National Library of Canada
Collections Development Branch

Canadian Theses on
Microfiche Service

Bibliothèque nationale du Canada
Direction du développement des collections

Service des thèses canadiennes
sur microfiche

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us a poor photocopy.

Previously copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30. Please read the authorization forms which accompany this thesis.

THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de mauvaise qualité.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30. Veuillez prendre connaissance des formules d'autorisation qui accompagnent cette thèse.

LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE

Ottawa, Canada
K1A 0N4

NL-339 (Rev. 8/80)

ST. THERESE OF LISIEUX - A STUDY IN CONGRUENCE

(Toward a Rogerian Interpretation Of The Theresian Life-Experience)

by Stanislaus G. Mascarenhas

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

Ottawa, Canada, 1979

© S.G. Mascarenhas, Ottawa, Canada, 1980.

DEDICATION

To the Rev. Maurice Giroux, O.M.I., a former Chairman of the Department of Religious Studies, University of Ottawa, who received me into the department, and to Sr.(Dr.) Mary Andrew Hartman, who started me in graduate work at the same department, this thesis is dedicated, in grateful memory.

ACKNOWLEDGEMENTS

I wish to express my heartfelt gratitude to Prof. Roger Lapointe, of the Department of Religious Studies (Faculty of Arts), University of Ottawa, for his helpful direction, friendly encouragement and untiring support in bringing this lengthy dissertation to a successful close.

I am also grateful to Prof. Emile Rideau S.J., of the Catholic Institute, Paris; and to Prof. G. Cruchon S.J., of the Gregorian University, Rome, for their expert advice and kind interest in my research work, during my sojourn in Europe.

To the librarians and library staff of St. Paul's University (Ottawa), of the Gregorian University (Rome), and of the Teresianum (Carmelite House of Studies, Rome), for permitting me the use of their libraries, my special thanks.

To the Les Frères des Ecoles Chrétiennes of the King Edward Community (Ottawa), for their kind hospitality and prayerful support during the past five years, my sincere and affectionate gratitude.

ACKNOWLEDGEMENTS

My special debt of gratitude to Br. Marcel Caron, f.e.c., for his patient work on checking the bibliography, making the table of contents, for the neat illustration on the 'Foreword-page' (p. xxxvii), and for helping me with the printing of the thesis.

CURRICULUM STUDIORUM

Gabriel Stanlislaus Mascarenhas was born November 13, 1934, in Bangalore, India. He obtained his diploma in Classical Languages from the Jesuit House of Studies, Calicut, India (1955), and then completed requirements for a Licentiate in Philosophy (1958) at Sacred Heart College (affiliate of the Gregorian University, Rome), Shembagnur, India. He received his Bachelor of Arts degree (1961) from the University of Madras, and Bachelor of Education degree (1963) from the University of Mysore. He has a Licentiate in Sacred Theology (1967) from St. Mary's Theological College (also an affiliate of the Gregorian University, Rome), Kurseong, India.

He began graduate work in 1971 at the Department of Religious Studies, University of Ottawa and completed the course-work for a doctoral programme in June 1973. He spent nine months out of a year's leave of absence (1977) in Europe for research on his thesis-project.

TABLE OF CONTENTS

page

Introduction

I. GENESIS OF THE PROJECT 1
1. What were my original intentions? 2
2. What were my findings with regard to the original scheme? 5
3. What were the problems of content and method? 7

II. AN OUTLINE OF THE REVISED TOPIC 11

III. THE QUESTION OF THE HISTOIRE D'UNE AME (HA) AND THE THERESIAN CORPUS OF WRITINGS 15
1. Testimony of the Martin sisters about the writing of HA 16
2. Mother Agnes' strategy for gaining complete control over Therese's writings 20
3. The unique case of a 'double original' 23
4. The two 'privileged' witnesses 26

IV. THE VALUE OF THERESIAN LITERATURE PRODUCED BY CARMEL 27
1. Phases in the evolution of Theresian literature 28
a) The first phase... 29
b) The Process of Beatification (August 1910) 29
c) The Beatification (1923) and the Canonization (1925) 31
d) The Original Manuscripts (1956) VS Martin Version of Theresiana? 32
2. The Process of "Theresianization" 33

TABLE OF CONTENTS

page

V. THE 'LAST CONVERSATIONS' (DERNIERS ENTRETIENS OR D.E.) - THEIR REAL PURPOSE AND VALUE 38
1. D.E., how and when written 38
2. The three-fold purpose of D.E. 42
a) Claim to 'editorial licence' 42
b) To gain lost prestige 42
c) To make Therese into a theologian-prophet! 44

VI. SOME QUESTIONS REGARDING THE PUBLICATION OF THE ORIGINAL MANUSCRIPTS OF THERESE'S AUTOBIOGRAPHY, AND THE CONTROVERSY ABOUT 'CHANGES' INTRODUCED BY MOTHER AGNES IN THE PREVIOUS EDITIONS OF THE STORY OF A SOUL 47
1. Is there any justification for the alterations made by Mother Agnes, and what right had she to do so? 48
2. 'Was there anything of importance suppressed or any addition made that would impair the essential quality of the Saint's work?' 51

VII. COULD MOTHER AGNES (PAULINE) RESIST THE TEMPTATION TO CREATE A THERESE ACCORDING TO HER OWN IMAGE AND LIKENESS? 55
1. Pauline's claim on Therese, at home and in Carmel 55
2. After Therese's death 57
3. Celine, party to Pauline's designs! 61
4. What motivated the Martin sisters? 62

VIII. SUMMARY ASSESSMENT OF THE BIOGRAPHICAL LITERATURE ON ST. THERESE 64
1. Period I: (1925-1956) 64
a) Mgr. Laveille 66
b) Lucie Delarue-Mardrus 68
c) Pierre Mabille 69

page

2. Period II: 1956 to present 70
a) Etienne Robo 70
b) Thomas Verner Moore 71
c) Ida F. Goerres 73
d) Barry Ulanov 76
e) James Norbury 77
f) J.F. Six 77
g) André Deroo 79
h) René Laurentin 83
i) Emile Rideau 85

IX. SUMMARY ASSESSMENT OF THE DOCTRINAL INTERPRETATIONS 85
1. Period I: before 1956 85
a) R.P. Martin 86
b) R.P. Petitot 88
c) M.M. Philipon 89
d) Hans Urs Von Balthasar 91
2. Period II: after 1956 96
a) François de l'Immaculée Conception O.C.D. 96
b) Albert du Sacré-Coeur, O.C.D. 97
c) Stéphane Joseph Piat 100
d) Conrad de Meester 108

X. THE THERESIAN WRITINGS OF MGR. ANDRÉ COMBES . . 111
1. Chronological list of writings 113
a) 1946 113
b) 1948 113
c) 1949 115
d) 1950 115
e) 1954 117
f) 1967 119
g) 1970 120
2. André Combes' contribution to Theresian studies 121
a) Some merits 121
b) Some weak points of Combes' approach 124

page

XI. PROBLEM AREAS IN THERESIAN INTERPRETATION . . 128
1. Problem areas 128
a) Falsifying family facts 128
b) Confounding Martin and Theresian spiritualities 128
c) Interpolating 'foreign' elements 129
d) Indiscriminate use of 'sources' 129
2. Types of documents 129
a) (i) Story of a Soul 129
(ii) Letters 130
b) "Last Conversations" of Agnes 130
c) "Remembrances" of Celine 130
d) Testimonies at the Process 130
3. Four 'orders' in sources 131
a) 'Order of happening' 131
b) 'Order of composition' 131
c) 'Order of publication' 132
d) 'Order of revelatory value' 132
4. A note on the use of 'sources' 134

XII. SOME COMMENTS ON METHODOLOGY 135
1. Use of analogy not useful 135
2. 'Content analysis' of Autobiography, etc. 138
3. Purpose of the study 139
4. Possible objection from Combes? 140

XIII. 'THE PROBLEM OF EXPERIENCED MEANING' 143
1. Two dimensions of meaning 143
2. Paying attention to 'subjective experience' 145
3. Distinction between 'felt meaning' and 'symbolization' 150
4. Theological 'experience' and Gendlin's 'past experience' in The Therapist 151

XIV. THE THERESIAN ADVENTURE OF 'BECOMING' 153
1. The 'raw material' of holiness 153
2. Therese's basic problem 155
3. Categories for the analysis of religious experience 159
4. The Theresian problem in 'religious terms' 161

XV. THE GENERAL OUTLINE OF DEVELOPMENT. 161

TABLE OF CONTENTS

page

PART I

THERESE' CHILDHOOD PROBLEMS PSYCHOLOGICALLY CONSIDERED

I. SOME PRELIMINARY OBSERVATIONS. 168
1. Theresian 'childhood' exalted yet unknown 168
2. The Family Context 171
3. A note on some Pro's and Con's of Bowlby's theory of Attachment - behaviour 173

II. THERESE'S HOME-ENVIRONMENT - THE FIRST FOUR YEARS OF LIFE 179
1. A Close-up look at the Martins 179
2. Pre-natal harmony between mother-child? 181
3. Therese entrusted to a nurse (Rose Taillé) 183
4. What kind of psychological burdens did Zelie bring with her? 187
5. Zelie's 'philosophy of life' shapes her 'theology of life' 192
6. Some additional ambiguous situations 194
7. Further complications, brought about by marriage! 195

III. THE QUALITIES OF MOTHER LOVE 199
1. What is Mother for? 199
2. Some distinctions and definitions of 'maternal love' 201
3. Characteristics of 'abusive' love 202

IV. THE COMPLEX OF THE MOTHER-CHILD RELATIONSHIP . 211
1. Could Zelie be a happy wife and mother? 211
2. The essential minimum for mental health 212
3. Reasons for Therese to seek greater maternal attention and affection 214
4. Some Reasons for 'clinging' behaviour 216
5. Problems 'of focusing' on mother as the 'principal attachment figure' 218
6. Quality of attachment between Therese and her mother 220
7. Therese's problems in organizing her 'attachment behaviour' 222

TABLE OF CONTENTS

x

page

V. THERESE'S REACTIONS TO THE DEATH OF HER MOTHER 225
1. Some sample interpretations 225
2. Toward a psychological accounting of childhood bereavement 226
a) 'Intellectual problems' in the face of bereavement 229
b) Factors varying 'emotional' response 231
(i) Factors in the child 232
(ii) Factors in the deceased parent 233
c) Two major 'emotional problems' 234
(i) Death as abandonment 234
(ii) Death as punishment 237
d) 'Immediate Reactions' 238
e) 'Long term reactions' 241

VI. TYPES OF MOTHERS AND STAGES OF MOTHERING . . . 246
1. Know your mother, to know yourself! 246
2. The three 'psychological stages' of mothering 247
3. Zelie Guerin's home environment 248
4. Some comments on Louis Martin's mother 251
5. The 'psychological stages' of mothering - an application 252
6. 'Imaginative leaps' to other family relationships 259

VII. LISIEUX: A NEW HOME, A 'NEW' MOTHER AND 'NEW PROBLEMS' 263
1. Pauline (and Marie) made in the image and likeness of Zelie Martin 263
2. Pauline's pattern of 'mothering' 267
3. Everybody wants to 'baby' Therese 271
4. The natural childish desire to please becomes a unique obligation 272
5. Insufficient instruction causes problems of conscience and creates a false notion of God 275

TABLE OF CONTENTS

page

6. Louis Martin: (Therese's father), his character and problems 277
   a) Childhood and Youth 277
   b) In Marriage, Louis continues to be the weaker partner 279
   c) The daughters adjust to their father's weakness 282

VIII. THERESE AT SCHOOL - (OCT.1881) 284
1. The sharp contrast between school and home 285
2. The pain of success in the school-room 286
3. Was Therese a victim of 'school phobia'? 289
   a) Are there any symptoms of school phobia in Therese? 290
   b) The dynamics of 'Pattern A'. 291
   c) Family interaction of 'pattern B'. 296

IX. THE LOSS OF PAULINE, THERESE'S 'SECOND MOTHER' AND ITS PHYCHOLOGICAL CONSEQUENCES 298
1. The prospect of loss 298
2. During the event of 'separation' 300
3. The 'psychopathology of separation' 301
4. Various diagnoses of the 'strange illness' 303
   a) V. Moore's argument against E. Robo 304
   b) Why the devil's intervention is a 'curiously naive reason' 307
5. The workings of 'separation-anxiety' 308
6. The last emotional comforts offered by Pauline 312

TABLE OF CONTENTS

page

X. THERESE UNDER MARIE, HER 'THIRD MOTHER' . . . 313
1. Therese's 'testing' tactics before accepting Marie as substitute-mother 313
2. A psychological explanation of the 'miraculous' cure 314
3. The 'detachment-phase' and its special significance 316
4. The first painful realization of childishness 317
5. First Communion Day - May 8th, 1884 318

XI. ASPECTS OF INTERPERSONAL DEVELOPMENT OF THERESE AT SCHOOL 319
1. The 'juvenile era' 319
2. The control of 'focal awareness' 321
3. 'Conception of orientation in living' absent? 323
4. The 'preadolescent stage' 324
5. Therese left with 'fantastic ideas' of herself 325
6. Some identifiable 'warps' in Therese 327

XII. THE 'MOTIVATIONAL SYSTEM' UNDERLYING THE 'EXPERIENCE OF LONELINESS' 330
1. Developmental history of the 'need for intimacy' 330
a) In infancy 330
b) In childhood 331
c) In the juvenile era 332
d) In preadolescence 332
2. The 'conflicts of love' at school 333
3. Attempts and failures at making friends 335

page

XIII. SOME RELATED ISSUES 338
1. Primary 'genital phobia' in Therese? 338
2. Therese admits to being 'lonely' 340
3. The phenomenon of 'dissociation' 341
4. Therese a 'chronic juvenile'? 344

XIV. THE MARTYRDOM OF SCRUPLES 347
1. What was the 'subject matter' of scruples? 348
2. How faulty pedagogy creates useless fears 349
3. Other psychological reasons for the crisis of scruples 351
4. Moralism becomes a 'religion' 353

XV. EVEN THREE 'MOTHERS' FAIL TO BRING UP ONE CHILD (THERESE)! 356
1. The triple evolution of a normal child and its goal 356
2. Some consequences of 'abusive mothering' 357
a) Prolongation of babyhood dependence 357
b) Affective immaturity 359
c) Child becomes conforming and self-abasing 360
d) Inability to play 362
e) Excessive dependence on others' opinion for 'self-worth' 366
f) Arrested development 367
3. Preparing for the final separation from the 'third' mother, Marie 369
4. Therese's problem of tears 370

XVI. SOME CONCLUDING REMARKS 372
1. The 'Basic Conflict' 372
2. Whence the 'capacity to love'? 374

TABLE OF CONTENTS

page

PART II

TOWARD A ROGERIAN INTERPRETATION
OF THE THERESIAN LIFE-EXPERIENCE

SECTION I

THERESE FROM BIRTH TO
ENTRANCE INTO CARMEL (1873-1888)

I. THE ROGERIAN FRAME-WORK 377
1. Some preliminary remarks 377
a) The purpose and division of Part II 378
b) A brief outline of Section I 379
2. The main thrust of Rogerian thinking and some of its basic assumptions 380
a) Capacity for free and undistorted awareness 381
b) Fundamental goodness of human nature 381
c) Human behaviour goal-directed 382
3. Some key concepts of Rogerian Theory 382
a) Experience and experiencing 382
b) Conceptualization and symbolization 384
c) 'Experience' and 'experiencing' contrasted 385
d) Congruence, openness to experience and related concepts 389
e) Rogerian understanding of OTE and 'defensiveness' (D) 390
f) The 'subconstruct of openness to affective experience' 394
g) Self-experience and the concept of self 396
h) Need for 'positive regard' and 'self-regard' 399
i) The learning of conflict 401
j) 'Postulated characteristics of the human infant' (.....) 402

TABLE OF CONTENTS

page

II. THE FIRST OF THE STAGES OF DEPENDENCY, CREATING 'INCONGRUENCE' - THERESE UNDER ZELIE MARTIN 405
1. The 'development of the self' in Therese 406
a) The origin of 'anxiety' and its function 407
b) The older Martin girls join the Mother 410
c) Mme Martin imposes her 'values' 413
d) A brief glance at the 'real' Therese'. 420
e) Celine vs Therese? 425
2. A look at the pattern of emotional inter-action between Mme Martin and Therese 434

III. THE DIALECTIC OF MATERNAL 'POSITIVE REGARD' TOWARD THE FIRST THREE MARTIN GIRLS, AND THE DEGREES OF THE 'CONDITIONS OF WORTH' IN THEM.. 439
1. Zelie Martin and her beloved Pauline 440
a) Pauline obliged to change 441
b) Pauline rewarded for being a daughter after her mother's heart! 445
2. Mme Martin and Marie, the first-born, demoted to second-place by Pauline 448
a) "I am free" 449
b) Marie like Therese, disliked school 449
c) Testing honesty with feelings 450
d) Mother's concern about Marie's 'worldliness' 452
e) Inculcating a 'horror for sin' 453
f) Developing a 'scrupulous conscience' 454
g) Discouraging marriage 455

page

3. Mme Martin and Leonie, the problem-child 458
   a) A sickly child 458
   b) Leonie battles her mother 462
   c) The house-maid, Louise is to blame! 463
   d) The mother gains some control 465
   e) Leonie's desire to become a 'true religious' 469
4. A concluding comment 471

IV. THE DECISION TO LEAVE ALENCON FOR LISIEUX, AT THE DEATH OF MME MARTIN 473
1. What it meant for Louis Martin 473
   a) Who is in charge? 474
   b) A mild tug-of-war for possessing Therese's 'heart' 474
2. The second stage of dependency under Pauline (the 'second mother') 475
   a) What is different for Therese 475
   b) Charming 'Buissonnets'? For whom? 477
   c) School - the first exposure to the 'reality' of the world 478
   d) Delicacy of conscience creates further problems 480
   e) 'Tension of a double-life' 484
   f) Therese's natural desire to please combines with the desire to please Jesus always 486
   g) The great 'confusion' in Therese's self-structure 489
   h) A brief comment about Pauline's handling of Therese 490
   i) Why Pauline's departure leads to Therese's total collapse 492

page

3. The third stage of dependency 494
   a) Marie takes over from Pauline as Therese's 'third' mother 494
   b) Some elements of 'dependence' under Marie 495
   c) Two distinct revelations of 'childish dependence' 497
   d) How explain the 'rigid pattern of living' of the Martins? 502

V. WHAT ARE THE SO-CALLED 'DEFECTS IN THE DEVELOPMENT OF PERSONALITY' AND HOW WOULD ROGERS ACCOUNT FOR THEIR PRESENCE 506
   1. Defects of the individual in his attitude towards himself and his milieu 506
      a) Out of touch with 'feelings' 506
      b) Emotional immaturity linked with lack of realistic perception of self and environment 509
      c) Social immaturity 519
   2. Defects in the organization of behaviour 520
      a) The mechanism of defence 520
      b) Split between 'organismic need' and conscious striving 524
      c) Irrational, immature behaviour 527
      d) The Robo-Moore debate 531
         (i) Therese's 'tendency to sadness' 532
         (ii) Therese's 'abnormal tearfulness' 533
   3. The Rogerian concept of the 'genesis' of the defects in the development of personality 535
      a) The 'need for "positive regard" frustrated' 537
      b) 'Conditional evaluation of self' & 'selective consideration of self' 544

page

VI. THE ETHICO-RELIGIOUS DEVELOPMENT AND RELATED ISSUES 549
1. The 'valuing process' and its functioning 549
a) The infant's approach to values 549
b) 'Change in the valuing process' 550
c) A precious similarity 553
2. A note on 'identification' 555
3. Hoffman's check list for determining 'parents' role in the moral growth of a child 560
5. Guilt-anxiety in Therese and 'psychological discipline' 562
6. A further illustration of Therese's 'emotional and moral' problems, revealed in the Robo-Moore debate 564
a) Therese a 'spoiled child'? 564
b) Therese's 'tender conscience' and scrupulosity 567
7. The roots of 'moralism and religiosity' in the Martins 571
a) Cultural and religious setting 571
b) The close link between morality and religion 573
c) Therese's 'religious problem' in Rogerian terms 576
d) The 'psychology of "religious fault"' 579

VII. SOME THEORETICAL CONSIDERATIONS REGARDING 'INSIGHT', 'THE' REAL SELF, 'IDEAL SELF, ETC. 582
1. Clarifying some terms 582
a) Definition of 'insight' 582
b) A shift in emphasis 583

page

2. The danger of confusing some 'terms' and 'issues' 587
a) The self-report and the self-concept 587
b) The 'phenomenal self' 590
c) The 'real self and the 'ideal self' 590
d) The 'ego-ideal' 594
e) The 'ego-level' and the 'aspirational level' 595
f) A note on the 'value systems' and their 'function' 596

VIII. TOWARD THE CREATION OF A NEW 'SELF-IDEAL' OR BLUEPRINT FOR HOLINESS 599
1. The priority of 'religious meaning' in Therese 599
2. Creating meaning out of situations and events 602
a) The prospect of losing her 'second' mother 603
b) A comment on the 'felt meaning' of vocation in Therese 606
c) A critique of A. Combes' views on Therese's 'vocation' etc. 607
2. Toward a personalized meaning of 'vocation' 611
3. The 'first-Communion' experience of Christ's love 615
4. Therese's changing attitude to suffering contrasted with Marie's 'hopes' for Therese 617

IX. THE CHRISTMAS-"CONVERSION" IN THERESE, PSYCHOLOGICALLY CONSIDERED 620
1. Contrasting attitudes, before and after the 'conversion' 620
2. Is the Christmas-experience 'inexplicable'? 622
3. The psychological significance of the 'Grace of X'mas' 626

page

4. The Christmas Drama in Rogerian terms 627
   a) Act I: The Fact of the "conversion" 629
   b) A shift in the 'valuing process' 638
   c) The Christmas Drama: Act II: The "Test" of the change 640
   d) The changing 'perceptual field' in father and daughter (Therese) 641
   e) A Rogerian accounting for the 'external manifestation' of the 'inner "conversion"' in Therese 642
   f) Louis Martin and Celine as 'minor agents of therapy' 645
   g) A note on the 'ego-level' in Therese 648
5. A major objection to Rogerian concept of 'self-actualization'? 649

X. THE IN-BETWEEN: FROM THE 'GRACE OF CHRISTMAS' TILL THERESE'S ENTRANCE INTO CARMEL 653
1. Some benefits, spiritual and natural 654
   a) Spiritual benefits 654
   b) Natural benefits 655
2. Determined efforts to follow her 'vocation' 656
3. Therese's 'new strategy' for restructuring her life 656
   a) Childhood 'flaws' to be cut out 656
   b) New family 'alliances' 657
4. M. Martin put to the test 658
5. Further evidence of psychological and spiritual changes taking place in Therese 659
6. Summing up 661

TABLE OF CONTENTS

page

PART II

TOWARD A ROGERIAN INTERPRETATION OF THE THERESIAN LIFE-EXPERIENCE

SECTION II

THERESE IN CARMEL (APRIL 1888-SEPT.1897)

I. A BRIEF SURVEY OF PROBLEMS FACING THERESE IN CARMEL 663
1. A new 'incongruence' emerging 663
2. An outline of the problems to be dealt with in Section II 665

II. THERESE UNDER MOTHER GONZAGUE (APRIL 9, 1888 - FEBRUARY 1893) 667
1. The Problem of blood-sisters (Pauline, Marie) in Carmel 667
a) Therese's need for 'distance' 667
b) The clear danger of Pauline's presence 668
2. The Problem of the Prioress, Mother Gonzague 670
a) Mother Gonzague's attitude to Therese 671
b) The battle of "Mothers" for the 'prize-child', Therese 675
3. The Prioress's 'severity-tactics' toward Therese 679
a) Therese being shaped for 'sanctity' 679
b) Strict with the rest of the community 680
c) A 'secret bond' between Mother Gonzague and Therese 683

page

4. Is there a psychological explanation for the Prioress's unusual severity? 686
   a) 'The expansive solution: the appeal of mastery'? 686
   b) Mother Gonzague an 'arrogant-vindictive type' 687
   c) Signs of 'vindictiveness' 688

5. Possible complications for Therese 690
   a) A sense of obligation and fear curtail freedom 690
   b) A move toward 'the self-effacing solution - the appeal of love'? 691
   c) The 'arrogant-vindictive' Gonzague appeals to 'self-effacing' Therese? 692
   d) Gonzague and Therese 'victims of neurosis'? 697
   e) A Rogerian 'X'ray' of Mother Gonzague! 699
   f) Contrasting attitudes in Therese 702
6. The 'Cross' of family sorrows 703
7. January 10, 1889: Therese receives the religious habit 705

III. STAGES OF 'LIBERATION' THROUGH INTERVENTION OF 'THERAPEUTIC AGENTS' 706
   1. The process of 'change' gradual 706
      a) The first steps toward holiness 707
      b) No one to confide in, no one to offer spiritual direction 709
   2. Pichon sows the seeds for the 'Theresian revolution' 711
      a) Pichon's advice, psychologically considered 712
      b) Pichon as 'therapeutic agent' 716

page

3. Some specific problems 719
a) The problem of communication 719
b) The problem of penances 722
c) Crisis of vocation 724
4. Mother Genevieve, model of 'true' holiness 726
a) Mother Genevieve as a 'therapeutic agent' 727
b) Toward changing the 'God-concept' 729
5. The question of heaven and how to get there 730
a) Lost in the 'labyrinthine ways of her mind'? 730
b) Retreats, more a hindrance than a help! 731
6. Enter Father Alexis Prou 732
a) Therese's reactions to Prou's pronouncement 732
b) Fr. Alexis Prou as 'therapeutic agent' 734
c) Some special features of 'positive regard' 737
d) Maternal 'oblative love' and Rogerian UPR 738
e) An application to Therese 739
7. A flash back at the roots of the 'primary anxiety' in Therese 741
a) A 'spirituality of anxiety' and its roots 741
b) Mother, God and Hell! 743
c) Positive and negative elements in the family experience 745
d) Personal 'spiritual' inclinations in Therese 749

page

8. The contrasting 'spiritualities' of mother and of father 750
   a) The 'maternal' spirituality 750
   b) The 'paternal' way 750
   c) Paternal and maternal influence on Therese, distinct 754

IV. THE ANALOGY BETWEEN "ROGERIAN THERAPEUTIC ACCEPTANCE" AND THE ATTITUDE OF GOD TO MAN . . 757
1. What are the 'similarities' between God's love for man and Rogerian "acceptance"? 758
   a) Unconditional acceptance 758
   b) Quality of 'congruence' 759
   c) Empathic understanding 760
2. The differences 761
   a) The contrast between 'finite acceptance and infinite acceptance' 761
   b) Some implications of the statement: 'God's understanding of man is infinite' 763
3. Further difficulties with the analogy 765
   a) God's attitude, not "non-directive" 765
   b) Rogerian 'acceptance' not a paternal love 767

V. TOWARD A PSYCHOLOGICAL UNDERSTANDING OF THE 'GOD-IMAGE' FORMATION 770
1. Bringing two theories together: that of Erikson and Hidding 770
2. Analogy between parental relationship and 'types' of religion' 773
   a) The child and the mother (religions of 'image') 774
   b) The father-child relationship 776
   c) A 'Freudian' slant to the God-image 777
   d) The psychological possibility of the 'mother-image' in God 780

page

3. Faber's analogies, and the Martin religious patterns 782
   a) The Pharisee and the Puritan 783
   b) The function of 'transitional objects' in religion 785
   c) A Martin 'religion of image'? 786
4. A psychoanalytic justification of a 'mother-image' in God? 789
   a) What becomes of the child's fear of losing his mother? 791
   b) Adult fear of losing mother and belief in God 792
   c) Mother-image acceptable in God-concept 793

VI. A ROGERIAN ACCOUNTING OF THE CHANGE OF 'PERCEPTION OF GOD' AND OF 'SELF', BEFORE AND AFTER 'THERAPEUTIC' INTERVENTIONS 796
1. The Agents of 'change' 796
   a) Pichon's contribution to the 'change' 796
   b) Mother Genevieve intervenes 797
   c) Prou completes the 'God-concept' change 799
2. Rogerian hypotheses pertaining to change in therapy 800
   a) Under certain psychological conditions 'self-concept' changes 800
   b) Change in behavior follows 'perceptual reorganization' 802
   c) Change in self-awareness 803
   d) Change in perception of God central to Theresian change 807

page

VII. THERESE UNDER MOTHER AGNES AS PRIORESS: FEB.1893 - MAR.1896 808
1. Gonzague-Agnes battle goes on! 808
a) Mother Agnes moves to control Mother Gonzague? 808
b) A frank dialogue between Therese and Mother Agnes 810
2. Family concerns of Therese 812
a) The last months of illness and death of M. Martin 812
b) How Therese continues her 'spiritually-motivated' concern for her father and Celine 815
c) Why is it important for Celine to be a Carmelite? 816
3. The special 'events' of 1894-1896 818
a) Death of father and Celine's entrance into Carmel 818
b) Moving out beyond the cloister 821
c) Marie Guerin enters Carmel - Sept.1895 821
d) Mounting tension in the community: Jan.-Feb.1896 822

VIII. STAGES OF MOVEMENT TOWARD GREATER CONGRUENCE 823
1. Feb.20, 1893: Therese appointed Assistant Novice-Mistress 825
a) The experience of impossibility 826
b) The problem of spiritual direction 829
c) Realization of personal limitation 830
d) Discovery of fundamental law of Supernatural action 831

page

2. The Direction of Mystic Becoming 833
   a) Seeking a way of 'perfect union' 833
   b) Rejection of Carmelite tradition? 834
3. The "Historic significance" of Therese's 'Offering to Divine Love' 838
   a) Understanding Jesus' desire to be loved 839
   b) Therese puts the case squarely before God 842
   c) Rogerian implication of 'oblation'? 844
   d) 'Intention' to commitment 845
   e) A brief comment on the formal 'Act of Offering to Love' 848
   f) Points to note in Therese's experience of 'mystical transformation' 850
   g) Important psychological fruit of 'Oblation' 854
4. A point of contact between Rogers and Therese via St. Thomas! 855
   a) Therese's theological intuition valid! 855
   b) What does 'being in love with God' imply for one's being and becoming? 859
5. The Second great 'discovery' of Therese, namely, her 'vocation' and her 'place in the Church' 863
   a) Therese dissatisfied with her vocation 864
   b) Can St. Paul suggest a cure for 'fantasies'? 869
   c) Therese transforms St. Paul's 'plan' 872
   d) Therese ecstatic over her 'discovery' 876
   e) The psychological significance of Therese's 'apostolic unity with the Church' 879

page

6. A brief and general run-down of the 'mystical process' and its 'stages' in Therese 881
   a) The 'Awakening of the self' 882
   b) The 'Purification of the self' 883
   c) The 'Illumination of the self' 884
   d) The 'dark night of the soul' 885
   e) The 'unitive stage' 888
7. A major objector to Therese as 'mystic' 891
   a) Some reasons for rejecting mysticism 892
   b) Some other opinions on the matter of mysticism 894

IX. AN ATTEMPT AT LINKING THE 'ENDS' OF MYSTICAL BECOMING IN THERESE WITH ROGERS' 'SIGNS' OF A FULLY-FUNCTIONING PERSON 896
1. The stregthening process 896
   a) In the mystic 896
   b) In the Rogerian client 897
      (i) 'openness to experience' 897
      (ii) 'Toward trust of self'(Rogers) 899
      (iii) 'The greater richness of life' (Rogers) 900
2. The mystic's life is a 'process of freeing himself' 903
   a) Freedom in mystic 903
   b) What does the mystic's expanding consciousness and freedom mean in Rogerian terms? 906
      (i) Moving away from 'oughts' 906
      (ii) 'Moving away from pleasing others' (Rogers) 907
      (iii) Moving 'toward self-direction', or toward being 'autonomous' 907
      (iv) Leaning to accept 'the basic trust-worthiness of human nature' 911

TABLE OF CONTENTS

page

X. SOME POINTS OF COMPARISON BETWEEN ROGERIAN PERCEPTION OF 'COUNSELOR (THERAPIST) ATTITUDE' TO POTENTIAL CLIENT, AND THERESE'S UNDERSTANDING OF 'FRATERNAL CHARITY'. . . . 915
1. Understanding the meaning of 'fraternal charity' 915
a) The context 916
b) How is it possible to love others as Christ has loved us? 916
2. Some points of comparison and contrast 919
a) Self-acceptance a starting point 919
b) Lip-service not enough 921
c) 'Motivation' and 'model' different 922
d) The counselor's role and the practice of fraternal charity 923

XI. THERESE'S VIEW OF HOW THE 'NEW COMMANDMENT OF LOVE' CAN BE PRACTISED TO PERFECTION 928
1. Let God do the loving! 928
a) A painful discovery in the 'darkness of faith' 930
b) Rogerian UPR is 'agape-love' 931
2. Therese and her novices 933
a) 'Ability to live at several levels of consciousness' 934
b) Genuine love for the novices 936
c) Ability to be all things to all persons, to win their trust 938
d) She gave of herself in total openness and honesty 940
e) The example of being faithful to and profitting from 'little things' 942
f) Disposing oneself for God's mercy and tenderness 943
g) Learning to serve God 'in peace and joy' 944

page

XII. THE FINAL PERIOD OF HER LIFE (MAR.21, 1896-SEPT.30, 1897): UNDER MOTHER GONZAGUE, AS PRIORESS 946
1. Therese has changed, but not the Prioress 946
2. Mother Agnes (Pauline) seeks a 'new' relationship with Therese 948
3. The re-grouping of the Martins to take possession of their 'child'? 950
4. The problem of Therese's final illness and death 951
a) Mother Gonzague 952
b) Therese 953
c) A solitary in life, a solitary in death! 955

XIII. THE VISION OF 'PURE POSSIBILITY' BEYOND THE GRAVE 957
1. Love faces the reality of death with creative purpose 958
2. Perfect love casts out fear! 960
3. 'My mission is about to begin': 'I will spend my heaven doing good on earth' 961
4. The mystic and the 'peak experience' 964
a) Peak-experiences partaking of 'eternity' or of 'heaven' 965
b) Peak-experience as 'god-like perception' or 'superhuman perception' 966
c) A note of caution 968
5. Love's ambition fulfilled 970

XIV. A SUMMARY COMMENT ON THE DEGREE OF CONGRUENCE IN THERESE AT THE END OF HER LIFE 972
1. The secret of Therese's 'unified congruence' 973
2. Congruence in communication with Mother Gonzague 974
3. Her outright rejection of 'incongruent behavior' 975
4. The miracle of 'unified congruence'? 976

* * * *

"The Journey of the Soul to God" 979

TABLE OF CONTENTS xxxi

page

SUMMARY, FINDINGS AND CONCLUSIONS WITH SUGGESTIONS FOR FURTHER RESEARCH 980

BIBLIOGRAPHY 1057

APPENDIX 1100
Abstract of St. Therese of Lisieux - A Study in Congruence 1100

List of Abbreviations

AL-I-A	Attachment and Loss - Vol.I: Attachment (J. Bowlby)
AL-II-S	Attachment and Loss - Vol.II: Separation (J. Bowlby)
CAP	Counseling and Psychotherapy (C.R. Rogers)
CCT	Client-Centered Therapy (C.R. Rogers)
CCGL	Child Care and the Growth of Love (J. Bowlby)
C.F.	Correspondence Familiale (Zélie Martin)
CG	Correspondence General (Ste Thérèse de l'Enfant Jésus et de Ste Face)
CLST	The Collected Letters of St. Therese (Sheed Translation)
CMP	Conceptions of Modern Psychiatry (H.S. Sullivan)
CPmD	"Childrearing Practices and Moral Development: Generalizations from Empirical Research" (Martin L. Hoffman)
C.S.	Conseils et souvenirs (Geneviève de la Ste Face et de Ste Thérèse)
D.E.	Derniers Entretiens
D.E. (Synopse)	Derniers Entretiens (Volume d'annexes) (Ste Thérèse de Lisieux)
ECM	Experiencing and the Creation of Meaning (Eugene Gendlin)
EOM	The Essentials of Mysticism (E. Underhill)

EPccV	"The Essence of Psychotherapy: A Client-Centered View" (C.R. Rogers)
EpTL	"L'Eglise pour Ste Thérèse de Lisieux" (A. Combes)
ERF	L'enfant et les relations familiales (M. Porot)
GGPS	Guilt and Grace, a Psychological Study (P. Tournier)
HA	Histoire d'une Ame (Ste Thérèse de Lisieux)
HSAI	Heroic Sanctity and Insanity (Veerner Moore)
IRcg	"Interpersonal Relationship: The Core of Guidance" (C.R. Rogers)
ITP	Interpersonal Theory of Psychiatry (H.S. Sullivan)
LSLF	The Living Sisters of The Little Flower (A.H. Dolan)
MMS	The Making of a Modern Saint (B. Ulanov)
M & S	"Mysticism and Schizophrenia" (K. Wapnick)
Ms Auto	Manuscripts autobiographiques de Ste Thérèse de l'Enfant Jésus (François de Ste Marie O.C.D. (Ed.))
NDCCT	New Directions in Client-Centered Therapy (Hart & Tomlinson eds.)
NScPc	"The Necessary and Sufficient Conditions of Therapeutic Personality Change" (C.R. Rogers)
NV (1926)	Novissima Verba - French edition - (Ste Thérèse de Lisieux)

NV (1953)	Novissima Verba (English Translation)
PHA	Le problème de l'histoire d'une âme et des oeuvres complètes de Ste Thérèse de Lisieux (André Combes)
P.O.	I - Procès informatif ordinaire Procès de béatification de Ste Thérèse de l'Enfant Jésus et de la Sainte-Face
P.A.	II - Procès apostolique
PRH	Psychothérapie et Relations humaines (Rogers & Kinget)
OBP	On Becoming a Person (C.R. Rogers)
SF	The Story of a Family - The Home of the Little Flower (S.J. Piat)
SHLt	"Note sur la signification historique de l'offrande thérésienne à l'Amour miséricordieux" (A. Combes)
SLF	Secret of the Little Flower (H. Gheon)
SOb	"Some Observations on the Organization of Personality" (C.R. Rogers)
SOT	The Spirituality of St. Therese (A. Combes)
SRST	Spiritual Realism of St. Therese (Victor de la Vierge)
SS	Story of a Soul (Autobiography of St. Therese, Clarke Trans.)
SST	The Search for St. Therese (P.T. Rohrbach)
SVFP	La sainte qui voulut toujours faire plaisir (J. André)

TAMCR	La Tendance à l'actualisation du "Moi" selon Carl Rogers et l'Importance de son développement dans l'éducation (Z. Uchnast)
TLMvc	"Ste Thérèse de Lisieux modèle de la Vie Contemplative" (A. Combes)
TMaV	"Toward a Modern Approach of Values: The Valuing Process in a Mature Person" (C.R. Rogers)
TP	Two Portraits of St. Therese of Lisieux (E. Robo)
TBP	St. Therese of Lisieux by those who knew her - Testimonies from the Process of Beatification (C. O'Mahony)
TPIR	"Therapy, Personality, and Interpersonal Relationships" (C.R. Rogers)
TRI	The Therapeutic Relationship and its Impact: A Study of Psychotherapy with Schizophrenics (Rogers C.R. (ed.))
TvPg	A Therapist's view of Personal Goals (C.R. Rogers)
VETL	La véritable enfance de Thérèse de Lisieux (J.F. Six)

A SPECIAL NOTE TO THE READER

All quotations from the Autobiography of St. Therese in the present thesis, are taken from: Story of a Soul - The Autobiography of St. Therese of Lisieux, a new translation from the Original Manuscripts by John Clarke, O.C.D., I.C.S. Publications, Institute of Carmelite Studies, Washington, D.C., 1975, xviii-288p.

The Autobiography of Therese is considered a privileged text in this thesis. And as such, all references to it will appear within brackets immediately after each quote, instead of in a foot-note at the bottom of the page. For example: 'I understood that if all flowers wanted to be roses, nature would lose her springtime beauty, and the fields would no longer be decked out with little wild flowers'. (SS.14; Ms A Fol.2v, or A 2v.)

SS.14= Story of a Soul (Clarke translation) p.14; and Ms A Fol.2v.= reference to the original Manuscripts, which are made up of three parts Ms A, B and C. The quote in the 'example' happens to be from Ms A.

For the French original of the same, confer:

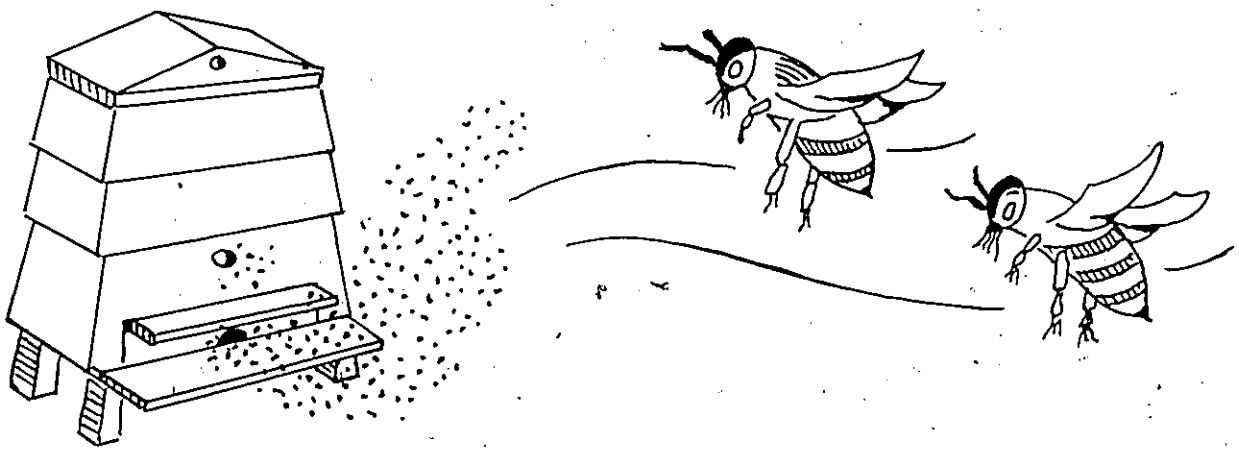
> Exemplaire Authentique du Manuscrit de la Servante de Dieu Thérèse de l'Enfant-Jésus et de la Sainte-Face conservé dans les archives des Carmélites de Lisieux, in Procès de Béatification et Canonisation de Ste Thérèse de l'Enfant-Jésus et de la Sainte-Face - I. Procès informatif ordinaire, Teresianum, Roma, 1973, pp.589-720.



FOREWORD

The mind moves from book to book, as would a bee fly from flower to flower, in search of the honey of insight. Once the bee has sucked in the nectar, it returns to its hive to work on transforming the nectar into sweet and delicious honey. The bee owes something to the flowers, but the finished product, honey, is of its own making. Similarly, the mind takes in the nectar of ideas from books; but the insightful transformation of these ideas, from the choice of a topic of investigation to a meaningful study of the same, is like to honey, produced by the individual mind.

Stan G. Mascarenhas S. J.



INTRODUCTION

I. Genesis of the Project

One October morning in 1973, as I was pondering over some of the statements of Sidney Jourard in his The Transparent Self, regarding persons or types of persons, listed as being 'authentic', it appeared to me somewhat curious that he should lump together, the hippie, a foreigner and the child![1] The basic question which then came to mind was : Does becoming 'Transparent' (Jourard) or 'Congruent' (Rogers), somehow mean becoming 'like a child', in the Christian understanding of the Gospel-demand, 'to be converted and become like unto children'?

---

[1] Though the 'other man is a mystery...he behaves predictably some of the time in the ritual of living. He clothes himself, goes to work, tips his hat to ladies..., and in short, seems "normal" - unless he is a foreigner, a psychotic, a "hippie" or a child. In the latter instances, we may admit we don't know what he is thinking and even if he tells us, we may not understand because we don't know his language. Or erroneously, we may assume that we know his motives, thoughts, and reactions'. Sidney M. Jourard, The Transparent Self, D. Van Nostrand Co. N.Y., Revised Ed. 1971, p. 4; (c) 1964. Emphasis, mine.

Jourard clearly implies that if "normal" means living or behaving according to others' "expectations", the hippie, the child, etc., would not fit into the category. Nevertheless, they somehow represent an attempt at becoming 'transparent' (congruent).

With this question in mind, I thought of examining any possible relation between the 'Transparent-Congruent Self' and 'Spiritual Childhood'. I approached the then chairman of the Department of Religious studies, to seek out his opinion on the possibility of such an investigation. Of course, the phrase 'Spiritual childhood' in my 'question', suggested the following remark from him: 'It looks like an interesting question, and certainly very timely'. 'What is so "timely" about it', I inquired. 'This year is the birth-centenary of St. Therese of Lisieux, the classical exponent of the doctrine of 'Spiritual childhood'! But I at once retorted: 'Oh, no; I have no intention of studying about St Therese, as I am personally allergic to 'sentimentality'! But he insisted, that given the topic, I would not be able to avoid it altogether. Besides the objection of her sentimentality, I was afraid there would not be sufficient matter in her writings, for a dissertation.

1. What were my original intentions?

Initially, I wanted to examine the so-called poetic and cultural idealizations of childhood, and see if they were the implicit inspiration to the psychological concept of the 'transparent-congruent self' of Jourard, Rogers..., as well for the doctrine of 'spiritual childhood' in christian (Catholic) spirituality.

So the central problem was outlined as follows. Psychological studies especially from the time of Freud, have pointed to the importance of the early years of infancy and childhood for the future personality of the adolescent and the adult. Any interest in studying the factors affecting child personality, is in view of controlling the young 'brute' and bringing him to conform to ADULT standards and modes of behaviour. For, when all is said and done, the CHILD remains the ignorant and immature 'animal' that needs to be tolerated and trained, till he matures into an ADULT (made to our image and likeness!). In other words, the child has to learn from the adult. THE ADULT IS THE MODEL FOR THE CHILD.

Yet there is evidence to show that there lingers in our literatures, a strange phenomenon of CHILD ADMIRATION, which at times borders on a minor 'religious' cult of the child. While many would go along with this sort of appreciation for the child, few would accept any such poetic descriptions as SCIENTIFIC. So, once again, the traditional or common-sense knowledge of child-nature and qualities, never gains the status of a SCIENTIFICALLY ACCEPTABLE MODEL FOR THE ADULT. The question is: why does this secret relish for the child-like qualities persist in most cultures? In spite of all the goodness and beauty attributed to childhood, it still is just A STAGE IN HUMAN GROWTH, to be outgrown as soon as possible.

It required a religious genius to contradict our poor estimation of the child by holding up the CHILD AS THE MODEL FOR THE ADULT! (specifically, for the Christian adult). It is part of the Christian paradox whereby Christ demands of his disciples that they BECOME LIKE UNTO LITTLE CHILDREN. How to justify such a demand? Hence the need to reassess the Christian understanding of the CHILD BECOMING THE MODEL FOR THE ADULT, as generally expressed in the so-called doctrine of "SPIRITUAL CHILDHOOD". The three main examinanda were: the Gospel-foundation of 'spiritual childhood'; some aspects of 'spiritual childhood' found in the experience of St. Therese of Lisieux; and finally, Karl Rahner's theological insights into the meaning and function of childhood.

Psychologically, however, 'spiritual childhood' would be rejected as promoting childish sentimentality or the cult of infantilism. Yet, the call to 'become like little children' can be answered only by maturing and strong people. It is some of the insights of Humanistic Psychology that suggest a possible link with the type of 'childliness' described by Rahner as being the authentic Gospel-model.

There are striking similarities in the qualities demanded of the 'Transparent-Congruent Self' and the "mature child" in the christian model. Hence the key questions:

Does becoming 'TRANSPARENT-CONGRUENT' somehow mean TO BECOME LIKE A CHILD?

Do the two models of 'becoming' point substantially to THE SAME REALITY AND PROCESS?

The comparative analysis of the two models of 'BECOMING' will hopefully bring out the 'religious' significance of the 'Transparent-Congruent Self' on the one hand, and offer 'psychological' backing to the christian model of 'Spiritual childhood'.

2. What were my findings with regard to the original scheme?

In abstracto, the above scheme for comparison between the two 'models of becoming' appeared feasible and exciting. But when I went on to examine some of the poetic and literary descriptions of Childhood, I began to realize that despite a certain 'universality' of childhood - that is, any child of any race of any creed, is basically the same- there was bound to be some arbitrariness in the determination of 'essential qualities' of childhood. Yet, unless there was a consensus on 'essentials' of childhood on a sufficiently scientific and acceptable ground, the whole analogical application to psychological and spiritual models of becoming would limp.

A more serious problem appeared on the scene, which had to do with the very use of the term 'spiritual childhood'. I have to admit that I was not fully aware of the implications of the objection raised by one of the professors at the presentation of this research project. The said objection was precisely about the taken-for-granted univocal use of the term 'spiritual childhood', be it in the Gospel context or in the doctrine of St. Therese of Lisieux. I could not but stop to reconsider my whole project when I read the following solemn warning of André Combes:

> This is not a useless inquiry, above all places, in France; for one would have to be quite ignorant of the evolution of the spiritual life in that country...not to know that this expression ('spiritual childhood') has a history which is far from easy, a history which includes several rather disturbing chapters... Mere prudence, therefore, counsels against the indiscriminate use of a theological expression which admits of so diverse and so contradictory connotations. Precautions are here very necessary. Whether we like it or not, the meaning of this expression is rife with historical and psychological implications especially striking and diverse.[2]

Since clarification of the meaning of the expression 'spiritual childhood' would require, according to Combes, 'a

---

[2] A. Combes, St. Therese and Her Mission - The basic principles of Theresian Spirituality, Trans. by A. Guinan, P. J. Kennedy & Sons, N.Y., 1955, p. 31. Brackets, mine.

study in comparative mysticism', it would mean digressing from our main inquiry.[3]

3. What were the problems of content and method?

Already there was the problem of ambiguity in the use of the term 'spiritual childhood'. In addition, the usual interpretations of the Gospel demand 'to become like unto children', implied the analogical transference of certain positive, natural qualities of childhood to 'spiritual childhood'. It was almost always an invitation to admire and imitate the natural virtues of a child, especially of simplicity and of innocence. It has been one of those contagious traditions in interpretation of the doctrine of spiritual childhood, by way of analogy with natural childhood. I had proposed to move along similar lines, by way of method, as mentioned earlier. While one might accept such an approach to get at the Gospel meaning of 'becoming like a child', it would not hold good in the case of St. Therese's lived experience of the same. Here again, André Combes is emphatic in excluding the analogical method.

---

[3]Cf., foot-note, A. Combes, op. cit., p. 31.

Commenting on the book of Petitot on St. Therese of Lisieux,[4] Combes says:

> In this outstanding book, Père Petitot devotes many pages to the study of spiritual childhood according to St. Therese of the Child Jesus... But when the author learnedly proffers, in the very heart of his book, "the fundamental rules of the analogic method", when he announces that the interpreter of the doctrine of Therese ought to "transpose the childhood from the natural to the spiritual order", and that such transposition must be made in accordance with two rules, that of the via remotionis, which excludes any faulty elements, and that of the via excellentiae which raises all qualities to their highest stage, to their full degree of excellency, he proves to us at one and the same time that his work is being undertaken and performed with all the care and strictness appropriate to a theological dissertation, and then save for a happy chance, it will be, practically speaking, useless.
>
> "Useless?" it will be asked. And we may answer affirmatively with quite incontinent voice, for in the discussion of a living spirituality, the proper matter of concern is not striving to know from the beginning the meaning of concepts: it is to understand what actually took place in the life and in the soul of this or that saint. To exhaust every possible sense in which the concept of spiritual childhood may be taken does not open by one whit the path to an understanding of what this concept actually meant, in fact, to Therese, not what it really effected in her daily life. A purely intellectual preoccupation, followed too rigidly, runs the risk of forfeiting for us this double knowledge.[5]

---

[4] H. Petitot, O.P., Vie Intégrale de Ste Thérèse de Lisieux: Une renaissance Spirituelle, Paris, 1925, pp. 167-71.

[5] A. Combes, Therese and Her mission...pp. 45-46; dotted-line emphasis, mine; rest, original.

In the light of Combes' observation, the futility of using the classical analogical method, in trying to understand Therese's doctrine, is without doubt. The more I read about St. Therese, the more convinced I became that, for the 'discussion of a living spirituality' like that of Therese, preconceived notions, however sacralized by theological usage, would only serve to mask its reality. Faced with such serious problems as outlined above, I felt obliged to reconsider my original project, both with regard to content and method. Does this mean that I have changed the dissertation topic? The answer is, Yes and No.

I have decided to change the scope of the topic, for greater focus and unity. If the key expression in the original scheme namely, 'spiritual childhood' is not univocal, and the analogical method in understanding the same is declared useless, especially when dealing with St. Therese's spirituality, one cannot help but change. Besides, the term 'spiritual childhood' was never used by Therese, but was later introduced, to represent her spiritual teaching. Even if that is not considered too serious a problem, the fact that Therese derived her inspiration for her special 'way to God' from her life-experience and only later looked for confirmation in Scripture, makes the movement from the 'gospel-foundation' of the doctrine of 'spiritual childhood' to that of the 'living spirituality'

of Therese, a reversal of fact.

Further, I realized that an abstract comparison between two 'models of becoming' (in the present context that of 'congruence' and 'spiritual childhood'), even if striking similarities were apparent in them, would not necessarily indicate identity, nor be true to life. This might cast a shadow on the value of such an inquiry. So I have restricted myself to finding the relationship between 'congruence' and 'spiritual Childhood' in St. Therese of Lisieux's life and doctrine. For as the Latin adage goes: 'Verba volant, exampla trahunt'! (Words fly away, but example attracts...). The lived experience of St. Therese would offer greater psychological and spiritual conviction with regard to the intrinsic relation between the human and religious dimensions of life, than could any abstract treatise in Psychotheology.

I have not changed the topic of the dissertation in so far as I have tried to remain faithful to my original insight: Is there some kind of relationship between psychological 'congruence' and 'spiritual childhood'? But in the light of what I have discovered concerning basic terms and method, I would prefer to rephrase the title of the dissertation to read: A STUDY OF THE POSSIBLE RELATIONSHIP BETWEEN THE 'TRANSPARENT-CONGRUENT SELF' AND THERESE'S WAY OF CHILDHOOD'; more briefly, ST. THERESE OF LISIEUX, A

STUDY IN CONGRUENCE.

* * * * *

II. An outline of the revised topic

The key to Therese's life seems to be the experience of love in the family. In fact, so deeply rooted were Therese's parental-family ties that one could say that her relationships were all in terms of 'family-bonding' in love, for love. The autobiography of the Saint is neatly split into three periods, precisely because her life hinges on the primary experience of love in the family. In a way, one might speak of her early life as a succession of a mother lost, a mother found... During Period I (from birth to age four and a half) Therese is said to enjoy an open, simple, pleasant relationship with her parents and family. François Six suggests a hidden antagonism in Therese for her mother. He bases his suspicion on her choice of the nurse (Rose Taillé) in preference to her mother.[6] Nevertheless, it remains true that Therese was strongly attached to her mother. Otherwise, how to explain the sudden change for the worse in her entire psychism, with the tragic removal of her mother by death. This cruel

---

[6] J.F. Six, La Véritable Enfance de Thérèse de Lisieux, Névrose et Sainteté, Editions du Seuil, Paris, 1972, p. 92.

snapping of the intimate link between mother and child at the age of four and a half, marks the beginning of Period II of her life, according to her own testimony. Therese's primary effort in the years that follow her mother's death, is an attempt to find 'substitute mothers'. Her sisters, Pauline and Marie, act as 'mother-substitutes', successively.

The steady deterioration in psychic balance in Therese, commenced with the first 'loss' continues with each successive 'loss'. Mary's promise to be Mother always, partially cures Therese's mysterious illness, contracted at the loss of her 'little mother', Pauline (Oct. 1882). Her psychic ills are at an end when she is granted a complete cure at Christmas (1886). This has come to be known as the 'grace of Christmas' in Theresian studies. Of course, we take for granted the supernatural intervention claimed by Therese, as being directly responsible for her cure. Finally, in Period III of her life, begun at Christmas (1886), Therese bids farewell to the world of the child (childishness), and makes bold to leave her family! Given the limited choice (a limitation imposed by her family training and education), between a family of her own in marriage, or the religious vocation, she opts for the latter. It is the positive experiences of childhood which ultimately guide Therese in discovering her 'Little way of childhood', during her formal religious life in Carmel.

The childhood experience of Therese is basically healthy and has all the promise and potential for mature congruence. Her inner self (as a child), though rich and vibrant is steadily stunted by well-intentioned and 'loving' parental imposition of subtle restrictions and inhibitions. That was part of the tradition of being a good middle-class French catholic at the time. There is as a result, an almost unnoticed dampening of her childlike spirit of openness to the reality within. Therese for the most part, bypasses her natural childhood spontaneity and playfulness, and apes a 'mature', dull and solemn piety of a grown-up! In other words, this healthy sappling is early attacked by the parasites of puritanical piety and of external observance, part of the prevailing Jansenistic heritage. To a sensitive child like Therese, already suffering from the emotional shock of the loss of her mother, this 'spiritual' burden would make matters unbearable.

Therese's whole life task was to make a clear choice between remaining true and authentic to the wisdom of her inner experience as a person and as a religious and surrendering to the external socio-religious pressures imposed on her by her education and upbringing. Her childhood and adolescent nervous disorders and her religious scruples are one sure proof that she continued to struggle rather than surrender. Her whole life can be seen as a movement in the

direction of her truthful inner self, a steady growth toward psychological congruence and at the same time developing a unique personal path to God, which she called her 'little way'. She was determined to find solutions to her problems, or to borrow Gendlin's phrase to 'create meaning' out of her 'experience'.

The positive experience of love as a child in the family formed the first and best relationship for Therese. Through this experience of love, she was able to understand 'experientially' the meaning of goodness: to love is to please those whom you love. This principle of ethical goodness was also part of her fundamental religious experience.[7] Love could not be confined to the family circle, even just to become a mature person. But when love opened up the heart to God's goals of suffering to save, everything that was a source of anxiety and fear, was seen in a new and positive light. In Therese's life the processes of becoming a CONGRUENT PERSON and a SAINTLY CHRISTIAN go hand in hand. It is in discovering these twin processes in her total life experience that one will be able to indicate the relationship between the Way of 'Congruence' and the 'Little Way of Childhood' of Therese.

---

[7] Cf. I. Goerres, The Hidden Face - A Study of St. Therese of Lisieux, Pantheon, N.Y., 1959, p. 46; and pp. 51-52.

III. The Question of the Histoire d'une Ame (HA) and the Theresian Corpus of writings

The catalogue of works which belong to the Theresian Corpus, is to be found in the Summarium which lists the following writings of Therese put into four volumes:

Vol. 1. Histoire printanière d'une petite Fleur blanche écrite par elle-même or Histoire d'une Ame (280 pages).

Vol. 2. Lettres (grouped into ten categories) (184 pages).

Vol. 3. Récréations pieuses (in prose and verse) (183 pages).

Vol. 4. Poésies (50 poems) (109 pages).[8]

We are here interested in the Histoire d'une Ame (HA), how it came to be written and how it came to be published.

---

[8] Cf. Summarium ex officio, pp. 10-12, cited by A. Combes, Le Problème de l'Histoire d'une Âme et des oeuvres complètes de Sainte-Thérèse de Lisieux, Editions St. Paul, Paris, 1950, pp. 57-59.

For a detailed description of the contents of the said four volumes of Therese's writings, see: "Petit Procès Pour les Ecrits de Soeur Thérèse", in Procès de Béatification et Canonisation de St. Thérèse de Lisieux, II Procès Apostolique, Teresianum, Roma, 1976, pp. 595-603.

1. Testimony of the Martin sisters about the writing of HA

Ms A was written for Mother Agnes, when as Prioress she ordered Therese ('one winter's evening early in 1895'), to put down her 'childhood memories in writing'.[9] This piece of writing was completed on January 20, 1896.[10] Ms B as it is known today, was written during Therese's last retreat (September 1896), 'at Sister Marie's request, and with the permission of Mother Marie de Gonzague'.[11] Ms C was written on the order of Mother Gonzague at the request of Mother Agnes. According to the testimony of Mother Agnes, this last piece of writing was begun on June 3rd,

---

[9] Are we in the presence of a nostalgia for the past in Therese's 'mother-figures' (Pauline and Marie) prompting them to ask Therese to write down for them her 'childhood memories'? Pauline and Marie, 'have suffered some sense of loss as the confiding and affectionate small child' (Therese) 'seemed to grow away from them into greater independence'. It is also possible that Therese, in her own nostalgia for the past, identifies with her 'parents', 'nostalgically recalling' her early years. The theme of Therese's memories 'more or less disguised, is of the self as a greatly loved small child'. She conjures up, as would an adolescent, though not regressively, 'the most ideal aspects of being a child encompassed by parental love'. (Text adapted from: M. Wolfenstein, "How is Mourning Possible?" In The Psychoanaly. Study of the Child, vol. 21, p. 115).

[10] C.O. Mahony O.C.F., St. Therese of Lisieux by those who knew her - Testimonies from the Process of Beatification, Veritas Publications, Dublin, 1975, p. 33 (Hereafter referred to as TPB).

[11] Ibid., p. 35.

1897 and abruptly concluded at the beginning of July 1897.[12] From the above testimony, it is clear that Mother Agnes is the active agent of the whole scheme from beginning to end.

When Therese wrote Ms A and B, 'she thought that she was writing them only for her sisters in Carmel, Pauline, Marie and Céline. But says Mother Agnes: 'I hinted to her that this (Ms C) might give edification to many people, and that this publication might well be the means that God would use to realize her ambition to do good on earth after her death. She accepted this quite simply'.[13]

Note that in the above quote, 'edification, publication, ambition' are all Agnes' ideas, which Therese is made to accept. Acceptance of a suggestion is not exactly 'personal intention', as Combes will claim for Therese. Mother Agnes runs to Mother Gonzague to tell her that there is not much in Ms A, which might come in handy for 'writing her (Therese's) obituary letter because she says hardly anything about her life as a nun'.[14] But the question is: why should Mother Agnes be worried about the 'obituary letter' when it is the business of the Prioress to write it?

---

[12] Cf. Ibid., pp. 33-34.

[13] TPB, p. 35; emphasis, mine.

[14] Cf. TPB, p. 34; brackets, mine.

Combes' summary statement about the publication of HA is that it is clear that Therese knows of the possibility of publication and of the need for retouching her writings.[15] There was no possibility (physically) for Therese to complete the format for publication herself, so she had recourse to Mother Agnes without reserve.[16]

The so-called 'supreme instructions of Therese' derive from the oral testimony of Mother Agnes, later published in Novissima Verba. Here are some of the key entries in NV. July 16: 'Mother, you must revise all I have written. Whatever you see fit to delete or add to the copy-book about my life, it is I who have added or deleted it. Remember that later on, and have no scruples about it'.[17] The above gives Mother Agnes the 'desired' editorial license, and leaves us with only her testimony for the same! Another entry for July 16, raises even greater doubts about the identity of the speaker. Therese is supposed to have said 'very little about God's justice' in her manuscript, and a good place to find an 'expression of her true thought on the matter' is in one of her letters to Fr. Rolland.[18]

---

[15] Cf. Combes, PHA, pp. 80-81.

[16] Combes, ibid., p. 81; cf. TPB, p. 34.

[17] Cf. TPB, p. 34; NV (1926), p. 80; NV (1953), p. 56.

[18] Cf. NV (1926), pp. 80-81; NV (1953), p. 56.

It is so unlike Therese to be eager to display her 'thoughts' to anybody. Here she is made out to be a kind of 'theologian' clarifying her views on important 'issues' like God's justice. Again, where was Agnes to find a copy of 'one' of Therese's letters to Fr. Rolland? Did Therese retain copies of all the letters she sent out? The entry for August 1st is even more intriguing: 'Mother, you must not discuss the manuscript with anyone until it has been published - with Our Mother's consent. If you do act otherwise, the devil will employ more than one snare to prevent and injure the work of God...'[19] The implied secretiveness and fear about her writings being stopped from publication goes counter to Therese's supreme detachment in the matter, attested to by Agnes herself. 'I also told her that Mother Prioress was liable to burn the manuscript'. "That wouldn't matter", she said; "it would mean that God did not wish to make use of that means but there would be others".[20] Therese was not the type to employ others to plead her 'cause' with the Prioress. The idea of introducing the 'devil' working to prevent publication of the manuscript, seems like a good 'weapon' for Mother Agnes

---

[19] NV (1926) p. 107; NV (1953) p. 75.
[20] TPB, p. 35; cf. also Ms C 33r.

to use against Mother Gonzague who might oppose Agnes' plans!

As for the actual editing and publication of the HA, Combes says that Mother Agnes was only fulfilling Therese's wish that the autograph be revised, already part of the revision was conducted under Therese's supervision and with advance notice that what Agnes does, Therese does! Somehow, Combes seems to be lost in poetic admiration about the degree of "spiritual compenetration and literary osmosis" that had gone on in the many exchanges during the last weeks between the 'author and editor' of the HA.[21] The above mentioned three points supposedly validate the work done by Mother Agnes on the original autograph.

2. Mother Agnes' strategy for gaining complete control over Therese's writings

'If Therese had confidence in God about everything concerning the future, she was not less cautious and prudent. The stakes being so high, she insisted on precautions to be taken'.[22] Knowing Therese's supreme humility and detachment, we insist that the 'confidence in God' is from Therese, but the 'caution and prudence' derive from Mother Agnes!

---

[21] Cf. Combes, PHA, pp. 103-104.

[22] François de Ste Marie, Ms Auto, t.i., p. 68.

> Therese can die in peace. Till the last moment she had worked, sharing with her "Petite Mère" the personal intuitions and lights received on the subject of publication of her writings. She leaves Mother Agnes of Jesus invested with the mission, so delicate, of revising the manuscripts before printing and to edit them, by warning against moves which could bring opposition to the realization of this work so important for souls.[23]

It seems preposterous to suggest that 'Therese can die in peace' because she has found an editor and publisher in Mother Agnes. Therese would be the last person to invest anybody with any 'mission' without prior consultation with and approval of the Prioress, Mother Gonzague. She would be the least inclined to dictate 'moves' to counter possible opposition from the lawful authority of the Prioress. Here is proof of her genuine love for religious obedience:

> O Mother, what anxieties the Vow of Obedience free us from! How happy are simple religious! Their only compass being their Superiors' will they are always sure of being on the right road; they have nothing to fear from being mistaken even when it seems that their Superiors are wrong. But when they cease to look upon the infallible compass, when under the pretext of doing God's will, unclear at times even to His representatives, then they wander into arid paths where the water of grace is soon lacking.

---

[23] Ibid., p. 70.

> Dear Mother, you are the compass Jesus has given me as a sure guide to the eternal shore. How sweet it is to fix my eyes upon you and thus accomplish the will of the Lord! (SS. 219-220; C 11r-11v); emphasis, mine.

Mother Agnes fully conscious of the instructions given by Therese, decided that the publication of the autobiography 'ought to replace the circular letter' which it was the custom to send out on the occasion of the death of a nun.[24] When Mother Agnes first approached Mother Gonzague to have Therese continue writing her autobiography, it was with a view to helping the Prioress to write the 'circular letter'. But once the said order to continue the writing was given, Mother Gonzague seems to have been kept in the dark, especially about the famous 'instructions' of Therese to Mother Agnes.

What could be the reasons behind Mother Agnes' move to publish the autobiography instead of the customary circular letter? First, Mother Agnes feared that Mother Gonzague might simply destroy the manuscripts. Second, she might use them to write the circular letter herself, since it is the prerogative of the Prioress to write the said letter. In that case, there would be the risk of Mother Gonzague presenting Therese in a more sober and less

---

[24] Cf. Ms Auto., t.i., p. 75.

complimentary perspective. So Mother Agnes cleverly claims that Therese has authorized her to work on the publication of the manuscripts, and that without delay.

Mother Agnes was not really asking for permission to work on the publication of the autobiography but only the official authorization from the Prioress. There was little the Prioress could do by way of denying the authorization altogether, so she put in a proviso - the three parts of the manuscripts ought to be addressed to her personally. Those corrections of attribution of the text was a small price to pay, thought Mother Agnes, for the success of all her plans, and for the complete control over Therese's writings.

3. The unique case of a 'double original'

To those who demand the 'original autograph' and oppose it to the 'edited version' of the Histoire d'une Âme, Combes says, that they should remember that Agnes was only fulfilling Therese's intentions. Secondly, such an opposition ignores the rapport between the author and editor. And finally, from the first moment it coincides with the very position of the author. All this makes it for Combes

a unique case of a double original'.[25]

Let us briefly examine the validity of Combes' 'methodological precisions'. For a pure scientific study, he says, one often tries to disengage Thérèse from her Carmel. In so doing, the author might end up, not with a true portrait of Therese but with a caricature. The organic link between Therese and her milieu cannot be broken without losing out in the bargain.[26] Combes' argument that Therese is unknown to the outsider, simply because she was a cloistered nun sounds very convincing. Strictly speaking, her life escaped every eye foreign to Carmel. It would be really abnormal to think that the best way to know her is by

---

[25] Cf., Combes, PHA, pp. 125-126.
Combes' analogy of a 'double original' where he compares Agnes to a faithful secretary, who carries out the known intentions, as would a bishop's secretary writing out a pastoral letter, limps. The analogy is doubly faulty, because, 1) the pastoral letter when ready is accepted by the bishop as his own (and any errors of editorship or misrepresentation of his mind are withdrawn or withdrawable). 2) In a pastoral letter the bishop's thinking on a particular issue can be made quite clear orally or in writing. But in the case of Therese, we are speaking of her own life experience, the inner workings of her mind and heart. This, Agnes was in no position to grasp or to interpret, despite her solemn claims to the contrary. Later, when the original manuscript is published, someone like E. Robo, will speak of the 'Two Portraits of Therese', and many others will see rather sharp differences between the 'author and the editor'! (Cf. Combes, ibid., pp. 125-126).

[26] Combes, ibid., pp. 139-140.

refusing to hear the only witnesses who knew her. To snatch her out of her milieu and to systematically refuse the testimony of the only witnesses who constitute it, is to leave no way of understanding her and to close the only sources from which truth must come.[27]

The more one reads through the testimonies of the 'Process', the more one sees how very dependent they all are on Therese's own personal revelations, made in her autobiography. One does not know Therese better from pious repetitions? What hope is there, asks Combes, to understand the whole truth if one ignores the milieu where she lived, was seen, heard, loved, criticized, but in the fullest sense of the word 'known'?[28] Sure, there are some external details one can pick up from the testimonies. Therese herself has provided some rare details, the context and the setting of her life in Carmel, much of which went unnoticed and unobserved, as being of little consequence. Therese though was

---

[27] Cf. Combes, PHA, pp. 141-142.
[28] Idem, ibid., pp. 144-45.

never really known from 'within'.[29]

4. The two 'priviledged' witnesses

The hagiographer or historian of Therese is bound to the local tradition and date of the milieu, but also to two contemporaries of the saint, and what contemporaries, her two sisters, Pauline and Celine.[30] Combes considers Pauline and Celine as special confidantes of Therese. In the early years of her life, Pauline was Therese's confidante for sure. But already at 13, Therese clearly fears to speak about her scruples to Pauline.[30a] Some of the arguments of Combes about this special relationship between

---

[29] One can at least doubt Combes' claim that Therese was 'known' in her Carmel, when the following testimony is considered:

> Like the Blessed Virgin - "she grew up all in her heart - and no one, even at Carmel, ever suspected the treasures hidden in her". (Sr. Marie of the Sacred Heart, Procès Ordinaire, n. 842).
>
> 'She knew how to pass unnoticed and to keep hidden all the graces and gifts of God that many like myself did not know them till after her death'. (Sr. Aimée of Jesus, Procès Ordinaire, n. 1264).

Two things become clear from the above: (i) that Therese was not known to the Carmel community; (ii) that their knowledge of her had to come from the reading of the Story of a Soul and from selected notes of Mother Agnes, who presumably coached the "witnesses" at Carmel, as she herself was coached by theologians.

[30] Combes, ibid., p. 145.

[30a] Cf. SS.88; A. 41v., where Therese feels that if Pauline becomes aware of her 'miseries' (scruples), the latter would love her less.

Pauline and Therese are from letters of Therese to Pauline, dating from 1887-1890. There is a gradual distancing and detachment from Pauline, during Therese's life in Carmel. During the last months of Therese's life, which were spent in the infirmary, it is Pauline who seems to take advantage of her sister, trying desperately to make up for the safe distance Therese maintained when she was well! Outside of some general pretty phrases which Agnes so much longed to hear, we have no clear facts to prove that Therese confided her 'secrets' to her in any deep way; on the contrary, there are signs of cautious reserve. Celine was certainly closer to Therese in many ways, where Therese took the initiative to share her inner life with her. But unfortunately, Celine was gradually won over by Pauline, to take a united stance to present a Therese of their own making, to the public! We shall speak about this collaboration of Céline in the production of Theresian literature produced by Carmel, in what follows.

IV. The value of Theresian literature produced by Carmel

The problem seems to centre around the primary source par excellence, namely, the Story of a Soul, Histoire d'une âme, as the first edition(s) of the Autobiography of St. Therese was called. As James Norbury remarks: '...the early editions were a censored and abridged version of the

book that in many ways detracted from its spiritual significance'.[31] And further on he adds: 'The major fault of this book, however, was that it did much to rob St. Therese... of her full stature and significance. It belittled her spiritual struggles...'[32] Right from the publication of the first edition of the Story of a Soul, edited by Mother Agnes of Jesus (Pauline), biographers and spiritual writers were carefully 'conditioned' to view Therese through "Pauline" eyes. Once this particular point of view was well established, it was to be the only 'authentic' understanding of Therese and of her spirituality. Any attempt at a fresh 'interpretation' of Therese was quickly labeled as 'unorthodox'; at least by the 'Martin sisters in Carmel', who as 'primary' witnesses also claimed to be the ultimate authorities in the matter.

1. Phases in the evolution of Theresian literature

One can trace many phases in the evolution and bulk of Theresian literature, and this is important to know for the proper evaluation of the primary sources.

---

[31] James Norbury, Warrior in Chains - St. Therese of Lisieux, William Kimber, London, 1966, p. 148.

[32] Ibid., p. 149.

a) The first phase may be said to last from October 1898, when the first edition of the Story of a Soul, edited by Pauline (Mother Agnes) was published, until the introduction of the Process of Beatification in August 1910. From the reading and interpretation of this sole source, Therese's popularity spreads, sentimental and otherwise. But somehow, the sentimental element predominates, while 'theological' acceptance of Therese is a little slow in coming. 'The cult of Little Therese has from the first been a mass movement. It does not emanate from a group of sharply defined spiritual character, from a specific movement, such as gathered around the figure of St. Francis or St. Ignatius'.[33]

b) The introduction of the Process of Beatification in August 1910, started a new wave of publicity. The 'Process' is the official inquiry into a person's life and claims to 'holiness', and chiefly consists in compiling sworn testimonies from selected witnesses. In the case of Therese, Pauline (Mother Agnes) was the chief witness, because she was her sister, doubly her mother, and finally because she was entirely responsible for making Therese known to the world through the publication of the Story of a

---

[33] I. Goerres, The Hidden Face, pp. 5-6.

Soul. In the introduction to the so-called 'Articles' in the 'Procès de Béatification et Canonisation' (Procès informatif ordinaire), our attention is drawn to the fact that these 'articles' are more the work of the Carmel of Lisieux, and in a special way of Mother Agnes, than it is of the Vice-Postulator, Canon Roger de Teil.[34] These 'articles' are a summary drawn from the Story of a Soul, and some select letters of Therese. The three blood-sisters of Therese in Carmel form the main source of our information on her. The other 'witnesses' examined during the 'Process', be they members of the religious community of Carmel, or outsiders, do not have anything substantially new or different from the 'Martin chorus'. After all, don't they all ultimately draw from the Story of a Soul, from their reading of the same, and perhaps from what they have heard about Therese especially in the convent?[35]

---

[34] Procès de Béatification et Canonisation de Ste Thérèse de l'Enfant Jésus et de la Sainte-Face, I, Procès Informatif Ordinaire (P.O.), Teresianum, Roma, 1973, p. 10.

[35] Once Mother Agnes took charge of Carmel, and Mother Gonzague disappeared from the scene (she died in 1904), with the Process of Beatification (1909 - onward) 'the whole of Carmel was like one man'. It was psychologically impossible to contest Mother Agnes. (Cf. Six, in Verse et Controverse, p. 144). And I would add that though there are many witnesses at the Process, their theme song has to be basically the same, having been composed by and rehearsed under Mother Agnes!

c) Once Therese was beatified (1923) and later canonized (1925), whatever had been said or written on Therese, and officially approved by the Lisieux Carmel as being authentic, became the only source of information on the new Saint. In other words, the Carmel of Lisieux, under the presidency of Mother Agnes of Jesus, became the sole authority in Theresian matters.

> Even before her canonization in 1925, it had become abundantly clear that the life and "mission" of Thérèse of Lisieux would become a favourite theme for spiritual writers, and that her teaching, because of its essential simplicity, would lay itself open to innumerable interpretations. The Carmel of Lisieux, therefore, at the initiative of the late Mère Agnès de Jésus, Thérèse's sister, published during the last half century various authoritative commentaries on the life and on the doctrine of the Saint. Such works have served the double purpose of clarifying Sainte Thérèse's teaching and of correcting many false impressions about her life and her Little Way. By this means we have come into possession of At the School of Sainte Thérèse, The Spirit of Sainte Thérèse, Novissima Verba, The Story of a Family, and The Collected Letters of Sainte Thérèse.
>
> These valuable documentations of the Saint's thoughts and characteristics together with official publications containing excerpts from the Canonization Process have, it would seem, made the world familiar with the chief features of the moral physionomy of this "greatest saint of modern times". This recently published

> Memoir of her sister, Céline, however, brings up a new picture of the Saint as seen through the eyes of one who had a unique place in her heart.[36]

It should be clear from the above, that Mother Agnès plays the part of 'The Defender of the Faith' in Theresian studies. The so-called 'authoritative' commentaries on the life and doctrine of Therese produced at her initiative, are a way of adding to the bulk of Theresian literature without adding anything 'essential' to what we already know from the Story of a Soul.

d) It is only in 1956 that the Original Manuscripts of the Story of a Soul are published. In the meantime, Pauline and Marie, two of the Martin sisters in Carmel have died, and Celine (Sr. Genevieve...) is the only one of Therese's family left for consultation in matters Theresian. Celine stands by the 'official' presentation of Theresian spirituality, so skillfully delineated by Mother Agnes, at least out of 'Martin-loyalty'.

We are not directly concerned here with the intentions and motives of the Martin sisters or of the Carmel of Lisieux, in their producing the 'authoritative commentaries'.

---

[36] Foreword to the English Translation of the revised French edition of Conseils et Souvenirs, (Lisieux, 1951), A Memoir of my Sister St. Thérèse, M.H. Gill & Son, Dublin, 1959, p. v-vi; emphasis, mine.

What is questionable and disturbing though, is the fact of the Martin sisters effectively taking shelter behind their sainted sister, and indirectly taking undeserved credit for her holiness and spirituality. We shall see how.

2. The Process of "Theresianization"

Pauline (Mother Agnes) joined Carmel in 1882; Marie (Sr. Marie of the Sacred Heart) in 1886; and Celine (St. Genevieve of the Holy Face) joined in 1894. They could not have known too much about Therese's 'spirituality' before 1895, at the earliest. That was the year Therese committed to paper the Souvenirs of her childhood, etc. Of the three sisters, Celine was the closest to Therese, even before the former entered Carmel. The 'communication' between them was further deepened by the fact of Celine becoming Therese's novice in September 1894. All of them had plenty of time, more than twenty five years of their religious life after Therese's canonization, to absorb and to think in 'Theresian' terms. So much so, they end up parroting Therese's maxims and phrases, as if they were their own. It is a kind of semi-deliberate process of "Theresianization" of the Martins and of the Lisieux Carmel, under the leadership of Mother Agnes. This leaves us little chance to really look into their souls or their lives, to see what kind of spirituality animated them, at least till the

official introduction of Therese's 'Cause' and the subsequent approval of her writings. Therese's sainthood is used as a blanket to cover up the defects of the 'Martin spirituality' as well as of the spirituality of Carmel during the Saint's life-time. That is why one does not find a clear contrast of spiritualities: Carmel at the time of Therese, and Carmel after 1923, when Therese was beatified. The same is true of the 'Martin spirituality'. Thus the odium for Jansenistic rigour and negativism among French catholics and at Carmel is quietly and cleverly avoided, as if it wasn't there, or wasn't there as a problem.

There is also a certain tendency to what I would call the post factum general canonization of everything 'Martin'. No wonder someone like Jean François Six seriously questions the authenticity of much of the Theresian literature produced under the direction of Mother Agnes, and of the Lisieux Carmel,[37] and is very selective in the choice of his sources. The complete works of Therese in their original, published for the birth-centenary of the Saint in 1972-73, do not automatically solve the problem of primary sources. Due to the steady layers of repeated 'official'

---

[37] J.F. Six, Thérèse de Lisieux au Carmel, Editions du Seuil, Paris, 1973, pp. 11-15.

interpretations of Therese's life and doctrine, a thoroughly new perspective and interpretation of the Theresian experience based on new findings, would not be easy. James Norbury, for one, feels that the witnesses are pleading the case.

> One of the major difficulties that faces any author who attempts in all honesty to tell this strange, fascinating, and as I see it enlightening story, is that all the witnesses are engaged in a series of special pleading that swaddles up the truth and at times distorts the facts in such a way that you end in a kind of exasperated stupor. The mother's and father's life was not written until many years after their death, and then by one of their daughters who had entered Carmel. They emerge from her writing of them as ghostlike figures belonging much more to the sentimental world of an old maid's memories than from the real world in which they lived.
>
> The books written on the family as a whole all suffer from the same error. They are determined, at all costs, that none of the Martin family shall escape beyond the incense-hung cloudiness of a darkened sanctuary.[38]

Let me give but one example of how 'official' interpretation of Therese does not square with the facts. Actually, Therese was original in her insights; but perhaps for fear of her being considered a nobody, theologically and spiritually, Mother Agnes introduced the expression, 'spiri-

---

[38] J. Norbury, Warrior in Chains, p. 64; emphasis, mine.

tual childhood'[39] to describe Therese's doctrine. Thus she forced 'success' of an idea alien to Therese and effectively robbed Therese of her originality and novelty. Doesn't Therese say that her way is 'very straight, very short, and totally new'? (SS.207; Ms C, 2v:) What we are given is a synthetic product of pious speculation and theological platitudes mingled with the original inspiration of Therese. Indirectly, it is Mother Agnes who claims the most credit for her sister's holiness, as she was her 'Petite Mère', prioress, chief witness, and finally the sole 'editor' of, and authority on everything Theresian! She skillfully evades any scrutiny of what her own training had been at the Visitation (Le Mans), of what things she had taught Therese which could be judged, psychologically, pedagogically, and spiritually, unsound, and thus be held responsible for some of Therese's problems.

Marie (Sr. Marie of the Sacred Heart), Therese's older sister, was certainly different, but even her life was written by Pauline! Celine continued the "Pauline-tradition" faithfully, out of respect for Pauline, and out of

---

[39] It is clear that Therese herself nowhere in her edited writings wrote the expression 'spiritual childhood'. Cf. A. Combes, De Doctrina Spirituali Sanctae Theresiae A Jesu Infante, Pont. Universita Lateranense, Roma, 1967, p. 12; cf. also ibid., note 5.

love for Therese and the Martin family. As a matter of fact, none of the five Martin girls was alike in natural temperament, nor did any of them take to the Martin-routine in the same way. In other words, each of them had a 'vague' individuality, despite their apparent ready conformity to the family life-style. But since they have all conveniently chosen to hide behind the 'unique' sainted experience of Therese, there is little hope of getting to know them as individuals.[40]

---

[40] Stephane J. Piat OFM, docilely and superbly collaborated with Mother Agnes and Sr. Genevieve (Celine) to produce the famous Histoire d'une Famille - Une école de Sainteté - Le Foyer où s'épanouit Ste Thérèse de Lisieux, Office Central de Lisieux, 1946, 462 p. (English translation) The Story of a Family - The Home of the Little Flower, M.H. Gill & Son, Dublin, 1954, (C) 1947, xv-431 p.

