object-orientated or situation-orientated, and at the same time borrows constructs from other fields such as theology, history and anthropology.

⁴⁶ Maslow, Abraham H., Toward a Psychology of Being, Princeton, N.J., B. Van Nostrand, Co., Inc., 1962, p. 9.

⁴⁷ van Kaam, Adrian, Existential Foundations of Psychology, Ibid., p. 23.

It is here we see van Kaam's dependence and formation on such differential theories and constructs as Rogers' concept of the self, Maslow's construct of self-actualization, Allport's construct of the proprium and of the concrete and the abstract. Van Kaam wishes to preserve certain conditions that are proper to a scientific way of knowing, a methodical, critical, communal and integrational, as well as observational and experiential presentation, which maintain and perform the task of unity and openness. Van Kaam is concerned with the field of empirical psychology, and within this field, comprehensive theoretical psychology which involves observation, theorizing and experimentation. This analytic approach allows for the necessary openness of science, while at the same time the comprehensive approach concentrates on the synthetic study of behavior. The comprehensive theory develops a structure of ideas which then explain the variety of phenomena described in the various differential theories in their unity. The comprehensive psychologist requires the help of the phenomenological psychologist in order to begin the dialogue with the differential psychologies. In this area Rogers' theory of personality is one of the basic influences of the phenomenological approach which is a part of van Kaam's method.

It pictures the end point of personality development as being a basic congruence between the phenomenal field of experience and the conceptual structure of the self⁴⁸.

In van Kaam's understanding whereas differential theory is concerned with a particular aspect of behavior, foundational or comprehensive constructs are concerned with the whole or unity aspects.

Phenomenological psychology is an attempt to return to the immediate meaning and structure of behavior as it actually presents itself⁴⁹.

The main purpose of phenomenological psychology is to return to the lived behavior as it manifests itself and in the manner in which it manifests itself, behavior as it is given. The comprehensive psychologist then requires the help of the phenomenological psychologist in order to begin this fundamental phase of research which enables the scientist to penetrate to the structures of human behavior.

Van Kaam was mainly influenced by his colleagues W.F. Kraft⁵⁰, Dorothy Greiner⁵¹, and Larry Pacoe⁵², in his anthropological approach. Anthropology for van Kaam refers to

48 Rogers, Carl, Client-Centered Therapy: Its Current Practice, Implications, and Theory, Boston, Houghton, 1951, p.532.

49 van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 29.

50 Kraft, W.F., Anthropological Psychology and Phenomenology, Unpublished Master's Thesis, Duquesne University, Pittsburgh, Pennsylvania, 1962.

51 Greiner, Dorothy, Anthropological Psychology and Physics, Unpublished Master's Thesis, Duquesne University, Pittsburgh, Pennsylvania, 1952.

52 Pacoe, Larry V., Anthropological Psychology and Behavioristic Animal Experimentation, Unpublished Master's Thesis,

"man as a whole"⁵³. Anthropological psychology studies man insofar as he appears in his intentional functional behavior.

Anthropological psychology transcends differential psychologies precisely at the level where the human person emerges as the unique, all-encompassing, intentional Gestalt⁵⁴.

Having examined briefly the philosophical origins of van Kaam's formation previously and some of the key influences in the holistic, existential, comprehensive and anthropological views, it will be necessary to delve deeper into personality, maturity and spirituality, into more direct conceptualizations of van Kaam's evolution or his present position and system.

10. Religious and Christian Anthropology

Van Kaam views religious anthropology as a newly emerging integrative discipline which studies man "in the light of insights which have arisen from the integration of social-scientific data and theories relevant to an understanding of man as a religious being"⁵⁵.

This on-going endeavor should be a constant dialogue between man as a religious being and the changing knowledge of

⁵³ van Kaam, Existential Foundations of Psychology, op. cit., p. 206.

⁵⁴ Ibid., p. 234.

⁵⁵ van Kaam, Adrian, Personality Fulfillment in the Religious Life, Pennsylvania, Dimension Books Inc., 1967, p. 7.

the personality emerging from the new discoveries of the human sciences. Van Kaam explains the purpose of such a theory of man as a religious being:

making explicit its assumptions, and its implicit relatedness to philosophical anthropology, without betraying its primary character of being a comprehensive theory rooted in experience and relevant to the practice of religious development⁵⁶.

The objectives of religious anthropology are pointed out by van Kaam as "the study of naturally religious man and his community as disclosed by the human sciences"⁵⁷. The disclosures of the human sciences are studied in the light of human experience of religious life and behavior. In order to make this experience explicit in a scientific phenomenological way, theoretical concepts are needed that are sufficiently comprehensive to integrate these findings and insights, while allowing for the original contribution and the religious nature of man.

Philosophical religious anthropology is needed to present the integrational concepts that bind these phenomena with one another and with man's religious nature. Van Kaam defines these philosophical integrational concepts:

⁵⁶ van Kaam, Adrian, "The Field of Religion and Personality or Theoretical Religious Anthropology", Insight, Vol. 4, No. 1, Summer 1965, p. 2.

⁵⁷ Ibid.

concepts that refer to inferred structures which underlie phenomena observed by the human sciences and which can be used for the integration of the greatest number and variety of religious phenomena and relationships observed directly or indirectly by the different human sciences and illumined by a phenomenological and theoretical study of these observations from the viewpoint of the human experience of religious life and behavior⁵⁸.

Comprehensive theoretical religious anthropology is needed to grasp the full meaning of man's life as religious.

It is in religious anthropology that one finds the foundational concepts which distinguish man's religious dimension from other dimensions and which "point to precisely those unique dynamic structures which constitute man as a religious being"⁵⁹. By using natural observation, one is able to describe the phenomena in their first appearances and then study their inner structure by phenomenological methods. This implies the concepts studied must be rooted in experience, in reality, not in mere theory. Religious anthropology studies the concepts, judgments, theories in the light of his own and others' experiences asking what really is the fundamental experience of the religious dimension lived in daily life.

⁵⁸ van Kaam, Adrian, "The Field of Religion and Personality or Theoretical Religious Anthropology", op. cit., p. 2.

⁵⁹ Ibid., p. 3.

The comprehensive approach of religious anthropology is highly advantageous to the Christian concept of man. Christian anthropology allows one to view reality and truth, the concrete unity of man in history, in Salvation history, regarding himself, others, the world in relation to Christ.

Being integrative, it includes the Hebrew and Hellenistic trends, where applicable, the biblical and patristic themes, the Thomistic and other schools of thought, as well as being open to the integration of present, modern and future relevant insights and findings.

Christian anthropology emphasizes the aspect of human condition rather than human nature, as exemplified in Scripture. A stress is placed in presenting Christ as putting on the human condition. Christ assumed it in his suffering, death and burial, revealing the visible whole or totality of human condition. Man embedded in history, human and divine, has some responsibility for himself and others. Man is situated, conditioned as creature, as created by the Creator in this Christian perspective.

In the orientation of theological anthropology, religious anthropology or Christian anthropology, the existential elements of the human condition such as having a body, in space and time, subject to death, have taken on a more profound meaning. A link is established between man's activity, his

work of dominating the world and his vocation. The communal character of his vocation is stressed, as well as linked up to creation in the image of God, within the family and the community. In this perspective, the theme of Creation is strongly tied to Christology and the theme of servant is related to the theme of man's dominion over the world. The suffering man, the servant of Israel, bears the sin of men and the resurrection is the victory that God wins over disorder.

The importance of this Christian Anthropology is that there is evident conscious construction between doctrinal foundations linked to the person, the community, the meaning of human activity and the role of the Church. In other words, it goes beyond the static view of anthropology that would end in cosmology. The dynamic perspective is brought out in the history of salvation. Through the Christological aspect of anthropology, the eschatological dimension shines through, pointing out the order of creation as seen in relation to the order of redemption. This perspective includes the creation dimension and the redemption dimension. This universal perspective is highly ecumenical in orientation, and highly adaptable, giving a fundamental orientation to organize research. Of equal importance is the relation of the Word to creation. It allows for development between the

history of the world and the history of salvation. Unity can be created here without falling into syncretism. Non-Christian cultures and religion and the order of universal Salvation can meet.

11. Theology and Christian Anthropology

The essential link between theology and anthropology needs clarification. We cannot say anything about God, the formal object of theology without also speaking about man. "To be a person means to be a unique creative and creating expression of the unfolding Holy"⁶⁰. Theology is a theology of salvation and salvation is the salvation of man, as person. A transcendent or Christian anthropology is needed to understand the source of this salvation and the object of salvation, and the means, grace that comes to us through the person of Christ. Christian anthropology helps us to understand the relation between the contents of dogmatic affirmations and the correct understanding of man.

When the findings and hypotheses of Religious anthropology are assimilated within their proper framework, van Kaam points out:

It is clear that their content and formulation will be complemented by the theology concerned within the specific doctrine and tradition of a religion or denomination⁶¹.

⁶⁰ van Kaam, Adrian, Personality Fulfillment in the Religious Life, p. 211.

⁶¹ Ibid., p. 7.

Van Kaam is careful to establish who, what and how these considerations will be treated:

It is the privilege of the theologian and the authorities of the Church to discover and decide just how much and in what way these pre-theological considerations may or may not be adopted⁶².

It is important to notice the Church's stand on this matter:

While adhering to the methods and requirements proper to theology, theologians are invited to seek continually for more suitable ways of communicating doctrine to men of our times. For the deposit of faith or revealed truths are one thing; the manner in which they are formulated without violence to their meaning is another⁶³.

A strong Christian anthropological approach is seen in the Pastoral Constitution on the Church in the Modern World. Christian anthropology is linked with soteriology and eschatology. This can be determined from the main themes which are centered around man as created in the image of God, the resurrected Christ, human dignity, and the creating Word. They speak of the condition of man rather stressing human nature, natural law or nature and supernature. The body as well as the soul is close to God. Concupiscence belongs to the entire man. Immortality can be viewed in eschatology as being at one and the same time of nature and of grace. Man

⁶² Ibid., p. 7.

⁶³ Abbott, Walter, The Documents of Vatican II, Guild Press, N.Y., "Gaudium et Spes", Art. 62, p. 268.

is changed and a transformation takes place, which process began with Baptism, and continued throughout man's life with the reception of the sacraments and a life of prayer and grace. Christ is seen as the greatest example of the unity of man, a spiritual and bodily whole, the more spiritual the being, the more it is incarnated.

In Christian anthropology, man must be seen as close to his human brothers, living the rhythm of the cosmos, a people of God, living the rhythm of eternity, with an eschatological perspective, open to the resurrection. What is of special importance is the recognition that the history of man's creation can be seen as interwoven with the history of Salvation. Van Kaam puts it this way: "Man is basically present in many different ways, to God, to people, and to the world"⁶⁴. Christ is the central focal point for all history in the perspective of Salvation history:

Jesus is the Risen Lord at the heart of our humanity. He dwells in the midst of human history. He slowly breaks this history open to a new and wondrous light ... Only you, Jesus, do the timing; only you assign each of us his limited place in this drama of Salvation⁶⁵.

64 van Kaam, Adrian, Religion and Personality, op. cit., p. 3.

65 van Kaam, Adrian, Looking for Jesus, Denville, New Jersey, Dimension Books Inc., 1978, p. 46-47.

12. Spirituality and Christian Anthropology

Van Kaam advocates the need for integration of the phenomena of spiritual life with the findings and insights of the human arts and sciences. He points out this can be accomplished through establishing

a philosophical spiritual anthropology, which tries to describe man's spiritual existence, and in so doing, presents us with concepts that are comprehensive⁶⁶.

Philosophical concepts can be used as integrational concepts, observed spiritual phenomena and their relationships such as: "human and divinely illuminated supraconscious, infraconscious, preconscious, and conscious, spiritual self, personal self, and vital self"⁶⁷. Besides these there is needed also integrational-foundational concepts "subordinated concepts, introspective self-presence, transcendent self-presence"⁶⁸. They connect the integrated series of phenomena with the integrational-foundational concepts of presence, self-presence, supraconscious and conscious presence. All of these concepts are treated within the development of van Kaam's interpretation of spirituality. Spirituality is a science that requires a synthesis of accurate concepts from many different sources,

⁶⁶ van Kaam, Adrian, In Search of Spiritual Identity, Op. cit., p. 270.

⁶⁷ Ibid., p. 109.

⁶⁸ Ibid., p. 140.

including the findings and insights of doctrine and experience:

Spirituality is an integrative science. It proceeds by integrating or synthesizing the insights of doctrine and experience as presented by a wide variety of sources⁶⁹.

The purpose of this integrative discipline is to achieve a better understanding of the spiritual person:

We cannot answer the problems of contemporary spiritual living as long as we are implicitly guided by a view of spiritual life that is antiquated and no longer in touch with the evolution of human knowledge. We need rather a theory of man and the human community in its spiritual dimensions which integrates consistently the findings and insights of the human sciences with traditional views, so that we may derive from both a better understanding of the spiritual person⁷⁰.

What is happening is that contemporary man is viewed by modern mentality as a center of interest in both the social and the cosmic sense, stressing anthropocentric values and emphasizing the dynamic conception of man. Religious anthropology, a philosophical spiritual anthropology and Christian anthropology are ways to enter into dialogue with this mentality. In spirituality it means recognizing a different and more dynamic meaningful integration of the role of human initiative in determining the significance of the unforeseen event for Christian living. The Church calls for new efforts of analysis

⁶⁹ Ibid., p. 42.

⁷⁰ Ibid., p. 268.

and synthesis, stressing the dynamic evolutionary concept of reality:

The human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence there has arisen a new series of problems, a series as important as can be, calling for new efforts of analysis and synthesis⁷¹.

Spiritual anthropology and Christian anthropology have much to say about man as historical, incarnate and integrated. The foundational concepts of the spiritual life point to unique dynamic structures which constitute man as the spiritual being he is by his very nature, within his human condition:

Such concepts are necessary if we are to come to an orderly understanding of the human dimension of Catholic spiritual life as a natural basis of the supernatural dimension of the same spiritual life⁷².

⁷¹ Abbott, Walter, The Documents of Vatican II, Op. cit., "Church in The Modern World", Art. 5, p. 204.

⁷² van Kaam, Adrian, In Search of Spiritual Identity, Op. Cit., p. 273.

CHAPTER III

CONCEPTS OF PERSONALITY AND MATURITY

This section of the research will present Teresa of Avila and Adrian van Kaam's concepts of personality and maturity.

Teresa of Avila's presentation of a basic theory of personality and maturity is descriptive, analytical, comprehensive and developmental. Throughout her reflections and writings, the religious mode of being as a dimension of living, was a prime and ultimate concern. By her distinctions and descriptive analysis, she contributed greatly to understanding the psychology of man. "St. Teresa had advanced the science of psychology more than any philosopher"¹. In order to grasp this wealth of insight and understanding, her theory of personality and maturity will be presented as follows: the self; the faculties; attitudes, habits and virtues; intellect, will and emotion; character and temperament; and authentic personality and maturity.

Van Kaam's conception of personality and maturity will be considered in a comprehensive, dialectical and developmental manner. This will entail defining and describing the basic concepts and constructs of personality; an existential view of man; character and temperament; the self; elements of

¹ Marie-Eugène, P., O.C.D., I Want to See God, Op. cit., p. 35.

personality; relationship to others; the structure of personality; authentic personality and maturity.

A. Teresa of Avila

1. Self

Teresa's concern for knowledge of the self points to her grasp of the essentials of psychology. She saw knowledge of self and knowledge of God as united one to the other by reciprocal causality. By retracing the effect to the cause, knowledge of self can be acquired and leads to knowledge of our source or cause. The two knowledges, self-knowledge and knowledge of God, have perfection as a mutual goal and destiny. Knowledge which terminates in the self is non-creative and a dead end. Self-knowledge to be creative must lead to love, and to God. If knowledge of self is separated from knowledge of God, the consequences are that knowledge of God is impossible and self-knowledge will despair.

Teresa's understanding of personality involves the true self, one who is authentic and whole, rather than the idealistic or conceptualized person. She stresses the need to search out all the facts, all knowledge available or one will remain ignorant: "if we make no attempt to discover what we are and only know what we are living in these bodies"².

² Teresa of Avila, Interior Castle, I, i, pp. 201-202.

Teresa is concerned with the whole person in relation to the past, present and future, in relation to the world, man and God, and in relation to the innermost self. This inner self, this self-knowledge relates to all of reality if it is authentic: "the bread which must be eaten with food of every kind, however dainty it may be"³. Following Teresa's line of thought, the true self cannot be essentially distinguished from the religious self, hence the twofold approach to seeking knowledge of the self; a psychological knowledge of the self and a spiritual knowledge of the self: "As I see it, we shall never succeed in knowing ourselves unless we seek to know God"⁴. God is the object of the knowledge of self as well as the beginning of knowledge of the self. It is extremely important to grasp this concept of an all encompassing self which cannot be alienated from its origin or its object. The self is not separate from the soul for Teresa, but rather is the only possible conceptualization that can grow and be creative. The spiritual self or religious self is the only real or true self which takes in all of reality, all of the dimensions of living. The soul or the spiritual self is not self-sufficient but is dependent on God and His gifts for growth and must give

3 Teresa of Avila, Life, xiii, p. 80.

4 Teresa of Avila, Interior Castle, I, ii, p. 209.

itself wholly in an act of generosity, an act of self-surrender:

The soul has now delivered itself into His hands and His great love has so completely subdued it that it neither knows nor desires anything save that God shall do with it what He wills⁵.

The self then reaches out to grow and become self-aware and self-accepting, realizing it was made for God:

You see what our God does to the soul in this state so that it may know itself to be His. He gives it something of His own⁶.

The self is most itself and closest to achieving its goal of self-realization when it abandons itself to its Creator:

The soul has never been so fully awake to the things of God or had such light of such knowledge of His Majesty ... only the Creator Himself can say...⁷

Self-knowledge is discovered gradually and continually in the natural process of growth and as we draw closer to God with His help. Self-examination helps us to find out what we are and who we are and what value we have before God. One can observe here the strong phenomenological basis, the returning to self-manifestation so characteristic of Teresa, and the exhausting search for truth:

5 Teresa of Avila, Interior Castle, V, ii, p. 257.

6 Teresa of Avila, Interior Castle, V, ii, p. 57.

7 Teresa of Avila, Interior Castle, VI, iv, p. 287.

Would it not be a sign of great ignorance, my daughters, if a person were asked who he was, and could not say, and had no idea who his father or his mother was, or from what country he came? Though that is great stupidity, our own is incomparably greater if we make no attempt to discover what we are, and only know that we are living bodies, and have a vague idea, because we have heard it and because our Faith tells us so, that we possess souls⁸.

No stone is left unturned. All avenues of knowledge must be used. "Take care both to begin and end every period of prayer with self-examination"⁹. Self-knowledge is found also in disclosing oneself to another, especially in regard to growth and in the need for direction: "If I had had nobody else to consult, I think my soul would never have shown any improvement"¹⁰.

Every Christian should try to consult some learned person, if he can, and the more learned this person, the better. Those who walk in the way of prayer have the greater need of learning; and the more spiritual they are, the greater is their need¹¹.

Self-knowledge is a continuous process of searching and should never be neglected or omitted: "Self-knowledge must never be neglected"¹². How much we have to suffer on this road through lack of knowledge...¹³.

⁸ Teresa of Avila, Interior Castle, I, i, pp. 201-202.

⁹ Teresa of Avila, Way of Perfection, xxxix, p. 171.

¹⁰ Teresa of Avila, Life, xxiii, p. 148.

¹¹ Ibid., xiii, p. 81.

¹² Ibid., p. 80.

¹³ Teresa of Avila, Interior Castle, IV, i, p. 233-234.

Knowledge of self can also be acquired through reflection. Reflection helps us to become aware of our behaviour, the way one acts when alone and clarifies our views of reality, beliefs, goals, desires and feelings toward others. To arrive at fruitful convictions or resolutions, she strongly advocated meditation or reflection, but with caution, allowing also for times of silence:

It is well to reflect for a time ... but we must not always tire ourselves by going in search of such ideas. We must sometimes remain by His side with our minds hushed in silence¹⁴.

For Teresa the authentic personality is one that has made the total gift of self. It requires an act of self-surrender and at the same time an act of self-regulation or detachment:

The aim of all my advice to you in this book is that we should surrender ourselves wholly to the Creator, place our will in His hands and detach ourselves from the creatures¹⁵.

The act of self-realization or degree of commitment is essential:

"He takes what we give Him but does not give Himself wholly until He sees that we are giving ourselves wholly to Him"¹⁶.

The result of such a gift is union between the Creator and the creature:

¹⁴ Teresa of Avila, Life, xxii, p. 82-83.

¹⁵ Teresa of Avila, Way of Perfection, xxxii, p. 138.

¹⁶ Ibid., xxviii, p. 118.

What power this gift has! If it be made with due resolution it cannot fail to draw the Almighty to become one with our lowliness and to transform us into Himself and to effect a union between the Creator and the creature¹⁷.

Teresa's concept of person includes this continual discovering of the self in the relation of the creature to the Creator and to his fellow man and the world, in terms of love:

It seems to me that, when God has brought someone to a clear knowledge of the world, and of its nature, and of the fact that another world exists, and that there is a great difference between the one and the other, and the one being eternal and the other only a dream; and of what it is to love the Creator and what to love the creature ... and what the Creator is and what the creature - then one loves very differently from those who have not advanced thus far¹⁸.

2. Faculties

Teresa has distinguished in her writings the three capacities or faculties which man uses to relate to the world, his fellow man and his Creator. While making these distinctions, Teresa insists on the Christian concept of person or man as one who relates with his intellect, feeling and will. It will be important then to point out the relation between these faculties and the order of operation when man proceeds

¹⁷ Teresa of Avila, Way of Perfection, xxxii, p. 138.

¹⁸ Ibid., vi, p. 27.

from a position of inaction to action, according to Teresa and her understanding also of the relation of the soul and the spirit as well as the conscious or intellectual power.

Teresa clarified many psychological truths by her descriptive analytical approach. She distinguishes the activities and the reactions of the faculties which she calls the interior and exterior¹⁹. The exterior region is where the imagination creates and shows forth images and the understanding, reasons and discourses; and the interior region, where the intelligence, the will and the essence of the soul are. The understanding and imagination are highly changeable in nature, each having their own activity and movement:

I came to understand by experience that thought (or to put it more clearly, imagination) is not the same thing as understanding ... For as the understanding is one of the faculties of the soul, I found it very hard to see why it was sometimes so timid; whereas thoughts, as a rule fly so fast that only God can restrain them²⁰.

These two faculties are so volatile that they are difficult to control for any length of time. This agitation of the

¹⁹ Teresa of Avila, Interior Castle, IV, pp. 233-234. "...where thought, (more clearly imagination) is not the same as understanding ... one of the faculties of the soul... The soul may be wholly united with Him in the Mansions very near His presence, while thought remains in the outskirts of the castle...".

²⁰ Ibid., p. 233.

understanding and even more so the imagination or thought requires certain attitudes, certain disciplines to be restrained:

It exasperated me to see the faculties of the soul as I thought, occupied with God and recollected in Him, and the thought, on the other hand, confused and excited ... thought remains in the outskirts of the castle suffering a thousand wild and venomous creatures...²¹

This confused and excited faculty, thought, should not cause one to be disturbed or worried in our prayer life:

It is not good for us to be disturbed by our thoughts or to worry about them in the slightest... this physical turmoil is no hindrance either to my prayer or to what I am saying now, but the tranquility and love in my soul are quite unaffected, and so are its desires and clearness of mind...²²

Teresa was concerned that the role of the will be better understood and used description in a figurative and precise way to point this out. It is the will that collects or organizes the faculties as a whole interacting process. She draws our attention to this function of the will in explaining recollection: "It is called recollection because the soul collects together all the faculties and enters within itself to be with its God"²³.

²¹ Teresa of Avila, Interior Castle, pp. 233-234.

²² Ibid.

²³ Teresa of Avila, Way of Perfection, xxviii, p. 115.

The act or power of willing is a power of the soul
Teresa refers to as volition, or desires:

...a shutting-up of the faculties within itself by the soul ... I say desires, because you must understand that this is not a supernatural state but depends upon our volition, and that, by God's favour, we can enter it of our own accord ... the soul desires to enter within herself: this condition must be understood of everything that we say in this book can be done, for without it nothing can be accomplished and we have not the power to think a single good thought. For this is not a silence of the faculties: it is a shutting up of the faculties within themselves²⁴.

Because of man's tendencies, regulation or discipline is necessary both outwardly and inwardly to control the senses if we wish to reach the inner depths or inner life: "To conquer oneself for one's own good is to make use of the senses in the service of the interior life"²⁵. The will itself must exercise both in an effort for recollection and also in following with another effort to actively seek out God:

We must recollect our outward senses, take charge of them ourselves and give them something which will occupy them²⁶.

The Lord is within us and we should be there with Him²⁷.

Teresa brings to our attention the great gift of freedom that man is given and the corresponding responsibility of his choices.

²⁴ Teresa of Avila, Way of Perfection, xxix, p. 120.

²⁵ Ibid., xxix, p. 122.

²⁶ Ibid., p. 121.

²⁷ Ibid., xxviii, p. 115.

She points out the gifts we receive: "the greatness of the favours which the Lord has granted it";²⁸ and what happens if there is no response:

If God gives a soul such pledges, it is a sign that He has great things in store for it. It will be its own fault if it does not make great progress... they do not respond to so great a favour in a practical way: instead of preparing themselves to receive this favour again, they take back from the Lord's hands the will which He considered His own and centre it upon base things²⁹.

Man then chooses his direction in the spiritual life. Because he has free will he can choose to be creative or destructive, to do good or evil, to bring order or disorder into the world. Man, in knowing the true self, must be constantly aware of the powers of evil concupiscence, the disordered striving of the sense, the thirst for power as reflected in the pride of the mind and will, the disorder that is embedded in human nature as evidenced in man's actions. This privation, called original sin, is seen in relation to the lack of control of man's passions, and those sufferings of mankind that result from the choices man makes in turning away from God, saying no to God and refusing God's friendship. It is man who decides for himself his immediate life-style and his

28 Teresa of Avila, Life, xv, p. 89.

29 Teresa of Avila, Way of Perfection, xxxi, Peers II, p. 133.

ultimate destiny, through free will, a gift of God.

The will, according to Teresa, has a certain independence, a power to command and a definite strength. Inordinate self-regard can result from exaggerated self-confidence or overwhelming ambition. A fixation on the self, on the gifts of intellect and will cause many to fall and sway under the law of passions and of change. It is in revealed truth and in meeting with wise men and great minds and in cultivating respect and love of all creation and the Creator, man comes to know his place and limitations. All things are seen in their proper place in the perspective of eternity. Teresa points out how important this revealed truth is to man and especially to leaders:

Blessed is the soul which the Lord brings to an understanding of the truth! Oh what a state this would be for kings! What uprightness there would be in their kingdoms! How many evils would be prevented - and might have been prevented already!³⁰

Teresa attempts to distinguish or disentangle will and feeling; the synthesis of love and will. Where there is a strong will there is usually an equally strong emotion. Every volitional act has a corresponding desire. Teresa is descriptive here in her explanation. Feeling links up thought with action, inflames the will and gives it intention, vividness,

³⁰ Teresa of Avila, Life, xxi, Peers, I, p. 131.

vigour and ardour and beauty. In using the feeling of joy, she points out that the understanding, imagination, and memory share at times in augmenting or hindering the quality or degree or intensity of the experience:

they help the will so that it may become more and more capable of enjoying so great a blessing ... They must reflect that they are benefiting the will; or sometimes the memory or the imagination may do it harm...³¹.

The person is filled with desire by the love of God, in the process of drawing close to Him: "before it is wholly one with Him, He fills it with fervent desire"³². When the person is called by this love of God, in special visits, encounters and influences, the quality of the desire deepens:

He is awakened by His Majesty, as though by a rushing thunderslap ... Although no sound is heard, the soul is very well aware that it has been called by God³³.

This love of God that a person strives for is mingled with emotion, and Teresa explains how this tenderness is sometimes necessary and good, and calls us to be compassionate with others in their suffering:

³¹ Teresa of Avila, Life, xiv, Peers I, p. 84.

³² Teresa of Avila, Interior Castle, VI, ii, p. 275.

³³ Ibid., pp. 275-276.

At first it may be mingled with emotion, but this, as a rule, will do no harm. It is sometimes good and necessary for us to show emotion in our love, and also to feel it, and to be distressed by some of our sisters' trials and weaknesses, however trivial they may be... Do not neglect to have compassion on others³⁴.

Teresa goes on to define love in relation to the will:

Love consists not in the extent of our happiness, but in the firmness of our determination to try to please God in everything, and to endeavour, in all possible ways, not to offend Him, and to pray Him ever to advance the honour and glory of His Son and the growth of the Catholic Church... The important thing is not to think much, but to love much; do, then, whatever most arouses you to love...³⁵.

To Teresa there is a difference between will and love:

Love, I think is an arrow shot by the will, and flying with all the force of which the will is capable, freed from all earthly things and directed towards God alone, so that it must actually strike His Majesty³⁶.

Teresa has distinguished the three capacities or faculties commonly used but subdivided them as well into the exterior region, in which are the imagination and understanding and memory; and the interior, in which are the intelligence, the will and the essence of the soul. The three main divisions are the intellect, the feeling and the will. The distinction between the exterior and interior regions can be

34 Teresa of Avila, Way of Perfection, vii, p. 33.

35 Teresa of Avila, Interior Castle, i, p. 233.

36 Teresa of Avila, Conceptions of Love of God, VI, p. 392.

classified according to the senses and the spirit respectfully.