It is an excellent attempt at re-rooting Therese's religious experience into the Martin original soil, so the family in general and Mother Agnes (Pauline) in particular, can lay claim to the final fruits of Therese's holiness. It is a process of "re-Martinizing" of Therese, creating the false impression that Therese is a saint because of her family. But the truth of the matter is that Therese is a saint in spite of her family. This is not to suggest that there was nothing positive in the family experience, but to affirm that there was a lot in the Martin spirituality which Therese had to abandon before she could be free to become herself and a real saint.

In his more recent separate biographies of each of the Martin girls (with the exception of Pauline), Piat completes the work begun in the Histoire d'une Famille, by showing how Theresian spirituality proclaimed and popularized as 'spiritual childhood' (chiefly by Mother Agnes), was indeed the very spirituality of each of the Martins, including Leonie, the only non-Carmelite in the family. This is what I have called the "Theresianization" of the Martins! The clear implication of which is that Therese's spirituality is substantially the Martin family spirituality. Nothing could be farther from the truth. Cf. Bibliography, for publication data on the said separate biographies. (cont'd)

V. The 'Last Conversations' (Derniers Entretiens or D.E.) - their real purpose and value

1. D.E., how and when written

The Last Conversations of Mother Agnes reveal a lot more of her real character, than is generally suspected. The first question that comes to mind is: what was the need for Mother Agnes to spend so many hours with her ailing sister in the infirmary, questioning and cross-questioning her, according to her own accounts, about all kinds of matters ranging from the silly to the sublime? For someone who has carefully followed the intricate pattern of Therese's 'unfolding' as so truthfully portrayed to us by herself, many of the entries and the style of the Last Conversations, raise doubts about their being genuinely Theresian. This is how I would figure out the gradual evolution of the contents and importance of Mother Agnes' 'diary'. First, Mother Agnes goes after her poor sick sister with endless interrogations about things of interest to herself. Then there is some kind of compulsion to constantly change the original entries, even slipping in some pet phrases of her own. And

---

[40] (Continued from page 37).
One must study and carefully nuance each of the Martin girls. Unfortunately we don't have too much information or writings on them. Only Fr. Piat has thought fit to write 'veritable apologies' from oral data furnished by Carmel. Cf. Six, Verse et Controverse, p. 66.

finally, she does not hesitate to put a number of key passages within quotation marks, thus changing their importance and significance, as if they were Therese's own words.[41]

Pauline (Mother Agnes) and the other Martin sisters, simply could not leave Therese in peace. They had tried their best to keep Therese a 'child' for themselves. She escaped from their 'maternal grasp' and found back her true self, full of vitality and good cheer. She wanted to keep her 'inner secrets' of life to herself, but they wanted them too. So Therese took a lot of trouble to carefully write out the best of her childhood in the world of the Martins, and the best of the 'childhood' she had come to discover in the Family of Carmel. She gave them her life-giving memories of the wonderful things God had done for her, but they failed to see it her way, and imprisoned her in their own thoughts and phrases.

Therese had courage to put aside the "bad theology" she had been fed with all her life as a child and as a

---

[41] In general, Six suggests that one makes an absolute distinction between the 'texts of Therese' and LOGIA i.e., sayings of her entourage and other 'conversations'. Cf. Verse et Controverse, p. 136.

We must be cautious in using the Final Conversations. One criterion which could be employed to judge the oral tradition is: what is thematic, a little 'conceptualized' represents more the thought of the transcriber than that of the one who has spoken. On the contrary, what is anecdotic (a little story, revealing a mood or accent of Therese), there is no mistake, that's from Therese herself. Cf. ibid., p. 147.

young girl. She offered the world a fresh look at the world of God and of the world in God. But they have sought to arrest her and chastise her for her audacity and originality. They have once again sought to put her behind 'theological bars',[42] but disguised in the sweet appearance of the over-worked and over-loaded (disputed) phrase of 'spiritual childhood'. One lone theologian in the person of André Combes has dared to call foul, to this condemnation of Therese to 'theological ambiguity'.[43] But the majority of writers continue to rehash old meaningless ideas and say, Therese said so, or must have said so and should have said so![43a]

---

[42] Ida Goerres speaks of 'the sensational legend of theologians' working 'to remove the fuse from Therese's time bomb' and of how they 'had gone to enormous trouble to rewrite all her writings...expugning all that was new and unique and "adjusting" everything to the banal level of nineteenth century bourgeois Christianity'. (The Hidden Face pp. 14-15). There is good reason to suspect that the 'theological re-dressing' of Therese is more than just a 'legend'!

[43] One wonders why the dubious label of 'spiritual childhood' should be held on to with such zeal, as if it were the only honourable theological label which Therese must use to display her 'spiritual wares'? Or is it just a way of punishing Therese for finding something original despite the 'theologians'?

[43a] If Therese attracts the attention of the wise and learned, she nevertheless innocently misleads them, makes them feel helpless remaining as she does beyond their grasp. She appears more and more as 'a real spiritual volcano'. And despite all the work that has been done, one fails to grasp the 'essential point of its explosion'. Cf. J.F. Six, Verse et Controverse - Thérèse de Lisieux, p. 10.

The first to be caught in this trap of grandiose verbiage is none other than Mother Agnes (Pauline) herself. It was so rewarding to occupy centre stage again, to be consulted and more often coached by 'theologians'. What an opportunity to re-capture her lost 'child', Therese, and claim supreme credit for the latter's holiness. You see I am her 'Petite Mère'. I can see Therese grimly saying: you are petite (petty) for sure, but no more 'mère'! Remember, all Theresian literature, from the Histoire d'une Ame to every shred of real and 'produced' evidence from the Martin and Carmel archives, depends on Mother Agnes. She has given us all kinds of details about Therese and of the Martin life, etc. But unfortunately the more she tries to glorify herself and the Martin family, the less she succeeds in hiding the fact that Therese was supremely different and unique. Consider the amount of theological confusion and damage done to the authentic Theresian way to God, with the continual repetition of so-called 'authentic documents', produced to prove 'spiritual childhood' in Theresian doctrine. Read for instance the 409-page volume of Stephane Piat on the subject (about which later), and you will find endless quotes from the Last Conversations doctored and authored by Mother Agnes, and also by Sister Genevieve (Celine). Do you understand Therese better for all the reading? An honest reader would have to say 'no'.

2. The three-fold purpose of D.E.

The Last Conversations fulfill at least three clear purposes for Mother Agnes.

a) They give her complete authority and editorial licence regarding all Theresian writings. We have discussed this above.

b) It makes it possible for her to regain her lost prestige, by the sweet and sugary talk about herself, which is said to come from Therese. There are several examples of praise for 'dear Pauline', in language which raises doubts about their authenticity. Let me give a few examples. Entry for June 15: Pauline: Only tell me if you will forget me when you are in heaven. To which Therese says: 'Ah! If I did that, I think the saints in heaven will drive me out of there as a dirty villain!'[44] The following entry on the same page of D.E., makes one doubt just a little about who is saying this: Pauline is said to bring Therese a basket of artificial lilies as being a gift from their cousin, who is the Superior General of 'Religieuses Auxiliatrices de...' in Paris, sent for Mother Gonzague's feast.

---

[44]Cf. D.E. (Volume d'annexes), p. 82.

And Therese says: 'Oh well, you are the Superior General of my heart'. This is very highly unlikely for Therese to be saying, a few months before her death, when she was so wrapped up with Christ in God. It is reminiscent of Pichon's words to Therese, the novice: 'My child, may Our Lord always be your Superior...' (SS.150, A 70r.) That she would turn around and make Agnes the 'Superior General' of her heart, is in the Theresian context, blasphemous. Just one more example: July 10th: Pauline is alone with Therese who says: 'You are always there to console me... You fill my last days with sweetness'.[45] Is it thinkable that Therese who right from her First-Communion day had prayed that all creature-consolation be turned in bitterness, so that Jesus alone can be her sweetness,[45a] would now stoop to seek consolation from Pauline? There are many passages in the D.E., which speak of Therese's unique admiration and praise for Pauline, but the timing and the language make them questionably Theresian. Therese had long ago given up 'childish talk' about her own sisters and family. So such entries seem to be 'Pauline-fabrications' to regain first place in the supposed esteem of Therese.

---

[45] Cf. D.E. (Synopse), p. 130.

[45a] Cf. SS.79; Ms A 36v.

c) This purpose is more marked, namely to interpolate 'theological' phrases and 'prophetic' terms, to build Therese into a theologian and a prophet! Here are some examples: 'I think my mission is about to begin. My mission of making God loved as I love Him, of giving my little way to souls.'[46] And the entry for July 17: 'What way would you like to teach souls?' And therese says: My Mother, the way of spiritual childhood, it is the way of confidence and total abandon'...[47] Note that there is no entry about this in the Carnet Jaune and Cahiers Verts, but only at the 'Process', and in the N.V.[48] Is Mother Agnes,

---

[46] Cf. D.E. (Synopse), pp. 166-167.

[47] Ibid., p. 169.

[48] Of the many "editions" made of the Final Conversations by Mother Agnes, during different times, most have disappeared. Only the following are to be found in the Carmel archives.

Cahiers Verts made up of five note-books with a green cover, and hence the name. It constitutes the preparatory work of Mother Agnes for the deposition at the Process of Beatification (1910). The secondary title of the same reads: "The Sickness and Death of Sr. Therese of the Child Jesus".

Carnet Jaune is a volume of 284 pages, bound in yellow (jaune) leather. The title is: "The words collected during the last months of Little Sainte Therese". Though it is not dated, some sisters recall seeing Mother Agnes working on it during the retreats between 1921-1924.

Novissima Verba is an edition of the Last Conversations published in 1926 under the title: Novissima Verba - The Final Conversations of St. Therese of the Child Jesus, May-Sept. 1897. Central Office of Lisieux, iv-224 p. For other details, cf. François de Ste Marie, Ms Auto, t.i., pp. 30-32.

following 'theological instructions' or tuition, interpolating a foreign element into Therese's thinking? The serious question about all this is: If Mother Agnes uses quotation marks so easily, to give us the impression that an idea or expression comes from Therese, how can we really trust the authenticity of her writings, especially since there are so many versions of the Last Conversations? Here is an example of possible mis-appropriation on the part of Pauline; After telling me many little things for which she reproached herself, she asked me if she had offended God. To which Pauline replies: I simply said that those little things are nothing. And Therese seemed very touched and said: Listening to you I recall Fr. Alexis. Your words have so penetrated my heart, (and she began to cry).[49] It seems to be a good attempt on the part of Mother Agnes to appropriate Therese's personal experience with God, pretending that her own reaction regarding 'little sins' was similar to that of Fr. Alexis! The real objection to all this is that we are in July 1897. It is totally unthinkable that Therese would still worry about her 'little sins' and seek Mother Agnes' spiritual advice! The whole thing contradicts the real disposition of Therese we know from

---

[49] Cf. D.E. (Synopse), p. 192.

the Autobiography Consider the following: 'Mortal sin would not rob me of confidence'[50] 'Iam always in deep peace and nothing can trouble me'.[51] One last example of false claims: Agnes: 'I confided to her some of my troubles'. To which Therese says: 'It is you who put the seed of confidence into my soul, don't you remember?[52] It is difficult for us as well, to recall the same. When did Pauline put confidence into Therese?[52a]

All in all, the Last Conversations raise more questions than they answer, and do not really add anything substantial to what we know of Therese from her Story of a Soul. One has to use them sparingly and with great caution, if they are to be used at all. Certainly, they tell us a lot about what pre-occupied Mother Agnes and the other Martin sisters, and how they kept Therese busy during the last months of her life.

---

[50](CJ), D.E., p. 176.

[51]Ibid., p. 154.

[52]Cf. D.E. (Synopse), pp. 208-210.

[52a]Cf. also Therese's supposed lengthy discourse about what it is to be a little child, D.E. (Synopse), p. 258.

VI. Some questions regarding the publication of the Original manuscripts of Therese's Autobiography, and the controversy about 'changes' introduced by Mother Agnes in the previous editions of the Story of a Soul.

Theresian scholars had known for a long time that the "Pauline version" of Therese's Story was different from the original manuscripts. But is was not until after the Second World War, that a concerted effort was made, for the publication of the original manuscripts (circa 1947). 'Mother Agnes was advised by her ordinary and by the Definitor General of the Carmelite Order to make the only satisfactory reply - integral publication in unchallengeable form of the actual written compositions of her saintly sister'.[53]

> But the Prioress hesitated. She wished to silence the doubts of the critics, but against this group which, however vocal she knew to be a minority, she had to consider the great body of the Saint's followers. She feared that they might be disturbed.[54]

Why should she fear disturbing the 'Saint's followers', if there was no foundation in fact, for any reasonable fear? Or was she afraid to face the inevitable questioning by historians and theologians, for taking upon herself the dubious task of making the world see Therese through "Pauline eyes"? Have we not recently witnessed the

---

[53] Michael O'Carroll, "The Truth about St. Teresa" in Sicut Parvuli, 19(1957) pp. 140-141.

[54] Idem. ibid., p. 141.

'scrapping' of very popular cults, with centuries of devotional tradition regarding (saints) Christopher and Philomena? The authorities concerned could have with much more reason pleaded fear of 'disturbing the saints' followers'!

Any way, since the publication of the Original manuscripts in 1956, critics have had at least two important questions:

1. Is there any justification for the alterations made by Mother Agnes, and what right had she to do so?

We have already come across Mother Agnes' claim to 'editorial license' as given her by Therese herself.[55] 'Whatever you think well to delete or to add to the copy dealing with my life, it is I that deletes and adds...' Considering that Therese supposedly said this in July 1897, just two and a half months before her death, makes it even more impressive for Michael O'Carroll. 'By this time she was quite clearly enlightened on the importance and future influence of her writings'.[56] That much for Mother Agnes' 'right' to introduce 'changes'. Mother Agnes was perhaps justified in making changes or omitting passages which might have offended some of the members of the convent community,

---

[55] Cf. NV (1926), p. 80.

[56] "The Truth about St. Teresa", in Sicut Parvuli 19(1957) p. 145.

who were still living at the time. There was also the consideration of delicacy for the feelings of other members of the family, and of friends, who were mentioned by name in the original manuscripts.

One other point in favour of Mother Agnes could be the following. No one is sure as to the exact state of relations prevailing between Mother Gonzague (The Prioress in 1898, when the first edition of the Story of a Soul was published), and Mother Agnes. As James Norbury indicates, Mother Gonzague felt that she was 'called upon to lead to perfection the simple soul that had been placed under her care', while Mother Agnes was conscious of a sacred duty of fulfilling her dying mother's wishes, 'to ensure that Therese's name would be engraved in letters of gold on the scrolls of heaven'.[57] Given such personal commitment on the part of two strong personalities, the clash and the claim for Therese in possible glory was inevitable. What we cannot determine for sure, is the kind of instructions and pressures Mother Gonzague brought to bear on Mother Agnes in connection with the publication of the Story of a Soul.

---

[57] Warrior in Chains, p. 119.

Some other reasons leading to revisions of HA

Mother Gonzague had requested Fr. Godefroid Madelaine[58] to scan through the copy of the original manuscripts prepared by Mother Agnes for publication. It is not clear whether the edited manuscript or Therese's original autograph was sent for approval.[59] Anyway, we are informed that Fr. Madelaine suggested that 'all those intimate details' which might not interest the public, be cut out. Besides, at a time, when so much importance was attached 'to perfection in style and scrupulous respect for literary conventions, one could not print the rough draft of a young unknown religious' without inviting ridicule.[60]

There was an additional psychological reason for Mother Agnes' being overly 'generous in the matter of corrections'. Mother Agnes went about correcting those pages as she had so often done with little Therese's school compositions, 'with her double authority of "Little Mother" and teacher'. Her own psychology and temperament strongly inclined Mother Agnes to put her personal seal on the wri-

---

[58] Godefroid Madelaine was the Abbot of the Monastery of St. Michel de Frigolet, and had preached several retreats at Carmel. He was a friend of Mother Gonzague, and had known Therese, personally. Cf. Ms Auto., t.i., p. 75.

[59] Cf. note (3) Ms Auto., t.i., p. 76.

[60] François de Ste Marie, op. cit., p. 78.

tings submitted to her, and to retouch them almost spontaneously.[61]

François de Ste Marie attributes even a 'spiritual' motive to Agnes' editorial zeal.

> For her,... the essential thing was to reach souls, to do them good by fighting against the last musty smell of Jansenism which was still hanging around in certain religious quarters. Therese - so she felt - was, in her hands a marvelous instrument to accomplish that work. After all, she thought, the literal sense of her writings was of little importance. It was also necessary to remove from them (writings) all that could alienate or repel the reader.[62]

One wonders if Mother Agnes was indeed so motivated on her own, or if it is just a theological justification for her excessive zeal in tampering with the original manuscripts.

> 2. 'Was there anything of importance suppressed or any addition made that would impair the essential quality of the Saint's work?'[63]

During the canonical inquiry into the Saint's life, Mother Agnes was 'asked if the published edition corresponded entirely to the original manuscript, so that one could take the former for the latter with complete security, she answered: (emphasis, mine)

---

[61] Cf. ibid., p. 78.

[62] Ibid., p. 78; brackets, mine.

[63] M. O'Carroll, art. cit., p. 140.

> There are some changes, but they are unimportant and do not affect the substance or general meaning of the account. These changes are a) the suppression of some very short passages which relate to intimate details about our family life during her childhood; b) the suppression of one or two pages that I thought would be of little interest to readers outside of Carmel; c) the manuscript is made up of three parts: one addressed to me, the second to her sister Marie, and the third (chronologically, that is) to Mother Marie de Gonzague, the then Prioress. Since Mother Gonzague supervised the publication, she demanded some little changes in the parts addressed to the Servant of God's sisters; in order to give the whole work a greater unity, she made it look as if it was all addressed to herself.[64]

What is one to make of Mother Agnes' testimony? First, during the canonical inquiry, the authorities concerned had the original as well as the 'published' version of the Autobiography. Despite the considerable difference between the two, they did not interfere. Thus Mother Agnes' 'edition' was given 'official' approval. Secondly, 'opinions vary on the precise value of the passages omitted'. Michael O'Carroll sides with Mother Agnes and feels that the omitted passages 'do not add very much to the idea' he had

---

[64](Item c) in Mother Agnes' testimony, informs the reader about the structure of the original manuscripts.

'of the saint or of her doctrine'.[65]

> Practically all the omissions are factual. There is scarcely anything that touches on the Saint's doctrine. This is an important point for one often sees allusion to the article of M. Moré, published in Dieu Vivant (24), in which he charged the Carmelites with presenting an erroneous account of the Saint's teaching. After all that is primarily what counts.[66]

Even if one cannot find 'essential differences between the original manuscripts and the "Pauline version" of the same, overall, the saying, 'trifles make for perfection, but perfection is not a trifle', could apply here, mutatis mutandis. Little changes of expression and of emphasis are the 'trifles' of style and nuance which contribute to the personal touch in writing. This idea is better expressed in another well-known adage: 'The style is the man'. Hence it is fair to say that due to the generous tampering

---

[65] The witnesses at the Process were not intentionally untruthful about the 'identity of the two texts'. It is just that they did not look at the question from a scientific perspective. Provided the great 'intuitions' of the saint, which formed the basis of the doctrine were faithfully retained in the printed text, the rest was not important.

The prefaces to the various editions show that the 'critical question' did not have the same emphasis it has today. A similar attitude prevailed in many of the religious environments, regarding textual criticism, at the time when the Histoire d'une Ame was written and edited. Cf. François de Ste Marie, Ms Auto., t.i., pp. 85-86.

[66] Michael O'Carroll, "The Truth About St. Teresa", in Sicut Parvuli 19(1957), p. 143.

with the original style and expression of Therese by Mother Agnes, what we end up with is not the real Therese, but the mutilated Therese![67]

Mother Agnes' character and her pre-occupation with Therese's 'destiny' must have contributed much to her efforts in the editing and interpretation of Therese's thought and writing.

> Sister Agnes of Jesus, Therese's sister, was in many ways a cold, hard and calculating woman. She was so obsessed by the idea of Therese's destiny that at times she exaggerated trivial incidents in the day to day life in Carmel to present an almost slanderous portrait of the Mother Prioress to the outside world..., and I think that the fact that they (the Martin sisters) were all living under the same roof for so many years inadvertently did a great deal to detract from the greatness of Therese's own life, distorting the image of her into that of a little child instead of projecting it into the great and noble saint I am convinced she was when we view her in the right perpective.[68]

Exaggeration of 'trivial incidents' (aren't they 'trifles'?), portray the Prioress in a bad light; so does a change of perspective (which might also pass for a 'trifle') distort

---

[67] 'Curiously enough, the critical edition has hiterto made no reference' to the insertions made by Mother Agnes into the Story of a Soul, 'and drawn up no lists of them, whereas some seven thousand stylistic changes have been carefully counted'. I. Goerres, The Hidden Face, p. 18.

[68] J. Norbury, Warrior in Chains, p. 121-22; brackets, mine.

the image of Therese.[69]

* * * * *

VII. Could Mother Agnes (Pauline) resist the temptation to create a Therese according to her own image and likeness?

1. Pauline's claim on Therese, at home and in Carmel

Pauline had pledged to her mother on her death-bed, that she would faithfully carry out the programme of

---

[69] Two kinds of changes are to be found in the original manuscripts: modifications made by Therese herself; and modifications introduced by a 'foreign hand'. Even where the erasing and rewriting is the work of Therese, it is not easy to know what was originally written.

After a joint examination of the autograph and its photographic reproductions, the experts have come up with the following results:

They have come across a double obstacle. Where the erasing and scrapping of words or phrases is so 'radical, it leaves no possibility of reconstituting the 'original text'. The other inconvenience comes from the poor quality of paper esp. of the first note-book. The thickness of the paper was not enough to resist the scrapping which shows perforations in many places. Even the latest techniques like the use of ultra-violet, and infra-red rays photography fail to help, because the paper is transparent, it causes the writing on one side to overlap with the writing on the other, making it impossible to decipher. (Cf. François de Ste Marie, Ms Auto., t.i., p. 95).

One can only say that a lot of trouble was taken to alter the autograph copy of Therese, by Mother Agnes and her helpers, leaving us to seriously doubt about the authenticity of the present version of the same. If the only work of Therese for which we have a 'fac-simile', has been so tampered with, how much faith can we put in the other works of Therese, most certainly revised and edited by Mother Agnes (and others)?

sanctity, in her ward, Therese. So with the best of intentions, Pauline tried to pass on her 'inspiration' primarily derived from Mme Martin, to Therese. There are many examples of the way in which Pauline was able to charm her little sister, e.g., by her ingenious answers to Therese's 'theological problems'! The last of her major exhortations to Therese was on the beauty of the Carmelite vocation. Therese remarks that, pondering over Pauline's exhortations, she felt sure of God's call to go away into the 'desert of Carmel' with Pauline. (Cf. SS.58; Ms A 26r.)

Once in Carmel, Pauline continued her 'spiritual direction' of her little sister. For instance, she sent Therese a 'Little book of Flowers' for marking her sacrifices as a preparation for First Communion. (Cf. SS.73-74; Ms A 32v.-33r.) The weekly parlour-conversations with Marie and Celine kept Pauline well informed about her Therese. That Therese placed great trust in Pauline's judgement might be gathered from the following example. Therese narrates to Pauline the explanation about prayer given her by Sr. Henriette at the Benedictine Abbey School, and awaits Pauline's evaluation of the same.

Pauline must have entertained high hopes of continuing her spiritual guidance of Therese once the latter joined Carmel. But it was not to be so. Therese is known to have kept a safe distance from her sisters (Pauline and

Marie) at least to be rid of their 'maternalism'. Toward the end of Therese's life it was Pauline's turn to sit at her sister's feet to be enlightened on some aspects of Therese's interior life. Was Pauline amazed to learn that Therese had come to develop her own simple 'way to God', poles apart from the 'Martin beginnings'?

2. After Therese's death

After her death, Pauline claimed the right to somehow narrow the gap between her own ideal and image for Therese and that fashioned by Therese for herself. One sure means for minimizing the embarassment from the 'distance' between them, was to touch up the original manuscripts.[70] In addition to this psycholggical reason for 'editing' Therese's autograph, Pauline felt the need to polish the language and idiom, for the sake of bourgeois decor. Pauline also thought it necessary to suppress or soften Therese's too personal and blunt expression, substituting it with 'flowery language'. 'One can hardly quarrel with Fr. François' statement that Mother Agnes rewrote the autobiography,

---

[70] Mother Agnes was like in the close proximity of a fire (Histoire d'une âme) and feared getting burned! Hence she instinctively blocked out anything that was 'dangerous' (challengingly different) in the HA, making of it a l'Historiette d'une âmelette! Cf. Six, Verse et Controverse, p. 99.

and that it bears the stamp of her personality'.[71] François Marie sums up the difference between the original and the edited version, by saying: 'The form is different and to the degree that Mother Agnes of Jesus's temperament was not that of Therese'.[71a]

There is some evidence to show that Mother Agnes took pains to 'dress up' her sister with her own ideas of 'saintly behaviour'. As Hilda Graef observes:

> Therese's keen sense of humour, not without an occasional touch of malice that shocked Pauline's more conventional ideas about how a saint ought to behave, but which makes her all the more human and attractive to just those 'ordinary' people for whom she had devised her 'little way'.[72]

Here is a good example of how Pauline imposed her own ideas of sanctity, against the expressed intention of Therese. The case in question is the 'death of ecstasy' versus the 'death of agony'.[73] Therese clearly wanted to die like Christ in love and agony, so that 'little souls' could find encouragement from it.

---

[71] Noel Dermot, "The Manuscripts of St. Therese's Autobiography", in Mt. Carmel (London) 5 (1957-58), p. 54.

[71a] Cf. Sally Cuneen, in Jubilee, Oct. 1957, p. 31, and Ms Auto, t.i., p. 78.

[72] Hilda Graef, "The Saint of the Common Man", in The Light and The Rainbow, Longmans, London, 1959, p. 396.

[73] Cf. NV (1926) p. 139-40, the entry for Aug. 15, NV (1953) p. 100.

> And despite her repeated attempts to point out to Mother Agnes that Our Lord had died of love in a terrible agony, this same sister wrote the concluding chapter to the Story of a Soul and supplied Therese with a death of love more in keeping with her own ideas. (emphasis, mine) At the end she quoted from the very text of St. John which Therese had found it necessary to correct... "They die victims of the onslaughts of Love, in raptured ecstasies - like the swan, whose song grows sweeter as death draws nigh".[74]

Reference has been made earlier as to how Pauline slipped in the more classical expression in Spirituality, namely 'Spiritual Childhood', hoping to bring Therese in line with conventional spirituality; but it effectively robbed Therese of the newness and originality of her 'little way'.

There is even doubt raised regarding Mother Agnes' understanding of her sister's 'spiritual' vocabulary. 'But one wonders, whether even her beloved "little mother" understood all the significance of the verb "to love" as the saint used it'.[75] J.F. Six too points out that Mother Agnes lacked understanding of Therese's message.[76] For one thing, Therese had kept the contact with her sisters Pauline and Marie, to the strictest minimum, except during the final months of her life, when she was more or less obliged to

---

[74] Sally Cuneen, in Jubilee, Oct. 1957, p. 31.
[75] Noel Dermot, art. cit., p. 50.
[76] Cf. Thérèse de Lisieux au Carmel, p. 182.

share some of her spiritual experience with them. Mother Agnes claims an in-depth knowledge of Therese's 'inner life'. Asked at the canonical inquiry 'how she knew all this', she replied: 'From continual personal contact. If I were to tell everything I saw, and repeat all she told me, we would be here forever'.[77] Mother Agnes' claim to 'continual contact' with Therese however, stands contradicted by the following testimony of Sr. Marie of the Sacred Heart:

> She told me in confidence that when Mother Prioress gave Mother Agnes permission to come and talk with her sometimes, it became an occasion of great sacrifice for her, because she had not received permission herself to reveal her most secret thoughts to Mother Agnes; she had to confine herself to listening to the secrets of her whom she called her "little mother", without being able to return her confidence. And yet, she had only to say one word and permission would straightway have been granted her. "But", she said, "one should not get used to being granted permissions which could soften the martyrdom of religious life, for then it would be a natural life and have no merit."[78]

There is no doubt from the above that (i) there was 'contact' between Therese and Mother Agnes, but it was a one-way affair - Agnes to Therese, not vice-versa; (ii) that Therese refused 'to soften the martyrdom of religious life' by yielding to her 'natural' inclination to seek out her "lit-

---

[77] TPB, p. 45; emphasis, mine.

[78] Ibid., p. 100; only word emphasized in original is 'her'; rest, mine.

tle mother". But is the one-way exchange - Agnes to Therese, meant to somehow suggest that Therese derived her 'inspiration' from Mother Agnes? Such an implication would be readily welcomed by Agnes, and could even have been 'intended'.

3. Celine, party to Pauline's designs!

Here is a 'damaging' revelation about "Therese's Letters". I translate an extract of Celine's letter to her sister, Leonie (a Visitation nun at Caen), dated 1909:

> I have destroyed all the letters which she addressed to Papa.[79] As for yours (i.e., letters in your possession), if there are some expressions like "Bébé", cut them out, and put another word; have no scruple. We have the right.
>
> After all, the Vice-Postulator is only looking to see if there is anything contra fidem or mores.[80]

We have here, a clear instance of Celine's collaboration with Mother Agnes' overall intention of presenting to the world, not the real Therese as revealed in her original writings, but rather a Therese of their own creation! One has been

---

[79] An introductory note to LT 77, (8 Jan. 1889) states: This is the last letter which Therese wrote to her father at Les Buissonnets. All the other letters written to him thereafter, have been destroyed. Cf. C.G. 1, p. 437.

[80] Cf. Vie Thérésienne 12 (1972), p. 269; emphasis, mine.

led to think that only the Autobiography was 'rewritten'; but from the above it becomes apparent, that "editorial changes" have contaminated all Theresian writings. Hence James Norbury is justified in raising doubts about the revelatory value of Therese's letters.

> By reading and re-reading the letters that have been preserved, by seeking for furtive hints and half-formulated statements about them in many biographies that have been written, you do occasionally come across a creature of flesh and blood and are faced with the equally difficult task of tracking down this creature until it becomes a person in its own right and not a glorified name in a gaudily illuminated address.[81]

4. What motivated the Martin sisters?

One final question about the 'Theresian literature' produced by the Carmel of Lisieux during the life-time of the three Martin sisters: What motivated Mother Agnes and the Martin sisters to so carefully edit and re-write Therese's original writings, and follow it up with the so-called 'authoritative commentaries' on her life and doctrine? Were they somehow involved in an attempt at making Therese into a "theologian", and of creating the impression that her writings were indeed a "treatise on spirituality"?

---

[81] Warrior in Chains, p. 64; emphasis, mine.

Is there not such an implicit suspicion in the following remark of R. Laurentin? 'Indeed, Therese is not a theoretician. One will find in her writings, neither a thesis, nor a treatise, but only a story, the story of her soul, and some 'stories' which it has to recount. Her sisters, however, have had the tendency to "theorize"'.[82] Therese herself, who bitterly complained about the boredom caused her by many a speculative treatise on the spiritual life, would refuse to accept the dubious distinction of having produced a "treatise" on spirituality or of being a "theologian", posthumously projected on her by her well-intentioned sisters! (Cf. SS.179; Ms A 83r.)

Truth like virtue lies in the middle. In interpreting the life experience of Therese, one has to guard against praise or prejudice. 'Uninhibited praise of her camp followers and the unrestrained sneer of her detractors must both be constantly combatted if one is to strive to arrive at a balanced verdict on her life, her death and the mission that followed after'.[83]

---

[82] Cf. "Mythes et Réalités", in Thérèse de Lisieux-Conférences du Centenaire (1873-1973), Numéro spécial - Mai 1973, Des Nouvelles de l'Institut Catholique de Paris, p. 14 f; emphasis, mine.

[83] J. Norbury, Warrior in Chains, p. 23.

VIII. Summary assessment of the biographical literature on St. Therese

We shall consider the biographical writings on Therese under two headings, Period I: From the canonization of Therese in May 1925 till the year of publication of the original manuscripts in 1956; and Period II: 1956 to the present.

1. Period I: (1925-1956)

A few months before Therese's death, one sister was heard saying to another: "Sister Therese will die soon; what will our Mother Prioress be able to write in her obituary notice? She entered our convent, lived and died - there is really no more to say". So, initially there was nothing to say! But there came along the genius of Mother Agnes to publish the Histoire d'une Ame in 1898, a year after Therese's death. Her name and fame spread so fast and the veneration of her was so wide spread that Rome thought of raising her to the altars.

But Goerres has this question for the honest among us: 'who among us normal christians of the twentieth Century has ever read the Story of a Soul for the first time without being disappointed?'[84]

---

[84] The Hidden Face, p. 7.

In the beginning there was nothing to say. Now, with the Story of a Soul, the reader finds that 'it confines the heart instead of expanding it. What a narrow horizon and what poverty of content'.[85] Enter biographers! Now it is their task to make up for the said 'poverty of content' by filling in with 'testimonies of others, things that the saint, in her humility, may have concealed'. Did the biographers sweat 'to elevate...trivialities into heroic deeds'![86] And still the reader leaves disappointed.

While Therese, as most saints, had wanted to sing of the mercies of the Lord, the 'magnalia Dei', the hagiographer tends to consider the canonized individual like any other great person. The holiness of the saint is shown to be derived from 'his heredity, environment, education, encounters, crises, aids, hindrances and inevitable catastrophies and from sociological and historical conditions'.[87] The new approach, points out Goerres, has led to make a saint into a hero and a genius on the religious plane, a kind of idealization of the person.

---

[85] Goerres, ibid., p. 8.
[86] Idem, ibid., p. 10.
[87] Ibid., p. 397.

> ...in Therese's case...we may well say without exaggeration: whatever sublimity, mystic powers and extraordinariness are today read into the life and personality of the saint of Lisieux are retrospective projections of the startling, dazzling fact of her posthumous glory.88

One has to take exception to Goerres' blindness to any elements of sublimity and of 'mystic powers' in Therese. Sure there are many who have indulged in exaggerations, but it is not the same as saying that all that we can find in Therese is only 'posthumous glory'. It is only when one fails to see the 'real Therese' that one might be tempted to create one of spurious glory. Bad hagiography does not altogether negate the presence of inner worth in Therese. With her apparent 'littleness' she achieved greatness. Truly her glory 'would not be evident to the eyes of mortals'! (Cf. SS.72; Ms A 32r.)

a) There is no need to go into a lengthy review of literature of this first period. For, true to Goerres' observation, there are too many biographers indulging in empty 'glorification', so much so, one might say, when you have read one, you have read them all! Here is the first of a series of biographies on Therese, which is a perfect specimen of the kind of writing that sat well with Carmel. The

---

88 Goerres, ibid., p. 398.

volume in question is by Mgr. Laveille, Ste Thérèse de l'Enfant Jésus d'après les documents officiels du Carmel de Lisieux, Office Central de Ste Thérèse, Lisieux, 1926, pp. x-448.

In the preface to the book, André Baudrillart remarks that Therese's life could be considered 'original' because the 'development of her interior life did not have for support the course of external events of notable importance or works susceptible to attracting attention'.[89] That is the extent of the originality they seem to have noticed in Therese! In the introduction, however, the author makes known his findings and intentions in writing a biography of Therese. Many of the 'traits of the physionomy of the saint have been omitted in the Histoire d'une Ame out of humility, and I have tried to fill them in through the special testimony of her sisters in Carmel.[90] I have avoided, says Laveille, any long discourse on the various spiritual states of Therese. Finally, all my writing has been subject to theological scrutiny and to the three Carmelite sisters of the saint, such that the whole work has been subject to the strict control and explicit approbation of the most authorized witnesses pertaining to facts and doctrine.'[91]

---

[89] Cf. Laveille, ibid., p. vi-vii.
[90] Ibid., p. xiii.
[91] Cf. ibid., p. xiv-xv.

You have here a perfect example of how to produce a 'nothing new biography', combining the Histoire d'une Ame, some extracts from Mme Martin's letters, and long quotations from the testimonies at the Process of Canonization. The overall emphasis is to make the whole Martin family 'holy', reducing Therese's childhood problems to almost non-existence. Over 2/3 of the volume of 448 pages is direct quotations from the 'official documents' and the rest is filled in with pious aspirations and platitudes!

b) Now for a very different style of writing and perception of Therese as she appears to an unbeliever, are to be had in Lucie Delarue-Mardrus! Ste Thérèse de Lisieux, Paris, Eugène Fasquelle, 1926, 1-159 p. It is a pleasure to read about the straightforward and honest discovery of Therese, from her own autobiography. Briefly, the author makes no bones about stating what Therese was as a child and as a young Carmelite - an existence which has known only 'interior events'.[92] She was born stubborn, proud, coquettish, independent, ardent and impulsive.[93] She also picked up nervous irritability early as a child. But Therese overcame the 'mare of the nature and conquered the monster of her interior

---

[92] Ibid., p. 48.
[93] Ibid., p. 91.

egoism. Her many little struggles renewed each day, are more meritorious and more magnificent than the fight of St. George against the chimerical beast'...[94] It is her 'renunciation and mastery of self' that deserves praise, and our imitation. Yes, a cloistered religious has much to say to people in a troubled world.[95]

c) Pierre Mabille, Thérèse de Lisieux - une mystique décadente, first published in 1937 by José Corti; the present edition by Editions du Sagittaire 1975, pp. 1-102 (115-117). Mabille traces the causes of the Theresian phenomenon in the hereditary, sociological and religious factors, which shaped the Martin life. The contagious taint of syphilis in the family largely explains the physical disease and emotional imbalance in Therese. To add to that there was the bourgeois isolation from the real world capped by the christian dogma of detachment from the present world, and thus to live in expectation of the future paradise. All this tended to induce in the Martins a strongly masochistic deprivation (in the name of mortification), with a touch of sadistic despise for those who did not belong to their 'religious style' of life. Therese narrowly escaped becoming a full-fledged schizophrenic. She is however, more to

---

[94] Ibid., p. 136.
[95] Ibid., p. 136.

be pitied than praised, for having lived out a decadent form of mysticism, missing out seriously in the true human fulfillment of love. The author is to be commended for stating his case so clearly and so well, but to be blamed for seeing nothing positive in Therese.[96]

2. Period II: 1956 to the present

a) In June 1955, Etienne Robo published his Two Portraits of St. Teresa of Lisieux, Sands and Co. Glasgow. It was his way of figuring out what all the fuss was over the novel of Maxence Van der Meersch - La Petite Sainte Thérèse, Editions Albin Michel, Paris, 1947. Ten writers working under André Combes produced a huge volume entitled La Petite Ste Thérèse de Maxence Van der Meersch devant Les Critiques et devant Les Textes, Editions St. Paul, Paris, 1950, 562 p. 'This voluminous compendium was put together, writes E. Robo, 'in order to confuse, pulverize, annihilate a very brilliant and extremely successful novel by a well-known writer, M. Van der Meersch.[97]

---

[96]For other writers less complimentary and more critical of Therese, cf. André Deroo, Lumières sur Ste Thérèse de l'enfant Jésus et la Famille Martin, Tequi, Paris, 1974, pp. 18-20. Also R. Laurentin, Thérèse de Lisieux, mythes et réalité, Editions Beauchesne, Paris, 1972, pp. 12-13.

[97]E. Robo, op. cit., p. 11; emphasis, mine.

Robos' stated intent was to attempt 'a re-statement of the story of St. Teresa made in a detached, objective, and impartial spirit of a historian'.[98] Furthermore, Robo felt that one can well combine the 'greatest respect for the saints' with 'the truth and even criticism of their human weaknesses and oddities'.[99] Knowing that Therese herself loved the truth, no matter what, Robo has thought it fit to follow her example, and see what lies behind the 'edited, curtailed, arranged and corrected Story of a Soul.'[100] The publication of the Original Manuscripts in June 1956, only confirmed Robo's suspicions about the 'mutilations inflicted on the original manuscript by Mother Agnes of Jesus in 1898'.[101] The second edition of his book contains a chapter on the said 'mutilations' and an appendix on 'St. Teresa's Neurosis'.

b) Thomas Verner Moore, published his Heroic Sanctity and Insanity - An Introduction to the Spiritual Life and Mental Hygiene, Grune & Stratton, N.Y., in 1959, x-243 p. Two chapters of Part II, and the whole of Part III, are devoted to discussing the case of St. Therese of Lisieux, in an

---

[98] Ibid.; p. 9.

[99] Ibid., p. 10.

[100] Ibid., p. 12.

[101] Cf. Foreword to the second revised edition of Two Portraits..., p. 14.

attempt to answer the main 'charges' against Therese levelled by E. Robo.

> "Extensive use is made of the development of the sanctity of St. Therese of Lisieux. A psychiatric study of the growth of her personality shows that it was normal, continuous process of unfolding from about two years of age until her death. What has been called a mental break-down in her eleventh year turns out on investigation to have been a delirium such as often accompanies various infectious diseases of childhood. She suffered bitterly from the death of her mother when she was about four and a half; and from the parting from her two sisters, to enter Carmel, who had successively taken the part of a mother to her. But there was never anything like the abiding, total disorganization of her personality which would indicate a psychosis nor what Adolf Meyer termed "that part reaction which involves a disability beyond the powers of the patient to control, and creates a long lasting disability that seriously interferes with daily life".102

One can see from the above quote, that the author's one general answer to all questions about possible 'disorder or abnormality' in Therese's development esp. during the first fourteen years of her life, is to affirm normality, and deny any disorder! We shall, in the course of the thesis, have occasion to bring in some of Robo's 'charges' and Verner Moore's 'replies' to them.

---

[102] V. Moore, op. cit., p. ix-x; emphasis, mine.

c) The Hidden Face - A Study of St. Therese of Lisieux, by Ida F. Goerres was originally published in German in 1944. But after the publication of the original Ms, she revised her text. Of the English version published by Pantheon Books, N.Y. in 1959, Fr. William OCD writes: Goerres gives us what 'may well be the finest instance of hagiography in the history of spiritual writing'... It is an acute psychological and historical study of absorbing interest to anyone concerned with the power and the glory of the human personality touched and gradually dominated by grace...[103] The reviewer states that Goerres 'does not attempt to solve what is insolvable'.. without of course telling us what those 'insolvables' might be! 'The work is an amazing blend of scholarship and common sense, a major, perhaps incomparable contribution to Theresian literature'.[104] I would tend to go along with that assessment of Goerres' achievement. But there are weak points in her grasp and interpretation of Theresian spirituality. Here are some examples:

- 'Had not Therese at "Les Buissonnets" unconsciously taken in with every breath a well-defined doctrine? She produced what she received in her home environment

---

[103] Sp. Life 5 (1959) No. 3, pp. 237-38.
[104] Idem, ibid., p. 238.

without ever realizing the origin of these ideas'.[105] This is a common fallacy which would identify the Martin spirituality with that of Therese, which is simply not the case. Six speaks out against the same fallacy thus:

> 'But the entire life and writings of Therese want to say the inverse of Mme Martin's spirituality (which he calls the 'spirituality of death'). She rejects Jansenism...she is possessed with a will and the desire for combat. This fragile little girl is an explosive force which destroys to the root the tendencies to self-mutilation, to self-destruction and to idealization - and on the plane of faith she writes as false, a God of vengeance..'[106]

- One more example of missing the point: 'In any inventory of Therese's intellectual property no one will ever be able to separate the items which belonged to Pauline from those which were entirely her own'.[107]

Comment: To say that Therese was so closely dependent on Pauline for her 'intellectual property' that it is impossible to isolate Therese's own, is to be innocent of the little known fact that there were two Thereses growing up side by side - the 'inner Therese' who carried on her own inclinations and thoughts (only when she was alone and free),

---

[105] The Hidden Face, p. 405.

[106] Cf. J.F. Six, La Véritable Enfance de Thérèse de Lisieux, p. 16; brackets, mine.

[107] Goerres, op. cit., p. 406.

and the 'outer Therese' who was at the beck and call of Pauline and allowed herself to be influenced by her suggestions. Therese was not so proud as to despise using some of the 'metaphors' like 'grain of sand', 'the lift' etc. coming from Pauline. It is the personalized meaning Therese gives to such 'phrases or words', which permit her to appropriate them to herself. Therese was so original in the use of words, that even her own sisters didn't understand what she really meant.

One last example regarding Therese's doctrine and its relationship to the great tradition of the Church. That other spiritual authors would have some influence on Therese's thinking is normal. But to try to reduce her 'way to God' to some pre-existing theological categories, moving from similarity to identification is not valid, and is a waste of time. 'It is as if the sisters feared they would detract from the glory of their darling if they admitted the slightest intellectual or spiritual influence from any quarter upon the growth of her mind'.[108] It is not clear from where Goerres' information on the said attitude of the Martin sisters comes from.

---

[108]Goerres, ibid., p. 406.

d) The Making of a Modern Saint, by Barry Ulanov, Doubleday & Co., N.Y., 1966, xi-372 p. One reviewer has spoken of Ulanov's book as 'an uncritical approval of all things Theresian'. He is also accused of being ignorant of 'conventual life,' and of Carmelite spirituality, which makes his interpretation of Theresian 'events' suspect. 'Most objectionable is the constant attempt to reduce spiritual experience to the level and criterion of human sexual love'. Examples of such attempts are: the first communion experience of Therese is compared to the passionate 'sensual experience of a woman's first encounter with physical love'; 'the wound of love' is said to be a kind of 'spiritual orgasm'; and finally Therese's attraction to Mother Gonzague is described as sexual (homosexual). The book offers no interpretation of Therese's doctrine. On the whole, Ulanov has produced 'the all too familiar caricature of the self-willed spiritual prodigy going her own way dispensing with all direction and by a series of inspired flukes, attains the heights of transforming union'.[109]

Comment: Not every attempt at a human psychological understanding of certain aspects of the Theresian experience should be frowned on (as the above reviewer would suggest).

---

[109] Teresa Margaret OCD, in Spiritual Life 12 (1966) No. 3, pp. 232-33.

Ulanov has in a limited way made Therese the saint into a real human being, for which he deserves credit.

e). James Norbury, Warrior in Chains - St. Therese of Lisieux, William Kimber, London, 1966, 238 p.

> What I have attempted to do is to rub off the varnish that clings to her statues, to take away the smell of stale rose petals that surrounds her image, and to present her as she was, a living person in many ways much greater than her life and death and its aftermath have been portrayed by most of my predecessors.[110]

The author has succeeded very well in achieving much of what he set out to do. Norbury has without a doubt captured the inner workings of the Martin family members, seeing their weaknesses as well as their strengths, daringly but reverently 'characterizing' each of them, highlighting above all, the individuality and originality of Therese, in her pursuit of holiness. Norbury is not afraid to say that the Martin sisters are involved in begging the case in their testimony. He also raises serious doubts about the authenticity of the various 'documents'.

f) We come now to the most recent writings on Therese. J.F. Six has produced great controversy with his daring two-volume study on Therese: Vol. I: La Véritable

---

[110] J. Norbury, in the Introduction to his book.

Enfance de Thérèse de Lisieux - Névrose et Sainteté, Editions du Seuil, Paris, 1972, 286 p. The author unashamedly owns up to the primary purpose of his study. In vol. I, he works on demolishing the myth of the Martin-family spirituality authored by Zelie Martin as being 'pure holiness'.[111] Vol. II: Thérèse de Lisieux au Carmel, Editions du Seuil, Paris, 1973, 400 p. Six would not accept Pauline's desire to canonize the parents of Therese and their spirituality. For, says he, there is a world between the spirituality of the Martins, which is a form of the Christianity of that epoch, and the spirituality of Therese. And so is there a world between the Carmelite family spirituality and of the Lisieux Carmel, and the spirituality of Therese of Lisieux. Six would like to expose Mother Agnes' understanding and portrayal of Therese as inauthentic for most part chiefly because she simply masked the Martin spirituality with her saintly sister's words. He insists that there is a sharp contrast between the real Therese and the Therese they made her out to be. In both volumes Six concentrates on the original manuscripts, giving only marginal value to the other documents. So he is the second to raise serious doubts (Norbury was the first), about the 'sources' and the first to insist

---

[111] Cf. S. Piat's The Story of a Family, which is a special target of Six's ire and attack.

on not putting 'equal value' on all of them. Six does not hesitate to use his 'psychoanalytic' whip to chastise the unacceptable in the Martins, something André Combes so resolutely excluded from his 'tools'.

g) André Deroo in his Lumières sur Ste Thérèse de l'Enfant Jésus et La Famille Martin, Editions P. Tequi, Paris, 1974, 231 p., sets out to refute the so-called errors and excesses of J.F. Six. But Deroo, never really succeeds in mustering any solid arguments to throw at Six. Here are a few examples of 'name-calling' etc. What claims has Six to originality? asks Deroo. To have been the first to do what others have not dared? In both his books on Therese, Six generously indulges in that "infantile disease of psychoanalysis".[112] By calling psychoanalysis an 'infantile disease' no real damage is done to Six or to his work! In general, Six is accused of lacking 'historical objectivity' and of indulging in partial interpretations. He is said to be 'a prisoner of pre-conceived ideas'.[113]

---

[112] Deroo, op. cit., p. 14. J.F. Six says that he is a historian of 'spiritual journeys', be it of an individual or of a group. Evidently referring to the criticism levelled against his interpretation of Therese he says: 'They have wanted to exaggerate about what I have said in a psychoanalytic vein. I have not done a psychoanalytic study, strictly speaking'. Verse et Controverse, pp. 154-155; emphasis, mine.

[113] Ibid., p. 15.

If Six rejects the 'sanctity of the Martins' especially that of Mme Martin, as being tainted with the smell of death, Deroo's answer contains nothing more than the usual chorus of praise for Mme Martin - that she was a great lover of life, because she desired many children! If Six feels that Zelie Martin might have pushed herself a little too much for the sake of her lace-business, in the hope of 'dowries for her daughters', Deroo will say that she was not really attached to money but needed it for her workers, for her children, to pay her father's debts...[114]

René Laurentin has done a much better job of criticism, bringing out the positive aspects of Six's scholarship in his treatment of Therese. From the side of history, Six's work would belong to the period before the full publication of the authentic texts (!). Six seems to use only a part of them, and to ignore the unedited letters which would have allowed him to reconstitute the 'truth of the early childhood of Therese'. He has selected facts, in a systematic way only to match the psychoanalytic scheme. Specifically, he has reduced to a 'spectre of death' the vibrant and remarkable personality of Zelie Martin, mother of Therese. To read the texts in their totality, would leave no evident

---

[114] Cf. ibid., pp. 96-97.

'urges to death' in Zelie. Death attacks her mostly from the outside.[115]

Comment: Six's remarks aside, Laurentin seems not to grasp the meaning of death, much less of bereavement, when he says that 'death touched Zelie only on the outside', for, that would make her a worse monster! For a mother not to be cut to the quick interiorly at the deaths of four of her children is unthinkable. Take the example of Christ at the death of Lazarus, or that of Mary at the death of Christ. When one loses sight of the natural and normal reactions to death in the bereaved, in the name of 'holiness', by that very fact denies both humanity and holiness!

From the side of psychoanalysis, Dominique Stein (a psychoanalyst) has this criticism - that Six is using psychoanalysis which is meant for the living (to be conducted on the couch), for the dead, utilizing the 'archives' however rich they may be, following Freud's bad example. Stein contests Six's explanation of the 'Xmas Conversion' as a cure for neurosis.[116] Can one be cured of it, asks Stein. No more than one can be cured of his body, no more than one can be cured of the human condition![117] Another psychoana-

---

[115] Thérèse de Lisieux, mythes et réalité, Paris, 1972, pp. 148-49.

[116] Cf. Véritable Enfance..., p. 221.

[117] Cf. Vie Spirituelle, May-June 1972, p. 293.

lyst, Dominique Duliscouet has equal reservations on the diagnosis of Six about the 'urges of death' in Zelie Martin. He thinks it illegitimate to sever 'the language of neurosis' from the Freudian concept of death-instinct, and try to use it to speak of holiness. It would not be 'legitimate... to substitute all the processes of idealization with the processes of sublimation which we recognize in the saints'.[118]

Now to some of the positive merits of Six as Laurentin sees them. What is important is that J.F. Six has realized for the first time in an attentive and constructive way, a confrontation between psychoanalysis and mysticism, two inseparable aspects of the very same psychological reality. For holiness is not on a plane over above man, it is the whole of man... The attempt is entirely positive in what concerns Therese. Her neurosis does not cast doubt on her sanctity which is neither reduced or 'enslaved', but situated. She is presented as a veritable result of the shattering dynamism of liberty...Therese takes the test much better than most mystics! She comes out of it, not diminished, but magnified - grace and holiness reveal their originality, their proper place, their specificity. Therese assumes her proper human truth, capable of everything, and

---

[118] Cf. Supplément (Vie Spirituelle), Oct. '72, pp. 81-82; Laurentin, op. cit., p. 151.

projects it into the future, while her neurosis left her turning in a vicious circle. Briefly, one can agree with the formula of the best Theresian experts which states that 'Therese freed herself from the rule of her milieu, familial, social and religious'...[119]

h) René Laurentin, Thérèse de Lisieux, mythes et réalités, Beauchesne, Paris, 1972, 238 p. As can be expected from the title of the book, Laurentin first touches on the 'myths' about Therese. Myths which consider her to be "little", the pure, the saint, the seducer of celestial charms, the flower of embalmed petals, and then 'myths' which would think of her as the impetuous one, the challenger, the persecuted one, who had to die young.[120] The author's description of the 'reality of Therese', is nothing out of the usual 'orthodox' compilation of quotations from 'documents' interspersed with comments. The following points about the Theresian reality appear significant: (i) 'Accustomed to be spoiled by her sisters, Therese found it hard to mingle with her schoolmates'.[121] (ii) There was the clear danger of being 'babyied' in Carmel as in the past, but it is to Therese's credit that she was able to escape the danger, thus

---

[119] G. Gaucher, cf. Laurentin, op. cit., p. 152.
[120] Cf. op. cit., p. 14.
[121] Cf. ibid., p. 60.

showing her maturity, and manifesting 'friendship open to all'.[122] (iii) The Martin sisters introduced passages into the Histoire d'une âme to bring discredit on Mother Gonzague, and to give the impression that Therese was 'persecuted'.[123]

Laurentin has some contribution to make in his final chapter - Thérèse de Lisieux aujourd'hui, where he describes Therese as a Pioneer of reorientations of Vat. II, for instance by her priority of faith and confidence over fear, the rediscovery of the Bible and Gospel and the rediscovery of the primacy of charity. She is described as a 'silent revolutionary' who proposes in advance of her time, to conform to the exigences of authenticity - where dissociation between one's 'words' and lived life is not tolerated.[124] With the experiential discovery of God's Merciful Love, Therese has come to make the drastic shift from playing the game of 'spiritual calculus' to that of acknowledging one's weakness before God and of receiving the gratuitous gift of grace and of holiness. A revolution which belongs to the mystical order.[125]

---

[122] Cf. ibid., pp. 97-98.
[123] Cf. ibid., pp. 104-105.
[124] Cf. ibid., p. 160.
[125] Cf. ibid., p. 163; p. 170.

i) Emile Rideau, Thérèse de Lisieux, La Nature et la Grâce, Fayard, Paris, 1973, xiii-376 p. This is an historical analysis of Therese's life-experience. It is meant to situate the Martin family as well as the Carmel of Lisieux in their political, social, cultural and religious setting, all of which better helps to understand Therese's particular reactions to her situation at home and in Carmel. The two main features of the study are the inquiry into the problem of relation between Nature and Grace, of which Therese is a magnificent case, where grace respects nature, in order to sublimate and transform it. Secondly there is the question of what Therese actually means to each of us, despite all the unexpected changes that have taken place in the past century. Rideau writes with great concern for the truth, with balance and exactitude.

IX. Summary Assessment of the doctrinal interpretations

1. Period I: before 1956

The best summary statement about the interpretations of Theresian doctrine is to be found in A. Combes' 'De doctrina spirituali Sanctae Theresiae a Jesu Infante'. Roma, 1967. In his preface the author answering the question, why another book on Therese, says: 'First because, of such a saint one can never say enough. Secondly, most books

on Therese deal with her life rather than her doctrine. Finally, there is not one in the few books which do treat of it, that does it in a scientific way.' He goes on to explain the reasons for this sad state of affairs. (i) It is difficult to get at the Theresian doctrine. (ii) Many are of the opinion that Therese has no doctrine of her own. (iii) Those who do attribute some doctrine to her, do not derive it from her writings, but draw freely from extrinsic traditions.[126]

a) R.P. Martin, La Petite Voie d'enfance spirituelle d'après la vie et les écrits de Ste Thérèse de l'Enfant Jésus, Editions de l'office Central de Lisieux, 1929 (first edition, 1924), p. xiii-152.

The author explains the scriptural and Gospel foundation of God as essentially 'our Father'. To enter on the way of 'Spiritual Childhood' is to respond to the desire of Christ... It is to transpose to the supernatural plane the characteristics of childhood, to live under the gaze of God as children do here below under our own eyes. One has just to follow the exposition and development of the 'virtues of childhood' transferred to the supernatural order after the

---

[126] Cf. Combes, op. cit., p. 9. Cf. also, Combes' strong criticism of those who make Therese speak and teach an infantile spirituality, and ignore her spiritual wisdom, and the splendour of her life of love with God. (Ibid., p. 259.)

example of Little Therese.[127]

Two things are worthy of note here. (i) The doctrine of Therese is spelled out as being 'spiritual childhood' and according to her writings! (ii) One has just to transpose the so-called 'virtues' of childhood to the supernatural plane, 'after the example of Therese'. Combes will say that neither of the above has any validity. This general criticism will hold true for most doctrinal interpretations, as will become clear in the following discussion.

A critique of the above findings and method

Therese did not write a treatise on spirituality and certainly not on 'spiritual childhood'. Her original insight into 'God as Father' did not come from Scripture but from her own 'personal experience of God'. She only looked for confirmation of the same, later. So the 'Scriptural base' is an external imposition on Therese. Further, Therese did not just transpose the 'characteristics of childhood' to the supernatural plane (or even the 'virtues of childhood', for that matter). So in what way can Mgr. Martin be said to be following Therese's 'example'? Surely there are passages in her writings where she speaks of a 'child's attitude' to

---

[127] Cf. J. André, Vie Thérésienne, April 1962, p. 42.

things, perhaps to (a) father, but the context is varied and particular. How can one speak of a 'general transference'?

Therese wants us to learn only one thing: 'To love God as she loves Him'. This is the only example she would like us to follow. Merely listing Therese's sayings on certain 'spiritual themes' does not make for an understanding of her 'inner life', automatically. For, such a procedure implies the false identification of a person's theories with his or her experience. If a person's writings or thoughts were the same as his spirituality, then every 'spiritual writer' should be a saint! But is he? This is one main reason why so many beautiful treatises on Theresian spirituality, fail to help us to enter into her 'inner life', giving us the why and how she came to discover God in her life.

b) R.P. Petitot, O.P., Ste Thérèse de Lisieux: Une Renaissance Spirituelle, 1947, first published in 1925. 'Petitot happens to be one of the first to 'reveal the true spirit of Theresian Spirituality.' Basically the method used is to distinguish between the 'negative characteristics' and the specific elements of the new spirituality. The four negatives are: the absence of extraordinary penances, of special charisms, of a rigorous method of prayer, of multiplying works. The positive 'antinomies' are three: simpli-

city-prudence, humility or littleness - magnanimity, finally joy in suffering. These are for Petitot the qualities which make for originality and value in Therese's doctrine. They are a fruit of charity and of the gifts of the Spirit.[128]

Since no spiritual writing on Therese is complete or 'acceptable' without bringing in 'spiritual childhood', Petitot slips it in, in the course of the development of his treatise. It is his use of analogy between natural and spiritual childhood that will meet with severe criticism from Combes, as being above all a 'useless' endeavour.[129]

c) M.M. Philipon, O.P., Ste Thérèse de Lisieux - "Une Voie Toute Nouvelle", Desclée de Brouwer, 1946, 2nd edition (1st edition):

The reviewer of this book, sounds the general principle of 'authentic' interpretation thus: In order to make known a person or author or his doctrine, one must present them as they are in reality and not as in our mind! The Carmel of Lisieux deplores the fact that some authors have presented the personality and doctrine of St. Therese as they conceive it rather than as they are. They have not

---

[128] Cf. Vie Thérésienne, April 1962, pp. 41-42.

[129] For details of this criticism of Combes, see supra, 'problems of method' pp. 6-8.

even always recognized the true nature of the message entrusted to her by God.[130]

The method followed by Philipon is to explain the facts by their causes, taking into account the influences on Therese, and view them 'theologically'. The author treats of the home milieu, traits of her personality, gradual development of the spiritual life, and the flowering of the 'message' under the action of the Spirit, of the Gospel and of St. John of the Cross. And as expected, the writer comes to describe Theresian spirituality as 'the way of spiritual childhood'. Once that 'term' is introduced, it is explained as resting on the knowledge of our littleness or nothingness before God, and on a confident, daring faith in his divine fatherhood! Filial love is love of a child for his father.

Philipon treats of the positive and negative features of Theresian spirituality. The negative characteristics point to the absence of certain elements always identified with sanctity, like brilliant works, extraordinary mortifications, etc. Incidentally, one can easily identify the 'negative elements' which Therese rejects as being part of

---

[130] Cf. Vie Thérésienne, Jan. 1962, pp. 33-34. This is an indirect criticism of A. Combes, who in his Introduction to the Spirituality of St. Therese, clearly went counter to Lisieux Carmel's interpretative 'guide lines' and expectations!

the Martin spirituality and the current spirituality of the Lisieux Carmel of her day. Without recognizing the reason for such a rejection on the part of Therese, one cannot fully account for her spiritual development.[131] Positive aspects of her spirituality are dressed up in 'traditional spiritual theology': e.g., the 'evangelical perfection of the counsels' and the 'docility to the Spirit' who is behind her admirable intuitions. The discussion centres on the 'gifts of the Spirit'. At the end of it all, one learns a lot about abstract theological terms, but not necessarily about the spirituality of the "real" Therese. Yet, François de l'Immaculée Conception would like us to accept his assessment of Philipon's work: 'no known book explains the doctrine of Therese as perfectly'![132]

d) Hans Urs Von Balthasar, Thérèse of Lisieux - The Story of a Mission, translated by Donald Nicholl, Sheed and Ward, N.Y., 1954, xxvii-288 p.

Von Balthasar feels that a split has been created between 'theology and sanctity' chiefly due to the work of

---

[131] Cf. supra, the criticism of J.F. Six about the same.

[132] Cf. Vie Thérésienne, Jan. 1962, pp. 33-34.

modern hagiographers who describe the lives and work of saints, 'almost exclusively from a historical and psychological viewpoint', as if they had no relation to theology. Hence he proposes a change in method. Instead of considering the saint's life as a 'psychological unfolding from below', he would introduce 'a sort of supernatural phenomenology' of the saint's 'mission from above'. For, 'the most important fact about any great saint is his mission'.[133]

The work is divided into three parts: the 'essential', the 'vocation' and the 'doctrine'.

The essential: Therese was a great seeker after the 'truth' in everything in her life, and because she was humble she was able to find the truth of God in her own life. Therese had no formal training in theology nor a spiritual director, which of course spared her from getting caught in abstract preconceptions or categories. Her theology has been called 'existential' deriving as it does for most part from her personal experience with the living God. 'To envisage the next world through love as she experienced it is a typical example of the existential method which Therese always employs. Not a concept, but her own small experience provides the starting point from which to realize God's love'.[134]

---

[133] Cf. ibid., pp. xvii-xviii; emphasis in quotation, original.

[134] Op. cit., p. 33.

'The Word of God' both in the person of Jesus Christ and in the Scriptures, was very much part of Therese's life, prayer and planning. She uses passages from Scripture to see how they relate to her life, experience and destiny. She uses them to help her clarify her little insights. And finally, she is known to 'adopt phrases from Scripture, in order to weave them into some meditation of her own'.[135]

According to Balthasar, there is 'nothing dark or "demoniac" in Therese'. Some 'shadows' which are undoubtedly there, are not to be found in her mission or 'in the natural constitution of her soul'.[136] The two facts which explain the 'deviations from her mission' are: the miraculous cure at the age of ten, creating in her the need to 'play the saint' (p. 54); and Fr. Pichon's delcaration that Therese was without serious sin. (p. 57) This cannot be blamed on her life at home. (p. 58) But does Balthasar consider Therese's childish compulsion to confess her least fault as a healthy sense of sin? If anything was destroyed by Pichon, it was her preoccupation with wrong-doing. We shall come back to this question later on in the thesis.

The Vocation: Speaking of Therese's 'vocation' the author would like us to believe that the Martin family life

---

[135] Cf. op. cit., pp. 41-48.

[136] Ibid., p. 51.

and Christian education was so perfect, that Therese had nothing to correct of what she had learnt, nor had she to face a crisis trying to cut loose from 'the family traditions to reach the substantial truth of Christianity'. (p. 71) The Martin family is slightly over-idealized by the author, thus obscuring the reality of Therese's emotional and moral problems. In Carmel, Therese was given the opportunity to even out her strong subjectivity through the exigences of the Rule, her office as novice-mistress and the discovery of her mission in the Church.[137]

The doctrine: Therese goes about the work of doctrinal lay-out through two 'movements' - one of 'demolition of religious façades',[138] and that of 'construction' whose aim is to seek God above virtue and self-perfection. The author distinguishes two ways of looking at virtue: (i) seeing virtue as 'a quality inherent in' oneself, which quality expects merit and reward; (ii) seeing virtue as entirely God's work of grace within. 'As a child Therese was trained to "collect" merit', by Marie and Pauline,[139] one of the things Therese had to unlearn! As a matter of fact, much of the 'demolition' work consisted of getting rid

---

[137] Cf. ibid., p. 86 sq.
[138] Cf. ibid., pp. 171-198.
[139] Cf. ibid., pp. 175-176.

of unhealthy elements of the Martin spirituality. What is of course highly questionable is the author's opinion that 'Therese had never met the God of Justice; she knew nothing about him;...'[140] Then what was Therese's discovery of God's Merciful Love all about? In the last section of the book Therese and Mysticism, there is a rambling confusion about mystical phenomena, mystical states and Therese's expressed non-desire for extraordinary graces.[141]

> ..., it is extremely disconcerting, to say the least, to find that the author seems completely uninformed of traditional theology as it relates to mysticism, and especially Carmelite mysticism. This confusion, as to the teachings of the great saintly theologians, and especially of St. John of the Cross, culminates and becomes most evident in the last chapter of the book, Therese and Mysticism.[142]

On the whole, Von Balthasar has produced a brilliant theological synthesis, showing a great appreciation for Therese's spiritual genius which led her to discover the primacy of God's grace reaching out to feeble man in love, despite his indiscriminate use of 'Theresian sources' and the slightly uncritical view of the Martin family life and spirituality.

---

[140] Ibid., p. 246; emphasis, mine.

[141] Cf. ibid., p. 251 sq.

[142] Father Gabriel, O.C.D., in Spiritual Life 1 (1955), no. 1, p. 67.

2. Period II: after 1956

a) P. François de l'Immaculée Conception O.C.D., Mieux Connaître Sainte Thérèse de Lisieux, Librairie Saint-Paul, Paris, 1958, 312 p. English translation of the same entitled: The Complete Spiritual Doctrine of St. Therese of Lisieux, by Rev. Walter Van de Putte, C.S.Sp., St. Paul Publications, N.Y., 1961, 320 p.

The intention of the author is to correct what he considers the 'distorted version of the spirituality of St. Therese' found in many works on her. The author has also wanted to cut out 'the sensational, the pietistic, and the emotional elements which have crept into the writings about the "little way"'.[143] The author deserves credit for his simple and sober style.

Therese's mission according to the author is to teach us the "way of confidence and love". And 'she called this "the Way of Spiritual Childhood"'.[144] We know for sure, that she did no such thing! The special weakness of the whole endeavour lies in the fact that the author has put his complete trust 'in the testimony of Therese's sisters and her fellow religious'. "Therese's message consists essentially in the Way of Childhood". 'This is affirmed by Mother Agnes

---

[143] Cf. cover-summary of English translation.
[144] Cf. ibid., int. p. 7.

who, according to Therese, knew her thoughts intimately; by Sister Genevieve, "her other self" and by the other Carmelites of her convent'.[145] We have clearly pointed out elsewhere, that such an uncritical use of the said "testimonies" distorts any Theresian interpretation from the very start.

'We are grateful, says the author, 'to the Carmelite nuns of Lisieux for their kind assurance that our work "represents the pure doctrine of Therese - without any deviation".[146] Unfortunately, we cannot be grateful... just on that score. Nothing new or worthwhile is achieved by such a reiteration of "orthodox interpretations" of Therese's doctrine, especially when its rectitude and completeness, both historical and theological, are made to depend on the judgement of the Carmelite nuns of Lisieux! That the author has taken infinite pains to neatly arrange the various Theresian themes, to prove his 'point' is not denied.

b) Albert du Sacré-Coeur, O.C.D., Approches du Mystère de Sainte Thérèse de l'Enfant Jésus, Librairie du Carmel, Paris-Lisieux, Alsatia, 1961, 332 p.

It is nice to note a shift in perspective, that is a move away from the abstract and static point of view, to a more dynamic one, in studying the mystery that is Therese.

---

[145] Ibid., p. 9.

[146] Ibid., p. 10; emphasis, mine.

For, neither the human person nor the saint is something ready-made, but is achieved through a painful evolution, with 'divinization' as the higher goal which requires a person's free consent to such an offer from God.[147] We are variously subject to 'psychic evil' (e.g., infantilism, neurosis, etc.), and to 'moral evil' through personal sinfulness. One is not born a saint, as so many hagiographers make us believe. If through a false shame, and an unenlightened love for Therese, we take as acts of virtue what are but certain 'sensibilities', we shall be distancing ourselves from the real saint.[148] Since we cannot have grace without nature, it is impossible to observe the life of the former without taking into account the latter.[149]

After the brief introduction, the author takes up the more important events in Therese's life - the loss of her mother causing emotional disturbance, the loss of Pauline leading to the strange illness, and the sickness of scruples. When Therese has passed through these 'necessary purifications' she is ready to safely get out of 'childhood' (Christmas 1886).

In Carmel, the purification continues. The vocation to 'solitude', the separation from the family, the mo-

---

[147] Cf. ibid., pp. 9-10.
[148] Cf. ibid., p. 10.
[149] Cf. ibid., p. 12.

nastic discipline, the dryness of soul, all form for Therese what is called the 'night of the senses'. When Therese offers herself as a victim to Merciful Love, she is ready for the so-called 'night of the spirit', when the trial of faith hits her on Easter Day of 1896. Gradually Therese has come to realize how weak and 'little' she is by herself, to climb the rough ladder of perfection. She was going to attain holiness by abandoning herself into the hands of Jesus, as a child in the hands of its mother, fully consenting to whatever trials He deems necessary for her to undergo.'... if in my childhood I suffered with sadness, it is no longer in this way that I suffer. It is with joy and peace', (SS.210; Ms C 4v). Her 'little way' is that of confidence and love.

It is an honest effort on the part of the author to show how nature and grace work together to produce a great saint in Therese. It is primarily an essay on the Theresian spiritual evolution with occasional comments on some of the psychological and moral problems encountered by Therese. The author is at least not afraid to look at Therese, the human being, even if he does not go deep enough in accounting for her problems. Greater prominence is given to the Autobiography, where almost two thirds of the book is straight quotation from the Autobiography, letters, etc.

c) Stephane Joseph Piat,[150] OFM, Sainte Thérèse de Lisieux - à la découverte de la voie d'enfance, Editions Franciscaines, 2nd Edition, Paris, 1965, 408 p.

The method followed by Piat is to find and trace 'family influences and theological learnings' in Therese's discovery of the 'way of Childhood'. The first two chapters deal with some of the problem areas in Therese's childhood. But already here, Piat introduces the idea of 'spiritual childhood' as partly coming from the 'Salesian influence' to which Mme Martin was exposed through contacts with her sister, Sr. Dosithée of the Visitation of Le Mans. Pauline and Marie too are said to have imbibed the 'Salesian spirit' while boarders at Le Mans.[150a] The problem of scruples is glossed over as 'merely a fear of offending God', shifting the blame on to teachers at school who frightened Therese about 'mortal sin'... The Christmas conversion is a move from timidity to Charity.[151] 'Abandon' is part of Therese's

---

[150] J.F. Six who has known Fr. Joseph Piat well, says of him: He worked very honestly, but he did not possess the 'craft of a historian'. Fr. Piat and Celine are said to have participated in creating a 'golden legend of Therese', which has some truth and more than some fiction! He was a typical hagiographer. Cf. Verse et Controverse, pp. 128-129.

[150a] Cf. op. cit., p. 21.

[151] Ibid., p. 52.

learning while fighting to enter Carmel at fifteen. Everyone sees that Therese has the candor and simplicity of a child, mastery over herself, vigour of character and a sense of reality.[152] All her problems, psychic and moral are considered means for giving Therese a taste of the 'common wound', so she could better appreciate God's action and gifts in her.[153] The Martin training to do one's duty, to be faithful in all details helped Therese to penetrate the idea of 'abandon', supernaturalizing her 'trials'. Love for God, and the desire to please him, become Therese's preoccupation.[154]

Ch. 3: The Carmel of her day: The influence of Jansenism and the triumph of moralism with its one-sided accent on ascesis was one major element in Carmel together with the great 'berullian'[154a] doctrine. But the berullian synthesis had come to lose out its love element, allowing

---

[152] Ibid., p. 66.

[153] Ibid., p. 69.

[154] Ibid., p. 70.

[154a] 'Bérulle, Pierre De, (1575-1629) Cardinal from 1627. He established the reformed Carmelites in France and in 1611 founded the Oratory, inspired by, but independent of, that founded by St. Philip Neri. His chief fame rests on his spiritual teaching.' The Concise Dictionary of the Christian Church, London, Oxford University Press, 1977, E.A. Livingstone (Ed.), p. 61.

a shift to the cult of the Divine majesty with an exclusive fear of divine judgement.[155] Mother Gonzague, though a person of 'quality', yet suffered from a certain imbalance. She was for severe bodily penances, and the usual offering of Carmelites to be victims to Divine Justice. Piat cleverly introduces a contrast between the Martin spirituality (with its gentle "Salesian" touch), and the Jansenistic rigour under Mother Gonzague at Carmel. This seems to be a very subtle way of making the Martins (Mother Agnes as their leader, Therese as only a disciple!) the 'reformers' of the Lisieux Carmel![156]

Chapter 4 outlines some of the 'theological learnings' Therese was exposed to in Carmel, which are considered important in forming her 'spirituality'. Here are a few curious entries of Piat: Père Pichon introduced the 'confidence and love' for the Sacred Heart (derived from his teacher, Fr. Ramiere) to Carmel with the catch slogan: 'To make Love loved'. Pichon assured Therese that she had no serious sin. God was not asking 'heroic deeds' but only 'small things'. This only confirmed the education Therese had received at Alençon and at "Les Buissonnets".[157] This

---

[155] Ibid., cf., p. 77.
[156] Cf. ibid., p. 82.
[157] Cf. ibid., p. 88.

is a way of drawing credit for the Martin spirituality, which is questionable. Among 'theological influences', at Carmel, the 'Les billets zélateurs' - the guard of honour to the Sacred Heart, published by the Visitation of Bourg is mentioned. Pauline, says Piat, had read the same at Le Mans, and introduced it into Carmel. All of this was oriented to confidence, esteem for humility and exact devotion to duty through love.[158]

Chapter 5 brings us documentary evidence to show what, where and how Therese could have found her way 'of spiritual childhood'. Prou did not reveal the 'way' to Therese, he only sanctioned it definitively, thus giving free reign to the religious genius of Therese.[159] Piat concludes this chapter with the following: Her route is now ready. All the past contributes to her 'discovery' - the total filial way of going to God inculcated at home (?), her own experiences of privileges of childhood, the habit of 'pratiques', training in humility, the faithful observance of the Carmelite Rule, the phase of scruples, the sickness of fear of sin, the appeasements of Pichon - have all rendered Therese conscious of human misery. It is followed by the impulsion of John of the Cross toward high charity, in

---

[158] Cf. ibid., p. 105.

[159] Cf. ibid., p. 125.

the radicalism of sacrifice and of the night of faith, the push given by Prou toward her 'immense desires', meditation on scripture, and above all the movement of the Holy Spirit taking charge of her soul. At the beginning of 1895 Therese has all the main ingredients of her 'message'.[160] The above summation of Piat falsely links the Martin-phase, the early years in Carmel and the final phase of 'discovery' in Therese's spirituality, giving the impression of a continuous growth.

Ch. 6 has this rare revelation about Fr. Pichon. The slight element of imbalance which had been introduced into the spirituality of the Saint, at the instigation of P. Pichon, namely an excessive cult of suffering, is now rectified. Everything arranges itself harmoniously with the central perspective of love.[161] Now, when and how Fr. Pichon instigated 'an excessive cult of suffering', one is at a loss to know! Is this a way of diverting attention from the characteristic attraction Mme Martin had for suffering, which in Therese is transformed into a chosen preference for suffering (esp. after her 1st Comm.)?

Ch. 8 sets out to deal with the 'psychology and pedagogy' of spiritual childhood. But it is mainly busy with

---

[160] Cf. ibid., p. 141.

[161] Cf. ibid., p. 164.

giving maximum exposure to Celine's Conseils et Souvenirs which are practically the only source for Piat. And the usual habit of listing 'childhood virtues' continues.[162] On p. 193, we are reminded of the real source of inspiration for Theresian 'spiritual childhood' namely the Salesian influence, which was already revealed to her, via her Aunt, Sr. Dosithée, her own Mother, Zelie Martin and Mother Agnes (Pauline)! A false claim cleverly maintained by mere assertion. Another surprising statement historically highly questionable, despite the pious words of Celine quoted by Piat: the 'little doctrine' was not meant to introduce some sort of reform going against the current of the Order. Such a claim is upheld by Celine who says that Therese only wanted to obey the Rule and the Holy Constitutions.[163] There is very little of psychology or of pedagogy in this chapter. But we do find lots of quotes from Conseils et Souvenirs to illustrate the 'virtues' or qualities of 'spiritual childhood'.

Ch. 9 'Supreme Trials' lists the trials and sufferings of Therese which we already know about, namely the trial of faith, physical suffering and family sorrows.[164]

Ch. 10 'Supreme Teachings' deals with the prayer

---

[162] Cf. ibid., p. 184 sq., and p. 188 sq., where faith, hope and charity (theological virtues) are introduced.

[163] Cf. C.S., 115; Piat, ibid., pp. 196-97.

[164] Cf. ibid., pp. 213-31.

life of Therese and her teachings on the same, with the theme of 'childhood' always handy.[165]

Ch. 14 deals with the 'Theresian Message'. Now the great question as we approach the end of the Piat-argument is: what role did Mother Agnes play in the 'doctrinal formation' of Therese? What Piat has been preparing for, with hints here and there, comes to full expression, as an answer to the above question. Agnes had guided Therese as a child, asserts Piat, toward humility in a spirit of confidence and abandon, on the testimony of Sr. Genevieve (Celine). Once Therese joined Carmel, continues Celine, the Holy Spirit was able to guide her to form a personal spirituality. Mother Agnes, however, helped Therese with her maternal authority, so as to bring to full bloom her "Little Way" which Therese was teaching her novices. The 'Petite Mère' (Pauline) on her part, fully impregnated with this gentle evangelical doctrine, received from Therese the 'mission' of publishing her writings after her death. Mother Agnes acquitting herself of this 'mission' popularized the 'little way' under the name of 'spiritual childhood'.[166]

---

[165] Ibid., pp. 232-261.

[166] Cf. R.P. Philipon, O.P., "Comment ma Sainte Petite Soeur eut l'idée de sa petite voie d'enfance spirituelle", in Etudes et Documents, Feb. 1952; Piat, op. cit., pp. 351-52.

Any claim on the part of Mother Agnes to being responsible for sowing the seeds of confidence and abandon in Therese during the latter's childhood years, is absolute nonsense, with no foundation in fact. It is unfortunate that Piat should simply repeat such false claims, uncritically.

Toward the end of Ch. 14, Piat provides an accurate summary of Theresian spirituality when he says: God is love, love which communicates itself, which humbles itself, which gives itself graciously in order to draw into communion an imperfect being, an unfulfilled being, a sinful being, in the measure it trusts Him with confident humility.[167] We give here one more example of how Piat tries to link up Therese's concept of merciful love with St. Francis de Sales' treatise on the 'Love of God'. The Salesian spirituality is supposed to have gradually percolated from Sr. Dosithée to Pauline and Marie at the boarding school at Le Mans as well as to Mme Martin through Sr. Dosithée's letters, and through them all, to Therese! This is as far as one can go to prove something, not through real evidence, but through assumption.[168]

We conclude this rather long critique of Piat's

---

[167] Cf. ibid., p. 356.

[168] Cf. ibid., pp. 357-58

book with the remark of Combes: It is clear from the title of Piat's book that he knows in advance what he wants to prove. According to Piat, Therese set out to find the 'way of childhood'. Whence it is manifest that this historian (Piat) in no way follows the way of inquiry which the saint herself followed...[169]

d) Conrad de Meester, Dynamique de la Confiance - genèse et structure de la "voie d'enfance spirituelle" chez Ste Thérèse de Lisieux, Les Editions du Cerf, Paris, 1969, 435 p.

This is a work in 'spiritual theology'. The author has singled out 'confidence' as the vital value by which Therese lived and died. The 'way of childhood' has its origins in the life-story of the saint. Her doctrine too is best understood when seen as 'a development, a deepening, a perfecting' throughout her whole life. Hence a chronological arrangement and analysis of the insights and experiences of Therese, is the method followed by De Meester.[170]

Some specific points of treatment and the method

The author sets out to find the various elements which constitute the 'Little doctrine' of Therese. Pt. I:

---

[169] Cf. A. Combes, De Doctrina Spirituali... p. 12, note 3.

[170] Cf. Carmelus 17(1970) pp. 205-207.

The dubious formula of 'spiritual childhood' is an interpolation of Mother Agnes, while the 'Little way' is certainly Theresian. But is the 'little way' identical with 'spiritual childhood'? De Meester discusses the question in his whole development. The date of the discovery of the 'little way' is put between 14 Sept. 1894 and the beginning of 1895.[171] Once the exact 'period' of the discovery has been determined, De Meester tries to find its 'genesis'.

Pt. II (PP. 89-200). Without denying the originality of the 'little way', De Meester affirms that the parents provided for Therese a rich foundation, by communicating to their children the very ideal which animated them.[172] Here the author falls short of making the distinction between the 'foundation' of good intentions and subjective sincerity, and the ideal of holiness which left much to be desired, and with which Therese was not happy. The eulogizing of the Martins, though kept to a minimum, still betrays a lack of comprehension of the inner dynamics of the Martin spiritual life. At three years and ten months, Therese applied herself with fervour to make small sacrifices. Four months later, Mme Martin writes: 'She only speaks of God and she won't miss her prayers for anything in the world'...(Cf. SS.29; Ms A 11r).

---

[171] Cf. ibid., pp. 59-85.

[172] Cf. ibid., p. 91.