Teresa attempts to clarify a distinction between the soul and the spirit, between the essence of the soul and intellectual power. She does this in terms of conscious awareness and movement:

There is another kind of rapture, or flight of the spirit ... that is felt within the soul ... sometimes the soul becomes conscious of such rapid motion that the spirit seems to be transported with a speed...³⁷.

3. Attitudes, Habits, Virtues

Teresa is careful to point out that certain attitudes, habits, and virtues are necessary for anyone in whom God will work these great experiences, as in a mature person of great character:

... great courage is necessary for anyone in whom God is to work these favours, together with faith and confidence and great resignation, so that Our Lord may do with the soul as He wills³⁸.

This evidence of greatness of character or maturity is of such a kind that the person must be one who is ready for the unexpected or unknown, one who is ready for the dimension of mystery, of the beyond, that which is beyond man and the world as understood:

³⁷ Teresa of Avila, Interior Castle, VI, v, p. 293.

³⁸ Ibid., VI, v, p. 293.

This sudden transport of the spirit, it may be said to be of such a kind that the soul really seems to have left the body... although the person is not dead ... he feels as if he has been in another world, very different from this in which we live ... In a single instance he is taught so many things all at once³⁹.

These peak spiritual experiences enable one to understand the difference between imaginary vision and intellectual vision:

Imaginary vision is seen with the eyes of the soul ... the saints ...; in intellectual vision, others are revealed to him, a host of angels, though he sees nothing with the eyes of the body or the eyes of the soul, he is shown ... by means of an admirable kind of knowledge⁴⁰.

There are definite gifts which a person receives in these peak spiritual experiences, three which Teresa chooses to tell us about:

The first is knowledge of the greatness of God ... The second is self-knowledge and humility at realizing how a thing like the soul, so base by comparison with One Who is the Creator of such greatness, has dared to offend Him and dares to raise its eyes to Him. The third is a supreme contempt for earthly things, save those which can be employed in the service of so great a God⁴¹.

Teresa has attempted to clarify the thinking faculty, the feeling faculty and the willing or acting faculty which enable man to express himself in his natural life. The whole

39 Teresa of Avila, Interior Castle, p. 295.

40 Ibid., pp. 295-296.

41 Ibid., pp. 296-297.

man of intellect, feeling and will, the whole man of various dimensions, of this world and beyond, follows an order of operation when he proceeds from inactivity to activity. This process requires a certain wholeness, a certain balance, to maintain authenticity. Where there is imbalance or lack of wholeness in activity or experience, it can be traced back to reduction or exaggeration on the part of either the intellectual, the emotional or the volitional elements as relating to reality, the world, man and God. This would result in a theological or philosophical dominating aspect and attitude or an objectionable sentimentality with corresponding self-indulgence or ambitious or exaggerated self-reliance. Any such one-sided excessive development means a loss of balance and wholeness.

4. Intellect, Will, Emotions

When man moves from the state of inactivity to activity he begins with an intellectual act, with thinking. Teresa insists on this primary need of thinking, of forming some conception of the way we are going to attempt and the concrete realities involved in the activity, whether it be prayer or other movement involving the whole person. This involves recollecting the mind, calling in the scattered thoughts; the scattered senses and the scattered faculties, bringing order and directing towards service and toward goals. In the case of

Teresa, this would be primarily religious goals; the service of the interior life, self-knowledge and knowledge of God; and the service of one's fellow man, according to God's Word.

This requires confidence Teresa tells us:

The great thing I should like to teach you is that, in order to accustom ourselves gradually to giving our minds confidence, so that we may readily understand what we are saying, and with Whom we are speaking, we must recollect our outward senses, take charge of them ourselves and give them something which will occupy them⁴².

Reason then has a necessary place in the soul's effort and approach to God. It prepares the consciousness for the impact of the beyond, for new life. This does not mean we stop there and think our way through along the path we follow. Thought unhelped by feeling remains somewhat exterior to its object. Where the function of thought ends, the functions of will and feeling begin.

Teresa brings to our attention the psychological necessity that all successful action is strongly linked to emotion of some kind in the natural process of operating, of functioning as a whole and balanced person. We act from reason but also because of the urging of some emotion or desire. Teresa's Christian concept of man in relation to past, present and future reveals him as a thinking-feeling-willing entity, acting as a whole balanced person, with vigour, totality and

⁴² Teresa of Avila, Way of Perfection, xxix, p. 121.

purpose, committing himself, at his peak of living, to spiritual interests and giving priority to the spiritual dimension of life. This is evidenced in the deeply spiritual people, the heroes of religion, the saints. In them we see the distinct characteristics or marks of basic feelings operating at the highest levels. Teresa points to the maturity of such people by the greatness of their commitment of service to God and man. The joy of such a person that has achieved such unity of the faculties and senses cannot be contained and is expressed in apostolic works of service or in praise of the source of such abundance of spiritual and physical energy and gifts. This is highly characteristic of Teresian Spirituality and Maturity:

I think the position is that the faculties are in close union but that Our Lord leaves both faculties and senses free to enjoy this happiness, without understanding what it is that they are enjoying and how they are enjoying it ... The joy is so great that it would like to tell its joy to all so that they may help it to praise the Lord, to which end it directs its whole activity ... That must have been the state of the mind of St. Francis ... Other saints proclaim the same thing as St. Francis - namely, the praises of their God⁴³.

The zeal to serve God and mankind is another of the signs mentioned as being characteristic of Teresian Spirituality and Maturity. This is brought to our attention by Teresa when she links Elias with St. Dominic and St. Francis in speaking

43 Teresa of Avila, Interior Castle, VI, vi, p. 301.

of souls with a capacity for hunger and zeal:

In this life the soul is strong enough to attempt much more ... there was also that hunger for the honor of his God suffered by our father Elias; and the zeal of St. Dominic and St. Francis for bringing souls to God, so that He might be praised⁴⁴.

This same zeal is evident in the motto of the Order of the Carmel, which is taken from the cry of Elias:

With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant. They have thrown down thy altars, they have slain thy prophets...⁴⁵.

By influencing the intellect, one's feelings, desires and emotions can help thought to draw closer in intensity and quality and perception to its object. The will helps to gather the thoughts and focus them on the goal. It is the whole personality of man that reaches out toward a reality by effort, by work in a unity of mind, feeling and will. The will serves the purpose of recollection and helps man with the freedom to choose and corresponding responsibilities, and has a need for a strong sense of purpose to seek out its goals: "Keep your eyes fixed upon your Spouse ... commit yourselves wholly to God come what may..."⁴⁶. The will then has a key role in uniting man with his Creator, and the degree

⁴⁴ Teresa of Avila, Interior Castle, VII, iv, p. 348.

⁴⁵ III Kings, 17, 19:10.

⁴⁶ Teresa of Avila, Way of Perfection, xii, p. 48.

of resoluteness must be shown not only in intentions or words but in action, in service. Here we see Teresa's two-fold concept of spirituality, in relation to the will: the willingness to communicate with the Creator through prayer, a way of contact called contemplation; and the willingness to follow up this initial or on-going-commitment with action, with service:

The more resolute we are in soul and the more we show Him by our actions that the words we use to Him are not words of mere politeness, the more and more does Our Lord draw us to Himself and raise us above all petty earthly things, and above ourselves, in order to prepare us to receive great favours from Him, for His rewards for our service will not end with this life ... not only does He restore its will, but He gives it His own also. He is glad to allow it to rule with Him, as we say, turn and turn about⁴⁷.

This essential generosity required of a person to give himself wholly and entirely depends strongly on the will power, the free choice, the volition or desires, great desires:

I say desires because you must understand that this is not a supernatural state but depends upon our volition, and that by God's favour, we can enter it of our own accord...⁴⁸.

5: Character and Temperament

Teresa speaks of character and temperament in her

⁴⁷ Teresa of Avila, Way of Perfection, xxxii, pp. 138-139.

⁴⁸ Ibid., xxix, p. 120.

writings. Character would be the sum total of one's attitudes and habits as acquired through discipline and orientation, whereas temperament would be those factors which are derived from our biological make-up. This is evident in her detailed psychological descriptions of the traits of certain kinds of temperament:

When the Lord begins to comfort the soul, our nature being so fond of pleasure, abandons itself so completely to this pleasurable condition that it would not move ... this pleasure may be bestowed upon a person of weak constitution, or upon one whose mind has no natural versatility, but who continues his study and never seeks distraction; in such a case this is what happens here, according to the person's nature, constitution or weakness ... such people are temperamentally slow...⁴⁹.

She distinguishes character from temperament in speaking of melancholy temperament and reveals her natural psychological concern and knowledge:

The principal characteristic of this temperament is that it dominates and blinds the reason ... I really believe that the trouble comes from those who are used to freedom, have little humility, and have been ill disciplined; and that this is more to blame than their temperament⁵⁰.

Teresa points out several attitudes, habits and virtues one acquires through discipline and orientation: self-detachment, and humility being of considerable importance:

p. 27. ⁴⁹ Teresa of Avila, Book of Foundations, VI, Peers, III,

⁵⁰ Ibid., VII, Peers, III, p. 36, 39.

It remains for us to become detached from our own selves ... it is here that true humility can enter, for this virtue and that of detachment from self ... are two sisters, who are inseparable⁵¹.

Teresa stresses also the need for self-mastery and total commitment to attain a basic tranquility in our lives:

Commit yourselves wholly to God come what may ... this resolution is much more important than we may think ... put it into practice in such a way that it becomes a habit ... if we continually make it, day by day, by the grace of the Lord, we shall gain dominion over the body ... no one will regret having gone through trials in order to attain this tranquility and self-mastery⁵².

Teresa speaks of the building up of our character as a duty, and the means are penance, prayer, mortification, obedience and good works. She stresses as well self-denial and self-discipline:

Let us renounce our self-love and self-will, and our attachment to earthly things. Let us practice penance, prayer, mortification, obedience and all other good works that you know of. ... we have been instructed about what our duty is⁵³.

In regard to mortification Teresa is careful to counsel discretion, allowing for the individual's uniqueness, talents and gifts:

This question of mortification is of the greatest importance ... Discretion in such matters is very

51 Teresa of Avila, Way of Perfection, x, Peers, II, p. 43.

52 Ibid., xii, Peers, II, p. 48.

53 Teresa of Avila, Interior Castle, V, ii, p. 254.

very important ... Necessary though mortification is for winning the soul freedom and high perfection, this cannot be done in a short time: they must therefore help each soul little by little according to the mental and spiritual gifts which God has given them⁵⁴.

Teresa stressed certain attitudes and habits in this character development of the person, among them being generosity, a spirit of poverty and humility. The attitude of generosity is clearly outlined in her constitutions: "The rule must be a disregard of self in everything"⁵⁵. The spirit of poverty is outlined in the constitution as well:

They must always live on alms and have no income ... everything they have must be in common... they must provide for themselves as St. Paul did, by the work of their hands (Acts xx, 34)⁵⁶.

This spirit of poverty contains all the good, and most importantly enables one to be concerned with the priority of serving and pleasing God.

Teresa was insistent in directing a person to develop an attitude, a habit, a virtue of truth. This humility begins with knowledge of what we are before God but this knowledge must pass into our life style creating an attitude in all of our spiritual life: "There is more value in a little study

54 Teresa of Avila, Book of Foundations, xviii, p. 89.

55 Teresa of Avila, Constitutions, p. 223.

56 Ibid., p. 221.

of humility and in a single act of it than in all the knowledge in the world"⁵⁷. Teresa defines this humility when she explains it in terms of one's relationship to God: "God is Sovereign Truth and to be humble is to walk in truth"⁵⁸.

6. Authentic Personality

Teresa is definite about the requirements for an authentic personality in regards to the will and desire. A person must be willing to make an act of total self-surrender and self-detachment, a complete gift of his whole self to God: "We should surrender ourselves wholly to the Creator, place our will in His hands and detach ourselves from the creatures"⁵⁹. As this act involves the ultimate goal, the Creator, it would seem appropriate to call this act of the will as Teresa describes it a religious act of the will and her concept of authentic personality, a religious authentic personality. For Teresa, the only authentic personality would be the religious personality, for the religious dimension, the religious mode of being, has precedence and priority and serves to give direction to all other modes of being. Teresa's concept of personality includes also self-determination as well as self-realization, but is most strong on the element of dependence

⁵⁷ Teresa of Avila, Life, xv, p. 92.

⁵⁸ Teresa of Avila, Interior Castle, VI, x, p. 323.

⁵⁹ Teresa of Avila, Way of Perfection, xxxii, p. 138.

on the Creator. Teresa's concept of personality includes the aspects of growth and conversion as well as a persistent sense of purpose and orientation, seeking out, reaching out to the beyond. The double knowledge of the all of God and the nothingness of man is the light under which man comes to know himself:

Let us think of His greatness and then come back to our own baseness; by looking at His purity we shall see our foulness; by meditation upon His humility, we shall see how far we are from being humble...⁶⁰.

Teresa is phenomenological in her personality theory in this aspect of going back to the basic truth, the basic reality of the insignificance and value of man in comparison to the greatness and worth of the Creator; with man being given great value, by being given the gifts to carry out the divine operations of knowledge and love, made in the image of God.

7. Maturity

Teresa's conception of maturity is exemplified in the saints, men and women of great generosity, great commitment, while at the same time, people of humility and prayer. Certain key qualities, characteristics and values show forth their high stage of relationships to the world, their fellow-man and God. They seem to be people who have gone out of themselves,

⁶⁰ Teresa of Avila, Interior Castle, I, ii, p. 209.

with a loving heart and mind. Some of the key characteristics that go into the making of an authentic personality included, self-detachment, self-acceptance, self-realization, self-awareness and an awareness of one's limits. These are all shown in Teresa's writings. Self-determination, singleness of purpose, balance, a spirit of poverty and humility are also highly rated in a religious personality, the model for Teresa.

By means of an ascetical life, a life of self-discipline, maturity comes to development in self-mastery. The mature person is able to be flexible, have a clear perception and unify and integrate his past, present, and direct himself to his goals. The mature person indicates a perseverance and consistency in his outlook on life and is a relatively solid or stable personality, remaining open to further growth both exteriorly and interiorly. The authentic or mature person is one who has a strong sense of duty, a strong sense of responsibility to himself, his neighbour and his Creator. A mature personality would be one that can communicate well with his fellow man and God; one that helps the other to become the best possible person they can become and at the same time one who goes beyond, reaches out continually to grow and develop. In the case of the religious mature person the reaching out or transcending terminates in his Creator, with

Whom he is unified and by Whom he is perfected. The authentic personality or mature personality has a highly sensitive system of values which gives priority to the religious dimension, in which the religious mode of being serves as the pervading influence and reality. Teresa placed humility, obedience, charity, a spirit of poverty, silence, generosity, a spirit of prayer and self-denial high on her list, her hierarchy of values. Teresa exemplified these in her own life and through her constant ordering of human values and her going out courageously into the unknown or beyond brought countless insights and knowledge to the science of sciences, the science of the eternal. Her wholeness, zeal and apostolic commitment, as evidenced in her many foundations and writings, are the mark of the mature religious personality. Of primary importance in Teresa's conception of the person, of man, was her insistence on not only being a whole person but relating to all of reality, all of the different modes of being, with the priority being commitment to the Creator, in love and service.

B. Adrian van Kaam

1. Personality

Personality is defined by van Kaam as "development, growth and expansion"⁶¹. The authentic personality is a unified dynamic organization which van Kaam describes as: "an individual

⁶¹ van Kaam, Adrian, Religion and Personality, op. cit., p. 50.

and original person who possesses himself in self-awareness and acceptance of his limitations"⁶². The process of becoming a person involves a person experiencing himself as being received, welcomed and understood as he is. Van Kaam's theory of personality is basically phenomenological in character as he relies heavily on the concept of self as it manifests itself: "actual lived behavior as it manifests itself, and in the manner in which it manifests itself"⁶³. Van Kaam sees the development of personality in terms of congruence between the phenomenal field of experience and the conceptual structure of self, which means the establishment of a value system which would give the maximum freedom from potential and actual strain. Van Kaam describes the participant, the person as one "sharing in the unfolding of man and the world". Van Kaam uses in his model of authentic personality the double orientation of self-determination and self-surrender:

the experience of self-determination continuously grows...⁶⁴.

the attitude of self-actualizing surrender arises from the authentic gift of oneself...⁶⁵.

62 van Kaam, Adrian, Religion and Personality, op. cit., p. 54.

63 van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 30.

64 van Kaam, Adrian, Religion and Personality, op. cit., p. 47.

65 Ibid., p. 139.

man's being is dynamic and self-actualizing... with the lower phenomena of self-actualization receiving their deepest significance from the higher phenomena⁶⁶.

This dynamic activity takes great precedence in van Kaam's understanding of man:

developing himself ... as a unity of past, present and future, an integration of all compatible modes of existence and stability in behavior and action⁶⁷.

2. Existential View of Man

For van Kaam, man is, in the world, involved with reality around him. He is in a constant dialogue with things and processes in his own organism, and in his surroundings, while remaining a subject in the world. "To be man is thus fundamentally and essentially to exist, and to exist means to-be-in-the-world"⁶⁸. It is impossible to describe any mode of being-man without implying that he is in the world. Van Kaam points out the balance that has resulted from this view of man:

The balanced view of man unites the two aspects of man's being which have been explored one-sidedly by positivism and rationalism, by objectivism and subjectivism, by naive realism and idealism⁶⁹.

The world reveals itself to man in his daily encounters in many aspects.

⁶⁶ van Kaam, Adrian, Religion and Personality, Ibid., p. 134.

⁶⁷ Ibid., p. 51.

⁶⁸ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 7.

⁶⁹ Ibid., p. 8.

It is important not only to understand that one is in the world but how one is in the world as an act of revealing. / Van Kaam puts it this way: "I am an embodied consciousness, an incarnated subjectivity"⁷⁰. The fact of this bodily act of revealing the world means that man is limited and his revelation limited. Having a body makes man's existence a situated existence. It means also a limited field of perception for man, as an individual. Knowledge of the world is necessarily fragmentary knowledge due to these limitations. Man's human situation limits him to a certain extent. Man's interrelatedness with others make possible science as an organized endeavour through the ages.

Van Kaam goes on to explain man's behavior: "Behavior is the bodily presence in the world of the revealing, existing movement which I am"⁷¹.

Van Kaam's concept of man integrates the process-like aspect of the positivists, the meaning-giving aspect of the rationalists, but goes one step further, conceptualizing man as a being-in-the-world. Man, for van Kaam "is presence; his essence is to be present to all of reality"⁷². This openness to reality is the very nature of man as he stands out in relation to the world, his fellow-man and God. Man humanizes the

⁷⁰ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 16.

⁷¹ Ibid., p. 20.

⁷² van Kaam, Adrian, Religion and Personality, op. cit., p. 292.

universe by his presence to the world, by his involvement and engagement in the world. Man actualizes himself in these relationships: "In his true presence to the other, man experiences real care for his fellow-man"⁷³. Man needs others to grow. He most necessarily needs God, by his nature: "It is man's very nature to be present to the Holy or Sacred"⁷⁴. Man can understand himself in terms of his relations to the world, his fellow-man and the Holy or Sacred.

Van Kaam stresses man in his becoming, in his human growth, developing between the two poles of "potentiality and actualization"⁷⁵. Man is what he is in terms of past and present and also in terms of future. This constant opposition or tension between the two central energy poles is reflected in man's struggle between good and evil, freedom and determinism, involvement and detachment, and incarnation and transcendence. Man is, by nature, "a tension"⁷⁶.

Van Kaam, with his existential view of man, aims at a balanced view of man, seeking to overcome many obstacles in our time: utilitarianism, rationalism, behaviorism, pietism, or

⁷³ van Kaam, The Art of Existential Counseling, Wilkes-Barre, Pennsylvania, Dimension Books, 1966, p. 16.

⁷⁴ van Kaam, Adrian, Personality Fulfillment in the Spiritual Life, op. cit., p. 17.

⁷⁵ van Kaam, Adrian, Religion and Personality, op. cit., p. 64.

⁷⁶ van Kaam, Adrian, The Art of Existential Counseling, p. 91.

specialization, groupism and functional homogeneity.

All of these positions are extreme and one-sided.

Man, as integrated and comprehensive, is able to bring together these different perspectives. He can restore balance and remove distortions. Man has value not just because he is useful but primarily because of his human and spiritual values.

Existential man rejects any one-sidedness, whether it be a predominant mode of living or a personal choice. Rationalism is rejected for it neglects faith, common sense and tradition, experience, emotion and sensitivity. Behaviorism is rejected for it reduces all to external codes of conduct. Specialization is insufficient for van Kaam as well, for the whole of reality is not related to, but only a selected part. Functional homogeneity is rejected by van Kaam for the same reason as utilitarianism; it does not value truth, the beauty of persons, events and things. Groupism is rejected by van Kaam for it alienates one from personal experience and the related values of uniqueness and personal worth. Van Kaam then, in advocating the integrated man, the comprehensive man, the existential man, allows for the positive elements in choosing one's life style. The important consideration is to incorporate what is meaningful, relevant, into a unity and whole, so that all of reality is taken into perspective.

3. Character and Temperament

Character for van Kaam is: "the totality of attitudes and habits that is the result of primary personality"⁷⁷.

Temperament for van Kaam is: "the result of physiological factors... and determines the more quantitative aspects of our lives"⁷⁸.

Examples of temperament would be the rhythm of our existence, the swiftness or slowness of speech movements, the optimal and minimal limits of speech within which our thought processes operate most efficiently, the intensity of our feelings, affections and passions. Temperament is rooted in our biological makeup and does not determine the existential direction of our life projects. Van Kaam's words summarize his position:

Character is what you have; primary personality is what you are and what makes you have character; secondary personality is the result of the character that you have⁷⁹.

4. Self

It is important to understand van Kaam's conception of person and self as revealed in the process of growth:

one who is learning to live in his life as a participant in a fluid, on-going process, in which he is continually discovering new aspects of himself in the flow of his experience⁸⁰.

p. 86. ⁷⁷ van Kaam, Adrian, Religion and Personality, op. cit.,

⁷⁸ Ibid., p. 86.

⁷⁹ Ibid., p. 86.

⁸⁰ van Kaam, Adrian, The Emergent Self, op. cit., p. 63.

Van Kaam sees the self as emerging as participating in the whole of reality: "the emergence of self is a continuous event. We never arrive; we are forever arriving..."⁸¹. It is important to van Kaam that there be congruence between one's perception of the self and the image or ideal that one has of one's self. "My real self should be in tune with my role playing and permeate this daily play"⁸². It is the true self, the real person rather than the conceived or idealistic person, the person with unique inner and personal values that van Kaam is concerned with. Van Kaam sees the self as open, as related to the other, to man, the world, and God.

I should be one whose inner view of myself focusses on the other, for it's through him that I shall discover who I am and what I am and what I am becoming⁸³.

The self reaches out to the transcendent, God as well: "I need contact with God, man and world to grow, to discover and develop my personality"⁸⁴. Van Kaam uses compound constructs of self in treating with the emerging and participating self especially evident in his development of religion and personality:

It is man's essence to be existence: it is the very essence of the self not to be self-sufficient but to stand out, to participate in God, in the neighbour, in the world⁸⁵.

⁸¹ van Kaam, Adrian, The Emergent Self, op. cit., p. 24.

⁸² Ibid., p. 32.

⁸³ Ibid., p. 62.

⁸⁴ Ibid., p. 79.

⁸⁵ van Kaam, Religion and Personality, op. cit., p. 46.

He describes the main modes of self-experience:

- Self-awareness in its uniqueness and unity...
- consciousness of one's own limitations ...
- self-acceptance of one's unique mission and limitations...
- self-realization is an essential constituent of the self...
- self-determination ... the individual determines his life...⁸⁶.

Van Kaam's conception of consciousness is important especially as it is open to the religious personality theory development: "an act, an act of revealing, the act of man that reveals the world; a radical openness for all that may manifest itself to man"⁸⁷. The self for van Kaam cannot be defined in words as such, but must be experienced:

Reasoning about myself, isolated from self presence is fruitless. The man who confronts both the conscious and unconscious motivations in his personality knows himself experientially: only he understands his need for redemption⁸⁸.

It is a life long process then for van Kaam to discover the true self which involves openness, readiness, courage and experience. Van Kaam includes both the natural and religious mode of existence and more specifically the Christian mode of existence when he speaks of redemption.

⁸⁶ van Kaam, Adrian, Religion and Personality, op. cit., pp. 44-47.

⁸⁷ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 8.

⁸⁸ van Kaam, Adrian, The Emergent Self, op. cit., p. 80.

Attention will now be given to the various elements of the personality such as the will, emotionality, intelligence, the body, and stability of action.

Van Kaam defines the will as "the ability to respond to reality as it reveals itself in man and his situation without his being able to escape this reality in all its factual aspects"⁸⁹. He divides the psychological aspects of willing into three modes, willfulness, will-lessness and existential will.

Willfulness implies one who tries to manipulate himself into ethical perfection in the same way as he would manipulate a lifeless object. It does not take into consideration the unconscious anxieties, bodily drives, inclinations or ambitions which affect one's motives. It is an isolated position, unrelated to reality or certain aspects of human existence. Such an attitude means a compulsive type of spirituality toward existence instead of a respectful relation. "It is closed to spontaneity, is rather categorical and does not take into account all evolving perceptible meanings in a situation"⁹⁰.

⁸⁹ van Kaam, Adrian, "Religion and the Existential Will", Envoy, Vol. 2, No. 6, 1965, p. 17.

⁹⁰ van Kaam, Adrian, "Religion and the Existential Will", Envoy, Part I, Vol. 2, No. 5, Pittsburgh, Pennsylvania, Duquesne University, 1965, p. 13.

Will-lessness is "the impersonal subservience to impulse or to opinions of others while refusing to be open to all meanings of reality as it reveals itself to one's spontaneity"⁹¹. It implies an impulsive behavior as well as an impersonal conformism with other's opinions.

Existential will is defined by van Kaam as:

first ... my personal dialectical openness to reality as it reveals itself in my spontaneity ... secondly my subsequent personal option and execution of behavior which takes into account all perceptible meanings of my situation⁹².

Personality is only personality insofar as life is a matter of free decision, free will and not based on accident but rather on insight and free choices. To be able to be a person of free will and free choice, it is of paramount importance to acquire distance, the ability "to know how to wait, how to delay satisfaction and how to postpone the fulfillment of one's desires"⁹³. This distance creates room for freedom between the impulse and its fulfillment and allows the individual time to stand still, to think, to consider carefully, to weigh the pros and cons, so the will can enter and make

⁹¹ van Kaam, Adrian, "Religion and the Existential Will", Envoy, Part I, Vol. 2, No. 5, Pittsburgh, Pennsylvania, Duquesne University, 1965, p. 14.

⁹² van Kaam, Adrian, Religion and Personality, op. cit., p. 112.

⁹³ Ibid., p. 51.

itself felt. This distance is: "the abode of decision, the beginning of personal life, the principle of personality"⁹⁴. The possibilities of life are before the individual and he makes choices:

A crucial quality of the will, of the personality is the constant readiness to distance itself from overwhelmingly attractive elements in a given situation and from impulsive reactions to these elements⁹⁵.

Van Kaam sees emotionality as another factor in personality. He describes it as "the affective dimension in human existence"⁹⁶. It is necessary for the true personality. It helps him to understand others. It is important that one know how to listen to one's own emotionality, how to use it as a precious source of information. Man must be able to express his feelings and emotions for fullness in personal life. Van Kaam points out that certain attributes of this dimension give quality to the personality: "warmth, flavor, liveliness and attractive spontaneity"⁹⁷. Van Kaam defines

94 van Kaam, Adrian, Religion and Personality, p. 51.

95 van Kaam, Religion and Personality, p. 51.

96 Ibid., p. 52.

97 van Kaam, The Emergent Self, Op. cit., p. 33.

emotions as the quality "to move out of my narrow self to meet the world and to return to myself in order to experience this world as mine"⁹⁸. We move out from the deepest core of our being into the world where we speak, and defend the validity of our view. Emotion is an integral expression of one's response to reality. They can be "exalting and depressing, illuminating and perplexing"⁹⁹. No two people respond in the same way to emotional experience. Emotions are the means through which we express our inner feelings. They are special signs emerging from one's perception of the world. Emotions should be controlled and creatively accepted.

Control can mean that I assume responsibility for my actions, that I allow myself the necessary freedom to take various stands as the situation unfolds¹⁰⁰.

Growth in personal maturity should make one able to be more relaxed with inner emotions. Basically, emotion means going out of ourselves to meet the world, reality in all its dimensions and returning to ourselves to reaffirm that "we and the world are His"¹⁰¹. Here again van Kaam brings in the religious dimension of emotion, of personality. Van Kaam

⁹⁸ van Kaam, The Emergent Self, op. cit., p. 33.

⁹⁹ Ibid., p. 35.

¹⁰⁰ Ibid., p. 37.

¹⁰¹ Ibid., p. 39.

sees man as listening to himself and learning how to use this affective dimension, emotion to understand himself, others, the world and God.

Intelligence for van Kaam is a quality, a functional element, a cognitive element of a true personality, enabling a man

to have a clear view of the situations with which he has to cope ... a function of inner balance, serenity and the quiet readiness to respond to the demands of reality...¹⁰².

The intelligence of the authentic religious personality is "a personality with a clear, balanced view of what the will of God demands of him and others in everyday life"¹⁰³. This means such a personality would be able to distance himself from impulsive emotions and would not be blinded by his own preferences or prejudices.

Personality is distinguished to a certain extent by its body, by its incarnation. "His uniqueness, his inspirations, his attitudes, toward life also reveal themselves in his bodily presence"¹⁰⁴. In a true personality, there is progressive harmony between a personal life style of existence and the individual's style of behavior.

¹⁰² van Kaam, Adrian, Religion and Personality, op. cit., p. 52.

¹⁰³ Ibid., p. 52.

¹⁰⁴ Ibid., p. 53.

Van Kaam points out that stability of behavior and action is a qualification of the true personality.

His whole being breathes an atmosphere of stability, certainty, solidity and peace. For the Religious personality this means that he has finally discovered what God's plan is for him¹⁰⁵.

6. Relationship to Others

It is important to consider personality from the perspective of relation to others. Van Kaam distinguishes between three fundamental types of characteristics: "being oneself in relation to other persons; being with the other or reciprocity; transcendence of the other."¹⁰⁶ Being oneself implies the uniqueness and independence of a personality. A mature personality is a surprising unity of dignity and humility. He realizes his personality is a gift of God, and that Christ is the prototype of authentic personality. Such an authentic personality radiates confidence and leadership. Balanced judgment and inner certainty combined with stability make such a personality a center of quiet, in a confused and turbulent world. Such a personality allows the other to be himself, to become what he is, by appealing to the best in the other. "Please be yourself. Realize what God has given you."

¹⁰⁵ van Kaam, Adrian, Religion and Personality, op. cit., p. 53.

¹⁰⁶ Ibid., p. 58.

Be wholly and uniquely present to your reality¹⁰⁷. The true personality is self-revealing to others, a living expression of his value system. Such a personality enriches everyone that meets with him:

His unique presence to God, the holy pervasion of all his modes of existence by the divine, his adoring perception of God's will in all situations cannot leave you unmoved¹⁰⁸.

Being with the other implies an openness to the other. Van Kaam describes him as one who has acquired detachment and distance:

He knows how to distance himself from himself; he is strong but not stubborn; he is wise but not pedantic; he is unique but not peculiar; he is composed but not isolated¹⁰⁹.

This true personality has an assimilative attitude and a communicative attitude. He can assimilate new ideas without losing his independence and his personal stand. Such a personality has no difficulty to give himself to others, generously and gently, but he knows also how to receive. This personality is also evocative in that he can call out of the other what he really is.

Transcendence of others implies for the true personality

107 van Kaam, Adrian, Religion and Personality, p. 60.

108 Ibid., p. 61.

109 Ibid., p. 61.

that he transcends the crowd, but in doing so, he draws them to greater challenges, to greater growth, by appreciating them for the values they have.

From the perspective of values, the true personality views the world in the light of his own value system. He realizes that different values have different corresponding importance in his life. Van Kaam explains it this way: "a balanced life depends on a balanced system of values"¹¹⁰.

Accordingly, he can structure a realistic project of existence. He can also establish a well integrated unity of life and action. The result of this realization of a hierarchy of values is a person who "is a living revelation of the values for which he stands"¹¹¹. This invites others to actualize their own potentials and a system of values in their own lives.

Van Kaam summarizes this true personality as someone

who is open to values, enjoys and affirms them in himself and others, and realizes them in his existence according to the hierarchy which is inherent in the values themselves. He radiates these values to others by their very fulfillment in his own life¹¹².

¹¹⁰ van Kaam, Adrian, Religion and Personality, op. cit., p. 69.

¹¹¹ Ibid., pp. 69-70.

¹¹² Ibid., p. 70.

7. Structure of Personality

Van Kaam is concerned about the constructed whole of the authentic personality as dynamic and open to all of reality. Organization and development must be ongoing, whereas the person must be understood in relation to his time element in creation. A man's nature is "to stand out into reality, to participate in being, to be present to all that is"¹¹³. Van Kaam explains this constant need for integrating is due to the fact that man's presence is always moving: "Man's presence is always in a state of flux ... either expanding or contracting, increasing or decreasing, more intimate or more superficial"¹¹⁴. When van Kaam speaks of being open to all of reality

It means to stand out more and more toward God, to participate increasingly in His life, to be present to Him in and beyond all things. There is no moment in man's life in which his presence to God, to people, and to the world is not changing¹¹⁵.

In an existence that is dynamic, both movements are necessary, the differentiating and the integrating. Differentiation leads to diversity and integrating leads to unity. Van Kaam defines integration as "a movement, an activity, as a living dynamic movement"¹¹⁶. This integration process is important because

¹¹³ van Kaam, Adrian, Religion and Personality, op. cit., p. 1.

¹¹⁴ Ibid., p. 2.

¹¹⁵ Ibid., p. 1.

¹¹⁶ Ibid., p. 5.

it involves man's style of life: "the main problem of a wholesome human life is that of harmonious integration of the different modes of existence"¹¹⁷. Human situation is all important to van Kaam's existential view. "Each situation is a sacrament in which I meet His revealing presence"¹¹⁸. He goes on to explain these fundamental life situations: "as a new appeal of God to a person to realize his situation in a new and creative way"¹¹⁹. Man responds by a process of self-integration. If we are faithful to our existential project then the project "becomes flesh and blood. A real incarnation takes place"¹²⁰. As human beings we all react to the situations in an individual manner. Van Kaam explains this clearly:

The hidden design, the inner orientation which makes us realize our existence in a personal way may be called our project of existence, our conscious or partly conscious plan of living our individual lives¹²¹.

There is a definite order among the different modes of existence of one's life. Van Kaam calls it "hierarchical"¹²².

p. 8. 117 van Kaam, Adrian, Religion and Personality, op. cit.,

118 Ibid., p. 10.

119 Ibid., p. 12.

120 Ibid., p. 22.

121 Ibid., p. 10.

122 Ibid., p. 28.

It follows that the degree of integration one achieves in one's life will determine the interpenetration of one's modes of existence. It follows also that one mode will be central and take priority, whereas other modes will become peripheral. Van Kaam explains this using religious commitment:

A religious commitment at the center of a project of existence influences all other modes of life, such as the encounter with fellowmen, the fulfillment of duty, the choice of entertainment¹²³.

This means that it is always possible that a new basic, a more central mode of being, may take priority and lead to a restructuring of one's whole life project of existence.

8. Authentic Personality

For van Kaam the authentic personality is:

an individual and original person who possesses himself in self-awareness and self-acceptance, which also implies the awareness and acceptance of his limitations¹²⁴.

This authentic personality unifies and integrates the past, present and future and is characterized by stability and flexibility in behavior and action. Bodily presence reveals man's uniqueness and inspirations and his attitudes toward life. True personality involves development, growth and

¹²³ van Kaam, Adrian, Religion and Personality, op. cit., p.30.

¹²⁴ Ibid., p. 54.

expansion. The whole person is revealed in each aspect of his behavior, the will, the emotions, the intelligence, the body and stability and flexibility in action.

Van Kaam explains what religious personality is for him:

Religious personality refers to a personality in which the religious mode of existence is the most central mode of being and which integrates and permeates all other ways of being in the world¹²⁵.

The difference between authentic personality and the religious personality is that the religious concern is ultimate. This religious personality knows himself as a unique creation with a divine vocation. Van Kaam explains that this individual knows God has called him to be a unique expression of "divine goodness, truth and beauty"¹²⁶. As long as the Christian is not a personality he has not fulfilled the goal God has set out for him. The Christian personality for van Kaam is:

a unique, a radiant center of personal thought and feeling ... a person urged on by the awareness of an irreplaceable vocation, a personal mission, a unique presence¹²⁷.

¹²⁵ van Kaam, Adrian, Religion and Personality, op. cit. p. 43.

¹²⁶ Ibid., p. 44.

¹²⁷ Ibid., p. 45.

9. Maturity

Van Kaam links personality and maturity together in giving an explanation of them: "The words personality and maturity stand for desirable and highly estimable characteristics of man"¹²⁸. Van Kaam outlines different experiences and ~~attitudes~~, habits and values that enable one to become a personality or become mature. He starts with the concept of self-awareness: "The awareness of self so characteristic of true personality is not only an awareness of one's uniqueness but also of one's unity"¹²⁹. This awareness gives one courage in action, strength of purpose and serenity of mind. It involves a self-integration process over a period of time. The second characteristic pointed out by van Kaam is the consciousness of one's own limitations. Man realizes what he is not, and acknowledges God and His grace as the source of goodness and creation. By himself man is nothing, but with others in unity he can be inspired, useful and meaningful. Van Kaam continues to describe other key characteristics: self-realization and self-determination and self-gift, as part of the mature personality:

The mature personality experiences self-realization in somewhat the same way in which one experiences physical health ... This experience of self-determination

¹²⁸ van Kaam, Adrian, Religion and Personality, p. 42.

¹²⁹ Ibid., p. 45..

continuously grows in him ... it is a relaxed and joyful awareness that he himself freely decides to be obedient, to listen knowing full well that he could decide not to do so. The highest human gift is the gift of self in freedom. This is a freedom to commit himself, to give himself, to make himself available, to put himself deliberately at the service of One greater than he is¹³⁰.

Other true marks of the true personality or mature person are clearly outlined by van Kaam: originality of expression, wholeness and continual growth, development and expansion:

The true personality always impresses people with his original expression of the common wisdom which he owns in a unique and individual way. In each aspect of his behavior one find deep within him the whole person ... True personality is development, growth and expansion¹³¹.

Van Kaam summarizes the mature or authentic person's characteristics in a clear, concise way:

Personality is unifying and integrating; he develops in himself a unity of past, present and future, an integration of all compatible modes of existence, and stability in behavior and action. This structured whole of the authentic personality is not static but dynamic: It develops itself in the current of existence by increasing self-determination, freedom and responsibility in a constant dialogue with concrete life situations¹³².

Van Kaam points out further dominant characteristics of the authentic personality in relating to the world, others

¹³⁰ van Kaam, Adrian, Religion and Personality, pp. 47-48.

¹³¹ Ibid., pp. 49-50.

¹³² Ibid., p. 54.

and values. They include stability and consistency; an attitude of distance; uniqueness and individuality; openness to the other; the communicative, evocative and transcendent attitudes, a hierarchy of values. "The mature personality has taken a stand, and this decision consistently colors his attitudes toward everything that happens to him"¹³³. Distance enables one to determine the way in which one responds and treats with daily life situations: "This distance makes it possible for him to take a stand toward and not to be taken in by his surroundings"¹³⁴. In relating to one's neighbour, one's personality is revealed and grows, developing distinctly:

The true personality is a surprising unity of dignity and humility ... becomes aware of the uniqueness which distinguishes him from all others ... is reasonably independent of other people¹³⁵.

His openness to others is revealed in his relations and values:

The authentic personality forms others by not forming, leads others by not leading, advises by not advising, speaks by not speaking, forces by not forcing¹³⁶.

The authentic personality communicates easily with others, and brings out the other as he really is, as well as being

¹³³ van Kaam, Adrian, Religion and Personality, p. 54.

¹³⁴ Ibid., p. 56.

¹³⁵ Ibid., p. 59.

¹³⁶ Ibid., p. 61.

transcendent to the crowd:

For the mature personality, it is easy to commune with others. He is mindful to give himself to others generously and gently, but he is also ready to receive¹³⁷.

The true personality or maturing person evokes the other to be himself: "The true personality evokes in the other that which the other really is. He can be perfectly what he is and that in a relaxed and easy manner"¹³⁸. The true personality or maturing person is able to transcend the crowd: "The saintly personalities transcended the Christian crowd, while at the same time soaring beyond the universal mediocrity"¹³⁹. The true personality is able to lead a balanced life and structure his life style in a realistic manner: "He establishes a hierarchy of values. He recognizes that a balanced life depends on a balanced system of values"¹⁴⁰. Van Kaam also points out that creativity and originality and a constant readiness to respond to the demands of reality are fundamental characteristics of the true personality or maturing person: "Everything he does, he does creatively ... He will place no limit to the actualization of his talents"¹⁴¹.

137 van Kaam, Adrian, Religion and Personality, p. 64.

138 Ibid., p. 66.

139 Ibid., pp. 79-80.

140 Ibid., p. 65.

141 Ibid., p. 69.

The true personality, the mature personality is one who lives in a whole way, integrating various modes of existence in an open system, developing and becoming himself through his relations with the world, his neighbour and his Creator linking the past, and present in the direction of the future. This unique, individual, and independent-dependent being chooses to live out a life-style, in a creative, communicative, evocative and transcendent manner.

The mature personality is always ready to experience people, things, and events as they really are, with their unique individual characteristics ... All reality is a fresh manifestation of the possibilities for the true religious personality, planted by God in the world¹⁴².

¹⁴² van Kaam, Adrian, Religion and Personality, p. 71.



CHAPTER IV

DEVELOPMENT OF SPIRITUAL LIFE

In this section of the research, the development of spiritual life will be treated in relation to Teresa of Avila and Adrian van Kaam. Teresian Spirituality will be considered in the following sequences: Teresian Asceticism, first three Mansions, contemplation and mystical life, Mysticism, key qualities of spiritual growth, Spiritual Betrothal, Spiritual Marriage, Transformed Union.

Teresian Asceticism will be treated under the aspects of requirements, characteristics, the phases of asceticism and key qualities.

The first three Mansions will be examined in relation to some of their characteristics and distinctions.

Contemplation and the mystical life will treat with defining of terms, its different forms, character, effects, signs and the call to contemplation and mystical life.

Mysticism will be treated in relation to the fourth, fifth, sixth and seventh Mansions.

The key qualities of spiritual growth, humility and love will then be considered briefly.

Spiritual Betrothal and Spiritual Marriage will then be considered in more detail.

The transforming union will then be treated with, considering the distinctions and characteristics and effects of this the highest state in the spiritual life.

Van Kaam's view of spirituality will be presented in the following sequence: fundamental spirituality; spiritual self-theory, introspection and transcendent reflection; developmental stages of the religious mode of existence; formative foundational spirituality; integrated man: Christian and Spiritual Anthropology; Man and the rediscovery of Jesus as Man in Christian and Spiritual anthropology.

Fundamental spirituality will help one to distinguish between special, personal, and infused spiritualities.

Spiritual self-theory will define and outline the five dimensions of presence van Kaam distinguishes: the natural and divinely supraconscious, the infraconscious, the preconscious and the conscious.

Introspection and transcendent reflection are developed by van Kaam in terms of primary and secondary reflection, emphasizing the importance of the art and discipline of spiritual self-presence.

The developmental stages of the religious mode of existence are presented by van Kaam following his explanation of the ground of religious development in terms of the will. Van Kaam distinguishes existential will, religious will and religious responsibility. His three stages of religious development are classified under the headings of preparatory, proper and embodiment phases.

By formative foundational spirituality van Kaam points a new perspective in spiritual direction in terms of the self and the other. He clarifies his view of the emergent or spiritual self; the phases of decisive direction in one's life; shared immanence, suspected transcendence and social participation; a new life style in Jesus.

Van Kaam explains the integrated man as viewed in Christian anthropology, man as incarnated and transcendent, living in God. He points out certain clarifications in relation to spiritual anthropology for man, in the context of the Scriptures and Christ's life, and man's relating to God as a structural presence.

Van Kaam presents the importance of the rediscovery of Jesus as Man in Christian and Spiritual Anthropology in keeping with new insights from the various arts and sciences, stressing the human condition and humanity of Jesus while at the same time including and respecting the Divine aspects of Jesus. Man's condition, man's situation, van Kaam stresses, must be viewed in relation to Christ's integral whole, in terms of brotherhood and service, in terms of his needs, experiences and the trends or real world he lives in.

A. Teresa of Avila

Teresian spirituality consists in man attaining the object of his existence, union with God, perfection or love. Since God is present in the soul by immensity and by objective presence, man through interiorization can meet God. God gives us charity through the Spirit, and by his graces, man is transformed. In the first stages of progress man is more active than passive, whereas in the higher stages he is less active and more passive. Gradually the soul, partly through self-denial, prayer, the practice of virtues, recollection, great desires, great generosity reaches a stage of self-surrender and self-gift. God then becomes more active and, through the gift of charity, transforms the soul until it unites with Him. This unity is man's supernatural end.

Teresa had the strong desire to unite with God, to see God, and her spirituality stresses the characteristic of single-mindedness, always keeping the goal in sight. The gift of self, the complete gift is necessary for those who would go on to contemplation. It is a radical giving, a total surrendering, placing ourselves in the hands of the Creator. Anything less will not be sufficient if we wish to drink of the living water. "What power this gift has ... It cannot fail to draw the Almighty to become one with our lowliness"¹.

¹ Teresa of Avila, Way of Perfection, xxxii, p. 138.

1. Asceticism

Teresa views Asceticism as absolute, adapted and progressive. The aim of this Teresian Asceticism is to give oneself wholly and involves a complete gift of the will: "We should surrender ourselves wholly to the Creator, place our will in His hands and detach ourselves from the Creatures"². It requires especially conformity with the will of God for the beginner in prayer: "to labour and be resolute and prepare himself with all possible diligence to bring his will into conformity with the will of God..."³. It requires accepting the Cross and the sufferings that go with it in humility:

Contemplatives have to bear aloft the standard of humility and must suffer all the blows which are aimed at them without striking any themselves. Their duty is to suffer as Christ did, to raise the Cross on high, not to allow it to leave their hands⁴.

Another requirement is a generosity that is determined as well as persevering: "They should begin by making an earnest and most determined resolve not to halt until they reach their goal..."⁵. Teresa then seeks to invoke all to reach for the

2 Teresa of Avila, Way of Perfection, xxxii, p. 137.

3 Teresa of Avila, Interior Castle, ii, p. 216.

4 Teresa of Avila, Way of Perfection, xviii, p. 74.

5 Teresa of Avila, Ibid., xxi, p. 89.

highest perfection, not to be content with minimums but strive for maximums. This requires that they become willing servants or slaves of God:

It is when they become the slaves of God and are branded with His sign, which is the sign of the Cross, in token that they have given Him their freedom⁶.

It means entering into complete detachment, emptiness and poverty. The followers of Teresian Spirituality must recognize there is no half commitment, no half-hearted way at Carmel. It is a giving of all, choosing Christ's own way, the Cross. This element is developed in the section on Christ-centeredness. The purpose of this asceticism is mortification, the destruction of sin, the discipline and control of the senses. This is particularly evident in the life of the Spanish temperament.

This Asceticism of Teresa then must be adaptable. By reflecting on the excesses prevalent in the sixteenth century spiritualism, we have already shown the fear Teresa fought against in her reform: illuminism, excess austerities, extraordinary penances and extreme physical self-inflicted pain. Teresa then was considered moderate, though not excelled, in combat against the senses. This is brought out in her fear:

⁶ Teresa of Avila, Interior Castle, iv, p. 346.

I urged them not to practice such severity in matters of penance, as to which they were very strict ... I was afraid that the devil might be trying to bring their work to an end before my hopes could be fulfilled⁷.

Mortification of the understanding was considered a way to combat Illuminism. It is the excess mortification she questions as did Teresa of Avila herself. It is important to realize the necessity for external adaptation which Teresa of Avila supported in her reform, in her Asceticism.

Teresian Spirituality is a progressive asceticism. This is evident in her own life and in her treatment of those under her care, and in her description of the mansions. She calls for charity: "They come with good intention ... their desires are good"⁸. The minimum of charity is required, a basic good desire and confidence in God:

We must have great confidence ... and believe with God's help, if we make continual efforts to do so, we shall attain, though perhaps not at once, to that which many Saints have reached through His Favour⁹.

A dangerous situation is to be satisfied in half-successes or to forget the end which is to unite ourselves with Christ himself. She encouraged weak souls, emphasizing the merits

7 Teresa of Avila, Foundations, xiv, p. 69.

8 Teresa of Avila, Interior Castle, ii, p. 204.

9 Teresa of Avila, Life, xiii, p. 74.

of efforts, and the way to safety:

Safety, for the soul that practises prayer will consist in its ceasing to be anxious about anything and anybody, and in its watching itself and pleasing God¹⁰.

Teresa was a woman of understanding and followed a progressive development in the description of the many Mansions, stressing the need for a resolute will, discretion and great desires: "because they have begun to practise prayer ... they gradually get nearer to the place where His Majesty dwells"¹¹. Detachment is of utmost importance to enter the second Mansion:

When we are engaged in our worldly pastimes and businesses and pleasures and haggings, when we are falling into sins and rising from them again ... the Lord calls us ceaselessly...¹².

In the first stage of asceticism the quest for God must guide the individual and inspire all his actions. This is a fundamental basic point of Teresian Spirituality, orientation toward God, in all. To know God Himself and the riches that he gives to the soul is the first knowledge to be acquired, the first act of the spiritual life. One can enter into it only by the door of prayer. It is through "meditation and prayer" (I, Mansions, ii, Peers, p. 203), that one comes

¹⁰ Teresa of Avila, Life, xiii, p. 78.

¹¹ Teresa of Avila, Interior Castle, ii, p. 213.

¹² Ibid., p. 214.

to know and admire the marvelous spiritual realities that the soul contains. "I told you at the outset ... that the door by which we can enter into this castle is prayer"¹³. It is in order to find God that one enters by the door of meditation, prayer and self-knowledge. Through this knowledge of God and prayer one comes to know where he is going, what is expected of him by God, what virtue and strength is required. The progress of an individual is measured by his prayer life and his faithfulness in seeking God.

Perseverance in detachment from exterior things is a sign of progress in the second Mansion. It can be supported by the organizing of one's exterior life into a stable but flexible plan, outlining the duties of the individual and his prayer time. Teresa's main desire is to see God and serve Him in His Church, with perfection being united with God.

In the Way of Perfection, Teresa explains the second phase of asceticism, liberating asceticism which involves progress in detachment, absolute poverty, humility and perfect charity. Asceticism is subordinated to the search for God in the second phase as well, with the soul being able to respond more fully to God's advances. This response is

¹³ Teresa of Avila, Interior Castle, i, p. 218.

necessary as a condition of union.

The dispositions necessary for the beginner in asceticism are courage or resolute will, discretion and liberty of spirit and great desires. "It is in these early stages that their labor is hardest, for it is they themselves who labor and the Lord Who gives the increase"¹⁴. When God calls souls they can understand Him for they are more sensitized to His voice and more sensitive to suffering:

I do not mean by this that He speaks to us and calls us in the precise way which I shall describe later; His appeals come through the conversations of good people, or from sermons, or through the reading of good books; and there are many other ways, of which you have heard, in which God calls us¹⁵.

The disciple then requires a generous and courageous will that will persevere in spite of all obstacles:

All that the beginner in prayer has to do ... is to labor and be resolute and prepare himself with all possible diligence to bring his will into conformity with the will of God...¹⁶.

Discretion of this liberating will is very important to Teresa. "Recollection cannot be begun by making strenuous efforts, but must come gently..." (II Mansions i, Peers II, p. 218). Where God is, one can be happy and free and the

¹⁴ Teresa of Avila, Life, xi, p. 64.

¹⁵ Teresa of Avila, Interior Castle, i, p. 213.

¹⁶ Ibid., p. 216.

balance can be achieved in one's life by common sense and good judgment. "In the early stages one should strive to feel happy and free ... In everything we need discretion"¹⁷.

Magnanimity, great desire is a must for those who wish to attain union with God. "We must have great confidence, for it is most important we should not cramp our good desires..."¹⁸. The soul must look to the goal, the heights: "I am astounded at how much can be done on this road if one has the courage to attempt great things"¹⁹.

The individual then must strive to maintain a balance between his courageous will, his discretion and his great desires.

2. First Three Mansions

A summary of the different Mansions and some of their many characteristics will now be given. The spiritual growth of the soul is not like that of the human body.

In the first Mansion are many souls, while leading a Christian life, they do so poorly, with few interior or exterior acts or practices of prayer or love. In the second and third Mansions, there are more exterior and interior acts of worship,

¹⁷ Teresa of Avila, Interior Castle, i, p. 218.

¹⁸ Teresa of Avila, Life, xii, p. 74.

¹⁹ Idem.

a life of prayer is present. There is a desire to please God present as well. In these three Mansions, the door of entry is prayer and meditation. "The door of entry in this castle is prayer and meditation"²⁰. Their spiritual life then is not intense but it is alive, even though minimal. These first Mansions are in a state of confusion:

What a state the poor rooms of the castle are in! How distracted the senses which inhabit them! And the faculties which are their governors and butlers and stewards - how blind they are and how ill-controlled²¹.

Teresa links prayer and self-knowledge as crucial to entry into the Castle: "the door by which we can enter into this castle is prayer..."²². "The soul must sometimes emerge from self-knowledge and soar aloft in meditation upon the greatness and majesty of its God..."²³. Entry into the second Mansion means putting aside obstacles: "try to put aside all unnecessary affairs and business"²⁴. It is in the second Mansion that Teresa speaks of the prayer of Recollection: "It is called recollection because the soul collects together all the faculties and enters within itself to be with its God"²⁵.

20 Teresa of Avila, Interior Castle, I, p. 203.

21 Ibid., ii, p. 206.

22 Ibid., i, p. 218.

23 Ibid., ii, p. 208.

24 Ibid., ii, p. 211.

25 Teresa of Avila, Way of Perfection, xxviii, p. 115.

It takes asceticism and a great deal of effort, and is brought about by our own volition and great trials of being unable to concentrate. Some bring an image into consideration; others recall the words of Jesus in the Lord's Prayer; and others still reflect on a particular Gospel or still others a particular picture of Christ. These remind us of the presence of God and enable us to recall the divine Presence and hold the soul in contact with God. The Mass, Liturgical Prayers, Scriptures, bring us into the presence of God. For some, reading is necessary, a book that provokes reflection and awakens the soul and keeps it in the presence of God. Teresa's great love of the Mass and spiritual reading were great helps to her spiritual growth: "When the Mass was sung, nothing prevented her from taking part, even though she had just received Holy Communion or was deeply recollected"²⁶. We see the importance she gave to spiritual reading in her life: "During all these years except after communicating, I never dared to begin prayer without a book..."²⁷. If detachment can be considered as essential for entry into the second Mansion, resolute will and great desires are equally important to advance into the third and fourth Mansions.

²⁶ Marie-Eugene P., I Want to See God, Footnote: Cf. p. 191, Ribera, Vida de santa Teresa de Jesus, Barcelona, 1908, p. 633.

²⁷ Teresa of Avila, Life, iv, p. 24.

3. Contemplation and the Mystical Life

It will be necessary here to define contemplation in general, before considering its different forms, aesthetic, intellectual, theological. This will be immediately followed by briefly mentioning its character, its effects, its signs and the call to contemplation and the mystical life. Whereas the gift of self, and humility are seen as preparatory stages for this experience, as have been outlined, silence must not be neglected, nor solitude.

The Heavenly Father has uttered only one word: it is His Son, He says it eternally and in an eternal silence. It is in the silence of the soul that it makes itself heard²⁸.

This preparatory phase requires recollection and silence, an interior and exterior silence. It is necessary to attain the prayer of quiet or peace due to our restless natures, our fickle wandering powers, or by the devil himself.

Teresa explains this unrest:

This understanding is so depraved that it seems to be nothing but a raving lunatic - nobody can repress it and I have not myself sufficient control of it to keep it quiet for a moment²⁹.

The soul must flee to God, respecting His action if possible, or at other times simply admit its incapacity in humility or

²⁸ Marie-Eugene P., I Want to See God, Silence, Chapter V, Saint John of the Cross, Maxim 307, p. 407.

²⁹ Teresa of Avila, Life, xxxvii, p. 264.

at other times realize its duty, or still at other times laugh at it and treat it with ridicule.

When the understanding wanders off after the most ridiculous things in the world, she should laugh at it and treat it as the silly thing it is, and remain in her state of quiet³⁰.

It follows that solitude promotes silence and therefore is necessary at times for contemplative life. A balance is necessary, as exemplified in the life of the prophets, who lived both in the solitude of the desert and in the midst of the people.

Teresa saw the importance of both solitude and silence and followed Elias, who had gathered a school of hermits on Mount Carmel, which the Order of Carmel claims as their founder. "I remembered our father Elias..."³¹, and whose motto they follow. Teresa and her daughters reflect the harmonious synthesis found in the spirit of Elias, in their life of asceticism, in organizing their lives, in the prudence of a life that allowed for time to listen in silence in solitude to the voice of God in prayer and contemplation, and then follow this prayer with action, with commitment to God and our neighbour.

30 Teresa of Avila, Way of Perfection, xxxi, p. 132.

31 Teresa of Avila, Book of Foundations, xxvii, p. 145.

Contemplation may be defined in a general sense by the Carmelite theologians as "a simple gaze on truth, under the influence of love"³². For this study, this definition will be maintained. Contemplation is aesthetic in that a synthetic view of reality captures the sense of the whole, through the senses and points in the direction of the Creator. This is especially evident in reflecting on nature. Intellectual contemplation, however, is on another level, a synthesis of meaning comes to the fore explaining the whole of the thoughts, ideas, into a profound realization. Theological contemplation is a higher level of contemplation. A synthesis is achieved of truths as revealed, penetrating into their wholeness and unity, in a way that delves into the very heart of their formulas. It is different from other forms of contemplation as its object is a supernatural truth that faith makes known.