Where De Meester gives himself away is when he says: 'Her parents educated her also to confidence in God: there too you have a precious seed'. And when he brings in Celine's testimony about the same point, it is clear that the author has yielded to using the 'family testimonies' uncritically. Celine is quoted as saying: 'Confidence in God, and total abandon to Him, were with us family virtues'.[173] The question is, if these were 'family virtues' then Therese was just wasting her time pretending to find another way to God! - her way of 'confidence and love'. On page 195 the author will speak of Therese's discovery of 'merciful love' through her special intuition, and her response is 'confidence'. 'Confidence' was already a 'family virtue', so what is new in Therese's 'response'?

Pt. III discusses the dynamism of Theresian confidence in the analysis of Ms B as well as treats of how Therese came gradually to spell out her way to her novices. The essence of the 'little way' from the part of God - is a merciful communication of himself to a humble creature with the increase of his love. On the part of man one can enunciate it in many ways: it is offering as victim to Divine Mercy, it is abandon which is gift and expectation, it is

---

[173] Cf. ibid., p. 93.

blind hope, it is confidence, nothing but confidence. 'From the Theresian vision of God flows peace, joy, security, recognition. By taking a stance before her own weakness, Therese excludes fear, sadness and defection'.[174]

Pt. IV discusses the 'structure' of the 'little way'. The main question dealt with here is: why confidence constitutes the propulsive force of the 'little way'. The psychological dynamism is indicated by analyzing first the perception which Therese has of herself and her perception of God.[175] This particular point is central to our analysis of the Theresian experience.

X. The Theresian writings of Mgr. André Combes

From 1946 to 1969, André Combes, the 'Doctor Theresianissimus' (the title given Combes in 1947 by Mother Agnes of Jesus), never ceased to study and write about Therese and her 'message'. Combes tried to be as scientific

---

[174] Cf. ibid., p. 255.
[175] Cf. ibid., p. 280.

in his method of inquiry as possible.[176] His work was marked by a growing love for the subject and was done with care, precision and thoroughness. We shall list here only the 'essential' writings of Combes on Therese, most of which are available in English.[177]

---

[176] During the summer of 1945, Mgr. Combes decided to devote his course to the spirituality of St. Therese. It was not the popular thing to do at a time when Therese was known as 'a rose-water saint' with nothing serious to offer. But he persisted in his new-found interest, and went to Lisieux to demand the 'authentic texts'. Celine (Sr. Genevieve), gave him copies of the 'Letters' but not the 'originals'. Celine claimed that it was her duty to control the diffusion of material belonging to the intimate, private world of the family and of Carmel. Mgr. Combes was not to edit but only to preface the provisional edition of Therese's Letters. After that the relations between these two strong personalities - Celine and Combes - became strained and were eventually broken. Mgr. Combes was really the first to start serious research on Therese of Lisieux. Fr. Piat was ready to accept the 'exigences of Carmel' in studying Therese, but Mgr. Combes came with his own 'imperious demands' such as were needed for a scientific approach to Therese. Carmel countered Combes' scientific stubbornness by excluding him from its favour. Combes suffered much for not having been able to get along with Mother Agnes (Pauline) and Sr. Genevieve (Celine). Cf. Six-Laurentin, Verse et Controverse, pp. 127-129.

[177] For complete works of Combes on Therese, cf. "L'oeuvre Thérésienne de Mgr. Combes", in André Combes III, published by L'association des Amis de Monseigneur Combes, Paris 1973, pp. 1-132; pp. 103-118.

1. Chronological list of writings

a) 1946: Introduction à la Spiritualité de Sainte Thérèse de l'Enfant Jésus, Paris, J. Vrin, 303 p. Chapter IX of this original French work, was adapted and translated into English as "The Message of St. Theresa" in Sicut Parvuli, Oct. 1947, vol. 9, no. 4, pp. 174-185.

b) 1948: Second edition of the French Introduction... J. Vrin, Paris, 512 p. (with portraits and errata).

1950: The Spirituality of St. Theresa, an Introduction, translated by Philip E. Hallet, M.H. Gill and Son, Dublin, 1950, p. xii-164; reprint of the same in 1952.

Vernon Johnson in his preface informs the reader of the English translation that it is the fruit of a 'scientific treatment of St. Therese's doctrine' (p. ix) and that the volume contains the main thesis of the French original (p. x). Mgr. Combes' conferences on the teaching of St. Therese of the Infant Jesus offers not only 'valuable facts but also penetrating psychological analyses'. Combes traces the origin and growth of Therese's spirituality in the key themes of Love, religious vocation and the apostolate, leading to the 'Little way' of Sp. childhood. Every step of the way, Combes stays close to Theresian writings and refutes ready-made explanations of her doctrine and message.

1948: Lettres de Ste Thérèse de l'Enfant Jésus, Carmel de Lisieux, xxiv-473 p. Preface by André Combes.

Collected Letters of St. Thérèse of Lisieux, edited by A. Combes, and translated by F.J. Sheed, London, Sheed and Ward 1949, xvi-348 p.

Ste Thérèse de l'Enfant Jésus et la Souffrance, J. Vrin, Paris, 1948, 196 p. English translation: Ste Therese and Suffering - the spirituality of St. Therese in its essence, translated by Philip E. Halett, M.H. Gill & Son, Dublin, 1951, viii-131 p.

This is not a theoretical treatise but a careful historical examination of certain stages and events from Therese's first infancy till her death. A steady progression from early shrinking from suffering, then coming to desire it and finally finding peace through suffering, makes this study so different from those which consider Therese's suffering abstractly. Such abstract studies forget that Therese is an individual whose 'organic development should be considered'. Combes describes Therese's attitude to suffering and connects it with her teaching.[178]

---

[178] Cf. preface, St. Therese and Suffering, p. 4.

c) 1949: L'amour de Jésus chez Sainte Thérèse de Lisieux, Editions St. Paul, 160 p., 2nd edition, 1951, 208 p. English Translation: The Heart of St. Therese, translated by a Carmelite nun, P.J. Kennedy and Son, N.Y., xii-196 p. (1951); M.H. Gill & Son, Dublin, 1952.

In this piece of writing Combes demonstrates how Therese's love for Christ first experienced at her First Communion grows to a point when she wishes to suffer a martyrdom of love (suffering during the final months of her life), when she comes to see that her mission is to 'make love loved'.

d) 1950: Ste Thérèse de l'Enfant Jésus - contemplation et apostolat, Bonne Presse, Paris, 311 p. This is a collection of conferences given at the Seminary of St. Therese of the Child Jesus (of the 'Mission de France').

Chapter I entitled 'Prevenient graces and Precocious responses', Combes seems to see a more or less ready-made harmony in Therese. 'The human reality which is given in Therese Martin and in her family consists in a very intense hereditary fidelity to grace and to Christian practice as one can imagine'.[179] 'There is already a mystic climate where the initiative is divine and meets with only

---

[179] Ibid., p. 13.

fervent docility'.[180] Since his main interest is in glorifying the workings of grace, the author almost ignores the ordinary psychological and physical happenings in Therese. Where any psychiatric diagnosis is offered, say of Therese's strange illness, Combes introduces 'preternatural' causality.[181] Nevertheless, when he comments on 'spiritual events' e.g., the 'First Communion event', Combes keeps as close to the Theresian experience as possible.

The rest of the volume develops the main phases of Theresian spirituality: the call to be a 'fisher of men', the meaning of 'elevator' and of 'spiritual childhood', of mercy and of love; Therese's place in the Church, and fraternal charity. Combes is particular in emphasizing the dichotomy between 'nature and Grace'. 'There are those who confound the two orders which are radically distinct in the soul and in the life of Therese... Some would derive the supernatural from the natural... In Therese's life, it is rather the supernatural which takes priority.'

The most convincing proof of the 'supernatural' making the naturally 'impossible' possible in Therese's life is the whole list of "impossibles" Combes has drawn up in the final chapter: St. Therese.., Patroness of Impossible

---

[180] Ibid., p. 15.

[181] Cf. ibid., pp. 20-21.

victories.[182] This list covers every minor and major psychological, moral and spiritual problem of Therese, and it is 'grace' which brings the solutions (victories). Thus, the real problems Therese suffered are merely acknowledged without being accounted for.

La Petite Sainte Thérèse de Maxence Van der Meersch - devant les critiques et devant les textes, Editions St. Paul, edited by Combes with personal contributions, 562 p.

Le Problème de l'Histoire d'une Ame et des oeuvres complètes de Ste Thérèse de Lisieux, Editions St. Paul, 167 p.

e) 1954: Ste Thérèse de Lisieux et sa Mission - les grandes lois de la spiritualité thérésienne, Editions Universitaires, Paris-Bruxelles, 267 p. English translation: St. Therese and her Mission, the basic principles of theresian spirituality, Kennedy & Sons, N.Y., 1955, 244 p. Ibid., Gill & Son, Dublin, 1956, x-244 p.

It is the intention of Combes to bring out the originality of the message of Therese by 'disclosing the fundamental principles which give to that message its proper character, its depth, and its fruitfulness'.[183] The overall

---

[182] Cf. ibid., pp. 293-309.

[183] Cf. p. ix, Eng. Trans., Kennedy & Sons, N.Y., 1955.

view of Therese and her doctrine is presented as being in her desire to love God, which love bears three clear marks. (i) It is love for Christ, the Word Incarnate; (ii) this love ruled her entire life; (iii) this love was God's gift to her to which she responded with humble dependence and confidence. The two means which Therese uses to live out this 'love gift' is through her 'faith-view' and the 'dynamic of learning to love'. Therese sought an answer to everything in the light of faith. If the 'freedom' frightened her, she would exchange it for Christ's strength (in H. Communion). The 'grace of Christmas' healed her 'temperamental weakness'. What is to learn to love? The first step for Therese is to develop a 'disposition of heart' which makes one humble and confident in the Father's goodness. The crowning of this disposition comes when Therese asks that Christ himself be her sanctity. When entrusted with the care of novices, Therese seeks greater union with Christ in order to be the 'channel of the Father's gifts to others". This is the meaning of 'supernatural action' for Therese. Further, Therese came to see the need for 'little souls' to offer themselves as victims to Merciful Love and thus to open wide the gates of God's tenderness for sinners. Her special intuition is to see that God seeks out 'victims' not among the 'perfect' but among the weak and imperfect, and that union with the 'Perfect Victim' is necessary for total transformation.

Therese goes on to discover her place in the Church - in 'the heart of the Church she wants to be love'. Her personal appreciation of 'fraternal charity' makes it possible for her to identify with 'unbelievers' through the 'trial of faith'. As for the problem of contemplation Vs action, Therese does not see it as either or, but as both, and. All prayer, preaching and good works can only be fruitful if they are the overflow of God's action in us. The aim of all 'missionary apostolate' is to bring others to Christ in whom they can find life and love. The final logical conclusion to Theresian love-experience is her principle of beatitude. 'I wish to spend my heaven by doing good on earth'. Happiness is to share God's goodness with others, to be a channel of His Merciful Love to all on earth, till the end of time![184]

f) 1967: De Doctrina Spirituali Sanctae Teresiae a Jesu Infante, Libreria Editrice della Pontificia Università Latèranense, Roma, 1967, 262 p.

This volume is a collection of lectures on Theresian spiritual evolution, prepared for the students at the Lateran University in Rome. Unlike Combes' other writings, this is in Latin. The chapters follow the chronological

---

[184] Cf. "St. Therese and Her Mission as seen by the Abbé Combes" in Sicut Parvuli, 38 (1976) pp. 41-46.

sequence of Therese's life, starting from birth and baptism till the final surrender in a death from love. Many of the important points on Theresian themes, like 'ascenseur', the 'little way' previously commented upon by Combes in his other writings are reiterated here - as in Ch. XII: The method of Sanctification and Ch. XIII: The correct meaning of 'ascenseur'. All through, Combes tries to expose Therese's life as full of her 'doctrine' and sees her doctrine as illuminating her life. He does a thorough job of it as usual.

g) 1970: Theresiana, Libreria Editrice della Pontificia Università Lateranense, Roma, 408 p.

In the preface to this volume, written by Combes on Nov. 30th, 1969, just seven days before his death, he tells us why and how he came to think of such a publication. It was Mgr. Piolanti, the Rector of the Lateran University who asked for an article on a Theresian viewpoint on the problem of atheism, and Combes came up with 'Dieu Pour Ste Thérèse de Lisieux' (1969). Anticipating a 'logical' demand for a follow-up to this article, Combes wrote three more: Jesus for Therese (1969); The Church for Therese (1969) and Mary for Therese (1970), all in French. These four articles form the second part of Theresiana, and the last of the published writings of Combes on St. Therese. Part I of the same volume, contains eleven articles on various themes, the

more important of which are: 'On the historic significance of Therese's Offering to Merciful Love' (1949);[185] and 'Therese the model of Contemplative Life' (1962).[186]

Despite the publication of the Original Manuscripts in 1956, Combes did not feel the urgency to revise the 'references' in his writings previous to 1956. This might prove the point against some hyper-critics that even before the publication of the Original Manuscripts it was not impossible to work in a scientific and even a definitive way, when writing on Therese.[187] It is, I feel, a credit to Combes, for it shows how close and faithful he had been to the 'available' evidence but much more to the person of Therese.

2. André Combes' contribution to Theresian studies

a) Some merits

It would require a full-scale study to do real justice to the historical and theological genius[188] of Mgr. Combes so unmistakably displayed in his interpretation of

---

[185] Op. cit., pp. 43-56.

[186] Op. cit., pp. 185-237.

[187] Cf. preface, op. cit.

[188] Mgr. Combes was, in the opinion of J.F. Six, a theoretician of the spiritual life more than a historian, with a great knowledge of the spiritual life and of the 'states' of the mystical life. Cf. Verse et Controverse, p. 128.

Therese's life and doctrine. It will not be an exaggeration to say that Combes remains unsurpassed in his use of scientific method, his scrupulous fidelity to the available evidence and in his depth of understanding of the Theresian mystery. Here we can only give a few general points of merit and a few of criticism of Combes' work on Therese.

His intellectual honesty, openness and his discriminating use of 'sources' enabled him to get at the originality and greatness of Therese's life with God. He still remains the only serious objector to all a priori theological readings into Therese's life and doctrine. He has been consistently critical of authors like Philipon, Petitot and Piat, etc., for introducing elements more or less foreign to Therese.[189] The classic objection is to the analogical transference of the so-called 'virtues' of natural childhood to 'spiritual childhood'. Combes has taken exception even to Lisieux Carmel's hiding behind Papal pronouncements on Theresian doctrine of 'Spiritual childhood'. He was the first to discuss the problem of the Histoire d'une Ame in its relation

---

[189] Combes' writings are marked by his natural tendency to theorize. He wanted to clearly mark off the stages of Therese's life in a 'categorical' way. But one senses that he is being constantly out classed by Therese. What is wonderful about Combes, is that he was always conscious of his subject (Therese) surpassing him. He was the first to question the formula, spiritual childhood, used to identify Therese's spirituality. Such a formula, he insisted, greatly narrows her witness. Cf. Six-Laurentin, Verse et Controverse, p. 96.

to the original autograph, and also helped to establish the corpus of authentic Theresian writings.

Though generally respectful of the Martin family and of the sisters of Therese in Carmel - Mother Agnes of Jesus (+1951) and Sr. Genevieve of the Holy Face (+1959), - he did not hesitate to speak out against their lack of understanding of Therese. But he waited to do so till both these witnesses had died. In his article "Therese de Lisieux Modèle de Vie Contemplative" written in September 1962, he says:

> The role of the immediate disciples does sometimes get over-heavy. Their will to be faithful is not enough, understanding and objectivity are essential. Surely, in order to obey as perfectly as possible the instructions of her sainted sister, Mother Agnes took the natural liberty of materially retouching so much of the original autograph. With similar innocence but with greater originality Sr. Genevieve of the Holy Face did not doubt that it was her duty to rethink the 'message' itself. As she declared several times that it belonged to her to bring to perfection the doctrine of which the premature death of her Therese had prevented the development. I had no hesitation to tell her that such a 'collaboration' could not satisfy history. Her fraternal sense of mission has rather pushed her in the opposite direction of 'objectivity'.[190]

That Combes was open-minded, always searching for the historical and doctrinal truth about Therese, is clear from the

---

[190] Cf. Combes, art. cit., in Theresiana, p. 229; translation and emphasis, mine.

above. Faced with a clear discrepancy between the 'truth' presented by his master, Plato and the evidence for it, Aristotle is supposed to have said: Plato amicus, sed magis amica veritas! (Plato is dear to me, but truth is dearer still). That is exactly what Combes must have felt like saying to Mother Agnes and to Sr. Genevieve, mutatis mutandis.

b) Some weak points of Combes' approach

Combes seems to be caught, like many writers before Vat. II, in the strict dichotomy between 'nature and grace'. We shall come back to this point when we discuss the problem of method in the study of Therese.

In some of his observations about the Theresian experience, Combes seems to be working on some kind of "predestination" for Therese. Such is the case in his discussion of 'Therese and her psychological dispositions'.[191]

(i) Therese was born to somehow fulfill her parents' dream of having a son who would become a priest and a missionary. Combes suggests that Therese was God's 'substitute fulfillment' of that parental dream, in that she became the 'Patroness of the Missions'.

---

[191] Cf. Therese and her Mission, app. I, p. 180 sq.

> So it was that even before her consciousness had become capable of adverting to the problems of liberty, or her will had decided upon the choice that would determine her spiritual path, Therese incarnated the design of divine Mercy,...[192]

In a way, Combes is suggesting that Therese's 'unconscious' (or subconscious) was leading her to the choice of her 'spiritual path'. But what is the purpose of such an assumption?

(ii) A similar 'predestination' is implied with regard to Therese's vocation. 'Scarcely was this child able to say "I will" when she decided that she would become a nun. She was then only two, and did not really know on what she had resolved'.[193] This point will be taken up later on in the thesis.

(iii) Combes considers Theresian liberty moving in the line of sacrifice becoming a 'disposition of basic concord with the Gospel' as Therese grew up. This 'characteristic Theresian faithfulness to the Gospel is not confined' to reading and understanding of the text. 'It lies rather in the precocious, and certainly increasing discovery of what may be called the pith or a marrow of the Gospel....: the Eucharist! For, 'Therese is a soul essentially eucharis-

---

[192] Ibid., app. I, p. 181; emphasis, mine.
[193] Ibid., p. 181.

tic'.[194] One does not see why Combes introduces the element of 'precocity' and what it really explains.

Another point of weakness is that Combes goes soft on the Martin home-life and its spiritual climate.

> In this soul, enlightened by so certain a grasp of the power of God, perfect balance already existed. She developed amidst the joys of an ideal home where everyone was surrounded by affection. Nothing can be thought of more harmonious or beneficient than its atmosphere.[195]

On the surface, there was 'perfect balance' and all was 'harmonious' in the Martin home. When the problems of 'attachment' and the qualities of 'maternal love' are taken into account (Pt. I of thesis), Combes' idealization of the Martin home will appear questionable.

The so-called 'second line of development' in Therese 'is seated in the constant and perfect harmony in the family and surroundings of Therese. "Les Buissonnets" sent her sorrows flying. In the midst of her sisters and with her father, she freely developed'.[196] The question of how free Therese really was to develop will be treated in Pt. II, Section I, under 'Stages of dependence creating incongruence'.

---

[194] Ibid., p. 182; emphasis, mine.
[195] Ibid., p. 184; emphasis, mine.
[196] Ibid., p. 188; emphasis, mine.

Combes has failed to draw a clear recognizable distinction between the Martin Spirituality and the Theresian spiritual inclinations, though he is aware of it. He is bolder when pointing out the distinction between the Carmelite spirituality of her day and Therese's personal spirituality. Combes does exclude the home milieu in a general way without stating it boldly or specifically when he writes:

> It was not her milieu that gave her that precocious yearning for the Host, nor her understanding and love of suffering, nor the grace of Christmas, nor the vision of Calvary where she found her vocation as co-redemptrix...
>
> It was not her milieu which shaped in her the principle of her sanctification:....
>
> It was not her milieu which dictated to her that high resolve which determined all, and which explains everything:[197]
>
> "Jesus...I want...to love him more than he has ever been loved".[197a]

* * * * *

N.B.: The general survey of Theresian literature is by no means exhaustive. But it serves the purpose of indicating the main trends in the major interpretations of Therese's life and doctrine.[197b]

---

[197] Combes, Therese and her Mission, app. I, pp. 219-220.

[197a] Letter to Agnes, January 8, 1889.

[197b] Cf. R. Laurentin, Thérèse de Lisieux:.. p. 13, for some 'contradictory interpretations' of Theresian doctrine among theologians.

XI. Problem areas in Theresian interpretation

1. Problem areas

a) Those who camouflage 'family facts' and influences on Therese's problems, and piously invoke implied slogans like: everything Martin had to be holy and therefore was holy![198] fail to account for the causes of Therese's psychological and spiritual problems particularly during her childhood years. Such an approach makes 'miracles' (there are at least two mentioned), as 'cures' for a condition otherwise considered 'incurable', superfluous. E. Robo underscores the Christmas miracle, and reduces emphasis on the 'vision of Mary'.

b) Those who confound the Martin Spirituality with the personal spiritual inclinations of Therese (right from childhood days), give the false impression that she had everything ready-made, thanks to the 'sanctity of the Martins'! They fail to indicate why Therese had to struggle so much to find another path to God. Most doctrinal interpretations fail in this regard.

---

[198] Cf. Piat's The Story of a Family which is the best example of such an attitude.

c) Introducing an 'external frame of reference' like 'spiritual childhood' makes something central which in reality is only peripheral to the religious experience of Therese. Thus all the major interpretations with the exception of A. Combes, do exactly that.[199]

d) It is in the use of 'sources' that the greatest problem arises. Most authors seem to give equal importance to all 'documents', i.e., put them on an even footing with the autobiography. In other words, Therese's autobiography and letters are just as revelatory of her 'self' as the Final Conversations diaried and revised many times by Mother Agnes, the Conseils et Souvenirs of Sr. Genevieve of the Holy Face, the hear-say pious talk of Therese's novices, and the 'rehearsed' testimonies of witnesses at the Process of Canonization.

2. Types of documents

One can roughly distinguish at least four kinds of 'documents':

a) (i) The autobiography or the Story of a Soul which is a personal expression of significant events and experiences as seen by Therese herself.

---

[199] Cf. supra, the works of Philipon, Petitot, Piat and De Meester.

(ii) Therese's Letters are occasional moments of sharing of her constant concern for the members of her family; and the sharing of her 'lights' with some of the members of the family, esp., with her sister, Celine. But the question is: how much of what we find in Therese's letters really corresponds to the period and pattern of 'inner change' going on within her, as portrayed in the Story of a Soul?

b) The Last Conversations recorded by Mother Agnes during the final months of Therese's life, is not a spontaneous sharing. The initiative is from Mother Agnes. Most of the time Therese is answering questions posed to her by her sister(s).

c) The Remembrances edited by Celine are a collection of thoughts, spiritual maxims and spiritual advice offered by Therese to her novices, according to each one's need.

d) The sworn testimonies at the Process of canonization are a rehash of known facts about Therese's life from the Story of a Soul, her letters, and some personal observations of her blood sisters in Carmel and of some others known to the Saint at some time in her life.

3. Four 'orders' in sources

At least four 'orders' could be distinguished when considering the 'sources': the order of : happening, composition, publication and of revelatory value.

a) The 'order of happening' simply refers to the chronological sequence of events and experiences of Therese's life. It is only the autobiography that covers practically the entire life-cycle of Therese. The Letters do not necessarily refer to the total life-experience as it unfolds for Therese. The Conseils et Souvenirs and the Last Conversations cover only the last 3 years or so of Therese's life, and refer more to 'ideas' than to 'personal events'.

b) The 'order of composition' refers to the date or period of writing. Here the Letters come first simply because they are written over the longest period of time from 1877-1897. The Autobiography comes next, being written between late 1895 - July 1897. Celine's 'Recollections' of her sister's thoughts and advice to novices could take in the period between September 1894 (when Celine joined Carmel) to September 1897. No specific date can be set as to Celine's actual writing. The Last Conversations of Mother Agnes are written between May and September 1897.

c) The 'order of publication': The Autobiography (Histoire d'une Ame) is the first to be published (1898), together with some select letters, poems and 'thoughts' of Therese (as recalled by Celine). The Novissima Verba appears in 1926; with the Collected Letters of Therese in 1948, and finally in 1952 the Conseils et Souvenirs.

d) The 'order of revelatory value' is the most important from the point of view of interpretation of the Theresian experience. Both by intention and content, the Autobiography is the most personal and the most 'revealing' of Theresian 'sources'. In it, Therese presents the most significant events and experiences first of her childhood years (Ms A), then of her personal understanding of her Vocation of Love in the Church (Ms B), and finally her life as a religious in the community of Carmel (Ms C). The Letters come next. Here, one must keep in mind that the Letters were not intended to 'reveal' Therese's 'inner life', but were means of thinking about others and for others, and only incidentally meant to share some of her 'spiritual lights' with members of her family (esp., with Celine), and toward the end of her life, with her 'spiritual brothers'. The Remembrances of Celine could take precedence over the Last Conversations, at least in so far as they cover a wider period than do the Last Conversations. But neither of them

was meant as a 'revelation' of Therese's 'inner life'. They remain for most part 'isolated ideas' presumably of Therese, on certain themes, occasioned by the needs of the novices or by the questions of Mother Agnes, respectively. Besides, the exact context of the 'sayings' is not always available.[200]

When the above observations are kept in mind, the 'testimonies' at the Process of canonization, being for the most part an indiscriminate combination of the above 'sources', diminish considerably in their real 'revelatory' value. The witnesses have a set purpose, namely to prove the existence of 'heroic virtue' in Therese. But is that enough to understand Therese from 'within'? André Combes is about the only Theresian scholar to call a halt to proving a pet thesis by indiscriminate use of 'contaminated sources'.

---

[200] 'Obedience and charity' made Therese write much of what she wrote - letters, notes, pieces for pious recreation and verses. Only a few poems and prayers were 'born of a sort of inner need'. François de Ste Marie, Ms. Auto, t.i., p. 53; emphasis, mine.

Out of the 58 poems, only 8 were not written for somebody. Cf. ibid., p. 53, note 3. With the exception of those few poems and prayers, it would be erroneous to try to equate the sentiments in Therese's other writings, with her inner feelings or state. Therese warns against making such a mistake when she writes: 'In fact, if you are judging according to the sentiments I express in my little poems composed this year, I must appear to you as a soul filled with consolations...'. The truth of the matter is that 'When I sing of the happiness of heaven and of the eternal possession of God, I feel no joy in this, for I sing simply what I WANT TO BELIEVE'. (SS. 214; C. 7v); emphasis, original.

4. A note on the use of 'sources'

The thesis will concentrate on the abundant material supplied us by Therese herself, chiefly in her Autobiography and Letters. These are the 'Primary sources' par excellence. Recent biographical and historical studies about Therese's life-experience, especially of her immediate family-parents and sisters - will greatly help to nuance her personal testimony. It is in the dialectic of intimate family relationships of Therese that we look for facts which might yield us valuable material for 'psychological analysis' and at times for 'fruitful speculation'[201] as to their significance for Congruence, or its opposite, in Therese.

---

[201] Jung proposing to 'discuss the problems connected with the stages of human development' stated: 'We shall restrict ourselves, rather, to certain "problems", that is, to things that are difficult, questionable, or ambiguous; in a word, to questions which allow of more than one answer - and, moreover, answers that are always open to doubt. For this reason there will be much to which we must add a question mark in our thoughts. Worse still, there will be some things we must accept on faith, while now and then we must even indulge in speculation'. (C.G. Jung, "The Stages of Life", in The Portable Jung Joseph Campbell, (ed) Penguin Books, 1976, C. Viking Press, 1971, p. 3; emphasis, mine.

On matters Theresian, we shall run into things which are 'difficult, questionable, or ambiguous', and into questions which 'allow of more than one answer'. Precisely because of such a situation, there is room for 'speculation'!

As for 'secondary sources' (which include biographical and doctrinal studies of Therese), whose number is legion, only such studies which provide 'original and significant insights' in their interpretation of Therese, will be given prominence.

XII. Some comments on Methodology

1. Use of analogy not useful

Reference has already been made earlier to André Combes' objection to the use of analogy in dealing with the concept of 'spiritual childhood'. A repetition of a similar warning may be permitted here. First of all, the expression 'spiritual childhood' is foreign to Therese, and only posthumously introduced by her sister, Mother Agnes. Secondly, while one can find in Therese 'a certain concept of spiritual childhood and a certain notion of the little way', these are neither 'exclusive, deeply rooted, nor properly speaking essential'.

> They are subsidiary to another reality: this is the more deeply rooted concept, and it is the concept by which others are to be explained, for they depend upon it. This other reality is actually the love of Therese for God. Her little way is nothing else than the constant exercise of this love.[202]

---

[202] Combes, Therese and Her Mission... pp. 49-50; emphasis, mine. 'I am not suggesting that spiritual childhood does not constitute a principal element in the Theresian message'. Ibid., p. 212.

So if the notion of spiritual childhood is not an essential reality and hence not identifiable with Therese's life, it would not be wise to indulge in 'a lengthy analysis of natural childhood in order to apply its qualities to spiritual childhood as a prelude to an understanding of the notion Therese had of spiritual childhood'. Combes continues:

> What must be done is something quite different. It is Therese herself who must be studied, not that one may find in her some relic of infantilism, but in order to grasp a notion of her love of God with the idea of learning from her to love God as she loved him.[203]

Besides, one must bear in mind that the authentic concept of spiritual childhood in Therese is not so much a moral as a theological concept; that is, it manifests itself less 'in differing attitudes of the soul than in the root which nourishes them and allows them to develop. This root is the love of God, such as it was understood by Therese, and as she lived it. Here we have at last come to the essence of the matter.'[204]

Much time and energy have been spent in the past in the rather popular psychological exercise of 'psychoanalyzing' Therese, and then declaring her a sentimental, neurotic nun,

---

[203] Ibid., p. 50; emphasis, mine.

[204] Ibid., p. 50; emphasis, mine.

who, but for the fortunate circumstance of having three of her blood sisters in Carmel, actively promoting her cult, might have remained a nobody! This is not the place to go into the intrinsic limitations of Psychoanalysis in interpreting a whole life-experience. Kevin Culligan suggests a new approach to the study of Therese.

> To focus upon her psychological abnormalities is to obscure other more normal aspects of her personality such as needs, values and motives which help to explain her life. And there is the further danger that the researcher may interpret the data of St. Therese's life to support his own position on the sanctity-neurosis issue rather than the data to speak for themselves.
>
> To avoid these limitations, I would suggest a new approach. First, the context should be enlarged from neurosis and sanctity to the relationship between personality development and spiritual growth throughout Therese's entire life span. Secondly, an empirical methodology should be used in evaluating and explaining the phenomena of her life.
>
> This approach would allow us to analyze the reciprocal influence of psychological and spiritual factors throughout St. Therese's life. We would observe the role of personality factors in her choice of spirituality and the curative effects of the spiritual life in the development of personality.[205]

---

[205] Kevin Culligan, "St. Therese of Lisieux; A Case Study in the Psychology of Religion", in Spiritual Life 19(1973), pp. 164-65; emphasis, mine.

2. 'Content analysis' of Autobiography, etc.

I was confirmed in my methodology and approach to the study of Therese, when I recently came upon this article by Kevin Culligan, quoted above. I had hesitated to give my method a technical name, so far. But seeing the close correspondence between my scheme and that suggested by Culligan, I accept the term 'content analysis'. 'For our purposes, a content analysis of the Autobiography, letters and sayings of St. Therese would provide a reasonable empirical and objective method for a psychological evaluation of her life'.[206]

> In St. Therese, the research problem is the relationship between spiritual and personality development over her entire life span; the universe of data is her collected writings; and the unit of analysis or theme is each sequence of events consisting of a situation confronting Therese, her response to that situation, and the consequences of her response as she perceives them.[207]

More specifically, my research problem, outlined earlier[207a] is the study of the relationship between 'Congruence' and Therese's 'Little way' to God.

The so-called 'categories of analysis' will be suggested by the fundamental elements of 'Congruence' as

---

[206] K. Culligan, art. cit., p. 166.
[207] Idem, ibid., p. 166.
[207a] Cf. pp. 13-14.

described by Carl Rogers, in the life and doctrine of Therese. The study will try and locate in the total life-experience of Therese, the common roots, the 'conditions' favourable and unfavourable to 'congruence'; and the stages of growth toward greater congruence and the discovery of a New Way to God, the '<u>Little Way of Childhood</u>'.

3. Purpose of the study

What purpose is served in undertaking another study of Therese, a saint who has been over-studied? Is there anything new that a psychological analysis can contribute to the understanding of the Theresian mystery? In general, one would have to agree with the following remark of Culligan:

> Assuredly, the psychologist's insights regarding St. Therese have no greater claim to reliability than those of the biographer or theologian. The value of his research is not that it is better, but that it is <u>different</u>. Hopefully the psychologist, using the theories and methods of his discipline, can produce findings which <u>complement</u> those of the textual critics, historians and biographers, theologians and spiritual writers.[208]

The real value of the project is in the 'opportunity to observe the interworkings of personality development

---

[208] Culligan, art. cit., p. 169; emphasis, mine.

and the spiritual life in one person'.[209] Theological and psychological theorizing about the relationship between the personality and religious dimensions in human life might tickle the intellect, but it would lack the power of persuasion if not verified in lived experience.

> ...when we undertake the more difficult task of evaluating their theories in the realities of one's life history, we are likely to discover that these theories - both psychological and theological - are less than adequate to explain the marvelous yet complex reality of human development. We would thus see the need to develop, refine, and reformulate our theories with the aim of arriving at an ever deeper understanding of the mystery of nature and grace. This understanding would lead us to an appreciation of the interaction of nature and grace in St. Therese and would make us more aware of and responsive to this interaction within ourselves.[210]

4. Possible objection from Combes?

The proposed study of Therese will run into problems if one accepts without modification, the so-called 'second principle' of interpretation of André Combes: 'All that reduces Therese to the "natural" abstracts from what is essential, and turns the real scale of things upside down'.[211]

---

[209] Idem, ibid., p. 170.

[210] Ibid., p. 170; emphasis, mine.

[211] Therese and Her Mission... p. 203; emphasis, original.

One would suspect, from the explanation which follows the above stated principle, that Combes is caught in the traditional effort to safeguard the rights of 'pure grace', and is at once fearful of accepting nature as the proper foundation for grace.[212]

> We have said enough of the evolution of the Theresian soul to feel certain that grace,... is to be discerned at the root of every one of the progressive changes which we have observed. Consequently, every time an attempt is made to explain Theresian religion by natural predisposition or by the family life of the child Therese, a method is adopted which not only mutilates the subject but upsets entirely the order of succession of the constituent elements.[213]

If 'Theresian religion' cannot be rooted 'in her natural predisposition' or in 'the family life of the child Therese', then to say the least, the theological dictum that 'Grace builds on Nature' admits of exceptions; it might be more accurate to rephrase it as 'Grace sometimes builds on Nature'! Further, a rather dogmatic exclusion of 'the family life of the child Therese' from the evolution of her relationship to God, makes a psychological inquiry like ours meaningless. If again, the 'family life of the child There-

---

[212] Until about a few decades ago, remarks Laurentin, nobody would have dared to subject the saints to a scientific scrutiny or the Bible to literary criticism. That was considered disrespectful if not sacrilegious. The works of Mgr. Combes and others do betray such prejudices. Cf. Laurentin et J.F. Six, Verse et Controverse - Thérèse de Lisieux, p. 11.

[213] Combes, Therese and her Mission, p, 203.

se' is of little consequence for her spirituality, why did Therese have to spend so much time and effort to recall in detail the 'Souvenirs of her childhood'? It is not like Therese to write an abstract treatise on her spirituality, nor to make the distinction between nature and grace in her life. Rather, she gratefully received 'every good gift from the Father of lights' (Jam. 1, 17), and never hesitated in seeing that everything in her life was grace, the joys of childhood, the love and goodness of parents, etc.[214]

Pursuing his elaboration of the principle of 'pure grace', Combes warns against attempts to present 'God as being in the image of her earthly Father'.

> To the extent that this theory is exclusively adhered to, making of Theresian religion a vague and tender deism, it is most certainly false...It is not her earthly parent who leads Therese to the Father: It is the Incarnate Word.
>
> It is also true in respect to the very important theme of spiritual childhood...For it was not from any analysis of the attitude of the child in respect to its parents that Therese deduced what her own attitude should be toward God. It was upon the basis of what was made clear to her by her supernatural life as the spouse of Christ that she pointed to one or another characteristic trait of childhood as seeming to suggest the fundamental disposition of her soul toward the Father to whom the only Son had joined her.[215]

---

[214] Part of the entry for June 5 reads:'..Without a doubt it is a great grace to receive the (last) Sacraments; but when the good God does not permit it, it is just as well.. All is grace'. Cf. NV (1926) p. 28. The above provides the original context of the phrase: All is grace. Therese would have no real objection for using it in the present wider context; brackets and emphasis, mine.

[215] Combes, op. cit., pp. 203-304.

No purpose is served in going into a detailed argumentation with Combes here, since there will be ample opportunity for that during the course of the dissertation, which centres on Therese's childhood, her family experience and their intimate relatioship to her 'Little way to God'. Suffice it to point out that Combes partially contradicts the above 'principle' when he says elsewhere: 'As soon as she was able to reflect, she looked upon life as a loving relationship with God incarnate, a relationship as immediate, as natural, and as unfailing as with the parents she so dearly loved. For her there were no distinctions, whether theoretical or practical'.[216] We have already stated that Therese did not believe in 'distinctions'.

XIII. 'The Problem of Experienced Meaning'

1. Two dimensions of meaning

Eugene Gendlin has pointed out that there are at least 'two dimensions of meaning: (1) the relations of symbols to each other and to objects, and (2) our experience of the meaning'.

---

[216] The Spirituality of St. Therese, pp. 5-6; emphasis, mine.

> We are most aware of this second, experienced dimension of meaning in those cases where the symbols do not adequately symbolize the meaning we experience. In those cases we go on talking around what we mean. We may wave our hands, point our fingers, tell long stories of events, give examples, invent metaphors, pause to grope for words. In such cases we are intensely aware that we are experiencing a meaning. Another way to phrase it is that we feel the meaning. We notice that symbols that usually contain our meanings seem inadequate to this present felt meaning. We notice that meaning is not only a matter of things and symbols and their relationships; it is also something felt or experienced.[217]

The key to getting at the 'experienced dimension of meaning' is to see how it functions in 'cognition'. As a matter of fact, 'felt meaning' functions importantly in all knowledge.[218] From the list of roles felt meaning plays in knowledge, we choose (c), (d), (e), and (f).

> (c) In articulating any experience or observation the felt meaning is had first.
>
> (d) Articulations and symbolizations proceed from it.
>
> (e) Also, parts can often be explicitly stated, whereas the whole gestalt of something can be had only as a felt meaning.

---

[217] E.T. Gendlin, Experiencing and the Creation of Meaning - a philosophical and psychological approach to the subjective, The Free Press of Glencoe, Collier-Macmillan Canada Ltd., Toronto, 1962, p. 45.

Other ways of phrasing "felt meaning" suggested by Gendlin are: "our experience of a meaning", "our having a meaning", "our phenomenological apprehension of meaningfulness", "the meaningfulness to us of a symbol or thing or experience", "the feel of a meaning". Cf. idem, ibid., p. 45.

[218] Idem, ibid., p. 46.

(f) Relationships of different aspects of a question emerge for us through our putting their felt meanings together. We feel or sense relationships that only afterwards receive adequate symbolization from us. Hypotheses, as Dewey points out, simply "spring before the mind" as we feel and sense the problems.[219]

It is important to note that 'articulations and symbolizations' derive from 'felt meaning' which is prior to them. Have 'articulations and symbolizations' of Theresian experience somehow taken over, as if they formed the sole entity, obscuring partly or fully the 'felt meanings' behind them? We have noticed how easy it is to pick up parts of the Theresian experience, say aspects of 'spiritual childhood' and make them appear as the 'whole'. What becomes of the 'whole gestalt' of Theresian 'meanings' in that case? This study will try to bring together as many of Therese's 'felt meanings' as possible, and also find the 'relationships of the different aspects of the Theresian 'mystery'.

2. Paying attention to 'subjective experience'

A particular clue to such an endeavour can be had from psychotherapy. 'It is fairly clear, as soon as one is allowed to refer to subjective experience itself, that there is in all therapy a working with inner experiencing. It is

---

[219] Gendlin, op. cit., pp. 46-47; emphasis, mine.

a process of inner grappling'.[220] One can find in this 'inner process' different contents (e.g. past and present 'relationships'...) which may be considered as 'different sorts of symbolizations of felt experiencing'. This explains, says Gendlin, the commonly observed phenomenon of clients talking about 'any of these contents along with an inner experiencing of a profound changing process and a profound grappling with felt meaning'... and also of clients staying with the 'contents' leaving out the 'grappling process'.[221]

Nothing is more common than to find people getting lost in the 'contents' of Therese's life-experience, forgetting or showing scant interest in the 'profound changing process' and in her 'grappling with her felt experience'. What psychotherapy (especially Rogerian), is telling us is that we have to pay more attention to the inner process of change with the felt experience than to the merely intellec-

---

[220] Gendlin, op. cit., p. 52.
[221] Idem, ibid., p. 52.

tual diagnosis of its 'contents'![222]

'Rogers focuses on the "congruence" that he sees as optimally obtaining between feeling, thought and expression'.[223] Furthermore, Rogers conceives of this relationship of congruence as an equation. 'Experience, thought, and expression are viewed as having the same kind of meaning and

---

[222] It is worthwhile to consider the 'misuses and uses' of 'Knowledge in Practice' discussed by Gendlin. Briefly and more importantly, Gendlin warns against, 'substitution of concepts for experience, thus skipping the necessary experiential process'. Another serious pitfall is the 'tendency of concepts to be about a static pattern and thus keep the person static. Concepts do this by drawing in, in heavy lines, so to speak, the way the person is rather than the way he would be changing if he could'.

Among the helpful 'uses' of knowledge we single out the following:

'Keeping verbalizations in constant reference to some directly felt aspect of some person'.

'Remaining aware that a directly felt sense is always multiple, and although felt as one it is a rich whole'.

'Letting all real persons and experiencings be forever different from conceptualizations and structures and patterns of theory, so that even when the pattern fits most strikingly we will still know that the experience and the person is a rich texture and flow, not the pattern'. And finally:

'Permitting oneself any theory and line of reasoning, knowing that at most it may be a lead to some feeling the person might find, directly in himself'. E.T. Gendlin, "The Role of Knowledge in Practice", in The Counselor's Handbook, G.F. Farwell, N.R. Gamsky, P. Mathieu (eds.), Coughlan Intext Educational Publishers, N.Y., London, 1974, pp. 269-294; pp. 293-294; emphasis, mine.

The last mentioned point finds special application in the thesis, drawing as it does from many psychological theories. Cf. Part I.

[223] Gendlin, ibid., p. 54.

therefore an equation is possible'.[224] But the problem according to Gendlin is to state 'what relationship or relationships exist between a felt meaning and a symbolic formulation?'[225] The special merit of Rogers is his emphasis (in therapy) - later made applicable to interpersonal relations - on the exclusive 'exploration of the client's felt experience in his own terms, whereas other methods offer diagnostic concepts from the therapist's frame of reference'.[226]

Let us consider what Gendlin has to say about concentration on the 'client's feelings' in the therapeutic situation. How important it is for the therapist not to rush to claim that he understands what the client is saying about his 'feelings'. 'Sometimes it is a unique feeling, so that giving it a general name doesn't seem to make it understandable'.[227]

Now, anyone who reads Therese's Story of a Soul with an open mind, cannot fail to find there a lot of 'feelings' which are absolutely unique to Therese, both

---

[224] Gendlin, ibid., p. 54.
[225] Gendlin, ibid., p. 55, note 7.
[226] Ibid., p. 78.
[227] Ibid., p. 79; emphasis, mine.

within the family context and in her relations to God.[228] So to place the general label of 'spiritual childhood' on her relationship with God, does not make it understandable. 'Often it is necessary for one of the two people to invent some new way of speaking, in order to name some feeling. Sometimes not only a name, but a poetic image is needed'.[229] Therese is doing the inventing, to give expression to her 'feelings and felt meanings', even of poetic images. If one is not patient and perceiving of her expressions, as a therapist is expected to be with a client, he will fail to understand her. Therese often invites her readers to look into her 'soul' and name for her what she feels, about persons, situations and events. But we could hasten to name them without waiting to hear her say "Yes, that's just it!" To stay with Therese and to learn to 'name her feelings' and to perceive her meanings, is a rare challenge. But many

---

[228] François de Ste Marie has rightly emphasized that 'the teaching of St. Therese continues to be given through a personal experience. At the moment of writing (her autobiography), after having been a lover of books, she had become as little bookish as possible'. ("devenue aussi peu livresque que possible").

'Even when she meditates on the demands of evangelical charity, her reflections are once again born of experiences and of various encounters of common life. The admirable pages on the Church and on Love which contain the letter to Sr. Marie of the Sacred Heart, spring from a spiritual experience altogether personal.' Ms Auto., t.i., pp. 58-59; emphasis, mine.

[229] Gendlin, ibid., pp. 79-80; emphasis, mine.

there are who prefer to yield to the common temptation of imposing their pet 'theories' or 'labels' on Therese and her experience.

3. Distinction between 'felt meaning' and 'symbolization'

When we reflect on Gendlin's distinction between 'felt meaning' and its 'symbolization', the problem of Theresian interpretation becomes clearer. The basic question is: which is first, the 'felt meaning' or its 'symbolization'? According to Gendlin, the 'felt meaning' is always there, in various degrees of 'implicitness', till the felt need to 'symbolize it' occurs in the individual. If you don't have "feelings" with "meanings" there is nothing to symbolize! The clarity of symbolization as well as its accuracy in representing the 'felt meaning' depends on the keenness and clarity of the meaning felt.[230] There are lots of instances in a person's life when the 'symbol' is unable or inadequate to represent the 'felt meaning'. There are examples of similar situations in Therese's life when she feels that her feelings are too deep for words (or 'symbols'). Speaking of the special tenderness her father showered on her, Therese says: 'There are things the heart feels but which the tongue and even the mind cannot express'. (SS.37; Ms A 14v) Again,

---

[230] Cf. Gendlin, op. cit., p. 100.

after pondering deeply on Pauline's discourse on the 'carmelite vocation', Therese remarks: 'I was thinking about things which words cannot express'. (SS.58; Ms A 25r)

4. Theological 'experience' and Gendlin's 'past experience' in the therapist

> Now, my own past experience can be said to make it possible for me to understand all these different relationships between feelings. But, if my own past experience stays in my mind, then it interferes, rather than helping understanding. For example, if,...my own feeling about rigidity were really to occupy my present feeling, what the client said couldn't follow from it. I would know from his words that he didn't feel as I do, but I could not follow him in feeling.[231]

'In these observations I have tried to show that understanding and interpreting are processes chiefly consisting of felt meanings related to and following, each other, and that explicit symbolization of them depends on the felt relationships'.[232] How can theologians who come to the task of understanding and interpreting Therese's 'felt meanings' with ready-made 'theological or other symbolizations' hope to get anywhere in their task?

---

[231] Gendlin, op. cit., p. 86; emphasis, mine.

Just as Gendlin speaks of the 'past experience' in the therapist, we can speak of 'theological knowledge and past experience' in a theologian. We could rephrase Gendlin's example to read: If my knowledge and feeling say of 'spiritual childhood' were to occupy my present feeling, what Therese said couldn't follow from it...I could not follow her in feeling. Thus we can say, that the inability to 'follow' Therese 'in her feeling' is the result of 'theological a-prioriness'.

[232] Gendlin, op. cit., p. 86; emphasis, mine.

> However, optimally, understanding the person depends on feeling this understanding in a broader way, collecting into one feeling mass the understandings of many experiences, allowing the mood and interaction of the person to be felt, as well as his verbal meanings. The broader this feeling mass is, the more understanding can arise, that is, the more of his expressions will be felt as following "from out of this" feeling mass (with some modification of it at every step.)[233]

Many interpretations of the Theresian experience look for the narrow 'verbal meanings' from almost any 'source', failing to collect 'into one mass the understandings of the many experiences' of Therese, which involve her special mood and interaction. Combes' warning against the use of analogy (from natural to spiritual childhood), is just as emphatic as Gendlin's caution against the 'rigidity of past experience' in the therapist interfering in getting at the client's 'feelings and meanings'.

Far too often theological 'external frames of reference' have been imposed on Therese, sometimes with little knowledge of or respect for her felt meanings. We shall strive to reverse this injustice by working to understand her, i.e., to 'empathically' enter into her inner frame of reference, to sense and capture the mass of 'felt meanings', and follow the pattern and process of changing 'meanings' as well as their 'symbolization'.

---

[233] Ibid., p. 86; emphasis, mine; brackets, original.

> Still worse are those times when I catch myself trying to twist his message (of client, friend, etc.) to make it say what I want him to say, and then only hearing that. This can be a very subtle thing and it is surprising how skillful I can be in doing it. Just by twisting his words a small amount, by distorting his meaning just a little, I can make it appear that he is not only saying the thing I want to hear, but that he is the person I want him to be.[234]

Have we not come across examples of a 'theological twisting' of Therese, just enough so as to get her to say what they would want her to say?

XIV. The Theresian adventure of 'Becoming'

1. The 'raw material' of holiness

> Considered in its complexity, the Theresian experience is found marked by three series of essential characteristics. Fundamentally, there is the whole combination of Therese's own psychological dispositions. In the second place come all the difficulties, external and internal, which arose from the concrete accomplishment of her experience, finally the posthumous prolongation of her life, a prolongation which ought not to be considered a separate thing but which is a striking verification of that life.[235]

Our main interest lies in the 'psychological dispositions' of Therese, which are rooted, according to me, in

---

[234] Rogers, "Being in Relationship", in Voices, Fall 1970, p. 14; brackets and emphasis, mine.

[235] A. Combes, St. Therese and Her Mission, App. I, pp. 179-80; emphasis, mine.

the experience of love in the family. 'The difficulties, external and internal' experienced by Therese, are also intimately related to her family-experience. They together provide the 'problematic' for Therese who has to seek a comprehensive solution, not by rooting out LOVE but by transforming it. The Theresian 'religious experience' was not a compensation for the limitations of love, but rather a discovery of the 'transcendent meaning of love'. In other words, Therese was not so much looking to satisfy her personal need for affection and understanding as striving to understand God as He is!

The development of Therese's life experience would best be shown to move in the area of expanding 'family relationships', with shifts in personal understanding and motivational 'sublimation' - moving from self-absorption (broadly speaking, self-love), to regulated love for self and others (charity). In each relationship, in and outside the family, one could usefully observe the positive and negative elements shaping her life.

Ultimately we find that Therese discovers her true inner self, as well as the true concept of God as a loving and merciful Father, to whom she can relate as a child does to its parents, with love rather than in fear. One has to be oneself and also dicover the 'real God' before he or she can truly relate to Him as a person. Only then can 'religion' be

engrafted on to the authentic human experience of normal pain and suffering, of love and of joy - all with an ultimate purpose and meaning. The great petition of St. Augustine: 'Domine Jesu, noverim me, noverim Te', - Lord Jesus, that I might know myself and know You, was and is every 'religious' person's prayer. For, every truly religious person seeks to know his real self and to know (his) God. But one who is not open to the inner experience of 'becoming' and to the experience of the human reality of meaningful (significant) others, will neither be able to know himself, nor have the possibility of finding and relating to God. 'We become ourselves through others', says Rahner. It is also true of our relationship to God; for, we come to know God and learn to relate to Him in the measure we have experienced his 'mediated presence' in human relationships.[236]

2. Therese's basic problem

Therese's basic problem may be briefly stated as follows: The Martin family environment (psychological and spiritual) did not fully correspond to the 'organismic feel' of Therese. Yet there were elements in the Martin environment which were positive and lovable (e.g., love and accep-

---

[236] Cf. K. Rahner, "The Unity of Love of God and Love of Neighbor", in Theol. Digest, Vol. 15, No. 2, 1967, pp. 87-93.

tance in the family); and there were negative or elements of doubtful consequence (e.g., the overall emphasis on 'contempt for the world', morbid fear of sin and hell...) which would need to be modified or eliminated. In this situation, Therese is faced with a clear choice between continuing to be fully a 'Martin' (following the collective family model and experience), or to learn to be 'Therese' (herself), an individual person, thinking for herself and making her own decisions. One might speak of the 'Martin environment' versus the 'organismic Therese'! She needed to bring her environment in line with her positive experience of love, and through it discover herself and her God.

According to John Bowlby, the 'higher processes of integration and control' would demand 'working models' of one's environment. 'The position taken here is not only that it is reasonable to postulate that the brain builds up working models of its environment but in order to understand human behaviour it is difficult to do without such a hypothesis...'[237]

---

[237] J. Bowlby; Attachment and Loss, Vol. I Attachment, The Hogarth Press, London, 1974, (c) 1969, pp. 80-81.

> If an individual is to draw up a plan to achieve a set-goal not only must he have some sort of working model of his environment, but he must have also some working model of his own behavioural skills and potentialities. Someone crippled and blind must make plans different from those made by the fit and sighted.[238]

The so-called 'working models' of an individual are called 'his environmental model and his organismic model'. These 'models' to serve any useful purpose, should be kept 'up-to-date'. This is generally done 'by continuous feeding in of small modifications, a process so gradual that it is hardly noticeable'. But there are times when a 'major change in the environment or organism', calls for 'radical changes of model'.[239] For instance, in Therese's life, there were a few crisis-points - successive loss of 'mothers', the sudden change in her father's attitude to her 'childishness' at Christmas (1886), demanding a 'radical' revision of 'models' on her part.

In the opinion of clinical experts, reports Bowlby, 'much psychopathology is regarded as being due to models (environmental and organismic) that are in greater or less degree inadequate or inaccurate'.

---

[238] Idem, ibid., p. 82.

[239] Ibid., p. 82.

> Such inadequacy can be of many kinds: a model may be unserviceable, for example, because it is totally out of date, or because it is only half-revised and therefore remains half out-of-date, or else because it is full of inconsistencies and confusion.[240]

Lest we forget the role of the mind in constructing the said 'models' which direct a person's personality organization and control - in Rogerian parlance 'becoming congruent' or a 'fully-functioning person' - the following observation of Bowlby is well worth quoting:

> Reflection suggests that many of the mental processes of which we are most keenly conscious are processes concerned with the building of models, with revising and extending them, checking them for internal consistency, or drawing on them for making a plan to reach a set-goal.[241]

Much of the psychological language and observations of Bowlby regarding the process of construction and revision of 'working models' closely resembles the process toward 'congruence' described by Carl Rogers. According to Rogers,

---

[240] J. Bowlby, op. cit., vol. 1, p. 82; brackets, mine.

[241] Ibid., p. 82; emphasis, mine.
MacKay has discussed the idea that 'conscious experience is the correlate of what might be called metaorganizing activity - the organization of internal action upon the behavioural organizing system itself... The unity of consciousness would on this basis reflect the integration of the metaorganizing system...(cited by Bowlby, ibid., p. 83, note 1) Cf. MacKay D.M. (1966) "Conscious Control of Action", in Brain and Conscious Experience, ed. J.C. Eccles, Berlin: Springer Verlag.

the 'process of learning in therapy' is meant to serve a similar purpose as keeping the 'working models' of one's behaviour, 'up-to-date'. 'The client learns to be more open to all of his experience - the evidence within himself as well as evidence without... He becomes a more fluid, changing, learning person'.[242] This is the process of learning and of opening up to reality within and without, which we propose to observe in Therese's life; in other words, we wish to trace the path of progress toward 'Congruence' in Therese.

3. Categories for the analysis of religious experience

Our general interest lies in the understanding of 'religion as belief-experience-religiosity, but 'under the more dynamic point of configuration of the religious, in a concrete religious body'.

> We think that the religious is expressed from three essential elements: a horizon of interpretation of reality, a religious action resulting from communication with the sacred and a human action framed in total experience. By the same token, this expression is executed and realized at a double level of generality-typicity, and individuality-personality.[243]

---

[242] Carl R. Rogers, On Becoming a Person - A therapist's view of psychotherapy, Sentry edition, Houghton Mifflin Co., Boston, 1961, pp. 284-85.

[243] Sociologia de la Religion Y Teologia - Sociology of Religion and Theology, Estudio Bibliografico - A Bibliography, Instituto fe y Secularidad, Editorial Cuadernos Para El Dialogo, S.A., Madrid, 1975, p. 102; (later referred to only by the English title).

Obviously, our special interest lies in 'the expression of the religious' as 'executed and realized' at the level of 'individuality-personality', in the context of the total Theresian experience. The three 'essential elements' spoken of above, will of course enter into our discussion when dealing with the Theresian experience, but only indirectly. For, one's religious 'beliefs and representations' can be expected to form a significant part of his 'ordering system of reality'. This system of reality dictates 'the cult-ritual' element of religious action, and one's behaviour is given special motivation, even suggesting the meaning one gives to ordinary human actions. The 'religious' expressed on the level of 'generality-typicity', points to the 'collective experience' which would include 'types of religious experience' and 'forms of religiosity'.[244] Briefly, our primary focus is on the individual religious experience of Therese. Her individual experience partakes of the French, social and religious milieu of the XIXth Century, on the one hand, and in a more specific way, of the 'Martin expressions' of the same in the domestic and spiritual aspects of their family life, on the other.

---

[244] All phrases within quotation marks in this para are from Sociology of Religion and Theology, a Bibliography, p. 102.

4. The Theresian problem in 'religious terms'

The Theresian problem in 'religious terms' may be set down as follows: Therese discovered that there was a deep conflict between her belief dictating her religiosity, and her human experience. Being fully open and truthful to her experience, she was given 'divine light' to rectify her belief and her religiosity. In other words, her positive experience of love in the home, and the honest experience of God through the deep religious convictions of her parents' and family, enabled her to discover the 'true' God and a 'new, simple way' of relating to Him, her 'Little Way of Childhood'.

XV. The General Outline of Development

The thesis is made up of two parts, and the main titles are as follows:

Introduction

Part I: Therese's "childhood" problems psychologically considered.

Part II: Toward a Rogerian Interpretation of the Theresian Experience.

Section I: Therese from birth till her entrance into Carmel.

Section II: Therese in Carmel.

Summary, Conclusion...(etc.)

We shall now discuss the problematic of Parts I and II.

Part I: Therese's problems as a child are conceived as three-fold: (i) The problem of 'attachment behaviour' (Bowlby) to three successive mothers and a father is complicated by ambiguities in maternal love, diagnosed here as 'captive love' (Porot). We also attempt a meaningful application of Ann Dally's 'Mother-types' and 'Stages of Mothering' to get at the Martin types of parenting. This bears on the interpersonal and intra-familial setting of Therese's life. (ii) When the 'insecure attachment' complex moves into the school arena, other problems crop up for Therese, chief among which are diagnosed as: 'school phobia' (Bowlby) and the 'problem of intimacy' (Sullivan). This forms the extra-familial setting. (iii) The ethico-religious functioning of Therese (from about the age of two until fourteen), may be considered as an aspect of 'attachment behaviour', but with relation to God. The problem of scruples in Therese is discussed with the help of Tournier's observations on the 'guilt of "doing" Vs the guilt of "being" (etc.)'.

The above-mentioned problems are situated within the time-sequence of Therese's life under her three mothers. Thus we have:

(I) Therese under Mme Zelie Martin;

(II) Therese at Lisieux under Pauline, her 'second' mother;

(III) Therese under Marie, her 'third' mother.

The first part concludes by showing how 'abusive mothering' was chiefly responsible for Therese remaining 'infantile' even at fourteen.

Part II, Section I: Once the general ground-work has been laid with regard to Therese's main problems and their probable causes, we move on to reinterpret the 'Theresian data' by using the Rogerian theory of 'Becoming a Congruent Person', bringing in more Martin-family facts and interpersonal functioning. We try to follow the pattern of formation of the self-concept in Therese. She is subject to a highly 'conditional positive regard' from her mothers, resulting in 'incongruence'. Her process of valuation too is heavily tilted toward an 'external frame of reference'.

II and IV, deal with the 'stages of dependency creating incongruence'.

III, introduces the 'dialectic of maternal positive regard' toward the first three Martin girls, which shows us the basic pattern of child-rearing and education adopted by Mme Martin.

V, takes up the 'defects in the development of personality' according to Rogers.

VI, outlines the 'ethico-religious problem' of Therese in Rogerian terms. It is shown how the contagion of parental 'conditional positive regard' and the negativism in the Martin spirituality spreads to Therese's 'concept of God' and her relation to Him. This is the religious aspect of the problem of 'incongruence'.

VII & VIII, show Therese's attempts to re-organize her self-structure, by setting up a new 'self-ideal' as a first step toward that goal. True to family tradition, Therese's self-ideal is highly religious.

IX, accounts for the first major positive personality change in Therese at Christmas 1886. There is here an over-lapping of the 'horizontal and vertical' dimensions. In other words, we see that while the fact and the cause of the 'conversion' is religious, its test and manifestation are observable on the human interpersonal level. This marks the resolution of the basic incongruence in Therese, that between her experience and her self-concept.

X, indicates some of the psychological and spiritual changes in Therese after the 'Christmas conversion', which serve as a direct preparation for her entrance into

Carmel at fifteen.

Section II: Treats of Therese in Carmel

The central problem pre-occupying Therese in Carmel is the incongruence between her 'experience of God' and her 'inherited concept of God', together with the related problems of her personal ideal of holiness and the means to achieve it versus the Martin-Carmelite ideal of sanctity and the means proposed to attain it. Hence the greater portion of this section will deal with the 'inner process of change' going on in Therese, but occasioned by the gradual change in her 'perception of God' and the subsequent changes in her relationship to Him. This will be referred to as the 'vertical dimension' of functioning.

III. Stages of liberation for 'fuller functioning' through the intervention of 'therapeutic agents'.

IV. The analogy between 'Rogerian therapeutic acceptance' and the attitude of God to man.

V. Toward a psychological understanding of the 'God-image' formation.

VI. A Rogerian accounting of the change in the 'perception of God and of self'.

VIII. Stages of movement toward greater congruence, deals with the aspects of 'mystic becoming' in Therese, culminating in Therese's 'being in love with God... in an unrestricted fashion' (Lonergan) which makes for the greatest possible personality change.

XIII. The vision of pure possibility beyond the grave, is Therese's logical extension of her 'vocation of love'; for, love is eternal!

On the 'horizontal dimension' of functioning, Therese's life (in Carmel) is split into three periods roughly corresponding to the terms in office of Mother Gonzague and Mother Agnes, as Prioress. Thus we have:

II. Therese under Mother Gonzague (April 8, 1888 to Feb., 1893): Special problems discussed are: Therese's natural attraction to Mother Gonzague; and the Psychology of the severity tactics of Mother Gonzague.

VII. Therese under Mother Agnes (Feb. 1893 to Mar. 1896): Here we deal with the distance and reserve of Therese toward Mother Agnes, as well as her 'congruent freedom'.

XII. The final years under Mother Gonzague (Mar. 1896 - Sept. 1897): The two prioresses at odds; Therese's illness and the problems it created; the Martins re-group around Therese.

II, VII and XII, take note of the interpersonal problems for Therese growing out of dealing with 'authority figures', past 'mother figures' (Pauline and Marie), and with members of her own family in and outside of Carmel.

IX. Attempts to link the 'ends of mystic becoming' with Rogers' signs of a 'fully-functioning' person.

X. Compares and contrasts Rogerian perception of 'counselor attitude' to a potential client with Therese's understanding of 'Fraternal charity'. This indirectly shows that Therese's own attitudes to her novices and others was essentially 'Rogerian' (non-directive).

XI. Therese's Practice of 'Fraternal charity' and her dealings with the Novices.

IX, X and XI, bring together the 'vertical and the horizontal' dimensions of Therese's life, and shows the double level of 'congruent functioning' - the human and the religious with their mutual causality.

XIV. A summary comment on the degree of congruence in Therese at the end of her life.

PART I

THERESE'S CHILDHOOD PROBLEMS PSYCHOLOGICALLY CONSIDERED

I. Some Preliminary Observations

1. Theresian 'childhood' exalted yet unknown

What is discouraging when trying to study Therese, is that she has already been 'over-studied'! The enormous mass of biographies of the saint, and all kinds of commentaries on her spirituality, are sufficient evidence of that fact. But J.F. Six has dared to complain, not entirely without reason, that there is some kind of concerted attempt on the part of most biographers of Therese, at "occultation" of the 'real childhood of Therese'. According to Six, it is 'idealism and anxiety' which are chiefly responsible for the "occultation" - phenomenon! They want to prove too much, he says, to be absolutely certain; 'one has to remove every stain because one has to present a reality without stain.' It is particularly needed for the simple people, when it is about 'childhood' and children, one has to present the child with a 'halo of marvelous purity'..[1] Further, Therese's childhood is idealized for two reasons: her doctrine is "spiritual childhood". 'There is an extraordinary effect of transfer between the two childhoods - the childhood as an

---

[1] J.F. Six, La véritable enfance de Thérèse de Lisieux, (VETL), pp. 8-12.

age of life, and childhood as a model for the spiritual life. By that very fact the true childhood of this little girl called Therese Martin has become doubly taboo'.[2]

One cannot afford to indulge in empty 'idealization' of Therese's childhood, for it forms an essential part of her total experience. Again, no amount of abstract and pious speculation about 'natural' childhood, however, romantic, could bring us closer to understanding Therese or her 'Way of childhood'. Another common excess is to indulge in a blind application of psychoanalysis, where all childhood experiences especially of attachment or dependence are termed 'regressive', immature, and childish! The Theresian experience when honestly examined, will above all, yield the truth of her childhood which is the key to her spiritual doctrine. The low appreciation for 'childhood' could also be from the fact, that 'to many persons their own childhood...means very little,...neither prelude nor rehearsal for one's actual being, but only a fragment of vegetative or at most animal existence'.[3]

---

[2] J.F. Six, op. cit., pp. 13-14.

[3] Ida Goerres, The Hidden Face, p. 22.

> But there are persons...for whom childhood means something different: a beginning fraught with meaning, full of promise and anticipation, containing the future; an overture which sounds the dominant theme; a dress rehearsal for life, which can be as perfect as a work of art and may even surpass the later, the "real" performance.... That is the case with the childhood of Therese Martin. Her first four years were her life,...
>
> Her "way of childhood", actually proceeds in a strangely literal sense, from one childhood to a new form of purest childhood. In the light of this we may already begin to see that the concept of the child had for Therese, a peculiar overtone and a special weight.[4]

The last quote certainly highlights the importance of childhood for Therese. Ida Goerres may be guilty of pushing a good thing too far, when she says that Therese's life was 'a return to this early perfection';....

> Consequently, we cannot speak of her in terms of "development". All her life she added nothing to her dowry. Her growing-up was only an unfolding.... what already existed in within herself; it was not the absorption of influences from without. Whatever affected her afterwards.... always remained alien to her.... in spite of all her humble receptiveness of the heart and will-secretly invalid for her.... With a highly singular mixture of extreme gentleness and tenacity, her being defended its intact wholeness and self-containedness. To this is due much of the simplicity of her character, but also its impenetrable narrowness.[5]

---

[4]Ibid., pp. 22-23.

[5]Ida Goerres, The Hidden Face, p. 23.

To say the least, the above description of Therese's life is ambiguous. One could ask: if all her life (20 years plus), were only a return to 'stage of four', she would be a rare 'prodigy', adding one more 'myth' to the existing list: 'Growing up was an unfolding... of what existed within'. Isn't that true of all growth, becoming what is contained 'in potentia'? And how many would be willing to admit, that 'whatever affected her afterwards... was alien and invalid'? If the above outlook on Therese's life-experience is prompted by the traditional psychoanalytic bias, as it seems is the case, then Allport's sharp criticism of childhood fixation of personality might come in handy:

> 'I think the point at which I disagree most with psychoanalysis,... is when it claims that the quidelines of character are laid down by the age of three or four. I think that is pretty much nonsense. In some cases you find a neurosis which can be traced to some early cause, but in normal personality it isn't true at all'.[6]

2. The Family Context

On the positive side, it is agreed that the family provides the context of personality development and that it serves as the mediating agency for the influences of the larger cultural context. The process of personality growth is envisioned as constituting a progression from a condition of infantile dependence upon the parents to a condition of relative adult independence.

---

[6] Richard I. Evans, Gordon Allport - The Man and his Ideas, E.P. Dutton Co., N. York, 1970, p. 79.

> On the negative side, it is generally agreed that the family itself is the locus of resident pathology and that the patient is somehow externalizing and expressing symptomatically the underlying disturbances within the family.[7]

It is simply not possible to incorporate the many theories[8] relating to family process, but some attempt will be made to organize the evidence, or in Meissner's phrase 'to tie in theoretical formulations with empirical data' (Theresian data, to be precise). We shall concentrate in this first part of the thesis, on the theories and findings of John Bowlby, M. Porot, and most recently, Ann Dally. These authors will provide us some criteria to pick out the positives and negatives in the evolution of attachment behaviour (Bowlby), the qualities of maternal love (Porot), and the 'types of mothers' and the 'stages of mothering' (A. Dally). We complete the picture by using some of H.S. Sullivan's theory of interpersonal development especially with regard to

---

[7] W.W. Meissner, "Thinking About the Family - Psychiatric Aspects", in Family-Process, Ackerman N. (ed.), Basic Bks, N.Y., 1970, pp. 150-151; emphasis, mine.

[8] 'The literature on the psychological development of children is very extensive, so that I cannot fail to miss relevant and important items....', writes Sylvia Anthony in the introduction to her book The Discovery of Death in Childhood and After. Being in a similar situation as was Sylvia Anthony when trying to decide on what to include in her book, I must confess with her that 'the matter is so limitless that what has been covered was determined more by the necessity of design and the restrictions of personal knowledge... than by the nature of the subject'. Cf. op. cit., p. 12; emphasis, mine.

the evolution of the 'need for intimacy' and of the 'lust dynamism' in Therese. These so-called 'integrating tendencies' evidently have a family base of early experience, to be later exercised in an extra-familial setting, particularly at school. We shall also have to include summary discussions on Therese's special problems: of mourning, her 'mysterious illness' and of scruples. The general purpose of this part of the thesis is to situate the many unsolved 'mysteries' in Therese's life as a human being, psychologically, and indicate some explanation for them. Since Therese Martin was 'condemned' to live a rather prolonged 'childhood' - till almost the age of fourteen - by the peculiar setting and circumstances of her family, we have entitled Part I of the thesis as: THERESE'S CHILDHOOD PROBLEMS PSYCHOLOGICALLY CONSIDERED.

* * * * *

3. A note on some Pro's and Con's of Bowlby's theory of Attachment - behaviour

The obvious criticism against using Bowlby's concepts of 'attachment-behaviour' and 'maternal deprivation', will be that they have been challenged at least partially. Michael Rutter takes up some of the issues in Bowlby's theory, which in his opinion, need modification at least of emphasis. We include here some of the points of Rutter's critique and also show why Bowlby's original findings are still basically

sound, even if not always popular!

Bowlby is rightly credited with piecing together disparate bits of research done over a fifteen-year period, on the 'adverse effects of early deprivation of maternal care' into 'one coherent argument'.[9] The result of that endeavour appeared in 1951, as Maternal Care and Mental Health. Bowlby's claim 'that maternal deprivation might have grave and far-reaching effects on a child's personality and intellect was met with considerable criticism and theoretical dispute'.[10] The main criticisms centred on 'methodological deficiencies' in the studies cited by Bowlby, and his possible disregard for effects of 'hereditary conditions' and 'biological damage resulting from malnutrition, birth complications,' (etc.). It is to the credit of Bowlby that he was able to draw attention to the poor care provided in children's institutions and the emotional harm it was doing to the inmates. At the same time his thesis on 'maternal deprivation' sparked serious studies, meant to clarify the concept of 'deprivation'. A large amount of evidence has been stockpiled, from animal studies, and also from human behaviour, showing the importance of 'early life experiences,' and how

---

[9] M. Rutter, The Qualities of Mothering: Maternal deprivation Reassessed, Jason Aronson, N.Y., 1972, p. 120.

[10] Ibid., p. 120.

they 'may have serious and lasting effects on development. This conclusion of Bowlby's which was regarded as very controversial twenty years ago, is now generally accepted as true'.[11]

Now that there is no dispute about "whether 'maternal deprivation' does affect a child", we can safely concentrate on 'the why and how children are adversely affected'.[12] Rutter is against the use of the term 'maternal deprivation' with its broad and unfortunate connotation among writers, that it is 'one specific syndrome of unitary causation'. Such is the case, says Rutter, in Ainsworth's 'excellent and thoughtful re-appraisal of maternal deprivation' in 1962.

Rutter further objects to the rather loose use of the term 'maternal deprivation' which use would wrongly imply that in most cases 'the deleterious influences' are specifically tied to the mother or are due to deprivation, when they are not. The available evidence suggests that such damage comes from 'lack' or 'distortion' of care, rather than from any form of 'loss'. While generously granting that Bowlby's claim (in 1951), that 'mother-love in infancy and childhood is as important for mental health as are vitamins and proteins for physical health', was probably correct,

---

[11] Rutter, op. cit., p. 121; emphasis, mine.
[12] Ibid., p. 122; emphasis, original.

Rutter cleverly pleads against the 'almost mystical importance' attributed to mother and mother-love 'as the only important element in child rearing'. This is evidently 'nonsense' for Rutter, and a 'mis-interpretation' of Bowlby's thought.[13] It should be pointed out, that Bowlby's own research and writings since the 1951 monograph, do not indicate a retreat from his basic premise on the importance of 'mother-love'. His more recent work on 'attachment-behaviour' reiterates its importance, and points to the need for 'the young child to form lasting bonds with other people', and there is growing experimental backing for his theory.[14]

Bowlby supposedly gives special importance to the mother. Rutter cannot accept the proposition that the child has an innate tendency to attach itself to the mother (or mother substitute), and that this bond is qualitatively different from any others. For Rutter, the evidence for such a claim is unsatisfactory. According to him the 'main bond' is similar to all other bonds children may develop with others. Why make the mother, the person to whom the child is most attached, even if in most families it is so? Again, the main bond need not be to the 'biological parent, to a care-taker, or to a female'. Rutter does not offer any solid evidence for his claims! He somehow would like to dictate the pattern

---

[13] Cf. ibid., p. 123.

[14] Ibid., p. 124.

of attachment behaviour in the child.

'It seems to be incorrect to regard the person with whom there is the main bond as necessarily and generally the most important person in the child's life'.[15] Rutter forgets that the child acts spontaneously, and seems to accord the mother a special place of importance, and that it does not wait to find out from "experts" as to what they think is 'correct'! Importance is relative to the persons in the child's family, and to its stages of development. In infancy and early childhood, the mother is the most important, by the child's choice. So it sounds a little odd for Rutter to demand 'a less exclusive focus on the mother....'.[16]

Finally, Rutter has the following dogmatic dismissal of what appears to be a 'troublesome concept':

> The concept of 'maternal deprivation' has undoubtedly been useful in focusing attention on the sometimes grave consequences of deficient or disturbed care in early life. However, it is now evident that the experiences included under the term 'maternal deprivation' are too heterogeneous and the effects too varied for it to continue to have any usefulness. It has served its purpose and should now be abandoned. That 'bad' care of children in early life can have 'bad' effects, both short-term and long-term, can be accepted as proven. What is now needed is a more precise delineation of the different aspects of 'badness', together with an analysis of their separate effects and of the reasons why children differ in their responses.[17]

---

[15] Ibid., p. 125; emphasis, original.

[16] Ibid., p. 125.

[17] Ibid., p. 128; emphasis, mine.

One can only deplore the implied fear and bias of the author in his wanting to abandon the term 'maternal deprivation'. Classical Psychoanalysis succeeded in downgrading the father's role in the family. Now there is economic and cultural pressures working to minimize the importance of the mother in the life of the child. The term 'maternal deprivation' should be retained precisely because it is 'heterogenous' and its 'effects are varied', so it can continue to stimulate further research. It is often more convenient and popular to fudge the facts and figures to suit a 'theory', than it is to modify the theory in the light of the facts.

* * * * *

Despite the objections to Bowlby's approach to 'attachment behaviour', his fundamental theory still stands, and hence finds some valid application in the thesis. We will not elaborate on the disputed questions in Bowlby's theory because (i) the facts in our case (Therese) are very limited; and (ii) it is beyond the scope of this study. Nevertheless, some of the psychological speculation we shall indulge in with regard to the Martin family complex, might appear slightly beyond what the available evidence would warrant. That is the risk we take to figure out some of the 'psychological unknowns' in the Theresian mystery.

We feel that Bowlby's basic intuition concerning 'maternal attachment' (with its delicate ingredient of 'love')

is right. Porot's description of 'oblative and captive love' and Dally's 'types of mothers and mothering', when utilized in our case study of Therese, will hopefully provide some of the 'precise delineation of the different aspects of "badness" ... and (some) of the reasons why children differ in their responses' - for which Rutter has expressed an urgency.

II. Therese's home-environment - the first four years of life

1. A Close-up look at the Martins

'Childhood is all heritage, all dowry. It is important for us to know the forces which shaped this childhood, which produced the substance of this life, and impressed their ineradicable seal upon it'.[18] After all, the basic assumption of the present study is that the Theresian life-experience can be best understood in terms of her interaction with significant persons, most especially her mother. But when her special 'attachment' to her mother is broken, at the age of four and a half, all the psychism is plunged into a deplorable state of imbalance and confusion. Any pious, uncritical contemplation of Therese or of the Martin family, does no real honour to God or to the Saint. One must have courage to reverently penetrate the 'holy world' of the

---

[18] I. Goerres, op. cit., p. 23.

Martins, to get closer to the inner, unconscious, and perhaps unknown and unnoticed motives and attitudes prevailing therein. There is much more to becoming a person and a saint, than appears on the surface.

Six is basically right when he strongly objects to the 'admirable abstraction' made by S. Piat in his The Story of a Family.[19] The said book, conveniently 'abstracts from the unconscious incidents of the first years', on the plea that they could not be significant to Therese's life, as long as 'the love of her parents or that of God' is not involved.[20] Again, Piat 'does everything to show that her education was absolutely perfect... he only repeats the myth which has been circulated since Therese's death: that she was a saint from her infancy, that the parents of a saint could only be saints, and that the education which she received could only be admirable'.[21] If Piat is right, then there is not much left to 'analyze' in the Theresian experience, and her agonizing struggle to survive remains mysteriously meaningless! Despite the discredit generally heaped on J.F. Six, one would have to admit that many of his observations and searching questions

---

[19] Stephane-Joseph Piat, O.F.M., The Story of A Family - The Home of the Little Flower, (SF), translated by a benedictine of Stanbrook Abbey, M.H. Gill & Son, Dublin, 1954, p. 183.

[20] Cf. Piat, SF, p. 183.

[21] Cf. J.F. Six, VETL, pp. 11-12.

about the Martin spirituality and education, have at least some foundation in fact. It is unfortunate that the baby of his honest and courageous scholarship has been thrown out with the water of his unconcealed rancour, unflattering style, and unscathing attack against the Martin-brand of education and spirituality!

While giving credit to a lot of things that were admirable in the Martin home and life, one should not be blinded to the fact that many a time the Martin education for sanctity was at the expense of sanity!

2. Pre-natal harmony between mother-child?

Mme Martin in her letter to her sister-in-law, Mme Guerin, had this to say of the 'unborn Therese': 'When I was carrying her, I noticed one thing which has never happened with the other children: when I was singing, she would sing with me... I confide this to you; nobody (else) would believe it' (Jan. 16th, 1873).[21a] Piat considers it as 'a delightful symbol of the unison of virtue and grace...., between the harmonious soul of Therese and the vibrant soul of her mother'.[22] Is this rather a symbolic prelude to her mother's unique role in Therese's 'future' life? A symbol of Zelie's desire to dominate (lead the 'singing'), and Therese's 'pas-

---

[21a] C.F., p.143.

[22] SF, p.106.

sive' acceptance (joining in the 'song'), a token of her own need for constant approval, attention and affection? But, soon after birth, was Therese 'disappointed' in her mother who was unable to breast-feed her?[23] Did the supposed pre-natal harmony between mother and child, give way to post-natal disturbance?[24]

---

[23] 'From birth it is demonstrable that the infant shows a curious relationship or connection with the significant adult, ordinarily the mother... If a mother, otherwise deeply attached to the infant, is seriously disturbed by some intercurrent event around nursing time, is frightened by something or worried about something around the time of nursing, then on that occasion there will be feeding difficulty or the infant has indigestion. All in all we know that there is an emotional linkage between the infant and the significant adult.

'Empathy is the term that we use to refer to the peculiar emotional linkage that subtends the relationship of the infant with other significant people - the mother or the nurse.' H.S. Sullivan, Conceptions of Modern Psychiatry, (CMP) W.W. Norton & Co., N.Y., 1953, (C) 1940, pp. 16-17; word 'empathy' is the only one emphasized in original, rest mine.

Zelie Martin was worried about her ability to breast-feed Therese, and was also anxious for the latter's life. Therese suffered from intestinal infection during the first weeks after birth, probably through 'empathic contagion'.

[24] There are psychoanalysts like P. Greenacre, who lay 'emphasis on environmental factors' which could be held responsible for 'overdependency or separation anxiety' (or 'anxious attachment'). 'Variations in the birth process and severe traumata occurring during the first weeks of post-natal life may increase the (organic) anxiety response and heighten the anxiety potential, thereby causing a more severe reaction to later (psychological) dangers met with in life'. J. Bowlby, Attachment and Loss, Vol. II, Separation: Anxiety and Anger, Penguin Books, Harmondsworth, England, 1975; (C) 1973, p. 275; emphasis, mine. (AL-II-S) Word 'environmental' is the only one emphasized in original.

Problems suffered by Therese during the first weeks of 'post-natal life' might well be at the root of her later 'anxious attachment' etc.

3. Therese entrusted to a nurse (Rose Taillé)

'A deep bond of affection had grown up between the foster mother and the Martin baby. Wherever Rose went Therese must go with her, and if she was left behind she cried vociferously until Rose appeared again'.[25] There is sufficient evidence to prove that this first 'attachment' of Therese to her foster mother was both strong and stable. 'Attachment behaviour has been defined as seeking and maintaining proximity to another individual'.[26]

> - Therese would not stay without the nurse even for a short while. She had to be called back from Church. The moment she was back, Therese stopped crying at once.[27]
> - Therese refuses to stay in the house. She has to be taken to the market where Rose is selling butter. There she is perfectly content.[28]
> - Therese is doing fine, in the fields and in the sun! As for Therese, she is a big baby; she has a sun-tan. Her nurse takes her into the fields in a wheel-barrow; she hardly cries. Rose thinks she never saw a child so charming![29]

The above observations of the developing attachment of Therese to her nurse, are made at a time when Therese was

---

[25] J. Norbury, Warrior in Chains, p. 46.

[26] John Bowlby, Attachment and Loss, Vol. I: Attachment, London, The Hogarth Press and the Institute of Psycho-Analysis, 1974 (reprinted with corrections), (C) 1969, p. 194 (AL-I-A).

[27] Zélie Martin, Mère de Sainte-Thérèse de l'Enfant Jésus, Correspondence Familiale - 1863-1877, Carmel de Lisieux, 1958. C.F., p. 164; Letter to Pauline, 5 May, 1873.

[28] Letter to Pauline, May 22, 1873.

[29] To Mme Guerin, July 20, 1873, C.F., p. 196.

between 5 and 7 months. J. Bowlby distinguishes four phases in the development of 'attachment behaviour'. From the above examples of Therese's attachment behaviour, she would be said to be in the third phase of the said development.

> During this phase not only is an infant increasingly discriminating in the way he treats people but his repertoire of responses extends to include following a departing mother, greeting her on her return, and using her as a base from which to explore.... Strangers become treated with increasing caution, and sooner or later are likely to evoke alarm and withdrawal..... And then his attachment to his mother-figure is evident for all to see.
>
> Phase 3 commonly begins between six and seven months of age but may be delayed until the first birthday, especially in infants who have had little contact with a main figure. It probably continues throughout the second year and into the third.[30]

Considering that Therese had between her fifth and seventh month, become so strongly attached to her nurse, Rose - borne out by the facts above mentioned - that attachment was bound to get even stronger by the time she was brought back to the

---

[30] J. Bowlby, AL-I-A, p. 267.

Martin home at the age of one year and three months.[31]

Therese's thirteen months with the nurse, completely restored her to good health, thanks to the 'natural milk' of Rose, prescribed by the doctor, and the warmth, attention and country-kindness of this woman.

---

[31] Most biographers, have not cared to notice the importance of such apparently common place details, especially with regard to the first 'attachment' of Therese, namely to her nurse. Traditional psychoanalysis might show interest in the psychosexual development of the infant and child... But it is the contention of the present study of Therese, that in the very harmless-looking events, especially those which have to do with personal relationships, might hold out a clue to the better understanding of her future pathology. Thanks to John Bowlby's outstanding research into the development of 'Attachment behaviour' and the possible consequences for the mental and emotional health of the child, in case of a violent break from such attachment, we are able to utilize it to the maximum, in this study. The added interest and importance of Bowlby's findings are his bold shift from traditional psychoanalysis, as will be clear from the following:

'Attachment behaviour is regarded as a class of social behaviour of an importance equivalent to that of mating behaviour and parental behaviour. It is held to have a biological function specific to itself and one that has hiterto been little considered'. AL-I-A, p. 179.

'In this formulation, it will be noticed, <u>there is no reference to "needs" or "drives</u>". Instead, attachment behaviour is regarded as what occurs when certain behavioural systems are activated. The behavioural systems themselves are believed to develop within the infant as a result of his interaction with his environment of evolutionary adaptedness, <u>and especially of his interaction with the principal figure in that environment, namely his mother</u>. Food and eating are held to play no more than a minor part in development'. Ibid., p. 180.

> "Little Rose" knew how to keep house. Her own urchins were well cared for, and the nurslings whom she took from time to time received the same treatment and the same caressing as the children of the house. How could Therese help but revive? She grew plump, her cheeks became rosy, her lungs breathed in pure air.[32]

At this point, we can only speculate as to the possible consequences on the emotional health of Therese, when her 'deep bond of affection' with Rose was severed. She must have certainly cried for Rose, gone looking for her, even in the unfamiliar 'Martin surroundings', in the first few weeks after this 'separation'. This loss of Rose, could have been one of the contributing factors to her becoming a 'nervous child'. That some emotional harm was certainly done to Therese, in the circumstances of her age and the evident attachment to Rose, is confirmed by the following observation of Bowlby: 'Subjects of various studies differ in many respects, in age, in type of home, etc.... despite all these variations, there is a remarkable uniformity in the findings. Once the child is over six months, he tends to respond to the event of separation from mother in certain typical ways'.[33] This typical behaviour of the child following separation from mother is 3-phased: the phase: of 'protest', of 'despair' and

---

[32] S. Piat, SF, pp. 129-130.

[33] J. Bowlby, op. cit., Vol. I, p. 26.

finally 'detachment'. For lack of known evidence in the case of Therese, at this particular point in her life, we shall have to leave the matter at that.

4. What kind of psychological burdens did Zelie bring with her?

'"Paradise", said an Eastern sage, "lies at the feet of the mothers". And hell, too. For mother and child is the unique and inevitable group'.[34] That Zelie Martin had wanted some kind of 'spiritual paradise' for her children, one does not doubt. But what about the possible 'hell', which Zelie might have been creating, even though subconsciously, particularly for Therese, for she was the one who was closest and most exposed to any such danger from her mother?[35]

---

[34] Mothers - a Catholic Treasury of Great Stories, edited with an introduction by Anne Fremantle, Stephen Daye Press, N. York, 1951, p. 7.

[35] 'Long before there are signs of any understanding of emotional expression, there is evidence of... emotional contagion or communion. This feature of the infant-mother configuration is of great importance for our understanding of the acculturation or cultural conditioning...
...; I find it convenient to assume that the time of its greatest importance is later infancy and early childhood, perhaps age six to twenty seven months'. H.S. Sullivan, CMP, p. 17; emphasis, mine.
Therese was returned to the Martin home at the age of fifteen months, i.e., at one year and three months. That left exactly one year's time with her mother, when she would be twenty-seven months, reaching Sullivan's time-limit of special importance for the infant-mother 'emotional contagion or communion'.

We have to go back to her own confessions about her sufferings, brought on by a 'deprived childhood'. In a letter to her brother, Isidore, dated November 7th, 1865, she says:

> My childhood, my youth, had been sad as a shroud; for, if my mother spoiled you, for me she was very severe, you know it. She, though so good, did not know how to handle me, so much so that I suffered much at heart.[36]

As for her father, he was rough; Zelie hardly received any affection from him and he barely showed any sensitivity.[37]

'That Zelie had plenty of pain with her children is certain, but had she truly encountered any happiness? Her temperament, the non-acceptance on the part of her mother, and the idea that she had shaped her own human destiny, prevented her from being happy'.[38] As she said to her brother:

---

[36] C.F., p. 34.

[37] 'Positive visualization of one's self as a mother is an important factor in the development of maternal attachment... In addition, a positive identification with one's own mother is an important factor in fueling the attachment'. Kezur's findings are in agreement 'with the work of Shereskefsky et al.(....) who found that a positive image of one's self as a mother was a strong indicator of adjustment to pregnancy and the early post-natal period... Closely linked to the notion of "good motherly self" (Benedek) is the extent to which the mothers identified with their own mothers'. David Kezur, "The Development of Maternal Attachment" in Smith College Studies in Social Work, 1978, v. 48, n. 3, pp. 183-208; pp. 203-204. Emphasis, mine.

Zelie Martin must have had problems in this area, as she could not positively identify with her own mother, creating problems for Therese's attachment to her mother.

[38] J.F. Six, VETL, p. 30.

'Well, one has to renounce everything! I have never had any pleasure in my life, no, never any of what you may call pleasure'.[39] According to Bowlby, those who have suffered 'neglect' and have been deprived of love from their parents, could themselves, 'grow up to be parents lacking the capacity to care for their children'.[40]

Further psychologically damaging evidence is taken from a letter Zelie wrote to her daughter, Pauline, just a few months before her death:

> When we had our children... we lived only for them, that was our whole happiness, and we never found it except in them... As for me, it was a great compensation, also I desired to have many of them, in order to raise them for heaven.[41]

What would normally be taken for a totally dedicated existence, only for the children, unfortunately could point to a deep-seated craving for 'happiness' painfully absent in childhood. 'As for me, it was a great compensation'. Zelie would therefore tend to 'cling' to her children, in the eagerness

---

[39] Letter to Isidore, Nov. 7th, 1865, C.F., p. 34.

[40] John Bowlby, Child Care and The Growth of Love, based on WHO report (1951) Maternal Care and Mental Health, by John Bowlby, abridged and edited by Margery Fry, published in Pelican Books, 1953, reprinted 1955. (CCGL), p. 77.

[41] March 5, 1877, C.F., p. 367.

to reap as much consolation from them as possible.[42] 'The woman who has always felt unloved and who seeks love and companionship from the baby, will not wish him to grow up, make friends and marry.'[43]

Another factor that would have affected the mother-child relationship was the constant illness and death in the family. A saddened person, rather desperately clinging to her children, who alone make her life 'worthwhile', cannot but be over-anxious for the survival of the remaining children. Such anxiety was intensified especially after the death of Helen - she died on February 22nd, 1870, at the age of 5 years and 4 months - . Melanie-Therese, born on August 16th, 1870, was to die on October 8th of the same year. Zelie writing to her sister-in-law, about the latest tragedy,

---

[42] Ann Dally gives the example of a mother who has, like Zelie Martin, suffered affective deprivation as a child from her parents. This woman 'longed for children of her own, whom she could love and who would love her...as a mother she had found her strength, her vocation, her security... Her emotional dependence on her children, a compensation for the lack of love in her own childhood, was delaying not only their maturity but also her own'. A. Dally, Mothers - Their power And Influence, Weidenfeld and Nicolson, London, 1976, p. 97; emphasis, mine.

We have an almost identical situation with Mme Martin, who confesses to finding all her happiness in her children who were a 'great compensation' to her. Cf. C.F., p. 367. So biographers like Piat, should beware of over-idealizing Mme Martin. Psychologically, it was not a healthy situation for mother or children.

[43] J. Bowlby, CCGL, p. 124; emphasis, mine.

Though this statement of Bowlby is made in connection with the motivation of an adopting mother, it would apply to Mme Martin, quite well.

says: 'At each new bereavement, it seems to me that I always love the child whom I lose, more than the other children'.[44] The pain of loss of this child was made even more acute, because Zelie seemed to be convinced that it was the nurse who starved her little Melanie-Therese to death! 'You have no idea about the fuss I made in trying to raise this child. I was as happy to have her as if she had been my first child'.[45] Her intentions for another child are stated very precisely in the following:

> I would now desire that the good God give me back another child; I wouldn't want a little boy, but a little Therese who would resemble the one I just lost and who is not going to the nurse (for this time I will take a nurse who will stay with us). No, never, if the good God grants me any other children, will they get out of the house.[46]

Her desires for another child, were pretty exactly fulfilled, when on January 2nd, 1873, little Therese was born. She would put all her anxiety and determination to hold on to this child, with an intensive possessiveness.[47] All these

---

[44] C.F., p. 101.

[45] To her brother, October 1870, C.F., p. 102.

[46] Ibid., p. 102.

[47] Recent studies on effects of parental emotional condition on children point out 'that with surprisingly high frequency parental involvement with a given child is associated with the occurence of emotionally disrupting events (deaths, serious illness, accidents, etc.,) most frequently in the direct line, less frequently in the collateral line'. W.W. Meissner, "Thinking About The Family - Psychiatric Aspects", in Family Process, Nathan W. Ackerman (ed.) p. 145; emphasis, mine.

The Martins were no strangers to death or to serious illness.

things together, would make it all the more difficult for Therese to learn to maintain a normal, healthy 'attachment' to her mother.

5. Zelie's 'philosophy of life' shapes her 'theology of life'

a) Zelie's personal experience of suffering as a child and as an adolescent, through maternal 'deprivation' has to be the most important reason for her rigidity and pessimism in life; or in the words of Six, for the 'pulsion de mort' to be more than usually active.

b) From her experience of unhappiness, she concludes that it should be the 'normal' thing, because she feels that God does not want us to be happy, here below.

c) Happiness or prosperity is a <u>bad omen</u> for Zelie.

> And my dear friend, I am personally persuaded in such a way... that at certain times of my life, when I could claim to have been happy, I just could not think about it without trembling, for it is certain and proven by expe-rience that happiness is not to be on this earth... No, happiness cannot be found here below, and it is a bad sign when everything goes well. God has willed it thus in his wis-dom, in order to remind us that this world is not our true home.[48]

---

[48] To her brother, Isidore, Mar. 28, 1864, C.F., p. 20; emphasis, mine.

d) Misfortune of any kind has to be God's punishment for neglecting His interests. For instance, the Franco-Prussian War of 1870 was a sure example of God's displeasure at France's 'secularization'. 'For the Martins, the war and the defeat are a divine punishment'.[49] 'How is it, that everybody doesn't see that this war is a chastisement?'[50]

Could she fail to see a similar chastisement from God, for the four deaths in her family? Or, when haunted by possible guilt that she could well have merited this suffering of the loss of four of her children, could she avoid getting more anxious and scrupulous about her own 'spiritual condition'? Again, when merely passive resignation to God's will at the constant visit from the angel of death was not enough to regain her courage, did she come to believe that her own prayer - asking God to take her child if it ever was to be lost - was being answered? Finally how did she take the bad news of her own serious illness (progressive cancer of the breast)? Did she not again consider it as God's punishment for some unknown 'failure' on her part, and tor-

---

[49] Six, VETL, p. 47.

[50] Letter to her Sister-in-law, Jan. 17, 1871, C.F., p. 110.

ture herself with guilt?[51]

6. Some additional ambiguous situations

On the one hand, she is known to have worked herself 'to death' trying to make a success of her lace-business, at least to provide a dowry for her daughters. On the other hand, her very success had to create fears, since according to her philosophy, to be successful is a bad sign! If success and happiness were not 'willed by God' and misfortune was His way of chastising 'sinners', how was Zelie going to react when faced with either or both of them? Such a situation could indeed create some kind of 'hell'! In the opinion of one writer at least, there was no such problem for Zelie, for she is said to have sought 'a happiness which has no need of joy'... Zelie showed herself more exacting, and so many wives with her; joy is necessary for them, they will have it, and if they do not find it all ready for them day by day,

---

[51] Religion for sure, gave some meaning to the Martins in their suffering, but was it sufficiently 'comprehensive and integrative'? 'Boisen reports that among sufferers in mental hospitals religion is seldom an escape from reality. It is much more closely related to the texture of life, and in so far as it brings meaning to the suffering it is a potential asset. But to confront the totality of the patient's distress, his religion must be adequately comprehensive and integrative'. G. Allport, "Mental Health: A Generic Attitude", in J. of Rel. & H., 1964, vol. 4, p. 17. The above quote is not meant to imply that the Martins were mentally ill.

they will make it patiently and heroically'.[52]

7. Further complications, brought about by marriage!

We know that Zelie came to her marriage absolutely ignorant about the 'facts of life'. How to explain such ignorance'.

> That Zelie should have reached marriage at the age of twenty-seven years without knowing its physical realities, already seems surprising. We can however guess that her mother, with her well-known rigidity, would not have been particularly drawn to that kind of revelation.[53] Nor was it the custom. On the other hand, neither would conversations, shop windows, or advertisements in the papers, have displayed their candid immodesty. It is thus possible that a girl who was naturally pure and working under the shadow of her home could have approached the age of thirty only knowing very imperfectly what awaited her on her wedding night'.[54]

---

[52] Louise André-Delastre, Azélie Martin - Mother of The Little Flower, Clonmore & Reynolds, Dublin, 1961 (C) 1951, p. 41; emphasis, mine.

The expression 'a happiness which has no need of joy', is attributed to a 'heroine of the modern theatre', Henriette Charasson. Cf. note (i) ibid., p. 41.

[53] 'Much of the way in which a mother influences her children's sexual lives depends on her own early experiences and in particular the way in which her own mother, and her father too, behaved towards her. Mothers who are unsure of their own sexual identity or sexual capacity and who lack the capacity to trust are of course less likely to be able to help their children than are mothers who are secure in these matters. The feelings tend to be passed from generation to generation.' Dally, Mothers, p. 175; emphasis, mine.

It looks as if we are hitting on a 'family pattern' with regard to so-called 'sexual identity and capacity'. We know that Mme Guérin, (Zélie's mother), was rigid and unloving, and M. Guérin rough and cold toward Zelie, which certainly affected her 'sexual feelings'.

[54] Delastre, Azélie Martin, p. 33.

But what Zelie knew for sure was her great desire to have many children! Her husband could not have wanted any, since he initially proposed that they live as 'brother and sister'.

> And then, the little married woman of scarcely one day burst into tears.[55] Not those nervous sobs which in a few seconds end in a smile, but those long bouts of weeping each one of which leads to another, which seem to tell of some suffering as deep as it is unformulated.[56]

However, after ten months of conflicting marital goals, they decided on having children, on the advice of their confessor. Louis had to instruct his 'innocent and ignorant' wife about the sexual facts of marriage. Such a revelation seemed shocking to Zelie, and she was hesitating for a moment whether at all she should accept to bear any children, or go along with her husband's original 'brother-

---

[55] This quote is a description of what happened on the evening of their wedding, when Louis Martin and his wife, were in the parlour of the Visitation Convent of Le Mans, visiting Zelie's sister.

[56] Ibid., p. 35; emphasis, mine.

sister plan'.[57] What was the real reason behind Zelie's hesitation in accepting marital duties? Was there some hidden fear of her own body, or loathe to be part of any sensuality? Did perhaps her scrupulosity suggest fears that sexuality could somehow be 'sinful'?[58]

---

57. 'De Barry stressed the mutually adaptive aspects of a symbiotic relationship. The need of one partner for the other is equal; the partners need each other for their survival'. When there is 'complementarity' of the partners, their 'behavior and orientation' complement each other (e.g. The Freudian 'complementary polarites such as active-passive and sadist-masochist.) But there are relationships which appear 'different on the surface', while in reality they 'more directly stress the similarity of character structures of the partners and point to the symbiotic quality of the emotional tie. The behavior; defenses, and character traits of the two partners are, in essence, identical rather than complementary. Both may have the same phobias, for example, and thereby neither partner demands that the other face some fearful situation. Similarly, other activities, perhaps guilt-provoking ones, can be avoided and others which have defensive significance can be pursued'. P.L. Giovacchini, "Symbiosis and Intimacy", in Int. J. Psyanaly. Psychotherapy, 1976, v. 5, pp. 428-429; emphasis, mine.

One is given to suspect that within the relationship of Louis and Zelie Martin, despite an element of difference in traits like active-passive; aggressive-submissive, the 'phobic substance' (as I would term it) in it was rather similar. For example, both of them had come into the marriage with a good dose of 'genital phobia' (fear of sexuality).

58. 'If you want to have sex, you've got to trust the core of your heart, the other creature'. D.H. Lawrence, Sex and Trust, cited by A. Dally. 'Trust, perhaps more than all other attributes, is passed on from mother to child'. A. Dally, Mothers, p. 175; emphasis, mine.

The quote from Lawrence, might well explain the real reasons for Zelie's 'nervous sobs' and long bouts of weeping' (A. Delastre, op. cit., p. 35), on the day of her wedding. Her sexual feelings and fears are bound to be passed on to her daughters. Her pre-occupation with marriage, her desire to spare her children from 'sexuality' or the urgency to 'virginize' her daughters, seem to derive from her weak sexual identity.

If indeed Zelie found all her happiness in her children as she has claimed, could she really have been happy, when all the time she was convinced that happiness was a bad omen, and that it is God's will that we should not be happy in this present life? Did she not feel more at ease to suffer, seeing in it a sure sign of God's will? Isn't this the rationale for her so-called 'pulsion de mort' (Six), which I would call "spiritual masochism"?[59]

She could not prevent her psycho-theology of life from influencing her oldest daughters. The situation was made even more intolerable, by the fact that her sister, Sr. Dosithée, a matured victim of scrupulosity, became the trusted partner in the 'education for sanctity' of the first two Martin girls.

---

[59] 'It is biologic for the infant when nourished to show certain expressive movements which we call the satisfaction-response, and it is probably biological for the parent concerned to be delighted to see these things. Due to the empathic linkage, this, the reaction of the parent to the satisfaction response of the infant, communicates good feeling to the infant, and thus he learns that this response has power'. Sullivan, CMP, pp. 17-18; emphasis, mine.

Even if Zelie Martin felt the natural biological delight, would she consciously choose to enjoy her children, and communicate the 'good feeling' to them? She could not permit herself to enjoy anything consistently, because as we suggest, it was not God's will.

III. The Qualities of Mother Love

1. What is Mother for?

'The infant receives two things from his mother: milk and love; both are biologically indispensable,...'[60] Zelie could not provide Therese with milk. Did she at least provide her with love? That she certainly did. There are as many maternal loves as there are mothers, with all possible quantitative and qualitative variations.[61] Hence it is important to know what kind of love Zelie was offering her children, especially her Therese. While Zelie's mother might have sinned against 'maternal love' by its 'absence', she herself might be guilty of the opposite sin, namely 'excess' of maternal love! We were able to indicate some of the major psychological problems the absence of maternal love created for Zelie, now we shall have to go into the question of the possible psychological harm, Zelie might have unconsciously introduced into Therese's life, by certain 'excess' of maternal affection.

---

[60] We are indebted to Maurice Porot's excellent analysis of the role of love in the relationship of mother and child. We also utilize his terminology and interpretation with regard to the whole range of possibilities and dangers in the complex of the child's relationships with the various members of his family. The said work is in French and is entitled 'L'enfant et les Relations Familiales'. (ERF), Presses Universitaires de France, Paris, 1966, 4th ed., first ed., 1954. The quote is from p.62.

[61] Cf. ibid., p. 68.

> Maternal love is an exchange between the mother and child. This exchange is however, animated and oriented by her alone. Her own affectivity will regulate then, in practice, the nature and quality of the love which she will give to her child and of that which it will render to her. Her own affective evolution as a child will play a role at least equal to that of her conjugal situation; the latter being often conditioned by the former. There are immature child-mothers, as there are mothers too exclusively mothers and insufficiently spouses. The scrupulous, the anxious, the sorrowful, the fouled-up are in general victims of neurotic conflicts just as much as the possessive, aggressive and virile mothers.[62]

The above quote from Porot, provides us with the main elements which enter into the mother-child exchange. They are i) the mother is the one who 'animates and orients' the exchange;ii) her own affectivity regulates the 'nature and quality of the love' given and received;iii)her own 'affective evolution as a child' will determine the type of mother she will become, and the kind of 'conjugal situation' she will create. We have already referred to these elements when discussing Zelie's relationship to her mother, and the problems they might have created for her. We shall have to bear the same in mind when examining the relationship between Zelie and her daughters, especially Therese.

---

[62] M. Porot, ERF, p. 68.

2. Some distinctions and definitions of 'maternal love'

The main distinction made by Porot with regard to mother-love is based on the idea of service. Mother love is 'normal and healthy', when the mother 'serves the child', such love is termed "oblative"; whereas mother-love is 'abusive' when 'the child serves the mother', and then it is "captive" love.[63] The characteristics of these 'loves' will be examined later on.

What kind of love did Zelie have for her children and what type of mother would she deserve to be called? From our knowledge of Zelie Martin, we would have to say that her love for her children was unfortunately, more of the 'abusive' kind, if not entirely so! Even though Zelie was noble and sincere in her intentions, she would have to be described as an 'abusive mother', for she unconsciously used her children to serve her purposes. 'Abusive mothers are precisely those who make a bad use, according to the etymology of the word, of the sentiment so natural as the maternal instinct, by hindering it, almost always selfishly, from its exclusive end: the child'.[64]

'From their fruits you shall know them'. We shall now try to match the characteristics of 'abusive' love with

---

[63] Ibid., p. 104.
[64] Ibid., p. 104.

Zelie's attitudes and actions as a mother. That is a good way of justifying the accuracy of the accusation levelled against her. Only the main points of interest to the psychological understanding of the mother-child relationship will be indicated here.

3. Characteristics of 'abusive' love

a) Abusive maternal love is...essentially captive.

> The child serves the mother, or it is she who uses him in a way at times quite subtle and unconscious, despite a façade, disinterested only in appearance. She wants, she expects, she exacts as a need that the behaviour and feelings of the child be conformed to that which she expects of him, that is to say, that he compensates for her deep affective dissatisfactions (...), realizes a missed-out ideal, because it is often irrealizable, or simply espouse her ready-made ideas and her social prejudices.[65]

'When we had our children...we lived only for them, that was our whole happiness, and we never found it except in them...'[66] Despite the façade of total dedication couched in the phrase 'lived only for them', wasn't she 'using' the children for her own happiness? As might be found in the following in the same letter to Pauline: 'As for me, it was a great compensation, also I desired to have many of them in

---

[65] Porot, op. cit., p. 105.

[66] Zelie's letter to Pauline, March 4, 1877, C.F., p. 367.

order to raise them for heaven'.[67] That is exactly the point. Her desire for children was to serve as a 'great compensation' for the lack of love she suffered as a child, expecting them to compensate for her 'deep affective dissatisfactions'. They would have to realize her missed-out ideal of a religious vocation; she would make sure about that! They had simply to accept her ready-made ideas of holiness, e.g., total contempt for the world. That was to be the key to 'her raising her children for heaven'! As J.F. Six writes:

> .....Zelie Guerin had wanted to become a religious;..... This desire would keep coming back constantly during her entire life..... and one must realize that she will reproduce in her daughters the aspiration which had been hers..... And when Zelie Martin's girls were of school age, their mother was in such a hurry to confide them to their aunt, Sr. Dosithée, so that they be educated in the precise frame-work of the religious life and, who knows, lead them to become religious themselves.[68]

We know that Zelie took great pains to make her own spiritual and moral ideals that of her children, expecting abso-

---

[67] Ibid., p. 367; emphasis, mine.

[68] J.F. Six, VETL, p. 64.

lute conformity to them.[69] There is no need to multiply examples of the mother demanding conformity to her ideals of perfection.

b) An 'abusive' mother 'wants perfection in everything. The child ought to be without fault, conduct himself as an adult which he is not, and to do nothing without maternal endorsement'.[70]

- As Sr. Marie of the Sacred Heart testifies: 'My mother watched over the souls of her children with the greatest care, and never did the least fault go uncorrected. She would have so much liked to have seen in us some signs of future holiness'.[71] Not only did Zélie share with her husband 'a deep and passionate desire for spiritual perfection', but imposed the same on her children, starting when

---

[69] The following quote from Houston Clark might offer some explanation for the problem of 'artificially' supported religious experience of the Martins. 'A vital religious experience is always in some sense a creative act with creative consequences. But a too intense focus on the experience and the attempt by artificial means - often institutionalized to keep it alive and at the same time confined, will indeed result in a kind of intensity and tension which may supply a motive of great strength. However, this will tend to become increasingly ingrown and therefore less creative, partly because the situation requires a great deal of unconscious reaction formation and defensiveness. It is out of this matrix that a bigot and fanatic may be born'. W.H. Clark, "Religion as a Response to the Search for Meaning: its relation to Skepticism and Creativity", in J. of Soc. Psycho., 1963, 60, 127-137; p. 133; emphasis, mine. Was Mme Martin turning out to be some kind of 'fanatic' for the cause of 'holiness'?

[70] Porot, op. cit., p. 105.

[71] C. O'Mahony, TPB, p. 85; emphasis, mine.

they were very young. Zelie writing to Pauline about Therese, who was just 4 years old, says: 'The little one is our whole happiness. She will be good; one can already see the germ of goodness in her. She speaks only about God and won't miss her prayers for anything'. (SS:29; Ms A 11r) Zelie is pleased to notice in her little girl, readiness to conform to her desire for 'perfection' and willing to keep demanding more than just the 'germ of goodness'!

c) An 'abusive mother wants 'successes' which do her honour.' It is as if the little ones had to enter a competition on their mother's behalf - be it in taking the first steps, and saying the first words or in their being 'proper and polite'. Porot mentions the instance of one mother who very seriously said that her boy was reading the paper at 5 months by following the lines with his finger...! Such emulation is more prejudicial when one seeks to obtain prematurely that which ought to appear in its own time. Such emulations become dangerous when social and scholastic results are exacted as something due, by a mother who blinds herself, willy nilly, to the real potentialities of the child'.[72]

There are many examples of observed 'prematurity'

---

[72]Porot, ERF, pp. 105-106.

in Therese: '...She is a charming child, she is very sweet and quite advanced for her age'.[73] 'My little Therese... keeps babbling from morn till eve; she sings us her little songs.... she is very intelligent and says her prayers like a little angel, just ideal'.[74] Therese knew the alphabet perfectly and could read at 2 years and 11 months, according to the testimony of her mother and her sister Marie.[75] 'Therese learns with the greatest facility; she is very intelligent'.[76]

d) An 'abusive' mother wants proofs of submission in order to be sure that there is no escape for the child who serves her own designs. Every sign of personality, every timid manifestation of autonomy not to say of independence - is a blow against her "maternal love" so little understood for its true role with regard to the child'.[77] In such an atmosphere, 'thou shall nots' tend to be multiplied. 'Passi-

---

[73] To Isidore, 29 March, 1874, C.F., p. 194.
[74] To Mme Guerin, 8 Nov. 1874, C.F., p. 208.
[75] Cf., C.F., p. 266.
[76] To Mme Guerin, 7 May, 1876, C.F., p. 287.
[77] Porot, ERF, p. 106.

ve submission[78] is considered, alas, as normal and necessary'.[79]

Here too, Zelie matches the above description pretty closely. Wasn't she concerned about Marie's 'independent nature'? Writing to Mme Guerin about it she says: 'Marie has a character which is very special and headstrong. She is very beautiful but I would wish she were more docile'.[80] Zelie also sincerely believed that Leonie - the third girl, who was slightly retarded - wouldn't be able to do without her. So for her sake, Zelie wanted to live a few more years. The maid's hold on Leonie was also a threat to Zelie's authority. Therese too had her own way of telling her mother that she could 'think' for herself, and that she could resist her mother's authoritarian ways. 'I am obliged to correct this

---

[78] Excessive conformity is a common form of rebellion. For instance a young person whose parents are intellectually ambitious for him may carry this to extremes and study to an excessive degree and to the exclusion of all else. Or the child of tidy parents may rebel by becoming so excessively tidy that all working moments are spent tidying up and the household is controlled by it...' A. Dally, Mothers, p. 197; emphasis, mine.

Was this the sort of rebellion the Martin children could have resorted to? It is more than likely that they did. In that case, greater caution should be had before one can speak of their 'excessive conformity' to parental demands, as all 'virtue'.

[79] Ibid., p. 106.

[80] 14 April, 1868, C.F., p. 59.

poor little baby who gets into frightful tantrums;[81] when things don't go just right according to her way of thinking, she rolls on the floor in desperation like one without any hope'.[82]

e) Such a mother finally wants proofs of love, to nourish her crazy egoism; an affection 'she has a right to'... to compensate for her own affective dissatisfactions. The result is often contrary to expectation, as Mauco reports of a little girl saying: 'I love mother more when she doesn't demand that I love her more'! We can only hope that Therese felt free to love her mother and father, and didn't feel obliged to do so. 'I loved Mamma and Pappa very much and showed my tenderness for them in a thousand ways, for I was very expressive.' (SS.17; Ms A 4v)

f) 'The abusive mother is demanding, but she is also unconscious of the abnormal nature of her love, and it is almost always in total good faith that the maternal affective tyranny comes into play and shows itself at times as a

---

[81] 'Infants were never seen to be angry with anyone but the mother'. They might 'snarl' at an older child who interfered with them, or snatch a toy from an age-mate who would look puzzled and distressed'. J.W. Anderson, "On the Psychological Attachment..." in J. Biosoc. Sci. 1972, V. 4, p. 210; emphasis, mine.

Therese's anger against her mother showed itself in 'temper-tantrums'.

[82] To Pauline, Dec. 5, 1875; C.F., p. 264.

caricature'.[83] Such a mother could well indulge in tyrannizing her children, with exterior show of affection and declared readiness to make any sacrifices needed for their cure... In the end, all this exterior show is meant to mask the almost total absence of "oblativity" in that kind of maternal love, interested seemingly to deceive itself in the first place. Wasn't Leonie trying to complain against the absence of real oblative love in her mother, and resisting her, despite the latter's love and concern for her welfare? I would think so.

In a word, there is question here of a real '<u>affective dictatorship</u>', which Mauco, by analogy with paternalism which intends to be benevolent and beneficient, not without some pharisaism, has very well named "<u>maternalism</u>". It just as well fails to offer anything to the other, which could be called affection. Any affection there could be is claimed by the mother, for herself, and nothing reaches the child![84]

Zelie's agonizing scrupulosity, with regard to 'sin', was passed on to her children. But here we are interested in showing how Zelie falls into the category of so-called "scrupulous mothers", which label refers to the kind of

---

[83] Porot, op. cit., p. 106.

[84] Cf. Porot, op. cit., p. 107.

'abusive love', spoken of above, rather than to 'sin'. There is another type of 'abusive mother' one frequently runs into, that of 'a mother who is scrupulous to excess'.

> It deals with nervous women who are bored with anxiety and unconscious guilt, who can only be active to do good, but are never satisfied, crushed by the obligations which they create for themselves, who exhaust themselves and exhaust their own, in the search for a perfection which is never attainable. These are mothers who are described as superprotective and perfectionist. They are generally intellectual women, well educated, but fundamentally lacking the spontaneous reactions of a simple mother.[85]

For all her knowledge of hygiene and child-care, a scrupulous mother could end up 'over-feeding and "under-kissing" - i.e. not giving sufficient love and warmth - and still expect an 'ideal baby'. It is not easy to determine to what extent Zelie was 'superprotective and perfectionist', with her children especially with regard to food, clothing, etc. As far as we know, all her demands on the children were meant to make 'saints' of them, whether they liked it or not!

> Healthy mother-love is oblative. It gives itself without calculating and without mental reservation; it is self-effacing for the interest and realization of the child for whom it sacrifices itself as needed. The mother puts herself behind the child and not before it. It is the most disinterested of all the emotions.. A mother capable of hoping everything from life for her children, without expecting anything for herself, will never be an abusive mother.[86]

---

[85] Porot, ERF, pp. 109-110; emphasis, mine.

[86] Porot, op. cit., pp. 104-105.

Through no conscious fault of her own, Therese's mother, was just not capable of 'oblative love', as described above. Since Zelie had such a strong personality, she was able to force her own 'ideals' on her children. Marie, the oldest one, was able to hold her own, sometimes, and in some things. Leonie, for reasons not known to us, resisted her mother all the time. Pauline, the second girl, was the only one who accepted the mother's philosophy and pedagogy, without question. She thus merited to be Zelie's favourite daughter and trusted confidante. Therese, the youngest child, was strong-willed and stubborn, causing her mother to fear for the future!

IV. The Complex of the Mother-Child Relationship

1. Could Zelie be a happy wife and mother?

According to J. Bowlby, 'three things are of the greatest importance for married happiness: the married happiness of the couples' parents; happiness of childhood; and no conflict with the mother....'[87] i) We have no way of verifying the first requisite. As to the second and third, we know for sure that Zelie's childhood was sad and that she had a conflict with her mother. ii) It was basically for the same reasons that she could not love her children normally

---

[87] Bowlby, CCGL, p. 93.

with an 'oblative love'. For 'deprived and unhappy children grow up to be bad parents'.[88] And iii) It was psychologically difficult for Zelie to enjoy her children: in addition it was "spiritually undesirable', given her conviction that it is God's will that we should not be happy here on earth![89]

2. The essential minimum for mental health

Under what conditions can one hope for mental health in the child? According to Bowlby, the child needs to experience 'a warm, intimate and continuous relationship with his mother (or mother-substitute) in which both find

---

[88] J. Bowlby, CCGL, p. 93.

[89] '...Throughout childhood it is of prime importance to <u>be</u> loved. Life depends upon it. But in adult life one can be strong enough to diminish the need to <u>be</u> loved by others and to develop the enjoyment of <u>loving</u> others. This capacity to <u>enjoy</u> giving interest and love becomes the basic adult attitude toward the sexual partner, children, friends, profession, job, hobbies. <u>The capacity for loving</u>, for object interest, <u>for the enjoyment of productive, responsible attitudes</u> and <u>activities - this is an attribute of maturity</u>, an expression of the overflow in the adult of the biologic energies which had previously been devoted to his own growth and development'. Leon J. Saul, <u>Emotional Maturity - The Development and Dynamics of Personality</u>, J.B. Lippincott Co., 1947, p. 127. Dotted line emphasis, mine; rest original.

We have tried to put together little pieces of evidence which go to show that Zelie Martin lacked the mature capacity for loving and giving, and above all for enjoying her children and her lace-work.

satisfaction[90] and enjoyment![91]

There are reasons for doubting that such a continuous relationship was possible between Zélie and Therese. i) Zelie was in poor health (physically) already when Therese was born, for she is known to have been a poor eater, suffered from migraine headaches, and the breast-cancer was causing her much pain and anxiety. ii) Her work-load was too much - the household duties and the lace-business denied her badly needed rest. She could not have had much time for the children. Even on Sundays, she was not always available to go out with the children.iii) As for Therese, the maid would wash and dress her, the father took Celine and Therese for daily walks. Marie would keep Therese busy for two or three hours each day, when giving Celine her lessons.

---

[90] 'It is biological for the infant when nourished to show certain expressive movements which we call the satisfaction-response, and it is probably biological for the parent concerned to be delighted to see these things. Due to the empathic linkage, this, the reaction of the parent to the satisfaction response of the infant, communicates good feeling to the infant, and thus he learns that this response has power'. Sullivan, CMP, pp. 17-18; emphasis, mine.

Even if Zelie Martin felt the natural biological delight, would she consciously choose to enjoy her children, and communicate the 'good feeling' to them? She could not permit herself to enjoy anything consistently, because as we suggest, it was not God's will.

[91] Bowlby, ibid., p. 75.

3. Reasons for Therese to seek greater maternal attention and affection

a) Therese was happy to be with her nurse, Rose, and wherever Rose went, Therese had to go with her. But that 'attachment' was ended in April 1874. Zelie writing to her sister-in-law in June 1874 says: 'Therese....is continually beside me, and it is difficult to work...'[92] Therese has

---

[92] The results of recent studies on infant reaction to parental separation 'imply that separation-protest is more an indication of the child's fear of the strange person in the unfamiliar laboratory room and less faithfully a reflection of his love for his parents'.

Milton Kotelchuck et Al., "Infant Reaction to Parental Separations when Left with Familiar and Unfamiliar Adults", J. Gen. Psych., 1975, v. 126, pp. 255-262; p. 262.

Mme Martin speaks of Therese refusing to stay alone in the garden, and of her crying to be brought to the mother. Cf. SS.18; Ms A 5r-5v. Might it not have been more a sign of insecure attachment, or fear of being alone, than necessarily a reflection of Therese's love for her mother? I am inclined to think so.

'The first factor to identify a mother-infant unit is the proximity to each other'. Generally, 'girls appeared to be nearer the mother' than boys. The average distances from the mother reported by Anderson for boys and girls of age range - 2 4/12 to 2 11/12 are 5 ft. for boys and 3 ft. for girls. Cf. J.W. Anderson, "On the Psychological Attachment of Infants to their Mothers", in J. Biosoc, Sci. 1972, v. 4, p. 201.

It is perfectly normal for a child of less than three years, to keep close to the mother. Once again when Mme Martin says: 'She (Therese) likes going into the garden, but when I'm not there she won't stay but cries till they bring her to me', we know why. Cf. SS.18; Ms A 5v; brackets, mine. Therese was 2 10/12 in Nov. 1875, when the proximity seeking was reported to Pauline. A child of Therese's age could hardly be expected to stay alone in the garden, when you consider the fact that the mother's work-place in the Alençon home was by the front window, whereas the garden was behind the house. That meant that even visible contact could not be maintained between mother and child.

been with her mother barely for three months, and it would appear that she is trying to form a new attachment to her mother, modeled on her attachment to the nurse.[93] But Zelie would neither have the time nor the inclination to fully satisfy Therese's demands for warmth and attention. b) The more the mother failed to respond to 'signals' fully, the more Therese kept trying to gain her attention and affection: i) In a letter to Pauline dated Nov. 1875, (Therese was 2 yrs. and 10 months at the time), Zelie refers to Therese's habit of calling for her 'Mamma, at each step of the stairway, and her refusal to move if the mother failed to respond with: 'Yes, my darling'. I see in this, a call for the mother's greater attention and warmth. ii) Therese applies another tactic with a similar end in mind: 'Oh, Mamma, wouldn't you bundle me up and cuddle me, as when I was a baby'.[94] Therese was four years old at the time!

---

[93] 'Proximity to the mother can be defined as the child's being at rest beside her, or as his playing in her vicinity, or as a pattern of exploratory locomotion with the mother the centre of the territory he covers. In each of these aspects, the behaviour of 1-, 2- and 3-year olds is distinguished by typical distances from the mother'. J.W. Anderson, "On the Psychological Attachment of Infants to their Mothers", in J. Biosoc. Sci., 1972, v. 4, pp. 197-225; p. 197.

[94] Letter to Pauline, 13 Feb. 1877, C.F., p. 360.

4. Some Reasons for 'clinging' behaviour

'Every mother knows that a child who is tired, hungry, cold, in ill health or in pain is likely to be especially 'mummyish'. Not only is he reluctant for his mother to be out of sight but often he demands to sit on her knee or to be carried by her'.[95] Therese certainly had her share of health-problems:

- 'Therese is sick with fever... I fear it is the measles'.[96] 'Therese is sick again... she is cutting a tooth. She has an inflammation of the gums which must be causing the fever'.[97] 'I am a little anxious about little Therese; she has had some kind of congestion, for a few months now... whenever she walks fast, one can hear a strange 'whistling' in her chest... '[98] '...my little Therese has frequent colds which causes some discomfort...'[99]

We have gone into great detail about the mother-child milieu alluding to many of the elements which could have entered into the mother-child relationship. But what do we have at the end of the drama of Zelie-Therese? The mother

---

[95] J. Bowlby, AL-I-A, p. 259.
[96] 19 May, 1875, C.F., p. 232.
[97] 14 Oct. 1875, C.F., p. 250.
[98] 12 Nov. 1876, C.F., p. 323.
[99] Jan. 1877, C.F., p. 344.

imposes her 'spiritual purposes' on Therese, and Therese after many subtle attempts at getting her mother to fulfill her own 'needs', surrenders to her, for the sake of 'being good' and in order to secure a place in heaven!

Zelie's 'spiritual heritage', which has been alluded to earlier will be summed up here, to point out, how in her mind that was the only thing which really mattered. She had come to fear God's Justice, thanks to the retreat-conferences and sermons which emphasized it more than His love or mercy. The then prevailing "strict" interpretation of moral laws, coupled with her own scrupulosity, made her fear 'sin' like the plague! Her sad childhood and lack of maternal love introduced an element of pessimism into her life. There was only one thing she was interested in teaching her children: to 'become saints', but her way. In practice, it demanded a perfect contempt for the world, and a fear of 'happiness'. The only way of feeling 'safe' with God was by a strict and scrupulous observance of all laws. She assiduously trained her children to fear 'sin', practice virtue ('good works'), and make sacrifices (each sacrifice was a pearl in their crown), and thus become 'saints'! They had no choice in the matter, except to say 'Amen' to their mother's 'Credo'!

5. Problem 'of focusing' on mother as the 'principal attachment figure'

Such a problem would seem likely, considering the following: i) Therese had become rather strongly attached to her nurse during the first year of her life. Once home, Therese had to restart the process of attachment-behaviour, and 'focus' on her mother as the 'principal attachment-figure'. ii) Being the youngest child in the Martin family, everyone was eager and happy to lavish special care and attention on Therese. iii) She was in her second year of life, when 'a great majority of infants are directing their attachment behaviour towards more than one discriminated figure, and often towards several'[100] The selection of the principal attachment-figure, and the number of other figures to whom the child becomes attached depends 'in large part on who cares for him and on the composition of the household in which he is living'.[101]

It should be noted here, that 'although it is usual for a child's natural mother to be his principal attachment figure, the role can be taken effectively by others.

---

[100] J. Bowlby, AL-I-A, p. 304.
[101] Ibid., p. 305.

'If a mother-substitute can act in a 'mothering way' towards a child, he will treat her as if she were his natural mother.[102] The essence of 'mothering' as far as the child is concerned, is 'engaging in lively social interaction with him (the child), and responding readily to his signals and approaches'.[103] Zelie, as was pointed out earlier, lacked the time and the inclination to provide that 'lively social interaction' and ready response to Therese. It would seem that Louis Martin (Therese's father), was able to fill in the gap in 'mothering'.[104]

---

[102] Bowlby, AL-I-A, p. 306.

[103] Ibid., p. 306.

[104] Infants seek comfort from the contact with fathers as well as mothers. Recent evidence supports the clinical awareness of the father's important contribution to the infant's later psychosocial development. Cf. D.B. Lynn, The Father: His Role in Child Development, Monetery, Brooks/Cole, 1974. Schaffer and Emerson, 'in one of the early studies on attachment noted that the father was the primary attachment figure in 27% of their sample even though the mother was the primary caretaker. Particularly in families where there is a disturbance in the mother-infant relationship, the father may interact with the infant in ways that prevent later psychologic disturbance'. S.B. Goodman Campbell, Paul M. Taylor, "Bonding and Attachment: Theoretical Issues", in Sem. in Perinatology, 1979, v. 3, n. 1, p. 12; emphasis, mine.

Even if Louis Martin (the father) took over as the 'primary attachment figure' for Therese, he was not particularly successful in preventing later 'psychologic disturbance' in Therese, due to his personal problems.

6. Quality of attachment between Therese and her mother

Zelie was the type of mother who expected her children to be 'perfect'. She could not be expected to readily respond to Therese's 'signals and approaches', for fear of spoiling her! Whereas Louis Martin was fully open to Therese even at the risk of 'spoiling' her. As Schaffer and Emerson[105] found: that 'a child tends to become more intensely attached to father than to mother'.[106] The reason being that mothers though available were 'not responsive to or sociable with their infants; whereas fathers interacted strongly with their infants'.[107] Zelie could well join those mothers 'who complained that their policy of not 'spoiling' was being ruined by their husbands...'[108] When

---

[105] Cf. H.R. Schaffer & P.E. Emerson, "The Development of Social Attachments in Infancy", in Monogr. Soc. Res. Child Dev., 1964, vol. 29, n. 3, pp. 1-77.

[106] Bowlby, AL-I-A, p. 315.

[107] 'The care given by any family member, including mother, may be constructive or destructive, depending on their personal qualities and the meaning of the child to them. To be part of a group gives the child protection: what one member of the group lacks in his care may be supplied by another; for Homo sapiens, nature did not "put all its eggs in one basket"'. J.G. Howells, "Fallacies in Child Care - III. That Children are brought up by Parents", in Acta Paedo-psychiatrica, 1970, v. 37, n. 2-3, p. 90; emphasis, mine.

[108] Bowlby, AL-I-A, p. 315.

Zelie had expressed her concern, seeing her husband yield to every fancy of Therese with: 'You are spoiling her'! Louis Martin is known to have retorted: 'What do you expect, she's the 'Queen'!'

> The mothers whose infants are most securely attached to them are mothers who respond to their babies' signals promptly and appropriately, and who engage in much social interchange with them - to the delight of each party.[109]

Once again, there is sufficient evidence to seriously doubt that Therese was securely attached to her mother. During the 3 years and 3 months Therese was able to spend with her mother, the latter's physical, psychological and spiritual condition, made it difficult for her to be an active and happy participant in the evolution of the mother-child relationship.[110]

---

[109] Ibid., p. 316.

[110] Conditions often listed as necessary for the child's development are: '..., a mother's sensitivity to signals, and her timing of interventions, and the other, whether the child experiences that his social initiatives lead to predictable results, and the degree to which his initiatives are in fact successful in establishing a reciprocal interchange with his mother. When all these conditions are met, it seems likely, active and happy interchange between the couple ensues and a secure attachment develops. When the conditions are met only in part, there is some measure of friction and discontent in the exchanges, and the attachment that develops is less secure.' Bowlby, op. cit., vol. I, pp. 345-346; emphasis, mine.

7. Therese's problems in organizing her 'attachment behaviour'

In the first year of life, a child is very much at the mercy of his environment (human). But as he moves into the second year, he is able to 'discover the conditions' which provide security and terminate distress. Consequently, he is said to develop 'a will of his own'. It is at this stage that a child is required to figure out the 'situation obtaining between himself and his attachment-figure'. This is not possible without 'reference to working models of environment and organism... A principal way in which a child's attachment plans vary is in whether and in the extent to which they entail influencing the behaviour of his attachment-figure'.[111]

Therese's intellectual precocity coupled with her stubborness of will, should have made the task of handling her 'attachment plans' and the influencing of her mother's behaviour, easier. Somehow, the mother took effective control of the whole situation, and was able to impose her 'goals' on Therese. More often than not, it was Therese who would have to yield to her mother's plans, for fear of losing her favour and of displeasing God! There could not be that 'happy partnership' of 'constant give and take' between mother

---

[111] Bowlby, AL-I-A, p. 315.

and child.[112] Some kind of conflict had to result from such a one-sided relationship, and again, it was wise to keep the conflict concealed for fear of offending her mother.

> When a mother is perceptive of her child's signals and responds promptly and appropriately to them, her child thrives, and the relationship develops happily. It is when she is not perceptive and not responsive, or when she gives him not what he wants, but something else instead, that things go wrong.[113]

What was said of 'abusive love' of mother for her child earlier on, is true with regard to 'attachment behaviour' as well. In both, the child is the one who has to serve the mother. 'Instead of taking her cue from the child, a mother who overmothers is found, when observed closely, to be herself taking all the initiative. She is insisting on being close to her child and occupying his attention or guarding him from danger - ...' (emphasis, mine). In a word, 'distortions in the pattern of mothering that a child has received or is receiving', lead ultimately to 'disturbances of attachment behaviour'.[114]

---

[112] Ibid., p. 355.
[113] Ibid., p. 357.
[114] Ibid., p. 357.

Porot points to two possible reactions of a child caught in the 'abusive mother-situation': he will either let himself be crushed, or will react in his own way, i.e., with an "unconscious counter-music".[115] It would appear that Therese chose to go along with her mother's priorities, but sang her own tune within! She loved her mother, out of a sense of 'religious' obligation, for 'goodness' sake! She had to suppress any hostility toward her mother, for the same reason.[116]

---

[115] Cf. Porot, ERF, p. 116.

[116] Leon Saul describes the existence of suppressed hostility of a young man towards his parents. This person had 'considerable hostility, but because of his love of his parents and his careful upbringing, this hostility had long been so inhibited that he was not even conscious of it. Nor could he indulge it in the slightest even in reading or in fantasies. He could not even imagine himself as being violent or cruel to any man or beast. If there had to be violence, then he could not perform it but only suffer it'. L. Saul, Emotional Maturity, p. 194; emphasis, mine.

One has a strong suspicion that Therese found herself in a very similar situation with regard to her parents, or rather to her 'mothers'.

V. Therese's reactions to the death of her mother

1. Some sample interpretations

> Teresa was dry-eyed when she kissed the cold forehead; but she stayed a long time by the coffin in the passage. She had not imagined that death could cleave so great a gulf. Nevertheless, she stood up to loss and grief; her small daily sacrifices enabled her to face more cruel ones without betraying her inward desolation. Quite apart from the action of grace and her absolute certainty of her mother's happiness in heaven.... there was a vitality and essential joyousness in Teresa that nothing could destroy.[117]

Psychologically speaking, Therese was not in a position to fully appreciate the fact of death, as pointed out by Sylvia Anthony.[118] And hence she could not fully experience its emotional impact. Whatever her 'inward desolation', its non betrayal had little or nothing to do with the ascetical discipline of 'daily sacrifices'. It appears a sure case of adult projection to suggest that Therese would have sought

---

[117] H. Gheon, The Secret of The Little Flower, (SLF), translated by Donald Attwater, Sheed and Ward, London, 1934, pp. 49-50.

[118] The concept of death is slow in coming in children. Fear of death is known to be 'conspicuously absent' in children below ten. Sylvia Anthony in her study: The Child's Discovery of Death (1940), points out, that 'it is through its equation with separation that death acquires its emotional significance: Death is equated with departure... To the young child death means, in the departure context, its mother's death - not its own'. Cited, J. Bowlby, AL-I-S, p. 433.

consolation in the 'certainty of her mother's happiness in heaven'. Her 'essential joyousness' too would suffer a change.

> Zelie Martin's death had had a strange and in some ways bewildering effect on Therese herself. The physical fact of death did not frighten her, but it left her with a sense of emptiness and a feeling of desolation. The need for personal love was always to play a dominant role in her own spiritual development, while the realization of its inadequacy....was one of the major factors that led to her sanctification....[119]

James Norbury is slightly more cautious, in that he states the 'facts' without attempting an explanation. But he is quick to capitalize on the 'spiritual effect' on Therese ascribing her sanctification to the 'inadequacy of realization' of 'personal love' - needs. Such a suggestion however, anticipates a lot in Therese's spiritual development.

2. Toward a psychological accounting of childhood bereavement

Sylvia Anthony was one of the first to consider the age-factor and developmental stage of the bereaved child, for assessing his concept of death at the time of loss. Therese was four and a half when she lost her mother, and would probably fall somewhere between Anthony's 'B and C Stages' in the evolution of the death-concept.

---

[119] J. Norbury, Warrior in Chains, p. 58.

> The B-stage is one of cognitive exploration. The child discovers the fact of death and, in a limited way, what it implies. The C-stage is one of elaboration. The child becomes preoccupied with personal and cultural concomitants of the death process. It is thought of in terms of human experience, without biological generality. Burial, coffins, graves fill the picture; ghosts hover in the background. Ceremonial burials of dead animals are organized and enjoyed.[120]

We might perhaps include the 'religious ceremonial' which surrounded the dying mother, as part of the 'concomitants of the death process' Anthony speaks of. 'The touching ceremony of the last anointing is also deeply impressed on my mind'. (SS.33; Ms A 12v) And of the day of her mother's funeral, Therese writes: '... and I saw many things they would have hidden from me.[121] For instance, once I was standing before the lid of the coffin... I stopped for a long time gazing at it. Though I'd never seen one before,

---

[120] Sylvia Anthony, The Discovery of Death in Childhood and After, Allen Lane The Penguin Press, London, 1971 (This is an enlarged and revised version of the author's The Child's Discovery of Death, published in 1940), p. 75; emphasis, mine.

[121] 'When adults attempt to keep from the child such facts about death as his personal experience would otherwise present to him, he may suspect deception, and develop anxieties in consequence more morbid and persistent than those which the perception of reality, would otherwise have aroused'. S. Anthony, The Discovery of Death..., p. 159; emphasis, mine.

Therese seems to hint at such an attempt to hide certain 'facts about death' by the family, when she says: 'I looked and listened in silence. No one had any time to pay any attention to me, and I saw many things they would have hidden from me'. (SS.33; Ms A 12v) emphasis, mine.

I understood what it was'. (SS.33-34; A 12v; emphasis, mine) What did Therese understand?

Anthony's findings confirm Nagy's conclusions about the 'developmental features' that is; 'that prior to the age of five, death as a process is egocentrically and animistically denied as being a different kind of life and only temporary. Life is equated with death'.[122] We could mention two factors beside age, which might have interfered with Therese's concept of death. The first is 'egocentrism' - there was a good measure of this in Therese - had a 'retarding effect on the concept of death, in as much as it limits comprehension of events befalling other persons'. Secondly, it has been noted that lower class children 'show a significant increase in feelings with age while middle class children do not'. Again the 'fantasy content' of lower class children indicates that their attempt to deal with their environment is 'realistic and sensible'. Which might be the reason why 'lower class children were more aware of the concept of death than middle class children'.[123] Therese, we know, was carefully shielded from contact with 'reality' in

---

[122] M. Tallmer et Al., "Factors influencing Children's Concepts of Death", in J. Clini., Child Psych. 1974, v. 3, n. 2, p. 17; emphasis, mine. Cf. M. Nagy, "The Child's view of Death", in J. Genet. Psych., 1948, v. 73, pp. 3-27.

[123] M. Tallmer et Al., art. cit., pp. 17-18; emphasis, mine.

the bourgeois setting.

a) 'Intellectual problems' in the face of bereavement

'While the emotional trauma resulting from object loss undoubtedly constitutes the core of all bereavement reactions for the young child... the problem is complicated by his intellectual inability to comprehend the nature of death'.[124] The child's limited ability for 'abstractive and conceptual' operations appears in the areas of 'finality and causality' with regard to death.

Children under eight are known to have problems 'conceptualizing finality'. A seven-year old girl who witnessed her father's death understood "you don't see him anymore" to mean "he has moved to another city and married somebody else". A child understands "forever" to mean "for a while", and hence it is natural for him to expect the deceased parent to come back. From the child's point of view, he is facing 'separation' from the parent who is 'absent' or gone away. 'Told that "Daddy is in heaven", the child is satisfied that his father is somewhere but must then wonder concretely where heaven is located, what it is like, and what

---

[124] B. Arthur & Mary Kemme, "Bereavement in Childhood", in J. Child Psych. & Psychiat., 1964, v. 5, p. 38; emphasis, mine.

one does there'.[125] The business of 'going to heaven' was the Martins' greatest concern, and a much talked-about topic in the home. It could have only added fuel to the already active fire of Therese's imagination. Was she somehow caught up in the fear of darkness, of 'ghosts' and communication with the departed? F.S. Caprio for one, indicates the need for adults to realize 'that superstitions regarding the dead may have a traumatic influence on emotional development'.[126]

'Incomplete mastery or distortion of the concept of causality was frequently demonstrated in the child's inability to differentiate adequately between similar events'.[127] The obvious common equation among children is that of sleep with death. This results in the child's 'becoming apprehensive' about going to sleep for fear of not waking up.

> From the point of view of cognitive development, however, the most prominent feature of the child's attempt to conceptualize a cause for death is that the intellectual problem of <u>what</u> caused the death inevitably became, for various reasons, outweighed by, displaced by, or confused with the question of <u>who</u> was to blame.[128]

---

[125] Arthur & Kemme, ibid., p. 38.

[126] Ibid., p. 38. Cf. F.S. Caprio, "A Study of Psychological Reactions during prepuberty to the Idea of Death", in <u>Psychiat. Quart</u>. 1950, v. 24, 495-505.

[127] Ibid., p. 39.

[128] Ibid., p. 39; emphasis, original.

It is more than likely, that Therese was contending on some level, as many children are known to do, with the notion that her 'own aggressive actions, or "evil wishes" had been instrumental in the death' of her mother.[129] Therese was never openly aggressive, nor can she be accused of "evil wishes" toward her parents. But could she help recalling her 'death-wish' for her mother, even though well-intentioned?[130] 'Oh, how I wish you would die, dear little Mother!... it is because I want you to go to heaven, and you say we must die to get there!' (SS.17; Ms A 4v; emphasis, mine). Therese was 3:11 at the time.

b) Factors varying 'emotional' response

'Each child's emotional response to death will, of course, be multi-faceted and to a certain extent, peculiar to him as an individual depending' on factors in the child and in the deceased parent.[131] We shall now briefly comment on (i) factors in the child, and (ii) in the deceased parent, which could have modified the death-response in Therese.

---

[129] Cf. ibid., p. 39.

[130] Therese who always seemed to reject her mother, now had her secret desire realized; but her death was guilt-producing. So she would reduce the guilt by excessive love for the family. Deep down Rose, her nurse was a promise of life, and Therese's desire. But Pauline would fill in as 'second-mother'. Cf. J.F. Six, VETL, pp. 182-183.

[131] Arthur & Kemme, art. cit., p. 40.

(i) Factors in the child

Age: 'There is no general agreement about children of any age being at particular risk.' Rutter is of the opinion that 'the significant age for loss associated with later disturbance is 3-4 years. Birtchnell 'found significant associations with psychiatric disorder only in adults who were bereaved before the age of 10'.[132] Therese could be included in Rutter's 'critical age', 3-4 years, as she was four and a half; and her being below 10, would include her in possible 'psychiatric disorder' in adult life.[133]

Sex: Some evidence, (though unsatisfactory), 'points to girls being particularly vulnerable to death of a parent. Loss of mother appears to be more important for girls under 11 years (Brown et al., 1977; Birtchnell, 1971, 1972)...'[134] So loss of mother for Therese would have special significance.[135]

---

[132] Dora Black, "The Bereaved Child", in J. Child Psych. & Psychiat., 1978, v. 19, pp. 288-289.

[133] Other opinions on the age-factor, not applicable to Therese, have been excluded - cf. ibid., p. 288. Cf. M. Rutter, Children of Sick Parents, Oxford U. Press, Oxford, 1966; and J. Birtchnell, "Early Parent death and Psychiatric Diagnosis", in Social Psychiat., 1972, v. 7, pp. 202-210.

[134] D. Black, art. cit., p. 289.

[135] Cf. Brown G.W., et Al., "Depression and Loss", in Br. J. Psychiat., 1977, v. 130, pp. 1-18; and J. Birtchnell, "Early Parent death in relation to size and constitution of Sibship", in Acta Psychiat. Scand., 1971, v. 47, pp. 250-270.

Ordinal position: 'Having an older sibling of the same sex as the dead parent apparently protects against subsequent disorder, but being that elder sibling increases the risk'.[136] Though Therese had Pauline at the death of her mother, it is doubtful if she really protected Therese from 'disorder', altogether.

(ii) Factors in the deceased parent.

The sex of the parent: Arthur and Kemme report that there is greater likelihood of denial of loss of parents of the opposite sex, 'while death of parents of the same sex' would be associated with guilt. Besides the possibility of guilt from the 'same-sex' factor, Therese could have felt guilty about her 'death-wish', though expressed as a desire to send her mother to heaven.

The 'length of the preceding illness': Though there is no definite information on this, Rutter's study would indicate that one third of disturbed children, had had parents who had been ill for at least a year, before their death.[137] Mme Martin was known to have been in poor health (esp. due to breast cancer), right from the time Therese was born. Her condition only got progressively worse.

---

[136] D. Black, ibid., p. 289. Cf. Birtchnell, 1971.
[137] Cf. D. Black, ibid., p. 289.

'The previous relationship with the dead parent may be an important factor'.[138] Therese who had missed the 'cradling' environment during infancy, creating an insecure attachment to her mother, must have found the loss even more painful.

'The response of the surviving parent to the bereaved child has also been noted' to be of importance in the outcome of loss.[139] The factor might hold special significance in the case of Therese, who tells us that her father's 'very affectionate heart seemed to be enriched now with a truly maternal love!' (SS.35; Ms A 13r; emphasis, original).

c) Two major 'emotional problems'

Two major 'emotional problems' are now singled out for comment: (i) 'the child looks on death as an abandonment; (ii) as an event 'which signals his own culpability calling for punishment'.[140] 20% of the children in the Arthur-Kemme study sample, regarded 'death as an abandonment - the core of the response consisted of an emotional emptiness, a feeling

---

[138] Ibid., p. 289.
[139] Ibid., p. 290.
[140] Cf. Arthur & Kemme, art. cit., p. 40.

of being lost[141] and alone'.[142] Bowlby reports despair following on resentment of the dead parent.[143] The feeling of abandonment in the child creates a sense of worthlessness. It spells uncertainty with regard to the fate of the surviving parent and the rest of the family, triggering intense separation fears, and children seek to 'take on new roles in

---

[141] 'The death of a parent is further distressing because of the love-aspect of the relationship has been frequently reinforced by attributing parental discipline to the demands of a super-parent, God or society, between whom and the child the parent is seen to act as a rather endearingly inefficient buffer. The sense of guilt is therefore made more alarming by the sense of exposure to the direct action of a remote and severe authority from which the parent had sought to protect him. Obedience now means to (the child) when you don't disobey God'. S. Anthony, The Discovery of Death in Childhood and After, p. 102; dotted line emphasis and brackets, mine; rest, original.

It is almost certain that Therese's guilt-fear increased with the death of her mother, because literally, her mother was to act as a 'buffer' and protect her from God's 'severe authority'. Did this guilt-fear gradually intensify to create the sickness of scruples? There is a good possibility that it did.

That Therese actually expected her mother to play the role of a 'buffer' between God and herself is clear from the following: "Little Therese asked me the other day if she would go to heaven. I told her 'Yes' if she were good. She answered: 'Yes, but if I'm not good, I'll go to hell. But I know what I will do. I will fly to you in heaven, and what will God be able to do to take me away?... I could see in her eyes that she was really convinced that God could do nothing to her if she were in her mother's arms". Letter to Pauline, Oct. 29, 1876; SS.18; Ms A 5v. Therese was 3:10 at the time. Emphasis in quote, mine.

[142] Cf. ibid., p. 40.

[143] Cf. J. Bowlby, "Pathological Mourning and Childhood Mourning", in J. Am. Psychoanalyt. Ass., 1963, v. 11, 500-541.

the family constellation'.[144] Is this 'separation fear' the unconscious reason for Therese's mysterious vision of her father, walking in the family garden, stooped over as from old age and infirmity, (when in reality M. Martin was away in Alençon on a business trip)? (Cf. SS.45-46; Ms A 19v-20v) Therese's choice of Pauline to be her 'mother', is a way of assigning a 'new role' to Pauline.

There is also an effort on the part of the child suffering the emptiness of 'abandonment' to indulge in fantasies of reunion with the dead parent. 'The wish for reunion with the dead parent is often reflected in the child's refusal to regard death as a finality'.[145] Some children are known to expect the dead parent to return, and there are others who 'express the desire to join the parent in death', considering it as a continuation of this life in another setting.

As for Therese, though she does not dare to mention the memory of her deceased mother openly, one cannot but assume that she (the mother) was very much part of Therese's 'sweet melancholy'. 'Earth then seemed to be a place of

---

[144] Arthur-Kemme, ibid., p. 41.

[145] Cf. ibid., p. 41. Cf. J. Bowlby, "Processes of Mourning", in Int. J. Psychanaly. 1961, v. 42, pp. 317-340.

exile and I could dream only of heaven'. (SS.37; Ms A 14v)[146] And again: 'Earth... seemed a sad place (without my mother) and I understood that in heaven alone joy will be without any clouds'. (SS.37; Ms A 14v; brackets and emphasis, mine) The dream of the family reunion keeps coming back all through the Autobiography, of course, as a more mature spiritual reflection on the 'joy to come'.[147]

(ii) 'The child sees the death as a punishment in itself for his own "evil" thoughts or actions, or as an event for which he is responsible and must subsequently be punished'.[148] 45% of the children subjected to psychological testing manifested 'phobic reactions' to death of a parent. Together with 'separation anxiety', many children felt guilty over the parent's death and feared some kind of retaliation. In Therese's case, there is no clear evidence of guilt or

---

[146] Sylvia Anthony points out that when the child's attention is deflected from the 'biological processes of dissolution' and rather 'drawn to the life after death and the conditions for securing an enjoyable immortality', it may 'provide a form of defence against anxiety. Death is put out of focus when the gaze is fixed on the life beyond it'. The Discovery of Death..., p. 128; emphasis, mine.
The Martins specialized in talking about heaven and of the best means of getting there.

[147] Cf. SS.16; Ms A 4r: 'The two stems who brought these flowers into existence are now reunited for all eternity... May the Lily-plant be soon complete in Heaven!' Cf. note (4), SS.16. Cf. also SS.88; Ms A 44r: 'I believe I am enjoying forever a real and eternal family reunion'.

[148] Arthur & Kemme, art. cit., p. 42.

terror at the prospect of punishment for the 'previously harboured death wishes'.[149]

d) 'Immediate Reactions'

It is important to note separately, the immediate reactions of a child - which are 'essentially transient episodes signalling the ego's efforts to absorb the immediate shock' - and the long-term effects, to the death of a parent.

> At the time of loss, sad feelings were curtailed and there was little weeping. Immersion in the activities of everyday life continued, with no withdrawal into pre-occupation with thoughts of the lost parent, such as observed in mourning adults. It became clear to the Wolfenstein research group that these children were denying overtly or unconsciously, the finality of the loss. The painful necessary process of withdrawal of emotional involvement in the lost parent was avoided, permitting more or less conscious expectation of his return.[150]

According to Wolfenstein, the child tried to combine the 'denial' of the parent's death with the 'correct conscious acknowledgement of what had happened'. Freud and other investigators after him, have spoken of a 'defensive splitting of the ego' which permits the child to deny the death and somehow maintain 'attachment to the dead person'.[151]

---

[149] Ibid., p. 42.

[150] Jill Miller, "Children's Reactions to Parent's Death", in J. Am. Psychoanaly. Ass., 1971, v. 19, pp. 701-702.

[151] Cf. Jill Miller, art. cit., p. 702.

The 'good moods' often noticed in children after the death of a parent, are seen by Wolfenstein as 'an affective counterpart of denial and as a reinforcement of it'. As she put it: "If one does not feel bad, then nothing bad has happened".[152]

'Deutsch (1937) and others have noted the absence of grief in the child's reaction to the death of a parent... Appalled parents protest that the child "did not cry at all", or "cried only a few seconds".[153] The reason for such an unexpected reaction on the part of bereaved children, is that they are not fully capable of mourning. As Furman writes:

> Many children of all ages encountered difficulties with aspects of the mourning proper. Among the causes were inappropriate defenses against affects, conflicts over ambivalence, inability to detach love from the deceased parent, undue proportion of identification;...[154]

The immediate, early reactions of 'relatively appropriate functioning' a certain markedly 'controlled behavior' and

---

[152] M. Wolfenstein, "How is Mourning Possible?", in The Psychoanaly. Study of the Child, Int. Universities Press, N.Y., 1966, v. 21, p. 106; cf. J. Miller, art. cit., p. 702. According to J. Miller, Wolfenstein 'presents the most complete exposition of the consensus psychanalytic view on children's reactions to the death of a parent. She reports clinical research data on 42 children ranging in age from early latency to adolescence. It was found that the process of mourning as outlined by Freud and later writers did not occur among these children'. Ibid., p. 701; emphasis, mine.

[153] Arthur & Kemme, art. cit., p. 43.

[154] Erna Furman, A Child's Parent Dies - Studies in Childhood Bereavement, Yale Univ. Press, New Haven, 1974, p. 168.

'subdued affective response' on the part of a bereaved child, have been taken as 'a sign of good adjustment'. '..., and even those who were concerned or puzzled at the child's apparent lack of reaction often welcomed it and hesitated to interfere by bringing up the subject of the departed parent'. It is striking to note, that if such a child were to be referred for psychiatric help later on, the family concerned would never even suspect that the 'symptoms' might have anything to do with the bereavement.[155]

Therese's own account of her immediate reactions to the death of her mother ~~is~~ close to what psychanalysts have observed. 'I don't recall having cried very much, neither did I speak to anyone about the feelings I experienced. I looked and listened in silence'. (SS.33; Ms A 12v; emphasis, mine) We might add here one last point: 'There is usually a pre-occupation with regaining, or finding a replacement for, the lost parent, together with a conviction that personal guilt or unworthiness will preclude this eventuality'.[156] Right on, on the very day of the mother's funeral Therese found her substitute mother: 'Well,... it's Pauline who will be my Mamma'. (SS.34; Ms A 13r)

---

[155] E. Furman, op. cit., p. 168.

[156] Arthur & Kemme, art. cit., p. 44.

e) 'Long term reactions'

'Freud (1917)[157] viewed mourning as a necessary procedure which permitted the eventual re-investment of cathexes in new objects'. Bowlby has indicated the 'pathological nature of all childhood bereavement', deriving from the 'defensive processes' often interfering in the 'normal course of adult mourning from taking place in children'.[158] The path childhood bereavement will take in a particular child will depend on 'the level and adequacy of ego development at the time of loss'.[159] A child already burdened with 'developmental deficiencies' will cope with difficulty with the traumatic experience of parent loss, and will suffer widespread disruption involving the total personality.

Even the 'most basic and fundamental quality of a child's relationship to his parents', namely the ability to trust (Erikson), runs the risk of being 'virtually shattered' on the death of a parent. Children have been known to manifest 'elemental panic' when it comes to relating or relying on others. The reason behind such panic lies in the fact that 'to love and to trust' only increases one's 'vulnerabi-

---

[157] Freud S., "Mourning and Melancholia", in Standard Edition, 14, pp. 237-258, Hogarth Press, London, 1957.

[158] Arthur & Kemme, ibid., p. 44; cf. J. Bowlby, "Pathological Mourning and Childhood Mourning".

[159] Ibid., p. 44.

lity'. Therese for one, seemed to have 'resorted to constant infantile clinging as a result of continuing fear of abandonment, and thus evolved a precarious adjustment which restricted both 'her' own development toward independence and... future interpersonal relations'.[160] Bereaved children have been known to develop 'dependent clinging as a result of the threat to their sense of autonomy and their confidence in their ability to control themselves'.[161] Considering that Therese had already developed 'clinging' behaviour due to the 'insecure attachment' to her mother, the fact of death could have only reinforced it, making it 'infantile' and regressive.

In Therese's case we will also have to consider the possibility of guilt feelings arising from past hostility toward her mother.

> ...; in a few children the underlying guilt feelings gave rise to strong needs to markedly inhibit impulse expression, apparently out of fear that someone might again be destroyed. The outcome of this pattern was constriction, inhibition, and partial withdrawal. Although their apparent "goodness" was often valued, nevertheless, this solution has as serious implications for later adjustment as those reactions which society refuses to tolerate, for the constricted child is unable to achieve adaptive self-assertion, normal independence, and the mastery of himself and his world.[162]

---

[160] Arthur & Kemme, ibid., pp. 44-45; emphasis, mine.
[161] Ibid., p. 45; emphasis, mine.
[162] Ibid., p. 45; emphasis, mine.

Let us listen to Therese's own account of the psychological distrubances which resulted from her mother's death:

> I must admit,..., my happy disposition completely changed after Mamma's death. I, once so full of life, became timid and retiring, sensitive to an excessive degree. One look was enough to reduce me to tears, and the only way I was content was to be left alone completely. I could not bear the company of strangers and found my joy only, within the intimacy of the family. (SS.34-35; Ms A 13r; emphasis, mine).[163]

Therese leaves no doubt as to the quasi-permanency of the change in her psychic make-up when she writes: 'At Lisieux the roles had changed, for Celine had become a naughty little rascal and Therese was no longer anything but a sweet little girl, much given to crying'. (SS.55; Ms A 24r; emphasis, mine).

The resolution of the oedipal conflict requires 'an appropriate and adequate sexual identification'. An already difficult task is rendered even more so by the loss of a parent. In Therese's case, the loss being that of the same-sexed parent, she would lack in her life a model for identification.[164] Michael Rutter, who pioneered the systematic study of the relationship between bereavement and psychiatric disturbance in children, found that 'the differences between

---

[163] Cf. also: 'As I was timid and sensitive by nature, I didn't know how to defend myself...' (SS.53; Ms A 22v).

disturbed and control children to be most marked when the death had occurred during the child's third or fourth year of life'. The damage to the child at that age would be greater because it was the time when 'parents are most needed as models of identification'. Test findings tend to confirm that the loss of same-sexed parent is 'most closely associated with later psychiatric disturbance', in the case of girls, but not in that of boys.[165] Therese having been bereaved at the critical age of four and a half, and having lost a same-sexed parent in her mother, one could reasonably suspect later psychiatric disturbance.

When we consider that a bereaved child tends to idealize and to identify with the dead parent, and shifts any hostile feelings from the dead to the surviving parent through 'displacement', we have another crisis brewing. The child experiences anger toward the living parent, but due to the 'intensified libidinal attachment' to and 'intense dependency on that parent', it becomes difficult for the child to tolerate the ambivalence. Such emotional complications 'place a special burden on the child and on the parent-child relationship'. Such a situation could retard the child's normal development. Furman suggests that the danger is

---

[164] Cf. Arthur & Kemme, ibid., p. 47.

[165] S. Wolff, Children Under Stress, Allen Lane, London, 1969, p. 84; emphasis, mine.

'especially great for the prelatency child whose oedipal experiences are affected and consequently imperil the formation of the super-ego'.[166] The above remarks directly point to the existence of a difficult and complicated relationship between Therese and her father, after the loss of her mother, despite the apparent 'sweet talk' about the same.

'Regardless of the child's definition of loss, bereavement may produce feelings of insecurity, inadequacy, emptiness, worthlessness, and/or guilt of such magnitude as to threaten to overwhelm the entire personality'.[167] The evidence accumulated from several investigators clearly indicates that childhood bereavement, even when psychiatric intervention is not required, could be 'a significant factor in adult pathology'.[168] Hence one wonders, how most Theresian biographers could dismiss the death of Therese's mother 'as merely another developmental crisis' in her life.

---

[166] E. Furman, op. cit., pp. 169-170.
[167] Arthur & Kemme, art. cit., p. 47.
[168] Ibid., p. 48.

VI. Types of Mothers and Stages of Mothering

1. Know your mother, to know yourself!

> He who would understand himself needs first to understand his mother...
> In most cases the influence of our mothers determines the sort of adults we become. Insight into these matters is important, not to enable us to blame our mothers for everything we have not become, but because a sympathetic understanding of our own and other mothers' characters and difficulties may be the best and surest way of coming to grips with our own.[167]

In Ann Dally's new and original theory on 'mother-types' and the 'stages of mothering' we look for the diagnostic tool for examining the Martin family complex, the Martin patterns of parenting, their causes and results.

A mother may consider her child as part of herself, as an extension of herself or as a separate person. Most mothers, according to Dally, while recognizing all three types of feeling, would still tend to feel one type predominantly and another rather weakly. It is not uncommon for a mother to feel differently about each of her children, thus varying the pattern of mothering toward each of them. A child generally becomes aware of his mother's chosen feeling-pattern. Mothers may roughly be divided into three types, 'according to the way in which they regard their children or

---

[169] Ann Dally, Mothers - Their Power and Influence, Weidenfeld and Nicolson, London, 1976, pp. 1-2.

a particular child'.[170]

2. The three 'psychological stages' of mothering

The three 'psychological stages' of mothering derive from the 'physical stages' of mothering and follow upon them. Pregnancy forms the first physical stage when the child being 'enclosed' in the mother, naturally creates the feeling of it being a part of the mother. When he is born, and during the early months of life, the mother could continue feeling that the child is part of herself. This forms the 'psychological stage of enclosure'. With the birth of the child we have the second 'physical stage' when due to the psysical dependence, the child is a kind of extension of the mother. The psychological feeling of the child as being an extension of herself, rather than a part, could become present when the child turns two. Finally, when the child is grown up he is a separate person. This gradual shift in psychological feeling takes place in the mother, as her infant grows up to be 'a child rather than a baby, and an adolescent and adult rather than a child'.[171]

---

[170] Ibid., p. 3.
[171] Ibid., pp. 3-4.

> Most mothers are a mixture of the three types and as their children grow up they become aware of each stage as it rises and falls, is anticipated and lingers. Most mothers go through each psychological stage with each child in turn. Most are better at one stage than at others. Many have considerable difficulty with one or more stages. Many end up as predominantly one of the three types.
>
> Whether your mother was or is an enclosing mother, an extension mother or a separate mother and how far she is a mixture of these is one of the most significant influences in your life.[172]

It is not an idle fancy then, to try to determine the type of mother each of the Martin parents (Louis and his wife Zelie) had, and how their mothers could have affected their childhood and youth, and consequently their own pattern of parenting.

3. Zelie Guerin's home environment

'Would the atmosphere of the (Guerin) house allow this sensitive child (Azelie or Zelie) to come to flower?' Such a concern for Zelie is more than justified when one reads the following about her parents: 'Their father was very good, and would give his life for the family, but his career in the army and then in the police had left its mark on him. He was not easy going.' One is not encouraged to read of the mother: 'And her mother was above all so strict. Heavens,

---

[172] Ibid., p. 4; emphasis, original.

how severe she was! There was no laughter in the house.'[173]

The same biographer records an instance of Zélie, as a girl of twelve, hinting about her desire to have a doll, since she had never had the happiness of owning one. Her mother is supposed to have just shrugged her shoulders with: 'One can live without a doll!'[174] Having missed the warmth and understanding especially of their mother, the two Guerin sisters would regret their childhood best remembered for its suffering. Zelie would sum it all up in one sentence: 'My childhood, my youth,[175] were as sad as a shroud'.[176]

The following description of the life at the Guerin home would indicate that Mme Guerin was predominantly an extension-type mother, who created a joyless, cold, and directive environment for her daughters:

> The days passed by at 36 Rue St. Blaise, monotonous and grey enough, especially since the years having passed, they were no longer enlivened by the joyful turbulence of Isidore. Marie-Louise - let us call her Elise - worked in the house with her mother; work in that household was done conscientiously and with care, everything had to be in its place, but certainly the smallest fantasy was banished without appeal.[177]

---

[173] L. André-Delastre, Azélie Martin, p. 13; brackets and emphasis, mine.

[174] A-Delastre, op. cit., p. 14.

[175] '..., in every adult there persists the child he once was, with his needs, impulses and problems. Scratch an adult and find a child'. L. Saul, Emotional Maturity, p. 163.

[176] Cf. C.F., p. 34.

[177] A-Delastre, ibid., p. 20; emphasis, mine.

One also gets the impression that Mme Guerin was slow in permitting her wards to claim too much independence, particularly about deciding their future. In Dally's terms, she would be considered weak in the '_stage of separation_'. Zelie was twenty and seriously considering joining the Daughters of St. Vincent de Paul. 'A pure and pious young girl, who furthermore does not know the smiles of the world, has no difficulty in believing herself called to the total offering. _Eager to spend that affection of which she had received all too little_,...'[178] Her mother intervened and got the superior of the said Congregation to refuse Zelie admission on the grounds that she had no vocation. Instead, the mother suggested that Zelie start working and earn herself a dowry. For Zelie, it was a painful disappointment.

Briefly then, Mme Guerin was weak in the _enclosure_-stage (low in love and understanding); heavy on the _extension_-stage (rigid and demanding); and weak in the _separation_-stage (not seeing her children as separate persons). And hence she could justifiably be described as an _extension-type_ mother. Some of Zelie's problems at mothering very surely derive from her own mother.[179]

---

[178] Ibid., p. 15; emphasis, mine.

[179] 'The tensions and burdens of parents are transmitted to their children, affect them, and are passed on in altered form to yet another generation': A. Dally, _Mothers_, p. 151.

4. Some comments on Louis Martin's mother

This good Madame Martin had one pride here below, one care: her son, and everyone knew how pleased she would be to see him married. He was nearly thirty-five years old'.[180]

Louis was most certainly his mother's boy, who even at thirty-five continued living with her. It is very likely that she wanted Louis to stay with her as long as possible. Why would a young man who wanted to become a monk at twenty but could not, and then so well settled with his mother for more than ten years, suddenly think of leaving her for another woman? 'It does not seem that at the age of thirty-five years Louis Martin still had to defend himself against matrimonial intrigues. And his mother, who felt she was growing old, was very depressed about it'.[181]

But what was keeping Louis from obliging his mother?[182] Deeply disappointed at not being able to become a 'religious', and fearful of the outside world, Louis had resigned himself to a life of a quasi-monk in his watch-maker's den. 'Only a serious and pious girl could make this young

---

[180] A-Delastre, Azélie Martin, p. 23.

[181] Ibid., p. 24; emphasis, mine.

[182] 'Many persons marry late or not at all because of undue or prolonged attachments to one or both parents. In such a case, the sexual urges are seen to be in open conflict with the childish dependence upon the parents. This is a common conflict'. L. Saul, Emotional Maturity, p. 127.
Was this the reason why Louis Martin shied away from marriage for so many years?

man decide to marry. If she should discover her for him? - She, the mother, was sure of her son as head of the family'.[183] It was Mme Martin's business contacts with the young efficient lace-maker, Azelie Guerin, that brought about the match for Louis; and he felt obliged to accept his mother's choice.

We have here the picture of a predominantly 'enclosing-type' mother, who was moderate on the extension-stage and rather weak in the separation-stage. This will be the kind of fathering Louis will be able to provide for his own children.

5. The 'psychological stages' of mothering - an application

The first 'psychological stage' is known as the stage of 'enclosure'. It lasts from birth and throughout infancy. A healthy mother feels so close to her infant that he is part of her. The mother is 'virtually the child's environment'. 'This first stage is largely a period of physical sensations and feelings of security and insecurity', which are bound to colour the later stages of growth in the child. Though such behaviour is instinctive, any adverse conditions 'either within the mother or outside' could affect it.[184]

---

[183] Ibid., p. 25; emphasis, mine.

[184] Cf. Dally, Mothers, p. 10.