Supernatural or infused contemplation is the highest form of contemplation which attains not the revealed truth of faith but Divine Truth itself. This is the contemplation that Teresa speaks of in such depth and understanding, to which all are called:

32 Marie-Eugene P., I Want to See God, Op. cit., p. 458.

Remember the Lord invites us all ... as He said we were all to come, without making this condition, I feel sure that none will fail to receive this living water unless they cannot keep to the path³³.

She continues to explain this call to contemplation, encouraging the individual to persevere:

He is so good He does not force up to drink ... He has forbidden none to strive to come and drink of this fountain of life ... strive like strong men until you die in the attempt, for you are here for nothing else than to strive ... always pursue this determination to die rather than fail to reach the end of the road³⁴.

Love is essential to this infused contemplation. It is through love, through charity and the gifts of the Holy Spirit that the direct intervention of God takes place. "He brought me into the cellar of wine; He set in order charity in me"³⁵.

This love can be described as similar to that received by Mary the Mother of God, Teresa tells us:

It is well we should remember here how Our Lady the Virgin with her great wisdom, submitted in this way, and how, when she asked the angel: "How shall this be done?" he answered: "The Holy Ghost shall come upon thee; the power of the Most High shall overshadow thee. (St. Luke i, 34-5)... If only they could learn something of the humility of the most holy Virgin³⁶.

Teresa goes on to explain in more detail:

33 Teresa of Avila, Way of Perfection, xix, Peers II, p.85.

34 Ibid., xx, pp. 85-86.

35 Teresa of Avila, Conceptions of Love of God, VI, p.391.

36 Ibid., pp. 392-393.

These two loves, then, become one: the love of the soul has been brought into genuine union with that of God. Meanwhile God sets love in order in the soul so that it may well know how to please Him, both then and also later...³⁷.

This supernatural union, infused contemplation purifies the soul and raises it with love so that the soul can contact God Himself. "... so great are the marvelous things learned by the soul, without its knowing how, that it is beside itself..."³⁸.

St. Teresa points out a positive sign of the discernment of infused contemplation, which has its source in God:

To the other fountain the water comes direct from its source which is God, and, when it is His Majesty's will and He is pleased to grant us some supernatural favour, its coming is accompanied by the greatest peace and quietness and sweetness within ourselves...³⁹.

Other signs such as inability and aridity are given by John of the Cross:

He finds aridity in that which aforesaid was wont to attract his senses and to bring him sweetness ... he has no desire to fix his meditation or his sense upon other particular objects exterior or interior⁴⁰.

³⁷ Teresa of Avila, Conceptions of Love of God, VI, p. 394.

³⁸ Ibid., p. 391.

³⁹ Teresa of Avila, Interior Castle, ii, pp. 237-238.

⁴⁰ John of the Cross, Ascent, Book II, xiii, pp. 115-116.

4. Mysticism.

In the area of mystical theology, the science of hidden mysteries, Teresa is concerned with the ways of mystical prayer. She mastered many spiritual books, sharpening her intelligence and enriching her ideas of the interior life, which is the subject of her mystical writings. The treatment of Mysticism by Teresa is descriptive as well as doctrinal and theological for it refers to the experience of contemplative souls and to her own personal experience around which her exposition pivots. She understood the intimate connection between the contemplative, mystical graces and the spiritual life in general, which enabled her to demonstrate in her writings a profound doctrinal synthesis of the contemplative life and the ways of Mysticism.

In the mystical life or mystical way, God intercedes, intervenes in the spiritual growth of the soul through gifts. This divine direct action to which the soul surrenders by its gifts of self, humility and silence allows room for God to move if He so chooses. When speaking of mysteries it is difficult to penetrate to any depth unless we are graced with God's help. Experience in this mystical hidden area will be of great import to understanding, to touch the supernatural.

The understanding is incapable of describing them in any way accurately without being completely obscure to those devoid of experience. But any experienced person will understand quite well, especially if his experience has been considerable⁴¹.

Teresa and other great spiritual masters give us the solid principles and basic foundations to guide us. Teresa then attempts to explain "the feeling of the soul when it is in this Divine union". (Life xiv, Peers, I, p. 85). In the introduction to her writings on the mystical way in the Interior Castle, in the fourth Mansion, she advocates that one should ordinarily try to pass through the Mansions in order, but this is not a must, for God may have other plans.

It seems that in order to reach these Mansions (higher) one must have lived for a long time in the others; as a rule one must have been in those which we have just described, but there is no infallible rule about it, as you must often have heard, for the Lord gives when He wills and as He wills and to whom He wills, and, as the gifts are His own, this is doing no injustice to anyone⁴².

By supernatural, she explains her understanding in relation to prayer:

I should describe it as one which, despite all our efforts cannot be acquired by industry or diligence, though we can certainly prepare for it...⁴³.

⁴¹ Teresa of Avila, Interior Castle, i, p. 230.

⁴² Idem.

⁴³ Teresa of Avila, Spiritual Relations, Life, V, p. 237.

The theological foundation, the basic principles of the Mystical life as found in Teresa's The Interior Castle, include the presence of God in the soul, in man; the affective union with God as the aim of spiritual life; and spiritual growth is growth in interior living. Man is created in the image and likeness of God. God is present in the soul of man, by his causality. He created, as Creator, the creature man. God is present in the soul also by a personal relationship by the gift of God of a graced life. "The soul of the righteous man is nothing but a paradise, in which, as God tells us, He takes His delight"⁴⁴. "He grants these favours ... in order that His greatness may be made known..."⁴⁵.

Teresa teaches that the end of the spiritual journey is a complete union of the soul with God by transformation into Him. It is affective union, in that perfect charity exists. The human will is subject to the Divine will in all things and this is expressed by a constant desire to praise and glorify God, and serve him. Teresa explains this union:

The Lord asks two things of us: love for His Majesty and love for our neighbour. If we attain them we are perfectly doing His will and so shall be united with Him⁴⁶.

⁴⁴ Teresa of Avila, Interior Castle, viii, p. 201.

⁴⁵ Ibid., i, p. 203.

⁴⁶ Ibid., v, p. 261.

The more she learns about the greatness of her God, while finding herself so far from Him and unable to enjoy Him, the more her desire increases⁴⁷.

They have an equally strong desire to serve Him, and to sing His praise, and to help some soul if they can⁴⁸.

The progress in the interior life of the mystic consists in the drawing power of Christ to communicate with the deepest level of the soul, by His gifts. He acts and the soul responds, by practicing a solid prayer life and the practicing of the fundamental virtues of faith, hope and charity. A person then out of this love which Christ gives is called to share in generosity in some form of service to man and God. In considering progress in terms of the Mansions, it would be clearer to think of Teresa as considering the first three mansions as the preparation for receiving Christ more fully, indeed God in His fullness, to the extent that one is able to cooperate, a kind of active-passive role, man being more active at this time than in the last three mansions where God is the more active in the active-passive relationship. Progress depends on the individual's efforts to some extent in the first three mansions, his great desire, his resolute will, his generosity, his desire to conform to the will of God. Self-knowledge,

⁴⁷ Teresa of Avila, Interior Castle, vi, p. 324.

⁴⁸ Ibid., vii, p. 340.

humility and respect or fear of the Lord, are required for progress as well. Life in the third mansion is well ordered, with a need for holy obedience, recollection and penances, the purification way continues. The fourth mansion seems to be a transition period of progress from a less supernatural state to a more supernatural prayer. There is also a transition taking place from the prayer of recollection to the prayer of quiet. The important thing is for the soul to love much. The soul must "abandon itself into the arms of love"⁴⁹.

In the fifth mansion Teresa clarifies her idea of union. She equates perfection and union, pointing out that perfection in the spiritual life consists in a union of conformity between man's will and the divine will. "Let us renounce our self-love and self-will, and our attachment to earthly things. Let us practise penance, prayer, mortification, obedience..."⁵⁰.

That soul has now delivered itself into His hands and His great love has so completely subdued it that it neither knows nor desires anything save that God shall do with it what He wills⁵¹.

The soul has processed from a substantial union, by the order

⁴⁹ Teresa of Avila, Interior Castle, iv, p. 244.

⁵⁰ Ibid., v, p. 254.

⁵¹ Ibid., p. 257.

of casuality, creature to Creator; to a natural human union, where there is a conformity of man's will to divine will.

As this research is mainly concerned with basics and development of fundamental characteristics of the spiritual life, the sixth mansion, which treats with mystical phenomena will be examined in that light. In this mansion the individual receives many delights as well as many serious trials. These delights take the form of different mystical accidental phenomena and can be classified as: physical, that is experiences of levitation, stigmata, and transverberation; affective, that is experiences in discernment of Spirits, renewal or conversion of hearts and intellectual, that is revelations or visions of different natures. These are not essential to the perfection of the spiritual life, but they could at times be of assistance. Teresa taught that "we should base our judgments on the virtues"⁵². She gave reasons why the individual should not desire these mystical phenomena:

It shows a lack of humility to ask to be given what you have never deserved.
... such a person is quite certain to be deceived...
... when a person has a great desire for something he persuades himself that he is seeing or hearing what he desires ... it is very presumptuous in me to wish to choose desires ... my path, because I cannot tell which path is best for me...⁵³.

52 Teresa of Avila, Interior Castle, viii, p. 314.

53 Ibid., ix, p. 319.

The process of purification involves enduring certain difficulties; friends will not understand; intense desires for union will be frustrated at times; fear of self-delusion and possibly great difficulty in finding a learned and holy confessor or director. Of considerable importance in this sixth mansion is the use Teresa makes of matrimonial symbols with the spiritual espousal and God showing His will for union with the soul.

In the seventh mansion, Teresa explains how the soul is elevated to intimate or spiritual union which she calls spiritual marriage: "His Majesty is pleased to grant the soul the aforementioned favor of this Divine Marriage ... the Lord unites it with Himself"⁵⁴. Teresa points out that the Lord Himself introduces her soul into the seventh mansion by a vision:

It is brought into this Mansion by means of an intellectual vision, in which, by a representation of the truth in a particular way, the Most Holy Trinity reveals Itself, in all three Persons⁵⁵.

To describe this seventh mansion is very difficult for Teresa. The soul recognizes what the Lord is doing to it.

⁵⁴ Teresa of Avila, Interior Castle, i, p. 331.

⁵⁵ Idem.

Our good God now desires to remove the scales from the eyes of the soul, so that it may see and understand something of the favour which He is granting it...⁵⁶.

Teresa goes to the Bible and St. Paul's experience to try and explain it.

Perhaps when St. Paul says: "He who is joined to God becomes one spirit with Him" (1 Cor vi, 17) he is referring to this sovereign Marriage ... He also says "For to me, to live in Christ: and to die is gain (Phil i, 21)⁵⁷.

Teresa goes on to mention some of the effects of Christ living in her:

there is a self-forgetfulness ... a great desire to suffer ... if he wills that she should suffer ... the faculties do not work here but seem dazed ... the Lord gives it great determination so that it will on no account turn aside from His service ... its whole thought will be concentrated upon finding ways to please Him and showing Him how it loves Him. This ... is the aim of prayer: this is the purpose of the Spiritual Marriage of which are born good works alone⁵⁸.

5. Primary Attitudes and Qualities.

Humility

Teresa constantly reminds us of the necessity of the virtue of humility:

⁵⁶ Teresa of Avila, Interior Castle, i, p. 331.

⁵⁷ Ibid., p. 335.

⁵⁸ Ibid., iv, pp. 344-345.

But in the sight of Infinite Wisdom, believe me, there is more value in a little study of humility and in a single act of it than in all the knowledge in the world⁵⁹.

It is especially in the early stages of the spiritual life that humility is necessary: "It is by humility that the Lord allows Himself to be conquered so that He will do all we ask of Him"⁶⁰. The sign of humility always distinguishes the presence of the Divine here on earth. This is evident in the life of Jesus Himself, a carpenter's son, a peasant woman's son, his earthly adopted parents. The divine action will ordinarily be according to the degree of humility being lived. Teresa outlines her definition of humility:

To be humble is to walk in truth, for it is absolutely true to say that we have no good thing in ourselves, but only misery and nothingness; He who best understands this is most pleasing to Sovereign Truth because he is walking in truth⁶¹.

This humility can be attained partly through man's endeavours, through constant self-examination and meditation on the life of Christ. Infused humility or fervent humility proceeds from Christ: "The bestowal upon us of this knowledge by God so that we may learn that we ourselves have nothing good is a well-known experience..."⁶². Teresa goes on to explain this

59 Teresa of Avila, Life, xv, p. 92.

60 Teresa of Avila, Interior Castle, ii, p. 239.

61 Ibid., x, p. 323.

62 Ibid., Life, xv, p. 95.

realization: "For now it sees with its own eyes that of itself it can do little or nothing ... The truth of God's mercy is revealed..."⁶³. Teresa constantly warns that one must be on guard against pride in external goods, pride of will, pride of intellect and spiritual pride. To achieve fervent humility requires recognizing this is the fruit of the light of God. Acts of humility, prayer and humiliation are steps in the right direction. It is important also to be receptive. Teresa highlights the importance of prayer for any divine favours:

To me the best thing seems to be what our Master teaches us: to pray, and to beseech the Eternal Father not to allow us to fall into temptation⁶⁴.

Love

Teresa speaks about the nature of love in her life:

"He who truly loves Thee, my God, travels by a broad and a royal road and travels securely"⁶⁵. She explains, when speaking about the interior life, what one must do if one wishes to make progress on this road:

63 Teresa of Avila, Life, xix, p. 112.

64 Teresa of Avila, Way of Perfection, xii, p. 52.

65 Teresa of Avila, Life, xxxv, p. 247.

If you would progress a long way on this road and ascend to the Mansions of your desire the important thing is not to think much, but to love much; do, then, whatevermost arouses you to love⁶⁶.

She continues in this line of thought to give a definition of love:

in the firmness of our determination to try to please God in everything, and to endeavour, in all possible ways not to offend Him, and to pray Him ever to advance the honour and glory of His Son and the growth of the Catholic Church⁶⁷.

She goes on to explain how this love can be acquired:

By our resolving to work and to suffer and by our doing so whenever the occasion offers ... He would not have one that loves Him well take any other road than that which He Himself took, obediens usque ad mortem⁶⁸.

Teresa, in speaking of the effects of love, draws our attention to the Gospel of the woman from Samaria, from which she gets her inspiration to explain love as water: "Domine da mihi aquam" (Jn 4. 15).

Love is continually bubbling up in them and thinking of the things it will do: it cannot remain where it is, just as the spring-water seems unable to remain in the earth, but issues forth from it. Just so, as a general rule, is it with the soul: such is the love it has that it can find no rest, nor can it contain itself, and it has already saturated the earth around. It would like others to drink of its love, since it has itself no lack of it, so that they might help it to praise God⁶⁹.

⁶⁶ Teresa of Avila, Interior Castle, iv, p. 233.

⁶⁷ Ibid., p. 233.

⁶⁸ Teresa of Avila, Book of Foundations, V, p. 20.

⁶⁹ Teresa of Avila, Life, I, p. 203.

She explains the effects of love when speaking of the wounds of love:

This wound of love seems to spring from the soul's inmost depths. The effects it produces are great ... These effects are desires for God, so quick and so subtle as to be indescribable⁷⁰.

She speaks also of the raptures of love in which she has visions following the wounds of love:

Its effects and benefits cannot fail to be realized... I see the Persons, distinct One from Another ... I am quite sure it is not imagination... as soon as the presence is no longer there, its absence is noticed ... in some strange way the Persons are apprehended by the soul as distinct, it realizes that They are One God. I do not remember that Our Lord was speaking to me, except in the form of His Humanity, and this, I repeat, I can affirm to be no mere fancy⁷¹.

Love of neighbour is of great importance in Teresa's presentation, but it must be rooted in love of God:

So dearly does His Majesty love us that He will reward our love for our neighbour by increasing the love which we bear to Himself, and that in a thousand ways: this I cannot doubt ... I do not believe we could ever attain perfect love of neighbour unless it had its roots in the love of God⁷².

Teresa speaks of the gift of charity given to some in the loving union. She draws from Scripture (Canticles ii, 4) "He set in order charity in me":

⁷⁰ Teresa of Avila, Spiritual Relations, v, p. 332.

⁷¹ Ibid., pp. 332-333.

⁷² Teresa of Avila, Interior Castle, v, pp. 261-262.

He gives such increase of devotion that He begins to take him out of himself - that is, out of his sensuality - and to lead him away from all earthly things...; to others He gives great fervour in His service; to others, good impulses; to others great charity towards their neighbours...⁷³.

Teresa explains what happens in this process:

He sets it in order in such a way that the soul loses the love which it had for the world, and that which it had for itself turns into indifference; while love of kinfolk is felt only for God's sake. The soul's love for its neighbours and for its enemies would be thought incredible if it were not proved by experience...⁷⁴.

6. Spiritual Betrothal

Teresa presents her teaching on spiritual betrothal and marriage in the sixth Mansion:

You will have often heard that God betrothes Himself to souls spiritually... It is all a union of love with love, and its operations are entirely pure, and so delicate and gentle that there is no way of describing them; but the Lord can make the soul very deeply conscious of them⁷⁵.

Teresa explains this betrothal:

The Lord gathers up the soul... and begins to reveal to it things concerning the Kingdom that He has prepared for it ... with rapture ... you are being carried away, you know not whither⁷⁶.

⁷³ Teresa of Avila, Conceptions of Love of God, vi, p.391.

⁷⁴ Ibid., p. 395.

⁷⁵ Ibid., Interior Castle, iv, p. 264.

⁷⁶ Ibid., Life, xx, pp. 119-120.

She gives assurance of this validity: "When a person is enraptured you can be sure that God is taking her entire soul to Himself"⁷⁷. She speaks of the effects as being of a high degree:

It is much more beneficial than union ... These raptures are of a higher degree, and the effects they produce are both interior and exterior⁷⁸.

She mentions some signs that point out this experience: "the soul has never before been so fully awake to the things of God or had such light or such knowledge of His Majesty..."⁷⁹.

The characteristics that distinguish this spiritual betrothal are the quality of the union and the light in which it is concluded. Manifestation and union are experienced at the same time. There is a union between God and the soul in light: "The soul becomes one with God"⁸⁰. When a soul has reached this state its fidelity is strong and it gives itself in as perfect a way as it can: "It prays to the Lord, giving Him the keys of its will"⁸¹. Her poem reflects how she is experiencing God:

I live yet no true life I know
And, living thus expectantly,⁸²
I die because I do not die...

77 Teresa of Avila, Interior Castle, iv, p. 290.

78 Ibid., p. 119.

79 Teresa of Avila, Interior Castle, lv, p. 287.

80 Ibid., p. 287.

81 Teresa of Avila, Life, p. 127.

82 Teresa of Avila, Poems, i, p. 277.

The period of betrothal is not the same for everyone, but what is important is that it is a time for preparation, for favours, for great desires. In the case of Teresa, it lasted twelve years.

7. Spiritual Marriage

In the betrothal there is consent by agreement, and a unity of will between two parties, whereas in spiritual marriage there is a complete union that takes place in so far as it is possible. Teresa explains this unity in terms of marriage: "two who are united so that they cannot be separated any more"⁸³. In the seventh Mansion the Divine Marriage takes place, and all is peace and inner unity. The union is not only complete but definitive: "the soul remains all the time in that centre with its God"⁸⁴.

Whereas Teresa received an imaginary vision of Christ at the time of her introduction to spiritual betrothal "His Majesty is pleased to reveal Himself to the soul through an imaginary vision of His most sacred Humanity..."⁸⁵. In the actual spiritual marriage the soul is always granted a vision of the Trinity, an intellectual vision:

⁸³ Teresa of Avila, Interior Castle, ii, p. 334.

⁸⁴ Ibid., p. 335.

⁸⁵ Ibid., p. 334.

It is brought into this Mansion by means of an intellectual vision, in which, by a representation of the truth in a particular way, the Most Holy Trinity reveals Itself, in all Three Persons ... the soul realizes that most certainly and truly all these three Persons are one Substance and one Power and one Knowledge and one God alone; so that what we hold by faith the soul may be said her to grasp by sight, although nothing is seen by the eyes, either of the body or of the soul, for it is no imaginary vision⁸⁶.

Whereas the imaginary vision of the Lord was a special favour being directly produced by God in the faculties and giving a distinct light, the intellectual vision as in the vision Teresa received of the Trinity, "proceeds from perfect union and is a fruit of the connaturality that this union establishes between God and the soul"⁸⁷.

The experience of the Presence of the three Divine persons is definite and clear: "the soul is always aware that it is experiencing this companionship"⁸⁸. This deep knowledge of the Trinity through experience of the unity and distinctions of Persons is characteristic of saints that have reached this high degree.

Teresa goes on to explain this gift of peace characteristic of spiritual marriage:

⁸⁶ Teresa of Avila, Interior Castle, i, p. 331.

⁸⁷ Marie Eugene P., I Am a Daughter of the Church, op. cit., p. 548.

⁸⁸ Teresa of Avila, Interior Castle, iii, p. 332.

The soul, as I have said, neither moves from that centre nor loses its peace ... the words of the Lord leave the soul in a state of pure spirituality, so that it might be joined with Uncreated Spirit in this celestial union⁸⁹.

This means there is no disturbance from the usual movements of the faculties and the imagination. In this spiritual marriage the soul continues its progress toward God: "This great favour cannot be fulfilled perfectly in us during our lifetime"⁹⁰.

8. Transforming Union

Transforming union is another aspect of the interior reality of the pinnacle of the spiritual life:

Transforming union designates the reality that constitutes this state, namely, the degree of charity that brings about this perfect union of love⁹¹.

The distinction between the spiritual marriage aspect and the transforming union aspect is outlined:

Spiritual marriage places in relief what might be called the phenomenal aspect of the union ... Transforming union is this spiritual state itself in its ontological constitution, that is charity in its transforming and unifying plenitude⁹².

⁸⁹ Teresa of Avila, Interior Castle, p. 336.

⁹⁰ Ibid., p. 333.

⁹¹ Marie-Eugene P., I Am a Daughter of the Church, op. cit., p. 567.

⁹² Ibid., pp. 567-568.

Some manifestations of the transforming union would be special favours that are given for the good of the People of God, the Church, by preparing the individual for a special mission and giving the means for execution of the mission: contemplative lights, the secrets of God's very being, direct perception of certain values; the beatific vision or light of glory would be a sharing in transforming love but, at a higher level still. Transforming union ends in identification with Jesus Christ, its most perfect expression and work. Referring to Ephesians 1: 17-9, Teresa points out that transforming union is the fullness of God in the soul:

For to me, to live is Christ; and to die is gain. This I think the soul may say here, for it is here that the little butterfly to which we have referred dies, and with the greatest joy, because Christ is now its life⁹³.

There is a twofold realism to be found in transforming union if it is genuine and authentically Christian:

... divinization of human nature, that we may be the children of God; incarnation of the divine life that we may be Christians⁹⁴.

Teresa is careful to counsel that what is important in our spiritual lives is conformity with the will of God, and becoming in a sense servants of God: 

⁹³ Teresa of Avila, Interior Castle, ii, pp. 335-336.

⁹⁴ Marie Eugene P., I Am A Daughter of the Church, p. 605.

The highest perfection consists not in interior favours or in great raptures or in visions or in the spirit of prophecy, but in the bringing of our will so closely into conformity with the will of God that, as soon as we realize He wills anything, we desire it ourselves with all our might, and take the bitter with the sweet, knowing that to be His Majesty's will⁹⁵.

This is a total submission of the soul, placing itself completely at the disposal of God:

Do you know when people become spiritual? It is when they become the slaves of God and are branded with His sign, which is the sign of the Cross, in token that they have given Him their freedom. Then He can sell them as slaves to the whole world, as He Himself was sold⁹⁶.

Teresa's words summarize that what is lasting is charity, for it is a taking part in Christ: "The Lord does not look so much at the magnitude of anything we do as at the love with which we do it"⁹⁷.

B. Adrian van Kaam

People today are searching for a living spirituality. They search the Scriptures, the doctrines of the Church, the masters in spiritual life for attitudes to help them live a life style, a life of the spirit. Due to the complexity of special

⁹⁵ Teresa of Avila, Foundations, v, p. 23.

⁹⁶ Teresa of Avila, Interior Castle, iv, p. 346.

⁹⁷ Ibid., p. 350.

spiritualities, many have been lost in their search, not realizing the basic foundations are there to build on. Others have not been able to integrate the new findings and insights from the arts or sciences within their spiritual life style, and consequently find little or no meaning in spirituality as they know it. It is necessary then to distinguish between fundamental, special, personal and infused dimensions of spirituality. It is also important to find new integrated constructs and concepts of man, presence, the conscious, the spiritual self, basic modes of being in the world, spiritual willing, religious will, and religious responsibility, as well as the Transcendent.

In order to integrate new findings and insights from science and the spiritual phenomena, van Kaam has developed an integrative discipline which he calls religious anthropology. He has pointed the direction for a renewal in Christian anthropology and spiritual anthropology, distinguishing the different phases of the religious mode of existence.

This section of the thesis will present van Kaam's new religious discipline of Formative Foundational Spirituality with its principles and development. It will be demonstrated how van Kaam's theory of religious personality or religious anthropology has made it possible for a relevant, meaningful, living spirituality for today. This will be especially

evident in the presentation of the rediscovery of Jesus, as man, in Christian and spiritual anthropology.

Christian spirituality can be thought of as a discipline that studies, examines, explores and reflects on man's attitudes in relation to Christ. Spirituality is concerned with how man prepares for these attitudes and how they transform his life.

1. Fundamental Spirituality

Van Kaam distinguishes between fundamental spirituality and special spirituality: "Fundamental spirituality deals with the natural and revealed, necessary and sufficient conditions for the emergence of a spiritual life"⁹⁸. "Special spiritualities are articulations of fundamental spirituality"⁹⁹.

Fundamental spirituality provides us with the criteria so the individual can integrate, evaluate and discover the basic ideas, findings or insights in special, personal or infused spiritualities. Special spiritualities are seen as determined by prime elements such as personality, culture, history and common tasks that are shared. Special spiritualities, such as the Ignatian or Carmelite spirituality, are authentic and

⁹⁸ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 13.

⁹⁹ Ibid., p. 16.

effective if they are in tune with fundamental spirituality and capable of being personalized. Fundamental spirituality is authentic if it is compatible with Church Doctrine and capable of being personalized, and specialized. Van Kaam goes on to explain that "Personal spirituality is man's unique articulation of special or fundamental spirituality"¹⁰⁰.

Even though someone belongs to a special spirituality, they can choose to live this spirituality in a unique way, their own way. This personal way of living the chosen spirituality is linked with such characteristics as temperament, personal history, education, glandular system and life style. The highest form of spiritual life is infused spirituality, and man's fundamental spirituality is modulated by God.

Fundamental spirituality can be viewed as the basic science of spirituality, "a theoretical-practical science"¹⁰¹. Spirituality is a theory about how to live the life of the Spirit or spiritual life, and develops by way of integration. Spirituality is practical in that in personal living it is made concrete. Spirituality is experiential in that it is open to relevant experiences and experiments as observed in one's life or the lives of others. Spirituality has as its object an act of man, "the infused experience of things divine"¹⁰². It

p. 24. ¹⁰⁰ van Kaam, Adrian, In Search of Spiritual Identity,

¹⁰¹ Ibid., p. 31.

¹⁰² Ibid., p. 39.

treats with preparation for this experience and union, both proximate and remote, and deals with the conditions for and obstacles to this act. Spirituality deals also with "the incarnation of the spiritual life in man's daily world"¹⁰³.

A student of spirituality consults with systematic theology in the light of integrative methods of spirituality, choosing those formulations that direct one to the aim of spirituality, closer union with God and man. The three aspects of spirituality, the experiential, the doctrinal and the theoretical need specific corresponding expression, the symbolic, foundational and a systematic-theoretical language. Symbols point to the seemingly inexpressible such as God in light. Foundational language points to a change in our deepest self, such as grace. Systematic-theoretical concepts refer to those concepts that are systematic and integrative, that is they order the results of reflections on experiences in the light of doctrine.

2. Spiritual Self-Theory

Van Kaam presents a spiritual self-theory in which the life of the spirit, the life of presence, the life of spiritual presence are classified into five dimensions: "the natural and divinely supraconscious, the infraconscious, the preconscious and the conscious dimensions"¹⁰⁴.

¹⁰³ van Kaam, Adrian, In Search of Spiritual Identity, p. 39.

¹⁰⁴ Ibid., p. 109.

The spiritual life finds its roots in the fundamental self or spirit self and is anchored in the vital self. The fundamental or spirit self is enlightened by its "presence to the sacred, the eternal, the infinite"¹⁰⁵. Van Kaam calls this presence to the beyond "supraconscious"¹⁰⁶, because it transcends our usual consciousness. He distinguishes the natural supraconscious presence from the divinely supraconscious presence, by pointing out that "we are not only natural spirits; by Baptism we are graced spirits"¹⁰⁷. The natural powers and characteristics of the natural supraconscious presence are enlightened by the natural intuition of the spirit, whereas the spirit or fundamental self can be elevated to a divinely illuminated spirit self with a supernatural gift of intuition, by the Spirit Himself.

In this spiritual self-theory, infraconsciousness binds us to the body, supraconsciousness to the great beyond. Infraconsciousness refers to those repressed experiences below our usual consciousness and supraconsciousness refers to those experiences that go beyond our daily actual consciousness, that can uplift our conscious life. Infraconscious modes of presence are rooted in "the drives, feelings, and passions that

¹⁰⁵ van Kaam, Adrian, In Search of Spiritual Identity, p. 110.

¹⁰⁶ Ibid., p. 109.

¹⁰⁷ Ibid., p. 110.

emerge from our vital make-up"¹⁰⁸. Supraconscious modes of presence are rooted "in the spirit self"¹⁰⁹. Preconscious modes of presence function continually and function as a bridge between the conscious and the unconscious levels of presence. It is the source of creativity giving rise to new insights, and is rooted in a spontaneous changing of life experiences and unconscious modes of presence.

The conscious dimension of presence provides the needed balance and checks for the stages of formulation and judgment. Van Kaam defines this conscious presence as "a power centre of rational control, management, clarification, and direction. It centers and guides our overall presence"¹¹⁰. Spiritual presence, in general, is that presence which is "spiritualized in so far as it's colored by spiritual experience"¹¹¹. The well formed Christian conscious evaluates, judges, checks, controls the creative field of the preconscious in order that our experiences and opinions will remain in tune with reason, reality, Church Doctrine, Scriptures and Christ. The deepest source of the spiritual life is "the divinely illumined supraconscious presence"¹¹². The infraconscious

¹⁰⁸ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 112.

¹⁰⁹ Ibid., p. 112.

¹¹⁰ Ibid., pp. 117-118.

¹¹¹ Ibid., p. 108.

¹¹² Ibid., p. 121.

and the preconscious dimensions of presence are the most influential in regard to the growth of spiritual presence in human presence. Van Kaam shows that our experiences, our inspiration must be validated concerning the spiritual or divine message: "... the doctrinal aspect...; the rational or sensible aspect...; the intersubjective aspect ...; and the aspect of communicability"¹¹³. To be in tune with Church Doctrine; to be compatible with reason, common sense; to be validated by recognized persons; to be communicated to other persons are aspects of our experience that are consciously checked out. For creative spiritual presences, it is necessary to give intuition, imagination, and life experiences a chance to flow freely by relaxing and allowing oneself to be in tune with our inner dynamics.

It is important at this point to examine van Kaam's understanding of the spiritual or fundamental self. He explains it in a few words:

... a core self not of my own making; God's gift to me; the gift that I am; God first loved into being as a new emergent self, unique on this earth¹¹⁴.

This spiritual identity can be tested by the underlying consistency of one's life and its harmony with Church Doctrine

¹¹³ van Kaam, Adrian, In Search of Spiritual Identity p. 132.

¹¹⁴ Ibid., p. 138.

and the wisdom of recognized spiritual masters. A spiritual life must be "incarnated"¹¹⁵, that is, has unique limitations, as man is limited; man is essentially an incarnated spirit. This spiritual or fundamental self, this deepest self has a lasting quality for it is here God's creative call, the divine call is revealed. Van Kaam defines this creative call:

Life call refers to the mystery of an all-embracing divine call; that covers the unique being of my whole life in all its aspects; that enables me to surpass as spirit self each finite temporal and concrete situation in which I find myself here and now; that articulates itself during my life in many specific calls¹¹⁶.

Gradually one's life becomes a presence to this divine call, with a full personality, the whole person responding yes. Van Kaam concludes by saying "spiritual life is the gradual spiritualization of the whole me"¹¹⁷. There are basic modes of being in the world, modes of incarnation of a spiritual identity:

1. Life call and life style, uncongenial and congenial;
2. Life form and vocational style;
3. Profession and professional style.

A fundamental life style is the way one tries to be in the world so that a harmony exists between being effective and

¹¹⁵ van Kaam, Adrian, In Search of Spiritual Identity, op. cit. 138.

¹¹⁶ Ibid., p. 146.

¹¹⁷ Ibid., p. 149.

what one basically is. Van Kaam calls these two purposes, "situational effectiveness and self-expression"¹¹⁸. There are three basic life forms, the married life, the celibate life in priesthood or religious community and the celibate life in the world. An individual begins with an uncongenial style that, through purification, becomes congenial style. "I begin with an effort to purify myself from all the things that are not me, that are not my true and unique calling"¹¹⁹. In the process of spiritual growth then one enters after this purification stage into the way of illumination. "My whole emergent self begins to be illumined by my spirit, which in turn is illumined by the Holy Spirit"¹²⁰. This ~~in~~turn is followed by a further stage of unification.

Life now invites me to become at one with the divine plan of the universe, with the presence of the Divine Will in all that is, with the divine life of Father, Son and Spirit¹²¹.

Realizing that he has been separated from the universe, his fellow man and the Divine, man tries to regain union with all that is, with the Divine. Man then is called to live creatively and uniquely his spiritual identity, and tries to respond to his life call. Van Kaam puts it this way:

¹¹⁸ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 153.

¹¹⁹ Ibid., p. 159.

¹²⁰ Ibid., p. 159.

¹²¹ Ibid., p. 159.

The more my spiritual life becomes incarnated and integrated the more I will reach a unity of life style that expresses personally, vocationally, and professionally the person I have been called to be from eternity¹²².

3. Introspection and Transcendent Reflection

In order for man to know his real self, his spiritual identity, introspection is necessary but not sufficient. Man must go out of himself for self-understanding. Van Kaam explains:

Only a transcendent presence to myself in light of the Divine can reveal to me who I truly am. Enlightened by the Holy Spirit I come in transcendent self-presence to see myself in uniqueness. Strengthened by grace, I am able gradually to accept that self¹²³.

The unique self then must be revealed to an individual before it can be incarnated in daily life. The person must be able to grasp the spiritual self in and beyond one or the other concrete life situation. It requires then an ability to distance oneself from the circumstances in which one is or from the task one is involved in. This transcendent self-understanding is necessary to keep a proper balance in man's reflecting on his spiritual unfolding. Whereas introspection enables one to analyze the thoughts, feelings, deeds and expression; lived,

¹²² van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 171.

¹²³ Ibid., p. 140.

transcendent reflection is more integrated and gentle with attention directed toward the Divine Presence, his mercy and love. Introspection is analytic and aggressive and can lose sight of the totality with the background being vague or even lost. Transcendent reflection implies a perspective that encompasses God's providence and forgiveness, unfolding creation and ultimate concerns. Reflection then can be divisive, aggressive and dissective as in introspection, or it can be meditative, gentle and unitive as in transcendent reflection, or it can be a blend of both. One cannot take the place of the other, for each has its own purpose, time and place, but the self-vision in relation to the whole of reality, the "transcendent self-presence"¹²⁴ is the primary view with introspection as a secondary reflection. Overemphasis on one or the other can be disastrous as shown in the neglect of the art and discipline of spiritual self-presence by the stress on introspective attitudes in the growth of Western man.

This art or discipline can be traced in the Bible, in philosophy, in the Church Fathers and in spiritual masters. Unfortunately it was presented in such a way as it was not listened to or understood or studied to any great length, except by a select few who would master and grasp the spiritual insights and realize their great truth and value. Man became

¹²⁴ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 140.

self-centered in his historical evolution, preoccupied with the emphasis on science and technology and successive isolated interests such as ethical and psychological self-realization; self-perfection; psychological introspection and specialization; and the humanistic view took over. Neglect and omission of an experiential spiritual life became predominant with experts developing in every field taking the place of the spiritual masters. Under the guidance of psychological, psychiatric, sociological, anthropological specialists people centered their lives on scientific insight and world-centered interiority. The wider vision of the spirit, the interwovenness with the whole of reality and mystery, the atoneness with the area beyond the visible and tangible, was neglected. The decline of practical knowledge and wisdom of spirituality made it increasingly difficult to integrate the man-centered insights in the light of much needed spiritual vision. This introspective attitude alienated man from the wholeness of the whole and the Holy. The need for transcendent vision and the art and discipline of transcendent self-presence caused many people to turn to occult, astrology, witchcraft, eastern cults in their search, only to be victimized.

The life of spiritualization can begin only with the real, the perspective and vision of the whole of Creation, including all dimensions of living. Man is not isolated. He is related to all of the universe, all of creation.

Transcendent reflection makes him look in the direction of ultimate concerns and unfolding creative Presence.

Van Kaam formulates two kinds of willing and freedom in his theory of spiritual personality: "ego-willing or managing willing or executive willing; and primary transcendent will or spiritual receptive willing..."¹²⁵. The introspective person tends to live more on the level of ego-will or executive willing, planning one's life without dialogue with the Divine Will; whereas the spiritual receptive person realizes there are many things in life we cannot force or will in a managing way, such as joy, love, religious experience, and inspiration that require an openness, a receptive attitude to the manifestations of God's will in daily living.

The transcendent reflection which is characteristic of the spiritually receptive person is a way of stillness and repose. It is a life that is God-centered, a way of inner wholeness as opposed to illusion and obscurity. Man realizes he is dependent on the grace of God and can do nothing alone that is lasting or worthwhile or of spiritual value. Van Kaam defines this spiritual transcendence as "A prayerful presence in faith, ... a living faithful contact with the transcendent meaning of reality"¹²⁶. Prayerful presence happens on the

¹²⁵ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 187.

¹²⁶ Ibid., p. 202.

level of spiritual transcendence. Although we can have philosophical knowledge of the Divine Transcendent: by causality from creatures to Creator; and theological knowledge of the Divine Transcendent: Divine Revelation in the Doctrine of the Church through the light of faith; spirituality, living knowledge of God, is the highest form of transcendence we can attain on earth.

4. Developmental Stages of the Religious Mode of Existence

Man goes through certain stages in religious development. In order to understand this development it will be necessary to treat with the religious mode of existence, existential will and religious will as well as religious responsibility. Following this the three phases of the religious mode of existence will be analyzed.

For van Kaam a mode of existence is "a full and integrated way of being in the world"¹²⁷. There are many modes of existence and being religious is one of these modes of existence. Van Kaam defines religious mode of being as:

a standing-out in reverence and surrender toward a Being whom I experience as the personal Transcendent, the ultimate ground of all that is and, therefore of my own being¹²⁸.

¹²⁷ van Kaam, Adrian, Religion and Personality, op. cit., p. 119.

¹²⁸ Ibid., p. 120.

Van Kaam distinguishes the ground in which religious development takes place: "The only ground in which personality can grow is freedom"¹²⁹. Since we are concerned here with the religious personality, it is necessary to explain both existential will and religious will.

Van Kaam defines existential will as:

first of all my personal dialectical openness to reality as it reveals itself in my spontaneity, it is secondly my subsequent personal option and execution of behavior which takes into account all perceptible meanings of my situation¹³⁰.

He proceeds to define religious will as:

... first of all my personal dialectical openness in the light of revelation and under the impulse of grace ... to reality as it reveals itself in my spontaneity; it is secondly, my subsequent option and execution of behavior which takes into account all perceptible meanings, sacred and profane of my situation¹³¹.

In authentic religious existence, will and spontaneity are wedded harmoniously in a prudent option of the best suitable project of action. This option develops in the light of grace and revelation while it is attentive to the spontaneous inclinations which reveal the wealth of possibilities in a situation. Growth in wholeness in religious existence means the bringing

¹²⁹ van Kaam, Adrian, Religion and Personality, op. cit., p. 91.

¹³⁰ Ibid., p. 112.

¹³¹ Ibid., pp. 112-113.

together of spontaneity, will and option in the light of grace and revelation.

As a Christian the option should be a religiously responsible one. For van Kaam religious responsibility involves:

First of all, responding to the situation in the light of the revelation of my religion; secondly a responding to God's unique Revelation in my unique situation as it manifests itself to my eyes of faith¹³².

The core of religious existence is the existential religious will, which for the Christian involves religious responsibility.

Van Kaam distinguishes the three main phases of development in a religious mode of existence: "a preparatory phase, a phase of proper development and an embodying phase of development"¹³³. The first phase is called preparatory for many existential transferences take place before finding God. It is called preparatory because

As long as I am in the process of search for the proper object of my religious existence I do not yet enjoy religious growth in the deep sense of the word¹³⁴.

These temporary transferences help one to grow by means of temporary identification with the values embodied in the particular person or institution that point to the search for Being.

¹³² van Kaam, Adrian, Religion and Personality, op. cit., p. 117.

¹³³ Ibid., p. 120.

¹³⁴ Ibid., p. 131.

Of particular interest is van Kaam's description of the dark night of the soul: "No growth is possible without some dark night, without an overwhelming recognition of the finiteness of others and of himself"¹³⁵.

The second phase, which is not a clear cut separation, can nevertheless be distinguished as the proper phase for: "I see God in all things"¹³⁶. There are four levels in this proper phase: "the biosensual, the functional, the romantic and the existential"¹³⁷. The biosensual level is dominated by biosensual needs and makes for the discovery of a world of people and things that alleviate bodily needs and desires. Strong sensual characteristics are evident in the person living this religious mode of existence level. The functional level of existence is the ego level, the level of mastery, control, organization, technique, of having and possessing. In this level of religious existence there is pragmatic concern with numerous religious practices and fine attention to the details of the moral code. The romantic level of existence develops under the influence of overwhelming emotional experiences, which impel man out of his self-centered

¹³⁵ van Kaam, Adrian, Religion and Personality, op. cit., p. 129.

¹³⁶ Ibid., p. 131.

¹³⁷ Ibid., p. 133.

biosensual, functional existence, making him deeply aware of the non-self. It is a passing but beautiful experience. This prepares man for the existential religious mode of existence which is called: "a truly existential commitment"¹³⁸. This is an existential commitment for the following reasons:

it is a commitment to exist ... to stand out beyond one's self toward a personal transcendent who is experienced as the Ground of one's being; it forces the subject to forego many other ways of relating to people and things; it takes place within the central core of one's being and implies a readiness to dedicate one's whole life, all action, thoughts, and feeling to the Transcendent¹³⁹.

This mode of religious existential commitment is experienced as the free gift of one's whole person to the Transcendent, whom one encounters as the unique One who can fulfill one's being.

The third phase called the incarnation or embodiment phase is:

One in which a fundamental readiness which comes from the religious existential commitment reveals and embodies itself in four basic attitudes toward the Transcendent and His Presence ... acceptance, self-actualizing surrender, fidelity and creative care¹⁴⁰.

Acceptance means here a lasting readiness to accept the

¹³⁸ van Kaam, Adrian, Religion and Personality, p. 136.

¹³⁹ Idem.

¹⁴⁰ Ibid., p. 139.

Transcendent. Self-actualizing surrender means the authentic gift of oneself to the Transcendent which implies growth in maturity. Fidelity means an attitude of unconditional loyalty, an engagement to be faithful to his commitment. Creative care refers to a readiness to care for the reality in which the Transcendent is revealed within the world of the religious person, of spiritual and material goodness within this final phase of incarnation of the religious mode of existence.

5. Formative Foundational Spirituality

Van Kaam has initiated a new religious discipline, which he calls "Formative Foundational Spirituality"¹⁴¹. He explains what this new field of formative spirituality entails:

This specialty studies the natural and graced conditions for the transformation of the human personality by assisting its students - and indirectly the faithful to be reached by them - in the discovery and unfolding of the life form or life direction rooted in their unique human make-up and in the specific direction grace gives to their lives¹⁴².

The person who undertakes research in this field of study is guided by two main objectives:

How can it help me to find my basic life form in Christ - my life direction. How can I teach and direct other Christians on basis of this knowledge, research and experience so that they too may find and foster the fundamental life form God meant for them from eternity?¹⁴³.

¹⁴¹ van Kaam, Adrian, The Dynamics of Spiritual Self-Direction, op. cit., p. 5.

¹⁴² Ibid., p. 5.

¹⁴³ Ibid., p. 320.

Van Kaam summarizes his explanation with an alternative name for formative spirituality, "directive spirituality"¹⁴⁴.

Van Kaam explains the necessity of formative teaching in this new field:

The formative aspect of directive teaching has both an intellectual and an experiential dimension. Intellectual teaching is concretized with experiential illustrations¹⁴⁵.

Van Kaam explains the dynamics of spiritual self-direction: "The core of man's existence is his spirit and the primary force of man's unfolding is his spirituality"¹⁴⁶. Man goes through a process of interiorizing, transforming or spiritualization:

Spiritualization implies surrender to the Transcendent and the discovery and acceptance of one's unique spiritual life direction in light of the Transcendent. Spiritualization entails secondly the incarnation of one's spiritual life direction in the personal and vital aspects of his total self¹⁴⁷.

It is important here to point out that man as incarnated spirit, spirit-in-the-flesh, discovers his transcendent destiny, and this spirit core enables him to find spiritual direction, to be open to what wholly transcends him. Van Kaam offers

¹⁴⁴ van Kaam, Adrian, The Dynamics of Spiritual Self-Direction, p. 320.

¹⁴⁵ Ibid., p. 337.

¹⁴⁶ Ibid., p. 9.

¹⁴⁷ Ibid., p. 9.

different alternatives in expressing the Transcendent: "The Transcendent could be called Whole and Holy, the Mystery of All That Is, Being, the Divine, The Infinite, the Eternal, the Unspeakable, the Transcosmic"¹⁴⁸. Van Kaam calls on man to return to the style of spiritual direction practiced by Jesus and the early spiritual masters, by means of inspirational teaching and dialogue, by being available periodically to individuals.

Van Kaam redefines in this spiritual self-theory the human self as "essentially an emergent self"¹⁴⁹, that is at the same time both transcendent and participant. "The dynamic force of self emergence is man's spirit"¹⁵⁰. The uniqueness of the emergent self arises from three sources: "my individuality, my personality, and from my spiritual transcendent identity"¹⁵¹. Man's life directions are hidden in Christ. Man seeks to become one with Christ in the sense of a model or prototype, with the power of grace. This means adopting the fundamental attitude of Christ, a deep unshakable faith in the Father, to do the will of the Father. Participation in

¹⁴⁸ van Kaam, Adrian, The Dynamics of Spiritual Self-Direction, op. cit., p. 10.

¹⁴⁹ Ibid., p. 13.

¹⁵⁰ Idem.

¹⁵¹ Ibid., p. 16.

Jesus' faithfulness is a creative yes, affirmation to God's plan, "a dynamic principle of existence"¹⁵².

Van Kaam refers to different main phases of decisive direction disclosures in our lives: "the phase of shared immanence, the phase of suspected Transcendence and the phase of social participation"¹⁵³. The first stage is reflected in the life of a helpless infant, the child is absorbed by the mother's caring presence, participation in a mother. Life is experienced as a vital at-oneness with all that is as fullness and omnipotence. As the infant grows he is aware of a call to uniqueness to grow beyond the mother, to transcend her. At a further moment of development the child begins to experience himself as an individual apart from her. The possibility of becoming a person with life-direction is gradually self-expressed. This phase of the beginning of social participation is described by van Kaam as:

providing the experiential foundation for the later religious experience of one's unique spiritual direction and dignity, these being none other than a graced elevation and transformation of the original experience of vital uniqueness and direction¹⁵⁴.

Van Kaam goes on to speak of the different ways we participate in the life of Jesus: "We could speak of behavioral, attitudinal

¹⁵² van Kaam, Adrian, The Dynamics of Spiritual Self-Direction, op. cit., p. 20.

¹⁵³ Ibid., p. 25.

¹⁵⁴ Idem.

and unitive participation in his life"¹⁵⁵. In behavioral participation one tries to adapt to the external pattern of the life of Jesus in the life situation. It involves keeping in touch with Christ himself. The attitudinal form of participation in the life of Christ is a deeper one. It means becoming more and more aware of the intimate feeling, mind and attitudes of Jesus. His attitudes toward the Father and the Spirit, the world, the Church and the whole of creation. In the unitive form of participation in the life of Jesus, Christ is more active than the individual. Deep inside the self, one experiences the attitudes of Jesus:

He makes me participate in his life. I experience spontaneously that he is somehow here in me and I am in him. He is no longer a model separated from me¹⁵⁶.

In this final stage of participation, the individual participates in Jesus in a unique way. It means "a flowing-with the activity of Jesus in me"¹⁵⁷. The new life style in Christ enables one to relate to all of creation, our fellow man and live out one's life call. "My whole unique life direction, all my deeds, feelings, willing and planning, begin to grow from Jesus' presence in me to the will of the Father"¹⁵⁸.

¹⁵⁵ van Kaam, Adrian, The Dynamics of Spiritual Self-Direction, op. cit., p. 35.

¹⁵⁶ Ibid., p. 36.

¹⁵⁷ Idem.

¹⁵⁸ Idem.

This formative or directive spirituality is a definite breakthrough in man's search for a meaningful and relevant spirituality for today. It can point the way to a comprehensive view of what the Christian spiritual life is all about, stressing the rediscovery of Jesus in humanity, Jesus as man, while not neglecting Jesus as Divine.

6. Integrated Man: Christian Anthropology and Spiritual Anthropology

Integration is not a matter only for the few or for unusually gifted people as in the past. It means in a sense becoming a cosmic and universal man. It means recognizing and developing the inner experience of life and becoming fully born. It means identifying with everyone in the sense of 'all things to all men'. It means a deeper inner freedom of the Spirit as in the New Testament. This man is not limited to one culture or one form of society, but embraces all of life culminating in an integrated man, a comprehensive self. He retains all that is best and universal with a unified vision and experience of truth. He is a man of insight, a new creation. It means being a man of decision, one who observes, judges and acts, realizing the need for going back to roots, motives, order in creation and the Creator.

Christian anthropology treats with man as incarnated, as transcendent, the world of man living in God: "Every true

human personality is a shadow of the radiant immanence and transcendence of the Lord"¹⁵⁹. The existentialist view of man lends itself to a rediscovery or awareness of certain aspects of the doctrine of man. Man is viewed as experienced, as he is in reality: "an ex-sistence, a presence, an encounter and an involvement"¹⁶⁰. To be man is to exist and to exist means "being-in-the-world"¹⁶¹. Van Kaam expands this notion to include the aspect of transcendence or openness to that which is beyond man: "Man is a fundamental openness or orientation toward that which is not himself"¹⁶². In the light of this understanding of man, van Kaam points out when speaking of 'being-in-the-world' that consciousness may be defined as "an act of revealing, the act of man that reveals the world; a radical openness for all that may manifest itself to man"¹⁶³. It is evident then that it is in the area of spiritual anthropology or Christian anthropology that clarification and re-interpretation of faith can take place on the level of the genesis of man, of the meaning of man as man. It means

¹⁵⁹ van Kaam, Adrian, Religion and Personality, op. cit., p. 58.

¹⁶⁰ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 7.

¹⁶¹ Ibid., p. 8.

¹⁶² Ibid., p. 198.

¹⁶³ Ibid., p. 8.

establishing man in all his dimensions. It means opening up, inaugurating the possibility of the existence of man, in the context of the original Word, with its creative power, within the context of the meaning of the Cross and of the Resurrection. In order to restore this original meaning, this symbolic meaning, demythologization and demystification must take place to reduce illusion and restore truth in all its dimensions. Man is incarnated and transcendent, present to reality in his totality:

Man as an incarnated spirit, experiences in respectful openness an attraction to the immediate appearance of people and things and at the same time an attraction to their transcendent ground, their rootedness in the Holy¹⁶⁴.

Christian perspective as found in Christian anthropology points out another aspect of man in history and salvation history. It is man in relation, in terms of his responsibility and freedom, as part of his call to relate to all of reality. Whereas man is conditioned to a certain extent by structures, he is called to live out his responsibilities in his unique daily life and his part in salvation history.

Religious responsibility involves, first, responding to my situation in the light of Revelation of my religion, second, responding to God's unique revelation in my unique situation as it manifests itself to me in my daily life¹⁶⁵.

¹⁶⁴ van Kaam, Adrian, Personality Fulfillment in the Religious Life, op. cit., p. 37.

¹⁶⁵ van Kaam, Adrian, Religion and Personality, op. cit., p. 117.

Man is called to dominion over the world, to maintain the harmony, order and organization already structured in creation and at the same time using these creative principles in a free and responsible manner, realizing the Creator will always be there as man's source and guide, will always be present to His creature and creation. Van Kaam sees the importance of returning to the original fundamental structure of man's personality: "The fundamental personality structure of man is the original integral whole"¹⁶⁶. This means realizing man is a structural presence and can relate to God in this way: "I am a structural and articulated presence"¹⁶⁷. "Structures are the means of being intimate with God and man"¹⁶⁸. Man then must be able to accept and reject structures in relation to their potential to help to relate to reality:

The humanization of structure implies the free acceptance of existing structures for their potential openness to God and world, and a constant readiness to transcend obsolete structures and grow toward new articulations of my presence to reality¹⁶⁹.

¹⁶⁶ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 176.

¹⁶⁷ van Kaam, Adrian, Fulfilment in the Religious Life, op. cit., p. 149.

¹⁶⁸ Ibid., p. 157.

¹⁶⁹ Ibid., p. 163.

7. Man and the Rediscovery of Jesus as Man in Christian and Spiritual Anthropology

Christian spirituality for our times would seem to be heading in the right direction if it were expressed in anthropological and incarnational terms. In the light of the theology of salvation, and salvation as the salvation of man, Christ is recognized as the source and terminus of grace. This is the transcendental anthropological dimension of theology. It involves turning towards man: "The Church of the Council is turned towards man, but that does not mean that it is giving way to anthropocentrism, quite the reverse"¹⁷⁰. It involves discovering the relations between Jesus as man and man, discovering the relations between the contents of dogmatic affirmations about Jesus as man and integrated or comprehensive man, as presented and in keeping with modern findings and insights in psychology, anthropology and the other human arts and sciences.

In Christology, the consequences in this rediscovery of Jesus as man permit us, in recognizing the incarnation of Christ, to see man as he ought to be, his possibility to the other, to be brother to Jesus. By using the existential approach of van Kaam, Christian anthropology can present the

¹⁷⁰ Pope Paul VI, Constitutiones, Decreta, Declarationes, Rome, 1966, p. 1065.

truth of faith in a relevant language, stressing the aspect of the human condition of Christ rather than human nature. When we speak of the condition of creature, or the condition of Jesus, the humanity rather than the divinity of Christ shows forth:

You became one of us. You lived before our eyes a life that shows how even the most simple person in an unknown town or neighbourhood can share in the home-making of humanity¹⁷¹.

In concentrating on the divinity of Christ in the past, man did not fully grasp or integrate the teachings that Jesus became perfect, developed as man, underwent personal growth through suffering and obedience. Jesus, in this new perspective, is seen as the source of true humanity. It is as Lord that He is true man, as suffering Servant, as risen Christ. Man is not mere lord of the world, but is an adopted son of God called to live in communion through love. Dominion over the world implies service and brotherhood:

The three themes of doing the divine will, of being faithful to a unique divine mission, of completing with Jesus the work of the Father in this world should be the leading themes of a true Christian life¹⁷².

Contemporary needs, experiences and trends must be interpreted and integrated into the Christian religious experience of the

¹⁷¹ van Kaam, Adrian, Looking for Jesus, op. cit., p. 61.

¹⁷² van Kaam, Adrian, The Woman at the Well, Dimension Books, Denville, New Jersey, 1976, p. 104.

past as expressed in Scriptures and the traditional theological writings and in Christian history, especially in the lives of the saints and the spiritual masters. This word must be interiorized to bear fruit by the action of the Holy Spirit. The Spirit of God must be working in us for the Gospel to be living in us: "The Gospel is to be read as the account of our situation, of your and my situation"¹⁷³.

Contemporary spirituality stresses Jesus' love of His fellowman and His service to his fellowman and His Father. Man, after the model of Jesus, is master of the earth, an adopted son of God, and servant of his fellowman. The aspects of sonship and brotherhood are especially evident in the world's needs for unity, universal conscience, and universal responsibility. Man as loved by the Father and saved by the Son, Jesus in the Spirit, reveals the presence of the Trinity. Man sees himself in progressive unfolding similar to the growth of Jesus, in his attitudes, toward self, others, and the Absolute. As suffering and obedience helped Jesus to grow, man can grow also through accepting his responsibilities and using his freedom in service to God and his fellow man. Jesus' relation to His Father and the Spirit teach man that he cannot divorce real life from any dimension of reality. The Word of Jesus teaches man as His life did. Jesus speaks to us

¹⁷³ van Kaam, Adrian, Religion and Personality, op. cit., p. 74.

as human and divine, in His human condition, like us in all things except sin.

As incarnate and redeeming Word, Christ speaks to man in his totality through the Gospels, his life, death and resurrection. He speaks in the signs of the times, His action in the world, His presence and purpose in the Church, the embodiment of Christ, in salvation history, in creation, in the interior personal work of grace in our hearts, in our daily living our relationship to the world, man and God. In his life of faith, his encounter with Jesus, man is invited to share in both His Humanity and Divinity:

Jesus deals gently with every human being. He gradually transforms the person he loves. There are many steps along the way. Each step is marked by an infinite respect for our freedom. Each transformation begins not as an imposition but as an invitation. ...In the measure I respond to His graces, I will be changed inwardly until he has divinized me ... In this way He wants me to grow from grace to grace, from transformation to transformation¹⁷⁴.

¹⁷⁴ van Kaam, Adrian, The Woman at the Well, op. cit., pp. 48-49.

CHAPTER V

INTEGRATED PERSPECTIVES OF TERESA OF AVILA AND ADRIAN VAN KAAM

This chapter will be concerned with a comprehensive integration of the theories of Teresa and van Kaam and point out the new directions and perspectives that arise as a result of this study.