We have previously alluded to the distinct possibility that Zelie Martin could have experienced some difficulty in this stage of mothering, chiefly because of the maternal deprivation she herself had suffered as a child and young person. Our suspicions in this regard are more than confirmed by the following:

> Not every natural mother has the feelings necessary for a healthy stage. It depends partly on her circumstances, her husband, home and environment, but most of all on the way in which she herself is made and the way she experienced the first stage in her own infancy. Although differences are found between generations, on the whole women mother in the way in which they themselves were mothered, however hard they try to do otherwise. A mother whose own infancy was lacking in first stage mothering with its appropriate feelings of enclosure will be unlikely to provide this kind of beginning for her own child, though she may do much better than her own mother.[185]

The important results in adult life of a balanced first stage of mothering are a 'sense of self and the capacity for self-awareness.' It is also responsible for the 'basic feelings about the world, appropriate senses of optimism and pessimism, of security and insecurity, what Laing has called "primary ontological security"...' From it flow a sense of realism in dealing with the physical world, with 'bodily feelings and functions', and the capacity for 'physi-

---

[185] Ibid., p. 44; dotted-line emphasis, original; rest, mine.

cal and psychological' intimacy with another person.[186]

Having missed the 'enclosure feelings' from her own mother (and father), Zelie was rather pessimistic and insecure in her outlook on life. Hence she could not provide this stage of mothering to any satisfactory degree to her own children, though she tried hard.

> 'A weak stage of enclosure followed by a strong stage of extension depends on the source of the strength. Strength which comes from the personality of the parent is likely to make it difficult for the child to exert his own necessary influence on his own development and so is likely to lead to neurotic difficulties or distorted personality'.[187]

Was this not one major cause for neurotic tendencies in Zelie Martin?

The second 'psychological stage' is that of 'extension'. Though there is a variation in the beginning and end of this stage, it is generally strongest from the second to the fourth years and will often last until adolescence. During this stage 'complex human characteristics are transmitted. From it come many of the attitudes, motives, identifications, specific interests and patterns of behaviour that remain throughout life'.[188]

---

[186] Ibid., p. 48.

[187] Dally, op. cit., p. 60; dotted-line emphasis, original; rest, mine.

[188] Ibid., p. 65.

> This is the stage at which a child, though constantly learning and exploring, has no experience or knowledge outside his immediate environment. So he identifies with that environment, which usually means his parents. He acquires their standards and values. He learns from them, both knowledge and practical skills.[189]

The stage of extension to be considered 'healthy' should be able to take in some useful remnants of stage one (like a sense of 'rapport and closeness'), together with increasing independence in the child, with the occasional 'rebellion and irritation'. The Martins were slow to allow their children to assert their independence, finding it difficult to accept any serious differences of opinion or value. The parents rather were looking with pride to work out 'an imposition of boundaries and limits', so as to better fit their children into the family system. It was for them a sacred duty, to protect their children from the 'dangers of the world'.[190]

'The child may be regarded as an extension not of a social system but of his parents' own personal system, such as a family business, or an internal belief of the parents'.[191] The example cited by Dally of a 'devout couple' desirous of having a son in order that he might become a minister, sounds

---

[189] Ibid., p. 66.

[190] Cf. Dally, op. cit., pp. 66-67.

[191] Ibid., p. 74.

so much like Zelie Martin wanting to have a son who would become a priest and a missionary.[192] In the case of the Martins the children were really meant to be the 'extensions' of their personal system of values and religious ideals.

The following personality traits in the mother will confirm our suspicion that Zelie Martin was an '<u>extension-type</u>' mother:

> - Excessive control at the second stage of mothering often involves a relentless concern with minutiae and it also tends to lead to submissiveness and lack of spontaneity.[193]

We have the unanimous testimony of the Martin girls that Mme Martin was indeed scrupulously exacting, leaving no fault to go uncorrected.

> - Extension-mothers who control excessively rule through fear or through guilt or through both.... Extension-mothers who have a strong need to control their children are often rigid in personality.[194]

There was a morbid fear of sin coupled with a fear of the 'world' and of the body, in Mme Martin.

---

[192] Cf. ibid., p. 75.
[193] Ibid., p. 82.
[194] Ibid., pp. 82-83.

> The need to exert this type of extension control can also often be apparent almost from the time of the child's birth. These are the mothers who boast about the early age at which their child passed milestones, achieved toilet training or developed in speech. Such mothers tend to make demands on their children which the children cannot understand. The child can then retain his mother's approval only by learning what he is required to do, without understanding it. This prevents spontaneity and personal development, leads to lack of personal values and ultimately to rigidity in the child.[195]

Much of what we have said about 'abusive mothering' in Zelie, as described by Porot, is more than confirmed by Dally's observations above. We have here, the intrinsic cause(s) for the rigidity and lack of spontaneity in the Martin children, despite appearances to the contrary.[196]

Where the enclosing-type environment prevails, not much seems to change from one generation to the next. The environment is mutually supportive of mother and child. 'There is no need for children to develop other than as parts of their mothers and no need for mothers to develop beyond the stage of enclosure'.[197] That is very much the way Louis Martin and his mother felt about each other.

---

[195] Ibid., p. 83; the word 'extension' in line 1, originally emphasized; rest, mine.

[196] We shall see how excessive 'extension-control' on the part of the mother, results in 'incongruence' in the children, in Part II, Sect. I.

[197] Dally, op. cit., p. 208; emphasis, original.

Zelie brought with her the extension-type mothering inherited from her own mother. She set up a 'directive environment' wherein the 'system' is supreme and supportive. The mother is required to 'support the system' and prepare her children to fit into it. Such a mother does not see the need to 'develop beyond the stage of extension'. But unfortunately, merely being part of a system does not enable a mother to provide the child with an 'enclosing environment' necessary at the enclosure stage. 'Failure in this is an important cause of difficulty in directive environments'.[198] So while Mme Martin served the system well, she failed to serve the needs of love in her children. S.J. Piat picks up only Mme Martin's uncompromising dedication to the 'system' of laws and observances, and hails her as an exemplary mother and a 'saint'. J.F. Six perhaps sees too much of her failure to love, and condemns her as a 'lover of death'. Both are partially right.

---

[198] Ibid., pp. 208-209.

6. 'Imaginative leaps' to other family relationships

> Fathers differ from mothers but much of what I have written is also true of them. Many fathers go through the three psychological stages in the same way as do mothers. Sometimes the father is the more important parent to the child. The first stage, enclosure, is not often strongly developed in fathers but sometimes a father is more of an 'enclosing parent' to a child than is the mother. The second stage, extension, is often strongly developed in fathers and many adolescents and young people suffer huge problems and struggles because their fathers regard them as extensions of themselves rather than as independent people. Many fathers have difficulty in achieving the third stage...
>
> Thus most of what I have written in this book is applicable to a variety of family situations. For convenience, I have mostly confined my observations to mothers and I leave the reader to make individual imaginative leaps to other relationships and situations as required.[199]

We now attempt a combination (probable) of the three 'psychological stages' - of enclosure (En) extension (Ex) and separation (Se) - of mothering and fathering in the Martin family.

---

[199] Dally, op. cit., pp. 4-5; double-line emphasis, original; rest, mine.

Louis' parents			Zelie's parents		
Father		Mother	Father		Mother
unknown	(En)	strong	weak	(En)	weak
moderate	(Ex)	moderate	strong	(Ex)	strong
unknown	(Se)	weak	moderate?	(Se)	weak
'ENCLOSING-TYPE'			'EXTENSION-TYPE'		
Louis (as Father)			Zelie (as Mother)		
		to Marie			
strong	(En)	favorite	weak	(En)	
strong	(Ex)		strong	(Ex)	
weak	(Se)		weak	(Se)	
		to Pauline			
weak	(En)		strong	(En)	favorite
weak	(Ex)		strong	(Ex)	
moderate	(Se)		moderate	(Se)	
		to Leonie			
weak	(En)		weak	(En)	
moderate	(Ex)		strong	(Ex)	
moderate	(Se)		moderate	(Se)	
		to Celine			
moderate	(En)		weak?	(En)	
moderate	(Ex)		strong	(Ex)	
moderate	(Se)		moderate	(Se)	

For Therese:	from her father		from her mother
	strong (special favorite)	(En)	moderate?
	moderate	(Ex)	strong
	weak	(Se)	weak

We shall briefly indicate the changing combination of fathering and mothering Therese is subjected to, at the death of her mother.

from the father		from Pauline (Second mother)
stronger than before	(En)	strong
slightly weaker	(Ex)	strong
weaker than before	(Se)	weak

So, from the age of four and a half to nine and a half, the 'enclosure-type' of parenting seems to predominate for Therese. It has some compensatory effect for a child who was 'insecurely attached' to her mother, and some softening of the shock of maternal death. But excessive 'enclosure' after the third year is not healthy, as it is bound to hold back the child's normal development toward moderate independence from the mother. Besides, Therese at 4½ and after, could not profit as much from enclosure-feelings, especially from someone who was not her 'biological mother'. So instead of promoting psychological and emotional growth, enclosure-type parenting retards Therese.

'Extension' too is strong, when you keep in mind Pauline's pledged allegiance to the maternal ambition of sainthood for all the Martins. The total imbalance, of course comes from the weak 'separation-stage' in the parenting. The regressive influence of 'enclosure' from Louis Martin[200] and

---

[200] 'Just as bad mothering has a capacity to cause pathology in the child, so has bad fathering... He may be a sick family element in need of therapy, he may conversely carry considerable potential as an ameliorating therapeutic force. Thus the father must be evaluated as an element in any clinical exploration of the family'. J.G. Howells, "Fallacies in Child Care - II. That Fathering is Unimportant", in Acta Paedopsychiatrica, 1970, v. 37, n. 2-3, p. 53; emphasis, mine. Curiously enough, M. Martin being a weak man and emotionally dependent on his children, was a 'sick element' in the family. At the same time his readiness to 'accept' his children as they are, made him a bit of a 'therapeutic force'. This ambivalence in M. Martin, made the relationship between himself and Therese, difficult for both.

Pauline with the weak prospects for 'separation', are really to blame for the emotional struggle and quasi-psychological disaster Therese suffers at the loss of Pauline.

The third phase in Therese's life at home comes with Marie as her 'third mother'. While the father continues his usual 'pattern' of parenting, Marie reduces the 'enclosure' for Therese, simply because she herself had received less of it from her mother, and Therese was not as close to Marie as she was to Pauline. The age factor might have also been responsible for the reduced 'enclosure', for, Therese was almost ten when Pauline left for Carmel. With Marie's pattern of mothering, there is a slight improvement in the balance of parental influences for Therese. There is a gradual introduction of 'separation'-need simply through changed family circumstances.

At Marie's departure, Celine steps in, not as a mother, but as a friend and confidante to Therese. There is some recognition on the part of Celine, that Therese is a 'separate' person. The father, who was slow in accepting the 'separation-stage', suddenly feels ready for it, and signals an end to the excessive enclosure for Therese, at X'mas 1886. That is what makes possible a dramatic personality change in Therese.

Speaking of the attachments between parents and children, Dally writes: 'Although the feelings that accompany

these attachments are greatly influenced by the stage of enclosure, the fact of attachment, and often its mechanics, is largely the product of the stage of extension.[201] Zelie Martin, we have noted earlier, was low in 'feelings of attachment' at the extension-stage. The father and Pauline tried to supply the 'feelings' of attachment to Therese, but the 'timing' was not right for it. Hence Therese had to somehow match the 'feelings' with the 'fact' of attachment to her parents. This fundamental problem will take various forms as Therese tries to adjust to her mother(s) and father, to teachers and compeers at school. Aspects of this problem for Therese will be discussed under 'separation-anxiety', school phobia', and the 'problem of intimacy', later on in the thesis.

VII. Lisieux: A new home, a 'new' mother and 'new problems'

1. Pauline (and Marie) made in the image and likeness of Zelie Martin

Zelie, in her nineteen years of married life had occupied the central place in the Martin home. She was the one who had proposed to 'have many children in order to raise them for heaven'. Come what may, she invested all her time, effort and energies, in trying to inculcate that same unique

---

[201] A. Dally, Mothers, p. 10; dotted-line emphasis, original, rest, mine.

'spiritual' purpose in her children. Her sister, Sr. Dosithée, her only friend and confidante, had pledged to scrupulously nurture her 'spiritual ideal' in Marie and Pauline at the boarding school of Le Mans. The two girls had not much choice but to accept the means proposed to them by their 'religious' aunt. Curiously enough, Zelie and her sister would disappear from the scene, right in time for their first 'fruits' (Marie and Pauline), to take over and bring to completion their 'project' for holiness for the Martin family.[202]

Even though there was a mutual attraction and affection between Therese and Pauline, they had to work on an altogether new relationship. Both had to adjust to the fact of the loss of their mother. But Pauline had to play the part of a 'mother' for Therese, and Therese had to forge a 'new attachment' to her 'second mother'.[203] The basic ques-

---

[202] Sr. Marie-Dosithée died on Feb. 21, 1877. Marie had graduated by then. Pauline would be graduating in the summer of the same year. The few weeks preceding Zelie's death were filled with last minute instructions for her beloved Pauline, how to continue in the 'sacred' routine of holiness in the education of Celine and Therese. She had to promise to be always working only for heaven! Zelie died on Aug. 28, 1877.

[203] 'Siblings share with parents a long, regular association with the child, but they typically do not share with parents either the strength of influence that comes from rewarding or punishing behavior of the parent, or the potential model for observational learning that the parents provide. There is evidence, however, that older siblings have an increased potential for serving as models to younger children'. M. Hamilton, Father's Influence on Children, pp. 146-47.

Pauline, as an older sibling, had very early become Therese's 'ideal' (Model). But when she became Therese's 'second mother', her total influence on Therese was absolutely engulfing.

tion here is: what kind of 'love' was Pauline capable of as a 'mother', and did it create any problems for Therese?

Pauline is said to have had the closest resemblance to her mother, in character and temperament. She was her mother's favourite daughter and her trusted confidante. Out of love for her mother, Pauline would be totally loyal to her 'spiritual ideals' in the education of Celine and more especially Therese. Certainly, Pauline was the most docile of the Martin children. But one wonders if there was not, from time to time, some silent resistance to the 'excessive' demands to conform, made by her mother and aunt. In other words, was her attachment to her mother perfectly harmonious? One should think that in the circumstances there was bound to be some hidden affective dissatisfaction, knowing that Zelie was an "abusive mother".

Neither Marie nor Pauline, had really enjoyed any real freedom of choice or action. At home, their mother kept reminding them of her dreams of 'sanctity' for them by the sure means of contempt for and detachment from the 'world'. At the boarding school, their aunt, kept a close watch on all their activities. Marie had sometimes shown her displeasure at being compelled to obey, but Pauline kept any difference of opinion to herself, and suffered the frustration in silence!

Both were recently out of school, in their teens,

and had kind of missed out on life. They had no real friends, nor any meaningful contact with the real 'world' outside. Was it not natural for girls of their age, to be curious and desirous of some kind of contact with young men? No, any such thing was ruled out, to make it easier for them to fulfill in time, their mother's dream of a religious vocation for all her children![204]

> No doubt the austere Madame Guérin never allowed her daughters the time nor the possibility to make friends and her home was not particularly attractive to young people.[205]

Zelie was doing to her own daughters, what her mother had done to her, namely to learn to do without friends! Here again, there was nothing else to do but to live with the emotional frustration.

Marie was closer to her father, and Pauline to her mother. After their mother's death, their father had become more reserved, and there is not much evidence of much communication especially with his older daughters. Pauline was the one who needed more compensation for the loss of mother. Perhaps, she told herself, now that I am taking my mother's place for little Therese, exercising my 'maternalness' might be some answer to my own emotional needs!

---

[204]Six points out how Mme Martin had subtly influenced Marie 'against the world and against marriage'. Cf. VETL, pp. 105-108.

[205]André-Delastre, Azélie Martin, p. 63.

2. Pauline's pattern of 'mothering'

The following differences may be listed, between Pauline and Zelie in dealing with Therese: i) Pauline did not have any of her mother's inhibitions preventing her from being more ready and responsive to Therese's 'signals and approaches'. ii) Pauline was a better teacher in so far as she was able to come down to Therese's level of understanding. '... you brought the most sublime mysteries down to my level of understanding and were able to give my soul the nourishment it needed'. (SS.45; Ms A 19v).iii) She was able to come up with some extra attention and tenderness for Therese especially in times of sickness. 'When little Therese was sick,.... it isn't possible to explain the maternal tenderness she received. Pauline then made her sleep in her bed (....) and gave her everything she wanted'. (SS.44; Ms A 19r) Again Therese recalls, how when she 'had stomach aches at times', Pauline would show her special consideration. 'To amuse me she would drive me all around the garden in a wheelbarrow, and then making me get off, she'd put in a little daisy plant and drive this very carefully to my little garden when she would plant it with great ceremony.' (SS.44; Ms A 19r)

But for all the tenderness Pauline was able to provide, there was nevertheless an absolute conformity required of Therese, and the latter was practically helpless in the matter.

> - 'You gave me points for good conduct and when I collected a certain number I got a prize and a free day.' (SS.36; Ms A 13v)
>
> - 'I wonder at times how you were able to raise me with so much love and tenderness without spoiling me, for it is true that you never allowed an imperfection to pass, you never scolded me without a reason, and you never went back on something once you made a decision. I knew this so well, I wouldn't have been able nor would I have wanted to do anything you had forbidden. Papa himself was obliged to conform to your will.... (SS.44; Ms A 18v)

'I knew so well, I wouldn't have been able to do anything you had forbidden', that is, there was no way such a thing was possible! Knowing this, Therese had even given up wanting to do anything against Pauline's will! 'Papa himself was obliged to conform to your will', - there was absolutely no escape or appeal against Pauline's wishes, not even for Papa![206]

---

[206] Baumrind after careful observation of 'preschool children in their home and nursery school settings,... has linked their behavior with their parents' behavior'. The following 'patterns of parent behavior and child characteristics' have been noted:

Parent behavior	Child characteristics
A. Controlling, demanding, communicative and loving ("authoritative")	A. Assertive, self-reliant, self-controlled
B. Controlling and detached ("authoritarian")	B. Unhappy, disaffiliated
C. Noncontrolling, nondemanding and relatively warm	C. Least self-reliant, least self-controlled

Marshall L. Hamilton, Father's Influence on Children, Nelson-Hall, Chicago, 1977, p. 109. (Cont'd page 269, bottom)

It was Therese's bed-time custom to ask the following question to Pauline: 'Was I very good today, Pauline? Will the little angels fly around me?' (SS.43; Ms A 18v) Being good was the same as being pleasing to Pauline. And if Pauline is pleased with Therese, then God is pleased with her as well. And as a reward for her 'goodness' she could expect angels to keep her company at night! According to I. Goerres, 'conscience is the key to the secret of her unfailing, astonishing "goodness"'.[207]

> The will of her parents took absolute precedence in her life; she always obeyed it, and that meant... nothing less than that she obeyed at all costs.
>
> It is clear... that the most innocent and best-natured of children must pay a price, if they are to remain unconditionally faithful to conscience, to recognized good.[208]

---

[206] (Cont'd from page 268)

From the fact that Therese was generally unhappy, and hardly 'assertive or self-reliant', one would have to say that the 'parent behavior' of the Martins was more 'authoritarian' than 'authoritative'. Cf. Porot's 'characteristics of abusive mothering' and its consequences, as outlined in the thesis.

Cf. D. Baumrind, "Child care practices anteceding three patterns of preschool behavior", in Genetic Psycholo. Monogr., 1967, 75, pp. 43-88; "Socialization practices associated with dimensions of competence in pre-school boys and girls", in Child Dev., 1967, 38, pp. 291-327; and "Socialization and instrumental competence in young children", in Young Children, 1970, 26, pp. 104-119.

[207] The Hidden Face, p. 51.

[208] Ibid., p. 52; emphasis, mine.

Therese was really required to mortgage her whole life and liberty, as the 'price' for remaining 'unconditionally faithful to conscience'. Pauline found in this disposition, a ready-made means of pressuring her little ward into the adult world. The growing dependence on Pauline, the exaggerated need for approval together with her unreasonable fear of wrong-doing, would serve as fertile soil for 'incongruence' in Therese.[209] One sure means of promoting pathology is in denying the child liberty to live in its 'world', and obliging it to conform to the 'adult world'. Maria Montessori, that keen observer of children, is dead right when she points to child 'imprisonment' in the adult world by well-meaning parents and teachers:

> No child can lead a regular life in the complex world of the adult. Indeed it is well known that the adult, with his continual surveillance, his uninterrupted admonishment and his arbitrary commands, disturbs and impedes the child's development. In this fashion, all the vital energy in the process of germination is suffocated, and for the child but one thing remains: the intense desire to free himself as soon as possible from everything and everyone.[210]

However intense Therese's desire 'to free herself from everything and everyone', she would have to wait for many years

---

[209] We shall discuss this point in great detail in Pt. II, Sec. I.

[210] Montessori, The Child and the Family, Discuss Books, 1965, p. 64; emphasis, mine.

before it would become possible for her to act on it. It would not have occurred to Zelie, nor to her carbon-copy, Pauline, to 'quit (their) roles as jailers' of Therese![211]

3. Everybody wants to 'baby' Therese

Being the youngest in the family, Therese had to accept 'services' from everybody. The maid would wash and dress her, Marie would do her hair, Celine would make her bed, and Pauline would take charge of Therese's 'precocious' mind and excessively delicate conscience. Such a pattern of over-protection which lasted for a full ten years, after her mother's death, reduced Therese to a hopeless state of 'childish' dependence. Normal self-growth was bound to suffer under such stiffling conditions.

The 'dignity of being a person' that gradually emerges with progressive 'self-sufficiency' could not be hers. 'Any child who is self-sufficient, who can tie his shoes, dress or undress himself, reflects in his joy and sense of achievement the image of human dignity, which is derived from a sense of independence'.[212] As Father Cruchon remarks, the child is quite eager from the age of three, to tell his mother on occasion, 'I can do that myself'. But the child is

---

[211] Cf. Montessori, op. cit., p. 64 sq.

[212] Montessori, The Child and the Family, p. 67.

faced with the dilemna 'either to renounce his independence or to renounce the love he received'. It depends on the mother to either 'make the child a prisoner of her love and leave the child no initiative'.... or to make the child understand that his efforts to be 'independent' would only mean to be freed from the 'passive and sentimental' in her love. Only 'generous love' will be able to handle this 'condition of liberty' in the child, neither denying him love because of it, nor neglecting to moderate 'selfish passions'.[213] Pauline did not have the necessary emotional maturity for the required 'generous love', which made it almost impossible for Therese to take the risk of declaring any kind of independence from Pauline, for fear of losing her love![214]

4. The natural childish desire to please becomes a unique obligation

Morality is not just a matter of exterior action but supposes 'a discernment of values'. Moral education basically consists of gradually helping the child to conform to such 'discerned values'. A morality which is mainly based on 'do's and don't's', does not help moral discernment.

---

[213] Cf. G. Cruchon, S.J., Psychologie Pédagogique I: Les Transformations de l'Enfance, Salvator, 1969, 3e édition, pp. 188-189.

[214] We shall come back to this point, later on, when we deal with the consequences of 'abusive mothering' on Therese.

Wasn't there too much of this in the Martin home under Zelie and much more under Pauline?[215] Therese could not help being caught into thinking that 'what is punished is bad, and what is rewarded is good'.[216] Such a 'morality of compromise' which is more exterior than interior, could favour dissimulation and hypocrisy, which Therese was generally able to escape. But she could not suppress the sense of guilt over the least fault, because to fail in 'perfection' demanded of her was displeasing to Pauline and therefore to God!

Pauline could not have known any better, having been trained in the morality of external observance, herself. How could Pauline have known to form 'the inner moral conscience' in Therese, explaining to her the morality of the action and intention, rather than focus on punishment and reward?

---

[215] 'Normally the child's domestication and training should take place gradually and in doses which can be digested and assimilated. In the integrated individual the conscience is a relatively harmonious part of the personality, which the individual accepts. But if the training demands too much, demands it too quickly, and is too harsh, or too lax and inadequate, then the normal course of learning restraint, of conscience formation and of personality is disturbed'. L. Saul, Emotional Maturity, p. 98; emphasis, mine.

[216] G. Cruchon, Transformations de l'Enfance, p. 204.

> Briefly, it is desirable to favour, as much as possible, the autonomy of moral conscience, which makes it independent of exterior sanctions, and justifiable solely on judgements of value...dependent on divine heteronomy, which has constituted the order of values, with a mind capable of discerning them and responsible for its conduct.[217]

Perfection in external observance, with an anxious desire to please, without discernment of values or 'autonomy of moral conscience' would be mainly responsible for Therese's exaggerated fear of sin leading her into painful scrupulosity.

Speaking of 'integration of actions' one of the 'highest efforts' required of the child, Montessori remarks:

> Everything must be taught, and everything must be connected with life; but this does not mean that the actions which children have learned to perform and to integrate with their practical lives should be suppressed or directed by us in every detail.
> .....(In other words), he must use according to time and circumstances the many things which he has learned perfectly. <u>But it is he who makes the decision</u>. How he is to use what he has learned is <u>a task for his own conscience, an exercise of his own responsibility</u>. He is thus freed from <u>the greatest of all dangers that of making an adult responsible for his actions, of condemning his own conscience to a kind of idle slumber</u>.[218]

Pauline had such a complete control over Therese that she had practically assumed responsibility for the latter's

---

[217] Ibid., pp. 204-205.

[218] M. Montessori, <u>The Discovery of the Child</u>, Fides Publishers, Indiana, 1967, pp. 98-99; emphasis, mine.

actions. Her self-worth was entirely dependent on Pauline, as is clear from the fact that Therese was unable to evaluate her own 'goodness'. 'Have I been very good today?'. If the answer was 'no', Therese would have cried the whole night, because Pauline's approval had become all important.

5. Insufficient instruction causes problems of conscience and creates a false notion of God

We do not have too many details as to the method and content of Pauline's 'moral' instruction of Therese. But two things are clear: i) That she believed in the principle of 'prevention is better than cure', which is apparent in the following: 'You always took great care...., to allow me to come in contact with nothing that could destroy my innocence, and you saw to it too that I heard nothing capable of giving rise to vanity in my heart'. (SS.48; Ms A 21v) ii) That confession of sins had to be minutely exact, which was the best means to protect oneself from God's Justice! The 'confessional' was like a laundry where you had your soul washed and purified with 'the tears of Jesus'. '.... For you told me that at the moment he (the priest) gave me absolution the tears of Jesus were going to purify my soul.....'

(SS.40-41; Ms A 16v)[219]

It is evident that Pauline's norms of 'morality' knew few distinctions. Therese came to believe that everything is equally important, that whatever was demanded of her had to be done to perfection. What child would not be tempted to say to itself: God is said to be 'just', I am supposed to believe that, because they tell me so. But perhaps He is 'unjust' because He does not seem to take into account attenuating circumstances, of weakness, of ignorance and intention? Not that children know technical terms of morality, but they certainly do have an innate sense of justice, which makes them resent any partiality or lack of understanding on the part of adults-teachers and parents.

---

[219] Cf. G. Cruchon, Psychologie Pédagogique - I, Les Transformations de l'Enfance, pp. 303-305, where the author points out the importance of making the distinction between 'responsibility' and 'guilt'; between being answerable to some 'legislators' and to one's conscience; between true and false guilt, between 'social responsibility' and moral responsibility, with special reference to one's responsibility to God. Cf. also op. cit., p. 331 sq., for a discussion on the 'types of morality'. The so-called 'adult-oriented' morality, applies to Therese very closely. Cf. op. cit., p. 332: A child is considered 'obedient and disciplined' as it submits to the demands of adults. Rimaud remarks that such a morality is the result of bourgeois up-bringing, which leaves little initiative to the child, who is told everything he ought to do, and the child takes all possible care to accomplish it to the point of 'austere perfection'.

6. Louis Martin: (Therese's father), his character and problems

a) Childhood and Youth

Little is known of Louis' childhood days. Problems of his youth have generally been glossed over, as of no consequence. We would like to examine some known facts and suggest 'psychological' problems that might well be connected with them. The family-tragedy: Louis was the third of five children. His only brother, Pierre died in a shipwreck. His elder sister, Marie, died at the age of 25 in 1846, when Louis was almost 23 years old. Of his two younger sisters, Fanny died in 1848 at the age of 22, when Louis was 25. And the youngest sister, Sophie, who was Louis' favourite and God-child, died when she was 12 or 13 years old. The date is not known. This reduced Louis to the status of an only child.[220] Even when the other children were living, Louis seemed to have been his mother's favourite child.[221] 'Dear Son, you are the subject of my dreams at night and the chief charm of my memories. How often I think of you....'[222] The said letter was written in August 1843, when Louis was 20

---

[220] Cf. Mgr. Laveille, Ste Thérèse de l'Enfant Jésus, Lisieux, p. 2, foot-note.

[221] Cf. ibid., pp. 4-5.

[222] Louis and Marjorie Wust, Louis Martin ✓ An Ideal Father, St. Paul Editions, Boston, 1957, p. 22.

years old. Was the mother excessively attached to the son? It would seem probable from the results on Louis' character.

(i) Since Louis was the only surviving child, his mother must have become more possessive, making him 'fragile, with low resistance and defenseless in the face of life'.[223] Some kind of 'psychological castration'[224] could be suspected from the following observation: 'Louis had never cared much for girls - though he was a handsome lad; his was a shy and reticent nature, and the thought of marriage as a vocation had never occurred to him.'[225]

- The loneliness imposed on him by the deaths of his only brother and sisters, could be responsible for Louis' tendency to sadness and melancholy, making him despise the world and dream of eternity!

(ii) Louis' three years in Paris: In a letter to her brother, Isidore, Zelie speaks of the 'dangers, temptations and struggles' which Louis had to endure, during his stay in Paris. Commenting on the same, Sr. Genevieve writes:

---

[223]Porot, ERF, p. 112.
[224]Ibid., p. 121.
[225]Wust, Louis Martin, p. 19.

> Among the serious dangers from which he escaped... were pressing requests to become a member of secret societies, under pretext of charitable works. But as my mother implies, he passed through many others, of a quite different nature.[226]

The 'Paris problem' certainly included scruples and fears in the area of sexuality. It would mean a further withdrawal from the 'sinful' world.

b) In Marriage, Louis continues to be the weaker partner

'In all matters Zelie Martin remained the stronger partner, the leader within the marriage!... She 'recognized with remarkable insight, her affinity to this taciturn and dreamy solitary'.[227] The 'devirilization' started by Louis' mother, was continued by Zelie. He was just a weak man, who leaned heavily on his wife for everything. His character and the circumstances of the Martin home, reduced the chances of Louis' fully fulfilling the function of father - which is

---

[226] Sr. Genevieve of the H. Face, The Father of The Little Flower, translated from the French, by Rev. Michael Collins, S.M.A., M.H. Gill & Son, Dublin, 2nd ed., 1959, (C) 1955, p. 5.

[227] I. Goerres, The Hidden Face, pp. 32-33.

authority.[228]

Was there a 'Virtual absence' of Louis in the Martin home? Wasn't Louis unconsciously caught in his own 'egoism'? As Porot points out, there are fathers who are 'voluntarily indifferent to whatever could disturb their habits.... a father could busy himself with occupations which please him and not show interest in the family or its problems'...[229] Louis, it is known, retired from his profession of watch-maker, at an early age.[230] Outside of making a few business trips for his wife, Louis spent much of his time

---

[228] David Levy describes the predicament of a father in the presence of an 'overprotective mother':

'(They) i.e., such fathers had to deal with mothers who monopolize the child. Their rather ready adjustment to that situation is not difficult to understand, in view of our typical cultural pattern of family life. These fathers appear, however, readily adapted to such complete surrender of the paternal role by virtue of their generally submissive traits...in contrast with their responsible and aggressive wives, they may be described as responsible and submissive'. D. Levy, Maternal Overprotection, Columbia Univ. Press, 1943, p. 151; cited by F. Earls, in "Fathers: Importance and Influence...", Psychiatry, 1976, v. 39, n. 3, p. 217; emphasis, mine.

The above is the best summary description of the situation obtaining in the Martin home, where the mother was 'responsible and aggressive' and the father 'responsible and submissive'. When Pauline took over as 'mother', the situation was even worse for M. Martin.

[229] Porot, ERF, pp. 160-161.

[230] 'Men who have only limited opportunity to achieve and maintain a sense of high self-regard may be in symbolic absence even if physically present'. Felton Earls, "Fathers: Importance and Influence...", in Psychiatry, 1976, v. 39, n. 3, p. 210; emphasis, mine.

Louis Martin though quite talented and artistic, felt weak as a man, which was bound to diminish his self-regard.

fishing, going on pilgrimage, etc., which satisfied his great desire for travel and benefited him "spiritually".

See how closely the following description of an 'absent father' fits Louis Martin:

> Another type of father, is very close to being pathologic - one who is married without really knowing why; a schizoid dreamer quite often, who evades reality in his pre-occupations and reveries, which family demands would not disturb.[231]

Unable to enter the religious life, Louis had reluctantly embraced the married state. For his wife's sake, he had to change his original plan of living as brother and sister, and 'father' nine children! He was in a way, seeking occult compensation by withdrawing from the total responsibilities of being a father, preferring his dreams and reveries to them, feeling comforted by the fact that his wife could more than run the show, almost single-handed. James Norbury implies the above and more, when speaking of Louis Martin at the death of his wife:

> The new developments in their family life had a very profound effect on Louis Martin. The grief he felt at his wife's death, the sense of guilt he had developed through that event, forced him to recognize that he must take a more active part in looking after the children. I do not wish to give the impression that he was an indifferent father, what I am trying to convey is that he had been lost in the miasma of other-worldliness that

---

[231] Porot, op. cit., p. 161.

> he had not perhaps paid sufficient attention to the practical affairs of his own family.. He had in latter years, taken an active part in his wife's lace-making ventures. He had saved enough money to settle down to... a comfortable retirement. He was in every sense of the word a perfect example of middle-class respectability at its best and its worst. A devout Catholic, subject at times to periods of spiritual melancholia; an engaging companion when travelling, and travel was one of his main joys, next to reading and fishing; an honest and upright father, once one accepted his limitations, but at heart a selfish man when his own interests were threatened.232

c) The daughters adjust to their father's weakness

Knowing how deeply their mother's death had affected their father, the two oldest girls, Marie and Pauline, made it a point to secretly humour their father and thus lessen the pain of loss. They had barely arrived in Lisieux when Marie wrote to her father who had stayed behind in Alençon, that they would all do their best to make him happy in their new home.[233] 'Papa was the centre of the quiet home ... The daughters... had no other ideal in life than to lavish care and attention on him....there was a family agreement

---

[232] J. Norbury, Warrior in Chains, pp. 57-58; emphasis, mine.

[233] There had to be an intensification in the loneliness of Louis Martin, having had to leave home-town friends, club-company at Alençon, and go to a strange place where the only company would be that of his brother-in-law, Isidore Guérin. But he made the sacrifice for his children. Cf. B. Morteveille, "Le Père et Ses Filles" in Annales Ther., 35 (1959) n. 9, p. 7.

to treat papa as a peculiarly fragile treasure'. This family arrangement Ida Goerres has very aptly called 'a conspiracy of tenderness'.[234] Therese was the most important partner in the 'conspiracy'. As Sr. Agnes testifies: 'Even at a very early age she (Therese) was aware of my father's feelings, and after mother's death he found his greatest comfort in her.'[235]

> As for Teresa, he felt her to be such a part of himself, so perfectly at one with him in thoughts and ideas...236
>
> He looked forward expectantly to the visit of his 'little queen' every evening and would keep her with him a long time. Up there (in his attic) between heaven and earth they talked lovingly together about the beauties of this world and the glories of that which is to come.'[237]

---

[234] The Hidden Face, p. 36.

[235] C. O'Mahony, TPB, p. 23.

[236] Not only do mothers present problems; the father likewise contributes to complicating the life of his adolescent daughter. If the early father-daughter attachment has not been successfully resolved before adolescence, the father remains a person of great importance in the emotional life of the girl. Frequently his own unhappiness leads to a morbid interest in the affairs of his child. If he continues to cultivate the attachment, the girl may find it impossible to become interested in any other man. She prefers the "pure love and protective care" of her father to the vicissitudes of another life...' H.S. Sullivan, Personal Psychopathology, W.W. Norton, N.Y., 1972, p. 248; emphasis mine.

There is good reason to believe that Louis Martin was actively interested in keeping close to Therese emotionally. Her readiness to please her father always, made matters even worse for her.

[237] Gheon, SLF, p. 69.

All this would give one the impression that Louis was more of a 'companion' to his children, certainly to Therese,[238] than a father. Pauline exercised all real authority in the home. And fatherly authority which is deemed so indispensable for the good affective evolution of the children was virtually absent. Was there as a result some hidden hostility in the Martin girls against their father, who was gentle but in reality very weak? There is no way of knowing it.

VIII. Therese at school - (Oct. 1881)

For four full years after her mother's death, Therese had enjoyed the special affection of her father, and the 'possessive' mothering of Pauline. She had grown accustomed to the prayerful quiet and meditative communion with Nature. In more ways than one she was becoming serious and solemn like the rest of the family. Though a child in age, she was feeling out of place with children! Therese, being confined to the company of her sister, Celine and to that of her cousin, Marie Guerin, was totally unprepared to socialize with the other children at school.

---

238. It is true that M. Martin had a special love for the last of his children, a love which grew even more intense after the death of his wife as he turned to Therese for companionship and human consolation'. John Beevers, The Storm of Glory: St. Therese of Lisieux, London, Sheed and Ward, 1949, p. 21; emphasis, mine.

1. The sharp contrast between school and home

> The common life of a school was very distressing to so rare and fastidious a spirit, shy as much from pride as from modesty. Teresa had no idea of human society; she was a hot-house plant, sheltered from all contradiction. Here she found jealousies, rudeness, spite, disputes, in their childish guise, and into that hurly-burly she was thrown.[237]

Who was going to come to her rescue, who was willing to adjust to her problems, and help her come out of herself? Perhaps Therese was not really interested in leaving aside the "monastic" atmosphere of her home, and risk being like the other children at school.

The other children must have noticed that Therese was too proper in her manners, and generally indifferent to joining in games and in the fun. A child left to its own fancy, expresses some of it in play, but a regimented child gradually loses interest for play altogether. Therese showed little interest in 'discovering possibilities for self-expression..... in school activities and in contacts with playmates'. Being so closely attached to her mother and family, she rather withdrew herself at school, seeing her 'temperament was not vigorous enough'.[240] Therese felt at ease

---

[239] Gheon, SLF, p. 75.

[240] Georges Cruchon, Transformations of Childhood, translated by Firmin O'Sullivan, Dayton, Ohio, Pflaum Press, 1969, p. 111. French original: Psychologie Pédagogique I - Les Transformations de l'Enfance.

only 'in the family circle'.

> Everywhere else she was extremely timid, and other girls finding her ill-adapted to their games, disregarded her. She did try, but she never succeeded in pleasing them. So she suffered a lot from the rude treatment that was meted out to her.[241] From then on she liked to keep away and not be seen, sincerely believing herself inferior to others.[242]

Therese did not enjoy company and so could not enjoy games. She would have preferred reading or story-telling, which pleasures were not permitted her by her teacher. She obliged herself to take some part in games just not to be disobedient to the rule!

2. The pain of success in the school-room

Though Therese was the youngest in her class, she topped the class in almost every subject. She was highly motivated through the religious training at home as well as

---

[241] 'The child of an enclosing mother, accustomed to the cradling environment generated by her, is liable to experience the outside world as an impingement, particularly when it makes demands. He reacts accordingly, trying to snuggle deeper into the cradle, shrinking from the intrusion and hoping it will go away. He tries to shut out the outside world and ignore it, to cling to his cradling environment and to solve problems by hanging on and being what his mother has made him or told him that he is rather than by taking active measures'. A. Dally, Mothers, p. 154; dotted-line emphasis, original; rest mine.

One could not find a better description of Therese's situation within Pauline's and Louis Martin's 'cradling environment'.

[242] Testimony of Sr. Genevieve, TPB, p. 111.

the painstaking tutoring of Pauline. She was so anxious 'to please God and her father and herself...'[243] Again, being without real friends, would go against Therese. Not only was her success generally ignored, but it served to polarize the class against her. A big girl of fourteen led the attack, by stirring up 'the others against Therese and made her pay for her good looks, her charm, her hard work, and her success. .... she was powerless to resist and could take refuge only in tears'.[244] Sure she was bullied and misunderstood, but Therese suffered everything in silence, so as not to bother others, and especially not to pain her father.[245] There was another circumstance which would be the cause of tears. As Celine tells us: 'Her marks were always very good. Just the odd time she would have a lower mark, and then (she) was inconsolable.... On such an occasion she could not bear the thought that her father would have less pleasure in listening to her marks'.[246] What misery to go through for a young child: when she didn't excell in studies she suffered to think that her father would have less pleasure!

---

[243] Gheon, op. cit., p. 76.

[244] Ibid., p. 76.

[245] 'Again and again we feel the implicit tremulous anxiety: Papa must be spared... Therese concealed all her tribulations of her school years so that Papa would not know of them...' I. Goerres, op. cit., p. 36.

[246] C. O'Mahony, TPB, p. 112.

Therese had just no chance to be popular with her classmates. She was too good in studies, too perfect in observing the least rule, too shy and awkward at games, too preoccupied with God and the saints! 'The result of all this was a mutual coolness between her and the others which obliged her to spend her recreations apart from the animated and noisy groups of other children....'[247] According to one of her schoolmates, the reason for Therese's suffering during the time she spent at the Benedictine school 'was the contrast between the exquisite delicacy and forms of piety that existed in her home,[248] and the roughness of a certain element attending the school at that time'.[249]

---

[247] A.H. Dolan, The Living Sisters of the Little Flower, edited by Robert A. Lusk, The Carmelite Press, Chicago, 1926, pp. 103-104.

[248] Many important questions could be raised here with regard to the inter-play of influences on Therese from Pauline and Marie and from her father bearing on her behaviour in school: What kind of rules were given by Pauline and later by Marie: with regard to making friends, playing with other children, about the kind of games to play, etc.? How much of her withdrawal-symptom was due to her father, who was a loner, a dreamer who lived in 'eternity'?

Did the bourgeois spirit in Pauline and Marie somehow prevent Therese from having easy contact with other children?

What kind of adolescents were Pauline and Marie? What kind of school life did they have under Sr. Dosithée? Did they feel free to make friends, and did they have any real deep friendships or were they afraid of love...?

Was Therese obliged to think adult thoughts, lessening the opportunity for her to be a simple, normal child?

Answers to some of the above questions would greatly help to understand Therese's problems at school.

[249] Marie of the Holy Rosary, O.S.B., TPB, p. 277.

3. Was Therese the victim of 'school phobia'?

> The five years I spent in school were the saddest in my life, and if I hadn't had Celine with me, I couldn't have remained there and would have become sick in a month. The poor little flower had become accustomed to burying her fragile roots in a chosen soil made purposely for her...(SS.53; Ms A 22r); double-line emphasis, original; rest, mine.

It is clear from the above, that Therese would have definitely refused to go to school, if she had had the choice; and if forced to go, she would have become sick, thus making sure that she could stay at home after all! Even though, due to the presence of Celine, Therese stayed in school for five years, she still kept refusing to go to school from within.[250] Isn't that the real reason why she refused to adapt to the school situation, hoping perhaps that those concerned would pity her condition and keep her home?[251]

---

[250] Not all school avoidances 'need be phobias'. By definition a phobia is a reluctance to approach an object, place, or person not ordinarily met with anxiety. In that sense very few of the children described in the papers on school phobia have true phobias. Perhaps these children are all generally agoraphobic in the sense that they do not wish to leave the house'. Shapiro-Jegede, "School-Phobia; A Babel of Tongues", in J. Autism & Ch. Schiz., 1973, v. 3, n. 2, p. 179; emphasis, mine.

[251] The terms 'school phobia' or school refusal apply 'when children not only refuse to attend school but express much anxiety when pressed to go'. J. Bowlby, AL-II-$, p. 300.

'The terms "school phobia", "school refusal" have been used (sometimes interchangeably) by psychiatrists since the early 1940's (...). While each designation has been popular in its time, current usage among American psychiatrists seems to favor the term school phobia to characterize a cli-

(Cont'd on page 290)

a) Are there any symptoms of school phobia in Therese?

'Not infrequently, the condition is accompanied by, or masked by, psychosomatic symptoms of one kind or another - ...[252] abdominal pain, feeling faint'.[253] This might well have been so in the case of Therese. But from the known

---

[251](Cont'd from page 289)
nical entity which includes avoidance of school associated with anxiety and clinging to mother and home. It occurs in a child with average or above average intelligence mainly during latency and sometimes in adolescence. While this selection among terms seems to simplify the field, it rather serves to obscure significant variations in clinical description. School phobia is, in fact, a rather complicated syndrome that is not uniform in etiology, structure, or therapy'. T. Shapiro & R.O. Jegede, "School Phobia: A Babel of Tongues", in J. Autism & Child Schizo., 1973, v. 3, n. 2, p. 168; double-line emphasis, original; rest mine.

[252]The 'intrapsychic factors' at work in the total school phobic syndrome, make it even more difficult to diagnose in each child, as will become apparent in the following 'distinctions': 'Determining whether the child experiences his symptom as ego-alien or ego-syntonic helps to distinguish between neurotic, transactionally induced, and sometimes psychotic symptoms. If the child is indeed anxious and does not like the feeling of anxiety and considers it unreasonable, we can be descriptively clear that we are witnessing phobic avoidance and ego distance characteristic of neurosis. However, it is rare to see a child who has this much clarity of judgement in the face of his anxiety. If the anxiety is of overwhelming proportion interfering with a host of other ego functions (without parental encouragement), a more malignant process such as pseudo-neurotic schizophrenia must be considered. These children may be differentiated in interview by their emergent paranoic or more global deviation on examination and history.' Cf. Fish B. & Shapiro T., "A Typology of Children's Psychiatric Disorders", in J. Am. Acad. Ch. Psychiatry, 1965, v. 4, pp. 32-52; emphasis, mine. The above quote is from: Shapiro-Jegede, "School Phobia:...", in J. Autism & Ch. Scizo., 1973, v. 3, n. 2, p. 180; emphasis mine, which is meant to indicate that perhaps Therese's 'anxiety' belonged within the 'pseudoneurotic schizophrenia'-type.

[253]Bowlby, AL-II-S, p. 300.

facts of her case, the following symptoms are apparent:

> Tearfulness and general misery are common. As a rule, the children are well behaved, anxious and inhibited.... Relations between child and parents are close, sometimes to the point of suffocation.[254]

Some of Therese's problems at school will be shown to belong to certain 'patterns of family interaction,' so expertly described by J. Bowlby. Of the four patterns mentioned (A, B, C, D), A and B would apply to Therese's case.[255]

> Pattern A - mother, or more rarely father, is a sufferer from chronic anxiety regarding attachment figures and retains the child at home to be a companion.[254]

The above pattern would seem to apply to Louis Martin who so much wanted Therese's companionship. Probably, it would also be true of Pauline who held on to Therese rather possessively. Who was really responsible for keeping Therese at home till she was eight and a half?

b) The dynamics of Pattern A

The mother or father suffering 'anxiety over attachment figures', will retain the child at home, to be a companion. A mother may retain the child at home, quite conscious-

---

[254] Ibid., p. 300.
[255] Cf. ibid., pp. 303 sq..
[256] Ibid., p. 303.

ly and deliberately, or be totally unaware 'of what and why she is doing'.

Generally, a mother is unaware, or only partially aware of the 'pressures she is putting on the child' and comes to think that her actions are entirely meant for the benefit of the child, with some degree of sincerity. We have noted earlier how Therese was under constant pressure from Pauline to top the class in everything, and to be on her best behaviour all the time! Such apparent concern for the child could work over-time, say when the child suffers from a minor ailment, and cause to make the condition appear more serious than it really is. What better opportunity than sickness to impress on the child how 'unfitted' he is 'for the rough world of the school' and how the 'constant care of mother' is a must? 'Unkind teachers, bullying boys,[257] and chronic ill health are inculpated as the villains of the piece'.[258]

---

[257] 'During the prepubertal period the influence of a chum may be greater than earlier. Identification with a larger group as puberty takes hold may be difficult for some children. Any sense of alienation during this touchy period of rapid psychological and physical growth may touch off a tendency toward school refusal as an adaptive strategy'. Shapiro, Jegede, "School Phobia:...", in J. Autism & ch. Schizo., 1973, v. 3, n. 2, p. 178; emphasis, mine.

In addition to the family problems, Therese was finding it difficult to cope with her peer group at school. 'The school, peers, the family, the mother, etc.', are among the 'external factors' to be taken into consideration when studying about 'school phobia'. Cf. ibid., p. 177, note 3.

[258] Bowlby, AL-II-S, p. 305.

Therese seems to imply a similar strategy on the part of Pauline, when she writes: 'When little Therese was sick... it isn't possible to explain the maternal tenderness she received. Pauline then made her sleep in her bed (incomparable favour) and gave her everything she wanted'. (SS.44; Ms A 19r) Sickness was a good excuse for Pauline to take Therese into her bed and a clever way of seeking companionship. Again, 'In the summer, I had stomach aches sometimes, and Pauline again took tender care of me'. (SS.44; Ms A 19r)

Bowlby refers to Eisenberg's[259] observation of another tactic a mother could employ, namely to show 'intense reluctance to relinquish the child' and thus making the child feel 'guilty at enjoying the company of anyone[260] but mother'[261].

---

[259] Eisenberg L., "School Phobia: A Study in the Communication of Anxiety", in Am. J. Psychiat. 1958, v. 114, pp. 712-718.

[260] Erikson and Skyner who see 'development as a series of challenges presented by the social environment, and the literature on school phobia, attest that 'the essential problem in families producing seriously school phobic children lay in the parents' failure to help their children relinquish omnipotent demands for exclusive possession of the mother. From this arose the persisting difficulties over separation from the mother and home as well as the subsequent need to establish similar exclusive and controlling relationships either with teachers (...) or with friends'. Robin Skyner, "School Phobia: A Reappraisal", in Brit. J. Med. Psychol. 1974, v. 47, n. 1, p. 5. Emphasis, mine.

Therese's 'exclusive possession' of mother (Pauline) was never challenged. Celine had Marie, and so Therese could hold on to Pauline, with lots of encouragement from the latter.

[261] Bowlby, AL-II-S, p. 305.

It seems likely that some such guilty feeling was preventing Therese from making friends at school.

A 'family pattern of this kind' really inverts 'the normal parent-child relationship by requiring the child to be the parent figure,' wherein the parent adopts the role of the child! 'As a rule the inversion is camouflaged'.[262] Louis Martin was indeed expecting to be comforted by his 'little queen'. She had to excell in school to give him pleasure![263] For, 'the parent seeks to be cared for and comforted by the

---

[262] Ibid., p. 305.

[263] 'Almost all studies which have included an examination of the fathers of school phobic children have remarked on their typical failure to play strong, supportive, and responsible paternal roles'. Louis Martin was such a father, for sure. 'The school phobic pattern... develops when incidents occur, generally at school, that threaten collapse of the preferred self-image, leading the child to strive to remain at home in a situation where his phantasy is not challenged. Radin (1967) similarly suggests that the evaluation of realistic performance at school threatens the omnipotent self-image which has been fostered previously at home, leading the child to avoid school situations in order to re-establish his strong and magical position at home with parental collusion. His suppressed rage, felt largely towards the school for its presentation of reality and the consequent inevitable humiliation, but also towards the parents for their weakness, deception and need to gratify their own omnipotent fantasies through their child, becomes more frightening in any context involving death, injury or loss, necessitating further regression to a level of greater helplessness'. Robin, A.C. Skynner, "School Phobia: A Reappraisal", in Brit. J. Med. Psychol. 1974, v. 47, n. 1, pp. 1-16; pp. 1-2. Emphasis, mine.

You have in the above, a net-work of factors in the family, which created so much humiliation and suffering for Therese.

child'.[264]

What such behaviour on the part of a mother (or father) intends is to seek 'belated satisfaction of her desire for loving care' she missed as a child. Unfortunately, such demands made on the child prevent him 'from taking part in play or school activities with his peers'. So far from being 'over-indulged', such children are chronically frustrated,[265] and because allegedly given everything, are not even free to expostulate![266]

---

[264] Ibid., p. 305.

[265] Caught in such a situation, Therese had reason to be 'chronically frustrated', with little hope of being 'over-indulged', so contrary to the opinion of many biographers!

A parent whose behaviour is 'pathological, could well be telling us that he or she is 'an unhappy product of an unhappy home', and that such behaviour is merely 'a reaction against or reflection of a deeply disturbed relationship' with their own parents. One might be reluctant to call the parent a 'villain' even though the treatment of her child may be 'patently pathogenic'. For, she would be a 'person fully as much sinned against as sinning'. Ibid., p. 306.

Clyne notes that while the mother's need for dependence is fairly constant, the child's response could alternate between 'clinging and striving for independence'. And the mother could react with 'more intense clinging' or create guilty feelings in the child, show anger or even reject the child. Cf. ibid., p. 310. Cf. M.B. Clyne, Absent: School Refusal As an Expression of Disturbed Family Relationships, London: Tavistock, 1966.

[266] J. Bowlby, AL-II-S, p. 306.

c) Family interaction of pattern B

> In the families showing pattern B a child fears that something dreadful may happen to mother, or possibly father, while he is at school and remains at home in order to prevent it. The pattern is probably the second most frequent of the four; and it occurs fairly often in conjunction with pattern A.[267]

Of course, the main question here is: why should a child fear that any harm could befall his mother (or father)? The more classical explanation offered by several psychoanalysts is that the child who 'unconsciously harbours hostile wishes' against his mother (or father), is fearful lest they should come true. The 'death-wish' interpretation is suggested by J.F. Six, for Mme Martin's death. Therese would not risk another death in the family, caused by supposition, by her hostile feelings toward Pauline or toward her father! However, there is little evidence to support such speculation.

It is more probable that Therese could have feared for her father's life (while she was away at school), not being able to interpret the awful 'vision' she had had of her father, when she was six or seven. (Cf. SS.45-46; Ms A 19v-20r) That Therese was constantly disturbed by memories of that 'mysterious vision' can be gathered from the following:

---

[267] Bowlby, ibid., pp. 311-12.

> It was not within my power to think no more about it. Very often my imagination presented again the mysterious scene I had witnessed. Very often, too, I tried to lift the veil which was hiding its meaning from me because I kept in the bottom of my heart the conviction that his vision had a meaning which was one day to be revealed to me ... (SS.46; Ms A 20v)

Again, her great attachment and concern for her father is clear from the following; 'I wasn't even able to think of Papa dying without trembling'. (SS.47-48; Ms A 21v) It stands to 'psychological' reason that Therese should be anxious about the safety of her father, and possibly also of her Pauline, since by 'inversion', the child is expected to play the role of the parent.[268]

Thanks to the scientific explanation of 'school phobia' with its family-interaction base, given us by Bowlby, a totally new psychological light is thrown on Therese's problems at school. Most biographers of the saint, have either by-passed Therese's problems, or come out with some generic pejorative statement like: What do you expect, from the last, much-fussed-over child who refuses to grow up? Little could they suspect that she was, on the contrary, obliged by family circumstances to act as the 'parent' for some 'children' in

---

[268] We have tried to understand Therese's problems in the light of her 'family pathology', taking the cue from Bowlby: '.... as long as each member of the family is seen separately interaction patterns of the greatest pathogenic significance can remain hidden'. Bowlby, AL-II-S, p. 318.

her family![269]

> When cases are considered in the light of the four patterns of family interaction..., it is seen, first, that, once the facts are known and the family pattern is identified, a child's behaviour is usually readily intelligible in terms of the situation he finds himself in; and, second, that many of the judgements hitherto made about such children by clinicians - that they have been spoiled by over-indulgence, that they are afraid to grow up, that they are importunately greedy, that they wish to remain a baby tied to mother for ever, that they are fixated and regressed - are as mistaken as they are unjust.[270]

IX. The loss of Pauline, Therese's 'second mother' and its psychological consequences

1. The prospect of loss

> I didn't know what Carmel was.... but I understood that Pauline was going to leave me... and I was about to lose my second Mother! Ah! How can I express the anguish of my heart. In one instant I understood what life was;..... I had never seen it so sad.... it was nothing but a continual separation and suffering. I shed bitter tears....' (SS.58; Ms A 25v)

Psychological comment: The studies of Burlingham and Freud[271] first revealed that 'the states of anxiety, despair and detachment.... are so readily engendered whenever

---

[269] V. Moore thinks that Therese's problems at school were just a form of 'home-sickness'! I disagree. Cf. HSAI, p. 219.

[270] Bowlby, op. cit., vol. II, p. 324.

[271] D. Burlingham & A. Freud, Infants without Families, Allen & Unwin, London, 1944.

a young child is separated from his mother-figure, whenever he expects such a separation, and when,...., he loses her altogether.[272]

How Pauline, who was 'intrinsic to and closely associated with the separation', was able to hold back Therese's reactions:

- Pauline 'consoled Therese with great tenderness', explaining to her why she was leaving. 'Then you explained the life of Carmel to me.... When thinking over all you had said, I felt that Carmel was the desert where God wanted me to go and hide myself'. (SS.58; Ms A 26r) Pauline's symtathetic acceptance of Therese's 'vocation' to Carmel, gave the latter hope of preventing the threatened 'loss'. (Cf. SS.58; Ms A 26r) The Prioress' confirmation of Therese's vocation offered only partial hope of following Pauline to Carmel. (Cf. SS.59; Ms A 26v)

- Therese's 'anxious attachment' to Pauline is clear from the following: 'I took great care to profit from my dear Pauline during the few weeks she still remained in the world.....; we were always by her side and never gave her a moment's rest'. (SS.59; Ms A 26v; emphasis, mine)

---

[272] Bowlby, AL-II-S, p. 23; emphasis, mine.

2. During the event of 'separation'

> Finally Oct. 2 arrived, a day of tears and blessings... The whole family was in tears... my soul was flooded with sadness! Perhaps... you find I am exaggerating the pain I was experiencing? I readily admit that it should not have been as great since I had the hope of finding you again in Carmel; but my soul was FAR from being mature.... (SS.59; Ms A 27r; dotted-line emphasis, original; rest, mine.)

There is a certain parallelism of circumstances at this second separation, with the first. Just as at the funeral of her mother, Therese had just to be part of the total family-sorrow. Then as now, more than just the immediate family was involved, thus holding back the personal reaction to the separation. Initially, she is able to suppress her anxiety and confused feelings, thanks to the loving attention of Marie and the rest of the family. The hope of seeing Pauline on Thursdays is also a factor in holding back complete despair. But the visits to Carmel actually turned out to be more painful than anticipated.

'Ah! How I suffered from this visit to Carmel!' (SS.60; Ms A 27r) Pauline was her 'mother', but she could not command the complete time and attention of Pauline in the parlour. The two or three minutes she did get, were spent in crying, which was Therese's way of expressing her reluctance to accept the separation, having to go home 'with a broken heart'. '... and I said in the depths of my heart: "Pauline is lost to me!" That changes the whole evaluation of the

fact of separation.

3. The 'psychopathology of separation'

'.... my mind developed to such a degree that it wasn't long before I became sick'. (SS.60; Ms A 27r) 'Towards the end of the year I began to have constant headaches'. (SS.60; Ms A 27r) The following April (1883), Therese and Celine were left in the care of their Uncle Isidore (and family). 'One evening Uncle took me for a walk and spoke about Mamma and about past memories with a kindness that touched me profoundly and made me cry'. (SS.60; Ms A 27r) 'Past memories of Mamma' are the occasion for opening unhealed wounds of the double-separation, from her mother and more recently from Pauline. She felt ever more keenly the absence of her father and family, who were away in Paris. Though she was at her uncle's place, it was like being with 'partial' strangers.[273]

As Therese was preparing to go to bed, she was 'seized with a strange trembling'. The family doctor, Dr. Notta 'judged.... that I had a serious illness and one which had never before attacked a child as young as I'. (SS.61; Ms

---

[273] Even under ordinary circumstances, Therese did not 'like to be invited all alone' to her uncle's; nor did she welcome being asked too many questions. 'I was very much frightened when he placed me on his knee and sang Blue Beard in a formidable tone of voice'. (SS.42; Ms A 18r)

A 27) Evidently, nothing was known of the now recognized fact that 'loss of mother-figure generates psychopathology in a child'.

> In other words, it seemed to us that when we observe children during and after periods away from mother and in a strange setting we are witnessing responses,.... that are just those that enable us to bridge the gap between an experience of this sort and one or another of the disturbances in personality functioning that may follow.[274]

That the said illness, however strange in symptoms, suffered by Therese was caused by 'loss of mother-figure' is verified from the following:

> - Her heart (Marie's) dictated what was necessary for me and really a mother's heart is more discerning than a doctor's, for it knows how to guess at what is suitable for its child's sickness'. (SS.61; Ms A 27r; double-line emphasis, original; rest, mine.)

Marie with a mother's heart knew that Therese needed attention and affection to counter the pain of loss of her 'petite mère', Pauline. That's what the doctor failed to recognize!

> - However Pauline's taking of the habit was approaching. They avoided talking about it in my presence knowing the pain I felt, but I spoke of it often and said I would be well enough to go and see my dear Pauline. (SS.61; Ms A 28r)

The members of the Martin family, knew exactly what could have triggered Therese's illness, namely, absence of Pauline.

---

[274] J. Bowlby, AL-I-A, p. xiii-xiv; emphasis, mine.

In Therese's mind, the hope of seeing her dear Pauline, was enough to make her feel well again. Her prediction came true, and she was well enough to visit her sister. 'I was then able to kiss my dear Mother, to sit on her knees and give her many caresses'. (SS.61-62; Ms A 28r; emphasis, original.)

The 'cure' was short-lived. 'Soon I had to climb into the carriage which took me to Les Buissonnets far from Pauline and my beloved Carmel'. (SS.62; Ms A 28r; emphasis, mine.) Once home, there was no escaping the fact that she would have to live without Pauline. Unable to face the reality of the 'loss', Therese relapsed into her convulsive fits and delirium.

4. Various diagnoses of the 'strange illness'

Dr. Notta could only come up with a negative diagnosis: It is anything but hysteria. Therese herself thought it was the work of the devil! (Cf. SS.62-63; Ms A 28v-29r.) Etienne Robo feels Therese was a 'neuropath' and was suffering from a nervous break-down. Verner Moore is of the opinion that it is a physical disease - 'pyelonephritis, an infection of the kidney which can cause a toxic delirium. He notes Therese's symptoms - the 'persistent headaches, the chills, the prostration, the delirium - and concludes that they concur accurately with a clinical picture of pyelonephritis.[275]

[275] Cf. P.T. Rohrbach, The Search for St. Therese (SST), Hanover House, N.Y., 1961, p. 97 sq.

Do any of the above diagnoses really explain the circumstances leading to the illness and the causes for its lingering and its ultimate cure? I am not convinced that they do. I would rather accept the scientific and well-authenticated explanation offered by Robertson and Bowlby, that what Therese is suffering in fact is 'separation anxiety' at the loss of her mother-figure, Pauline. We shall borrow from James Robertson's studies, and his 'three phases of reaction of a child to separation', to explain the said phenomenon in Therese:[276]

But first to the Moore-Robo debate on the matter.

a) V. Moore's argument against E. Robo

'Father Robo sees in the illness nothing more than a psychotic drama through which runs the one motif: a desire to see her mother who was dead'.[277] The point Robo makes relates indirectly to 'separation-anxiety' in Therese, which we shall discuss later on. 'The illness of Therese was due to a mental disturbance and followed a not unusual pattern'.[278] The 'pattern' Robo says, is from 'the religious mind of the child' creating a heavenly picture, in the hope that it would

---

[276] Cf. J. Bowlby, AL-I-A, p. 27 sq. & AL-II-S, p. 46 sq.

[277] V. Moore, HSAI, p. 216; emphasis, mine.

[278] E. Robo, TP, pp. 69-70.

bring her 'comfort and recovery'. Moore dismisses any such explanation as 'pseudo-psychology'. 'All his pseudo-psychology supposes that Therese's illness was purely mental and that she was suffering from a dangerous physical disorder'.[279]

Moore himself is convinced that Therese suffered from pyelonephritis, which involves the 'inflammation of the pelvis and the kidney' including 'urinary infection'.[280] One clear objection to such a diagnosis is: If there were such clear physical symptoms like the ones mentioned, why was Dr. Notta, the Martin-family physician, not able to recognize their presence and their probable cause? Another objection is: how is Moore going to explain the 'psychological circumstances' accompanying Therese's illness, namely, the loss of Pauline, the untimely reminder of her mother's death by her uncle, the absence of her father at the moment of the first attack of 'nervous trembling' etc.?

> Father Robo's claim that St. Therese suffered a mental breakdown collapses completely when we consider facts in her published Autobiography. The Manuscript of her life makes it perfectly clear that what Father Robo terms a mental breakdown was a physical illness, due to some infection of some kind starting with chills, accompanied by severe pain and extreme physical prostration and leading, as many infections do, to a toxic delirium.[281]

---

[279] V. Moore, ibid., p. 216; for details of Moore's diagnosis, cf. ibid., pp. 217-220.

[280] Ibid., pp. 217-218.

[281] V. Moore, HSAI, p. 220.

It is NOT 'perfectly clear' that Therese suffered only a physical and not a mental breakdown. Moore does not account for all the facts to be found in the Autobiography, as mentioned earlier. The whole line of his argumentation would create the impression that he is afraid of admitting even the possibility of some form of emotional disorder in Therese. Rohrbach seems a little more open to the issue. 'Some of the facts seem to indicate undeniably that as Robo states, Therese "was heading for a nervous breakdown".[282] Those 'facts' which we have called 'psychological circumstances' are rather accurately listed by Rohrbach thus: 'despondency over her mother's death, her unhappiness at school, the crisis of Pauline's departure, and the reminiscences of M. Guérin about happier days'.[283] All these factors together caused

---

[282] Robo, TP, p. 67.

[283] The 'grief-work' must be done! At her mother's death Therese seemed to have tried to use a 'natural protective tendency to avoid the unpleasantness of the grief work; but it is necessary and the more actively it is pursued, the shorter will be the period of grief'. If the 'process' is 'aborted, fixated or delayed'... 'a distorted form of the grief work will appear at some time in the future. For example, it may start on a Christmas, or a birthday, or an anniversary, hence being called an "anniversary reaction"'. James R. Hodge, "They that Mourn", in J. of Rel. & Health, 1972, vol. 11, no. 3, pp. 229-40; p. 231.

For Therese, the 'analogical anniversary' of the loss of mother in Pauline came after once again trying the 'escape route' for almost six months. Her uncle's reminder of the first mother, combined with the controlled grief over the loss of the 'second mother' (Pauline), broke down the defenses, leading Therese to engage in 'active mourning'. Therese actively pursued the 'grief process' (continually thinking of Pauline), and was finally able to resolve it. Bowlby and Robertson refer to the 'despair stage' (mourning) leading to the 'detachment stage'. Cf. Bowlby, AL-I-I-S, pp. 46-47.

something to snap and 'Therese lost control as she was assailed by hallucinations and violent contortions'.[284]

But Rohrbach back tracks just a little, almost as if he had allowed himself to admit too much in the case, saying 'despite the violence of her illness, she never lost the use of her reason'.[285] 'This fact alone might make us wonder if we are dealing with sheer mental illness, and it might make us reexamine Therese's assertion that her illness was the result of some daemonic influence'.[286] The author sums up his assessment of Therese's illness declaring that: 'No amount of rationalization or medical diagnosis can argue those facts away; <u>they remain, collectively, inexplicable in terms of our human sciences</u>'.[287] We beg to disagree with the above statement, and propose to explain 'collectively' the facts of the case.

b) Why the devil's intervention is a 'curiously naive reason'

> I can't describe this strange illness, but I'm now convinced it was the work of the devil. (SS.62; Ms A 28v.)[288]

---

[284] Rohrbach, SST, pp. 99-100.

[285] Ibid., p. 100; cf. also SS.62; Ms A 28v.

[286] Ibid., p. 101.

[287] Ibid., p. 102; emphasis, mine.

[288] Among those who favour the hypothesis that 'Therese was the object of diabolical obsession' are: Fr. Marie Eugene O.C.D., Alberto Moneo, and François de Ste Marie O.C.D. Cf. T. Rohrbach, op. cit., pp. 103-104.

'Now' refers to the time of writing her Autobiography, when Therese was twenty-two and a half years old. Obviously, unable to come up with the probable cause of her illness, and as a last resort she brings in her 'diabolus ex machina'! Probably Goerres is right in suggesting that Therese is merely repeating her 'sister's views'.[289]

The real reason is not the devil!

> - For a long time after my cure, I believed I had become ill on purpose.... (SS.62)
> - It isn't surprising that I feared having appeared sick when I wasn't in reality because I said and did things that were not in my mind.. ....(SS.62; Ms A 28v)

If she 'wasn't sick in reality', it is understandable that Therese was 'not deprived of the use of her reason for one single instant'. (SS.62; Ms A 28v)

5. The workings of 'separation-anxiety'[290]

> Wherever a young child who has had an opportunity to develop an attachment to a mother-figure is separated from her unwillingly he shows distress;.... The way he behaves follows a typical sequence. At first he <u>protests</u> vigorously and tries by all means available to him

---

[289] Cf. <u>The Hidden Face</u>, p. 417.

[290] 'Separation anxiety is an emotional reaction which most children and many adults experience when threatened with separation from a love object, or from a source of gratification for dependent strivings.
Three circumstances may produce separation anxiety of a magnitude likely to be overwhelming to the individual.

(Cont'd on page 309)

> to recover his mother. Later he seems to despair of recovering her but nonetheless remains pre-occupied with her and vigilant for her return. Later still he seems to lose interest in his mother and to become emotionally detached from her.[291]

We have implied the three-phases of 'protest, despair and detachment' in trying to understand Therese's responses to the fact of separation from her mother-figure, Pauline. Both because of Therese's age, - she was ten and a

---

[290] (Cont'd from page 308)

> The first is ego immaturity. The young child, dependent upon his mother for protection from internal and external dangers with which his immature ego cannot cope, develops extreme anxiety when threatened with the loss or separation from the home (which symbolizes protection)...
>
> The second circumstance facilitating separation anxiety is ego regression. Most adults experience regression to more immature levels of ego functioning under conditions which inhibit agression and favour dependency...
>
> The third situation favoring intense separation anxiety is a developmental ego defect...
>
> We have a good combination of the three circumstances leading to separation anxiety in Therese at the crisis-point when the hope of coping with the loss of Pauline, turned into despair. 'This anxiety may be experienced consciously by the individual, who may even recognize its source (homesickness for example). Often, however, the anxiety is recognized only through derivatives, such as symptomatic acts, physiological disturbances, or dreams'. All quotes from: Douglas A. Sargent, "Confinement and Ego Regression: Some Consequences of Enforced Passivity", in Int. J. Psychiatry in Medicine, 1974, v. 5, n. 2, pp. 148-149. Double-line emphasis, original.
>
> Rest of the emphasis, mine - which is meant to show how separation anxiety in Therese manifested itself in 'symptomatic acts, physiological disturbances', and hallucinations.

[291] Bowlby, AL-II-S, p. 46.

half at the time of the crisis -, and due to the peculiar family environment,[292] the 'protest-phase' is not so marked, and it tends to intensify the 'despair-phase', leading to the 'strange illness'. As Bowlby cautions: The said 3-phases should be considered as 'of a single process and that only when they are treated as such is their true significance grasped'.[293]

Therese's strange illness is best understood in the context of 'separation anxiety', with a peculiar over-lapping

---

[292] After the first separation from her 'attachment-figure', Rose (her nurse), Therese had no choice but to accept her mother as a replacement. Besides she was only one year and three months old! At the second separation - at the death of her mother -, Therese was four and a half, and had a choice of a new mother-figure: 'Pauline will be my mother'! At the third separation, i.e., from Pauline, Therese was almost ten. She had grown accustomed to Pauline's 'mothering' routine and the attachment was quite intense. '... the more affectionate the relationship has been the greater the child's manifest upset during separation'. Bowlby, op. cit., vol. I, p. 33. Here, like at the first separation, Therese has no choice of a mother-substitute. The intense emotional struggle is precisely to let go of Pauline and accept Marie who is the only possible and available mother-figure. Herein I see the real cause of Therese's mysterious illness. The above diagnosis is confirmed by the following observations: a) Curiously enough, five out of the six major theories attempting to explain 'separation anxiety' 'rule out of court the idea that absence of mother could, in and of itself, be the real cause of the distress and anxiety seen'. Bowlby, op. cit., vol. II, p. 52. b) Bowlby, drawing support from Suttie, Hermann, Fairbairn and Winnicott, regards 'the distress and subsequent anxiety as primary responses not reducible to other terms and due simply to the nature of the child's attachment to his mother'. Ibid., p. 52; emphasis, mine.

[293] Ibid., p. 47.

of the protest and despair phases, with very little of the detachment symptoms. First, there is the emotional struggle to accept the loss of Pauline, while continuing to enjoy some contact with her. Secondly, there is just a bit of dramatization 'of despair' in Therese, when she demands extra attention of the 'maternal' kind from Marie. This is meant to test Marie's suitability to be Therese's 'third mother'.[294]

---

294 'I believe that if everything crumbled around me, I would have paid no attention whatsoever'. (SS.59; Ms A 26v). That was Therese's comment on Oct. 2nd, 1882, the 'day of tears' - when Pauline left her for Carmel. But the presence of her father and Marie, as well as the confused hopes of keeping close to Pauline and to Carmel, just delayed for a while, everything inside her from crumbling!

The Thursday-contacts with Pauline were unsatisfactory; her 'school phobia' was steadily intensifying. And within 3 months of separation from Pauline, Therese started suffering headaches. The so-called 'protest-phase' was more or less suppressed, simply because Therese was not one to show 'anger' or complain openly. This bottling up of emotion increased the total nervous tension.

The untimely reminder of separation and loss of her mother(s) by her uncle, when none of the family was around to absorb the shock, triggered the break-down. The struggle between continuing in the expected 'good behaviour' and the mounting emotional pain and frustration at not having a 'mother', resulted in the 'strange illness'. In the convulsions, hallucinations and delirium Therese was suffering, there are in disguised form the 'typical symptoms' of the 'protest-phase' - crying and temper-tantrums -, combined with those of the 'despair-phase' - esp., preoccupation with the missing mother (Pauline), and a sense of hopelessness. Cf. Bowlby, AL-I-A, p. 27 sq.

It is important to recall Mme Martin's observation of Therese's typical reaction when things didn't go her way: 'I am obliged to correct this poor little baby who gets into frightful tantrums; when things don't go just right and according to her way of thinking, she rolls on the floor in desperation like one without any hope. There are times when it gets too much for her and she literally chokes. She's a nervous child,....' (Letter of Mme Martin to Pauline, Dec. 5, 1875, C.F., p. 264; cf. SS.23; Ms A 8r.)

6. The last emotional comforts offered by Pauline

> The greatest consolation when I was sick was to receive a letter from Pauline. I read and re-read it until I knew it by heart....(SS.64; Ms A 26v.)

Speaking of the gift of a 'doll dressed like a Carmelite' from Pauline, Therese says: '...it was impossible for me to express my joy'. (SS.64; Ms A 29v)[295]

- 'I enjoyed working for Pauline. I made her little things out of cardboard and my greatest occupation was to make crowns.... out of daisies and forget-me-nots'. (SS.64; Ms A 29v) Therese's preoccupation with the missing Pauline, is symptomatic of the 'despair phase', and also an indication of the struggle to let go of Pauline.[296]

---

[295] '....., another change that occurs with age is that attachment behaviour can be terminated by an increasingly large range of conditions, many of which are purely symbolic. Thus, photographs, letters, and telephone conversations can become more or less effective means of 'keeping contact' so long as intensity is not too high'. Bowlby, op. cit., vol. I, p. 261. In Therese's case, Pauline's letters and gifts were 'less effective means of 'keeping contact' because 'separation' on an almost permanent basis was precisely activating 'attachment behaviour' very intensely in Therese.

[296] Parkes points out that 'the searching for the lost object' need not be confined to 'motor acts, and 'movements towards possible location of the lost object'. The search-behaviour also has 'perceptual and ideational components'. Of the five 'components' listed, we single out 2 and 3.

> 2. Thinking intensely about the lost object.
> 3. Developing a perceptual "set" for the person, namely, a disposition to perceive and to pay attention to stimuli which suggest the presence of the person and to ignore those, that are not relevant to this aim'. (Cont'd)

X. Therese under Marie, her 'third mother'

1. Therese's 'testing' tactics before accepting Marie as substitute-mother

'.... Marie was always by my bedside, taking care of me and consoling me with a mother's tenderness.... I gave her a lot of trouble, not even allowing her to go away from me'. (SS.63; Ms A 29r.) It is one of the expected responses to loss of mother-figure, namely, 'a tendency to make excessive demands on others and to be anxious and angry when they are not met'.[297]

> .... I never stopped calling her all the time she was away. Victoire (the maid)... was obliged to go and get my dear "Mamma" as I was calling her. When Marie wanted to go out it had to be either to attend Mass or to go and see Pauline, and then I said nothing. (SS.63; Ms A 29r).

There is no mistaking the gradual shift from Pauline to Marie as the new attachment-figure, or the new 'mamma'. The tendency to become 'possessive and clinging' is evident in:

---

[296] (Cont'd from page 312)
We have some evidence of Therese doing just what Parkes has indicated above. Cf. SS.64; Ms A 29v.
Commenting on the 'preoccupation with memories of the lost person' Parkes says: 'Whilst we have no sure means of knowing the thought content of children... during the period of searching, it seems reasonable to suppose that their thoughts are focussed on the lost object and may be on the events and places associated with the loss'. C. Murray Parkes, "Separation Anxiety: An Aspect of the Search for the Lost Object", in Studies of Anxiety, M.H. Lader (ed.), World Psychiatric Ass., & Royal Medico-Psychological Ass., Headley Brs., Ashford, Kent, 1969, pp. 88-89. Dotted-line emphasis, mine; rest, original.

[297] Bowlby, op. cit., vol. I, p. xiii.

'Leonie was easily able to see that Marie could be replaced by no one'. (SS.64; Ms A 29r.) It was as if Therese was saying: I want Marie for myself![298]

2. A psychological explanation of the 'miraculous' cure

Therese's desperation at not being able to accept the loss of Pauline and make up her mind about Marie as her new mother, was causing her great suffering. 'I was suffering very much from this forced and inexplicable struggle'. (SS.65; Ms A 30r.) The struggle was 'forced' by the loss of Pauline. The struggle remains 'inexplicable' except in the context of 'separation anxiety' and the responses it triggers in a child, demanding an emotional shift from one 'attachment figure' to a new one, but only after being able to build 'working models' of the new attachment figure and of the self.

Therese did not recognize Marie, though she was right by her side, answering the former's insistent calls of

---

[298] An attachment figure must not only be accessible but also responsive. 'Only when an attachment figure is both accessible and potentially responsive can he, or she, be said to be truly available'. Bowlby, AL-II-S, pp. 234-235. That is what I mean by 'testing' tactics, to see if Marie would qualify to become Therese's third-mother (attachment figure). More importantly, Therese who was used to the 'working model' of Pauline, had now to build a 'working model' of her new attachment figure, Marie. The 'key feature' in coming up with such a model is to know 'who her attachment figures are, where they are to be found, and how they may be expected to respond'. As for the 'working model' of self, the 'key feature' is to have an idea 'of how acceptable or unacceptable she herself is in the eyes of her attachment figures'. Cf. ibid., p. 236.

"Mamma, mamma". I would interpret this as Therese's reluctance to recognize a mother-figure in Marie. 'After some futile attempts to show me she was by my side, Marie knelt down....' and turning to the Bl. Virgin she prayed 'with the fervour of a mother begging for the life of her child'. (SS.65; Ms A 30r.) Therese was convinced that Marie really cared, and that she would be both 'accessible and responsive' as a mother!

The Bl. Virgin's 'smile' and her face 'suffused with an ineffable benevolence and tenderness',... 'penetrated to the very depths of Therese's soul'. (SS.65-66; Ms A 30r)[299] This is 'symbolic' of the inner change from despair to hope, from reluctance to acceptance of a new mother! Therese's pain disappeared and there was no more struggle. 'Without any effort I lowered my eyes, and I saw Marie who was looking down at me lovingly;:... (SS.66; Ms A 30v.) 'I saw Marie', means I recognized Marie to be my mother, I was ready to accept her as my mother. 'Marie obtained what she wanted'.

---

[299] Six suggests a symbolic meaning of Therese's 'search for a mother' during her illness. Therese was ever more than before in search of a mother who would not reject her, one who would always give her life. Here the clear implication of Six is that Zelie Martin (Therese's mother), had rejected Therese and denied her 'life'. How to find a mother who gives life, and who cannot be lost? So Therese turns to the statue of Mary, as a solution. Cf. J.F. Six, VETL, pp. 195-96.

Dr. Gayral remarks that the 'mother symbol' in O. Lady contributed greatly to the 'cure' in Therese. Cf. "Une maladie Nerveuse", in Carmel, 1959, II, pp. 82-96.

(SS.65; Ms A 30r.) In other words, Marie got Therese to recognize her as her mother - this very recognition and acceptance caused the 'cure'. And Therese exclaimed: '<u>Marie will be my mother!</u>'[300]

3. The 'detachment-phase' and its special significance

From the acceptance of Marie as the new attachment-figure, and consoled by the protection promised by the Bl. Virgin, Therese begins to show some interest in her surroundings. However, contrary to the 'detachment-phase' symptoms, Therese does not grow 'remote or apathetic' toward Pauline. But she has learned her difficult lesson that life is full of separations. If that is the case, says Therese, maybe I should not invest all my life-energies on purely 'human' attachments. Always spiritually-oriented, Therese now starts paying more attention to the 'divine' attachment in her life.

Of course, there was the natural pull toward Carmel to find back her Pauline. At this very time in her life, Therese feels called to be a saint, to earn the kind of glory

---

[300] The above 'psychological' explanation of the 'miraculous cure', is not meant to belittle the 'religious' significance of the episode. It fits in well with our diagnosis that what Therese really suffered from was an intense form of 'separation anxiety' as outlined for us by J. Bowlby.

which is eternal! If sanctity was to be life's supreme goal, then 'attachment' to God should top the list of 'acceptable' attachments. The first visit to Alençon since the death of her mother made Therese reflect seriously about life. Alençon for Therese symbolized death, separation and suffering! Now the 'charms' of Alençon - which were also symbolic of the 'world' - were beckoning to Therese. Alençon is the deceptive 'world' which must be fled; Lisieux, the haven of promise where Therese hopes to fulfill her 'dream' of holiness and of glory (in Carmel).

'Detachment' from the 'world' is a personal choice, for greater attachment to God. 'Detachment' from now on will have positive meaning for Therese. It marks a slow but sure beginning of Therese seeking 'inner direction' in the deepening of her sense of 'vocation'. But it will be a long time before she is freed from the almost crippling control of her life by her sisters - for, Pauline will continue her 'spiritual' influence from Carmel, while Marie fills in for the rest.

4. The first painful realization of childishness

The retreat in preparation for First Communion obliged Therese to be away from home for the first time. Therese suddenly discovered how helpless she was on her own, and how childishly dependent on her well-meaning 'mother(s)'. 'I became aware that I was really a child fondled and cared

for like few other children....'. (SS.75; Ms A 34r; emphasis, mine.) It would appear that it is Therese's excessive dependence on her 'mother(s)' that is chiefly responsible for her unhealthy fear of 'liberty'. Had not Therese asked Him to take away her liberty, for her liberty frightened her'. (SS.77; Ms A 35r)

She was frightened of her liberty, because of the danger of offending God. So, spiritually, her fear of liberty may be justified. But there was also the fact that there were few occasions for her to exercise her liberty at home. She lacked the self-confidence needed to accept freedom and the responsibility that goes with it.