This will be accomplished by first situating historically the whole concept of spirituality in its development and direction and Teresa of Avila and Adrian van Kaam's position within this larger context. This will mean secondly treating with Teresa and van Kaam in the light of their approaches to spiritual reality in terms of their comprehensive and existential perspective; their direction and relevancy; their static and dynamic concepts; their basic methodology; their fundamental characteristics; and the active-contemplative nature of their approach.

This will mean a comparative analysis and integration of Teresa and van Kaam's concepts of personality and maturity in terms of the self; elements of personality; the emotions; the intellect; the will; character, temperament and structures of personality. This section will conclude with a comparison and integration of Teresa and van Kaam's perception of the authentic and religious personality, their concept of man in his totality and their concept of maturity.

A following section will treat with Teresa and

van Kaam's concepts of spirituality in terms of fundamental spirituality; the development of spiritual life; man; formative foundational spirituality and the rediscovery of Jesus as Man, as Human and Divine.

A final section will treat with new perspectives and orientation in terms of a living spirituality for today's world, as a result of this research of the spiritual teachings of Teresa of Avila and Adrian van Kaam. This will be accomplished under the aspects of a unified spirituality; an ascetic and aesthetic spirituality; a universal and evolutionary spirituality; a social and global spirituality; a missionary spirituality; an ecumenical spirituality; and a creative spirituality as well as a practical spirituality.

1. Historical Situation

When one reflects on the search for spirituality as living today, it is necessary to review the contemporary spiritual climate. Basically there are three main movements: a search for the inner world, for meditation, silence and contemplative prayer; there is a sense of the need for direct experience of the Spirit and for personal love of Jesus, and there is a sense of the need for a return to basic fundamental integral elements in the Gospel, Church Doctrine and the teachings of the spiritual masters. Toward the end of the '60s,

there emerged a revived interest in prayer, contemplation and mysticism within the Christian tradition. The truth of Michael Ramsey's words were realized by many:

Mystical experience is given to some. But contemplation is for all Christians... Prayer is a rhythmic movement of our personality into the eternity and peace of God and no less into the turmoil of the world for whose sake as for ours we are seeking God. If this is the heart of prayer, then the contemplative part of it will be large¹.

The works of St. John of the Cross and Teresa of Avila appeared in paperback editions; many Christians turned to eastern traditions of Yoga and Zen and the meditation schools to find new insights. Terms such as Christian Yoga, Zen Catholicism became well known. Very evident in our society as well were the Jesus and Charismatic movements. Some of the positive spiritual effects have been an increase in direct testimony to God's power, a deeper sense of God's presence and the power of prayer, a sense of the Bible as living, a greater degree of warmth in fellowship in Christian communities and a deeper appreciation of the Spirit in the lives of the faithful.

Tradition contains within it a wide variety of styles and teachers, approaches, techniques, temperaments and personal types of piety. Within the whole we can easily identify

1. Ramsey, Michael, Canterbury Pilgrim, 1974, pp. 59-60.

some spiritualities to give us a sense of direction: Desert Spirituality; Eastern Orthodox Spirituality; Monastic Spirituality; Fourteenth-Century Mystical Spirituality; Counter-Reformation Spirituality; and Pentecostal Spirituality.

The Desert Tradition is one of renunciation and practical spirituality. There is a stress on inner discipline of spirit in order to survive and progress. The desert is seen as a place of purification or self-knowledge and self-control, of conflict and victory. The desert tradition speaks to us today of the need for solitude, for inner purification, for inner poverty, where man discovers his need for God. It shows us man's aloneness and God's revelation.

Eastern Orthodox Spirituality clearly grasped the need for unity of theology and mysticism. It stressed the unknowability of God and negative theology, knowing not what He is but what He is not. There is also the Jesus prayer, saying over and over 'Jesus', the purpose being deification. Spirituality for the Eastern Orthodox involves the transforming and redeeming of the whole cosmos.

Monastic Spirituality had distinct elements as well; the recitation of the Divine Office; the three vows of poverty, chastity and obedience, as portrayed by the Benedictines and their followers.

Fourteenth-Century Mystical Spirituality is exemplified by 'The Cloud of Unknowing', the sphere of ignorance which marks the path to God. Knowledge of God comes through love and the way of ignorance or the way of dark faith. It is reflected in the waylessness in Ruysbroeck, the tenderness and naturalness in Julian of Norwich's approach to God and the emphasis on personal communion by Thomas A Kempis. The depths of God can be considered the main concern and greatest contribution of this age.

The Counter-Reformation Spirituality is personified in St. Ignatius, St. John of the Cross and Teresa of Avila. Ignatius taught a way of avoiding the pitfalls of subjectivism and objectivism. He stressed the need for a balance in one's relationship between the human and the divine. He gave precise guidance about various aids and the technique of prayer: environment, place of prayer, mental recollection, control of mind and body, use of imagination, and preparing for prayer. Reading should be followed by meditation and then prayer, if one wishes to make progress in contemplation. He stressed the need for sensitivity, self-knowledge and personal direction. It is highly analytical and its aim is to bring one to a presence of God.

St. John of the Cross and Teresa of Avila stress the importance of conforming our will to God's. Uniting prayer

and action is of paramount importance, with love as the principal test of the mystical life. It is a matter of loving a great deal and serving the Lord. Both give a comprehensive account of spiritual progress and provide a practical way in their writings for guiding souls towards the summits of perfection. Teresa and her works are an excellent choice as the voice of the great spiritual masters.

Pentecostal Spirituality which is recent in history in its renewal, but whose origins lie deep in Christian traditions, stresses a strong sense of the experience of the Spirit's presence and closeness, directing one to growth, a new sense of joy and praise and a sense that Jesus is alive and active. Prayer is central to this movement and adherents claim that when the Holy Spirit is received in fullness, changes take place in the individual such as a deeper sense of sharing; a deeper sense of the reality of man and God, the Bible is more meaningful; and the gifts of the Spirit are evident in the witness of the change in the individual's life-style and commitment. The important consideration which has yet to be developed is the ability to maintain a balance within the wholeness of Christian truth.

What is of paramount importance throughout the ages of spirituality is the necessity of orthodoxy. The heart of Christian mysticism is the Word made flesh. Authentic theology must be concerned both with love of man and love of God,

if there is to be a true knowledge of God. Dogma is essential to sound spirituality. The orthodoxy of incarnational belief is stressed repeatedly stating that union with God is possible because the fullness of the Godhead is bodily present in Christ. Christ was humanized so we might be deified. An example of this orthodoxy is seen in the understanding of the Trinity as a God who shares, a God of equality, love and union. Of equal importance throughout the spiritual tradition of the masters is the stress on the life of prayer as a way of progress, involving three stages, purification, illumination and union with God. The origin of this three-fold pattern lies in the main source of all spirituality as revealed, the Scriptures, in the teachings about repentance, sanctification, and union. Self-knowledge and self-discipline are key aspects of the preparation for union. All of these basic guidelines and principles are developed in depth in relation to Teresa of Avila and Adrian van Kaam, in this thesis.

2. Approaches to Spiritual Reality

a. Comprehensive and Existential

Both Teresa of Avila and van Kaam are comprehensive and existential in their approaches to reality. This is evidenced in Teresa in her thirst and acquiring of knowledge from a wide variety of sources, from the current theologians, philosophers, scientists and schools of thought that were available to her. This is especially evident in her formation

by the Dominican, Franciscan, Ignatian and Augustinian schools of thought. Guided by the Thomistic or Scholastic principles, her comprehensiveness stemmed from their great analytical and synthesizing skills, especially in the area of theology and philosophy. Of equal importance were their indirect influence in the area of psychology and spirituality. Teresa's existential approach was largely the result of the Existential thinking that was primarily reflected in St. Augustine's medieval school of formation, as exemplified in his Confessions. Formation and approaches to reality were a matter of personal integration and a few individuals such as Teresa were in a situation or position and had the necessary interest, gifts, desire and skills as well as courage to express and develop a strong living spirituality.

Teresa reflects the wealth of the spiritual masters and the insights and findings of her age, in her approach to reality. She reflects the wisdom and knowledge of the past.

Van Kaam's approach is comprehensive and existential in that he reflects the knowledge and wisdom of the present. He is knowledgeable in the scientific fields of study such as psychology, phenomenology, anthropology, that have made giant strides in understanding man from their respective viewpoints. Van Kaam at the same time underlines and stresses the basic foundational structures and concepts that are found in a

fundamental spirituality. He is also knowledgeable in the ways of the spiritual masters of the past. Van Kaam attempts to bridge the gap between the historical and the present man, while at the same time, allowing for the integration of new fields of knowledge. His comprehensive anthropological approach unifies the fields of philosophy, psychology and anthropology and allows for integration of new disciplines, such as religious anthropology or religion and personality, which in turn have developed into Christian anthropology and spiritual anthropology. Of special significance to this thesis is his initiation of a new integrative discipline called Formative Fundamental Spirituality. He reflects especially the holistic school of psychology.

Whereas the existential approach of Teresa was evident, in van Kaam it takes precedence. It is especially evident in his view of man, being-in-the-world, man in his total existential reality, as relating to all of reality, all dimensions of existing. Of special significance to van Kaam's approach is that existential psychology is instrumental in integration, for its constructs are used explicitly to integrate differential psychologies.

The basic goal of existential psychology is to discover the specific force or theme or tendency in human life which would provide a key to understanding human nature in its entirety.

and man's human situation. The main themes it treats with are relationship between man and man, freedom and responsibility, value systems, meaning in life, suffering anxiety and death. It is especially in the field of personality theory that existential psychology has been effective.

Van Kaam calls his approach a Comprehensive Anthropological Approach. It uses existential constructs that transcend the predominantly subjective, objective or situational connotations of differential constructs; that represent their fundamental human characteristics; that are rooted in experience; and that are person-oriented. Comprehensive existential psychology is concerned with empirical collection of phenomena; observes and experiences human behavior as a whole, characterized by unique human characteristics; and uses and integrates the observations of differential psychologies, in so far as they are relevant to the whole of human behavior. Comprehensive psychology forms explanatory theories of human behavior in its lived intentional wholeness in appropriate existential and personal terms and integrates the theoretical explanations of the differential psychologies and other disciplines in so far as they are relevant to explaining human behavior, in its various aspects. Van Kaam stresses a basic concept of the holistic approach in his approach, that of organization or integration.

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b. Direction and Relevancy

Both Teresa of Avila and van Kaam have systems that can be seen as a very organized whole but at the same time allow for the plurality and openness necessary to scientific endeavour or new findings in any related disciplines. Whereas Teresa was more aware of authority-obedience in the sense of organizing human talent in her era, van Kaam recognizes the need today for inner order with the stress being on organizing inner space. Whereas Teresa's times reflected involvement and participation as a way of developing people, van Kaam stresses that it is rather commitment that generates self-regulation in terms of involvement and participation. Whereas Terera's times stressed learning as knowledge content, characteristic, of Thomistic thinking, Teresa and van Kaam emphasize learning as theory that is always related to living situations of the individual life experience. Whereas communication was primarily through words in Teresa's time, van Kaam's approach includes para-language; communication in meaning is of paramount importance. Because of existing structures communication took place in a hierarchical manner, a closed manner, whereas in van Kaam's situation there is more openness in communication with less interference from rank, status, power or position. The stress in Teresa's time was

in a frame of learning how to do or behave, whereas in Teresa and van Kaam's position, assumptions, attitudes and values emphasize understanding and intentionality. Whereas Teresa lived in an age that observed strictly, in the best sense, rules and regulations, van Kaam's situation reflects a centering on concepts and philosophies. Whereas Teresa's times reflected an attitude of little toleration for differences, Teresa and van Kaam's situations reflect largely an attitude of recognition of uniqueness and diversity of values.

c. Static and Dynamic Concepts

Teresa and van Kaam, as members of religious orders, addressed a people of different cultural origins, with some predominant characteristics. Teresa wrote in the tradition of her time to a people that had for the greater part accepted a static view of man, a specific view of human nature, as presented by Thomas Aquinas, as theoretical, a world of nature and supernature, that in a sense had been logically defined and established. Teresa spoke to a people that for the most part were Catholic or protesting Catholics. Van Kaam, on the other hand, addresses a world of multi-cultures, a plurality of faiths, the predominant being the Catholic and Christian. The development in history of this pluralism necessitates a

broader perspective in the meaning of foundational constructs and integrational common elements if communication is to be established to any degree or depth. Teresa lived in a time when missionary meant going to a far away country, going to pagans, people who had not heard the Word of God, whereas in van Kaam's present age, missionary means bringing the Word to the indifferent, the multi-denominational beliefs and the many branches that have developed.

In Teresa's time, the vertical dimension of communication with God was stressed, direct contact through prayer and the contemplative states. Van Kaam supports the need for this kind of communication but stresses the need for horizontal communication where man finds God in service of his neighbour, in developing the peoples of the world, here and now. Whereas Teresa was dealing with the Reformation movement, a time of purging, a time of Quietism and Pietism, a time of the Spanish Inquisition, van Kaam is dealing with problems like utilitarianism, behaviorism and rationalism, specialization and groupism, as well as functional homogeneity.

Whereas Teresa's approach stressed a goal and objective attitude, van Kaam's position offers a wider variety of possible ways and means to achieve goals and objectives. Whereas Teresa lived in a time of group pace setting, van Kaam's is an era of individual pace setting. Of special importance is Teresa's

institutional basis for learning, which saw conflict as undesirable, whereas, van Kaam's basis for learning is human, with conflict as inevitable, and even valuable at times. Whereas Teresa was an exception in her time, in regard to synthesis of approach, specialization being predominant, especially in theology and philosophy, van Kaam reflects an attitude of wholeness, within the holistic school of thought and emphasizes interdisciplinarian approaches to reality.

d. Basic Methodology

In Teresa's writings, her approach was found to be historical, in that she dealt with qualities, rather than quantities, with entities and a sequence of events, rather than laws and classes. Van Kaam, as a member of the holistic school or humanistic school of psychology and the existential comprehensive anthropological approach, advocates a strong developmental, dynamic evolutionary approach, rather than normative. His concern for synthesis comes out frequently, with his emphasis on integrational constructs, and his psychology is cognitive, rather than psychoanalytical and so is more open to the fields of philosophy, theology and other sciences. The characterological method is used both by Teresa and van Kaam in that they attempt to use any source of knowledge that is applicable and relevant, but the idiographic

and nomothetic methods are instrumental in a treatment of their writings, explaining the inner life workings, the value systems, the traits and trends. The correlation approach is also used both by Teresa and van Kaam, especially in van Kaam's insistence on integration and consistency of the individual's life; key-qualities, goal striving and new variables. The historical approach is used by both Teresa and van Kaam, revealing human nature as historically conditioned, an open system of understanding man as related to the world, other, nature and the self. This is especially evident in Teresa's interpersonal concentration, treating with basic phenomena of love, tenderness and zeal. Van Kaam also reflects this approach in treating with the emerging self, the gentle life, the creative life, the participant self and the dynamics of self-direction and self-identity.

Whereas Teresa's approach is based on a Christ-centered concept of living, van Kaam's approach is centered on Christ's humanity, within the context of a Christian anthropology. Whereas Teresa, in reflecting her times stresses the Divinity of Christ, van Kaam stresses the Humanity of Christ, while not minimizing the Divinity aspect. Teresa's approach stresses the human nature of man and van Kaam's approach stresses the human situation of man, while incorporating

the other aspect as well. For Teresa, man develops the self and knowledge of the self in order to attain knowledge of Christ and union with Him, whereas van Kaam develops knowledge of self and the self, in order to participate in the whole of reality, which includes the Creator. Whereas Teresa's active-contemplative approach needs to be made relevant, by the new perspective and new orientations and new knowledge, van Kaam's comprehensive anthropological approach must be constantly integrating both the past, and the present, as well as remaining open to future developments, in all pertinent fields of knowledge.

e. Fundamental Characteristics

Both Teresa and van Kaam are Christ-centered, Scripture-centered, Church-centered, progressive, ascetical and mystical, as well as fundamental in their approaches to reality and especially in spirituality. They are both concerned with universal basic structures, the necessary attitudes and conditions of man, in relation to the world, his fellow man and God. They are progressive, in that they both see the spiritual life, as a movement, in developmental stages; Teresa with her seven Mansions, van Kaam with his three stages of existence; both moved toward the level of union, after going through the



stages of purifying and illumination; through the stages of experience, self-knowledge, increased desire, exemplary practicing of virtues, recollection, detachment, acceptance, total self-gift, self-surrender, and transformation. They both view the spiritual life in its first stages, as man preparing to receive graces and working at his prayer life constantly, through spiritual reading, the Scriptures, spiritual-direction, examination of conscience, periods of silence, mortification and apostolic action. They both have experienced the call to contemplation, which they advocate as a call to all men, explaining all must suffer and carry the Cross in their process, as well as undergo a period of the dark night of the soul.

Whereas Teresa speaks of all the phases of spiritual development, personal experiences, especially in the mystical states, van Kaam, through his integrative insights, has pointed the way in religious anthropology and Christian anthropology, for a more relevant and more meaningful living spirituality.

f. Active-Contemplative Nature

Teresa and Adrian are highly contemplative and active in their approach to reality. Teresa speaks from enumerable personal experiences, whereas van Kaam draws on the wisdom of the past

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and the findings of religious anthropology to integrate his knowledge and experience.

Teresa is one of the greatest writers in the higher mystical states of prayer as evident in her doctrinal expositions and her life commitment to God and the Church. Her great zeal and apostolic undertakings are reflected in her foundations and spiritual writings. Van Kaam can be envisaged as a man of great vision calling for unity and comprehensiveness in the sciences and in spirituality, challenging all to live out their life as total people, living in all dimensions in which the religious mode of presence has the greatest significance and meaning. His writings and the establishing of the Institute of Man, and initiating a Formative Spirituality witness this creativity.

Teresa and van Kaam are concerned with the universal integrated consciousness and brotherhood of all people. Teresa strove for order and a return to basics by her reforms, and active-contemplative life-style. Van Kaam seeks to bring greater unity, and integration, using man as the focus for unity, imitating the Humanity of Christ and becoming more and more divinized drawing closer to Christ in His Divinity.

The twofold movement of love toward God and toward fellowman is characteristic of both Teresa and van Kaam. Love has a mission to do good for others with the gifts one has. Great desires, as experienced by Teresa and van Kaam, are

expressed in their external form in their foundations and writings. A thirst for knowledge and union with God are seen in their concern to build up the Church, to form masters in spirituality, spiritual directors. Both Teresa and van Kaam see the need for preparation before undertaking their specific missions. Presence of the Spirit is evident in their lives of dedication, fidelity and apostolic commitment. Both Teresa and van Kaam are aware that Christ demands much of those to whom He has given special talents, graces and powers. The faithfulness of Teresa and van Kaam to prayer followed by action points out that the many years of commitment to duty and the many sacrifices undertaken for the Church are part of one's mission and vocation.

God asks for loving fidelity and flexibility of His people. He requires great desires and charity for the carrying out of His mission. The external apostolate demands, in early formation, organization, order, effort and single-mindedness in one's life-style. The apostolate or commitment must proceed from the source of supernatural charity. Vigilance and asceticism are necessary to keep watch over the senses and the faculties. A rule or organized style of life is necessary to be an apostle. Both Teresa and van Kaam point out also that one must be held by the Holy Spirit to be an apostle, as exemplified at Pentecost. Gradually, divine

intervention becomes more evident and pronounced as the soul journeys toward God, in prayer and contemplation. The Spirit's actions shine out clearly and the apostolate of a soul under such graces is fruitful. Experiencing the divine hold, caution must be taken to use prudence and reserve in sharing with others. Balance is of paramount importance and strong spiritual guidance. Both Teresa and van Kaam constantly advise searching out for a learned and holy spiritual director. One must give according to the source and not presume that these riches can be distributed without measure.

Teresa is the teacher in the higher states of active-contemplative life. An habitual inflowing of God, as evidenced when union of will has been achieved, as exemplified in Teresa's fifth Mansion, points out to souls to be watchful and prudent for definite challenges will take place from the devil and all can be lost.

I tell you daughters, I have known people of a very high degree of spirituality who have reached this state, and whom, notwithstanding the devil, with great subtlety and craft, has won back to himself².

The highest regions of contemplation and the apostolate are realized in the sixth and seventh Mansions where love is transforming and unifying. Van Kaam points out the need for a

² Teresa of Avila, Interior Castle, iii, op.cit., p. 265.

formative spirituality, whereas Teresa speaks from her actual experiences, pointing out that the actions or operations of the soul in these Mansions are of the Divine Spirit, and entails bringing our wills into conformity with the will of God "as soon as we realize He wills anything, we desire it ourselves with all our might, as take the bitter with the sweet, knowing that to be His Majesty's will"³. The Holy Spirit identifies the soul with Jesus and it must follow the way of Christ, Incarnation, Redemption and the Church. "For His Majesty can do nothing greater than grant us a life which is an imitation of that lived by His Beloved Son"⁴. The activating element of the apostolic commitment is perfect love. The soul is marked for a particular mission. Van Kaam is unwavering in stressing that we imitate the Humanity of Christ. Teresa is careful to teach that the mission and powers for carrying out a mission are given in advance and the fullness to exercise the mission is received in the summits of spiritual life.

Action and contemplation are united and integrated in the divine missions one is called to. The soul is at the

³ Teresa of Avila, Foundations, op. cit., v, p. 23.

⁴ Teresa of Avila, Interior Castle, iv, op. cit., p. 345.

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same time active and contemplative when God keeps it in solitude or when it is engaged in works to do God's will under the impulse of the Holy Spirit. Each stage of development has its corresponding graces and demands. The fruit of the apostle, resulting from an active-contemplative life style and fidelity to Christ and His Church and His teachings in Scripture brings to fulfillment the eternal plan for man in Salvation History. In each epoch the Holy Spirit works at making man fully alive by purifying the senses, refining the intelligence, strengthening the will, establishing balance, restoring integrity and conforming his adopted sons to the image of Jesus, children of the Church, people of God. In the initial stages man can do much by way of preparation as van Kaam and Teresa have demonstrated. Along the way, spiritual direction is needed for most. In the final stages of transformation and union, God is more active with the soul surrendering its will completely to His will and loving in the sense of giving all and receiving all, including the gift of not only the return of one's will but also His will. The two become one in the sense of desiring the same perfection, the same love, the same union. In these stages it is Teresa who enlightens and guides one to the summit from her personal experiences and gifts, and van Kaam who integrates her insights

in formative spirituality.

3. Concepts of Personality and Maturity

Teresa's contribution in the area of personality is analytical and at the same time a synthesis, revealing her comprehensive grasp of man, in his totality. It is limited knowledge, due to the lack of development in the field of psychology at the time. Nevertheless her insights and findings in some areas show remarkable depth and understanding. Like her predecessors, Thomas and Augustine, she was concerned with interior experience. She was objective in her search for truth in all levels of the personality, while at the same time, subjective, in the sense of Augustine, giving it place and value in her overall view. Her conceptualization of man was both Thomistic and existential, in that she was concerned with classes and categories, fundamentals and principles, nature, essences and substances as well as stressing experience, the concrete, the specific, the existing being in its individuality. It would be just to say that her theology was more Thomistic, while her psychological theories were also Augustinian or existential, while neither excluded the other, finding their interpenetration or integration in her active-contemplative spirituality, her life style.

Van Kaam's contribution in the area of personality is

holistic, comprehensive and existential. By assimilating and integrating all relevant knowledge in the area, his comprehensive anthropological psychology uses existential constructs, foundational constructs and integrating constructs that transcend the rationalistic, positivistic or situational trends prevalent in differential psychologies. Using the methods of phenomenology, van Kaam shows that man lives on many levels or modes of existence, which implies an openness to the entire realm of existence of reality, including the source of existence and man's being, as well as his meaning for existence.

Van Kaam, in the area of personality and maturity, brings a wealth of insight and findings of modern knowledge, integrating the existential with the established perspectives, including that of Thomas Aquinas and Augustine. In this field, he has managed to synthesize most of the pertinent relevant discoveries with the traditional understanding of man, while allowing in this system the openness for future evolution of thought and integration of new perspectives and discoveries.

Whereas in the individual treatment of Teresa's and van Kaam's conception of personality, the overall approach was historical, in that their views were presented more in the sense of the order in which they came to these positions, in

this section, for the sake of unity, comprehensiveness and integrational purposes, the subject matter will be developed in the following sequence: the self, the elements of personality, the faculties; character and temperament; compounds of the self; attitudes; authentic and religious personality; man and maturity.

a. Self

Both Teresa and van Kaam stress the knowledge of the inner self. For Teresa, the concept of self cannot be separated from God, as revealed in reciprocal causality, in the mutual goal and destiny of knowledge of self and knowledge of God, perfection and love. The spiritual self or religious self is the only real or true self for her. It takes in all the dimensions of reality, all the dimensions of living. Van Kaam's concept of the self is more dynamic. While agreeing with the religious self as being the true self, he stresses that one can come to know the self in the process of growth of the self, as in an on-going process, continually discovering new aspects of oneself, in the flow of one's experience.

Van Kaam, while accepting the basic premise or fundamental fact of the mode of existence, a religious mode of existence, like Teresa, emphasizes that we are always arriving, the self is always emerging, as it participates in

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the whole of reality, including participating in God's life of grace. Van Kaam dwells more on man's discovering his self, in relation to God's manifestations in the world, man as created, as in the process of growth, as open to all reality, all of creation. Both Teresa and van Kaam view the essence of the self, in relation to God and all of reality, with van Kaam stressing the dynamic process of evolving man, as a means of self revelation and Teresa stressing self revelation, through concentration on the goals or object of self knowledge, perfection, love and God Himself. Van Kaam's position allows more for treating with the human situation, whereas Teresa's position stresses the divine situation. Van Kaam's position allows for more dialogue with scientists, as it is more open to flexible structuring of the personality, whereas Teresa's position is more static and firm in structure. Teresa's concept of human nature comes through more strongly as dependent on God for knowledge, whereas van Kaam speaks more to the human condition of man as related to God. These aspects are gradually strengthened in the continued integration of the existential perspective of man. This section on the self may be concluded by stating that Teresa could not conceive the self as separate from God. Van Kaam agreed with this position, but stressed the act of revealing and experiencing the self as an essential, stating that the human condition, that self

presence helps man to understand his need for redemption.

b. Elements of Personality

In this section, the faculties, the will, the emotions and the intellect will be treated, as well as the related elements of the body and style of behavior.

i. The Will

Both Teresa and van Kaam see the will in relation to its functioning and to its object, to collect or organize the faculties as a whole interacting process, to be with God. Van Kaam is concerned with the taking into account of spontaneity and all perceptible meanings of a situation, whereas Teresa's main concern is to unite with the object, the ultimate goal, God. There can be definitely some danger of willfulness in Teresa's position, if one does not realize the dependence one has on God and resorts to personal attempts to strengthen the will, through excess practice of self-discipline or mortification. Teresa's rather categorical and static conception of human nature lends itself to a restricted view in regard to evolving meanings in a situation. Van Kaam's conception of the human situation and his process of dialectical openness to reality lends itself to a more evolutionary development in terms of meaning and spontaneity. Teresa's position is open to the danger of impersonal

subservience to impulse or opinions, although one can be safeguarded if one is balanced and cautious, depending strongly on God for guidance, realizing the source of our will power, and the purpose of any willing ultimately, unity with God.

Teresa is more dialectical in describing the relations between the will and feeling, the will and love, than van Kaam. This comes out in her conception of recollection, where she explains that it is through volition or desires that one can enter within oneself. The individual must have great desires to make progress, and the degree of progress is dependent partially on the strength of one's volition that has been trained through self-discipline, the practice of virtues and self sacrifice. It is not all up to God in the first stages of our relationship with Him. He expects hard work, great desires or willingness on one's part to come to Him and no little sacrifice and asceticism. Teresa, however, counsels caution in this training of our will, in this training of the faculties, to use freedom wisely. Van Kaam stresses man's human condition, advocating the cultivation of an attitude of distance, which he calls the abode of decision, which he emphasizes in the beginning of personal life and an important principle of personality. Like Teresa he advocates asceticism, but in a less stringent manner,

using a more gentle approach.