5. First Communion Day - May 8th, 1884

It is the presence of 'love' which makes this first 'personal contact' with Jesus, a very significant event in Therese's life. '....; I felt that I was loved, and I said: "I love you and give myself to you forever!" (SS.77; Ms A 35r) In other words, it is the first time that Therese experiences real love and hence desires to hold on to Jesus, to belong to him, and to be 'attached' to him, hoping that such 'attachment' will last forever. The basic difference between Jesus' love and other loves Therese has experienced is that in His love 'there were no demands made, no struggles, no sacrifices'. (SS.77; Ms A 35r.) The implication is evident: all other

'loves' meant 'demands, struggles and sacrifices'! - loves that held her captive! His love offered her new strength whereas other 'loves' sapped her inner strength, making her anxiously aware of how feeble and fragile she was on her own.

XI. Aspects of interpersonal development of Therese at school

1. The 'juvenile era'

The 'juvenile era' is the brief period before pre-adolescence, that is, from the time of entrance into school till the time one finds a chum. It is a time for one to become 'social'.[301]

> ...it is the school society that rectifies or modifies in the juvenile era a great deal of the unfortunate direction of personality evolution conferred upon the young by their parents and others constituting the family group. There are two contributions to growth in the juvenile era, the experience of social subordination, and the experience of social accommodation.[302]

When one considers the 'unfortunate direction of personality adjustment' Therese was given by her parents and others at home, the need for remedying the situation through 'school experience' cannot be exaggerated. The learning experience offered a child at school comes from the 'great change in the authority figures' he has to adjust to. Even

---

[301] Cf. H.S. Sullivan, The Interpersonal Theory of Psychiatry, W.W. Norton & Co., N.Y., 1953, p. 227; hereafter referred to as: (ITP).

[302] Sullivan, op. cit., p. 228; emphasis, mine.

if Therese noted the 'difference in authority figures' at school, how much real 'social subordination' was there, since for her to submit to 'authority' was 'second nature'? 'Social subordination' to the authority of 'compeers' was also negative. For, the presence of 'malevolent juveniles' or 'bullies', instead of being 'an incredible gain in ability to live from one's finding a way of getting by under the episodic and destructive exercises of authority by such compeers',[303] was for Therese, only intimidating and humiliating.

By 'social accommodation' is meant an 'astounding broadening of the grasp of how many slight differences in living there are', with the ability to see which of them are 'alright ' and which, not, 'without being so unwise as to seek to change them'.[304] 'Differences in living' Therese could not help noticing, but any of them could be alright' only if they corresponded closely to what she had been taught at home. Therese could not correct the 'idiosyncrasies' of her 'past socialization', perhaps because she was unwilling or unable to see how others 'are looked upon by authority figures'.[305]

---

[303] Ibid., p. 229.
[304] Ibid., p. 229.
[305] Ibid., p. 230.

When a child discovers merits in certain teachers and demerits in others, such observations will be discussed at home, provided that there has been a healthy development up to this point. Such 'comparisons' entailing as it does criticism of persons in authority was simply not permitted at the Martin home. Would Therese dare check on the 'relative merits and weaknesses' of her parents and teachers? 'Authority figures' were 'godlike figures' and not people for her. If, by the end of the juvenile era, a child does not feel free to compare his parents with other parents and teachers, then 'the most striking and important of the juvenile contributions to socialization has sadly been miscarried'.[306] Of course, Therese had made a pact with herself not to speak of 'school happenings', whether it involved teachers or pupils, to anybody at home, so as to spare them any possible pain.

2. The control of 'focal awareness'

The juvenile is required to gradually obliterate his childhood thought and behaviour so as to be free for the 'strenuous attempt by the society to teach him to talk, to read and to "act right"'.

---

[306] Ibid., p. 231.

> This giving up of the ideas and operations of childhood comes about through the increasing power of the self-system to control focal awareness. And this in turn comes about because of the very direct, crude, critical reaction of other juveniles, and because of the relatively formulable and predictable manifestations of adult authority. In other words, the juvenile has extraordinary opportunity to learn a great deal about security operations, to learn ways of being free from anxiety, in terms of comparatively understandable sanctions and their violations... And in so far as the sanctions and the operations which will avoid anxiety makes sense, can be consensually validated, the self-system effectively controls focal awareness so that what does not make sense tends to get no particular attention.[307]

In the case of Therese, 'abusive mothering' had fostered childish behaviour on the one hand, and made great demands on her, on the other. There is no evidence to show that Therese had learned anything about 'security operations' or about 'ways of being free from anxiety'. Normally a juvenile has at least three groups of 'significant people' in his life - the home-group, non-family authorities and other juveniles. Therese was more or less left with the home-group, for, her dealings with authority figures at school was formal and minimal, and she had very little association with her class-mates. To that extent her self-system lacked 'consensual validation', and hence was unable to cut out of awareness 'what did not make sense'.

---

[307] Sullivan, ITP, p.233.

3. 'Conception of orientation in living' absent?

As the juvenile era draws to a close, it would be normal to expect that a person have some conception of 'orientation in living' - that is that he or she has a formulation or "insight" into data of the following types:

> ...integrating tendencies (needs) which customarily characterize one's interpersonal relations; the circumstances appropriate to their satisfaction and relatively anxiety-free discharge; and the more or less remote goals for the approximation of which one will forego intercurrent opportunities for satisfaction or the enhancement of one's prestige. (the whole passage is in 'italics', in original.)
>
> The degree to which one is adequately oriented in living is, a measure of how "well integrated" a person is, or what his "character" is in the sense of good, bad or indifferent.[308]

From the known facts and circumstances of Therese's case, (cf. supra, 'attachment' problems in childhood, and symptoms of 'school phobia'), one would have to say that active meaningful 'socialization' at school was near zero, which leads us to conclude with Sullivan:

> To the extent that a juvenile has been denied an opportunity for a good orientation in living, he will from henceforth show a trait which is a lamentable nuisance: he will be so anxious for the approval and unthinking immediate regard of others that one might well think he lived merely to be liked, or to amuse.[309]

Therese was steadily strengthening such a trait without

---

[308] Ibid., pp. 243-44.

[309] Ibid., p. 244; emphasis, mine.

wanting to be a 'lamentable nuisance'.

4. The 'preadolescent stage'

When we notice that a young person's childhood-juvenile need for playmates sharply shifts to a 'specific new type of interest in a particular member of the same sex who becomes a chum or a close friend', it is a sign that he or she is entering 'preadolescence'. The mark of true love becomes apparent in the preadolescent, shown in 'real sensitivity to what matters to another person'. It is no more self-centered activity, but 'other-directed' interest, which works to 'contribute to the happiness or to support the prestige and feeling of worthwhileness of the chum'.[310]

Somehow, circumstances at home, had sparked this kind of 'sensitivity' in Therese, quite early. But her 'chums' were her father, Celine and Pauline (her second mother).[311] To each of these, Therese displayed a different kind of 'love' and concern. As Bowlby has shown, victims of 'school phobia' are trapped in peculiar patterns of interac-

---

[310] Ibid., p. 245.

[311] 'It is reasonable to hypothesize that the quality of attachment will also influence the quality of relations with peers and that a secure attachment will be reflected in a more positive peer interaction in preschool and school-age youngsters'. Susan B. Goodman Campbell & Paul M. Taylor, "Bonding and Attachment: Theoretical Issues", in Seminars in Perinatology, 1979, v. 3, n. 1, pp. 3-13; pp. 10-11; emphasis, mine.

tion with members of their own family, especially with parents.

The purpose of the interpersonal intimacy between two young people is to create a situation 'which permits validation of all components of personal worth'.

> Validation of personal worth requires a type of relationship which I call collaboration,[312] by which I mean clearly formulated adjustments of one's behavior to the expressed needs of the other person in the pursuit of increasingly identical - that is, more and more nearly mutual - satisfactions, and in the maintenance of increasingly similar security operations.[313]

5. Therese left with 'fantastic ideas' of herself

The lack of real 'competition' with other children, and her generally poor evaluation of the importance of other people outside the home, left Therese with 'remarkably fantastic ideas' about herself. The actual measure of 'distorted personification of self', however, is difficult to determine, because little is known about her self-fantasies.[314] Her

---

[312] The editor's note, ibid., p. 246, draws our attention to Sullivan's definitions of 'collaboration and cooperation' - 'By cooperation, he means the usual give-and-take of the juvenile era; by collaboration, he means the feeling of sensitivity to another person which appears in preadolescence. "Collaboration... is a great step forward from cooperation - I plan according to the rules of the game to preserve my prestige and feeling of superiority and merit. When we collaborate, it is a matter of we". Sullivan, Conceptions of Modern Psychiatry, (CMP) Norton & Co., N.Y., 1953, p. 55; (C) 1940; emphasis, mine.

[313] Ibid., p. 246.

[314] Ibid., pp. 247-48.

first-communion fervour at the age of ten and a half, only intensified her 'aloofness' from others. She was distressed at the thought of having to return 'to the ordinary course of a boarder'. 'But now I had to come in contact with students who were much different, distracted, and unwilling to observe regulations, and this made me very unhappy' (SS.80-81; Ms A 37r.) It must be considered a 'misfortune in development', for Therese to have let pass the opportunity to 'see herself through other's eyes', and thus permit some of 'the autistic and fantastic ideas' about herself and others, to be corrected.[315]

Therese almost certainly missed out on another aspect of preadolescent development, namely 'consensual validation of personal worth'. Did she really know that she was worthwhile in certain respects?

> ..., in some homes there seems to be a tacit parental conspiracy not to praise, not to stress the possession by the children of exceptional capacities, for fear the children will feel that they are better than other people. Consequently, we now and then run into a person whose gifts in a particular field rather stagger us, but who is just totally unaware that there is anything remarkable in them. Generally this is the result of excessive parental caution to avoid conceit.[316]

---

[315] Cf. Sullivan, ibid., pp. 247-48.

[316] H.S. Sullivan, Clinical Studies in Psychiatry, in The Collected Works of Harry Stack Sullivan, Vol. II, Norton & Co., N.Y., 1965, (C) 1956; p. 123.

The Martin-home was certainly one among those homes Sullivan suspects would cater to 'humility'. As Mother Agnes has testified: "When she (Therese) was a child we took great care to train her in humility, and carefully avoided praising her. At school she was sometimes congratulated on her success at studies".[317] If she had had 'chums', they might have partially rectified the uncertainty as to her 'real worth of personality'.[318]

6. Some identifiable 'warps' in Therese

Even if Therese was not an out and out "ego-centric", the family experience and circumstances had developed in her a high degree of 'expectation of attention' if not of services. The need to adjust to a chum, never really arose, which otherwise might have broken any such 'undesirable "habits"'. As far as we know, Therese was an 'isolated juvenile' left to live out 'indefinitely her rather "schizoid" way of life'.[319] She would very definitely belong with those 'who have very high intelligence and rate well with the teachers, but who are unpopular and unsuccessful with other juveniles...'.[320]

---

[317] C. O'Mahony, TPB, p. 59; bracket, mine.
[318] Sullivan, ITP, p.251.
[319] Ibid., p. 254.
[320] Ibid., p. 255.

The following testimony of Sr. Francis de Sales, Therese's teacher for five years, will corroborate some of the above statements. Asked among other things if Therese was 'an ordinary pupil', Sr. Francis replied:

> In some ways, Yes, she was ordinary, but in other ways most extraordinary. First, she was extraordinarily intelligent. She was very talented and precocious, and when she first came to us at the age of eight, she was placed in a class which contained pupils who were all from four to six years older than she, and amongst these, some of course, at first surpassed her, but very soon, she took her place as leader of her class...[321]
>
> Then too she was extraordinarily obedient, scrupulously faithful to the minutest particulars of the rules of the school. And then again, she was extraordinarily pious;...[322]

Her teacher tells us about Therese's recreational preferences in the following:

> Well, she didn't care much to play with the others on the playground. She preferred the garden with the birds and flowers to the playground and preferred the chapel for the garden.[323]
>
> Again, Therese didn't like games. In fact, she was too frail to play as strenuously as the others, and when she did play, she tells us herself 'I was useless', and the others took full opportunity on the playground to make fun of the awkwardness and lack of skill of her who put them all to shame in the class-room.[324]

---

[321] 'Only exceptionally perceptive teachers are able to entertain the idea that a young person who is doing well academically and giving no trouble can be emotionally disturbed'. A. Dally, Mothers, p.155.

Unfortunately for Therese, she didn't have any 'exceptionally perceptive' teachers.

[322] Dolan, LSLF, pp.99-100; emphasis, mine.

[323] Ibid., pp.100-101.

[324] 'Social life for the preadolescent depends to a considerable extent on learning how to play with other children. Group play provides opportunity for learning to get along with peers, for achieving a balance between a group and

(Cont'd on page 329)

> The result of all this was a mutual coolness between her and the others which obliged her to spend her recreations apart from the animated and noisy groups of other children...[325]

Finally, questioned about Therese's popularity, Sr. Francis had this to say:

> With the sisters, ..., she was a general favorite, but with the pupils, no. They were jealous of her intellectual superiority and outside the classroom made her pay in a thousand little ways for her little classroom triumphs. Secondly, the fact that she was never punished because she was never disobedient prevented popularity. This immunity from punishment acted as a kind of barrier between her and the others who were punished frequently...[326]

There are no 'preadolescent benefits' worth the name, which Therese could think of consolidating before puberty invaded on her. The question is, if puberty was delayed in Therese. Besides 'biological and hereditary factors', Sullivan mentions 'certain peculiarities of earlier training... so extraordinarily frequent in cases of so-called delayed puberty that one suspects that the training has literally

---

[324](Cont'd from page 328)
an individual identity, for the learning of multiple roles, for mastering problems around issues of competition and cooperation and around issues of success and failure, and for exploration of skills, physical ability, and external reality...(Erikson, Sullivan). At the same time, group play tests such control capacities and learnings.' H.L. Raush, At. Dittman and T.J. Taylor, "Person, Setting and Change in Social Interaction", in Human Relations (G.B.), 1959, 12, no. 4, 361-78; p. 364. Brackets, mine.
Therese definitely shied away from playing with other children.

[325]Dolan, ibid., pp. 102-103; emphasis, mine.

[326]Dolan, ibid., pp. 101-102; emphasis, mine.

delayed the maturation of the lust dynamism'.[327] When the others in her class, who were all four to six years her seniors, had passed the preadolescent stage and were looking toward adolescent interests, Therese must have lingered behind.

XII. The 'motivational system' underlying the 'experience of loneliness'

1. Developmental history of the 'need for intimacy'

For Sullivan, the 'integrating tendency of the need for intimacy' through the various 'developmental epochs', reveals the roots of 'loneliness'. A brief analysis of the 'developmental history' of 'the need for intimacy' will help us to understand Therese's problem with loneliness.

a) 'Of the components which culminate in the experience of real loneliness, the first,..., appears in infancy as the need for contact'.[328] This 'need for contact with the living' includes the 'need for tenderness' - for protective care delicately adjusted to 'immediate situations'.[329] When discussing 'attachment behavior' in Therese, we spoke of the 'need for warm intimate relationship between mother and child'

---

[327] Sullivan, ITP, p.258.
[328] Ibid., p. 261.
[329] Ibid., p. 290.

(Bowlby). This need was not fully satisfied for Therese.

b) The 'need for tenderness' continues into childhood, when the supplementary 'need for adult participation', that is, 'need for the interest and participation of significant adults in the child's play' and activities - appears. Sullivan distinguishes three kinds of play: (i) 'Expressive play', which permits the child to 'express what he feels', in order to 'diminish anxiety and increase euphoria'. Opportunities for free expression of feelings for Therese, were few and far between. (ii) 'Manual play' is meant for coordination of vision and hands. (iii) 'Verbal play' is 'reflected by verbal behavior and abstract thought'. The child will find these activities pleasurable only if there is sufficient adult participation in them.[330] Therese spent most of her play-time with her sister, Celine. The only adult who tried to participate with Therese's 'activities' was her father. It would appear that Therese was already beginning to feel like a 'lonely child', even during the life-time of her mother, for lack of sufficient adult participation.[331]

---

[330] Cf. ibid., p. 291.

[331] 'If a child has good relationships with most members of his family, then he has enough such models for later life so that he will probably get along well with people. But if most of his childhood relationships are bad, then he lacks the models for good relationships and will almost certainly have serious difficulties with people in later life. Probably no one can live long without at least one good emotional relationship without developing serious neurotic symptoms of some kind'. L. Saul, Emotional Maturity, p. 170; emphasis, mine.

c) The 'juvenile era' brings in the 'need for compeers' who are 'indispensable as models for one's learning by trial and error'.[332] It is difficult to imagine that Therese who was the youngest as well as the smartest and easily the best behaved, would be open to learn anything from her classmates. She was repaid for her 'not-like-the-rest' attitude, by being ostracized, or not being accepted 'by a significant group'.

d) In preadolescence there is the '<u>need for intimate exchange</u>', for real friendship with a member of one's own sex, the love of another person greatly facilitating the 'consensual validation of action patterns and of valuational judgements'.[333]

> <u>And in preadolescence we come to the final component of the really intimidating experience of loneliness</u> - the need for intimate exchange with a fellow being, whom we may describe or identify as a chum, a friend, or a loved one - that is, the need for the most intimate type of exchange with respect to satisfactions and security. Loneliness, as an experience which has been so terrible that it practically baffles clear recall, is a phenomenon ordinarily encountered only in preadolescence and afterward...[334]

* * * * *

---

[332] Sullivan, ibid., p. 291.
[333] Ibid., p. 291.
[334] Ibid., p. 261.

Loneliness reaches its full significance in the preadolescent era, and goes on relatively unchanged from thenceforth throughout life.[335]

We see at once that the phenomenon of loneliness is clearly the result of non-satisfaction or very inadequate satisfaction of the 'need for intimacy', manifested in pre-adolescence. Therese could have made her experience of loneliness less painful by adopting a 'grapes-are-sour' attitude. That is, compared to the 'religious satisfaction' of being a friend of Jesus, all earthly attachments were like the proverbial 'sour grapes', to her.

2. The 'conflicts of love' at school

In a moment of great fervour, Therese had prayed that Jesus alone be her 'sweetness', and that He 'change all earthly consolations into bitterness'. (SS.79; Ms A 36v.) Yet, Therese was only a young girl of twelve, endowed with an extremely sensitive and affectionate heart. So she would try making a few friends at school. It was as if she had to have a few 'earthly consolations' and only then Jesus could 'change them into bitterness'! But failure in friendship was a foregone conclusion. The very inner fear of earthly attachments as unreliable and perhaps dangerous, robbed her of the necessary condition for friendship-viz., a certain natural

---

[335] Ibid., p. 262; emphasis, mine.

and social spontaneity. Therese, however, interprets her failure at friendship as being the result of the 'narrow and flighty heart of creatures', and as Jesus' answer to her 'specific prayer' - to find only 'bitterness in earthly friendships'!

Psychologically, however, Therese's 'virtuous aloofness' at school cannot be taken to be all 'virtue'! Its real roots are to be found in those set of 'adverse influences', esp. in her family, that have prevented her from growing according to her 'individual needs and possibilities'. With the result, that she has not developed 'a feeling of belonging, of "we", but instead of profound insecurity and vague apprehensiveness' which is termed 'basic anxiety'.[336] The same author continues to explain the effects of basic anxiety in human relations:

> The ability to want and to give affection, or to give in; the ability to fight, and the ability to keep to oneself - these are complementary capacities necessary for good human relations. But in the child who feels himself on precarious ground because of his basic anxiety, these moves become extreme and rigid...., he is driven to rebel or to keep aloof, without reference to his real feelings and regardless of the inappropriateness of his attitude in a particular situation. The degree of blindness and rigidity in his attitudes is in proportion to the intensity of the basic anxiety lurking within him.[337]

---

[336] K. Horney, Neurosis and Human Growth, Norton & Co., N.Y., 1950, p. 18.

[337] Ibid., p. 19; emphasis, mine.

There can be no objection to Therese's making extra 'virtue' out of her 'psychological necessity'.[338]

3. Attempts and failures at making friends!

'Under loneliness, people seek companionship even though intensely anxious in the performance'.[339] That is precisely what we see Therese trying to do. Not much had changed, since her first year in school. She still could not play 'games of her own age-level'. So she found her own little recreation: which was to 'lean against a tree' and study her companions; or find a few others who were interested in 'burying dead birds'. (SS.81; Ms A 37r.) But what she did best and enjoyed most was story-telling. Wasn't she thrilled at being able to draw quite a few eager listeners? 'The same story lasted for several days, for I liked to make it more and more interesting when I saw the impressions it produced and which were evident on my companions'

---

[338] 'Children who are successful, popular, emotionally secure, or self-confident - or who have positive moods and feelings of success aroused in them experimentally - are more likely to help others. (...) A possible explanation is that fulfillment of the child's egoistic needs may reduce preoccupation with his own concerns and leave him open and responsive to the needs of others'. M.L. Hoffman, "Personality and Social Development" in Ann. Rev. of Psychology, 1977, v. 28, p. 307.

We at once see why Therese was so pre-occupied with herself, until the X'mas-conversion, when she learned to forget herself in order to think of others.

[339] Sullivan, ITP, p.262.

faces'. (SS.81; Ms A 37r.) She had at last discovered her special talent, and she was very much in her element! But 'soon the mistress forbade me to continue in my role of orator, for she preferred to see us playing and running and not discussing'. (SS.81; Ms A 37r; emphasis, mine except for 'orator'.) Perhaps, this was the only real compensation Therese had sought for all her 'inferiority' feelings. She needed this little attention from her school-mates. The teacher denied her this only opportunity to be herself with the other children. The only reason for depriving Therese of this little joy, was that the teacher preferred other forms of recreation! Therese had just to accept the disappointment and live with it, in silence!

Therese's inability to make friends was in a way more painful. She tells us how hopes were riding high about having found one or two friends, but only to be dashed to the ground, in the space of a few months. Therese was surely capable of love, she was faithful and grateful to those willing to be her friends. Even the one friend who disappointed her, she continued to love. 'My love was not understood. I felt this and did not beg for an affection that was refused,.... (SS.82; Ms A 38r; 'beg' is the only word emphasized in the original; rest, mine.)

She faired no better with the teachers. 'When I noticed Celine showing affection for one of her teachers, I

wanted to imitate her, but now knowing how to win the good graces of creatures, I was unable to succeed'. (SS.83; Ms A 38r.) The facts are honestly stated: Therese desired the affection of her teacher(s), but she failed in her attempts because she didn't know how to proceed! But to go and say that 'God had forbidden her any human friendship; she would have "burnt her wings" thereby.... is a clear rationalization.[340]

The 'intimacy need' in early adolescence manifests itself in the shift from the so-called 'isophilic choice' (for someone like oneself) to the 'heterophilic choice' (for someone different). Such a change is triggered by the appearance of the 'genital drive'.

> Thus other things being equal and no serious warp or privation intervening, the change from preadolescence to adolescence appears as a growing interest in the possibilities of achieving some measure of intimacy with a member of the other sex, rather after the pattern of the intimacy that one has in preadolescence enjoyed with a member of one's own sex.[341]

First of all, Therese lacked any 'model' in her experience, having failed in preadolescent intimacy with members of her own sex. Secondly, the Martin-atmosphere was

---

[340] Cf. Joseph André, La Sainte qui voulut toujours faire plaisir, Abbaye de Frigolet, Tarascon-sur-Rhône, 1957, p. 34.

[341] Sullivan, ITP, p.264; emphasis, mine.

hardly conducive to developing any interest for intimacy with the other sex. Subtle barriers had been set up by Mme Martin, to preserve her daughters Marie and Pauline, from any such intimacies. The rest of the Martin girls, Therese inclusive, had just to accept to do without any heterosexual contact! Later on, Therese will 'spiritualize' the Martin isolation thus: 'It was He who had her born in a holy soil, impregnated with a virginal perfume'.[342] (SS.15-16; Ms A 3v; emphasis, original)

XIII. Some Related Issues

1. Primary 'genital phobia' in Therese

Without a doubt, the cultural prudery coupled with the Martin 'contempt for the world' (which included the body), went a long way to creating the 'puzzlement and embarassment' in matters 'sexual' for Therese, as for the other Martin girls.

> ...there are lamentably too many instances of people who already have a rather profound warp with respect to the general area of the body which is concerned. I have called this the primary genital phobia. (Emphasis, original.) By primary genital phobia I refer to the enduring warp of personality which is often inculcated in late infancy and early childhood and practically converts that area of the body into something not quite of the body. (What Sullivan refers to as the 'not-me'.) It is almost impossible for

---

[342] Louis and Zelie Martin were basically 'lonely' people. According to Sullivan, one would have to seek out the roots of their loneliness in the non-satisfaction of the 'need for intimacy' especially as preadolescents and as adolescents. This partly explains their low estimation of marriage.

> the adolescent who has this type of warp to arrive at any simple and, shall I say, conventional type of learning of what to do with lust. Therefore, as that person becomes lustful, he has the energy of the genital dynamism added to loneliness and other causes of restlessness; thus his activity with others becomes comparatively pointless, which almost certainly is humiliating and is not a contribution to his self-esteem.[343]

Very little is known about the 'training' Therese received in late infancy and early childhood, regarding the body. An element of negative training could be implied in the following: 'She (Zelie Martin) was very exacting with regard to perfect modesty, and our dresses always reached below the knees'.[344] But Therese practically admits to being a victim of 'primary genital phobia' when she says: 'My body always caused me embarrassment.[345] I never was at ease in it; even as a little child I was ashamed of it'.[346] Such a body-image certainly became 'an enduring warp of personality' in

---

[343] Sullivan, ITP, p.267; emphasis and brackets, mine.

[344] Sr. Genevieve of the Holy Face, The Mother of The Little Flower, Gill & Sons, Dublin, 1957, p. 12; emphasis and brackets, mine.

[345] Sr. Marie of the Sacred Heart has testified: 'During the illness she had at the age of ten, the doctor prescribed showers. This distressed her so much that she begged me to discontinue this treatment'. C. O'Mahony, TPB, p. 99.

'Distress about showers' at age ten, makes her 'an angel of purity' for Sr. Marie, but doesn't it point to 'genital phobia'?

[346] D.E., Synopse, pp. 211-212; emphasis, mine.

Therese.[347] Consequently, the energy of the 'genital dynamism' added to her loneliness, made for excessive restlessness. Her activity with others, if there was any, was 'pointless and humiliating'. And so Therese had nothing to stay in school for.

2. Therese admits to being 'lonely'

Even at thirteen, Therese refused to go to school alone! '....the only attraction which held her at the boarding school was to be with her inseparable Celine,....' (SS.85; Ms A 39v.) After five years at school, she had failed to make any deep lasting friendships. Her affective troubles were to blame for her ineptitude for normal social relations. Therese had quit attending regular classes, but had obliged herself to return to the Abbey-school twice a week, to prove her love for the Blessed Virgin. But humanly and emotionally there was no pleasure in it at all:

> ...I didn't have, as did the other students, any teacher with whom I was on friendly terms and could spend several hours.... No one paid any attention to me.... Sometimes, I felt alone, very much alone, and as in the days of my life

---

347 'As a child of her time and of her education, she shared, as if it were innate, the general embarrassment with the body. "My body has always been a discomfort to me - I did not feel at ease in it, and even as a child I was ashamed of it". (N.V., 29th, July) Goerres, The Hidden Face, p. 295. Cf. P. Mabille, Thérèse de Lisieux, Love and christian dualism, pp. 80-81.

Therese's poor body-image is related to Sullivan's 'primary genital phobia'.

> as a day-boarder when I walked sick and sad in the big yard, I repeated these words which always gave rise to a new peace in my heart: "Life is your barque not your home!" (SS.87; Ms A 41r; the original reads: "Time is your barque not your home"!; emphasis mine, except for double-line emphasis.)

Nobody can miss Therese's intense emotional suffering at being friendless, neglected and lonely, despite her efforts to tone it down, with the usual 'spiritualizing'.[348]

3. The phenomenon of 'dissociation'

The combined strength of the lust dynamism and the need for intimacy is sufficient to correct certain 'warps of personality' through some attempt at interpersonal relations. 'There is no way,... by which one can all by oneself, satisfy the need for intimacy, cut off the full driving power of loneliness, although loneliness can be manipulated or reduced to a certain extent'.[349] Though the 'need for intimacy' and the 'need for genital integration' are distinct, they are closely

---

[348] V. Moore suggests that Therese was obliged to leave school because Celine was no longer with her. 'Like many children she manifested in childhood what is well-known as homesickness... One cannot look upon a transient attach of homesickness in a child as psychoneurosis'. Heroic Sanctity and Insanity, pp. 129-130. Such an explanation fails to see the seriousness of the problem. We have explained Therese's situation in school as having to do with 'school-phobia'. And here we suggest with Sullivan, that Therese's 'loneliness' is intensified through the unmanageable energy of the 'genital dynamism', making association with others, meaningless.

[349] Sullivan, ITP, pp.270-271; emphasis, mine.

related.[350] The 'process of trying to separate' the one from the other is what Sullivan calls "dissociation".[351]

> When lust is dissociated - and components in lust are quite frequently dissociated - such things occur, even from early adolescence, as the celibate way of life, in some cases with accessible lustful fantasies, and in other cases with no representation of the lustful needs in awareness. The latter can go so far that actually there are no recollections of any content connected with what must have been the satisfaction of lust in sleep;... When one encounters that sort of thing, one thinks immediately that something has gone very radically wrong with the personality.[352]

Further, Sullivan indicates what the misfortune of isolation in early adolescence can forebode for the development of the person. When, either due to the 'size of the community' or the 'peculiar home circumstances', the isolated adolescent does not have the possibility of fraternizing with adolescents of the other sex more or less in the same phase of development, then 'reverie processes' could intensify.

---

[350] For Sullivan, the 'learning of intimacy' is a separate task for the individual, and the 'integration of the lust dynamism' is a separate stage of development. Erikson would agree with 'the altruistic concern for another in any adult relationship, but he does not see it, as does Sullivan, as a separate developmental task'. Cf. George W. Goethals, "The Evolution of Sexual and Genital Intimacy: A Comparison of the Views of Erik H. Erikson & Harry Stack Sullivan", in J. Amer. Acad. Psychoanaly. 1976, v. 4 (4), pp. 529-544; p. 542. We prefer Sullivan's point of view, because it avoids confusing the functions of love and lust in the development of an individual.

[351] Cf. ibid., p. 275.

[352] Ibid., p. 275; emphasis, mine.

With the change from preadolescence to adolescence there is the shift to the other sex in fantasy life. It is natural for an isolated adolescent to indulge in 'reverie substitution for interpersonal experience'.[353] Idealization of imaginary companions may become 'a severe barrier... to finding anybody who strikes as really suitable for durable interpersonal relations'.[354]

Many of the fears regarding the circumstances that could lead to 'dissociation' between the need for intimacy and the 'lust dynamism' are well-founded in the case of the Martin girls in general, and that of Therese in particular.

---

[353] 'Let us... consider the problems of the conflict fundamental to a schizophrenic outcome. There is still much to be learned in this connection, but it is certain that in the schizophrenic female incest fantasies and delusions are very common. Frequently the individual comes to believe that she is pregnant by her father, thus indicating a strong father-fixation. This is sometimes symbolized in an obvious father-substitute, such as God. I am inclined, however, from a deep analysis of a few such patients, to the opinion that an earlier type of problem is the important factor - that is, an early infantile fixation on the mother, at the level described by the psychoanalysts as the "oral stage of libido development". In other words, she sought to establish a love relation similar to that existing between infant and mother. More data from such investigations may reveal that schizophrenic women, as well as men, continue in a state of non-resolution of an early type of infantile attachment to the mother, in turn resymbolized or displaced on the father'. H.S. Sullivan, Personal Psychopathology, p. 258; emphasis, mine.

To even suggest the possibility of 'incest fantasy' in Therese would sound offensive to 'pious ears'. But when it is considered in the multiple context - of Therese's infantile fixation on the mother, displaced on to the father, and the blockage of the 'lust dynamism' and the low satisfaction of 'intimacy needs' creating loneliness, - the probability of the presence of 'incest fantasy' becomes strong.

[354] Sullivan, op. cit., p. 277.

One wonders, how the Martin girls could yield to the inherited pressure to cut out 'lustful needs' from awareness, without being caught in an unfortunate isolation and the consequent indulgence in some form of 'reverie substitution'.[355] Without passing judgement on the genuineness of their 'religious vocation', it is reasonable to suspect a psychological refuge from anxiety, in their excessive emphasis on the 'celibate way of life'.

4. Therese a 'chronic juvenile'?

We have noticed thus far, that the 'need for intimacy' was never satisfied to any satisfactory degree in Therese, through the various developmental epochs. Her preadolescent failure to establish friendship with girls of her age-group, and the later inability to shift the 'object of intimacy' to the other sex, would lead us to conclude that Therese was indeed stagnating at the 'juvenile stage'.

> When there has been no change in the preadolescent need for intimacy as the lust dynamism has matured, the situation arises in which there is maturation of the lust dynamism in those not yet preadolescent. In other words, a person who

---

[355] 'Moral principles that seem to have little relevance outside, religious beliefs that seem by most people's standards anachronistic or absurd and often also a strong if unconscious denial of the body and its functions, all these can combine to impose a formidable directive environment on a young person that ceases to support because it conflicts so profoundly with the outside world'. A. Dally, Mothers, p. 132, 'directive' is the only word originally emphasized; rest, mine.

> is chronically juvenile reaches the time when the lust dynamism matures and goes into action.[356]

The 'lust dynamism' forms a 'system of integrating tendencies'.

The measure of integration of lust depends on a person's earlier stages of development, with the accompanying experience of satisfaction, with or without anxiety. The 'anxiety components' in 'dissociation' vary from person to person, depending on the 'inadequacies of the culture complex and their accentuation by resulting family society and school society peculiarities'.[357] When the 'lust dynamism' is completely excluded from awareness, or gets short-changed through 'selective inattention' or some other 'masking process', it is often related to 'persisting disorientation in living and to the disastrous disturbance of self-esteem'.[358] Any habitual non-satisfaction or partial satisfaction of 'integrating needs' will create 'residual motivation' which will tend to be 'discharged in sleep and in waking reverie processes'. All this is damaging to self-esteem and may demand further 'precautionary processes or social distance' seriously reducing the 'chances of fortunate experience in life'.[359]

---

[356] Sullivan, op. cit., p. 279; dotted-line emphasis, mine; rest, original.

[357] Ibid., p. 228; emphasis, mine.

[358] Ibid., p. 288.

[359] Ibid., p. 289; emphasis, mine.

What is important in all the general interpersonal theory of Sullivan referred to above, is that the family-functioning of the Martins - parents and children - clusters around the same 'difficulties in living'. And there is a similar pattern to their problems. Both parents are known to have experienced frustration with regard to the 'need for intimacy', and both were caught in the pseudo-religious mask of 'angelism', when it came to facing the reality of their 'lustful needs'. They were both variously lonely and withdrawn. Their inability to face themselves led them to maintain a 'social distance' which is mistaken for 'virtue'.[360] '...; we shunned the disturbance of worldly acquaintances, and tended to keep to ourselves'.[361] Part of the 'residual motivation' is discharged in Louis Martin's contemplative day-dreaming ('reverie process'). 'Eternal life was the dominant concern of my parents'.[362] The parents and children shared so much in common - problems, fears, anxieties, prio-

---

[360] 'In general, it seems safe to say that there is a positive relation between the degree of parental symptoms and the degree of illness in the child, or that maladjustment in the parents increases the probability of maladjustments in one or more of the children. Ehrenwald even goes so far as to speak of "psychological contagion", applying it to the transmission of symptomatology from parent to child'. W.W. Meissner, "Thinking about the Family - ...", in Family Process, p. 137; emphasis, mine. Cf. also: J. Ehrenwald, "Neurotic Interaction and Patterns of Pseudo-Heredity in the Family", in Am. J. Psychiat., 1958, v. 115, pp. 134-142.

[361] Genevieve of St. Teresa, TPB, p. 110; emphasis, mine.

[362] Genevieve of St. Teresa, TPB, p. 110.

rities - that it was natural for them to hold on to each other for emotional support, as there was little else to count on, psychologically. Pointing to the weak psychological base in the Martins, is not meant to discount any genuine religious striving.

XIV. The martyrdom of scruples

Given the 'primary genital phobia', in Therese, the intensification of the 'reverie process' caused by the 'residual motivation' of the repressed 'lust dynamism', and finally, with her low moral discernment, it would have been a near 'miracle', if she were free from scruples. 'It was during my retreat for the second communion that I was assailed by the terrible sickness of scruples'. (SS.84; Ms A 39r)

> All my most simple thoughts and actions became the cause of trouble for me, and I had relief only when I told them to Marie. This cost me dearly, for I believed I was obliged to tell her the absurd thoughts I had even about her.... (SS.84; Ms A 39r)

The crisis of scruples, according to De Meester, was meant to accentuate in Therese 'the unconsciousness of her functional fragility', as a preparation for great graces she was later to receive.[363]

---

[363] C. De Meester, Dynamique de la Confiance, Les Editions du Cerf, Paris, 1969, p. 104.

1. What was the 'subject matter' of scruples?

It is generally agreed that Therese's scruples had something to do with sexuality. Therese was twelve years and four months old at the time and beginning to experience the usual physiological and psychological changes of puberty. Those around her (in the family), were reluctant to answer any questions about the facts of life and about problems of chastity. She might have had some sexual initiation from her mother if she had been alive. Even simple knowledge of the other sex was not available to Therese as she had no brothers.

The 'christian' education in the family was strongly marked by an exaggerated 'flight from the world', and a fear, not necessarily salutary, of anything which seemed to compromise the 'salvation of the soul'.[364] 'Pleasure' was generally feared and shunned, as something not willed by God! This would be part of the reason why Mme Martin had indirectly influenced her daughters against marriage, by impressing on them the sublime dignity of virginity. 'By their behaviour as much as by their words, austere living parents suggest that anything that gives pleasure is sinful.... They can enjoy nothing without feeling conscience-stricken and this spoils their pleasure'.[365]

---

[364] Cf. ibid., pp. 407-411.

[365] P. Tournier, Guilt and Grace, a psychological study, (GGPS), Harper & Row, N.Y., 1962, p. 12.

Projection of the prejudices of parents tend to strongly influence their children, more especially in matters of sexuality.

> The serious thing is that parents and teachers project their own prejudices, their own problems and their own guilts into education. For example, those who have most remorse over their sexual behaviour invest their warning counsel to their children with dramatic overtones which awaken in their hearts a veritable dread of sexuality.[366]

There was enough and to spare of this 'dread of sexuality' in Pauline and Marie, to pass it on to Therese, thus providing 'ideal' matter for scruples!

2. How faulty pedagogy creates useless fears

If the vivid imagination and the sensitive heart of the child are not handled with care, it can create a troublesome disorder for life. For example, the 'idea of hell' could be presented in such a way that the fear of sin gets out of proportion. And the terrorized child tends to believe that the smallest sins are grave faults. If the further blunder is committed by well-meaning mothers or teachers, to threaten with 'hell' for mere 'nothings', the child's conscience is 'falsified'. The possible imbalance in judgement occasioned by budding passions, could further emphasize this

---

[366] Ibid., p. 11.

'false' conscience.[367]

That was exactly what is supposed to have triggered the crisis of scruples in Therese. Her state of anxiety and insecurity so recently manifest at the time of her illness and cure, was emphasized by 'negative catechesis and faulty pedagogy'. Here are the notes Therese made in her little note-book during the retreat of May 1885, about mortal sin and hell. 'What the priest had to say about mortal sin was very frightening, as he depicted the state of the soul in sin so much despised by God. Fr. Domin was a priest well respected, but scrupulous and timorous'.[368] Here is what Therese noted with regard to the same priest's instruction on hell, given during the 1st comm.-retreat: '.... the priest represented to us the tortures which (the damned) suffer in hell, and told us that it depended on our First communion whether we went to heaven or hell, I am preparing myself well for it and I hope to go to heaven'. And again: 'The priest spoke to us of the first sacrilegious communion and the things he said caused me to be greatly alarmed'.[369]

---

[367] Cf. P. Bruno de Jésus-Marie, 'L'enfant et la "voie d'enfance"', Etudes Carmelitaines, 19(1934), p. 56.

[368] Cf. De Meester, Dynamique de la Confiance, footnote (n. 27), p. 104.

[369] De Meester, ibid., p. 104.

> It is a tactless approach to speak of eternal punishment with all the force of impressive details, to one who is ill, or to young men or to young women making a retreat, who are as untutored as choirboys, and who have not got beyond an infantile or Freudian idea of guilt. Much harm can be done.[370]

3. Other psychological reasons for the crisis of scruples

The so-called 'guilt of omission' seems to be one such reason.

> It comprises all that we have dreamed and have not attained,....; it comprises the promises made in the mystical impetus of a short-lived moment; all that we have attained only incompletely, begun and abandoned; all that is unfinished, timid, unexpressed, shapeless.[371]

Therese had indeed experienced a 'short-lived mystical moment' at her First Communion, and in that fervour had promised to love Jesus alone forever! Here she was, a year later, taking stock of her 'omissions' especially regarding her 'promise'. She began to feel guilty for 'the evil she had done and the good left undone'.[372] 'I believe to be true, that a man feels a sense of guilt every time he fails in a cause with which he has identified himself'.[373]

---

[370] Tournier, GGPS, p. 155.
[371] Ibid., p. 52; emphasis, mine.
[372] Ibid., p. 51.
[373] Ibid., p. 92.

Therese's obsession with scruples trapped her into an 'interminable critical examination' of all her thoughts and actions. 'All my most simple thoughts and actions became the cause of trouble for me,...' (SS.84; Ms A 39r.) 'So long as the examination develops in the realm of guilt which I shall call quantitative, that is the search for the exact extent of our objective guilt in any given circumstance, it is forever inconclusive'.[374] 'Quantitative' guilt, also called guilt of 'doing' is according to Tournier, a necessary step 'to the awareness of the guilt of "being", a qualitative guilt in which the question of exact limits does not arise,....'[375]

Lacking in personal discernment, Therese was obliged to run to her sister, Marie, hoping for her solution to scruples. Which fact reveals that she was suffering from a 'guilt of doing', leading to pathology. As Tournier points out:

> For all suggested guilt feelings, all those confused with feelings of inferiority, an infantile dependence on others, on society, on prejudice, on shame, on social judgements - all these guilt feelings stem from the guilt of 'doing'. They comprise moralistic, pathogenic guilt.[376]

---

[374] Tournier, op. cit., p. 117.
[375] Ibid., p. 117.
[376] Ibid., pp. 117-18; emphasis, mine.

Rogers would say that when the 'locus of evaluation' is outside of the subject, it is a sure sign of incongruence. The guilt of 'doing' leads to 'taboo guilt' and to the whole 'moralistic attitude'.

4. Moralism becomes a 'religion'

Considering the 'faulty pedagogy and negative catechesis', both at home and at school, Therese had come to believe that only a strict observance of all the taboos and prohibitions, would lead to 'an existence free of guilt'. 'But as it cannot be carried out in every detail, it turns to despair, to neurotic fear of committing some sacrilege, to guilt without release'.[377] Not only has 'religion', come to mean 'what you must not do!' (Moralism), but it also creates neurosis.

In this context, one would have to say that Therese was suffering from neurosis, an effect of false guilt. 'It is a conflict between the true and the false'.[378] Dr. Stocker, is quoted to say, that neurosis is a 'division of the mind "between right intuition and false suggestion"'. And Tournier comments: 'Yes, false guilt, taboo, is a human suggestion which is opposed to the divine call of which every man is to

---

[377] Ibid., p. 120; emphasis, mine.
[378] Ibid., p. 120.

some extent intuitively aware'.[379]

Therese in her anxiety over her scruples, was obliged to go to Marie for relief. 'As soon as I laid down my burden, I experienced peace... but this peace passed away... and soon my martyrdom began over again'. (SS.84; Ms A 39r.) From the nature of scruples, which are based on false guilt, it is to be expected that explanations will prove ineffectual. At the most, a priest might succeed in convincing an over-scrupulous penitent that 'his guilty conscience is without foundation.', in a particular case. But such a penitent 'will constantly have to return to his confessor to put before him his ever-recurring anxieties'.[380] It was for a similar reason, that Therese could not find a permanent solution, and had to run back to Marie with her 'ever-recurring anxieties'. It is important to note here, that an over-scrupulous person's sense of sin lacks depth. Dr. Nodet points out that in the over-scrupulous person 'the sense of one sin has become a protection for not recognizing some other sin, which is usually a more serious and humiliating one'.[381] Since over-scrupulosity is rooted in a false guilt and a false conscience, it would be absurd to think that it is a

---

[379] Ibid., p. 124.
[380] Ibid., p. 44.
[381] Cited by Tournier, op. cit., p. 169.

sign of 'an over-lively sense of sin'.[382] The plain truth is that such a sense of sin lacks depth.[383]

Over all Therese suffered because like every scrupulous person she could not accept her 'human condition' with all its weaknesses, temptations and sinfulness. It was as if she was begging to be delivered from her guilt, not aware that it was 'imaginary'.

> In vain you can tell an over-scrupulous man that his guilt is quite different and that it lies in his refusal to accept his human condition, and the weaknesses and temptations which that condition comprises. In his anxiety and in the very difficulty he experiences precisely in accepting himself as he is, he expresses an uneasiness from which no one is entirely exempt.
>
> We thirst for a divine answer, not only to such and such a precise fault of which we recognize that we are guilty, but to our human condition itself...[384]

It would not be long, when Therese will begin to realize the truth of her situation. Marie could not provide a solution for her scruples. Therese would have to seek a 'divine answer', and learn to accept her human condition.[385]

---

[382] E. Robo has a similar observation regarding the origin and meaning of scruples in Therese. Cf. TP, pp. 74-75.

V. Moore dodges the real issue with some pious platitudes, which far from answering the question of scruples, only raises one's doubts about the author! Cf. HSAI, p. 156 sq.

[383] Cf. ibid., p. 169.

[384] Tournier, GGPS, p. 45.

[385] Nothing short of absolute fearlessness, mastery or saintliness has any appeal for the neurotic, obsessed with the drive for glory. He is therefore the anti-thesis of the

(Cont'd on page 356)

XV. Even three 'mothers' fail to bring up one child (Therese)!

Thus far we have followed Therese's miserable dependence on her three 'mothers' in succession. This is the right place to examine the psychological damage done to her psychism by the various forms of 'maternalism' practised on her by Zelie, Pauline and Marie! When Marie, the third 'mother' was about to leave home, Therese was still very much a child! We shall try to sum up here the main reasons for such a failure on the part of Therese to grow up.

1. The triple evolution of a normal child and its goal

The triple evolution of a normal child includes the physical, intellectual and affective elements. But the final equilibrium depends very much on the normal 'evolution' of his affectivity. Affectivity itself evolves in his relationships with the environment and almost exclusively with his family, above all in his early years and in his youth.[386]

---

[385](Cont'd from page 355)
truly religious man. For the latter, only to God are all things possible; the neurotic's version is: nothing is impossible to me.' K. Horney, Neurosis and Human Growth, pp. 34-35. All this clearly tells us that Therese, caught in the false identification of 'moralism' with true religion, was indeed suffering from the resulting 'neurotic guilt' in her scruples. By the same token, she was not yet a 'truly religious' person!

[386]Cf. M. Porot, ERF, p. 6.

> This triple evolution has but only one end: to give the child physical strength, intellectual means and an emotional balance which would permit him to decide fully his own conduct, to engage in the ways of his choice, to act freely, taking the exigencies of life in society into account; in a word, to arrive at autonomy.[387]

Of the goal of 'autonomy', the Martin mothers were innocent, probably ignorant.

2. Some consequences of 'abusive mothering'

a) Prolongation of babyhood-dependence: when a normal mother brings up her child, it is to teach him, little by little, to learn to do without her; whereas an 'abusive mother' not only doubts such a possibility for the child, but denies any such opportunity for him to be on his own.[388] She instead

---

[387] Ibid., p. 6.

[388] 'In disturbed families, disturbances of communication are a prominent aspect of the family interaction (...), and it seems safe to say that the idea of unconscious communication,..., is essential to the understanding of family processes.... Schizophrenic parents will "mask" or obfuscate communications relevant to the anxiety producing situation by various forms of concealment, denial, acting as if the situation did not exist, etc.... Bateson has formalized this pattern of communication in the schizophrenic family in terms of the "double bind".' Cf. G. Bateson, Jackson D.D. et Al., "Toward a Theory of Schizophrenia" in Behav. Sci., 1956, v. 1, pp. 251-264. 'Bowen describes the same process when he points out that the parent (usually the mother) makes two demands on the child: an emotional demand that the child remain helpless, and a verbalized demand that the child become a mature person. Much of the emotional demand is communicated on the action level, outside the awareness of both parent and child. The level of verbal communication is in direct contradiction to the level of action communication'. Cf. M. Bowen, "A Family

(Cont'd on page 358)

tries to prolong babyhood ('pérenniser le bébé'), using absurd means, with verbal amusing prettiness[389] and continuing to use baby-talk ('babisch').[390]

That Therese was very much a helpless child at 12½ years can be gathered from the following remarks: '...I had only Marie, and she was indispensable to me.... I loved her so much I could'nt live without her'. (SS.88; Ms A 41v.) So used to being babyied at home, she expected similar treatment at her aunt's villa, when suffering from a headache. (Cf. SS.89; Ms A 42r)

---

[388] (Cont'd from page 357)
Concept of Schizophrenia", in The Etiology of Schizophrenia, D.D. Jackson (ed.), Basic Books, N.Y., 1960, pp. 346-372.

Quotes from: W.W. Meissner, "Thinking about the Family-..." in Family Process, Ackerman N. (ed.), p. 142; emphasis, mine.

The theory of "double bind" and the concept of the 'double demand', one inviting to dependence, the other to maturity, so well explains the 'communication' between Pauline (second-mother) - Therese, and Louis Martin and Therese. Evidently, the emotional demand to remain helpless won the day!

[389] 'Most parents identify themselves with the child to some extent, and try as it were to make themselves more assimilable by taking over some of the child's standards. Such identification also occurs between lovers. When the process is carried to sentimental extremes, however, as when the parents talk baby talk, it is obvious that the child will base its own values on unsound premises. There may be differences of opinion as to the desirability of some values, but it can hardly be of assistance to the child to derive standards from the observation of childish behavior, whether on the part of its parents or other children'. Prescott Lecky, Self-Consistency - A Theory of Personality, Anchor Books, Doubleday, N.Y., 1969, (C) 1945, pp. 116-117; emphasis, mine.

[390] Porot, op. cit., pp. 114-115.

b) Affective immaturity: 'Secure attachment' (Bowlby) is the key to affective maturity. A child's becoming an adult, psychologically normal or not, depends very much on the degree of 'security' that is offered. The excessive need for security in an adult is a sign of insufficient affective maturation. 'One can say that the child is an adult the day he accepts insecurity as a normal risk'.[391]

Therese, was so insecure outside her home, that she would not stay even with her aunt and cousins. She would literally be home-sick for 'Les Buissonnets', the Martin home. (Cf. SS.90; Ms A 42v) Therese's 'affective retardation' is also a result of 'abusive mothering'.[392] Hadn't Pauline expressed her desire that Therese always remain her 'little doll'?[393] What started as 'baby-talk' to oblige Pauline and perhaps her father, continues in her childish and sentimental language and style of writing. A child who has had a strong mother and a 'ridiculously odd father', runs the risk of re-

---

[391] Porot, op. cit., p. 14.

[392] Ibid., p. 116.

[393] Pauline's letter to her girl-friend, Louise Magdelaine, dated April 4, 1877, concludes with the following: 'Que je voudrais donc bien que ce petit ange-là ne grandisse pas. C'est si beau une petite âme qui n'a jamais offensé le bon Dieu... Aussi j'aime beaucoup avoir ma Thérèse près de moi, il me semble qu'avec elle aucun malheur ne peut m'atteindre. (...)' Cf. CG, I, p. 97; emphasis, mine.
(How I wish that this little angel not grow up at all!) Pauline was sixteen, at the time, and Therese, four.

taining all his life, some form of 'affective infantilism', the result of being too long held back in his development by an abusive mother. He has 'become incapable of cutting the psychological umbilical cord, with grave consequences'. Little Therese will remain little![394]

c) The child becomes conforming and self-abasing: As Susan Miller points out: 'Autocratic homes which emphasized clear-cut restrictions and expected relatively unquestioning obedience... tended to have children who were quiet, unaggressive, conforming...'[395] Therese was a paragon of obedience, always![396]

Excessive demands to be 'successful': Therese was under great pressure to 'perform' at her best at home and at school. Therese's success at school was a feather in Pauline's cap (as mother and tutor), and served as the best means to provide great pleasure to her father. To top the class on a regular basis meant extra hours of study, extra pages of writing, sacrificing holidays and free-time. All such excessive demands certainly produced excellent results in the class-

---

[394] Porot, op. cit., p. 118.

[395] S. Millar, The Psychology of Play, a Pelican Original, Penguin Bks., Middlesex, England, 1968, p. 204.

[396] 'Too strict training is apt to result either in too great submissiveness in the individual or else in excessive rebellion against all authority...' L. Saul, Emotional Maturity, p. 101.

room, but at the cost of true social development. Pauline's rigorous study-routine also deprived Therese of making exciting and unusual discoveries which would have been possible had 'learning' been more spontaneous and at her own pace.

> - You had instructed me so well, dear Mother, that when I went to boarding school, I was the most advanced of the children of my age. (SS.53; Ms A 22r)
> - ... I was so young, (and) almost always the first in class. (SS.53; Ms A 22v)
> - Pauline, delighted with her little student's success, gave her a pretty hoop to encourage her in her studies. (SS.54; Ms A 23r)

Scrupulous exactitude and order in everything was the rule in the Martin home. 'Order, propriety and exactitude are not natural to the child and have to be evidently taught. But it should not become an indirect means of unconscious tyranny'.[397] To whatever degree Therese allowed herself to be crushed under the implied 'unconscious tyranny' of Pauline (and others), she certainly had a touch of the 'syndrome of the little child who is very clever'.[398] Reading O. Codet's description of such clever 'little children', one feels he is reading about Therese:

---

[397] Porot, ERF, p. 110.
[398] Ibid., p. 118.

> These children are excellent subjects at school. They neither accept bad counsel from others, nor do they read bad books. There is established between their mother and themselves, a deep understanding: the least frown or the least whisper of the mother is understood by the child. It is in pathetic obedience that he finds his childhood need, while the mother maintains her divine prestige. All that will last without a hitch, until the age of the normal sexual evolution.[399]

It is at the time of puberty that the child will pay dearly for its 'excessive affective passivity'.[400]

d) What inability to play reveals about Therese: Therese's general reluctance to play might be traced back to early infancy, when she lacked sufficient stimulation from her mother. For, it is in the exchanges between mother and child charged with emotional factors, that an infant (child) learns to play,[401] play being the first stage of social activity'.[402] Till the age of eight and a half, when she was put to school, Therese was confined to the company of her sister, Celine and to that of her cousins. But this fact alone does not explain Therese's reluctance to play and to socialize

---

[399] Cited by Porot, op. cit., p. 118.

[400] Cf. Thesis, p.347sq, Therese's crisis of scruples and first sexual awakening.

[401] Therese was perfectly normal as an infant, as can be gathered from her mother's remark: 'One would say she already wants to play, so that will come soon'. Letter to Pauline, July 1st, 1873; C.F., p. 172. Emphasis, mine. Therese was six months old, then, and still with the nurse, Rose Taillé.

[402] Ibid., p. 75.

with the other children at school.

My own general assessment of the situation is that the extremely organized life in an absolutely predictable sequence, in the Martin home, could have caused the apathy and lack of real playfulness in Therese. Again we have to pick up clues from Pauline's and later Marie's interaction with Therese. Considering the perfection demanded of Therese in the minutest detail, could her 'mother-figures' abstain from 'direct interference, control and criticism' of her play, creating an element of 'non-cooperation or inhibition of play' on her part, which tended to 'generalize to her attitude' in subsequent play with a "neutral" adult' or with other children? I think not.[403] Later the same author points out how parental attitudes influence a child's play. 'Over-indulgence, over-protection and a tendency to 'baby' the children was accompanied by their fearing physical hazards and lacking in physical skills'.[404] Fear of getting hurt, and fear of being made fun of her clumsiness, was enough to dampen the desire for 'social play'. '.... I didn't know how to play like other children and as a consequence wasn't a pleasant compa-

---

[403] Cf. S. Millar, Psychology of Play, p. 205.
[404] Ibid., p. 204.

nion'.[405] (SS.54; Ms A 23r.) Even before being put to school Therese confesses to not knowing 'how to play with dolls'. (SS.36; Ms A 14r)[406]

If one is to judge 'the social and emotional adjustment' from her play, and the way she plays, one could suspect an element of maladjustment. It seems to have been caused by her being 'so out of touch with her surroundings and with other people that the distinction between "play" and other activities does not apply.' This condition has been described as self-absorbed or "autistic".[407]

---

[405] Heard refers to Winnicott's observations on the reactions of babies with good enough mothering and those with only poor mothering. Of the latter he states:..., 'babies who have not had good enough early mothering, or who have had traumatic experiences later on, build up the inner picture and beliefs that on the whole their needs will not be met and that their actions will not, or only rarely, bring them satisfactions. As they grow up the actions of children who have had not good enough mothering tend to be reactions to impingements or to loneliness; they tend to consider themselves useless and worthless and they treat objects and other people in ways that reflect their beliefs about what is likely to come their way in the future. Such children play only with anxiety and difficulty, if at all'. D.H. Heard, "From Object Relations to Attachment Theory-A Basis for Family Therapy", in Brit. J. Med. Psychol., 1978, v. 51, pp. 67-76; p. 69; emphasis, mine. Cf. also ibid., pp. 73-74.

We see all along, how the quality of mothering and the resulting attachment-complex between mother-infant if unsatisfactory, adversely affect the child's emotional and social development, as is clear in the case of Therese.

[406] Cf. SS.81; Ms A 37r: 'I didn't know how to enter into games of my age-level'.

[407] S. Millar, op. cit., pp. 234-35.

> A great many difficulties, whether in their relation to adults, to other children, over controlling their aggression, or over irrational fears or anything else, have a depressing effect, and make children listless and miserable. This will reduce a child's general activity, and the vigour and inventiveness of his play. Conditions of general timidity or anxiety have similar effects.[408]

We have previously discussed Therese's difficulties, in her relations with her 'attachment figures', in connection with 'separation anxiety', and 'school phobia'. Her general timidity and intensification of 'irrational fears' in her scrupulosity, were all responsible for making Therese the 'listless, miserable' child, not really willing to play.[409]

---

[408] Ibid., p. 236.

[409] 'Symbiosis as a developmental phase seemingly does not involve equality of needs. The child cannot live without the mother, but the mother could exist without the child'...

* * * * *

'In a psychopathologically established symbiosis, the mother uses the child to maintain a defensive stability. The child may represent a narcissistic extension of her hated self and becomes a receptacle for her destructiveness, vulnerability, and feelings of inadequacy. The child is, in a sense, engulfed by the mother and its autonomous potential is submerged..., such a symbiotic stage is traumatic and later in life the patient finds fusing with an external object terrifying..., at best only a pseudofusion can be tolerated.

The outcome of a comfortable symbiotic phase, one where the mother's needs blend with the child's, is different. The child develops self-confidence and moves towards external objects and situations with pleasurable anticipation rather than dread.' P.L. Giovacchini, "Symbiosis and Intimacy", in Int. J. Psychoanaly. Psychotherapy, 1976, v. 5, p. 428, and p. 433; emphasis, mine.

In the disturbed relationship between Therese and her mother, must lie the reason for her early lack of interest in toys in general and dolls in particular. A later development would be her fear of intimacy with other children.

e) Excessive dependence on others' opinion for 'self-worth': Therese never knew she was beautiful, because they never told her so, to protect her from vanity! And even when strangers remarked about her beauty, she was discouraged from believing them:

> I recall during the walk on the seashore a man and a woman were looking at me as I ran ahead of Papa. They.... said I was a very pretty little girl... It was the first time I'd heard it said I was pretty and this pleased me as I didn't think I was... As I listened to what you and Marie said, and as you had never directed any compliments to me, I gave no great importance to the words or admiring glances of this woman. (SS.48; Ms A 21v)

Later, when Therese was thirteen, and at Mme Papanineau's for her lesson, again people noticed and remarked about her beauty: 'One lady said I had pretty hair; another,... asked who the very beautiful young girl was'. (SS.86; Ms A 40r) Though flattered and happy at such compliments, she quickly brushed them aside, for fear of vanity and self-love!

At her uncle's place, she was generally considered a clumsy girl, not capable of doing anything worthwhile. Though her teachers had a better opinion of her: 'All my teachers looked upon me as a very intelligent student, but it wasn't like that at my Uncle's house where I was taken for a little dunce, good and sweet, and with right judgement, yes, but incapable and clumsy'. (SS.82; Ms A 37v.) They even ignored her intelligence:

> They often spoke highly of the intelligence of the others in my presence, but of mine they never said a word, and so I concluded I didn't have any and was resigned to see myself deprived of it. (SS.82; Ms A 38r)

Therese settled for others' opinion about her, which created a feeling of inferiority, and a false self-image. Her habit of spiritualizing was further reinforced by the 'Imitation of Christ' - ideal: "Ama nesciri, et pro nihilo reputari" (Love to be unknown and to be considered as nothing!). Her low self-esteem meant also low self-evaluation and all forms of evaluation; just another factor for her childish behaviour. If they think I am stupid and useless, I must be so; therefore I am! Thus she missed out on evaluation, 'the crucial connecting link between cognition and the regulation of action. Evaluation is the process of identifying the beneficial or harmful relationship of some aspect of reality to oneself'.[410]

f) The net result of 'abusive mothering', arrested development: Therese was a little child at thirteen!: 'Being the youngest in the family, I wasn't accustomed to doing things for myself. Celine tidied up the room in which we slept, and I myself didn't do any housework whatsoever'. (SS.97; Ms A 44v.) In other words, I was still a dependent,

---

[410] N. Branden, The Psychology of Self-Esteem, Bantam Books, N.Y., 1971, p. 97.

helpless child![411] Porot commenting on 'affective infantilism' which results from 'abusive mothering', speaks of the predicament of a 'girl who will remain a child'. She is so sheltered from the ordinary difficulties of life that she will almost ignore them, never having had the opportunity to confront them seriously, thus remain unarmed before 'life's perils'. It is one thing to 'vaccinate' the girl from infectious disease, but quite another to avert 'social and moral disease' to which she is daily exposed. She will lack the courage to face the 'problems and dangers which confront every woman'. In the words of A. Berge: 'No risk is greater than the risk of never having been exposed to risk'.[412]

It is one thing to fear calling Therese a 'neurotic' but not exactly the same thing to indicate that her psychological problems were mainly created and intensified to neurotic proportions by the 'abusive mothering' of her three mothers, Zelie, Pauline and Marie, as well as by the presence of a doting father. Given the evidence of 'abusive mothering'

---

[411] 'An apparent facet of family interaction is the strongly dependent relation of the disturbed child to the parents, and the strong reciprocal need in the parents to infantilize the child and keep him dependent'. W.W. Meissner, "Thinking about the Family"..., in Family Process, Ackerman N. (ed.), p. 140; emphasis, mine.

This particular observation of Meissner applies well to Louis Martin as father, and to Pauline as mother, to Therese.

[412] Cf. M. Porot, op. cit., pp. 118-119.

in Therese's case, she would have suffered from "schizonoïa", which is a generic label used to denote troubles resulting from a 'bad evolution of instincts' (or affective arrestation), which might well include neurosis and schizophrenia. But it is not easy to say if she suffered from simple 'affective arrestation' or schizophrenia with it.[413]

3. Preparing for the final separation from the 'third' mother, Marie

For the first time, Therese takes the initiative to arrange her own room. For someone, who was a 'child', weak-willed and dependent, the change had to come as an unexpected surprise. '..., I set myself up in Pauline's old painting room and arranged it to suit my taste. It was a real bazaar, an assemblage of pious objects and curiosities,...' (SS.90; Ms A 42v.) The pretty details she provides about the creation of her new 'world' in the attic, is an eloquent proof of the inner joy and excitement at this first taste of freedom! 'Truly, this poor attic was a world for me... It was in this room I loved to stay alone for hours on end to study and to meditate...' (SS.91; Ms A 43r.) Therese's sacrifices had consisted in giving to others, and 'giving in to her sisters, many a time'.[414] Now, she was happy to have a little 'world'

---

[413] Cf. ibid., pp. 124-125.

[414] Wust, Louis Martin, p. 104.

of her own in which she would feel free to do what she pleased and when she pleased. She was going to give into her own desires and fancies, for once! To that extent, Marie's impending departure was welcome news for Therese!

4. Therese's problem of tears

Therese's desire for Carmel was all the more intense after Marie's joining Carmel. She realized that she could not afford to be childish if she were serious about Carmel. Feeling more free and comfortable with Celine, Therese tried her hand at doing things for herself, like making up the bed, as well as doing little acts of kindness for her sister. But her excessive desire to please others, and her need for constant approval, were still part of her make-up. On the one hand, her 'acts of virtue' were meant solely to please God, on the other, she greedily looked for attention and approval. Not to be noticed and praised for her initiative shown, emphasized her own low self-worth causing her to cry.[415] Again,

---

[415] For the self-effacing type, 'lovableness' is the only quality of 'self-worth'. 'Because love has for him a unique value, lovableness ranks first among all the factors determining his self-evaluation.... Lovable qualities are the only ones invested with the kind of subdued pride, the latter showing in his hypersensivity to any criticism or questioning on this score. He feels deeply hurt if his generosity or his attentiveness to the needs of others is not appreciated or even, on the contrary, irritates them. Since these lovable qualities are the only factors he values in himself, he experiences any rejection of them as a total rejection of himself.. ... Rejection to him means not only losing all the hopes he

(Cont'd on page 371)

to be almost fourteen and yet to be so helpless and dependent, made her shed more tears - tears of helplessness and despair. It was as if she said: All the time, they treated me like a baby, and now I am left to myself to grow up.[416] Will I ever manage it? Will I ever be able to join Carmel? Possibly there was an element of 'guilt' in her tears as well. She must have felt that her 'little acts of virtue' were not fully pleasing to God, since she still could not do without human approval. The thought of hurting her loved ones and making a nuisance of herself with her crankiness, would have caused additional guilt.

Her unusual tearfulness aroused an expected but unwelcome reaction in Celine, who had just succeeded Marie as care-taker of the Martin home. Celine must have asked herself anxiously: Will Therese suffer another attack of 'separation anxiety', the way she suffered when Pauline joined Carmel? No, I must do everything to lessen Therese's

---

[415](Cont'd from page 370)
had attached to somebody but also being left with a feeling of utter worthlessness.' K. Horney, Neurosis and Human Growth - The Struggle Toward Self-Realization, p. 241; emphasis, mine, except word 'lovableness' at beginning of quote.

[416]It would appear that Therese's tearfulness and pain between 13 and 14, is a mark of the adolescent struggle to break away from parent-figures. 'Adolescence has been repeatedly likened to mourning. In adolescence there is normally a protracted and painful decathexis of those who have until then been the major love objects, the parents'. M. Wolfenstein, "How is mourning possible?" in op. cit., p. 112; emphasis, mine.

pain. Perhaps her outbursts of tears are a sign that she misses being babyied, but is too shy to say so. Hence, Celine's attempt to continue babying her sister, which 'thoughtfulness', was more of an hindrance rather than a help, for Therese's venture to 'grow up'.

XVI. Some concluding remarks

1. The 'Basic Conflict'

The 'basic conflict' in Therese's life, which is at the root of all her other psychological problems, is to be found in a similar conflict in her mothers and father. What is the basic conflict in mothering (or parenting)? The child is part of the mother, to begin with, and yet he is meant to be an independent person, essentially separate from the mother. The mother while forming the child's environment, has her own separate existence. Herein lies the conflict.

> Growing up successfully depends on the resolution of this conflict and this means both love and distance. Yet love tends towards closeness, integration and belonging and so conflicts with distance. There is always a tendency to avoid the conflict by developing either love or distance at the expense of the other, or to deny the conflict by pretending that one is the other. If the conflict is avoided there may be love with insufficient distance or distance with insufficient love. Both situations are hazardous. If the conflict is denied there will be confusion in the mind of the child about the nature of love and distance. He will lack the means to distinguish between them. Sometimes both love and distance are lacking and this is the worst of all. If the mother is totally centered on

> herself she is unable to love the child and any apparent love can only be self-enhancement. Yet she may be emotionally dependent on the child and unable to separate from him. The absence of both love and distance can lead to a strangle-hold which can, and sometimes does, destroy the child.
>
> Some mothers never even reach the conflict, in which case they never really go through the three stages but instead remain permanently in a state that is a kind of perverted separation. For the essence of motherliness is the ability to show tenderness and gentleness, to feel rapport and to value a loved person more than one oneself, while respecting him as a separate person.[417]

We have tried to indicate the various combinations of parenting Therese was subjected to, when discussing 'mother types' and the 'stages of mothering'.[418] In general, the Martin parents tended to avoid the conflict between love and distance. On the whole she received love with insufficient distance. The tragedy for Therese was that all her education and training at home was creating the impression that separation from loved ones was neither needed nor would happen. But in point of fact, she suffered the loss of her mother, and had to face up to the emotional problems of bereavement. Within a year after she was put to school, her second mother, Pauline left her for Carmel. The symptoms of 'school phobia' which were beginning to show up, combined

---

[417] A. Dally, Mothers..., pp. 16-17; dotted-line emphasis, original; rest, mine.

[418] Cf. pp.260-263.

with 'separation anxiety' at the loss of Pauline. And finally her third mother, Marie, left her for Carmel. Deep down her sickness of scruples too was an excessive fear of 'separation' from God's love and favour, through sin. In a word, Therese was hit with the facts of separations without the ability to cope with the feelings resulting from them. Or in Dally's terms, she was confused 'about the nature of love and distance'.

2. Whence the 'capacity to love'?

Just as there is no building without a proper foundation, so there cannot be a healthy personality development in a person without a normal, healthy relationship with his mother, as a start. Once that is in place, the child-adolescent-adult in each of us, has wherewithal to deal with and profit from the other aspect of his human, social, and cultural environments. As Ann Dally has so eloquently stated:

> Psychological ties between mother and child remain throughout life and beyond. This is true even when these ties appear to have been severed or are denied.
>
> What a mother does is important throughout her child's life and her influence continues into later generations. She presents to the child whatever is in herself. Throughout his life the child absorbs it and reacts to it in his or her characteristic way. This process is involuntary and inevitable. It is also altered and modified by other aspects of the environment. This usually means father, and the rest of the family, friends, neighbours, professional workers and social custom against a widening background of school, neighbourhood and country. What is imparted at each stage

> influences the development of the personality, basic feelings about the self and its relations to the world, the ways in which one can and can't make one's own way, the interplay of mind and body and their degree of harmony, the growing sense of continuity, both of time and of person, the capacity of self-expression, for work, for achieving and delaying satisfaction, for spontaneity, creativity, making all types of relationship with other people - transient, superficial, lasting and close. For most people it concerns ultimately the capacity to find suitable work and a way of life, to choose and win a suitable mate, make a home and raise children successfully and with satisfaction or, willingly, to pursue some other course. It also concerns qualities such as adaptibility and the capacity to cope with new situations, courage, honesty, realism, acceptance, independence, resourcefulness and the ability to be alone. One may simply refer to the CAPACITY TO LOVE.419

The above summary statement of Dally should be enough to dismiss all doubts about the usefulness of dwelling on Therese's childhood problems, and about their deep roots in her experiences with her three mothers and father. If she could not handle herself, or deal with the outside world, if she was shy, tearful and withdrawn, it is simply because her great 'capacity to love' was kept enchained. It is only when Therese discovers the true meaning of love, and the essential need for 'distance' to maintain it, is her 'capacity to love' unloosed, enabling her to resolve her problems, both on the horizontal and vertical dimensions of life.

---

419 A. Dally, Mothers..., pp. 11-12; all emphasis, mine.

Part II of the thesis will interpret the Theresian psycho-spiritual experience in Rogerian terms, outlining the causes for 'incongruence' in Therese, the means she took to resolve it, thus going on to become 'a fully-functioning person', a great mystic and a saint.

* * * * *

PART II

TOWARD A ROGERIAN INTERPRETATION OF THE THERESIAN LIFE-EXPERIENCE

SECTION I:

THERESE FROM BIRTH TO ENTRANCE INTO CARMEL (1873-1888)

I. The Rogerian Frame-work

1. Some preliminary remarks

After a rather detailed analysis of Therese's life at home in Part I, the present endeavour would seem redundant, not to say, superfluous. Why scan through much of the same material a second time? The question is perfectly justified as far as it goes. Since almost 14 years out of a total of 24 of Therese's life were spent with her family, and those years at home were almost entirely shaped by her three 'mothers', it was thought fit to psychologically analyze, primarily - her maternal 'attachment(s)' and the qualities of maternal love(s) which accompanied them. In so doing, the characters and temperaments of the three 'mothers' would be portrayed and in that very portrayal, the problems they created for Therese would become apparent. Therese would spend almost 10 years of her life in Carmel, to try to sort out her psychological and spiritual problems, most of which were bequeathed to her by her mothers and father!

a) The purpose and division of Part II

In Part II we propose to shed new light on, and attempt a deeper understanding of the Theresian experience through the application of Rogerian theory of 'Becoming a Person'. The concept of congruence is central to Rogers' theory, and should be to our thesis, though up to this point, lost in the thesis-title. Through this proposed endeavour it is hoped that a new unity in Therese's life and spirituality will be perceived, revealing at the same time the inter-penetration of psychological and religious processes of 'becoming', in the mutual causality between her psychological and spiritual problems and the personally discovered solutions to them.

> The first necessity for a scientific psychology is the conviction that behavior is meaningful and <u>that each life story has its separate characteristic plot</u>. To discover that plot is to understand the organism's behavior, and to see in adjustment to the environing world the dramatic unfolding of its own purposive achievement.[1]

To 'discover that characteristic plot' in Therese's life-story, the means often used is observation of 'physical conditions' with an outside frame of reference, rather than her 'feelings, attitudes and personal meanings (which) lie inside

---

[1] Prescott Lecky, <u>Self-Consistency, A Theory of Personality</u>, Anchor Books, Doubleday Co., N.Y., 1969, c. 1945, p. 140; emphasis, mine.

the personality and are not open to direct observation'.[2] '... It must be confessed at the outset that it is hard to follow these windings of the hearts of others, and one feels that their words do not reveal their total secret'.[3] However, even to get at part of the Theresian secret is well worth the effort!

b) A brief outline of Section I

After a brief exposition of the central themes and key concepts in Rogerian thinking, we shall go on to make a broad analysis of the Theresian experience in Rogerian terms. The main questions which will be raised in this section are: (i) What are the conditions and causes which are responsible for creating 'incongruence' in Therese, between her experience and her self-concept?; (ii) What are the 'defects of personality development' observable in Therese? (iii) How does the problem of psychological 'incongruence' affect the ethico-religious sphere? Aspects of the resolution of the above problems will be discussed in: (i) Therese's efforts to re-organize her self-structure, by setting up a new 'self-

---

[2]Arthur W. Combs & Donald Snygg, Individual Behavior - a Perceptual Approach to Behavior, Revised ed., Harper & Row, N.Y., 1959, p. 427; (IBPA).

[3]W. James, Varieties of Religious Experience, Fontana Library, Collins, London, 1971, (C)1960, Lect. 7.

ideal'; (ii) How the 'X'mas-"conversion" restores the basic congruence in Therese between her experience and her self-concept. Section I concludes with some observations showing how Therese is able to handle herself esp., in the face of opposition to her entering Carmel at fifteen.

2. The main thrust of Rogerian thinking and some of its basic assumptions.

Rogers presents a subjective or 'phenomenological' view-point of human behaviour and becoming. Since his concepts and propositions chiefly derive from experience in psychotherapy, his interest and emphasis are on subjectively observable responses to 'situational events' rather than on the events themselves. For him, the "perception of events" by the subject is the clue to the understanding of how a person will respond. His concepts emphasize 'sensory and visceral responses, affective and emotional responses, awareness, attending, and perceptual responses, and thoughts, particularly evaluative thoughts'.[4]

We list here three of the basic assumptions of Rogers' thought:

---

[4] Donald H. Ford & Hugh B. Urban, Systems of Psychotherapy, a Comparative Study, (SPCS), John Wiley, N.Y., 1964 (C) 1963, p. 399.

a) Man is special in the animal world, thanks to his 'gift of a free and undistorted awareness'....., we have an organism which is beautifully and constructively realistic'.

> When man's unique capacity of awareness is thus functioning freely and fully, we find that we have, not an animal whom we must fear, not a beast who must be controlled, but an organism able to achieve through a remarkable integrative capacity of its central nervous system, a balanced, realistic, self-enhancing other-enhancing behavior..... To put it another way, when man is less than fully human - when he denies to his awareness various aspects of his experience, then indeed we have all too often reason to fear him and his behavior,....[5]

b) Rogers entertains a fundamental conviction and faith in the goodness of human nature, also a result of his observing patients in therapy. It is 'one of the most revolutionary concepts to grow out of our clinical experience'.[6] When a person develops normally, not only is he able to deal with his environment effectively but his behaviour is generally good. If he turns out to be self-centred, ineffective and hostile to his fellowman, it has to be due to the learning experience during the course of his development. In other words, but for the existence of 'inappropriate learning conditions', any individual will tend to become a 'kind, friendly, self-accepting, socialized human being, although not always conventional or conforming'.[7]

---

[5] C.R. Rogers, OBP, p. 105.
[6] Ibid., p. 91.
[7] Ibid., pp. 105-106.

c) Behaviour is 'purposive and goal-directed'. Individuals are not passive respondents to their environment but actively 'manipulate and arrange the world around them so as to achieve consciously selected consequences'.[8] The 'actualizing tendency' acts as the single master motive which is 'innately characteristic' of all human beings. Thus, all 'particular behavior elicitors (motives and drives)' derive from and are manifestations of his master motive.[9]

3. Some key concepts of Rogerian Theory

a) Experience and experiencing

Before we come to Rogers' definition of experience, it is safe to become acquainted with some of the intricacies involved in defining the term, as spelled out for us by Eugene Gendlin. For Gendlin, the fact of 'subjective experiencing' is of greater significance, esp. in the field of psychotherapy, than the abstract construct of experience.

> Subjective experiencing is a dimension of events that everyone knows intimately. Every individual lives in his subjective experiencing and looks out at the world from it, and through it. To that extent that practical dealings with living human individuals are of concern to psychology, the class of events called subjective experiencing is an important part of its subject matter.[10]

---

[8] Ford & Urban, Systems, p. 400.

[9] Phrases quoted from Ford & Urban, ibid., p. 400; emphasis, mine.

[10] Gendlin, ECM, p. 228; dotted-line emphasis, original; rest, mine.

Even if a certain 'positivistic' mentality in psychology tends to under-rate 'subjective experiencing', nevertheless, as an everyday phenomenon, it calls for an explanation. It would not be enough to define, say, 'anxiety' as an abstract construct, to account for the felt experience of a concrete individual who is anxious here and now. So we must find a way of referring to that 'subjective experiencing' as well.

What do we refer to when speaking of 'experiencing'? Generally, '"Subjective experience" points to an 'individual's having experience. It is a continuous stream of feelings with some few explicit contents. It is something given in the phenomenal field of every person'.[11]

One way of clarifying the term "experiencing" is by contrasting it with "conceptualization". Experiencing and the concepts of it can be together or can exist separately. When they are together, 'they are usually so bound in an immediate unity that we do not notice their difference. The experiencing is then the meaning-to-us of the concepts. The concepts conceptualize the experiencing'.[12] There are times when we experience 'feelings' without knowing what they are, and at other times we come up with 'concepts' for past

---

[11] Ibid., p. 230.
[12] Ibid., p. 230.

feelings. It clearly goes to show that while experiencing and conceptualization often go together, they are not the same thing.

Let us take a few examples from psychotherapy provided by Gendlin. It is not rare for a client in therapy to speak of 'feeling something' without knowing what it really is. Client and counselor are certain of the presence of the 'feeling', which they will refer to as "this feeling". "This...." only points to but does not conceptualize the feeling. Conversely, a person might be able to name what could be bothering him, at the beginning of therapy, say his fear of failure. But it could take a long time before he can actually experience that fear. Here the concept precedes the experience.

b) Conceptualization and symbolization

'The term "conceptualization" will be used to name a certain kind of "symbolization". The term "symbolization" will thus name a much wider class of events, of which "conceptualizations" are one specific kind'.[13] Gendlin mentions two ways in which a 'conceptualization' can be a 'symbolization' - (i) when it symbolizes something in 'verbal terms'; (ii) when it seeks to represent, reproduce, picture what is symbolized.

---

[13]Ibid., p. 237.

Take the example of the client who says: 'I have "this strange feeling", but I don't know what it is'. The words "this strange feeling" is a symbolization (a 'direct reference'), which does not represent what it symbolizes.[14]

c) 'Experience' and 'experiencing' contrasted

> We will differentiate "experiencing" from the usual usage of "experience" in two respects: (a) the term "experience" is usually a theoretical construct whereas "experiencing" in our use of it refers to directly given phenomena. (b) The term "experience" usually means conceptual contents in some form, whereas the term "experiencing" refers to experienced or implicit felt meaning.[15]

For Gendlin, "experiencing" 'refers to the directly given stream of feelings' and not to the 'stimuli, things, contents..., perceptions and concepts', often equated with experience.[16] In general, Rogers' definition of 'experience' is a construct, different from Gendlin's 'experiencing' which 'directly refers to 'observable reference'' in an individual's phenomenal field. 'Rogers defines "experience" basically through the phenomenal field of the individual':

---

[14] Cf. ibid., p. 237, note (4) in which Gendlin points out that 'symbolization need not be verbal. For example, a dramatist can symbolize something on stage in terms of actions and situations...'

[15] Ibid., p. 239; emphasis, mine.

[16] Cf. note (6), ibid., p. 239.

> Experience (noun). This term is used to include all that is going on within the envelope of the organism at any given moment. It includes events of which the individual is unaware, as well as the phenomena which are in consciousness. Thus it includes the physiological aspects of hunger, even though the individual may be so fascinated by his work or play that he is completely unaware of the hunger; it includes the impact of sights and sounds and smells of the organism, even though these are not in the focus of attention; it includes the influence of memory and past experience, as these are active in the moment, in restricting or broadening the meaning given to various stimuli. It also includes all that is present in immediate awareness or consciousness.
>
> Experience (verb). To experience means simply to receive in the organism the impact of the sensory or physiological events which at the moment are transpiring... Often this process term is used in the phrase "to experience in awareness" which means to symbolize in some accurate form at the conscious level the above sensory or visceral events. Since there are various degrees of completeness in symbolization, the phrase is often "to experience more fully in awareness".[17]

Rogers' term "organism" in the definition of experience (noun), refers to 'what is, or <u>can be</u>, a datum of awareness'. In other words he includes only 'those physiological aspects which can be indices of what could, under some circumstances, be the datum of awareness'. Similarly when Rogers speaks of "to receive in the organism the impact of the sensory or physiological events which at the moment are transpiring", (experience as verb), he is referring to 'what

---

[17] Rogers, TPIR, p. 196.

could be (but may not now be) a datum of awareness'.[18]

Gendlin spells out two main differences between the construct "experience" and the term "experiencing".

(i) "Experience" as a construct refers to 'all that could be, but is not necessarily in any sense in awareness'. "Experiencing" denotes something which is 'directly observable by the individual', and by others (indirectly), through his expression of the same. 'It is something present, although it is chiefly felt rather than known'.[19]

(ii) '"Experience" is constituted of contents that are posited in the individual. These contents are the same in nature, whether they are in awareness or denied to awareness. In either case, the nature of experience is that of explicit conceptual contents'.[20] For Rogers, the phrase "to experience in awareness" means 'explicit contents of awareness'. If such an awareness is denied, the 'contents' will still remain the same but without the conceptualization. Hence when Rogers speaks of the 'self-concept' matching or not matching 'experience', he is saying that experience is something of the same kind as "concept". 'The construct

---

[18] Gendlin, op. cit., pp. 241-242.
[19] Ibid., p. 242; emphasis, original.
[20] Ibid., p. 242; emphasis, mine.