Teresa points out that where there is a strong will there is strong feeling, and this strong desire is called forth by God, through prayer, and by His love to unite with us. Love is dependent to some extent on a firm determination to try to please God. Here Teresa can teach van Kaam from deep conviction and experience, at all levels and dimensions.

ii. Emotions

Teresa and van Kaam conceive the emotions as a factor in personality, that help one as a source of information, and in terms of the other faculties. Teresa stresses the emotion as the linking factor between thought and action, whereas van Kaam points out the dimensional quality that is given by emotion in terms of warmth, flavor, liveliness and attractive spontaneity. It is evident again how van Kaam is concerned with the situation when he includes spontaneity on this list of emotions that bring fullness in personal life. Teresa defines emotions in terms of its relation to its object, so that the will becomes more and more receptive and capable of enjoying the great gifts and blessings bestowed on it by God, whereas van Kaam views emotion as an expression of one's response to reality in a situation, stressing the human condition's need to move out of the self to meet the world and

reality, and then return to experience this reality, whether it be in our fellowman or God. Both Teresa and van Kaam see the emotions in terms of expressing feelings, in terms ultimately of God, realizing we belong to Him. Again we see Teresa stressing the emotions in terms of one's relations with God, in terms of compassion and tenderness. Van Kaam speaks also of the necessity for gentleness and compassion in terms of our fellowman and in terms of all relations with reality. Both Teresa and van Kaam are concerned about control of the emotions, with Teresa more concerned about the proper role of emotion, and van Kaam emphasizing responsibility for one's actions, using them creatively and for the greater good, the affirmation of all of reality, taking a stand as the situation unfolds.

iii. The Intellect

Teresa tries to distinguish the activities and reactions of the faculties into interior and exterior regions. The interior region includes the understanding process, the intelligence and the will. The exterior region includes the emotions, the imagination or thought. The thought or imagination and understanding are highly excitable and hard to control for any length of time. Van Kaam on the other hand considers the intellect as a faculty of inner balance, serenity and quiet.

readiness that responds to the demands of reality, in ongoing situations in every day life. Both Teresa and van Kaam consider the intelligence as instrumental in determining a balanced view of what the will of God demands of the individual and other people in everyday life. Whereas Teresa's view stresses the contact and the concern with ultimate values and God, van Kaam is interested in developing an active dynamic intelligence that is always ready, with balance and serenity to meet the everyday situation and conditions of man. Whereas Teresa reflected her times in the search for theoretical knowledge, characteristic of Thomistic thinking, van Kaam emphasizes learning as always related to living situations of the individual life as experiencing. Teresa was influenced in the structure of learning, concentrating on how to do or behave, whereas van Kaam emphasizes attitudes and values with stress on understanding and intentionality, in a given situation.

c. Character, Temperament and Structures of Personality

Both Teresa and van Kaam see character as the totality of attitudes and habits as acquired through discipline and orientation, and temperament as those factors derived from our biological or physiological make-up. Whereas Teresa stresses the attitudes of self-detachment, humility, self-mastery,

generosity, a spirit of poverty and total commitment, van Kaam stresses the acquiring of an assimilative attitude, a communicative attitude and an evocative attitude, as well as an attitude of transcendence. In Teresa's situation, by observing rules and regulations, a certain self-discipline resulted. In van Kaam's view, stress was placed on the differentiating and integrating process of personality, necessary because what you have is different from the result of what you have, as it is integrated in man's situation, in a state of movement. The main difference between Teresa and van Kaam in relation to character and temperament is that van Kaam's existential view of existence is dynamic, whereas Teresa's is relatively static. In van Kaam's position, dynamic existence requires the differentiating and integrating. Differentiation leads to diversity whereas integrating leads to unity, both necessary for the harmonious integration of the different modes of existence, and the uniqueness of the individual situation. Whereas both Teresa and van Kaam agree on the goal of integration or union with God, van Kaam is one who considers each situation as a sacrament in which God is met. Each situation is a new call to a person to realize one's project of existence. He points out that fidelity to one's project of existence can result in a real incarnation.

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Teresa and van Kaam have a definite hierarchical value system in which one mode of existence takes priority over others. Whereas Teresa had a very high tolerant acceptance of different values and respected the individual, van Kaam's situation reflects largely an assimilative, communicative and evocative attitude in his recognition of the uniqueness and diversity of values. Both Teresa and van Kaam stress the need for a balanced life, based on a balanced system of values with love of God as a priority, expressed in service to Him and our fellowman. Whereas Teresa stressed walking in truth, van Kaam would explain this in terms of being uniquely present to one's situation, a living expression of one's value system. Both Teresa and van Kaam agreed that above all one must try to serve and please God. Whereas Teresa would stress the spirit of poverty to bring this about, van Kaam would explain this in terms of detachment and distance, within each given situation, maintaining stability and an inner calm. What is evident here is that Teresa speaks in terms of human nature and van Kaam speaks in terms of the human situation or condition. Van Kaam then, while accepting Teresa's position, which includes the object and subject, includes in his understanding and integration the aspect of man as in the world, as in a given situation, as conditioned.

d. Authentic and Religious Personality

Whereas Teresa defines authentic personality in terms of its goal, the Creator, and states the requirements of self-surrender and self-detachment and the total gift of self, van Kaam views authentic personality in terms of development and growth and expansion, stressing the aspects of self-awareness and acceptance of one's limitations. Teresa stresses goals and objectives whereas van Kaam emphasizes the process like aspects, and one's limitations in a human situation and human condition. Both Teresa and van Kaam have a basic phenomenological theory in that Teresa stresses the basic truth, the basic reality of the insignificance and value of man in comparison to the greatness and worth of the Creator, whereas van Kaam relies heavily on the self, actual lived behavior as it manifests itself, and in the manner in which it manifests itself. Whereas Teresa sees man as having great value, because of his gifts of being able to carry out the divine operations of knowledge and love, van Kaam sees the development of the personality in terms of congruence between the phenomenal field of experience and the conceptual structure of self. Van Kaam speaks also of the experience of self-determination as continually growing and self-actualizing surrender, arising from the gift of oneself. Teresa and van Kaam are very similar in

their outlook on personality, with the main difference being van Kaam's stress on the growing, the process, the developing situation, the actualizing state of man's human condition. It is evident especially in this conceptualization of personality how close Teresa and van Kaam are in their total view, with the main difference being basically the perspective, the existential view of man as-being-in-the-world, man in his human condition and situation in van Kaam's view being stressed, and man's human nature and goals being stressed in Teresa's view.

e. Concept of Man in his Totality

Teresa and van Kaam see man in terms of his object or goal, union with God. Whereas Teresa goes directly to the heart of the matter, focuses in on her ultimate reason for existence, perfection and love of God, van Kaam stresses the process of man's development, his growing toward God, the situation and condition in which man grows. Teresa is Thomistic in her view of man, as composed of body and soul in the image of God. The soul is the essential form of the body, which every living being possesses, individually, which was immediately created out of nothing by God. Nature is that which is either a part of nature or proceeds out of nature as its effect; or to which nature has a claim. Supernatural

(in substance) is that which by its intrinsic character transcends the nature of the creature, as actual grace and sanctifying grace. The supernatural presupposes nature and perfects it. God has conferred on man a supernatural destiny. The natural order is the orientation of all creatures to their ultimate end in accordance with their nature, whereas the supernatural order is the ordination of rational creatures to a supernatural final goal.

Van Kaam agrees with these definitions and descriptions which Teresa accepted and inculcated into her teachings. Van Kaam, however, does not stress the aspect of human nature but rather the human condition, the human situation in speaking of man. He sees man as a unity of past, present and future, an integration of all compatible modes of existence and stability in behavior and action. To be man is to exist and to exist means to-be-in-the-world. His view of man is balanced in that it unites the objective view of Thomas and Teresa while at the same time takes into consideration the other views of positivism and rationalism and subjectivism, stressing the openness of man's human condition and situation, which allows for relating to different modes of existence at the same time, one mode becoming central and having priority to the other peripheral modes of existence. Man is in the world as an act of revealing, an embodied consciousness, an

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incarnated subjectivity. Whereas Teresa, by her stress on objects and goals avoided the problems of Pietism and Quietism, van Kaam overcomes behaviorism, rationalism, utilitarianism, groupism and functional homogeneity by avoiding extreme one sided positions, and by his existential view of man which allows for integration of different compatible perspectives. He does not reject faith, common sense or tradition. He does not reject experience, emotion or sensitivity. He does not reduce all to external codes of conduct. He is not selective in accepting only part of reality. He values truth, events, things. He accepts personal experience, uniqueness and personal worth. The integrated man of van Kaam integrates what is best and applicable from all relevant perspectives, forming new constructs or quasi-constructs or concepts when there are no suitable existing structures to explain man as-being-in-the-world, man as comprehensive, man as related to all of reality.

f. Maturity

Teresa's conception of maturity is reflected in Christ and the saints, the active-contemplative person. Some of the key characteristics of these people would be great desires, generosity and commitment; self-detachment, self-acceptance, self-realization, self-awareness and awareness of one's limits.

Singleness of purpose, balance, a spirit of poverty and humility have been reflected in these people. By means of an ascetical life of self-discipline, maturity comes to development through self-mastery and perseverance and consistency as well as stability. A religious mature person would be one with a strong sense of duty to Christ, the Church and a strong sense of service to God and his fellowman. In the case of the religious mature person, the transcending aspect would terminate in the Creator, with Whom he would be unified and by Whom he would be perfected. The hierarchy of values for Teresa would include obedience, silence, self-denial, a spirit of prayer and above all love. Teresa's wholeness, holiness, active-contemplative life reflect such a mature person.

Van Kaam stresses different experiences and attitudes, habits and values that enable one to become a mature personality: self-awareness, self-integration, consciousness of one's own limitations, dependence on God and his grace. Van Kaam emphasizes other key characteristics of the religious mature personality: self-gift, detachment, distance, a unity of dignity and humility.

Whereas Teresa stresses the mature person as one who knows the object and goal of life, God, and seeks to unite with Him, van Kaam stresses the process of unifying or spiritualizing.

Teresa speaks through experience and personal knowledge, whereas van Kaam integrates the wisdom of the past and the relevant new insights and evolving knowledge to unite man and God.

4. Concept of Spirituality

In this section of the research, a comprehensive integration of the spirituality of Teresa and van Kaam will be treated.

People are confused today when they think of spirituality. There is a need for a relevant meaningful exposition of a living spirituality that will combine the wealth and tradition of the past and the new insights and findings of the different fields of knowledge that are relevant to man today. It will be necessary to return to fundamentals and explain their development into special, personal and infused dimensions of spirituality. In order to be comprehensive and integrative, in regard to Teresa and van Kaam, it will be necessary to review briefly the process of development of the spiritual life. Following this, it will be helpful to outline the basic constituents and characteristics of the spiritual life and present the new constructs, drawn from philosophy, Christian anthropology and spiritual anthropology by the phenomenological method, part of van Kaam's

comprehensive anthropological approach to reality.

It will be essential to treat with certain phases or stages of spiritual development in more depth and particular constructs with more meaning for this specific research. Following this, van Kaam's Formative Foundational Spirituality will be treated with special emphasis on his concept of the comprehensive or integrated man and the rediscovery of Jesus as man.

a. Fundamental Spirituality

Teresa and van Kaam treat with the natural and revealed, the necessary and sufficient conditions for a living spirituality. This fundamental spirituality is then a basic science of spirituality, a theoretical-practical science, a theory about how to live a spiritual life. It provides us with criteria for the discovery and evaluation of fundamental insights, present in all spiritualities. Teresa and van Kaam articulate fundamental spirituality in special spiritualities. Teresa and van Kaam's special spiritualities can be integrated, evaluated, and researched to find the basic ideas, findings or insights, using the criteria given by fundamental spirituality. Whereas fundamental spirituality is authentic if it is compatible with Church doctrine and capable of being personalized and specialized, special spiritualities like Teresian spirituality or Spiritan spirituality are authentic and effective if they are

in tune with fundamental spirituality and capable of being personalized. Personal spirituality is consequently man's unique articulation of a special or fundamental spirituality. Many individuals can choose to live a special spirituality but each in a unique way. This personal spirituality is linked with certain characteristics as temperament, personal history, education, and life style. The highest form of spirituality is infused spirituality, which is beyond special and personal articulations; man's fundamental spirituality is modulated by God as God, as in the case of Teresa.

b. Development of the Spiritual Life

Spirituality, as presented by Teresa and van Kaam, necessitates a stage of preparation for union with God and other proximate and remote means of readiness. This lived spirituality must be practical and deal with the incarnation of the spiritual life in man's every day situation and condition. It must be theoretical, experiential and practical, theoretical so as to have universal validity and to allow for development by integration as in a personality theory; experiential so as to be open to relevant experiences in others' fields of knowledge, such as philosophy, anthropology or phenomenology; and integrated using the personality theory frame; practical so as to be integrated within a

spiritual self-theory; and used in personal living situations and in relation to forming others.

Remote preparation would be in terms of Teresa's Mansions, the Purgative period as evidenced in the aridity of the second Mansion. In van Kaam's terms, it would be what he calls the purifying stage, the removal of natural obstacles and the fostering of facilitating conditions, so grace may work more efficaciously. It means purifying the senses, oneself, from all that is not the real self, from all that is not one's true calling.

In the case of Teresa, it means also a continual purifying in the sense that to advance to the next Mansion a further preparation is necessary, with man in the initial stages being more active in the process, and God being more active in the later stages. Teresa must be considered the expert in this purification inasmuch as it entails the later stages or mystical life. In the first three Mansions, preparation is made through meditation and prayer, acquiring knowledge of the self and God. Perseverance in detachment from things is a definite sign of progress as well as organizing one's exterior and interior life in a flexible and stable plan. This phase might be called asceticism for one struggles to conform one's will to God's in order to make the total gift of self to Him. This progressive development

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requires great desires, great generosity and perseverance according to Teresa. The purpose of this asceticism is mortification, destruction of sin and the discipline and control of the senses. Teresa's asceticism is adaptable and van Kaam's stress on a gentle type of asceticism is a possible new orientation. Both Teresa and van Kaam view asceticism as progressive, but there is no doubt that van Kaam's conception of man as existential stressed this aspect with the dynamic evolutionary perspective of man's changing situation and condition. A resolute will is essential to Teresa and van Kaam for progress as well as discretion and humility in these first Mansions, or the stage of purification.

The individual is more active in the first three Mansions of preparation, as evidenced in the prayer of Recollection, in which the soul collects together all the faculties and enters within itself to be with its Creator. This takes great effort, and is brought about by man's own volition, always aware that God's grace is necessary for any activity in His direction. Some aids to recollection are the words of Jesus in the Lord's Prayer, a particular Gospel or image of Christ, the Mass, spiritual reading and any object or means that call us into the presence of God. Van Kaam is especially interested in the spiritual reading aspect in self-direction as Teresa was. Van Kaam's conception of a religious mode of

existence is important here for it reveals the awareness of and acceptance of a personal Transcendent. He refers to it as a standing out in reverence and surrender toward Being, in spontaneity, which takes into account one's options and perceptible meanings of one's situation. Van Kaam points out his main concern and his stress in treating with spirituality is in the light of man's human condition and situation. It is especially evident in his use of spontaneity, indicating the dynamic evolutionary perspective of the integrated or comprehensive existential man.

Van Kaam's development of the religious mode of existence is a definite existential orientation. He sees three phases within the process of the purifying stage of preparation. It is preparatory because of the many existential transferences that take place before finding God in the process of the search. Man grows by means of these temporary identifications or transferences with the values embodied in a particular person or institution. The next phase is the proper phase, for God is seen as reflected in all things. This phase is sub-divided into four levels, biosensual, functional, romantic and the existential. These are characterized respectfully as the levels of sensual need, mastery, emotionality and existential commitment. They imply a readiness to dedicate one's whole life, all action, thoughts

and feelings to the Transcendent. This would be for van Kaam when one makes a total self-gift to the Transcendent. The fourth phase is the incarnation or embodiment phase, one in which the readiness of the existential commitment is embodied in four basic attitudes toward the Transcendent, and His Presence ... acceptance, self-actualizing surrender, fidelity and creative care. This is a definite contribution, a specific integration of subordinate concepts by van Kaam. It is important here to indicate that these concepts are systematic and integrative as they order the results of reflections on experiences in the light of doctrine.

In the illuminative state of union, that as exemplified by Teresa in the prayer of simplicity in the third Mansion, contemplative prayer of quiet and illumination in the fourth Mansion, and Spiritual Marriage in the seventh Mansion, the self is illumined by one's spirit, which is in turn illumined by the Holy Spirit, van Kaam points out.

Interior and exterior silence have a special significance at this level of progress in the spiritual life. The gift of self, humility and solitude are also counseled by Teresa. The Carmelite definition of contemplation, as a simple gaze on truth, under the influence of life, is clear. Contemplation can be considered as aesthetic, in that the senses capture a synthetic view of the whole of reality, which point

to the Creator as in nature; as intellectual when a synthesis of meaning comes to the fore explaining the whole of thoughts, ideas in a profound realization, as theological when a synthesis is achieved of truths as revealed and penetrating into their wholeness and unity. Its object is supernatural truth that makes faith known. Supernatural or infused contemplation is the highest form of contemplation which attains Divine Truth itself. This is the call that all receive to contemplation. Love is of the essence at this stage, in the ordering of charity in the soul by God. There are the definite signs of greatest peace and quietness and sweetness within oneself, when one receives this gift from God. Other signs are inability and aridity of the desires to fix attention in previously effective ways.

Van Kaam's modes of incarnation of spiritual identity need consideration here, the life call and life style: the way one tries to be in the world creatively and uniquely through situational effectiveness and self-expression; the life form or vocational style which implies going from the level of uncongenial style to the true and unique calling; the professional style; the definite way of living the calling in the world in a given situation and condition.

This level of going out of oneself, enlightened by the Holy Spirit allows one to see oneself in uniqueness in

transcendent self-presence. Introspection is necessary for this step for it means keeping a proper balance in man's reflecting on his spiritual unfolding. Whereas introspection is analytical and enables one to become conscious of one's thoughts, feelings, deeds and expressions; lived transcendent reflection is more integrated, gentle and unitive. A definite balance must be maintained between these two ways of reflection.

In the mystical life, the higher states of spiritualization Teresa is the teacher by experience. Affective union takes place with God being more active, giving the required gift of charity, evidenced especially in the Spiritual Betrothal and Spiritual Marriage and Transforming union states, with special favours being showered on the chosen one in the form of imaginary and intellectual visions.

In these last Mansions, in these sublime levels of contemplation God has taken the soul to Himself, revealing the Kingdom He has prepared for it, revealing His knowledge to the beloved, a union in which visions are granted of the Humanity of Christ, the Trinity, a union with Uncreated Spirit, but the soul continues its progress toward God for it cannot achieve its end completely here on earth. The transforming union is the fullness of God in the soul, that is according to the capacity of the soul to receive Him at this stage in

his progress. What happens in this state can be summarized by pointing to the spiritualization or divinization of human nature that makes one an adopted child of God and an incarnation of the life of Christ, a Christian. The soul places itself totally at the disposal of God, with its main act being one of loving.

—Teresa's wealth in the areas of spiritual development can add much to van Kaam's accumulated relevant integration of man in the world today. It is in the area of spiritual self-theory that van Kaam can present new insights and new perspective to enrich Teresa's findings. Van Kaam introduces five dimensions of experiences that transform our life of the spirit: the natural, the divinely supra-conscious, the infraconscious, the preconscious and the conscious.

The fundamental or spiritual self for van Kaam can be viewed as the gift that I am, that God first loved into being, unique and emerging. It is here that God's divine call is revealed, God's life call to me, articulated in a temporal and definite situation. It is evident here again how van Kaam's existential view and perspective enriches Teresa's insights, in the area of treating with man as being in the world, man as in a given situation and condition.

c. Man

Whereas Teresa's concept of man is Thomistic, van Kaam's integrated man, comprehensive man bears further consideration in the light of Christian Anthropology and Spiritual Anthropology. Christian Anthropology treats with man as incarnated, as transcendent, the world of man living in God.

The existential view of man lends itself to a re-discovery of man as experienced as he is in reality, open to that which is not himself. With this understanding of man, in the light of Christian anthropology and Spiritual anthropology, a reinterpretation of faith can take place on the level of the genesis of man, of the meaning of man as man, and man in relation to his destiny. It means realizing man is limited but in the context of the original Scriptures, the Cross, Resurrection and Redemption. Man, as incarnated spirit, experiences a pull toward proximate values, and at the same time toward ultimate values, rooted in the Transcendent. It is especially in viewing man not only as in history but also as in salvation history, that religious responsibility comes to the fore. Man responds in the light of Revelation to his situation or condition in a unique way. He is called to dominion over the world, made in the image of God, as an integral structural whole, a means of being

intimate with both man and God. Man then decides to accept or reject structures in so far as their potential openness to God and the world, and maintains an attentive attitude that enables him to transcend structures which have no relevancy and at the same time expand toward new manifestations of his presence to reality in his situation and condition.

d. Formative Foundational Spirituality

Formative Foundational Spirituality is a new religious discipline initiated by van Kaam that studies the natural and graced conditions for the transformation of the human personality. It has two main objectives: to help one to find one's basic life form in Christ, one's life direction, and to help one to teach and direct other Christians on the basis of this knowledge, research and experience. It is a directive spirituality, with intellectual and experiential dimensions. Man goes through a process of interiorizing, transforming or spiritualization. This means surrendering to God and the discovery and acceptance of one's basic life form in the light of God. It means also the incarnation of one's life form in the personal and vital aspects of the total self.

Van Kaam is pointing to the style of spiritual direction and discipleship practiced by Jesus. Man's individuality,

personality and spiritual identity are the sources of the uniqueness of the emergent self. Man's life forms are hidden in Christ. This means adopting the fundamental attitude of Christ, a deep unshakeable faith in the Father, to do the will of the Father. By participating in Jesus' faithfulness, one says yes to God's plan of salvation history which is a dynamic principle of existence. Decisive direction is revealed in one's life in terms of the phase of shared immanence, as a child participates in his mother; the phase of suspected Transcendence, as growing beyond the mother; and the phase of social participation, as becoming an individual with a life apart from her as self-expressed. Van Kaam points out this social participation as the beginning of a later religious experience of one's unique spiritual direction and dignity. It is a graced elevation and transformation of the original experience of uniqueness and life form. Van Kaam explains one can participate in the life of Jesus in behavioral, attitudinal and unitive ways: by adapting externally; by becoming more and more of the inner Jesus: as reflected in his attitudes toward the Father, the Spirit, the world, the Church and all of reality, and a deep interior encounter in which one experiences Jesus within oneself and oneself in Jesus. This means a flowing-with Jesus' activity in the individual.

This formative or directive spirituality of van Kaam is meaningful and relevant for a living spirituality for today. By stressing man as existential, as incarnational, as being in the world, in a situation with his human condition, open to all of reality, including his destiny in salvation history; by integrating different constructs and concepts within the framework of the foundational and fundamental spirituality, as reflected in Teresa and her writings, drawing from her wealth of doctrine and tradition, man can experience a Christ that is Divine and Human, man can experience a living spirituality.

e. The Rediscovery of Jesus as Man, as Human and Divine

By applying van Kaam's Christian anthropology and spiritual anthropology to Teresa's active-contemplative spirituality, a comprehensive integrated living spirituality has become possible. By stressing the human condition of man and the Humanity of Jesus, while accepting the Divinity of Jesus as stressed by Teresa in her writings and as experienced in her life, the vertical and horizontal dimensions have interpenetrated to give us a rich, relevant, meaningful, living spirituality.

By applying van Kaam's approach, the truth of faith can be presented in a viable manner. Jesus, as human and Divine, as integrated and comprehensive man, permits one to see the possibility of man as he ought to be, his possibility

to be other and to be a brother of Christ. The teachings that Jesus became perfect, that he underwent growth in his human condition and situation, through suffering and obedience, call us to imitate, participate, and unite with Him in His Humanity and Divinity. Service and Brotherhood are possible with the help of the Holy Spirit. Contemplation is possible for all men. Man sees himself in progressive unfolding like Jesus, gradually being transformed by Him in open invitations, from human to more human, from Divine to more Divine. By doing the Divine will, by being faithful to the Divine mission, of completing with Jesus the work of the Father in this world with the help of the Spirit, the individual can indeed progress along the way of Christ, the stages of the Mansions, to a final union that is transforming and possible in a living spirituality.

5. New Perspectives and Orientations

This section of the research will present some new perspectives and orientations that are evident in the integrative trends and attitudes of Teresa and van Kaam. This will mean a treatment of spirituality under the following headings: a unified spirituality; an ascetic and aesthetic spirituality; a universal and evolutionary spirituality; a global and social spirituality; a missionary spirituality; an ecumenical spirituality; a creative spirituality and a practical spirituality.

This will mean reviewing certain structures in personality, maturity and spirituality, as they have developed in a comprehensive framework. This will mean pointing out certain areas of life that have been neglected, omitted or taken for granted by today's world. This will mean clarifying certain characteristics, certain concepts and constructs to enable man to focus and direct his energies as a whole man related to the past, present and future; as related to all of reality, the world, his fellowman and his Creator. It will mean evaluating man in the perspective of his possibilities, the various dimensions of existence and ultimately the highest mode of existence, in its active-contemplative form, as lived in a practical emerging life-style.

a. A Unified Spirituality

This thesis has proposed a unified spirituality that would encompass the wisdom and tradition of the past, the great spiritual masters, and the new insights and findings of contemporary man, as exemplified in Teresa of Avila and Adrian van Kaam. This comprehensive approach offers the possibility of a living spirituality, for it starts with the fundamental basic criteria: the doctrinal aspect: must be compatible with Church Doctrine, Scriptures and Christ, the rational or sensible aspect: must be compatible with reason, reality and common sense; the inter-related aspect: must be validated by

recognized knowledgeable persons such as the Doctors of the Church or Spiritual Masters; the communicating aspect: must be communicated and make sense to others, learned men of wisdom. This comprehensive approach offers the possibility of a living spirituality, for it includes the new possibilities, allows for new discoveries, new perspectives and orientations. Although there were many indications allowing for various perspectives in the works of Teresa, an eclectic approach, an integration of various theories became more necessary when the sciences of psychology, phenomenology, and anthropology developed. Although the seeds of a comprehensive approach are found in Teresa, van Kaam draws our attention to the necessity for such an approach in today's world, for synthesis and unity. This is evident in van Kaam's conception of anthropology: "every concept, construct, word or science which refers to man as a whole"⁵. For a spirituality to be unified it must have an anthropological perspective. As well as taking into consideration the foundational criteria, it would allow for integrational, hypothetical, creative and communicative constructs. Whereas the fundamental basic criteria allow for the communicative and hypothetical aspects, van Kaam's religious anthropology would stress as well the

⁵ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 206.

integrational and creative aspects. The important implication is that these constructs would allow for a better and fuller understanding of such areas as education, ethics, experimentation, personality, theory and any new advances in scientific or experimental or spiritual knowledge could be taken into consideration. Of considerable importance is van Kaam's clarification for selection of hypothetical constructs borrowed from other sciences, (i.e. a philosophical concept). He calls it the principle of applicability:

This principle states that the comprehensive scientific theorist of human behavior should borrow only those philosophical assumptions or constructs which can be used most adequately for the explanation and integration of the greatest number and variety of the findings of the various differential psychologies because of applicability to those findings⁶.

b. An Ascetic and Aesthetic Spirituality

There is a need today for an ascetic and an aesthetic spirituality. Teresa and van Kaam both agree on the ascetic requirements in spiritual formation; namely, self-surrender, self-gift, generosity, self-denial, self-regulation, self-detachment, poverty of spirit, humility and perfect charity. They view asceticism as absolute, the total gift of self is required; as adapted, and as progressive, a progressive detachment and growth in poverty, humility and charity. Certain

⁶ van Kaam, Adrian, Existential Foundations of Psychology, op. cit., p. 227.

dispositions are necessary for the beginner in asceticism: courage, or resolute will, discretion and liberty of spirit and great desires.

Both Teresa and van Kaam have elements of an aesthetic spirituality: Teresa in her many examples of nature to explain prayer, reveals her strong Franciscan formation; van Kaam, with his anthropological perspective, develops this trend to a high level of importance, brought out clearly, especially in his book entitled "Spirituality and the Gentle Life"⁷. He points out the need in man for beauty and creativity and gentleness in the center of his spirituality. There is the beauty of nature, the beauty of people, of music, hospitality, art, thinking and silence. This experience of the beauty, the gentleness of man, focusses man's attention on creation and creative activity, life as a work of art, a partaking and living of the experience of existence and all Creation and the Creator. Van Kaam points out and explains the attitude of gentleness:

Gentleness is one of the attitudes that can facilitate my presence to Father, Son and Spirit. Gentleness transformed by divine grace is the royal road to Divine Presence⁸.

The aim of this attitude of gentleness is brought out by van Kaam:

⁷ van Kaam, Adrian, Spirituality and the Gentle Life, Dimension Books Inc., Denville, New Jersey, 1974, p. 191.

⁸ Ibid., p. 10.

to understand how we may better live and experience human gentleness, culminating in a graced gentle presence to God, ourselves, and others⁹.

Van Kaam proposes the first step to inner gentleness: "to gratefully love myself as a unique divine gift and to admit and accept my weakness which makes me the fragile earthen vessel of this treasure"¹⁰. This gift of Presence, God's Presence helps one to approach the fragile gentle self, a main condition for one's presence to God. "The gift of presence implies the gift of gentleness"¹¹. Van Kaam advocates living a gentle life-style which he calls "the asceticism of the gentle life style"¹². What is most important is that this gentle life style becomes a living spirituality: "The spiritual horizon, which emerges in me in the long run out of these repeated moments of spiritual dwelling, becomes a living awareness"¹³. Van Kaam goes on to treat with gentleness and involvement, self-mastery, silence, playfulness and poverty. He has given a definite practical living aesthetic and ascetic orientation and perspective to spirituality.

9 van Kaam, Adrian, Spirituality and the Gentle Life, Dimension Books Inc., Denville, New Jersey, 1974, p. 14.