"experience" is thus basically identical in nature to contents of explicit conceptualization'.[21]

> "Experiencing", on the other hand, is a present, felt implicitly meaningful datum. It is directly referred to by an individual. It is capable of many different conceptualizations, but is not itself explicit conceptual contents of such conceptualizations. To call it implicitly meaningful is to note that it can give rise to many conceptualizations, and that conceptualizations can be checked against its implicit meaning. Thus conceptualizations of it can be accurate or inaccurate, yet the felt datum itself will still be directly present. It will still be something other than any of its conceptualized aspects. Experiencing is thus implicitly meaningful. It is something present, directly referred to and felt.
>
> "Experiencing" is defined[22] as the felt

---

[21] Ibid., pp. 242-243; emphasis, original.

[22] Gendlin's delineations of his definition of "experiencing" are spelled out in his long foot-note (note 9) which we include here:

(a) Experiencing as a felt datum can be 'defined in terms of observable characteristics of one's "manner of experiencing", such as intensity, richness of detail', etc.

(b) Experiencing is contrasted with conceptualization in as far as there can be conceptualization without 'relevant experience' and vice versa.

(c) Experiencing (as a felt datum) might suggest it is an 'emotion'. But in point of fact, the 'feeling or feelings', is 'a complex of many meanings.... Therapy is largely a process of directly referring to "getting at", "feeling out" the feel of what the client first talks about. Thus "experiencing" may be defined as the (the directly referred to) "feel" of some situation, concept, object, personal relationship, content, or the like'.

(d) 'Experiencing is a changing, organic, spatio-temporal process, a continuous stream of feelings and some few explicit contents. It is the feeling process that continually occurs in the individual's phenomenal field, no matter what may be pointed out specifically as occurring. It is capable of being referred to directly by an individual in his phenomenal field'.

(Cont'd on page 389)

datum of an individual's inward direct reference in his phenomenal awareness.[23]

d) Congruence, openness to experience and related concepts

Openness to experience in a person means that there is a 'complete availability of all experience to conscious awareness'. The logical opposite of the same is described as 'defensiveness', which would mean a 'complete unavailability of all experience to conscious awareness'. Neither extreme is ever reached in practice. Openness to experience and defensiveness would mark the two poles on a continuum, 'whose domain is the relative completeness or incompleteness of the availability of conscious experiencing'.[24] Though these con-

---

[22](Cont'd from page 388)
(e) Experiencing may also be defined by the different kinds of symbolizations of which it is capable, as indicated earlier. Such a symbolization could be a conceptualization, or a 'direct reference'.
'The term "experiencing" as here employed is not a theoretical construct... Although theoretical constructs may turn out to be quite useful, it is primarily important to enable theory to refer to experiencing as a direct datum, an observable dimension. This is made possible by the use of the term "experiencing" not as a theoretical construct of any sort, but as a term that refers to a direct datum of any individual'. Ibid., pp. 243-244; dotted-line emphasis, mine; rest, original.
Rogers came to adopt Gendlin's definition and explanation of "experiencing", very definitely since his writing of On Becoming a Person (1961).

[23]Ibid., pp. 243-244; dotted-line emphasis, mine; rest, original.

[24]Pamela Pearson, "A Rational Analysis of Rogers' Concept of Openness to Experience", in J. Pers., 1972, vol. 40 (3), p. 349.

cepts are central to Rogers' theory of personality, optimal functioning and psychotherapy, Pearson points out two major obstacles which prevent 'personality measurement'. (i) 'The domain itself, defined as encompassing the totality of individual experience, is so broad that reduction is imperative or measurement is impossible'. (ii) The said 'continuum' points to 'intrapsychic forces' and 'crucial subprocesses', which of their very nature are unknown to the person, but which have to be inferred, if they are to be measured.[25]

Pamela Pearson has presented an excellent analysis of the Rogerian concept of 'openness to experience' (and related concepts), trying to specify their definitions and the conditions under which they occur. The very broad concept of 'openness to experience' (OTE) is restricted to the so-called 'stimulus domain'. This reduced construct is considered as a 'trait, a state and a process'. This new formulation is then used for further analysis of OTE, as a 'three-phase, perceptual-symbolic process'.[26]

e) Rogerian understanding of OTE and 'defensiveness' (D)

Rogers (CCT 1951) paid exclusive attention to the concept of defense and defensiveness, specifying its 'role in

---

[25] Ibid., p. 350.

[26] Cf. ibid., p. 350.

personality functioning', indicating 'its origin in interpersonal experiences of the individual, and its vital importance in optimal functioning'. Later, (in TPIR, 1959) the concept of OTE was given 'systematic treatment' and defined as 'the opposite pole of defensiveness'. An optimally functioning person, for Rogers, is one who is open to his experience, or who will not 'exhibit defensiveness'.[27] The importance of OTE as a characteristic of individual functioning becomes clear from Rogers' definition of the same:

> When the individual is in no way threatened, then he is open to his experience. To be open to experience is the polar opposite of defensiveness. The term may be used in regard to some area of experience or in regard to the total experience of the organism. It signifies that every stimulus, whether originating within the organism or in the environment, is freely relayed through the nervous system without being distorted or channeled off by any defensive mechanism. There is no need of the mechanism of "subception" whereby the organism is forwarned of experiences threatening to the self. On the contrary, whether the stimulus is the impact of a configuration of form, color, or sound in the environment on a sensory nerve, or a memory trace from the past, or a visceral sensation of fear, pleasure, or disgust, it is completely available to the individual's awareness. In the hypothetical person who is completely open to his experience, his concept of self would be a symbolization in awareness which would be completely congruent with his experience. There would, therefore, be no possibility of threat.[28]

---

[27] Cf. Rogers, TPIR, p. 219.

[28] Rogers, TPIR, p. 206; emphasis, mine.

Pearson has isolated three characteristics of OTE from the above definition: (i) the 'stimulus domain' (all potential experience); (ii) the 'response domain' (capacity for symbolization); (iii) 'the condition of threat' producing 'inaccurate symbolization or defense'.

(i) The 'stimulus domain' would include what Rogers has set in the term 'experience' - "all that is going on within the organism at any given moment which is potentially available to awareness".[29] The 'events' potentially available to awareness would include 'sensations, feelings and cognitions', whether they originate within or without the organism. These 'events' are first 'physiologically registered by the organism, and are capable of being symbolized in awareness'. Stimuli which of their nature cannot be 'perceived psychologically, e.g., changes in blood chemistry', are excluded from this 'domain'.[30]

(ii) The 'response domain' is defined by the term "open" which denotes the 'capacity for symbolization'. A person is said to be 'open' if he is able to symbolize 'each stimulus or event presenting itself in the 'sensori-cortical' complex. For Rogers, 'the concepts of awareness, symboliza-

---

[29] TPIR, p. 197.

[30] Cf. ibid., p. 352.

tion and consciousness are functional synonyms'. According to Pearson, 'the critical feature, or core property defining openness to experience, is the person's capacity to symbolize any part of his experience. It is as if he stands in the center of his own experience with freedom to pick and choose at will'.[31]

(iii) The 'condition of threat': In the absence of 'threat' an individual can be expected to be in an 'open state'. The presence of threat however, leads the individual to 'subceive' (i.e., 'discriminate without awareness') some experience, when it appears to be 'incongruent with the self-structure'. The response in such a case is said to be 'defensive'.

> Defense is the behavioral response of the organism to threat, the goal of which is the maintenance of the current structure of the self. The goal is achieved by the perceptual distortion of the experience in awareness, in such a way as to reduce the incongruity between the experience and the structure of the self, or by the denial to awareness of an experience, thus denying any threat to the self. Defensiveness is the term denoting a state in which the behaviors are of the sort described.[32]

Threat is 'an organismic experience' providing the 'necessary and sufficient conditions, for defense, perceptual distortion, or denial'.[33]

---

[31] Ibid., p. 352; emphasis, original.

[32] Rogers, TPIR, pp. 204-205.

[33] Pearson, ibid., p. 353.

The 'hypothetical constructs' of OTE and its polar opposite D, denote 'states of the individual at particular points in time in which his perception can range from complete accuracy to complete inaccuracy'. Thus in principle, an individual is said to be open or defensive with regard to a particular experience at a particular time, depending on whether he is able to symbolize his experience or not. When he is unable to symbolize parts of his experience there is denial, when there is inaccurate symbolization, there is distortion. For Rogers, 'stimulus selection is based upon the criteria of relevance to self-structure. Stimuli which are not self-relevant are ignored'.

> For the person who is fully open to his experience, the process that governs stimulus selection is the organismic valuing process which guides the individual toward satisfaction of his needs and actualization. When functioning properly, it orients the individual to data or stimuli relevant to appropriate stimulus selection, valuing, and action. When functioning improperly data from any of these sources can be omitted or distorted, and experience or stimuli can be perceived as organismically satisfying when in fact this is not true. In other words, individuals can and do experience satisfaction in perceptions that are defensively determined.[34]

f) The 'subconstruct of openness to affective experience'

Pearson feels that Rogers' concept of OTE is too broad and abstract, and hence needs to be reduced to mean

---

[34] Ibid., p. 354; emphasis, mine.

'openness to affective experience' so that it can be better conceptualized and measured. After all, the 'process of experiencing feelings' is central to Rogerian thought. "Experiencing a feeling denotes an emotionally tinged experience, together with its personal meaning. Thus it includes the emotion, but also the cognitive context of the meaning of the emotion in its experiential context... it thus refers to the unity of emotion and cognition as they are experienced inseparably in the moment".[35]

As mentioned earlier, the concept of openness to 'affective experience' can be described as 'a trait, a state, or a process'.[36] But we are here interested in OTE as a 'process' which is defined as "a hypothesized sequence of internal activities initiated by a stimulus and sometimes concluding with an action or overt response".[37] For a more concrete analysis of OTE, the proposed subconstruct of OTE is conceived as taking place in a sequential continuity of three phases. When the three phases are successfully completed there is said to be OTE, when unsuccessfully concluded, there is defensiveness in the individual. According to Pearson, the 'openness

---

[35] Rogers, TPIR, p. 198.

[36] Cf. ibid., pp. 357-358.

[37] Fiske D.W., Measuring the Concepts of Personality, Chicago, Aldine, 1971, p. 297; cited by Pearson, ibid., p. 358.

to affective experience as an accurate, perceptual-symbolic process, is continually in operation unless the person registers threat, either organismically or consciously'.[38] The three-phased process is described as follows:

> Attention-Recognition, Reaction, and Exploration-Closure. Openness in the Attention-Recognition phase is defined as the verbal, symbolic recognition of affective cues in the self-relevant event. In the Reaction phase, openness is defined as the sensing of personal import in the event. Openness in the Exploration-Closure phase refers to the inner exploration of personal meanings and feelings, which lead to closure and the sense of a finished experience. In contrast, defensiveness in any of these phases is indicated by the absence of the open response. The maximally defensive response is indicated by the person who neither attends, recognizes, reacts, explores, or finishes an important experience.[39]

Each of the 'phases' is considered necessary but not a sufficient condition for a succeeding one, because a 'defensive perception' can either stop or interfere with any of the phases at any stage. Whether the defense mechanism operates consciously or unconsciously, 'defensive perception is primarily manifested by the avoidance of important and meaningful affective or cognitive cues in the actual event'.[40]

g) Self-experience and the concept of self

As the infant interacts with his environment, he becomes aware of himself 'as an entity separate from the

---

[38] Ibid., p. 358.
[39] Ibid., p. 359.
[40] Ibid., p. 359.

events around him. Events become symbolized in awareness in images and words. Rogers calls awareness of such events self-experience'.[41] Rogers defines it as 'any event of entity in the phenomenal field discriminated by the individual which is also discriminated as "self", "me", "I" or related thereto. In general self-experiences are the raw material of which the organized self-concept is formed'.[42]

The awareness of the so-called "raw material" leads to the formation of 'habitual patterns of attending to and thinking about self-characteristics. These habitual patterns of thought Rogers refers to as the concept of self....[43] Such a concept of self includes thoughts about oneself: I am tall; thoughts relating oneself to others: Others like me; and finally thoughts relating to other events: I am a good swimmer. These are not just self-referent thoughts but are organized into a "consistent conceptual gestalt" in such a way that "alteration of one minor aspect could completely alter the whole pattern".[44]

The 'habitual patterns of thought about oneself' operating as a functional unit influence the 'subsequent

---

[41] Ford & Urban, op. cit., p. 408.
[42] Rogers, TPIR, p. 200.
[43] Ford & Urban, op. cit., p. 408.
[44] Rogers, TPIR, p. 201.

situational events and responses which will be attended to and symbolized (perceived), remembered, and thought about'.[45] A more-inclusive-pattern of self-conceptions will permit a greater variety of events to enter one's awareness, making behaviour more adaptive. Newer experiences will be available to awareness only in so far as they are 'consistent' with the concept of self ('congruence of self and experience'). Those experiences which are inconsistent with the self, will tend to be ignored, forgotten and disowned. Rogers noticed that even positive feelings of love and tenderness could be excluded from awareness by someone who found them out of tune with his self-concept. Thus, greater the ability of an individual to attend to, think about and accept as part of himself, the whole range of responses, the better adjusted he is likely to become.

Where does one pick up the habits of 'self-evaluation'? They are clearly the result of learning. There are learnings which are directly acquired from one's reactions to situations. Thus, a person comes to realize that he is good in Maths but poor in English; that darkness frightens him and that the music-teacher is a pleasant person. Positive or negative characteristics are acquired through the individual noticing his responses and symbolizing them, thus making them

---

[45] Ford & Urban, op. cit., p. 409.

part of his self-conceptions. 'However, many of the most important self-conceptions are learned through interaction with other people'.[46] If others consistently give the impression that a person is smart or stupid or handsome, he will soon come to think of himself in that way.

h) Need for 'positive regard' and 'self-regard'

The consequences of learning thus far referred to awareness and thought (the cognitive aspect). Now we look at another aspect of learning, namely the affective.

> Here the emphasis is on interpersonal situations and the behavior of other people toward the individual. As the infant becomes aware of himself as an entity different from others, he begins to notice differences in their responses to him and his to them. One important category of such responses Rogers calls positive regard. This includes such responses as "warmth, liking, respect, sympathy, acceptance", all of which seem to have a positive effect, an apparently innately desired response which one seeks to create in oneself.[47]

Let us consider a child's experience of approval or disapproval. The general approval of a child's responses (positive evaluation) by others is satisfying to the child and disapproval (negative evaluation) is dissatisfying. The child learns to seek the former and to avoid the latter. In Rogers' phrase, the child has acquired a 'need for positive

---

[46] Idem, ibid., p. 410.

[47] Ibid., pp. 410-11, cf. Rogers, TPIR, pp. 208-209.

regard'. If the individual is fortunate to experience positive affection toward others and others reciprocate the same toward him and his behaviour, then according to Rogers there is 'unconditional positive regard'. What this means in practice is that if the individual's own organismic experience (positive and negative affects and values), somehow corresponds to the evaluations of the same by others, then there is present for him an ideal situation for social learning and for the development of a healthy personality.

The danger in the socially-based evaluative thoughts is that a person might come to depend almost entirely on others' evaluations rather than on his own organismic experience. In Rogerian terms he comes to acquire a 'need for self-regard'.

> He learns to judge his behavior as bad because others dislike it even though the behavior itself may be quite pleasant to him. The person applies the learned social criteria or values to himself as if they were based on the satisfactions he derives. Thus the individual acquires a second basis for evaluating his behavior and choosing his course of action, which is independent of his innate sequence.... Note that the affective quality of the sensory and visceral responses are not part of the data in this learned evaluation, even though they still occur.[48]

It is only in the atmosphere of unconditional positive regard that a child will not have to struggle for approval nor doubt

---

[48] Ford & Urban, op. cit., pp. 411-412.

its capacity for self-evaluation through organismic experience. In other words, the child will feel free to choose his behavior 'on the basis of its innate satisfying or dissatisfying qualities'.[49] It is the same as saying, that he is 'open to his experience', relying primarily on the direct awareness of whether his behavior leads to positive or negative affect rather than on whether others dislike it.

i) The learning of conflict

The basic conflict in a person stems from the discrepancy between one's evaluative thoughts (rooted in sensory and affective responses) and the evaluations of others. When someone learns to choose some aspects of his behavior and not others solely because of others' evaluation, or learns to consider one set of responses as bad, some others as good, not because they are innately satisfying or not, but because others think so, he has acquired a '<u>condition of worth</u>'.

> There is no problem if the socially acquired values coincide with the individual's judgement of the behavior regardless of what others might think of it, that is, if self-concept and experience are congruent. However, if the "learned" and "innate" evaluative sequences are contradictory,... conflict exists.
>
> ...Such a contradiction between what the individual has learned to think of as good or bad and the positive and negative nature of the experiences themselves Rogers refers to as <u>incongruence between self and experience</u>. The fundamen-

[49] Ibid., p. 412.

> tal conflict could be crudely characterized as "It feels good, but other people disapprove of it. Since I want them to like me, I disapprove of it too". This is man's "basic estrangement", "he has not been true to himself".[50]

j) 'Postulated characteristics of the human infant' (in Therese, the infant)

After the first anxious weeks after birth, Therese, who was not expected to live, began to interact with the nurse, Rose Taillé. The nurse was able to provide Therese with milk which her own mother was unable to offer. 'He (the infant), perceives his <u>experience</u> as reality. His <u>experience</u> is his reality'.[51] Through her initial experience with the nurse, Therese experienced the reality of 'mother' as one ready to provide for her 'needs'.

> He has an inherent tendency toward <u>actualizing</u> his organism. The inner force toward actualizing the organism is manifested by the goal-directed attempt of the organism to satisfy the experienced needs for actualization in the reality perceived.[52]

---

[50] Rogers, TPIR, p. 226. Cf. Ford and Urban, op. cit., pp. 415-16.

The above summary of Rogerian thinking on human becoming is barely adequate. But more of his theory will be picked up as we go along in our analysis of the Theresian experience.

[51] Rogers, TPIR, pp. 222-223.

[52] Ibid., p. 222.

The 'actualizing tendency' at work in Therese, the infant, aged about 2½ months, as told us by her mother

The initial observation of the nurse was not at all encouraging. 'I don't seem to be able to get her to feed, she doesn't want to have anything.... I wonder if I am of any use'. Mme Martin was quick to run upstairs to her room, get on her knees with tears in her eyes, praying to St. Joseph for the life of this child. When she came down, she found Therese feeding contentedly at the nurse's breast. And when she had had enough, she dozed off to sleep in the nurse's lap.

> There was no sign of life... she was so calm and peaceful that I thanked God for letting her die so gently! A quarter of an hour later, my little Therese opened her eyes and began to smile. From that moment she was completely cured and she has looked well and happy.[53]

/ / /

> In this view as formally stated, the human infant is seen as having an inherent motivational system (....) and a regulatory system (valuing process), which by its "feedback" keeps the organism "on the beam" of satisfying his motivational needs. He lives in an environment which for theoretical purposes may be said to exist only in him, or to be his own creation.[54]

That last statement of Rogers is a good warning for those who might be tempted to consider the infant a 'tabula rasa' or a creature at our mercy or good-will. Paradoxically, it is we

---

[53] Cf. Mme Martin's letter to her sister-in-law, March 1873, C.F., p. 150.

[54] Rogers, TPIR, p. 222; emphasis, mine.

who are at the mercy of the infant; for, he is the sole master and creator of his environment!

> It is the perception of the environment which constitutes the environment, regardless as to how this relates to some "real" reality which we may philosophically postulate. The infant may be picked up by a friendly, affectionate person. If his perception of the situation is that this is a strange and frightening experience, it is the perception, not the "reality" or the "stimulus" which will regulate his behavior. To be sure, the relationship with the environment is a transactional one, and if his continuing experience contradicts his initial perception, then in time his perception will change. <u>But the effective reality which influences behavior is at all times the perceived reality</u>.[55]

Here is an example of Therese's early 'perception' of her mother. When Mme Martin picked up little Therese and tried to feed her, she did not succeed. The mother was surely 'a friendly and affectionate person'. But that is not how Therese perceived her mother and her good-will. She at least <u>perceived</u> that her mother was inadequate in as much as being unable to breast-feed her. There is also reason to believe that the general sense of anxiety in the mother, especially brought on by her fear of losing Therese - (she had lost 4 children already) - must have caused some fear and insecurity in Therese herself. As Sullivan points out, the experience of a 'bad mother' is above all that of an 'anxious mother'.[56]

---

[55] Idem, ibid., pp. 222-23; emphasis, mine.

[56] Cf. H.S. Sullivan, ITP, pp. 89-91.

(Cont'd on page 405)

II. The first of the stages of dependency,[57] creating 'incongruence' - Therese under Zelie Martin

Speaking about the first 'attachment behaviour' of Therese with her nurse, Rose, we mentioned how her first experiences as an infant were happy, healthy and full of

---

[56] (Cont'd from page 404)

There is here an organismic tension between mother and child, globally referred to as 'non-symbolic responses' which include emotional and feeling responses, visceral sensations and auditory sensations.

This early sense of organismically perceived insecurity with her mother, will remain with Therese, after she gets back from the nurse, but will be generally repressed.

Another comment which may be in order is that no attempt has been made to supply a complete catalogue of the equipment with which the infant faces the world. 'Whether he possesses instincts, or an innate sucking reflex, or an innate need for affection, are interesting questions to pursue, but the answers seem peripheral rather than essential to a theory of personality.' Rogers, TPIR, p. 223.

The above comment of Rogers is quoted to draw attention to the fact that the thesis is not in Child Psychology. And so it is not important 'to have a complete catalogue of the equipment with which an infant faces the world'. For the Rogerian point of view, it is the process of personal interaction with the perceived reality that is essential.

[57] It is important to note the various 'subtypes of pathological dependence' deriving from clinical experience, which might find application in Therese's case: (We indicate one 'subtype' here, 3 others later).

-'Anxious dependence. This can arise in a severe form out of an inescapable dependency upon a tyrannical person, especially when there is a constant fear of displeasing his wishes. If this tyrannical person is also erratic and unpredictable, which can easily thwart the efforts to anticipate his wishes, the anxiety generated can assume enormous dimensions. There is thus an obligatory dependence with a simultaneous hatred for the other person - but the hatred has to be repressed because of the obligatory dependence.

In a milder form it can also arise when the dependability of the person depended upon is considered uncertain'.

(Cont'd on page 406)

promise.[58] Therese was growing up to be a happy child who enjoyed the open country and the generous love of Rose. All that would come to an end, once she was returned to her mother at the age of 13 months. As all the other Martin children, Therese would have to learn her mother's values and priorities. For all Therese's demands for attention and affection from her mother, there was not that much of spontaneous giving on the part of her mother.[59]

1. The 'development of the self' in Therese

There is no doubt, that as long as Therese was with her nurse, her behavior was 'goal-directed', when she tried to 'satisfy the experienced needs for actualization in the reality as perceived'. Her 'organismic valuing process' was operating normally making the choices of the experiences which were enhancing to the organism.[60] But with the mother,

---

[57](Cont'd from page 405)
J.S. Neki, "An Examination of the Cultural Relativism of Dependence as a Dynamic of Social and Therapeutic Relationships - II. Therapeutic", in Brit. J. Med. Psychol. 1976, v.49, pp.16-17; dotted-line emphasis, mine; rest, original.
Without suggesting that Mme Martin was a 'tyrannical person', one feels that Therese's dependence on her mother comes close to the 'anxious' variety, with the 'fear of displeasing' her wishes, with 'repressed hatred' in Therese.

[58]Cf. supra Pt I, p.183-186.

[59]Cf. supra Pt I, p.187 sq., for reasons why....

[60]Rogers, TPIR, p.222.

Therese would have to gradually surrender her 'organismic valuing' for the 'Martin values'. There are sufficient examples to show how the evaluation-shift takes place in Therese.

> In line with the tendency toward differentiation which is part of the actualizing tendency, a portion of the individual's experience becomes differentiated and symbolized in an awareness of being, awareness of functioning. Such awareness may be described as self-experience.
>
> This representation in awareness of being and functioning, becomes elaborated, through interaction with the environment, particularly the environment composed of significant others, into a concept of self, a perceptual object in his experiential field.[61]

a) The origin of 'anxiety' and its function

> As one proceeds into childhood, disapproval, dissatisfaction with one's performances becomes more and more the tool of the significant adult in educating the infant in folk ways, the tradition, the culture in which he is expected to live. This disapproval is felt by the child through the same empathic linkage which has been so conspicuous in infancy. Gradually he comes to perceive disapproving expressions of the mother, let us say; gradually he comes to understand disapproving statements; but before this perception and understanding he has felt the disapproval which he was not able to comprehend through the ordinary sensory channels.
>
> This process, coupled with the prohibitions and the privations that he must suffer in his education, sets off the experiences that he has in this education and gives them a peculiar coloring of discomfort, neither pain nor fear but discomfort of another kind... The peculiar discomfort is the basis of what we ultimately refer to as anxiety.[62]

---

[61] Idem, ibid., p. 223; emphasis, original.

[62] H.S. Sullivan, CPM, p. 20; emphasis, mine.

Sullivan calls 'anxiety', 'a brand new tool' at the disposal of the 'self', causing the self to focus on only those experiences which will gain satisfaction through approval and reward, effectively cutting out of awareness, the 'rest of the personality' (like impulses, desires, etc.).

> Out of all that happens to the infant and the child, only this "marked" experience is incorporated into the self, because through the control of personal awareness the self itself from the beginning facilitates and restricts its further growth. In other words, it is self-perpetuating, if you please, it tends very strongly to maintain the direction and characteristics which it was given in infancy and childhood.63

Only parentally approved 'material' is allowed into awareness, and the rest is 'dissociated'. It is anxiety which the child fears, that limits expansion of awareness. Such limitations interfere with seeking satisfactions, creating the climate for 'mental illness' (or incongruence (Rogers)). One can notice a close similarity between Sullivan and Rogers, in their explanation of the role of 'significant others' in the origin of anxiety and of 'incongruence', in the child.

It is important to note at the very outset, that the few facts of Therese's early childhood, are recalled for us in a 'spiritual context' for most part. Therese herself is slow to speak about her 'self'. We are informed about

---

63 Ibid., pp. 20-21; emphasis, mine.

what her mother and the rest of the family thought she was like. There are, however, some very guarded references to her inner real self. We shall draw from both these sources and try to form a concept of Therese's self.

Zelie Martin particularly notices and emphasizes aspects of goodness in Therese. What she really means by 'goodness' is Therese's 'learned' readiness to please her mother, and bend her otherwise stubborn self to the mother's dictates and desires. Mme Martin's entire effort was spent in training her children to 'live for God', by making 'sacrifices' and multiplying acts of virtue! The least defect deserved prompt correction. Here are some important observations of the mother, regarding Therese's behavior as a child.

> She becomes emotional easily. As soon as she does anything wrong, everybody must know it.[64] Yesterday, not meaning to do so, she tore off a small piece of wall-paper. She wanted to tell her father immediately, and you would have pitied her to see her anxiety...: There is an idea in her head that if she owns up to something, she will be more readily forgiven. (SS.18-19; Ms A 5v; emphasis, mine.)

---

[64] 'Under conditions where one feels compelled to be open in the sense of active self-revelation, the atmosphere is most certainly not one of openness'. E.A. Dreyfus, "Openness: An Examination and Formulation", in J. of Existentialism, 1967, vol. 7 n. 27, pp. 309-317; p. 310.

One is led to ask if there was an atmosphere of real openness in the Martin home esp., under Zelie Martin. Leonie and Therese secretly resented the maternal compulsion to know everything.

Comment: When and how did this 'being emotional about wrong-doing' start? And why was it left unchanged? From the whole narrative, one gets the impression that it was Zelie Martin who taught Therese to react in that way, and that she is quite pleased with what she sees. The mother's approval only reinforces Therese's 'anxiety' in similar circumstances. 'There is an idea in her head...' Who put such an idea into her head, in the first place? Who else but her scrupulous mother?

b) The elder Martin girls join the Mother

When the mother was not around, the older Martin girls were ready to take her place at the job of 'correction'.

> I remember very well how one day when I was swinging contentedly, he (papa) passed by and called out to me: "Come and kiss me, my little Queen!" (SS.19; cf. ibid., note 8; emphasis, mine.)

When enjoying herself on the swing, it was so natural and honest for a child to respond as did Therese: 'Come and get it, Papa'. Louis Martin did not really mind a little boldness from his Therese, and she knew it. But no, the older sister, Marie, had to butt in: "You naughty little girl! How bad it is to answer one's father in this way!" (SS.19.) Therese's mood quickly shifts from childish contentment to anxious sobbing. 'Immediately I jumped off my swing for the correction was not lost on me! The whole house resounded

with my cries of sorrow'. (SS.19.) It looks as if, with the lone exception of Louis Martin, the father, Mme Martin and her older daughters, being anxious and morose themselves, could not tolerate Therese's open, happy spirit.

Again, the mother writing to her favourite daughter, Pauline, speaks of another incident in Therese's childhood; and this time it is the mother herself who is responsible for inducing anxiety about 'wrong-doing' in Therese:

> One morning, Zelie wanted to kiss Therese 'Good Morning', but the latter was not in a mood for it and innocently said: 'I don't want anybody to see me!' To which, the mother's reaction was: 'I was very much displeased and let her feel it. Two minutes later I heard her crying and very soon, to my great surprise, I saw her at my side!.... Her face was bathed in tears, and throwing herself at my knees, she said: 'Mamma, I was naughty; forgive me!'[65] (SS.19-20; emphasis, mine.)

---

[65] The two episodes just referred to are not to be found in the original manuscript of Therese's autobiography, but were inserted by Pauline, her sister, in her edition of the Histoire d'une Ame. Her apparent intention for including the said episodes, was to impress the readers with how the Martins did not spoil Therese, and how well the little girl responded to correction. But, I am afraid, it tells us much more than Pauline might have intended. It reveals the roots of Therese's anxious concern to conform to her mother and sisters, just to make sure of their love. It also shows us how the older Martin girls were thoroughly drilled to keep a close watch on the last two in the family, especially on Therese.

Comment: Therese knew fully well the consequences of not taking her mother's displeasure seriously; it would mean no more love! So it would be really a great surprise, if Therese didn't react the way she did, even though Mme Martin would like us to believe that it was the real Therese that was acting freely and spontaneously![66] We have in the above examples, a steady 'incongruence between self and experience'. What Rogers characterized as: 'It feels good' - to be honest about one's 'feelings', as Therese was initially. But 'other people disapprove of it'. (Here, Mme Martin and Marie). 'I want them to like me. I'll disapprove of it too'.[67]

As we proceed with the evolution of the 'self' in Therese, it must be kept in mind that while the capacity to be aware of all that goes on without and what is produced within is innate, the focus of attention or of awareness is a

---

[66] 'In terms of self-development, the family system means a lot of things'. The person's early years are largely confined to his mother, father, siblings... 'Frequency and intimacy of contact are thereby channeled among the same few persons who become the only (and repetitive) targets for identification and dependency. Moreover, these same few sources provide the person with his most intense gratifications and frustrations, a condition that tends to maximize ambivalence as well as repressed hostility. (...) Guilt feelings are easily aroused in connection with authority figures, especially since the person knows that he is supposed to love them, yet cannot do so all the time because they punish and frustrate him'. Edmund H. Volkart & Stanley T. Michael, "Bereavement and Mental Health", in Explorations in Social Psychiatry, Leighton A.H., Clausen J.A., and Wilson R.N. (eds.), Basic Books, N.Y. 1957, pp.281-307; emphasis, mine.

[67] Rogers, TPIR, p.226.

product of learning. 'Healthy behavior depends on adequate awareness, and those things that interfere with the individual's awareness of significant events will jeopardize "healthy development"'.[68] Hence the question at this point is: What kind of awareness does Therese have of significant events in her life (as a child), and what kind of concept of self seems to emerge from it?

c) Mme Martin imposes her 'values'

The mother's strong and exacting character makes its mark on Therese, who gradually learns to submit to her demands. What Zelie Martin most delights in reporting about Therese is the episodes of her petty triumphs over the little child's stubborn, independent ways, steadily tamed into accepting the mother's 'values'. Here are a few examples of the same:

- '.....; it's curious to see her running after me making her confession: Mamma I pushed Celine once,.... but I won't do it again'. (SS.22; Ms A 7r.) Therese had come to realize that her mother expected and greatly appreciated such open confession of wrong-doing. It was one good way of keeping her mother humoured and thus secure her love and good-will.

---

[68] Ford & Urban, Systems, p. 403.

- 'Even Therese wants to do little acts of penance at times'. (SS.25; Ms A 8v.) Already, a child has a tendency to imitate grown-ups. In addition, Therese knows that this is another way of pleasing her mother - doing little acts of penance!

- Imagine a 3-year-old being pre-occupied with 'devotional practices'? Zelie Martin boasts about it in Therese: When Therese was at the grocery store with Celine and her mother, 'she was talking about her practices..... When she is playing in the garden that's all she talks about'. (SS.28-29; Ms A 11r.) Good for Therese, but who taught her to act that way?

- 'She speaks only about God and wouldn't miss her prayers for anything'. (SS.29.) To speak about God is alright. But is it natural or normal for a little child '<u>to speak only about God</u>'? All prayer and pious talk and little real play might make Therese a 'dull child'! Therese herself adds: 'We carried on spiritual conferences together frequently'. (SS.27; Ms A 10r.) Without taking anything away from Therese's own personal inclination to piety, one has nevertheless to remark that all the above-mentioned pre-mature piety is not an expression of her 'real self'.

- 'The little one will be alright too, for she wouldn't tell a lie for all the gold in the world....' (SS.28; Ms A 11r.) 'Not telling lies', <u>because she dare not</u>, is not

the same thing as not doing so because it is freely chosen.[69] If it is more the 'fear-motive' which is at work, which one suspects it is, then 'the little one might not be alright'.

With a pietistic, scrupulous mother dominating the life of the Martin home and of every individual in the family, there was not much choice for Therese but to learn to conform to her, and 'significant others', in every detail of her life. It was the only worthwhile course of action to take in the circumstances. If perfect obedience was considered 'goodness' and such goodness was the best way of pleasing her parents,

---

[69] Zelie Martin said of Therese: 'She will never tell a lie for all the gold in the world'. Without necessarily doubting the ethico-religious value implied in the observation, one is tempted to ask how much inhibition was involved psychologically, in the light of the following: 'Complete sincerity would be possible only on a basis of complete inhibition. Conscious sincerity (showing oneself to others as one is) presupposes unconscious insincerity (blinding oneself to the truth about oneself) this being achieved by primitive mechanisms such as repression, projection and so forth. If a child feels safe and able to trust others he will be sincere within reason. But occasional lies gratify his sense of adventure and wish to be independent; and I see no reason why we should deny him this pleasure'. M. Schmideberg, "Sincerity" in Am. J. of Psychotherapy, 1958, vol. 12, pp. 297-99; p. 297; emphasis, mine.

One can see how the pattern of complete sincerity in Therese would imply complete inhibition, and fear of disapproval as well as of 'sin'. The Martin children were trained early to fear 'sin'.

Therese had high sincerity but not necessarily high trust. For 'trust and distrust spring from emotional sources. It is trust that creates sincerity, but sincerity in itself does not yet create trust'. Ibid., p. 297.

Leonie was often secretive with the mother, but finally moral pressure and fear brought her to adopt 'an artificial sincerity'.

then Therese would do it to perfection! That attitude of Therese is summed up in the following remark: 'I see with pleasure that in Mamma's letters I gave her great consolation when growing up.' (SS.25; Ms A 8v)

Here are a few examples to show that it was not just the mother that could command and demand conformity to certain expected modes of conduct from Therese.

> I was very fond of my godmother (i.e., Marie, the oldest of the Martin girls). Without appearing to do so, I paid close attention to what was said and done around me.... I was listening carefully to what Marie was teaching Celine in order to do what Celine did. After Marie came out of the Visitation, to obtain permission to go into the room where she was giving Celine her lessons, I was very good and did everything she wanted. (SS.20; Ms A 4v-6r; brackets and emphasis, mine.)

Comment: What must be noted here, is the fact that Therese listens to what Celine is told and tries to imitate her sister. This is one way of winning Marie's approval. Secondly, Therese is ready to do anything that might be required of her, just to gain entrance into 'Celine's classroom' at home. This is for her 'to be very good'; or goodness consists in conformity!

Her mother confirms the above remarks with her own observations regarding Therese's behaviour in similar situations:

> When Marie comes to get Celine for her classes, poor Therese begins to cry.... Marie pities her and takes her along too, and the poor little thing sits in a chair for two or three hours on end; she is given some beads to thread..... and she doesn't dare budge but heaves deep sighs. When her needle becomes unthreaded, she tries to rethread it; and it's funny to see her, not being able to succeed and still not daring to bother Marie. (SS.26; Ms A 9r; emphasis, mine.)

Comment: Once again, we find that Therese has to behave in a particular pattern, in order to get what she wants. She wants Celine's company, even if it means sitting still for hours on end. She finds it difficult and boring, but she dare not show it openly. Her occasional 'deep sighs', however, betray her real feelings. Her mother is dead accurate when she remarks: 'Marie loves her little sister very much. She finds her very good, and it would be difficult for her to think otherwise, since this poor little thing has a great fear of causing Marie any trouble.' (SS.18; Ms A 5v; emphasis, mine.) Very early in life Therese has learned the lesson - that 'what cannot be cured must be endured'; or what cannot be changed must be suffered!

Even Celine, who is three and a half years older than Therese, indirectly dictates Therese's recreational choices.

> Sometimes we went with the Mayor's little daughter and I liked this because of the park and all the toys she showed us. But most of the time I went there only to please Celine, much preferring to stay in our own little garden to scrape the walls and get all the shiny stones there,.... (SS.26; Ms A 9v; dotted-line emphasis, original; rest, mine.)

If Therese desired the company of Celine, then she would have to forgo her own feeling for personally satisfying activity or play, just to please her only play-mate.

Now for a bit of Rogerian theory about the 'need for positive regard' and the 'regard-complex', which are in operation in Therese in the examples cited above.

> As the awareness of self emerges, the individual develops a need for positive regard. This need is universal in human beings and in the individual, is pervasive and persistent.[70]

We have witnessed Therese maneuvering to obtain some 'warmth, liking, sympathy and acceptance' from her parents and sisters, which is the same as seeking for 'positive regard'. 'The satisfaction of this need, says Rogers, 'is necessarily based upon the inferences regarding the experiential field of another'.[71] There is no mistaking how keenly aware Therese is of the 'experiential fields' of others, which awareness prompts her tears of repentance to please her mother, readiness to do everything asked of her, to please Marie, etc.

---

[70] Rogers, TPIR, p. 223.

[71] Ibid., p. 223.

This 'need for positive regard' is 'reciprocal, in that when an individual discriminates himself as satisfying another's need for positive regard, he necessarily experiences satisfaction of his own need for positive regard.'[72] The same idea is contained in the formula: 'it is in giving that we receive'. Such 'reciprocity in positive regard' of parents and Therese can be picked up in the following statements of Therese:

> ...and I have the good fortune to belong to parents without equal who surrounded us both with the same cares and the same tenderness. (SS.16; Ms A 4r.)

Therese on her part was ready to return love for love: 'I loved Mamma and Papa very much and showed my tenderness for them in a thousand ways, for I was very expressive.' (SS.17; Ms A 4v.) There was some kind of balance of give and take, Therese was a real glutton for love (for 'positive regard'); and her parents were as eager for the satisfaction of respectful acceptance (positive regard) of their last and best beloved child. 'Hence it is rewarding both to satisfy this need in another, and to experience the satisfaction of one's own need by another'.[73]

---

[72] Rogers, TPIR, p. 223.
[73] Rogers, TPIR, p. 223.

d) A brief glance at the 'real Therese'

> They weren't even able to say about me: "She's good when she's asleep" because at night I was more restless than during the day, throwing off the blankets and sending them in all directions and (while still sleeping) banging myself against the wood of my little bed. The pain would awaken me and I'd cry out: "Mamma, I bumped myself!.... She'd cover me up and then go back to bed, but in a short time I would begin bumping myself again, so much so they had to tie me in bed. And so every evening, little Celine came to tie me up with a lot of cords which were to prevent the little rascal from bumping herself and waking up her Mamma; this was so successful a means that I was from then on, good when sleeping. (SS.24; Ms A 8r; emphasis, original)

Comment: There is a lot of realism, delicate sarcasm and veiled symbolism in the above passage. 'At night, I was more restless than during the day'. Does this imply that restlessness was somehow part of her character? Why was she restless? Was it not caused by the continual efforts at being 'good', which was the same as trying to please her mother, and not to get in the way of Marie etc.? It seems most likely. The accumulated restlessness expressed itself in the 'throwing off of the blankets and the bumping of the head'. It was done during her sleep and so it was neither deliberate nor malicious. No one cared to find out why this little child was restless in bed. They just decided 'to tie her up in bed'. That certainly put an end to any future annoyance to her mother. Therese's restlessness was contained but not cured; it was perhaps even aggravated. 'So every eve-

ning, Celine came to tie me up with a lot of cords'! Everybody had to join in the family-effort to see that Therese was 'good' even when asleep! Poor Therese might have said to herself: It is bad enough to be restricted in my movements and actions during the day in the name of 'goodness', now they expect me to lie motionless in bed! In the Martin home it was important to be good at all times (day and night), and under all circumstances. And if and when necessary they would not hesitate to impose total control even if it meant denying freedom; which is symbolically expressed in 'to be tied up with a lot of cords'!

> One day, Mamma said: "Little Therese, if you kiss the ground, I'll give you a sou." A sou was a fortune at the time and to get it I didn't have to lower my dignity too much, my little frame didn't put much of a distance between my lips and the ground. And still my pride revolted at the thought of "kissing the ground"; so standing up straight, I said to Mamma: "Oh!, no, little Mother, I would prefer not to have the sou!" (SS.24; Ms A 8r-8v.)

Comment: This is apparently the only recorded instance in Therese's life, when she felt bold enough to refuse to oblige her mother, and when her mother accepted a 'no' for an answer. But from this single example one should not conclude that Therese was free to make her own choices, and that her mother was always willing to go along with them. We have here an illustration of Zelie Martin's 'genius' and willingness to vary her tactics according to the character of each of her children - provided they served the ultimate purpose

of winning their submission to her will. Therese's refusal reveals her character and her priorities. If a sou is a fortune (obviously very tempting), and she doesn't have 'to lower her dignity too much', why not accept the deal? Therese's answer would make more sense if we inserted the word 'self-respect' instead of 'pride' in the particular context, to read: 'My self-respect revolted at the thought of "kissing the ground"...'[74] She might have also resented being somehow bribed into doing her mother's will!

> (One day) Mamma told Marie to dress me in my sky-blue frock.... but not to leave my arms bare lest the sun burn them. I allowed myself to be dressed with the indifference a child of my age should really have, but I thought within myself that I would look much more pretty with my arms bare. (SS.24; Ms A 8v)

Comment: Why not leave Therese's arms bare? So that they can be spared from being burnt by the sun! But the real un-said reason was to protect Therese from vanity, which is suggested by the context. The rest of the above-quoted text may be re-written to bring out the subtle conflict between others' choices for Therese, and her own: I allowed myself to be dressed (note the passive voice), the way my mother wanted. I suppose it was interpreted as my being indifferent

---

[74] Ronald Knox uses the word 'self-esteem' instead of self-love in the passage which introduces this little episode. Cf. R. Knox, Thérèse of Lisieux - Autobiography of a Saint, Fontana Bks., Collins, London, 1958, p. 35.

to fashion or as being 'virtuous'. Such 'indifference in dress' might have been expected of me, but it wasn't really there! For within myself I was thinking (active voice) of the simple (innocent) pleasure of wearing a dress which would show-off my bare arms! An early sign of feminine vanity, if you please, but innocent and healthy. We have in all this, the germs of 'incongruence' between Therese's personal feelings and the choices of 'significant others' (here her mother's), in her early childhood. The damage to the 'self-regard' of Therese will become apparent, when we follow the 'dynamic' of Rogers' 'Development of the Conditions of worth'. 'When self-experiences of the individual are discriminated by significant others as being more or less worthy of positive regard, then self-regard becomes similarly selective.'[75]

> The infant learns to need love. Love is very satisfying, but to know whether he is receiving it or not he must observe his mother's face, gestures and other ambiguous signs. He develops a total gestalt as to the way he is regarded by his mother and each new experience of love or rejection tends to alter the whole gestalt. Consequently each behavior on his mother's part such as a specific disapproval of a specific behavior tends to be experienced as disapproval in general. So important is this to the infant that he comes to be guided in his behavior not by the degree to which an experience maintains or enhances the organism, but by the likelihood of receiving maternal love.

---

[75] Rogers, TPIR, p. 224.

> Soon he learns to view himself in much the same way, liking or disliking himself as a total configuration. He tends, quite independently of his mother or others, to view himself and his behavior in the same way they have. This means that some behaviors are regarded positively which are not actually experienced organismically as satisfying. Other behaviors are regarded negatively which are not actually experienced as unsatisfying. It is when he behaves in accordance with these introjected values that he may be said to have acquired conditions of worth. He cannot regard himself positively, as having worth, unless he lives in terms of these conditions. He now reacts with adience or avoidance toward certain behaviors solely because of these introjected conditions of self-regard, quite without reference to the organismic consequences of these behaviors. This is what is meant by living in terms of introjected values (the phrase formerly used) or conditions of worth.[76]

In this initial discussion of the 'stages of dependence', the reference is precisely to 'dependence on significant others' who determine the 'conditions of worth' for Therese. In the examples cited so far, and in others to follow, we are really zeroing in on the 'development of conditions of worth', in the very dialectic of relationship and interaction between Therese and her mother. Despite the strength and independence of Therese's native character, her great need for maternal love and approval will gradually gain the upper hand. We shall now see how Mme Martin looks at Therese's positive qualities of character as well as her 'weaknesses'.

---

[76] Rogers, TPIR, p. 225; emphasis, mine.

e) Celine ~~Vs~~ Therese?

'My little Celine is drawn to the practice of virtue; it's part of her nature; she is candid and has a horror of evil'.[77] Celine was seven years old at the time of writing of this letter. What does Zelie Martin mean by: 'it's part of her nature to be drawn to virtue'? It would seem to mean that the mother's constant insistence on 'virtue' has brought Celine to make a habit of it, or virtue has become 'second nature' to her! 'She has a horror of evil'. This is a distinguishing mark of Zelie's own conscience, and so she is more than pleased to see how successfully she has been able to inculcate a similar horror of evil in Celine.

Here is some contrary evidence about Celine's real nature as a child. Mme Martin had herself remarked about Celine: 'The little one will remain frail but with astonishing vitality.... One finds her "wicked as a little devil", and already headstrong....'[78] And the maid-servant at the Martins, Louise, had this to say about Celine: 'Among the budding aptitudes of the little Celine one can discern two tendencies: one is an insatiable need for life and for happiness, more than her nature can bear; the other is a great tenderness of heart. One might wonder if it would be easy to

---

[77] Letter to Pauline, May 14, 1876, C.F., p. 289.

[78] S.J. Piat, Celine, Office Central de Lisieux, 1961, p. 16.

maintain a balance, with the said dispositions.[79]

Mme Martin is more optimistic about Celine: '... However strong her desire to do something might be, if I just say that it pains me, she desists at once.... She has a choice nature. She shows the best dispositions; she will be a very pious child.....' It is pretty evident that Mme Martin has brought Celine's native vitality well under control, diverting it for 'virtuous living'.[80]

The mother contrasts Celine's 'controlable' character to that of Therese in the same letter to Pauline, May 14, 1876:

> As for the little imp, one doesn't know how things will go, she is so small, so thoughtless! Her intelligence is superior to Celine's but she is less gentle, and has a stubborn streak in her that is almost invincible; when she says 'no' nothing can make her give in,.... but she has a heart of gold; she is very lovable and frank;....(SS.22; Ms A 7r; emphasis, mine)

Mme Martin seems a little discouraged that she has been less successful in breaking Therese's will than she has been with Celine's. Writing to Pauline - Dec. 5, 1875, she says:

---

[79] Cf. ibid., p. 17.

[80] Cf. ibid., p. 17.

> I am obliged to correct this poor little baby who gets into frightful tantrums; when things don't go just right and according to her way of thinking, she rolls on the floor in desperation like one without any hope. There are times when it gets too much for her and she literally chokes. She's a nervous child, but she is very good, very intelligent, and remembers everything. (SS.23; Ms A 8r; emphasis, mine.)

Therese seems as determined to hold her own as her mother is to dominate her. This battle of wills between mother and child results in temper-tantrums and nervousness in Therese. 'She's a charming child, very alert, very lively, but she is very sensitive'.[81]

When, Therese shifted from her rather open resistance to submissive acceptance of whatever pleased her mother, is not clear. But she herself indicates the supreme reason for accepting correction:

> As I had an excessive self-love (self-esteem, acc. to Knox) and also a love of the good, as soon as I began to think seriously (which I did when still very little), it was enough for one to say a thing wasn't good and I had no desire to repeat it twice. (SS.25; Ms A 8v; emphasis, original; first brackets, mine).

There is no doubt that Zelie Martin was a keen observer of the good qualities and weaknesses in her children. It must have been a great relief for her to discover Therese's "partiality" for the good, her uncompromising readiness to do what was 'good'. 'It was enough for someone to say a thing

---

[81] Letter to Pauline, Nov. 8, 1876; cf. SS.25; Ms A 8v; emphasis, mine.

wasn't good and I had no desire to repeat it twice'. This appeal to 'goodness' was like a magic, ultimate weapon in Zelie's hands, which she would effectively use to win the battle against Therese's characteristic 'stubbornness'. The only reason that could get Therese to yield to others was her love of the good. But it was not up to her to determine what was good; she had to rely on her mother, to be sure, and others, to say what was good for her. This is the basic reason for Therese's gradual surrender to her mother's definition of 'goodness' and to her means toward its attainment. Gradually, the 'expression of positive regard' of a significant social other will 'become more compelling than the organismic valuing process'.[82]

The mother is evidently pleased that she is getting somewhere with Therese: 'She will be good, one can already see the germ of goodness in her'. (SS.29; Ms A 11r.) The 'germ of goodness' was evident in the fact that Therese had come to accept the saying of prayers, the counting of practices and felt an emotional, desperate compulsion to confess the least fault for fear of losing the mother's approval and love. Everything was well under control, and Therese was shaping up after the 'master-plan of holiness' for all the

---

[82] Rogers, TPIR, p. 224.

Martins, whose chief architect was Zelie Martin.[83]

> How happy I really was at that age,...! I had already begun to enjoy life; virtue had its charming qualities for me.... and I was..... enjoying a firm control over my actions. (SS.29; Ms A 11r-11v; emphasis, mine.)

'Virtue had its charming qualities for me'. There is no doubt that for Therese, virtue and goodness were naturally attractive. But there is reason to doubt if she really enjoyed being drilled into 'practising virtue'. Was there any real choice for her in the matter? Not really, as is evident in the following remark: 'Having nothing but good example around me, I naturally wanted to follow it'. (SS.25; Ms A 8v; emphasis, mine.) One must not mistake the word 'naturally' in the above phrase, to mean without effort. It rather means, that it was the obvious thing to do, seeing everybody else in the house 'practised virtue'. How could Therese go against the family example and expectation?

The following episode will further clarify the above interpretation. On Sunday after-noons, M. Martin would

---

[83] Zelie, Pauline and Marie would score very low in the following 'Rogerian ultimate test' of parenthood.

> 'I am inwardly pleased when I have the strength to permit another person to be his own realness and to be separate from me. I think that is often a very threatening possibility. In some ways I have found it sort of an ultimate test of staff leadership and of parenthood. Can I freely permit this.... or my son or daughter to become a separate person with ideas, purposes, and values which may not be identical with my own?' Rogers, "Being in Relationship", in Voices, Fall '70, p. 16; emphasis, mine.

take Therese home earlier, from the family-walk in the near-by park. Celine felt that Therese might need some compensation for missing the rest of the family.

> And to console her, Celine filled her pretty little basket with daisies and gave them to her when she got back; but alas! grand-mother found her grand-daughter had too many, so she took a large part of them for her statue of the Blessed Virgin. This didn't please little Therese, but she kept from saying anything, having got into the habit of not complaining ever, even when they took what belonged to her or when she was accused unjustly. She preferred to be silent and not excuse herself. There was no merit here but natural virtue. (SS.30; Ms A 11v; emphasis, mine.)

Comment: Whatever happens, Therese has come to realize that it is much better for all concerned, that she hold her peace rather than complain. Such a reaction becomes a regular habit with her (or second nature to her), and therefore described as 'natural'. She is dead honest in not claiming any merit for her apparent 'sacrifice' of her daisies for grandmother; for, she did not freely choose to part with them, but felt obliged to do so. As Therese grows older, the continued habitual passive resignation to others' demands, with little thought for her own real desires and feelings, will create serious pathology.

Thomas Verner Moore interprets Therese's disposition of 'never complaining' very differently.

> "There was no merit in this, for I did it naturally". But self-command comes by earnest practice. It is never a gift of nature. The passage is evidence that even at this early age the virtues of St. Therese were reaching the heroic level. For ease in doing good and the charms of goodness are the "facility" and "delight" that Benedict XIV demands for heroic virtue. But this does not mean that Therese had already attained to perfection in all things.[84]

I find it hard to accept the above 'pious' interpretation. From the original text of Therese (Cf. p.430), it is clear that she was suppressing her feelings of displeasure at her grandmother's taking her flowers. She also tells us that she had accustomed herself never to complain, no matter what the others did to her. In other words, not to complain had become a habit. In that sense one can admit of some "facility". But there is no evidence of real "delight". If the required "facility" and "delight" are not present together, as is the case here, one cannot speak of heroic virtue, at this particular period in Therese's life.

The resolution of never complaining at whatever others might do to her, is the same as saying that she is ready to be abused by others without her wanting to defend herself! Did those at the Martin-home know of such a resolution on Therese's part? What could have prompted Therese to take such a 'suicidal' attitude to abuse? Was it a sense

---

[84] HSAI, p. 37; emphasis, mine.

of despair in trying to get her mother and others to pay more attention to her own feelings, tears and cries? If such a non-self-defensive posture was already a habit with Therese, when her mother was still alive, what could one expect, once her mother died? The 'timidity and shyness' which overcame Therese at the death of her mother, would make it almost impossible for her to stand up in her own defense. Spiritually, she claims no 'merit' for her routine-reaction of no-contest. Perhaps, we have here the roots of her later spiritual attitude of 'abandonment'. Psychologically speaking, Therese's predicament with her mother must have suggested the so-called 'self-effacing solution' to her, so well described for us by Horney:

> The self-effacing type,...., grew up under the shadow of somebody: of a preferred sibling, ..., of a beautiful mother or of a benevolently despotic father. It was a precarious situation, liable to arouse fears. But affection of a kind was attainable-at a price: that of self-subordinating devotion..... And so after some years, in which the wish to rebel struggled in the child's heart with his need for affection, he suppressed his hostility, relinquished his fighting spirit, and the need for affection won out. Temper tantrums stopped and he became compliant, learned to like everybody and to lean with a helpless admiration on those whom he feared most. He became hypersensitive to hostile tension, had to appease and smooth things over....[85]

---

[85] K. Horney, Neurosis and Human Growth, pp. 221-222; 'under the shadow', is the only phrase emphasized in the original text; rest of the emphasis, mine.

Temper tantrums stopped in Therese too, and she too became hypersensitive,...

As for accepting accusations from others readily, Horney remarks:

> He may also be aware that he accepts accusations from others all too readily, and realizes only later that they may actually have been without foundation.... ... In fact his response to admitting guilt, or a fault when criticized, comes with such quick and automatic reaction that his reason has no time to interfere. But he is unaware of the fact that he is positively abusing himself, and still less of the extent to which he does it.[86]

Slowly but surely, Therese has come to develop 'incongruence between her self and experience'. Rogers describes the process as follows:

> It is thus because of the distorted perceptions arising from the conditions of worth that the individual departs from the integration which characterizes his infant state. From this point on his concept of self includes distorted perceptions which do not accurately represent his experience, and his experience includes elements which are not included in the picture he has of himself. Thus he can no longer live as a unified whole person, but various part functions now become characteristic. Certain experiences tend to threaten the self. To maintain the self-structure defensive reactions are necessary. Behavior is regulated at times by the self and at times by those aspects of the organism's experience which are not included in the self. The personality is henceforth divided, with the tensions and inadequate functioning which accompany such lack of unity.

---

[86] Horney, ibid., pp. 223-224; emphasis, mine; meant to indicate that the description suits Therese's case.

> This, as we see it, is the basic estrangement in man. He has not been true to himself, to his own organismic valuing of experience, but for the sake of preserving the positive regard of others has come to falsify some of the values he experiences and to perceive them only in terms based upon their value to others. Yet this has not been a conscious choice, but a natural and tragic - development in infancy.87

Therese's initial resistance to her mother cannot last, as her need for preserving the 'positive regard' of her mother and others is much stronger.[87a] And for the sake of 'virtue and goodness' she allows others' values to rule her life. We shall soon discuss the details that complicated the situation for Therese, with the death of her mother and how the 'incongruence between her self and experience' became even worse.

2. A look at the pattern of emotional inter-action between Mme Martin and Therese

To most readers of the Autobiography, Therese's train-trip to Le Mans with her mother, at the age of two years and two months, might be of little interest. But I

---

87 Rogers, TPIR, p. 226; emphasis, mine.

87a Strong extension-type mothering is often part of contingent love. The mother's response to her child is selective. Action, thought and mood are separated. The emphasis may be on any one or on a combination of many things, including motive, effort, results, method, being, appearance and selective perception. The child learns to please his mother and therefore to retain her love by orienting himself in the way she propels him'. A. Dally, Mothers, pp. 84-85; emphasis, mine except in line one.

feel, that the whole narrative with all its details, has something very precious to reveal to us.

> I recall also the trip I made to Le Mans; it was my first train ride. What a joy to see myself on a trip alone with Mamma. I don't know why I began to cry,..... I remember nothing about the visit except the moment when Aunt handed me a little white toy mouse and a little cardboard basket filled with candies, on top of which were enthroned two pretty sugar rings, just the right size for my finger. Immediately I exclaimed: "How wonderful! There will be a ring for Celine also!" I took the basket by the handle. I gave the other hand to Mamma and we left. After a few steps, I looked at my basket and saw that my candies were almost all strewn out on the street like Tom Thumb's pebbles. I looked again more closely and saw that one of the precious rings had undergone the awful fate of the candies. I had nothing now to give to Celine and so was filled with grief! I asked if I could retrace my steps, but Mamma seemed to pay no attention to me. This was too much and my tears were followed by loud cries. I was unable to understand why she didn't share my pain, and this only increased my grief. (SS.23; Ms A 7v; emphasis, original).

Comment: What do we look for in the above passage? We look for all the emotion- packed moments of joy, sorrow, tears and grief - the whole perceptual field of Therese, the child of 2 years and 2 months. All the rest is of no consequence to her, and hence conveniently wiped out from Therese's memory. 'I remember nothing about the visit (to Le Mans) except' what mattered to me:

- My first train-ride alone with Mamma - 'What a joy'!

- 'I don't know why I began to cry', but on arrival

at the convent what one could see of me was a 'plain little girl red with tears'. Her sadness and tears changed to wonder and joy at the sight of the toy-mouse and candies which were given to Therese by her aunt.

'How wonderful! there will be a ring for Celine also!' But the joy was short-lived. Therese was grief-stricken to discover that 'almost all her candies were strewn out on the street'. Even the sugar-ring she had hoped to give Celine was gone. Here we have a scene of pathetic helplessness of a little child caught up in great emotion and confronting a mother who seems to pay no attention!

It was all important for Therese to find back her lost candies, especially the sugar-ring for Celine. But her mother could not share Therese's significant feelings. 'This was too much and my tears were followed by loud cries.' (SS.23; Ms A 7v.) Instead of trying to understand the child's grief and help to pacify her, the mother made it even more intense by ignoring it! Therese's statement about her mother's indifference to her grief reveals what she suffered most as a child. Besides, it does not speak well of Zelie Martin as a mother:

> I was unable to understand why she didn't share my pain, and this only increased my grief. (SS.23; Ms A 7v; emphasis, mine.)

Now the question is - was the above reaction of Zelie to Therese's grief an isolated incident or was it a regular pattern? One is inclined to think that it was a general pattern of response on the part of Zelie to other emotional concerns of Therese. Such an opinion could be justified by the following reasons: a) Her primary concern was for 'perfection' in her children at all times and in all things. b) She had a great fear of 'spoiling' her children and so seldom yielded to their fancies. Didn't she say to her husband: '<u>You are spoiling her</u>' (i.e., Therese)? c) Zelie had neither the time nor the inclination to fuss around her children; it was just not possible with her work and her worries!

What a pity that a child with such a superior intelligence, delicacy of emotion, and all the other lovable qualities of honesty and openness, should have been slowly smothered by a well-intentioned mother in the name of 'prefabricated holiness'! A poetic and contemplative spirit was that of Therese as is manifest in the following:

> I still feel the profound and <u>poetic</u> impressions which were born in my soul at the sight of fields enameled with <u>corn-flowers</u> and all types of wild flowers. Already I was in love with <u>wide open spaces</u>. Space and gigantic fir trees, the branches sweeping down to the ground, left in my heart an impression similar to the one I experience still today at the sight of nature. (SS.29-30; Ms A 11v); emphasis, original.

Therese must have picked up her 'love for wide-open spaces' and her love for nature, during the wonderful months she spent as an infant at Semallé. What an experiential contrast between the sun and scenery of the Semallé country-side and the rather cold and regimented 'enclosure' of the Martin-home; between the ready warmth and understanding love of her nurse, Rose, and the stiff and demanding ways of her mother!

Despite the struggle and suffering involved in learning to please her mother and to win her love, Therese was an optimist at heart in strong contrast to the deep-seated pessimism of her mother.[88] Hence she could write of her early childhood thus:

---

[88] Attempts have been made at 'measuring philosophies of human nature' chiefly based on sex differences and differences in the 'self-concept', and one's religious background. According to the study, 'females possess a more positive view of human nature than males', and the women are also 'more sensitive to the nuances of human behavior'. We mention two other hypotheses that were confirmed in the study: 'Where a fundamentalist religious atmosphere characterizes a student body with strong religious backgrounds and attitudes, there is a negative view of human nature which reveals itself to an extreme degree'. The other hypothesis to be confirmed: 'That dissatisfaction with one's self-concept would be related to a negative view of human nature...' Lawrence S. Wrightman, Jr., "Measurement of Philosophies of Human Nature", in Psychological Reports, 1964, v. 14, pp. 748-749.

If we are to apply the above findings to Mme Martin, the following observations regarding her 'view of human nature' emerge: (i) As a woman she might have had a 'more positive view of human nature'. (ii) But given her known 'dissatisfaction with her self-concept', and the rather 'Fundamentalist religious atmosphere' deriving from her epoch and home-training, 'negative view of human nature' and her overall pessimism, should not be so surprising.

> Oh! Everything truly smiled upon me on this earth; I found flowers under each of my steps and my happy disposition contributed much to making life pleasant, but a new period was about to commence for my soul. I had to pass through the crucible of trial and to suffer from my childhood in order to be offered earlier to Jesus. (SS.30; Ms A 12r; emphasis, mine)

III. The dialectic of maternal 'positive regard' toward the first three Martin girls, and the degrees of the 'conditions of worth' in them[89]

We will here examine some of the important biographical facts about the first three Martin girls - Pauline, Marie and Leonie - to see (i) how far they were subjected to the mother's uncompromising, strict discipline; (ii) their attempts at displaying their individual characters; (iii) the kind of problems each of them faced in childhood and later on, during the life-time of their mother. One will notice that while Zelie Martin manifests a remarkable consistency in her spiritual and moral ideals for all her children, she does at the same time betray an extreme partiality (special 'positive

---

[89] Pamela Pearson has suggested that 'it might be profitable to distinguish and measure two somewhat separate types of conditions of worth, one specific to feelings, another to actions and behavior'. "Openness to Experience as related to Organismic valuing", in J. Person., 1969, v. 37(3), p. 495; emphasis, mine.

It is a good distinction to keep in mind when considering the 'conditions of worth' experienced by the Martin girls from their mother (and father), for we will have examples of 'conditions of worth' pertaining to 'feelings' as well as to 'actions and behavior'.

regard'), for Pauline, the second child. The subtle 'jockeying for greater positive regard of the mother' - as I would call it, between Pauline and Marie, will certainly affect their own 'self-regard' as well as the kind of 'substitute mothers' each of them will make for Therese, after their mother's death.

1. Zelie Martin and her beloved Pauline

Mme Martin writing to Pauline for one of her birthdays, is delighted to say that God through the Virgin's intercession, gave her just the kind of Pauline, she had prayed for: 'I have not forgotten' (my prayer to the Virgin), on Dec. 8th, 1860, but I can't think of it without laughing, for I was absolutely like a child who asks her mother for a doll... I wanted a Pauline just like the one I have. It had to be... above all that this future Pauline would be a saint.....'[90] Pauline was her 'doll', so the mother could play with and amuse herself; and Pauline was her kind of 'saint', who alone, among all the children, accepted the maternal precepts for holiness, almost without question. It has been pointed out that Pauline resembled her mother the most, physically and

---

[90] Cf. Blanche Morteveille, "Madame Martin et sa fille Pauline", in Ann. Ther. 35(1959), p. 12.

morally, and hence the marked intimacy between them.[91]

Pauline yields rather easily to her mother's coaxing ways: When others took Pauline's things, the mother had just to say: 'Give them, little girl, it's a pearl in your crown', and she at-once gave in.[92] Already as a very young girl, Pauline had heard her mother speak about the 'virgins' in heaven who alone would be wearing 'white crowns', while the non-virgins would have to wear 'red crowns'. As if sensing what her mother wanted Pauline to choose, the little girl exclaimed: 'Oh Mother, I will never get married, for I don't want a red crown in heaven'. Zelie used all kinds of ways, to very early discourage marriage in her girls, hoping it would somehow ensure their vocation to become 'religious'.[93] Again, as if echoing Zelie's sentiments, Pauline says of herself (as a child): 'I was drawn to piety, and I loved everything which spoke to me of the good God'.[94]

a) Pauline obliged to change

Pauline's real character was far from being 'soft' or dependent, as one can gather from the following description:

---

[91] Cf. La "Petite Mère de Ste Therese de Lisieux, Mere Agnes de Jesus, Carmel de Lisieux, 1953, p. 10; hereafter referred to as: Petite Mere.

[92] Cf. ibid., pp. 11-12.

[93] Cf. ibid., p. 12.

[94] Ibid., p. 16.

> Indeed, Pauline at fourteen years, had not yet attained perfection. She had to fight against what her mother has called: 'an unparalleled exuberance'. Right from the cradle, Mme Martin had fought.... with a gentle firmness, that very great vivacity. An education so well begun was continued at the Visitation, under the vigilant direction of the Daughters of St. Francis de Sales, the saint who knew how to overcome his natural violence to the point of becoming the most gentle of men. Pauline Martin will also become a model of gentleness. Her mother encouraged her in this necessary battle, with her tender compliments. 'I cannot say how much your last letter consoled me; I can see the efforts you are making despite your petulant character, in order to please us all.... I love you to the point of satisfying my love.'
>
> What Pauline must have experienced reading such letters, we can well guess. Between the soul of the mother and that of her daughter was woven a bond which was to be stronger than death.[95]

It is always the same pattern with Zelie Martin. She fights anything which she feels is undesirable in her children; she encourages them with her advice and compliments. They finally end up doing what she wants, or at least show efforts in that direction - all of which pleases the mother very much.

Sr. Dosithée, Zelie's sister at the Visitation of Le Mans, was just as happy with Pauline's efforts at 'virtue'. 'Evidently, the child was "lively and restless", but her aunt was noticing Pauline's tenacity in the fight

---

[95] B. Morteveille, "Mme Martin et sa fille Pauline", op.citt, p.12; emphasis, mine.

against herself, and jokingly called her "mordicus".[96] Compliments from the aunt were not lacking: 'Pauline is a gem of a child; gay as a lark and doing her very best'.[97] Again: 'It's a pleasure to have this child; everybody likes her, she is so lovable and gentle;..... she adjusts to everything, she is always agreeable... Nothing makes me more happy than to see her, so jolly is she and she has such fine manners'.[98] Pauline had the admiration of her aunt at school, and the grand assurance of being her mother's favourite child, which made her more and more ready to accept their advice and do everything to please them.

This desire to please her mother becomes unmistakable especially during Pauline's final year at school. By then Pauline has become the mother's sole confidante. She was eagerly hoping to win that much coveted prize of the "white crown" awarded to one of the graduating class, adjudged outstanding both in studies as well as in conduct. The said prize was not awarded that year (1877), obviously because nobody seemed to qualify for it! Pauline's bitter disappointment can be gathered from the veiled reproach she had for Mother Superior: 'My mother is very sick, and I would

---

[96] Morteveille, art. cit., p. 12.

[97] Sr. Dosithée to Mme Martin, Oct. 22, 1868 - cf. Petite Mere, p. 15.

[98] Ibid., p. 19.

have been so happy to take back the "white crown" for her'.[99]

Pauline's final year at school was not particularly happy, both because of her mother's indifferent health as well as because her aunt (Sr. Dosithée) at the school, was dying. Among other things, Pauline expresses her disappointment at not being granted the cure of her aunt, in a letter to her mother dated Feb. 4, 1877. The letter concludes with the following: 'It does me good to say all this to you, my dear Mother, for you see, I can't be happy until I have confided everything to you; there is no one else but you who can understand your Pauline perfectly'.[100] There is nothing Mme Martin appreciated more than such confident openness in her children. As a child, Pauline is said to have been timid and 'secretive' even with her mother. Pauline claims to have had a vision of the Virgin, when she was five or six years old - 'Dans la nuit, je vis, non pas en rêve mais en réalité, la très Sainte Vierge...' -. 'I did not say anything about it to my mother, for I was fearful'.[101] Once again, you see that the mother has changed all that bashfullness and secretiveness of her Pauline, so that Pauline is now ready to confide everything to her mother.

---

[99] Cf. ibid., p. 21.

[100] Cf. ibid., p. 23; emphasis, mine.

[101] B. Morteveille, "Mme Martin et sa fille Pauline", p. 12.

b) Pauline rewarded for being a daughter after her mother's heart!

Pauline came home to find her dear mother very sick. She arrived in time to receive, in a way, her final recommendations. The dying mother confided to the two older girls, the education of their younger sisters. But it seemed evident that the mother intended the 'maternal role' to be played by the second girl (Pauline). She invested Pauline with 'it' in a quasi prophetic manner. Pauline was alone by the mother's bed-side, when the dying woman took Pauline's hands, kissed them respectfully, saying: 'O my Pauline! You are my treasure. I know for sure that you will be a religious, that you will become a saint: I am unworthy to have a daughter like you, you are my glory and my joy'.[102]

Comment: Knowing Mme Martin, one can see a clever combination of a command, a wish and a hope for Pauline's 'future vocation'. In other words, the final testament of Zelie Martin contains the imperative, the optative and the prophetic elements. The final testament can be restated as follows: You must become a religious (imperative); I wish you to become a religious (optative); and I know for sure that it will be so (prophetic). The same applies to: You will become a saint. But here one might add: You must become a saint, by

---

[102] Petite Mere, p. 26.

observing exactly all that I and your saintly aunt, have taught you. I can also trust you to bring my fond dream of seeing all my children as religious and saints, to fulfillment! That is how, Pauline, you are to be my glory and my joy! You are the best fitted to succeed me as 'mother' to my other children!

Initially, the mother fought Pauline's excessive exuberance and vivacity, and got her to fight them as well. Pauline was not slow to grasp the dynamic of this relationship. The price for remaining the mother's favourite child was to learn to accept her 'ideals of life and holiness'. She was the only one among the five Martin girls, to experience a high degree of maternal 'positive regard', and to that extent, the so-called 'conditions of worth' could have been greatly minimized, in her valuing process. As Rogers points out: 'If the infant always felt prized, if his own feelings were always accepted even though some behaviors were inhibited, then no conditions of worth would develop'.[103] Even though Mme Martin is known to have loved Pauline, very much, it is difficult to see her saying: 'Both your feelings and my feelings are important, and each of us can freely have his own'.[104] Zelie Martin would have said: Neither my

---

[103] Rogers, TPIR, p. 225.
[104] Ibid., p. 225.

feelings nor your feelings are really important; what is important is to fight them, ignore, suppress, distort them, for the sake of 'adding a pearl to your crown'. She might have added: We are not to be led by feelings, but only by 'christian principles of virtue and goodness' and 'as I have learned them!'

On the whole, on the testimony of her aunt, Pauline alone of all the Martin children, was supposedly self-confident, happy, accommodating and successful at school. It had to result from the fact that she alone felt loved and accepted by the mother. But the problem is: How did Pauline alone manage to escape the overwhelming influence of an anxious and scrupulous mother, and that of at least an equally scrupulous aunt? One cannot assume that she had no psychological or moral problems, simply from the fact of silence on these matters. From the few pious claims of visions of angels and of the Virgin, made by Pauline, and from the compliments of her mother and aunt about what a good girl she was, we have no way of knowing what kind of a person she really was as a child and as a young adolescent. This information is deemed important not for its own sake, but for the cues it could offer us about what kind of mother she really was to Therese, after their mother's death.

2. Mme Martin and Marie, the first-born; demoted to second-place by Pauline

Marie, was more than a challenge to her mother, with her great desire to be independent in whatever she did. If Pauline, was the mother's favourite, Marie was her father's. She was both bold and frank about her personal feelings be it about persons, customs, or ideas. Even the maid, Louise Marais, could not act tyrannically with Marie, which she might do with her sisters, without being reminded: 'I am free'.[105] Her sense of self-esteem was very high, as a child, very well portrayed for us in the following para from her diary:

> ... I never liked to bow to our acquaintance. It humiliated me to bow. I remember one day on the way to our summer house, such an occasion presented itself, and I turned my head away like a little savage. Mother was greatly pained to discern so eccentric a trait in me and she told me I should never be loved. But this only helped to strengthen me in my pride. Convinced that politeness and bowing were necessary before others would love me, I said to myself, 'It is decidedly unpleasant to try to make others love me. No, I'll not demean myself'! And I said to mother: 'I don't care if other people do not love me; if you love me, that is enough'.[106]

There you have the basic problem for Marie: to choose between love freely given, and love for which one has to demean oneself. Her choice was absolutely clear: she was not going to

---

[105] Cf. S.J. Piat, Marie, Office Central de Lisieux, 1967, p. 13.

[106] Marie, Sister of St. Therese, written by Pauline, another sister of the Little Flower, The Carmelite Press, N.J., 1943, p. 16; emphasis, mine.

do things just to be loved. She was indirectly suggesting to the mother, that such a formula would equally apply to her love. I shall be content with your love; but don't demand anything as a price for it!

a) "I am free"

With equal independence of feeling and choice, she refused to bow in Church:

> 'When I was brought to church and heard the little bell at the moment of elevation, seeing every one bow their heads, I would say to myself: What a pity we have to bow our heads. I prefer to watch - I am quite free! And as a matter of fact that is exactly what I did.[107]

But for how long will Marie be allowed to enjoy her freedom? That is the question we shall try to answer as we go along.

b) Marie like Therese, disliked school

Marie was very attached to her parents, and to be separated from them was a real 'martyrdom' for her. At the end of the vacation, hardly had she been put on the train, when 'she would start weeping like a Magdalene'.[108] She even tried getting sick just to get out of the boarding school. When laid down with typhoid, the doctor, on one of his visits to Marie (the patient) is supposed to have remarked to her

---

[107] Ibid., p. 16.

[108] Piat, Marie, p. 24.

parents: 'This child must have been upset in some way. Her fever is due to a nervous condition rather than to typhus'.[109] Marie was in perfect agreement with the doctor's diagnosis. It was a source of comfort to her that there was 'medical proof' of how much she had suffered the separation from her loved ones.[110] She remained in school only to please her aunt, Sr. Dosithée. 'Ah, had it not been for my aunt whom I did not wish to grieve, I would never have remained seven years behind a grill....'[111]

c) Testing honesty with feelings

While the mother was rather 'diplomatic' in dealing with her children, the same could not be said of the aunt, Sr. Dosithée.

---

[109] Marie, Sister of St. Therese, by Pauline, p. 22.

[110] Cf. Piat, Marie, p. 22.

[111] Ibid., p. 19.

Marie finds herself in the 'status of a "dethroned king", having been displaced by Pauline. She is also beginning to see that Pauline is the mother's favourite. Hence she is developing a condition of 'anxious attachment' or 'insecure attachment'. According to Bowlby, when a person lacks confidence regarding the accessibility and responsiveness of his 'attachment figures', he adopts 'a strategy of remaining in close proximity to them in order so far as is possible to ensure that they will be available'. J. Bowlby, AL-II-S, p. 247. For Adlerian idea of displacement of 'oldest child by sibling(s)', cf. Ford & Urban, Systems..., p. 323.

> When I was about eleven or twelve years, writes Marie, I was often a source of annoyance to my aunt, who until then had been so pleased with me. For example, I once said to her in all sincerity: 'Aunt, I find that there are many words repeated in the Gospel, but our rhetoric teacher tells us to avoid repetition'. She took on a severe and almost indignant air, and said to me: 'Are you trying to improve the words of our Lord?' I who was only confiding in her, was taken aback by the very idea, and said to myself: 'Very well, I'll not attempt to reveal such ideas to her again, since she makes so much ado about it'.[112]

Marie was evidently hurt and surprised that her honest feelings about the style of the Gospel should have been interpreted as disrespect for Christ's 'words'. If her aunt was going to make 'much ado about nothing', Marie was not going to share her ideas or feelings with her, in the future.

Once, when taking a walk with her father at the family estate at Roulée, Marie began to collect some flowers saying: 'I am going to take these flowers to the Visitation as a souvenir of Roulee'. Her father sensing vanity in her motives said: 'Ah, yes! Then you will put on airs with your friends, and show them flowers from your estate'. Marie did not think a touch of vanity, once in a while could really hurt. If they are going to find 'sin' in every little thing, life is no fun anymore! 'Provoked at herself for allowing her motives to be so evident, she quickly cast her bouquet to

---

[112] Marie, Sister of St. Therese, p. 20; emphasis, mine.

the ground to show that she was quite indifferent'.[113] Such balking at an honest expression of one's feelings, did not create instant 'virtue' in Marie, but rather a secret disgust at being herself. It is clear she was faking 'indifference', because it was expected of her.

d) Mother's concern about Marie's 'worldliness'

Marie made no secret of her worldly ambitions, so opposed to her mother's 'values'. 'As for your sister, she is a bit worldly, never content with what she has, she dreams of better things: she must have a great big house, well furnished, etc.'[114] Her worldly ideas are not just for herself. Marie even dreams up ways of showing off to the rest, that the Martins have made it to the top. 'Marie keeps looking at children Celine's and Therese's age, and envies those children for the way they are dressed, and keeps begging me to dress our children in the same way'....'I have no idea of moving up; all that is real slavery...'[115] Marie's worldliness did not sit well with Zelie, for whom despising the body and treating the world with contempt, were supreme values. 'Marie has a character which is very special and willful.

---

[113] Marie, Sister of St. Therese, p. 23; emphasis, mine.

[114] Mme Martin to Pauline, Jan. 16, 1876, C.F., pp. 268-69.

[115] To Pauline, Jan. 1876; C.F., pp. 271-72.

She's beautiful but I would like her to be more docile'.[116] Zelie Martin, would like so much to bring that independent character of Marie's under control, and put some of her own 'spiritual' sense into that girl's head!

e) Inculcating a 'horror for sin'

The mother preparing Marie for her first confession, when the girl was about six years old, frightened her to death with the following story: There was a girl who refused to confess her sin(s), and the priest saw the head of a serpent coming out of her mouth. But when she did confess, the whole serpent, followed by several smaller ones, were seen coming out of her mouth! Hearing such a horrible story, Marie vowed: 'I will never want to hide a sin'.[117] The mother's training had developed a 'great fear of offending the good God' in Marie.

It is also said that at the evening 'examen of conscience', Marie would have nothing to confess sometimes. But later on, if she remembered some fault, she would come running down, with tears: 'My soul is stained, the good God is no longer in my heart'. And Piat's comment to the above is - 'the mother had to calm her down, and put the incident in its

---

[116] Zelie to Mme Guerin, 14, April, 1868; C.F., p. 59; emphasis, mine.

[117] Cf. R.P. Piat, Marie, p. 15.

proper perspective.'[118] The last statement is not true to fact; for, it was precisely the lack of perspective in the mother, which created problems of conscience for the children.

f) Developing a 'scrupulous conscience'

The constant preoccupation with the 'purity of one's soul' was not without its dangers for a temperament which was nervous and hyper-emotional. Marie suffered from a crisis of scruples, and was known to confess to her mistress, her extravagant thoughts and fears.[119] She relapsed into scruples when preparing for her 'second communion'.[120] 'It was a necessity for me to accuse myself, then I had peace of soul'. Sr. Dosithée writing about Marie, says:

> That's why I love Marie. What a good girl she is! What candour what righteousness and sincerity!.... Almost everyday, I see her chase after me and accuse herself of her negligences; and of course, without being asked.[121]

---

[118] Ibid., p. 15.

[119] Cf. ibid., p. 21.

[120] Cf. ibid., p. 23.

[121] Ibid., p. 25.

Just as Zelie Martin was insisting on her children confessing their least faults, Sr. Dosithée too expected the same from her wards. It is not like Marie to 'demean herself' as to chase after anybody 'to confess', unless she had been 'conditioned' to do so, and felt some kind of obligation to confess her faults. Hence the phrase, 'without being asked', in Sr. Dosithée's letter quoted above, creates a false impression about Marie's 'natural' character.

g) Discouraging marriage

Pauline will certainly be a religious! But what about Marie? Any depreciation of marriage was a 'good sign' for Zelie. From there she could bring them to think of the religious life. 'She (Marie) resembles my sister at Le Mans, who used to cry even as a little child, whenever they spoke to her about marriage. Marie does just as much'.[122] Marie was only five years old at the time! What could she know about marriage within the Martin strict enclosure?

> I am quite satisfied with Marie, who is really my consolation, she has tastes which are not altogether worldly, she is even a bit too unsociable and timid. If that doesn't change, she will never get married, for she has just the opposite inclinations.[123]

Marie was twelve years at the time; still a bit early to worry about marriage.

> As for the two older girls, here are their thoughts: Marie does not want to hear about the convent, she wants to be an old maid; Pauline wants neither the convent, nor marriage, nor to remain as an old maid. I wonder how she'll unravel that one![124]

When Marie was about fourteen, her mother came out with this one:

---

[122] Letter to Mme Guerin, 27 June, 1865, C.F., p. 32.

[123] To her brother, Isidore, July 1872, C.F., p. 138; emphasis, mine.

[124] To Isidore, Nov. 29, 1873, C.F., p. 186.

> ...also, Marie has a great fear of having any more little sisters and she told me that she would never get married, because it is a source of too many troubles.[125]

For all her fear of marriage, Marie was not going to rush into a convent. As a matter of fact, when she left school at fifteen and a half, she refused to pray for a 'religious vocation', much against the advice of her aunt, Sr. Dosithée. 'So my aunt wants me to be a religious. There is no danger that I'll say <u>that</u> prayer'. (The said prayer was to St. Joseph, for priests and religious.) But Pauline adds the following: 'However, when Marie was not quite sixteen, our mother happened to speak to her about marriage. At the very word she broke into tears, <u>declaring that she would never marry</u>; and begged that the subject be never broached again'.[126]

Marie finds herself in a painful dilemma. She really has no inclination for the religious life, but at the same time she does not feel free to consider the possibility of marriage. How could she resist the subtle pressures of her mother and aunt, constantly trying to discourage her from thinking of marriage positively?[127] Why else would she have

---

[125] To Isidore, 9 Aug., 1874, C.F., p. 204.