10 Ibid., p. 21.

11 Ibid., p. 22.

12 Ibid., p. 29.

13 Ibid., pp. 114-115.

c. A Universal and Evolutionary Spirituality

Man is a citizen of two worlds, a citizen of time and eternity. Certain basic principles and propositions remain true for all ages in Christian Spirituality: the objective realities as found in the Bible, Church doctrine and treated with man in general as processing through the way of purification, the way of illumination and the way of union. Teresa, as a doctor of the Church, exemplified the strong adherence to Christ, the Scriptures and the Church. She outlines in her Seven Mansions the stages of growth and development, the journey of a soul. Mystical theology for her means: the state "in which the soul is suspended in such a way that it seems to be completely outside itself"¹⁴. When the extreme positions of quietism and pseudo-mysticism appeared, an attempt was made to control them by adhering to a highly systematized presentation of the mystical life, and in the changing from a contemplative experience of God into an objective formulation of the experience. Different descriptive and speculative schools of mysticism developed to combat the empirical method or approach, studying the phenomena and the facts of religious experience and attempting to systematize all facts theologically

¹⁴ Teresa of Avila, Life, x, Peers I, p. 58.

by relating them to the theology of grace and the gifts of the Spirit. There were dangers that might convert spiritual theology into experimental psychology or phenomenology; the omission to seek the causes of the phenomena investigated; an over-emphasis on mystical phenomena; disregard for the nature of the spiritual life and a lack of clear fundamental theological distinctions regarding the natural and supernatural dimensions.

In the twentieth century, certain basic central insights have come to light which strengthen the need for universal principles in spirituality, and necessitated a return to some of the traditional ideas of antiquity and the medieval period. Theological content must be considered in studying mystical phenomena not merely description and classification. Theological speculation and empirical analysis can lead to integral understanding if based on facts and principles. Both the descriptive and speculative schools complement each other, and can be integrated in an overall approach, as exemplified in van Kaam. There has been agreement on certain characteristics of Christian mysticism: a sense of the presence and absence of God; ineffability, simplicity, unity, activity and passivity, affective knowledge of God, awareness of union with God. In theory, contemplation is accepted as being open to all. All receive a remote and general call to all degrees

of contemplation, a normal and ordinary way to Christian perfection though not all necessarily reach the heights of mystical experience.

The important new perspective as advocated by van Kaam takes into consideration man in an historical being as an incarnate subject. This view of man was overlooked in the Aristotelian model where the theologian thought in terms of universality and permanence. Spirituality must take into consideration this new perspective and think in terms of evolution and development. Van Kaam puts it this way:

The fundamental dimension of spirituality, to become real and concrete, has always to incarnate itself in special and personal structures, such as structures of prayer, recollection, reading, poverty, obedience¹⁵.

Van Kaam speaks of this incarnational aspect of spirituality in history:

Because Christian spirituality is essentially an incarnated and incarnating spirituality, it is sensitive to historical changes in styles of living, in human sensitivities. Hence the style of Christian value radiation is flexible, open to reorientation in light of newly emerging sensitivities of people; it is always ready to accommodate humanity by restructuring itself in more compatible historical form¹⁶.

There is a need for a universal and evolutionary spirituality

¹⁵ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 20.

¹⁶ Ibid., p. 320.

in the sense of being Christ-centered, and in the sense that man grows and develops through different stages, as reflected in a special and personal spirituality. Van Kaam gives the criteria for an authentic and effective special spirituality: "it must be in tune with fundamental spirituality and capable of personalization by the appropriate personality type"¹⁷. With this perspective, van Kaam adds a criterion to the already established traditional norms of compatibility with Church Doctrine:

its potentiality to be specialized and personalized by all - that is specialized by specific groups of like minded believers into special spiritualities and personalized by individual faithful into a personally lived spirituality¹⁸.

d. A Social and Global Spirituality

Spirituality must aim at being global and social. This means an increased awareness and sensitivity to relationships not only on a nationalistic, or sectarian or parochial basis, but on a global basis. The survival of the world demands such a spirituality. Social systems, the interdependence

¹⁷ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 23.

¹⁸ Idem.

of the modern world on cultural, economic and political levels demand it. With the increasing interdependence, we must be rooted in human experience of our historical process of development. We must become more aware of the reality of poverty, injustice and dehumanization; the loss of whole nations through genocide; the exploitation of raw materials; and the innumerable repressed, underprivileged and uneducated masses. They call us to be concerned, to become aware of the Christian mandate to spread the Good News to all the world.

This global and social spirituality can be achieved by a return to the original biblical texts exhorting man to love the enemy, the poor and to accept the costs of discipleship and stewardship with the mandate to establish human rights and dignity throughout the world. The essential equality of all people is a predominant theme of van Kaam's and is reflected in Teresa's insistence that we are all called to contemplation. Both van Kaam and Teresa are concerned with man as being humanized and divinized and this means starting with the basic needs and rights of one's human nature and condition.

Man must try to make a truly more human world. The life and mandate of Jesus must be concretized by daily efforts to form social unity. The Christian should be ready to defend respect for the poor not only on an individual level but also

as a believing Christian community of faith. The commands to love our neighbour and our enemy must be lived and find expression on both personal and international levels of our life styles. This entails also realizing that it is the will of God that the goods of the earth should be equally shared. Those who have much must be aware of their duty to share with those who have not, in the face of need. "It is the will of God that creation be shared"¹⁹. This will give man the freedom from slavery to materialism or consumerism. The overall aim is to foster survival and the proper respect for our natural resources, living in harmony with, using with reverence and respect all gifts from God. Social systems then must be brought into harmony with the Gospel. Social spirituality will reach its peak in a society built on love of God and neighbour and equality and justice.

Both Teresa and van Kaam stress the need for balance in our lives, in our choices, in our development. This is evident especially in the call for equilibrium between the world of the spirit and the world we live in:

We do not abandon our activities in society; we bring to them the richness that flows from a spiritual life. Instant integration is not possible.

¹⁹ Constitution on the Church in the Modern World,
Vatican II, op. cit., pp. 230-231.

It takes time to balance wisely activity and recollection. The world of spirit is wed to the world of fact. Always the balance has to be there²⁰.

e. A Missionary Spirituality

Spirituality must be missionary. This is evident especially in Vatican II dialogue and comes to the fore in considering the intention of Missionary Spirituality. The interior life is oriented to bring others to faith in Christ, to bring others to explicit awareness of God's loving plan, salvation history, and to bring about unity and peace, the establishing of God's Kingdom.

Some basic trends and constructs have remained throughout the ages and are found in both Teresa of Avila and Adrian van Kaam: the need to spread the Gospel of the good news, love of God and Christ; the need man has for Salvation History; the call to perfection; man's dependence on God's will and graces; man's call to serve God and his fellow man.

The personal witness of Christian living, a life of love, prayer and service to God and man, has been essential to the missionary spirituality as evidenced in the great desires of Teresa of Avila, in her many works of writing and her

²⁰ van Kaam, Adrian, Susan Muto, Am I Living a Spiritual Life, Dimension Books, Denville, New Jersey, pp. 143-144.

many foundations of convents. In the establishing of the foundation of the Institute of Man to form Masters of Spirituality by van Kaam, and in his many writings, we see a similar thirst to share and call all to grow.

This combination of prayer and service, in missionary endeavours, is characteristic of both Teresa and van Kaam. Whereas Teresa was involved in Reform, van Kaam is involved in Renewal, both recognizing the need to return to roots, to sources, while at the same time allowing that necessary flexibility for openness to new perspectives, new sciences and new knowledge or orientation that resulted in the evolution of the history of man and Salvation History. Whereas Teresa spoke to the needs of her time, returning to evangelic poverty, obedience and charity, van Kaam speaks to a more scientific mentality, a more pluralistic society, which calls for a more ecumenical, universal, integrative approach, viewing man as not only historical but as incarnate in Salvation History, and Christ as the Lord of History.

Hope and confidence remain foundational to mission spirituality. Today in the world of post Christendom and secularization there is a need to return to this basic service-orientated attitude, working for humanization, development and liberation, open to God's complete plan for man as incarnated, as relating to all of mankind, directed toward God.

f. An Ecumenical Spirituality

Van Kaam advocates an ecumenical spirituality in that he stresses the fundamentals of spiritual life.

"Fundamental Spirituality can be an instrument or tool of ecumenical dialogue with non-Catholic spiritualities"²¹.

Any common basis or starting point should be on essentials rather than on details. This is a common sense approach addressing and treating with those basic practices, putting the priority where it belongs. "It can reduce accidental differences and highlight similarities"²². Van Kaam lists some of these fundamentals that can serve as starting points for ecumenism: "the need for quiet, repose, meditation, may create space for ecumenical dialogue"²³.

There is a great need for this Ecumenical Spirituality if our planet is to survive. There is a need for an economics of compassion and justice. Alternative economic systems can be created to answer the spiritual questions that equal distribution, justice and compassion ask. There is a need also in an Ecumenical Spirituality for the welding of spirit and imagination, political involvement, art, social justice

²¹ van Kaam, Adrian, In Search of Spiritual Identity, op. cit., p. 14.

²² Ibid., p. 15.

²³ Ibid., p. 14.

within practical possible life-styles. Ecumenism can bring together non-official, non-institutional groups that can be influential in the public sector. This is evident in terms of solving living styles for the elderly, the handicapped, the sick, the poor and taking the initiative of humanizing the economic, social and cultural milieu. Ecumenism can be a sign of opening up, the sign and word, of a new sense that God can give man's existence. Ecumenism can emphasize the authentic meaning of life found in the Word for man by integrating the findings of Christian anthropology. This means stressing the honest possibilities, leaving space and freedom for the Spirit of truth and the corresponding act of faith that reaches out through human truth relations. True Ecumenism can be considered as on-going Renewal and Reformation. It means discovering what Christian experience means in terms of identity and complementarity, especially in the shared areas of development toward peace by complementary experiences of mercy and reconciliation. This reforming includes a return to radical commitment to God's promises in faith. It means an authentic renewal by returning to sources so as to deepen that unity that comes not only from talking and sharing in growth and solving common difficulties but also from being silent together and realizing it must be together or it won't be at all.

g. A Creative Spirituality

Spirituality must be creative. It requires tapping our sources of originality and self-motivation. This was exemplified in Teresa and van Kaam in their writings on spiritual formation especially in the Interior Castle and in the new religious discipline of formative foundational spirituality.

All people are called to discover the unique form God wants to give to their lives ... For Christians, this means that they have to find their unique life form in Christ. It is not only a question of gradually discovering the form my life has to take but of allowing my daily existence to be an answer to this call²⁴.

This creativity or unique life-form can be found in: "the underlying consistency of my life and its harmony with scripture, Church doctrine and the wisdom of the Spiritual masters ... and personal inspiration"²⁵.

What is essential to this creativity is to realize the continual evolutionary integration that takes place in growth: "Formation is ongoing; it is never achieved but forever being achieved"²⁶. This formation requires basic factors:

²⁴ van Kaam, Adrian, Am I Living a Spiritual Life, op. cit., p. 7.

²⁵ Ibid., p. 9.

²⁶ Ibid., p. 43.

the essential elements of the spiritual life ... prayer, periods of solitude and recollection, reading and reflecting on Holy Scripture and the works of Spiritual masters, liturgical worship, and the sacraments. Without this foundation there is little or no possibility for spiritual growth as a Christian²⁷.

These structures root us in the fundamentals of Christian Spirituality and promote the unique growth of each individual person.

Because each person is unique and different, respect for personal expressions and preferences is important. "No exercise can answer all needs at a given moment; thus a number of options are necessary"²⁸. The prime concern is to keep alive and develop an awareness of God's Presence in one's life. Progress is different for each individual, and takes place at different places within the range of experience. The common element, quiet attentive listening to God remains, though expressions differ in our prayer life and life-style.

The need for creativity and self-motivation is pointed out in van Kaam's book, Living Creatively : "The original man is the self-motivated man"²⁹. Inner worth implies living in respect and gratitude and being present to the unique values in the self, others, life and creation. To be creative means

27 van Kaam, Adrian, Am I Living a Spiritual Life, op. 43.

28 Ibid., p. 45.

29 van Kaam, Adrian, Living Creatively, Denville, N.J., Dimension Books, 1972, p. 8.

being faithful to humanity and to our source of life. It means giving meaning and form to life. It frees one from the narrowness of isolated convictions.

Creative spirituality requires balance: "The creative man separates the forces of levelling out from the forces of letting be"³⁰.

h. A Practical Spirituality

The spiritual life should be a part of every person's life. Until one realizes this the individual is not a complete human being. A practical spiritual life has certain conditions which any willing person may participate in. Beginning with the fact that all are called to contemplation implies a need to explain briefly how to develop the contemplative consciousness; how to use this common gift of man; what attitudes are involved in this spiritual life process and the main forms of contemplation with their corresponding practical values for a relevant life style today.

Preparation for a practical spirituality begins in simplification, a purification of the senses and the will. It means doing away with the unnecessary, the unreal and the unspiritual, insofar as they complicate or entangle one's

³⁰ van Kaam, Adrian, The Participant Self, Denville, N.J., Dimension Books, 1969, p. 59.

perception of reality. It means coming back to the original order and rhythm of Universal Life. This is accomplished through Recollection, a disciplining or simplifying of the attention, the will, and the affections. Recollection begins with meditation, which enables one to look at the spiritual world and consider the basic realities of life, distinguishing between appearance and reality, going from multiplicity to unity. One struggles, concentrates, aims at simplicity of attention, and finds oneself, achieves self-knowledge.

With this self-knowledge comes the awareness of the tension of man being pulled in two directions, toward eternity and time. Man must then self-adjust in this Becoming period simplifying his interests into one main mode of existence through self-discipline, self-control, called detachment and mortification.

The practical man is aiming at a suppleness, a flexibility, a balance, by restoring order in his life. Self-discipline brings a poverty of spirit, a freedom or disinterestedness which enable one to make progress on the way to union with Reality. These two steps, the simplification of attention and the establishing of order in one's exterior and interior life style enables the individual to perceive in terms of what he or she is, the real can know the Reality.

Great desires are needed along with generosity for further progress along the way to illumination or toward Reality. It requires continued effort and courage, drawing on the faculties of love, thought and the will to reach out to encounter with Reality. Man turns from the unreal to the real in this transitional stage, from disorder to order in his life style. Man is very active in this preparation and attainment of the basics. He has come to self-acceptance and self-actualization. He has been able to obtain and maintain equilibrium in his personal values and life form. He has come to the point where decisions are autonomous in the sense that he has the disinterestedness necessary to direct himself based on interior standards while at the same time integrate values from others, insofar as they are personally applicable. The individual is able to be more objective, seeing the value of other persons and creation in relation to their goal, in a simple perception of reality. An ability to love with greater commitment is evident which enables the individual's personality to grow in relation to man and God. Man at this stage has the flexibility, the self-knowledge to use his talents and self-direct himself toward union with his ultimate goal to a very great degree.

Man has come to know something through this process of simplification of the self, the other and the greater Force or

Life in which he is immersed. The peaks of one's successful human fulfillment are reflected in attainment of the living faithfully and perseveringly the virtues of faith, hope and charity. By recognition of one's situation in the whole of creation, in relation to the Creator, a deep humility or walking in the way of truth animates the individual's life style.

This increased clarity of perception of reality must now be intensified and expanded. Man was very active in these first stages of spiritual growth, in his becoming. As one progresses to deeper levels of enlightenment, God will be the more active partner, with man's role being chiefly a surrendering of his will, his person, in the sense of allowing God to do what He will. Man's recollection, meditation is still very important for this stretching out to achieve a heightened awareness, a more direct perception of reality. The practice of the Presence of God is very helpful in this stage. Scriptural reading, or reading the works of the masters in spiritual life, or reflecting through prayer enable one to sense the oneness, the flow of eternity, the great movement of life in Life, time in Eternity, the part in the Whole of reality.

Having become more aware and attentive to the movement of life within Life, a great thirst and yearning pervades the individual for the higher dimensions of experience. This great

desire is necessary to go any further, along with a complete gift of self. God now takes the more active role, for here the workings of reason fail for one enters gradually into an intense and very real silence, a state of stillness, solitude, and unknowing. There is a certitude and a great peace that one experiences as being in the hands of God and He will do the directing and forming for the most part. The individual experiences himself, growing toward a life of greater unity.

Of very great importance in all stages of spiritual growth is adherence to the Scriptures, the Church doctrines and sound spiritual direction. It is especially in these higher stages of development that one realizes the need for such guidance. A learned and holy person with experience in the ways of formative spirituality is of paramount importance, when the individual goes through the stage of Quiet or the Night of the Senses. Although control of the will and attention can help one to enter into this state of awareness, in which one experiences a taste of Eternity, an emergence in the presence of Reality, the Transcendent, there is yet another stage of development.

In this final stage of the spiritual journey, there is yet a great transforming or divinizing that must be done to the individual, before the union of will and Will. One should be passive in the sense of receptivity, realizing

the need for openness, surrender of the total self, complete submission, abandonment into the hands of God so as He may bring about the union of love. Man's activity is this letting of oneself go, dying to one's own will, surrendering to a greater and greater existence, a more complete reality. As a child of this world and the next, this time and the future time in eternity a constant encounter takes place with the giving and receiving. The individual experiences the self as a real whole within the Whole Reality. Creativity, commitment, order and mission find the individual active and contemplative.

The unifying of will and love causes one to live fully alive in unity and in creative acts, striving with single-mindedness and unbounded zeal for harmony between the real and the unreal, for peace, order, meaning and love.

A practical spirituality demands that man prepare, that man attain a deep and lasting encounter with the Creator. By the process of simplification and recollection, by self-discipline, detachment and self-realization the individual can start off on the path of humility and truth. By a regular prayer life, by establishing order in one's life style, one prepares for the coming of the Spirit in increasing intensity and greater awareness and attention.

To attain a more direct perception of Reality, on the

natural level, as in becoming; on the level of being and on the level of union, man must make use of the many gifts he receives from God. A learned and holy spiritual director; the sacraments; the Mass; daily meditation and spiritual reading; self-sacrifice and constant integration of both the human sciences and new insights in the spiritual development of man can all help toward fulfillment.

The whole person must strive for a practical spirituality that will allow a relating to the needs of the world one lives in, while at the same time allow for one's role as a student, a single, married or consecrated state, as growing, as being transformed, divinized. The primary model must be Christ in His Humanity and Divinity, in His Incarnation, Redemption and Resurrection. The primary guide must be the Scriptures, the good news. The primary mission must be living, witnessing to this good news by our prayer-life, Church-life, a life of commitment and love, whether it be in the family, the community or the world. The primary qualities to strive for are great desires, great generosity and courage. The primary virtues to practice are faith, hope and charity. In a practical spirituality, by order and balance, man prepares the way for deeper encounters with God, and deeper richer commitments to God and our fellowman.

- 1515 (March 28) - Birth of Teresa de Cepeda y Ahumada at Gotarrendara, near Avila.
- 1528 Death of Teresa's mother.
- 1531 Enters Augustinian nuns' convent as boarder; remains 18 months.
- 1536 Enters Carmelite convent of the Incarnation at Avila.
- 1538 Health gives way; goes to Becedas for treatment.
- 1539 (August 15) Attack of Catalepsy which left her helpless for eight months.
- 1540 Returns to Incarnation; an invalid until late 1541; effects of paralysis remained until 1542 and returned intermittently until 1554.
- 1543 Death of her father, Don Alonso.
- 1555-6 Begins to have visions and hears interior voices; final conversion and first contact with Jesuits.
- 1558 First rapture; vision of Christ; discussion about reform of Carmelites.
- 1559 Transverberation of her heart.
- 1560 Vow of greater perfection (considered by some her true final conversion).
- 1562 Foundation of San Jose at Avila, first convent of the reform.
- 1567 Discusses with St. John of the Cross a reformed monastery for the friars.
- 1575 First meeting with Fray Jeronimo Gracian C.D.
- 1577 (December 3) St. John imprisoned by friars of Observance.
- 1581 (March 3) Official separation of Calced and Discalced Carmelites
- 1582 (October 4) Death of Teresa at Alba de Tormes.

- 1582-86 Foundations at La Fuensanta, Damiel, Pamplona, Malaga, Genoa, Idsbon, Guadalcazan, Sabiote and Cerva.
- 1587 Sixtus V authorizes the creation of a Discalced Congregation - division into five provinces, establishment of the Consult and the election of a Vicar-General.
- 1588 St. John of the Cross attends first Chapter-General of the Reform held in Madrid.
- 1590 John is First Definitior and consiliaria at the Chapter-General Extraordinary.
- 1591 John dies at Ubeda.
- 1592 Gracian expelled from the Congregation. Clement VIII issues a Brief approving the new Constitutions.
- 1593 The Congregation of the Discalced becomes an Order by the Bull of Clement VIII. Doria appointed interim General of Order.
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- 1614 Beatified by Pope Paul V.
- 1622 Canonized by Pope Gregory XV, together with St. Isidore, St. Ignatius, and St. Francis Xavier.
- 1970 Declared Doctor of the Church by Pope Paul VI.

- 1920, April Born at the Hague, Holland
- 1933-1939 Gymnasium-Weert, Holland
- 1940-1947 Six years of philosophy and theology. Graduation cum laude. Gemert, Holland.
- 1948-49 Study of psychiatry at the mental hospital "Huize Padua", Boekel, Holland, under Dr. A. Severijnen, psychiatrist and superintendent of the hospital.
- 1949-1952 Psychological consultant of the so-called life schools for young adults in offices, mills and companies in Holland. These life schools aimed at the integration of the dynamic principles of religion and psychology into a series of courses on various subjects preparing girls between 17 and 25 for their vocational and marital life.
- 1950-1951 Study of the psychology of personality and education at the Hoogveld Institute, an affiliation of the University of Nijmegen, Holland.
- 1951-1952 Study (psychological analysis of a religious personality) of 1800 letters by Francis Libermann, son of a rabbi of Saverne, who suffered from neurosis, epilepsy and suicidal tendencies. This study resulted in a Dutch biography of 630 pages: The Jew of Saverne, An English version of this biography A Light to the Gentiles, appeared in the series of the Duquesne University Press, Spring, 1959; a new edition of this book has been published by Bruce Company in 1961. This year of study was passed in Paris, France.
- 1952-1954 Continuation of study of psychology of personality and education at the Dutch Study Center, Gulemborg, Holland. The Dutch M.O. Degree in Educational Psychology was granted after acceptance of M.O. dissertation: The Psychological and Religious Backgrounds of the Preparation for Life in the M.A. Schools (Life Schools for girls between 17 and 25) and Their Integration in the Structure of These Schools.
- 1952-1954 Counselor in the Dutch Governmental Psychological Observation Center for Juvenile Delinquents "Kamp Overberg" at Veenendaal, Holland. Psychological supervision of a series of school-readers and educational pictures used for religious education in the Dutch elementary schools. Contribution of thirty articles to various scientific magazines in Holland concerning the integration of religious principles and the principles of psychology into the life preparation of girls between 17 and 25 in companies, mills and offices.

- 1954-1956 Study of psychology at Western Reserve University, Cleveland, Ohio, USA. Passed comprehensive exams for the Ph.D. with the honorable mention of having obtained the highest quality points of the Ph.D. candidates for psychology who took the Ph.D. exams.
- 1956-1957 Training in psychotherapy under Carl Rogers at the University of Chicago. Training in psychotherapy under Dr. Rudolph Dreikurs at the Alfred Adler Institute in Chicago. Observer in the group therapy sessions of Recovery, Inc. in Chicago.
- 1957 - summer Special studies in personality theory at Brandeis University under Dr. Abraham Maslow, Dr. Kurt Goldstein and Dr. Angyall.
- 1957 - Sept. Instructor in psychology at Duquesne University and at Mercy Hospital, Pittsburgh, Pennsylvania.
- 1958 Granted the Ph.D. in psychology by Western Reserve University after the acceptance of his dissertation: The Experience of Really Feeling Understood by a Person. A Phenomenological Study of the Necessary and Sufficient Constituents of this Experience as Described by 365 Subjects in Chicago and Pittsburgh.
- 1958-1959 Invited by Brandeis University to take over for the academic year the courses of Dr. Abraham Maslow, chairman of the Department of Psychology during his sabbatical leave. Lecture series for the psychiatric and psychological staff of Metropolitan State Hospital at Waltham, Massachusetts.
- 1958 - May Elected as a Board Member of the Council of the American Association of Existential Psychology and Psychiatry, New York.
- 1958 - Nov. Appointed as consulting editor to the editorial staff of the Journal of Individual Psychology.
- 1959-1960 Assistant Professor of Psychology at Duquesne University. Invited lecturer at Brandeis University, Boston College, Harvard University, Penn State University and at various clinics and mental hospitals.
- 1960 - May Appointed as a member of the national board of advisors of the non-sectarian "The Religion in Education Foundation", Pasadena, California.
- 1961 - Sept. Appointed as editor of the American Review of Existential Psychology and Psychiatry.

- 1961 - Sept. Promoted to Associate Professor of Psychology at Duquesne University.
- 1963-April Founder and first Director of Duquesne's INSTITUTE OF MAN. Appointed as consulting editor of the Journal of Humanistic Psychology.
- 1963 - July Guest lecturer at Heidelberg University, Germany and guest lecturer at the University of Oslo, Norway.
- 1964 - May Publication by Prentice-Hall, Inc. of Religion and Personality, which has been on the best seller list since August, 1964. More recently translated into French.
- 1965 Founder and Editor of the monthly magazine ENVOY.
- 1965 Founder and Editor of the scholarly journal HUMANITAS.
- 1965 - September Founder and Director of Duquesne's academic Religion and Personality Program for persons appointed to leading positions in the formation of religious (leading to an M.A. in Religion and Personality).
- 1965 - November Promoted to Full Professor of Psychology at Duquesne University.
- 1966 - April Personality Fulfillment in the Spiritual Life - Publication by Dimension Books, Inc.
- 1966 - May Existential Foundations of Psychology - Publication by Duquesne University Press.
- 1966 -Summer Semester Visiting Professor, Psychology Institute, University of Heidelberg, Germany.
- 1966 - October The Art of Existential Counseling - Publication by Dimension Books, Inc.
- 1967 - February The Demon and The Dove - Personality Growth Through Literature - Publication by Duquesne University Press.
- 1967 Personality Fulfillment in the Religious Life - Publication by Dimension Books, Inc.
- 1968 The Emergent Self - Publication by Dimension Books, Inc.
- 1968 - Summer Lecture tour Hawaii, Japan, Taiwan, Thailand and the Phillipines.
- 1969 - January The Vowed Life - Publication by Dimension Books, Inc.
- 1969 - November The Participant Self - Publication by Dimension Books, Inc.

- 1970 On Being Involved - Publication by Dimension Books, Inc.
- 1972 Envy and Originality - Publication by Doubleday & Company Inc.
- 1972 On Being Yourself - Publication by Dimension Books Inc.
- 1974 Spirituality and the Gentle Life, Publication by Dimension Books Inc.
- 1975 In Search of Spiritual Identity, Publication by Dimension Books Inc.
- 1976 The Dynamics of Spiritual Self Direction, Publication by Dimension Books Inc.
- 1976 The Woman at the Well, Publication by Dimension Books Inc.
- 1977 Tell Me Who I Am, Publication of Dimension Books Inc.
- 1978 Looking for Jesus - Publication of Dimension Books Inc.
- 1978 Am I Living a Spiritual Life - Publication of Dimension Books Inc.

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Silverio's presentation of the complete works of John of the Cross are introduced and outlined by Peers, providing the reader with the journey from the Ascent -- Dark Night -- Canticle -- to the Living Flame, a synthesis of the spiritual life.

-----, Complete Works of St. Teresa, trans. E. Allison Peers, N.Y., Sheed and Ward, New Ark Library, 1963, Vol. I, p. 367; Vol. II, p. 420; Vol. III, p. 408.

Silverio's presentation of the writings of Teresa are introduced and outlined by Peers, taking the reader from the Life of Teresa -- The Relations -- The Way of Perfection -- Interior Castle -- Conceptions of the Love of God -- Exclamations of the Soul of God -- Book of Foundations -- to her minor works which include Constitutions: Visitation of Convents: Maxims for her Nuns; Answer to a Spiritual Challenge; Poems and Letters.

-----, Letters of Teresa of Avila, trans. E. Allison Peers, London, Burns, Oates and Washbourne Ltd., 1951, Vol. I, p. 509; Vol. II, p. 1006.

Silverio's presentation of Teresa's Letters are introduced and outlined by Peers, giving the reader and researcher valuable documents for study and reflection, increasing the possibility for understanding and insight into Teresa's Active-Contemplative Spirituality.

van Kaam, Adrian, Religion and Personality, New Jersey, Prentice-Hall, 1964, p. 170. Van Kaam treats with Religious Anthropology developing the religious mode of existence, religious personality and the various stages of development of the religious personality.

-----, Existential Foundations of Psychology, N.Y., Doubleday and Company, Image Books, 1969, p. 396. van Kaam presents his method of anthropological psychology, giving the reasons, definitions, development and possible sequences for usage of his approach.

van Kaam, Adrian, Personality Fulfillment in the Religious Life, N.Y., Dimension Books, 1967, p. 338. Van Kaam outlines and develops his concept of religious life for today's world, showing how the individual can live a full, rewarding and happy life as a whole person.

-----, The Art of Existential Counseling, Wilkes-Barre, Pennsylvania, Dimension Books, 1966, p. 191.

Van Kaam outlines the method of existential counseling, which is based on his anthropological approach to psychology, giving the reader a basic working knowledge of his theory.

-----, A Light to the Gentiles, Milwaukee, Bruce Publishing Co., 1962, p. 352.

Van Kaam presents the life of the founder of the Holy Ghost Fathers, with which his own life is paralleled very closely, giving the reader an insight into his formation and development.

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