[126] <u>Marie, Sister of</u>..., pp. 23-24; emphasis, mine.

[127] Sullivan points out that as long as an adolescent stays with the early friendship with a member of one's own sex, no family taboo would interfere in the relationship. But the moment 'the interest begins to move toward (Cont'd on page 457)

cried and begged that the subject of marriage be never brought up?[127a]

In this (the matter of marriage), as in other matters of significance, Marie feels the pressure just to maintain the maternal 'positive regard'. She has to act 'as if'

---

[127] (Cont'd from page 456)
the members of the other sex, there does begin to be strong repressive influence brought to bear on the adolescent by the family group'.

'One of the most potent instruments used in this particular is ridicule; many an adolescent has been ridiculed practically into very severe anxiety by parents (we have clear evidence of such in Marie), who just do not want him to become, as they think of it, an adult interested in such things as sex, which may get him diseased or what not, and may result in marriage and his leaving home. (One of Mme Martin's fears?) Ridicule from parents and other elders is among the worst tools that are used on early adolescents. Sometimes a modification of ridicule is used by parents who are either too decent to use ridicule or are unaware of its remarkable power; and this modification takes the form of interfering with, objecting to, criticizing, and otherwise getting in the way of any delectable movement of their child toward a member of the other sex. This can go to the point of being a pathological performance which we call jealousy, in which the parent literally gets incredibly wrapped up in the rudimentary two-group that the adolescent is trying to establish with some member of the opposite sex'. H.S. Sullivan, ITP, p. 268; brackets and emphasis, mine.

[127a] Zelie Martin as well as her sister in the 'Visitation' have always feared and despised marriage. We don't know why. The latter would cry when they mentioned marriage, the former cried when she learned of its physical facts! So both were united in somehow 'producing' a religious vocation in the Martin girls, through a subtle disparagement of marriage. What J.F. Six refers to as 'the virginizing influence' of Zelie Martin.

It is also strange to find Mme Martin speaking about marriage in such a serious tone in her letters, even from the time the oldest girl was just five. Why this early pre-occupation with marriage?

she freely chose her mother's values. All her initial sense of freedom and independence has been rendered almost ineffective, thanks to Mme Martin's unrelenting efforts. One who was so honest, sincere and open about her thoughts and feelings, is now rather reticent, for fear of being humiliated by mother, aunt, or even father, with their unpredictable and unflattering interpretations of her motives. 'It is thus because of the distorted perceptions arising from the conditions of worth that the individual departs from the integration which characterizes his infant state'.[128] Suffice it to say that Marie has come to be 'selective' of her perceptions, based on the values of others, introducing the states of 'incongruence between self and experience and of psychological maladjustment'.[129]

3. Mme Martin and Leonie, the problem-child

a) A sickly child

Leonie, the third child, may best be described as the 'neglected one' in the Martin family. She was known to be a sickly child. When suffering from inflammation of the intestines and eczema all over her body at the age of two,

---

[128] Rogers, TPIR, p. 226.
[129] Ibid., p. 226.

she was not expected to live.[130] Yet despite her poor health, she is said to have been a 'little rascal' with an incredible agility.[131] Indeed, there was in this sickly girl, points out Piat, together with a heart of gold, a 'functional instability, a sort of rebellious agitation against all regulation'. Later on in life, Leonie herself will describe her childhood as '<u>detestable</u>', which Piat feels is exaggerated.[132]

Why was Leonie recalcitrant, why was she so rebellious? Piat makes a 'mystery' out of the situation when he writes:

> There is in fact a mystery in this home where everything conspired to elevate souls toward God. Why would the third child behave the way she did, even if not impervious, at least reserved with regard to the teachings and examples which had guided the others toward a harmonious growth without crises? The same principles guided her education. She profited from the same beaming tenderness, joyous austerity, and simple piety. She was involved in all the events of family life. The vigils by lamp-light, the collective liturgy, the offices and the walks on Sunday..... the whole frame-work marked with intense poetry which Mme Martin depicts in her letters.... as does Therese in her autobiography... Leonie had enjoyed it as did her sisters; she had approved of the charming virtue of it all. And yet, she seemed to hold out against the beneficient rule. How to explain this enigma?[133]

---

[130] Cf. S.J. Piat, <u>Leonie</u>, Office Central de Lisieux, 1966, p. 16.

[131] Cf. Letter to Isidore Guerin, 27 June, 1865, C.F., p. 32.

[132] Is the use of the adjective '<u>detestable</u>' exaggerated because it is unflattering to the Martins? If that is how Leonie felt about her childhood, we take her word for it.

[133] Piat, <u>Leonie</u>, pp. 19-20.

In the above passage one finds a typical example of Piat's pious way of evading the problem by not admitting it. An explanation with only empty 'exclamations', such as the above, well merits the anger of a critic like J.F. Six.[134]

Here is a possible answer to the above enigma of Leonie, based on known facts. Leonie suffered from a grand complex of 'inferiority'. Being a sickly child, she was subject to 'organ or physical inferiority'. She was slightly retarded mentally, and that was 'inferiority', number two. She was subject to what Adler would call 'positional' inferiority, being the middle child, with little chance to compete with the powerful Pauline, and the oldest child, Marie.

---

[134] Laurentin points to a 'fundamental anxiety' in Mme Martin. Some of her letters manifest it. She reacted to that anxiety by her 'hyper-activity'.

J.F. Six speaks of a 'state of anxiety' which coloured the personality of Mme Martin, and which she transmitted to her girls. Marie remained very scrupulous; Pauline compensated for her anxiety with her authoritarianism; Leonie was unstable and depressed. Only Therese succeeded in resisting and overcoming that anxiety by her own proper talent (wisdom).

It must be said that Mme Martin was not a totally balancing influence for her girls. She had wanted to make 'angels' of them! (The reference is probably to denial of the body and its functions, the fear of sexuality, etc.) It simply happens, that certain mothers (and parents) come, unconsciously for sure, to kill a part of the personality of their children... It is not that Mme Martin had the intention of making her daughters unbalanced. But on the whole, in the family milieu such as it was, there were damaging counterweights for the Martin girls. Laurentin-Six, Verse et Controverse, pp. 61-63.

Leonie needed more assurance of self-worth from her mother and others, than anybody else in the family. If they were not going to give her very badly needed attention and affection, she was willing to manifest her emotional frustration by being unruly, unobliging, aggressive - in a word, troublesome! 'If the family atmosphere is one of competition and distrust, or neglect,.... the child will be destructive in trying to overcome inferiorities'.[135]

> In the active-destructive style, the attention-getting goal takes the form of being a nuisance, whereas the power, revenge and isolation goals take the forms of rebelliousness, viciousness, and denigration, respectively. The attention-getting, power, revenge, and isolation goals in the passive-destructive style take the concrete form of laziness, stubbornness, passive aggression, and despair, respectively.[136]

Leonie combined the 'life-styles' of the 'active-destructive' and 'passive-destructive', for she was variously, a nuisance, rebellious, and vicious, perhaps lazy, certainly stubborn and aggressive. As Sr. Genevieve (Celine) informs us: 'But it was especially with Leonie that Mamma had the greatest difficulty. She could not win her confidence. There was a kind

---

[135] S. Maddi, Personality Theories: A Comparative Analysis, 3rd ed., 1976, (C)1968, Dorsey Press, Homewood, Ill., p. 317; emphasis, mine.

[136] S. Maddi, op. cit., p. 320; emphasis to denote 'italics' in original.

The 'goals' assigned to the 'active-destructive' and the 'passive-destructive' styles of life, in the above quote, are from R. Dreikurs, "Individual Psychology: The Adlerian point of view", in J.M. Wepman & R.W. Heine (eds.), Concepts of Personality, Chicago, Aldine, 1963.

of mystery, in her stubbornness and her apprehensions, with alternating bursts of affection.'[137] It was for the same reasons, that 'the nuns could not keep her' as a boarder at the Visitation of Le Mans.[138]

b) Leonie battles her mother

Louise Marais, the maid-servant with the Martins, was willing to fill the vacuum in Leonie's life: by showing her more consideration, giving her more time, listening to her 'heart-aches', and even offering some solutions to Leonie's problems. Louise offered her full support for Leonie's 'battles', provided the latter would promise to keep silent about all the goings-on between them. The secretiveness of Leonie, which bothered Mme Martin very much, most surely derives from this circumstance. Besides, the only power she could exercise over an over-protective and demanding mother, was the power of secretiveness, keeping the mother guessing.

The mother could not accept this subtle challenge to her well-regulated regime, where everything was in its place, and everyone in the family was expected to 'obey'. Her inadequacy for giving love especially to Leonie, was making Zelie miserable. The only way of restoring some kind

---

[137] Mother of the Little Flower, pp. 16-17.
[138] Ibid., p. 17.

of respect for her 'order', was to appeal to 'conscience', through the 'fear of sin'. But Leonie was reluctant to go along with her mother's ideas of 'goodness'.

c) The house-maid, Louise is to blame!

> It was the house-maid who dominated Leonie, more through stupidity than malice, terrorized her secretly, and prevented her from opening up her heart. Mamma quickly put things in order by entirely withdrawing Leonie from such baneful influence. She then endeavoured to win her confidence. When she felt that she had not long to live, all her anxieties were centred on this child.[139]

Zelie Martin had taken the first step in subduing Leonie, by separating her from Louise. Now she finds ways of conquering her stubbornness. First of all God must do what I have in mind for Leonie; He knows I only wish her to be a 'saint'! 'I no longer depend on anything but a miracle to change her nature[140]..... She was cured at the age of 18 months of an ill-

---

[139] Mother of the Little Flower, p. 18; emphasis, mine.

[140] Why is there a need to change Leonie's nature? There is nothing really wrong with her 'nature'. Zelie Martin might do well to reflect on the following observation of Montagu:

'It is the time we recognize that we have projected onto and produced in the innocent, defenseless, and utterly dependent child a hostility of which he is by nature guiltless.... By frustrating the child we have created fears and insecurities within him and have even made him doubt the reality of love which has been offered him on such unattractive and conditional terms.' Ashley Montagu, The Humanization of Man, World Publishing Co., N.Y., 1962, 49-50; emphasis, mine.

Zelie Martin failed to realize that it was not so much Leonie's nature that needed to be changed, as much as the nature of her own love and type of mothering.

ness from which she was supposed to die; why did the good God save her from death, if He was not going to show his mercy to her?'[141]

> It is Leonie's future which worries me most. I ask myself: 'What will become of her when I am gone?' It frightens me! If the sacrifice of my life were necessary to make a saint of her, I would gladly offer it.[142]
>
> She is less priviliged than you in natural gifts, but in spite of that, she possesses a heart desirous of loving and being loved. It is only a mother who can continually show her the love that she needs, and follow her closely enough to do her constant good.[143]

Precisely, because Leonie was less privileged, she needed more love but actually got little or nothing from Zelie. Even at this late stage, when time was running out for Zelie, she was only thinking about the love a mother should offer, more than offering it. Her only ambition was to claim 'victory' over Leonie, who alone had held out for so long, and of course to make a 'saint' of her!

> I am not dissatisfied with Leonie. If we could overcome her stubbornness, and make her will more flexible, she would become a good, devout girl... She has a will of iron; when she wants something she triumphs over every obstacle to attain her object.[144]

---

[141] To Mme Guerin, June 1st, 1874; C.F., p. 195.

[142] To Mme Guerin, Jan. 18, 1877; C.F., p. 348.

[143] To Pauline, June 25, 1877, C.F., p. 417; emphasis, mine.

[144] To Mme Guerin, 1875; C.F., p. 243.

It is always the same formula for 'goodness', yield to the mother's demands! Leonie begins to lose ground to her mother as can be seen in the following:

> I am quite pleased with Leonie; she is doing her best to do good, she knows her catechism to perfection. She daily tells us that she is going to join the Poor Clares...[145]

Whenever a child accepts her 'values', Zelie is quite content, without trying to find out what is really going on within. There is more Leonie should do: 'She is not devout; she prays only when she is obliged'.[146]

d) The mother gains some control

All the signs are that Leonie is beginning to turn around, though not fully converted to the mother's model of 'holiness'. She still remains 'capricious, irascible, sulky, but she loves, she is opening up, she makes efforts, she is sorry for her tricks, and she seeks to please Jesus.... She does not want to leave her mother, she hugs her as if to suffocate her, spending the day working beside her'.[147] Zelie Martin senses 'victory' over her problem-child, Leonie, when she writes:

---

[145] To Mme Guerin, May 19, 1875, C.F., p. 233.
[146] To her sister-in-law, Sept. 7, 1875, C.F., p. 243.
[147] Piat, Leonie, p. 47.

> She loves me as much as is possible to love, and with that love there, the love of God will penetrate her heart, little by little. She has unlimited confidence in me, to the point of revealing to me her smallest faults, she really wants to change her life, and makes a lot of efforts which nobody but me can appreciate.[148]

Strangely, it is the mother who seeks Leonie's love, while Leonie is the one who desperately needs to be loved, (a sign of 'captive love' in the mother).[149] Leonie having been isolated from Louise, the maid, feels helpless, and begins to do what the mother expects of her. Once again, the mother expresses concern, not for bestowing love and attention on Leonie, as much as to get her 'to obey': 'This child really needs me; once I am gone, she will be very miserable and nobody will be able to make her obey, except the one who had victimized her', (i.e., the maid-servant). 'But that is not to happen, she will have to leave, as soon as I am dead' .....[150]

The mother's constant chorus: 'I would like to live for Leonie, she needs me'; 'I am willing to offer my life, so

---

[148] To Mme Guerin, May 10, 1877, C.F., p. 389; emphasis, mine.

[149] Cf. Part I, p. 208.

[150] To Pauline, March 22, 1877, C.F., p. 377; emphasis, mine. One is given the impression that Leonie was fighting all discipline. What she was really fighting was 'discipline without love' or discipline with a semblance of love. 'Infants, children, and adults need no schedule. They need the discipline of love - the firmness that springs from love, not the ostensible love that springs from firmness'. Ashley Montagu, The Humanization of Man, p. 51; emphasis, mine.

God might change Leonie's 'nature', etc., - excites Leonie's "love" for the mother, at least as Piat would like us to believe:

> Leonie had read in the Semaine Catholique that a saintly soul had offered to die in place of the Pope and that her prayer had been heard. That point had not been lost on her; there she is beginning novenas in order to die instead of me. Thursday morning, she went looking for Marie and said to her: 'I am going to die, the good God has heard my prayer, I am ill'.[151]

I would suggest the following explanation of the 'bartering of feelings' - one might call it that way -, between mother and daughter, where the child is desperately looking for maternal attention and affection, and the mother is seeking the child's surrender to her own ways of thinking and acting. All the while, the mother never loses a single opportunity to capitalize on Leonie's weakened position without Louise, the maid. Did Zelie somehow bring Leonie to feel guilty for causing her mother to get seriously ill, even to the point of imminent death? It seems very probable that such a tactic was employed. Of course, the tactic was meant to hasten Leonie's 'conversion' to the mother's ways of 'goodness'. Leonie suddenly felt obliged to make up for lost time, to make amends for the pain and anguish her general insubordination could have caused, and its ultimate damage to her

---

[151] Letter to Pauline, July 15, 1877, C.F., p. 429; cf. Piat, Leonie, p. 51.

mother's health. That explains, in a way, why Leonie was always at her mother's side, trying to find ways of pleasing her. But Leonie's 'action' had its own reciprocal effect on the mother. 'Mother applied herself with so much persevering diligence that the dear child became entirely and blindly attached to her - even to the point of embarrassment'.[152] It is Celine who suggests the above interpretation, which is very different from what I am trying to see, in Leonie's behaviour. Wasn't Leonie desperately pleading with her mother: Give me some love, now, when you may, before it is too late. And that could well have triggered the mother's desire to make up to Leonie, seeing that she had been totally neglected; it makes the mother feel guilty too. Hence the expressions of regret: 'Who will love Leonie once I am dead'...

Leonie's desire to make amends and her sense of guilt went so far as to prompt her to offer herself to die in place of her mother.[153] Perhaps there is more to it in this willingness to die in place of the mother, than appears on the surface. Doesn't such an attitude betray a deep lack of self-worth and appreciation for life, in Leonie? Isn't she in effect saying: I have had enough of this 'miserable life',

---

[152] The Mother of the Little Flower, p. 21.

[153] Maddi points out that the 'actual experience of guilt' includes 'self-criticism, feelings of unworthiness, pessimism, depression,... self-destructiveness'. Cf. Theories of Personality, p. 607.

with little love and less 'positive regard'. I would rather die now, and let my mother live. I am a nobody and a general nuisance in the house, anyway. If I die, nobody will really miss me. Perhaps, my sacrifice (in death), will force them to think of me as the one who gave the most while receiving the least: a last-ditch effort to gain some 'superiority' and sense of value in the eyes of her mother and family. The mother would like her life prolonged, only for Leonie - why did she have to wait till the last moment to think of Leonie? If death is inevitable, Zelie Martin would like it to be a sacrifice of her life, 'to make a saint' of Leonie! It's not really for Leonie that she wants to die, but in order that her own ambition and model of sanctity, might be realized in Leonie! Leonie plays her game equally well: she prays to God that her life be taken and her mother spared, apparently out of love for the mother; but deep down it is because she is fed up with life!

e) Leonie's desire to become a 'true religious'

She had only one request to make to God, through her aunt, Sr. Dosithée who was dying. The aunt had promised to deliver any 'special mail' for God, when she took her flight to 'heaven'. 'My dear aunt, please ask the good God to grant me the grace to convert myself, and also the voca-

tion of <u>becoming a true religious</u>,....'[154] Marie is supposed to have laughed at the expression 'true religious'. To Marie's question: 'What does it mean?', Leonie had this to say: 'It means that I want to be a religious altogether good, and finally to be a saint'.[155] Why should Marie and her mother object to the expression 'a <u>true</u> religious'? I feel that they must have sensed a hidden criticism and silent rejection of the 'Martin spirituality' and Zelie's ideas of being 'religious'. Perhaps, we have here another example of how Leonie very cleverly uses pious expressions, generally pleasing to her mother, yet having a very different significance in mind.

The 'tragedy of Leonie' is that in addition to being the middle child, she had some physical and psychological handicaps. She rebelled because she felt unwanted and unloved, and secretly despised by the mother. An 'abusive mother' wants results, looks for credit from her child.[156] But Leonie with her 'undisciplined character and poorly developed intelligence' was a real disgrace to the family. Even the father seemed to neglect her. Louise, the house-maid was the only one to pay any attention to Leonie. Having been severely deprived of 'positive regard' from significant others, Leonie's self-concept suffered such a deep damage as to appear irreme-

---

[154] C.F., p. 348.

[155] Cf. Piat, <u>Leonie</u>, p. 43. Piat does not tell us from where he got this explanation attributed to Leonie.

[156] Cf. Part I, p. 205.

diable. It is only when Leonie showed some signs of accepting her mother's 'values' and displayed some willingness to do her bidding at least in some things, that the mother began paying a little more attention to her. It was minimal 'positive regard' but highly 'conditioned'.

4. A concluding comment

The contrast between what Rogers calls 'unconditional positive regard' and 'conditional regard', as possible, specific parental attitudes toward their children, will become abundantly clear from the following introductory comment to a letter Rogers received from a fellow therapist, and from the contents of the letter itself.

Of 'unconditional positive regard', Rogers writes: 'The best of parents show this in abundance, while others do not. A friend of mine, a therapist in private practice..., illustrates this very well in a letter in which he tells me what he is learning about parents. He says:

> I am beginning to feel that the key to the human being is the attitudes with which the parents have regarded him. If the child was lucky enough to have parents who have felt proud of him, wanted him, wanted him just as he was, exactly as he was, this child grows into adulthood with self-confidence, self-esteem; he goes forth in life feeling sure of himself, strong, able to lick what confronts him. Franklin Delano Roosevelt is an example ... He had two adoring parents... Just as unconditional regard and love was poured into him, he has it now to give out. If a child is lucky enough to grow up in this unconditionally accepting atmosphere, he emerges as

> strong and sure and he can approach life and its vicissitudes with courage and confidence, with zest and joy of expectation.
>
> But the parents who like their children - if. They would like them if they were changed, altered, different; if they were smarter or if they were better, or if, if, if. The offspring of these parents have trouble because they never had the feeling of acceptance. These parents don't really like these children; they would like them if they were someone else. When you come down to the basic fundamental, the parent feels: "I don't like this child, this child before me". They don't say that. I am beginning to believe that it would be better for all concerned if parents did. It wouldn't leave such horrible ravages on these unaccepted children. It's never done that crudely. "If you were a nice boy and did this, that and the other thing, then we would all love you".
>
> I am coming to believe that children brought up by parents who would like them "if" are never quite right. They grow up assuming that their parents are right and that they are wrong; that somehow or other they are at fault; and even worse, very frequently they feel they are stupid, inadequate, inferior.

And at the end of the above long quote from his friend's letter, Rogers adds: 'This is an excellent contrast between an unconditional positive regard and a conditional regard. I believe it holds as true for counselors as for parents'.[157]

From our rather detailed examination of the real state of relations obtaining between Mme Martin and each of her daughters, the following remarks would be warranted: (i) Mme Martin was certainly an "if-parent", spoken of by Rogers

---

[157] Rogers, IRcg, pp. 55-56; all emphasis, mine; except the single word 'this' in para two of quote.

friend, in the letter quoted above. (ii) To that extent the Martin children were not "lucky". (iii) The various degrees of 'conditional regard' experienced by each of the children, gave rise to differing psychological problems in them. Of course, such problems were least noticeable in Pauline (who enjoyed preferential regard of the mother, with a rather low degree of 'conditions of worth'). Emotional problems are slightly more pronounced in Marie, as is evidenced by her tendency to 'school refusal', and her general low self-confidence. In Leonie, we have the best illustration of the "horrible ravages" of an 'unaccepted child', who feels 'stupid, inadequate, inferior', etc.

IV. The decision to leave Alençon for Lisieux, at the death of Mme Martin

1. What it meant for Louis Martin

Leaving Alençon for Louis Martin, was like 'leaving the world'! Fearful of the Alençon bourgeoisie's influence on the older girls, he decided to take the family to Lisieux, where Uncle and Aunt Guerin would be of service to them. Free of everything, he could give himself to his youthful attraction for contemplation. A compensation for leaving Alençon, was to find 'monastic solitude' (his initial dream), at Lisieux.[158]

---

[158] Cf. B. Morteveille, "Aux Buissonnets", in Annales de Ste Thérèse, 33(1957), p. 18.

a) Who is in charge?

Without indulging in gossip or narrow-mindedness, Louis wanted the home to be run on principles of order, punctuality, good conduct and economy. Louis entrusted the running of the house to Marie, while Pauline was to be second in command.[159] Pauline, however, conscious of the mother's commission to succeed her, exercised all real authority in things of importance. It was not for nothing that she had been nicknamed 'Paulin' by her father, for she could be quite masculine and domineering like her mother!

b) A mild tug-of-war for possessing Therese's 'heart'

Therese was Marie's god-child, but had chosen Pauline to be her second mother. 'Marie's humble and generous heart accepted this 'choice' and it did not come in the way of their perfect relationship'.[160] It would seem that it was a sense of helplessness rather than humility that prompted Marie to yield to Pauline. In any emotional conflict, it was Therese who very diplomatically maintained the balance. Such a diplomacy on her part was even more urgent, when the tug-of-war was between Pauline (the second mother) and Louis Martin

---

[159] Cf. ibid., p. 19.
[160] Ibid., p. 19.

(Therese's 'King'). Therese would have wanted to compensate her father for the humiliation of having to submit to Pauline. This could well have been an additional reason for Therese's delicacy toward her father's feelings.

2. The second stage of dependency[161] under Pauline (the 'second mother')

a) What is different for Therese?

The situation for Therese under Pauline, was worse than it was under her mother. Here are at least three reasons why that could have been so:

---

[161] - 'Clinging dependence. This often arises when need for dependence is coupled with low personal worth. The dependent person can't believe that others are interested in him. So he engages in a continual exercise of testing out their interest by a demanding, clinging type of dependence'.

There had to be a bit of this kind of dependence, in the Therese-Pauline unit, because of Therese's 'low personal worth', though it would be inaccurate to say that Therese doubted others' interest in her, especially that of Pauline and of her father.

- 'Guilt-laden dependence. This arises when need for dependence is coupled with guilt about one's own 'parasitism'. This kind of situation can arise when the person depended upon fosters dependence by readily meeting the dependency needs of the other person but at the same time makes him conscious of 'how much' he is doing for him'.

There was plenty of this type of dependence in the Therese-Pauline unit, wherein Pauline fostered dependence and wanted recognition for it.

J.S. Neki, "An Examination of the Cultural Relativism of Dependence as a Dynamic of Social and Therapeutic Relationships - II. Therapeutic", in Brit. J. Med. Psychol., 1976, v. 49, pp. 16-17; dotted-line emphasis, mine; rest, original.

(i) The open expansive mood of Therese had given way to timidity and shyness, and occasional melancholy, as a result of the mother's death. This change of mood drastically reduced her surplus 'optimism' with which Therese had maintained a delicate balance between her inner feelings and the insistent demands of her mother 'to be good'.

(ii) Pauline was perhaps much more demanding and inflexible in her dealings with Therese, than her own mother.[162] As Therese was advancing in age, she needed more freedom and not less, to handle her own feelings and work out her 'little' problems. Such freedom was hard to come by!

(iii) Even the father had to submit to Pauline's control. Whereas Zelie Martin (the mother), might have occasionally objected to the father's readiness to oblige his 'Little Queen'[163] with: 'You are spoiling her' - without really standing in the way of father and daughter, Pauline

---

162. 'Pauline continued Therese's education in the spirit of their deceased mother'...' I. Goerres, op. cit., p. 57.

163. 'Narcissistic dependence. This arises when one considers oneself worthy of others' love. Mutuality in dependency relations is then forsaken and fulfillment of dependency needs is sought as a 'right'.

Therese's dependence on her father was of this kind, where she sought his attention and affection as her special 'right'. J.S. Neki, "An Examination of the Cultural Relativism of Dependence as a Dynamic of Social and Therapeutic Relationships - II. Therapeutic", in Brit. J. Med. Psychol. 1976, v. 49, pp. 16-17; dotted-line emphasis, mine; rest, original.

wanted it her way, all of the time! If Pauline said 'no', it was final for Therese; there was no appeal. So Therese could display only guarded enthusiasm when with her father, for fear of exciting Pauline's jealousy and of losing her approval. 'No imperfection was allowed to go uncorretted, and once a decision was made there was no appeal from it'.[164] As Pauline has testified: 'I do not remember that she once disobeyed me. She asked permission for everything'.[165]

b) Charming 'Buissonnets'? For whom?

Blanche Morteveille concludes her little article on life at the Martin-home - 'Aux Buissonnets' with: 'Charming Buissonnets, where joy and austerity, tenderness and firmness, combined in such a perfect balance!'[166] Of course, no one has surpassed R.P. Piat's idealization of the Martin way of life at Lisieux.[167] The routine set up by Zelie Martin for the home, was faithfully continued by Pauline with even greater rigour. No one stopped to ask Celine or Therese how they felt about the rigid regularity imposed on them. Their feelings did not really count, so the best they could

---

[164] Piat, SF, p. 260; emphasis, mine.
[165] TPB, p.23; emphasis, mine.
[166] Annales de Ste Therese,....,33(1957), p.22.
[167] Cf. The Story of a Family, esp. pp. 239-259.

do was to learn to ignore them.[168] Therese's real feelings surface just a little when she mentions being saddened as Sunday was coming to an end. 'The perspective of the morrow, the monotonous restart of work and above all the inseparable feeling of exile weighed heavily on her soul'.[169] For Therese the necessity of having 'to go back to work, to learning lessons, etc.,' were enough to make her 'long for the everlasting repose of heaven,....' (SS.42; Ms A 17v.) That's her way of saying that she was bored to death with Pauline's schedule which totally lacked imagination!

c) School - the first exposure to the 'reality' of the world

The pattern of her home-life instead of gradually preparing Therese for life at school, actually ended up doing the opposite. Ida Goerres points out how that could have happened:

---

[168] A little boy from a slum is reported to have retorted to his mother's coaxing for him to come in from the street: "Mother I do not trust you, you are such a liar". This 'is a much better condition than we find in the middle classes where the child would be afraid to express his distrust even perhaps to himself'. M. Schmideberg, "Sincerity" in Am. J. of Psychotherapy, 1958, vol. 12, p. 299. One cannot really say how much of such fear of expressing her distrust or disapproval of Pauline, even to herself, existed in Therese.

[169] J. André, SVFP, p. 27; emphasis, mine.

> This was her first step into the human world, and her second great unshared trial. The tremendous resistance she soon experienced, from outside and from within, came from a number of causes. Hitherto she had lived in her monastically isolated parental household, as if it were an island.... In spite of her firm, even strict upbringing, her emotional constitution lacked, as it were, a protective skin.... Those about her were doubly concerned to spare her all strain, all contact with raw reality. Her sudden introduction into the bustling school life of some sixty older girls,..... was terribly upsetting.170

The 'tremendous resistance' Therese was experiencing 'from outside and from within' was plainly her lack of readiness to enter the human world of others, outside of her family. Her own intelligence and the excellent tutoring of Pauline would assure Therese of academic success. But she would have to pay for it emotionally. Success in the class-room was primarily meant to make her father happy, and her Pauline proud of her Therese. She would have to suffer for her success, at the hands of hostile and jealous class-mates. Failure was just as bad, for then Therese would cry at the thought of causing her father pain. But whatever her problems or sufferings at school, she had made a pact with herself to keep it all a secret, so as to spare her father and the others the pain. Therese had already given up the habit of complaining. Now her timidity and shyness were a problem. 'Another element

---

170 The Hidden Face, p. 64; emphasis, mine.

in her unpopularity was her shyness, her obvious touch-me-not discomfort with her surroundings'.[171] Some of the girls took advantage of her helplessness, sensing her inability to defend herself. So she became 'dependent' on Celine for any protection she could offer. Deep down, Therese felt humiliated to be known as 'Celine's little girl'.

d) Delicacy of conscience creates further problems

When Therese was about seven years old, she was introduced to sacramental 'confession'. Already as a little child, Therese was known to have become emotional at the thought of any wrong-doing, and felt restless until she had confessed it to her parents. Now the compulsion to confess could shift to God. It is Pauline who prepares Therese for her first confession. Then on, the formula must have been: the least fault must be corrected, and it must be confessed. We have no way of knowing what Therese was taught about sin, contrition and amendment, etc., by Pauline. But two things may be safely asserted: (i) Pauline was for the most part 'the personality and conscience'[172] of Therese. (ii) She inculcated in Therese what Maslow calls, 'unreal perfection-

---

[171] I. Goerres, op. cit., p. 66.

[172] Cf. Bowlby, CCGL, p. 57.

ism - a demand for perfect human beings, perfect teachers,[173] perfect friends, etc., none of which exist and simply cannot exist - ....[174]

It is the extreme delicacy of conscience coupled with 'unreal perfectionism' which formed the central problem for Therese of relating to others at school. Ida Goerres stresses that very point when she writes:

> For the first time she became acquainted with boisterous rudeness and naughtiness. Never in her life had she seen bad manners, never heard vulgar expressions..... It was characteristic of her nature that all these things were experienced as a shock.....
>
> For Therese, all this meant her first close, virtually physical contact with the reality of sin - she who had hitherto known only small, inadvertent, strictly condemned and eagerly corrected faults and imperfections. Her innocent heart was alarmed, and suffered unspeakably when she discovered for the first time that the class would profit from the teacher's absence to do all kinds of mischief, that children would dissimulate, and that they would break rules.... For her, all duties were deeply ingrained in cons-

---

173 The interpersonal factors between teacher and pupil in the school situation may work good or may work evil effects on the growth of personality. Where, for example, there has been an eccentric parent, let us say for example a person of extreme puritanical rigidity, a teacher may give the first clue to the child that this is not ubiquitous attitude of people, of important people, to life. The child, at first - because novel experience is very difficult to get within the focus of the self - may feel that the teacher is some queer kind of dangerous inferior creature, the sort of person with whom one's parents would not associate'. H.S. Sullivan, CMP, p. 39; emphasis, mine.

Did Therese feel free and courageous enough to accept any other standard proposed by her teachers, which did not perfectly correspond to the 'puritanical rigidity' at home? I should think not.

174 Motivation and Personality, Harper & Row, 2nd Ed. 1970, p. xxii.

> cience. No wonder that she took far too seriously what was probably innocuous behaviour on the part of her fellow pupils, and suffered as if she had become an accomplice to real wickedness.[175]

Therese was in no way willing to lower her 'standards' of proper and perfect conduct, for the sake of 'imitating' the unwelcome behaviour of her school-mates. Having never learnt to assert herself, she began to withdraw into her little 'shell', more and more.

For a shy, timid, inhibited child like Therese, company was a threat, and play was almost a torture. 'I did not know how to play with the other children, and I was not much fun for them'.... And they sure let her know about it. 'Thus the little princess of Les-Buissonnets became in her own eyes - and so, gradually, in reality - what she was in the eyes of the others: boring, awkward, unsociable: an ugly duckling'.[176] Another example of how Therese's self-worth became dependent on others' opinion of her; or in Rogers' terms, it was a further acquisition of 'conditions of worth'![177]

---

[175] The Hidden Face, p. 65; dotted-line emphasis, mine.

[176] Ibid., p.67; emphasis, mine.

[177] By self-esteem, Coopersmith means "the evaluation which the individual makes and customarily maintains with regard to himself: it expresses an attitude of approval or disapproval, and indicates the extent to which the individual believes himself capable, significant, successful, and worthy. In short, self-esteem in a personal judgement of worthiness that is expressed in the attitudes the individual holds toward himself". Cited by M. Hamilton, in Father's Influence on Children, p. 110, from The Antecedents of Self-Esteem, San Francisco, Freeman & Co., 1967. (Cont'd on page 483)

At this point, one might question the uncritical optimism of Ida Goerres who thinks that despite the psychological and emotional 'tight-rope' which Therese had to walk almost on a daily basis, she generally escaped 'bitterness, self-pity, delusions of being slighted and inferiority feelings' from getting lodged in her consciousness on a permanent basis. Goerres attributes Therese's ability to escape from serious psychic damage to an 'ultimate core of indestructible wholeness; in the deepest substance of her soul she was immune to all dangers inherent in her nature'.[178]

If she was indeed 'immune to all dangers', how is it that Therese came to accept what others thought of her, as the reality of 'herself'. It is Goerres who quotes Celine as saying: 'She did not want to be observed, for she sincerely considered herself inferior'.[179] There you have an example of 'inferiority feelings'. And what is one to say of the following assessment of Therese's experience at school and what it did to her psychologically:

---

[177] (Cont'd from page 482)
In studying 'the background factors' of fifth and sixth-grade boys, in relation to their levels of self-esteem, Coopersmith found little importance in the socio-economic status, intelligence, or attractiveness of the boys. The main relationships were in interactions with other people, particularly the characteristics of family interaction'. Hamilton, op. cit., p. 111; emphasis, mine.

[178] Ibid., p. 68; emphasis, mine.

[179] Ibid., p. 67; emphasis, mine.

> Here at school, it seems Therese learned to choose and love the veil she was henceforth never to lift entirely: the guise of smiling graciousness, of apparently effortless silence which betrayed none of the struggles going on beneath it.... The tension of the double-life and the daily self-conquest gradually placed such a strain upon Therese that her delicate health gave way. Her tears flowed more and more readily; going to school became more and more difficult.[180]

Suffice it to single out the three phrases in the above quote: 'the guise of smiling graciousness', 'apparently effortless silence', which were meant to cover up the 'struggle going on beneath'.

e) 'Tension of a double-life'

Where does the 'tension of the double-life' originate except in what Rogers would call 'the incongruence between the self and experience'? Therese being subject to incongruence, has to experience 'threat'.

> The essential nature of the threat is that if the experience were accurately symbolized in awareness, the self-concept would no longer be a consistent gestalt, the conditions of worth would be violated, and the need for self-regard would be frustrated. A state of anxiety would exist.[181]

It is not just the fact of preventing others from knowing her struggle beneath that creates anxiety for Therese, but also the need to keep that anxiety from becoming unbearable.

---

[180] Ibid., p. 70; emphasis, mine.

[181] Rogers, TPIR, p. 227.

'The process of defense is the reaction which prevents these events from occurring'.

> This process consists of the selective perception or distortion of the experience and/or the denial to awareness of the experience or some portion thereof, thus keeping the total perception of the experience consistent with the individual's self-structure, and consistent with his conditions of worth.'[182]

It is precisely the process of 'defense' in Therese which makes it possible for her to adjust to anxiety. But the 'tension of the double life' experienced by Therese at school, is a clear sign of psychological maladjustment, and of 'vulnerability'. Isn't Goerres really referring to this 'psychological maladjustment' when she says: 'During those years Therese was moving, unknown to herself, along the dangerous path of the outsider and eccentric'?[183] How could she remain 'unknown to herself' unless she was obliged to be 'selective in her perception, and distort or deny her experience to her awareness? It all goes to show that Therese was 'not so' immune to the dangers inherent in her nature', after all![184]

---

[182] Ibid., p. 227.

[183] Ibid., p. 68.

[184] One could also raise the problem of the need for 'secrecy' regarding her problems at school, and the 'guilt' which could result from it. For someone accustomed to confess the least fault and getting emotional about wrong-doing, it must have been quite a feat to maintain perfect secrecy about her problems and sufferings at school. With Therese's delicacy of conscience, did she not feel guilty about hiding

(Cont'd on page 486)

f) Therese's natural desire to please combines with the desire to please Jesus always

On the one hand, Therese was a very determined person, so it was not particularly easy for her to yield to others' wishes. We are told that her 'practices' consisted of yielding to her sisters in all circumstances. She made great efforts to do that, for she had a very determined character.[185] On the other hand, she had very early learned to please Jesus, by obeying her parents and sisters. When on occasion Therese cried to express her sorrow about something, during Celine's lesson, Marie had only to say: 'That causes little Jesus pain, and she would never do it again'.[186]

From the age of seven, when Therese made her first confession, the identification of persons in authority with God is very marked. 'I made my confession in a great spirit of faith, even asking you if I had to tell Father Ducellier I loved him with all my heart as it was to God in person I was speaking'. (SS.40; Ms A 16v; emphasis mine.) As Joseph André writes: 'The emotional child wanted to please, the

---

[184] (Cont'd from page 485)
between 'appearances', of really pretending that things were alright at school, when in fact, they were not? Did she perhaps justify it by saying that she was doing it to spare her father and others the pain? Bowlby would speak of it as an 'inversion' of roles, where the child has to play the part of the parent! Cf. Part I, p.294.

[185] Cf. Piat, Marie, p. 43.

[186] Ibid., p. 42.

little girl and the young girl, always keeping the same tendency; there will be only one concern: to please Jesus alone whom she loves passionately'.[187] The priest, the parents, the teachers, and of course Pauline, they all represented God for Therese. It meant that they had to be loved and obeyed.

> Her natural desire to please those she loves is clearly directed toward the Lord. She obliges herself to please him in all things, paying much attention never to offend him. However, despite her efforts, a small fault escapes her now and then. That is what prompted her to write: one day 'leaving aside my habitual gentleness, I stamped my foot with great force'... Then she cried in anger, then in contrition.[188]

There is nothing wrong with the desire to please those Therese loves, nor even with the desire to please God always. But what is really wrong is to strive after 'unreal perfectionism'. But Therese is a long way off, from realizing that her 'expectations are illusions, and therefore, must inevitably and inexorably breed disillusionment along with attendant disgust, rage, depression and revenge'.[189] There is at least a touch of 'rage' (Maslow), when Therese for the least fault, cries 'in anger'.[190]

---

[187] J. André, SVFP, p. 37.

[188] Ibid., p. 26; emphasis, mine.

[189] Maslow, Motivation and Personality, 2nd Ed., 1970, p. xxii; emphasis, mine.

[190] Cf. J. André, op. cit., p. 37.

From Therese's point of view, the behaviour of most of her school-mates, was a kind of 'moral tragedy' - seeing that they badly lacked her zeal for 'goodness' and delicacy of conscience. Her own failures at 'perfection' left her saddened. Therese suffered chiefly because she had not been able to get out of the 'nursery' life at home, expecting the picture of the 'world' to match the picture of her family.

> Every individual emerges into adult life with a picture of it which is largely a continuation of the picture he has of his own family. He does not yet know that the world is any different or will treat him any differently from the little world of the home which he has known through all these years of childhood. Then as an adult, he begins to learn how different life really is! 'A tragedy with a happy ending is exactly what the child wants before he goes to sleep: the reassurance that 'all's well with the world', as he lies in his cozy nursery. It is a good thing that the child should receive this reassurance: but as long as he needs it, he remains a child, and the world he lives in is a nursery world. Things are not always and everywhere well with the world and each man has to find it out as he grows up. It is the finding out that makes him grow and until he has faced the fact and digested the lesson he is not grown up, he is still in the nursery. His illusions whatever they may be, sooner or later, rudely or gradually, become painfully shattered.[191]

Therese was far more in need of that 'reassurance' from Pauline, that all was well with the world, but especially that she 'had been very good', now as a bewildered child at school; than when she was very little.

---

[191] L. Saul, Emotional Maturity, p. 156; emphasis, mine.

> An essential part of the bed-time ritual (when Therese was about 5 years old, and later), consisted of her question: "Was I very good today, Pauline?".... 'The answer was invariably "Yes", otherwise I would have cried the whole night'. (SS.43; Ms A 18v)

g). The great 'confusion' in Therese's self-structure

What we have tried to observe in Therese, is the progressive 'confusion' in her 'self-structure', caused by the 'incongruence between her self and experience'. We shall now sum up the main causes for such a state of affairs:

(i) The over-all dependence on 'family-values' interpreted by Pauline, and the need to conform to them always, introduces 'the conditions of worth', in Therese's perception of her experience, making it 'selective'.

(ii) The dependence on the opinions of others at school, further impoverishes her 'self-image', introducing feelings of 'inferiority'.

(iii) The hidden anxiety and struggle to maintain 'consistency' between her changing 'self-concept' and her real experience, without any guidance and moral support, becomes quite a burden for Therese.

(iv) The pain of not being able to be one's 'real self', due to the self-imposed secrecy regarding problems and

sufferings at school, with possible guilt feelings, further complicates the situation.

(v) Her extreme delicacy of conscience (especially from the time of Therese's first confession), and her unrealistic goal of 'perfection', introduce, elements of self-depreciation and self-hatred, at the least fault.[192]

(vi) Finally, there is the humiliation of having to be dependent on her sister to 'defend' her at school, and to be known as 'Celine's little girl'.[193]

h) A brief comment about Pauline's handling of Therese

(i) The intrinsic reason for Pauline's rigidity in demanding strict adherence to 'rules', obviously derives from her own experience with her mother and aunt. They had both insisted on fighting Pauline's rather excessive 'exuberance and vivacity'. So Pauline must have felt, that if she could accept strict discipline, Therese should as well.

---

[192] Goerres speaks of Therese's 'solitary struggle' being 'guided by conscience alone,...'. But wasn't her conscience really directed by Pauline? Cf. The Hidden Face, p. 68.

[193] Celine took other initiatives at babying Therese, which 'wearied' Therese sometimes: 'She took such good care of my health that I was wearied with her at times'. (SS.55; Ms A 24r)

(ii) Pauline was a high-achiever at school, which partly helped her to be a good teacher. Her own ambitions for Therese, with a touch of bourgeois pride to search for academic excellence, made her insist on Therese attaining the best results in her studies.

(iii) Pauline did not feel free to compromise on ideals and values of moral goodness and perfection, so zealously inculcated by their mother. That would have meant disloyalty to, and a betrayal of 'maternal trust'. How could Pauline forget her dying mother's words: 'You will be a religious and a saint', which implicitly included: 'And make sure that the others of the family follow your example, and fulfill my dream of holiness for them'.[194]

---

[194] Just to reflect back for a moment: No one knows what the words '<u>exuberance and vivacity</u>' really included in Pauline's 'original' nature and character. What we do know, is that both her mother and aunt felt that those 'generic qualities' <u>were not good</u>, and therefore had to be fought and suppressed. There had to be some form of falsification of consciousness in Pauline, just to accommodate her mother's 'values', in her 'self-concept'. 'Consequently some experiences.... in the organism..., are not recognized as <u>self-experiences</u>,.... and are not organized into the <u>self-structure</u> in <u>accurately symbolized</u> form.' Rogers, TPIR, p. 226. We notice a gradual mirroring of her mother's ideas and ideals in Pauline. Pauline somehow takes it for granted that her mother's pedagogy and training were the best, which makes their repeated use in Therese's up-bringing, perfectly justified. Besides, the grand 'end' of holiness, which alone mattered for Mme Martin, was supposed to justify any 'doubtful or questionable' aspects of her 'means'!

(iv) It is in the training of conscience of Therese, which left much to be desired, judging from the results.[195] We have indicated, that faulty pedagogy and a poor discernment of values were principally responsible for scruples in Therese. Ultimately, Therese ended up mistaking 'moralism' for true 'religion'.[196]

i) Why Pauline's departure leads to Therese's total collapse

(i) Since the loss of the mother, Therese's emotional and psychic balance had been upset, which fact is summed up for us in her own words: 'At Lisieux, the roles had changed, for Celine had become a naughty little rascal, and Therese was no longer anything but a sweet little girl, much given to crying'. (SS.55; Ms A 24r; emphasis, mine.)

(ii) We have already mentioned the great struggle Therese had to wage just to remain in school, and how she had to pretend as if everything was going on fine with her

---

[195] Cf. The Problem of Scruples, Pt. I, pp.349-351.

[196] We have little information about: who prepared Pauline for her first confession; how she handled the ritual of examining her conscience; what kind of personal attitude she had developed with regard to sin; and whether she too suffered from scruples. It is difficult to believe that Pauline alone was exempt from scrupulosity, considering that 1) a scrupulous mother and a super-scrupulous aunt presided so closely over her training during the formative years; 2) all the other Martin-girls were subject to scruples at some period of their lives; and 3) Pauline's influence and training had to be partly responsible for Therese's scrupulosity.

at school.

(iii) She first started school on Oct. 3, 1881; and Pauline left for Carmel on Oct. 2nd, 1882. During that whole year at school, Therese had been deprived of the after-noon walks with her father, something she so greatly enjoyed. It was a big emotional sacrifice for Therese. Just as she was learning to cope with the deprivations, demands and commands between home and school, her Pauline was removed from the scene!

(iv) True to her secret pact with herself of never being a source of pain to her loved ones, Therese was obliged to control her "real feelings" at the loss of Pauline. She was only nine and a half years at the time. However, for all her good-will in handling the new situation, 'she began to have constant head-aches', within three months from the departure of Pauline. Some success is reported by her when she says: 'I was able to pursue my studies and nobody was worried about me'. (SS.60; Ms A 27v.) Her heroic, but hidden efforts to keep herself in school, are a sign of rare courage and strength of character. It took a whole six months, before she suffered a near total nervous breakdown. The reason for her 'strange illness', suffered by Therese between March and May 1883, may be found in the following: 'It is surprising to see how my mind developed in the midst of suffering; it

developed to such a degree that it wasn't long before I became sick'. (SS.60; Ms A 27r; emphasis, mine.) One possible reading of the above statement would be: Until the departure of Pauline, I had not paid any real attention to my great dependence on Pauline, for almost everything. I felt threatened to look at the reality of my life and the conditions of our relationship, in the face. Rogers would technically describe it as a case of 'selective perception, and distorted symbolization of experience', for fear of the anxiety it potentially contained. But somehow, the 'defense' mechanism set up to prevent 'anxiety' had broken down. That is the strength of the words: 'My mind developed to such a degree, that I became sick'. In other words, I suddenly began to see the reality of my situation so clearly, that I collapsed under the strain![197]

3. The third stage of dependency

a) Marie takes over from Pauline as Therese's 'third' mother

The real reasons for Therese's breakdown at the loss of Pauline, were never fully grasped by the family. Marie over-reacted to the crisis, and was trying to prove her 'maternalness' to Therese just to win the latter's acceptance

---

[197] Cf. Part I, pp.307-311 , for a detailed discussion of the psychological explanation of Therese's 'sickness'.

and confidence. All the Martins were jointly working at reducing the 'pain of loss' Therese was suffering. Here are a few examples of Marie's efforts at being a 'mother':

> - Ah! How she suffered because of me, and how grateful I am to her for the care she lavished upon me with such unselfishness. (SS.61; Ms A 28r)
>
> - Marie was always by my bedside, taking care of me and consoling me with a mother's tenderness. (SS.63; Ms A 29r)
>
> - I sometimes caused her (i.e., Leonie) some pain as she was easily able to see that Marie could be replaced by no one. (SS.64; Ms A 29r; brackets, mine.)

b) Some elements of 'dependence' under Marie

The confusion as to the cause and reality of the sickness, as well as the pain it was causing Marie and the rest of the family, was a new source of anxiety for Therese.[197a] And all of a sudden she found herself cured, and Therese attributed the cure to the 'smile of the Virgin'. Once again, she was bewildered: Was it really the Virgin? How will I guard my 'secret' and my happiness? That was the question. Marie, who had accepted maternal responsibility for Therese, claimed a right to learn of the 'secret'. Therese's helplessness in the situation is evident from the following: 'When I was alone with her and she asked what I

[197a] Cf. her doubts if she had gotten sick, on purpose. (SS.62; Ms A 28v)

had seen, I was unable to resist her very tender and pressing questions;....' (SS.66; Ms A 30v.) As if that were not enough, Marie sought her sister's permission to 'tell of her secret' at Carmel; and once again, Therese could not say "no". (Cf. SS.66; Ms A 30v.) At Carmel, Therese had to satisfy the curiosity of the sisters: they wanted to know details of Therese's 'vision'. 'All these questions troubled me and caused me much pain,....' .... I thought I had lied. Without any doubt, if I had kept my secret I would also have kept my happiness'. (SS.67; Ms A 31r; dotted-line emphasis, original; rest, mine.)

It was not easy for Therese so accustomed to Pauline's discipline and tutoring, to adjust to Marie's ways. Therese would have so much enjoyed reading, to make up for being poor at games. 'I wasn't too good at playing games, but I did love reading very much and would have spent my life at it.' But 'I was not to go beyond a certain time in my reading, which was the cause of great sacrifices for me as I had to interrupt my reading very often at the most enticing passage'. (SS.71; Ms A 31v.) Evidently, Therese was required to deny herself the pleasure of reading, to 'add a pearl to her crown!' (Emphasis, mine.)

The Martin spiritual discipline was clearly intensified in preparation for the first communion of Therese. Marie had given her a 'chaplet of virtues', when Therese was four,

now Pauline gave her a booklet to keep track of her 'acts of virtue and sacrifices'. 'Possibly we may also see here one root of that habit of excessive self-observation which burdened Therese all her life'.[198] Marie 'spoke also about the eternal riches that one can so easily amass each day,.... She explained the way of becoming holy through fidelity in little things; furthermore, she gave me a little leaflet called "Renunciation" and I meditated upon this with delight'. (SS.74; Ms A 33r.) All this pre-occupation with 'practices' was hardly suited to Therese's natural inclination. She would rather have indulged her desire for mental prayer and contemplation. André Combes points out, that there was a great diversity between the external preparation for communion (which was highly ascetical) and Therese's intimate spontaneous inclination, which had a mystical touch. She obeys her sisters, who are unable to see the 'great transformation in this child'. Therese therefore, begins to lead a 'double life' despite her sincere ingenuity.[199]

c) Two distinct revelations of 'childish dependence'

The three days of retreat (May 5-8, 1884), at the Abbey-School, occasioned a very painful revelation to Therese:

---

[198] I. Goerres, The Hidden Face, p. 83.

[199] Cf. A. Combes, De Doctrina Spirituali..., p. 38; emphasis, mine.

it was the state of her childish dependence[200] on Marie.

> ...; ... I was not yet accustomed to taking care of myself. Marie was not there to comb and curl my hair, and so I was obliged to go and timidly offer my comb to the mistress:.... She laughed at seeing a big girl of eleven not knowing how to take care of herself,..... During my retreat I became aware that I was really a child who was fondled and cared for like few other children on earth,..... (SS.75; Ms A 34r; dotted-line emphasis, original; rest, mine.)

---

[200] Crandall's studies point to another aspect of 'abusive mothering', which reduces the chances of 'internal control' in the growing child and later adult. She studied "the antecedents of internal-external control by relating data on parental behavior toward the research-subjects during childhood to their control orientation in adulthood.... She found that the adults with an internal control orientation had mothers who "pushed their children toward greater independence, less often rewarded dependency, and displayed less intense involvement and contact with them".

But why, theoretically, should this push and encouragement to 'leave the nest' be so helpful in the establishment of internal perceptions? I would like to suggest "that its function is to put the child into more active intercourse with his physical and social environment so that there is more opportunity for him to observe the effect of his own behavior, the contingency between his own action and ensuing events, unmediated by maternal intervention."

V.C. Crandall, Differences in parental antecedents of internal-external control in children and in young adulthood, Paper presented at the American Psychological Association, Montreal, August 1973, p. 13; emphasis, mine; cited by M. Hamilton, Father's influence on children, pp. 114-115.

Perhaps says Hamilton, children come to see the "push out of the nest" as 'positive behavior by their parents'. Ibid., p. 115.

Therese, as we have hinted, severely lacked any such parental push toward independence.

Therese had just to swallow the humiliation, and put away her 'awareness' of 'childish dependence', because she was not at all free to openly reject the excessive 'babying' at home, for fear of hurting Marie's feelings. It is almost certain that she never dared to speak about her humiliating experience at the Abbey.

The retreat in preparation for the second communion, (May 17-21, 1885), revealed another aspect of Therese's dependence on Marie, it was the dependence of her conscience! Of course, she had neither the freedom nor the training to handle matters of conscience all by herself. Pauline had held the 'keys of her conscience', especially from the time of Therese's 'first confession'. Marie took over from her, without bettering the situation for Therese. She was growing in age but not in discernment.

> It was during the retreat for my second communion that I was assailed by the terrible sickness of scruples..... All of my most simple thoughts and actions became the cause of trouble for me, and I had relief only when I told them to Marie. <u>This cost me dearly, for I believed I was obliged to tell her the absurd thoughts I had even about her</u>. (SS.84; Ms A 39r; emphasis, mine.)

On the one hand, Therese would have liked to keep her 'thoughts' to herself, but on the other hand, she felt inadequate to handle her own affairs. The very sense of insecurity and doubt created by her scrupulosity together with the mysterious 'obligation' to open up to Marie, caused great

interior suffering to Therese. It is obvious, that running to Marie every second minute for an instant analysis and judgement of Therese's 'thoughts and actions', was hardly a cure for the latter's scruples. After suffering the 'martyrdom of scruples' for full 18 months, Therese sought help from 'heaven'. Marie failed to resolve the problem, because she herself heavily leaned toward scrupulosity.[201] Therese speaks of her double dependence (we have mentioned above), in the following passage:

> Hardly had I returned from the Abbey, when she began to curl my hair for the next day (for every day, to please Papa, the little Queen had her hair curled, to the surprise of her companions and especially the teachers, who did not see children so coddled by their parents), and during the sitting, I did not stop crying while telling all my scruples. (SS.85; Ms A 39v; emphasis, mine.)

She cried because she was not free to skip the rigid daily routine of having her hair curled, unable to speak about the humiliating opinion it occasioned at school. She cried because she felt so helpless with her scruples. She cried because all this dependence was a constant reminder of her utter childishness!

One can see that as time went on, Therese's problem of scruples had gotten worse, as her dependence on Marie had

---

[201] I cannot agree with Piat's opinion that Marie's suffering from scruples, also dating back to her 'second communion', was a providential preparation for her to be able to handle Therese's crisis of scruples. Cf. Piat, Marie, p.21.

become almost total. Therese expresses her apprehension at the impending departure of Marie for Carmel, when she says: 'It was Marie who guided, consoled, and aided me in the practice of virtue; she was my sole oracle'. (SS.88; Ms A 41r; emphasis, mine.) And a little later, Therese indeed tells us, that her scrupulosity had progressively become worse:

> And so in reality, I had only Marie, and she was indispensable to me, so to speak. I told my scruples only to her and was so obedient that my confessor never knew my ugly malady. I told him just the number of sins Marie permitted me to confess, not one more, and could pass as being the least scrupulous soul on earth in spite of the fact that I was scrupulous to the highest degree. Marie knew, then, everything that went on in my soul,..... I loved her so much I couldn't live without her. (SS.88; Ms A 41v; emphasis, mine.)

Just imagine the degree of dependency of conscience Therese had come to acquire in the five years or so, since her her first confession. From the above passage, one gets the impression, that Therese's power of discernment was so low, that Marie had to pick out a certain number of actions which she judged 'sinful', for Therese to repeat in the confessional! Almost on the eve of Marie's departure for Carmel Therese emphasizes her childishness and scrupulosity thus: 'I was still very much of a child in spite of my twelve and a half years, and I remember the joy of putting on some pretty ribbons Aunt had given me...; I also recall having confessed even this childish pleasure which seemed to be a sin to me'. (SS.89;

Ms A 42r; emphasis, mine)[202]

d) How explain the 'rigid pattern of living' of the Martins?

One general explanation offered by Leon Saul, is that children tend to perpetuate 'parental attitudes':

> (So too) one commonly sees a person who has taken over toward himself the strictness his parents had toward him, and then identifies with his own children and repeats this strictness (or other attitudes) toward them. Everyone has a concept of himself which is derived from the formative emotional influences of his childhood. The child takes over from his parents, or their substitutes, not only standards, ideals and dictates, not only their attitude toward the world, but also their attitude toward himself. One boy, because of the death of a previous child, is overly adored and as he grows up he takes up this adoring attitude toward himself. Another is unwanted and senses this and goes through life as a poor little unacceptable outcast..... Assuredly, one's feelings not only toward others but toward himself are of prime importance for his whole emotional life.[203]

The following points are specially worthy of note in the above quote:

(i) We have referred to the unmitigated strictness of Mme Martin with her children. So we know from where Pauli-

---

[202] For a child of three to get 'emotional' about 'wrong-doing', is understandable. Cf. SS.18; Ms A 5v. But in the example cited above, Therese is almost thirteen years old, and still she doesn't seem to have learned much about distinguishing between 'sin' and a fault or imperfection - after all those years of 'training' under Pauline and Marie.

[203] Emotional Maturity, p. 106; emphasis and brackets, mine.

ne and Marie picked up their strictness and rigidity in dealling with Celine and Therese. The concept of self derived during the 'formative years of childhood', and the 'standards, ideals and attitudes' to self and to the world, inherited from the mother, were their only guides to 'mothering'. Hence their tendency to repeat parental patterns and values.

(ii) Zelie Martin might have had the secret inclination to 'adore' Therese, since she was the last child to be born to the Martins after they had lost Melanie Therese (the eighth of a total of nine children). Louis Martin and Pauline, of course, did actually adopt such an adoring attitude to Therese. That might partially account for Therese's excessive pre-occupation with self, even if it was not altogether an 'adoring attitude toward herself'. Leonie, the third of the Martin children, certainly felt 'unwanted', and went through life 'as a poor little unacceptable outcast'.

(iii) In discussing the patterns of interaction between mother and each of the Martin children, we have alluded to how their 'feelings' toward themselves and toward others, controlled their emotional life.

If one considers the Martin rigidity as a resistance to change, then Prescott Lecky would explain such resistance as a 'loyalty to individual values': 'The loyalty to individual values may interfere with efforts to change them,

but this loyalty is also the source of honesty and integrity'.[204] One other important reason comes to mind, to explain the extreme 'fixity' in daily living, which had to come from the dedication of all the Martins to 'perfectionism'. This over-emphasis on perfection, at all times and in all things, left no room for healthy experimentation or to try something different. Deep down such an attitude to life was prompted by the fear 'of making mistakes'. 'The fear of making mistakes is far more likely to produce a high degree of rigidity and ultraconservatism'. Preventing making mistakes may be fine, but what it also does is that it robs one 'of the very activities which make possible the discovery of new and better perceptions'. One who is prevented from trying, can boast of neither success nor be ashamed of failure. 'The individual who is given no opportunities to try because he, or those who surround him, feel too apprehensive of failure, may be robbed of the very experience through which he could discover new and more satisfying relationships'.[205] Considering that the Martin environment was predominantly directive, there was a built-in rigidity and conformity to the rule.

---

[204] P. Lecky, Self-Consistency, p. 117

[205] Combs & Syngg, Ind. Behaviour, p. 357; emphasis, mine.

> A directive environment moulds and insists, impinges, lacks tolerance, can be aggressive. Its lines of demarcation allow no alternatives.... A directive environment belongs to childhood.... It may also be prolonged, and may dominate the individual so that he lives wholly within it, may be a shell without core, without real self, but provided the environment continues to hold, he remains adapted to it.[206]

'All societies have their own forms of directiveness, some more controlling than others'. In the case of the Martins, one would naturally mention the Church laws and customs as figuring prominently in their life. A structured and demanding religio-moral environment 'can give shape if not meaning that can last a lifetime. Those who have missed the cradling environment of infancy' (certainly true of Zelie Martin), 'who have not developed a sense of unity with the world, often substitute a directive environment with which they have managed to identify'.[207]

Finally, the bourgeois class system produced a predominantly 'extension-type' mothering in the Martin family. For, any class system seeks a 'stable method of personality development', in order to maintain the society of which it is a part. It is not a system of personal exploration and growth but rather one of training for the role in life, to be

---

[206] Dally, Mothers, p. 126; dotted-line emphasis, mine; rest, original.

[207] Ibid., p. 126; emphasis, original.

part of the system'.[208]

IV. What are the so-called 'defects in the development of personality'[209] and how would Rogers account for their presence

1. Defects of the individual in his attitude towards himself and his milieu

Rogers was able to notice that disturbed persons with 'psychic malfunctioning' who sought his help in therapy, were strongly inhibited in the possibility of actualizing their own experiences, and of organizing a behaviour in keeping with them.

a) Out of touch with 'feelings'

First of all many of the clients showed themselves incapable of perceiving their feelings and their personal problems apart from the organic experiences which accompanied them. Surely, if a person finds that he cannot actualize his experience, then he will move to detach the 'feelings' that are part of that experience. The next step is to evaluate one's experiences uniquely on the basis of external criteria,

---

[208] Ibid., pp. 127-128. The last quoted remark of Dally refers to the British upper-class, but here applies to the French middle-class of the late 19th Century.

[209] We are indebted to Zenon Uchnast, for his excellent exposition of the 'defects in the development of personality', in La Tendence à l'Actualisation du "Moi" selon Carl Rogers et l'Importance de son Développement dans l'Education, (TAMCR), Pont. Univ. Gregorienne, Rome, 1969, pp. 71-93.

such as others' opinions, beliefs and theories. What is more, these clients chose to speak of themselves and of their problems, speaking of them as an object of description, as of an external subject. In speaking of their sentiments and their attitudes they situated them in the past, and described them in general terms, often absolute and theoretical. Having broken the interior communication with their personal experiences, they showed themselves incapable of entering into personal relationship with others. Some were even afraid of seeking intimate and personal relations with someone. They all showed a notable lack of openness to a realistic and differentiated perception of experiences of their physical environment.[210]

Comment: We have already provided a rather detailed description of Therese and the evolution of her 'self', from infancy till the death of her mother.[211] Attention is however drawn to the following points, in that evolution, with a view to indicating the early roots of 'defects in the development of personality'.

(i) After enjoying a brief spell of 'goal-directed experiencing' when with the nurse, Therese comes to sense some 'inhibition in the possibility of actualizing her expe-

---

[210] Cf. Uchnast, op. cit., p.74.

[211] Cf. pp.406-439.

riences', when faced with an engulfing mother.

(ii) We have examples to show that initially, Therese displays the 'duality' in her feelings. Eg., Contentment on the 'swing', and a feeling of anxiety, at being called 'naughty'. Anxiety wins the day.[212]

(iii) Gradually she begins to slip, and starts to ignore her own feelings, for a habitual reflection of the mother's values and sentiments. Eg. Confessing the least fault, doing 'penances', counting devotional 'practices' etc., all meant to 'give mother great consolation'.[213] Here we have the 'evaluation' based on external criteria, especially her mother's opinion.[214]

(iv) She refuses to take account of her own feelings, and allows herself to be 'abused', without protest. Even her style of referring to herself shifts to the third person (as if reflecting what Rogers found in his clients, that they 'speak of themselves and their problems as an object of description'): 'This didn't please little Therese, but she kept from saying anything,.... having got into the habit of not complaining ever...'[215]

---

[212] Cf. pp.410-411.
[213] Cf. pp.413-416.
[214] Cf. pp.422-423.
[215] Cf. p.431.

(v) Again, Therese says very little about her self directly. She prefers to repeat what her mother and others thought about her, as a child. Hence her constant reference to her mother's letters.[216]

b) Emotional immaturity linked with lack of realistic perception of self and environment

The blockage of the process of evaluation of the sentiments is the first manifestation of immaturity. The individual subject to such a blockage, defends himself from the perception of certain experiences and of new feelings transmitted by the reactions of the organism. He often shows a tendency to inhibit certain feelings, indeed to deform them when he finds them different or contradictory to those which he had accepted, which feelings however were apt to describe himself. Such people speak of themselves poorly, schematically and non-authentically. Even the attitude of these persons towards themselves and their milieu has nothing of a behaviour authentically personal and well-adapted to that which they really are, and to their conditions of life.

The attention of Rogers is particularly drawn by the fact that the feelings thus blocked - when they emerge from sense and visceral reactions - have no chance of being

---

[216] Cf. pp.408-409.

taken into a conscious integration of feelings actually experienced by the individual. The emotional reaction of the organism takes on a new dynamic (operating at the level of the unconscious). It could well 'explode' at a favourable moment, by a manifestation of egoistic and anti-social feelings, unadapted to the actual situation. It could also create an urgency in the individual to satisfy those feelings immediately without regard to the other needs of the personality, because it has no relation with the conception of the 'self'. In other words, we have here three examples of emotional immaturity: in the experience of an emotional tension in the individual; in the urge to his immediate satisfaction; and finally in the absence of a personal and social responsibility.[217]

But another aspect, emotional immaturity manifests itself, according to Rogers, as a permanent lack of inner and external security. The source of that inner insecurity of the individual, consists in an anxiety and a fear of discovering contradictory experiences or at least different from the image he has formed of himself. Thus says Rogers, he is subject to anxiety, when he perceives already at the subconscious level, the danger of taking note of experiences which could modify his conception of "self", judged as valid by himself and others. He is subject to threat or menace

---

[217] Cf. Uchnast, op. cit., p. 75.

when he takes conscious note of that danger. He is also subject to internal disorganization, because he forces himself to follow, at the conscious level, some directions opposed to the unconscious orientation of the organism, which tends to satisfy its needs and to conduct itself more in accord with its own experiences.[218]

The external insecurity of the emotionally immature person shows itself for example, by the feeling of anxiety, when he has to enter into a very personal relationship. Some are afraid of appearing strange, or bad or ridiculous. Others fear to take on the personal problems of others, having a poor estimation of their own 'confidence'. Thus they tend to take on a cold and professional attitude in their dealings with others, for fear of losing their individuality.

The insecurity of the emotionally immature person shows itself also, in his great need of positive consideration of himself on the part of others. It is due to the fact that the centre of evaluation of his experience and conduct resides in another. Such an individual could often pose questions to himself with disquiet, for example: Do I please others? Do others accept what I think and try to do? What do they expect of me? It is depressing for him to find himself in opposition to others, especially when those others

---

[218] Cf. Rogers & Kinget, Psychotherapie et Relations Humaines, t. 1, (PRH), Paris, 1965, pp. 185-86.

are persons he values. And he finds it equally depressing when he finds that those very persons he values, tend to change their ideas and affection for him.

This emotional immaturity is joined to an infantile dependence, which is another defect in the development of personality. It is clear that in proportion to his development, the child reduces the need for protection, for support and for direction, which the parents and other adults offer him. But when we find this need in an adult as in children, not only in its intensity, but also in the way of satisfying it, one can speak of an immature personality or of infantilism.[219]

Psychotherapists give many examples of individuals who always look for help and protection from others. They have to have a cordial and affective relation with their family and friends. In other words, they need a 'greenhouse atmosphere' to survive.[220] They think that all independence and self-assurance is dangerous.[221] That is why they look for help and protection. They often make excessive efforts toward that goal, wanting to be accepted favourably and to be appreciated. Such efforts show themselves in their

---

[219] Cf. Uchnast, op. cit., p. 77.

[220] Cf. L.J. Saul, Emotional Maturity, p. 41.

[221] Cf. Cronbach L., Educational Psychology, Harcourt Brace, N.Y., 1954, p. 146.

attitude of conformism or of submission.

In analyzing this attitude, one discovers that these persons use all their imagination in order to obtain favours from those in authority, experiencing at the same time the fear of allowing their weaknesses to appear, lest they discourage their protector. This need for the approval of others could manifest itself as a morbid desire to be loved by everybody. The opinion and the judgement of others are extremely important for them, and they torture themselves about it.[222]

The least criticism or disapproval can cause in these persons a strong fear and disturb their inner functioning. In Rogerian terms these persons can be described as having an excessive need for positive regard of self on the part of others.

Others, as we have just said, seek help and protection by means of conformity and submission. That's the most frequent form of dependence which, affirms T. Leary, avoids every difference and independence.[223] The submission to others in order to obtain protection and good-will is at

---

[222] Cf. K. Horney, Our Inner Conflicts - a Constructive Theory of Neurosis, W.W. Norton Co., N.Y., 1966, (C) 1945, pp. 49-51; also pp: 58-59: The Love-need.

[223] Cf. "Adjustment through docility: the dependent Personality", in T. Leary, Interpersonal diagnosis of Personality, Ronald Press, N.Y., 1957, p. 461.

times pushed to the point of the fear of affirming oneself. In a competition, they play down the results, just to avoid making enemies from their success. They are afraid to put forward their convictions lest they provoke an aversion or a repression on the part of others.[224] They have so little faith in themselves that they dare not formulate their demands or their desires; they prefer on the contrary to remain in the shade. And if everything goes well, they impose on themselves to carry out the orders and the instructions of others.

As soon as these persons find someone who would become for them a protector, a counsellor, they hand over all responsibility with regard to their development and with regard to their difficult problems. The protector thus becomes for them a source of support for their psychic balance. Renouncing the help and protection of another can create in them a feeling of sadness, of despair or hatred.[225] When they don't find protection they remain perplexed, anxious and frustrated. These feelings, increase the tension, further disorganizing their behaviour especially when they have to decide, all by themselves, in a new and dangerous situation.[226]

---

[224] Cf. Dollard and Miller, Personality and Psychotherapy, McGraw Hill, N.Y., 1950, p. 266.

[225] Cf. Dollard and Miller, op. cit., p. 22, 272.

[226] Cf. Ford and Urban, "The Will Therapy of Otto Rank", in Systems, p. 371.

Comment: Aspects of emotional immaturity in Therese:

(i) The so-called blockage in the process of 'evaluation of the sentiments' was already present in Therese, even before her mother's death. She had come to realize that whatever her personal "feelings', she would have to submit to her mother. So she gave up taking any serious account of what she really felt. With the death of her mother, the problem was only made worse. First, her inner balance had been disturbed, by the death of her mother; 'I once so full of life, became timid and retiring, sensitive to an excessive degree'. (Cf. SS.34; Ms A 13r)

Pauline's rigid routine was not particularly geared to take Therese's real feelings into account. But there was no easy outlet of bottled-up feelings, by way of tantrums or anti-social behaviour.[227] Any such 'behaviour' was a priori ruled out at the Martin-home, where 'no imperfection was allowed to go uncorrected'.[228] Through excessive 'training' by the mother and Pauline, Therese had come to be 'good', almost by habit! In that sense there was no danger that she would lack 'personal responsibility', nor let any urge for instant satisfaction show up.

---

[227] Cf. pp.509-510.

[228] Cf. p.477.

(ii) But Therese could not escape from the permanent lack of inner and external security, simply because she could not let herself discover any contradictory experiences which did not square with the 'concept of self', largely formed by others. Pauline decided what was 'good' for Therese, and Pauline judged that everything was going on as planned, certainly from the 'outside'. Whatever the 'unconscious directions of the organism', Therese could not accept them consciously without danger of anxiety.

(iii) The emotionally immature feel anxious about entering into personal relationships.[229] Therese was over self-conscious of being observed by strangers at school, and how greatly she feared their harsh and cruel judgements, about her shyness and timidity! Yet everything had to remain 'underground', for the sake of her father and family.[230]

(iv) There is no mistaking Therese's great preoccupation with the 'positive regard of others'. Without a doubt, the 'centre of evaluation' in Therese really resided in Pauline. The insistence on 'moral goodness' through the frequent examination of conscience, was part of the Martin discipline. 'Pauline, have I been good today?', contained

---

[229] Cf. p.511.
[230] Cf. p.479.

the implicit questions: Have I been good according to you? Am I acceptable to you? If Pauline had answered that question negatively, Therese would have cried all night! It is the same as saying that Therese would be depressed to find that the persons she valued were 'opposed to her'.[231]

(v) Slowly but surely, Therese came to have an '<u>infantile dependence</u>' on Pauline, expressed in the continuing need for protection, support, and direction.[232] Pauline, of course, wanted to keep Therese dependent, and the latter had no way of breaking out of the 'green-house' atmosphere, or out of 'nursery world' created for her.[233]

(vi) Therese was a specialist in '<u>conformity and submission</u>';[234] because they were the best means of securing others' support and protection. There is no mention of her ever having dared to make any demands, or to have expressed her desires. She much preferred to remain in the 'shade', under her circumstances.' 'I do not remember, Pauline testifies, 'that she once disobeyed me. She asked permission for everything'.[235]

---

[231] Cf.p.511.
[232] Cf.p.512.
[233] Cf. p.488.
[234] Cf. p.513.
[235] TPB, p. 23, n. 13; cf. p.476.

(vii) Pauline had wanted to remain the 'protector and counsellor'[236] supreme of Therese, and the latter submitted all her problems to her. 'It was Pauline too, who received all my intimate confidences and cleared all my doubts'. (SS.44.) That dependence on Pauline had become so strong and necessary for Therese, especially to maintain her own psychic balance, that to renounce Pauline's support meant sadness, despair and total collapse for Therese.[237]

(viii) Lack of protection creates tension and disorganization of behaviour especially when the immature person has to decide in a new and dangerous situation.[238] The best illustration of the above in Therese, is her desperation and confusion at the thought of having to handle her 'scruples' without help from Marie. 'Marie guided, consoled and aided me,..... I couldn't live without her'.[239]

* * * * *

---

[236] Cf. p.513.

[237] Cf. p.492 sq.
Much of what has been said regarding the presence of emotional immaturity in Therese and the contributing causes under Pauline's jurisdiction, holds true, under Marie's, mutatis mutandis. Cf. Elements of dependence under Marie. P.495 sq.

[238] Cf. p.514.

[239] Cf. p.501.

c) Social immaturity

It is another defect in the development of the correct attitude of the individual towards others. It seems clear that excessive need for dependence (or independence), renders difficult the relations with others. But what is more, the individual who has need to feel protected develops only 'incomplete' relations with others. There is always an attitude of receiving, and he gives little or nothing to others.

The defects and the lacks in the internal functioning of personality which we have described in broad outline, will permit us to see in the behaviour of immature persons and those who suffer a psychic malfunction, the absence of the tendency to actualize their potentialities to obtain maturity according to their objective possibilities. Moreover, it often happens, that the process of internal functioning orients itself, in these individuals, in opposite directions to those described by Rogers in the 'actualizing tendency'.[240]

Comment: Therese's problems at school mostly centre on her social immaturity. Her need for dependence, and her need to feel protected - isolated her from her school-mates. Being unable to defend herself, she sought for Celine's pro-

---

[240] Cf. Uchnast, op. cit., p. 80.

tection.[241]

2. Defects in the organization of behaviour

Rogers would place the most important defects in the organization of behaviour in the troubled and immature individual - in his defensive and disorganized behaviour.

a) The mechanism of defense

Defense ordinarily represents the reaction of the organism to a threat. It is the manifestation of normal functioning of the living organism, and permits the maintenance of the organism. The energy used to this end shows the force of the tendency to life and of behaving fully according to one's proper possibilities. It would be rather 'un-Rogerian' to think of breaking the 'defenses', as a way of releasing the 'possibilities' of the organism. Moreover, the defensive tendencies in an individual and those of growth are so entangled, that to pull out the ones, one runs the risk of destroying the others. When someone is faced with a threat of crisis or of serious conflict, he might have recourse to setting up 'barriers', at least temporarily, as the only means of protection against demolition or 'crash'.[242] But

---

[241] Cf. p.519.

[242] Cf. Rogers & Kinget, PRH, t.i., p. 94.

Rogers is not speaking of defense in that sense. What he wishes to point out is the type of behaviour which has for its end the maintenance of the structure of the self, in opposition to any change susceptible to the weakening or devaluing of that self.

As for the behaviour which the individual ordinarily utilizes to defend himself against 'threats' coming from experiences of the organism, Rogers defines it as a 'perceptual deformation' with the interception of threatening elements.[243] The individual learns in the course of his life, as we have seen, to defend himself against certain experiences, already on the 'subliminal level'.[244]

---

[243] 'Subception. It is well established that selection and distortion mechanisms function to determine what a person will perceive. At present this is called "subception" and implies that the organism differentiates, perceives, and then suppresses cognitive meanings that it finds conflict-raising. This involves assigning cognition to noncognitive levels of awareness and perception. Rogers writes:

"Subception. This construct was formulated by McCleary and Lazarus. It signifies discrimination without awareness... It is this capacity which in our theory permits the individual to discriminate an experience as threatening, without symbolization in awareness of this threat". Gendlin, ECM, pp. 52-53; emphasis, mine. Cf. note 6, ibid., p. 53, which cites examples to show that 'subception is vital in most theories of psychotherapy'.

[244] Rogers & Kinget, PRH, t.i., p. 187. Cf. Uchnast, op. cit., p. 81.

A client working on an 'accurate conceptualization' of his feelings in a therapy situation is known to 'develop a flow or a process' in himself.

'One reason for the development of this flow of feelings is that a person nearly always has some feeling - for example, being stuck, being embarrassed at not knowing

(Cont'd on page 522)

Comment: Defensive behaviour in Therese was operating twenty four hours a day, given the fact that her 'self-concept' was so dependent on 'significant others'. Here is an excellent example of such defensive shifts just to protect the borrowed 'self-concept':

Personally, Therese felt that she was an intelligent girl, and some of her teachers thought so too. But the general opinion of her Uncle and Aunt was that she was 'a little dunce, good and sweet,.... but incapable and clumsy'. (SS.82; Ms A 37v.) The experience of her 'real self' is in opposition to the opinion others have of her, which is important to Therese. Since there is no way she can change their opinion of her, she moves to justify it, and accept it as the 'reality', even adding a spiritual 'rationalization'.

- 'I am not surprised at this opinion which Uncle and Aunt had of me..... In the little tasks of sewing, em-

---

[244] (Cont'd from page 521)
what to say or do next,... Some feelings are expressed along with intellectual content, others by silence or gesture or voice quality. They are not "conscious" most of the time, but they are not unconscious either. They have a kind of subliminal status such that any attention devoted to them makes them conscious'. E. Gendlin, ECM, p. 81; dotted-line emphasis, mine; rest, original.

The above understanding of 'defensive behaviour' would contain psychoanalytic notions such as: rationalization, compensation, projection, phobia, and all kinds of means described as mechanisms of defense of the self, and certain behaviours generally classified as psychotic, such as attitudes and behaviours paranoiac as well as catatonic. Cf. Rogers et Kinget, PRH, t.I, p. 226.

broideries and others, I succeeded well, it is true, in the estimation of my teachers;' (that is the reality of her experience). '... but the stiff and clumsy way I held my work justified the poor opinion they had of me'. (SS.82; Ms A 37v) It all means that - the teachers may be right in their estimation, but I must justify my uncle's opinion, since that is what really counts, it being very much part of my 'self-concept'. So I must modify the perception of my experience to accept their opinion. A clear instance of 'perceptual deformation', with the interception of threatening elements, just to defend her current 'self-concept'.

- Again, she goes on to say that 'they often spoke highly of the intelligence of others..... but of mine they never said a word, and so I concluded I didn't have any and was resigned to see myself deprived of it'. (SS.82; Ms A 38r) Her real experience was: 'I succeeded very well in my studies, was almost always first,.... (SS.82; Ms A 37v; emphasis, mine) How could one deprived of intelligence, have succeeded very well in studies? That's not the point for Therese; she just has to maintain her present structure of self, and keep out any 'threats' to it, even if it means 'denying' her real experience.

- And now to the rationalization bit! 'God wanting my heart for himself alone,.... .."changed into bitterness all the consolations of earth". I needed all this all the

more as I would not have been indifferent to praise'. (SS.82; Ms A 38r.) It was her 'self-concept', not her intelligence (her real-self), which needed to be 'indifferent to praise'.

Another example of defensive behaviour in order to protect the 'self-concept' against the actual experience, is Therese's 'explanation' of her failure to make friends at school. The reality of the experience is that she did not know how to win friends. But admitting it would be damaging to her self-image. So she prefers to look upon her inability as '<u>blessed ignorance</u>'. (SS.82-83; Ms A 38r.)[245]

b) Split between 'organismic need' and conscious striving

It could also happen that the 'defenses' prove powerless under organic pressure of unattended needs, in such a way that the organism finds a way of satisfying them

---

[245] Rogers gives the example of a pilot who believes himself to be courageous and intrepid. After being assigned to a mission of great risk, he feels on the physiological plane, a great fear and he would like to be discharged from that mission. These organic reactions cannot be taken into consideration because they would risk disorganizing his conception of self, and bring frustration to the need of positive consideration of himself. Then, he will get out of assignment saying: 'The engine is out of order; or I'm not keeping well. What we see here is that, though organic needs persist, they cannot be allowed into awareness. So the individual organizes a behaviour which satisfies the needs experienced in such a way that they are in accord with the conception of 'self'. Cf. Rogers, CCT, p. 508.

physiologically, at the unconscious level. At the same time, the individual has a tendency to organize at the conscious level, the behaviour in keeping with the concept he has formed of himself. Thus you have a break between the two processes which produces in the individual a state described by Rogers as the "internal disorganization of the personality or incongruence."[246]

Further precision of disorganized behaviour: Disorganized behaviour is determined at times by organic experience which is not integrated in the 'concept of self', and at other times, by experiences integrated into an 'idea' an individual may have formed of himself. And that is why, one could run into an unstable behaviour or a multiple personality.[247] For example, it often happens with neurotic persons, that on the one hand they do things which they do not want to, and on the other, they abstain from doing things they desire to do.[248]

Rogers observes the same mechinism at work in acute psychotic reactions. Thus, he reports of an individual, who is accustomed to impose a rigid control on his sexual impulses,

---

[246] In this notion of 'incongruence', Rogers would include various types of behaviours, neurotic, psychotic, "irrational" and "narrow". Cf. Rogers and Kinget, PRH, t.I, p.226. He also brings to light the state of disorganized behaviour noticed in an individual who often behaves in a strange, incomprehensible and unstable way.

[247] Cf. ibid., p. 288.

[248] Cf. ibid., p. 185.

even to the point of denying their existence, making direct sexual advances to persons of his entourage. Many a psychotic behaviour, adds Rogers, which seems to proceed in an irrational manner, is of such a nature.[249]

An illustration to clarify the 'technical jargon' may be permitted here: Take Rogers' example of a mother who has a repulsive attitude toward her child. But she would like to describe herself as a good and loving mother. With such a concept of herself, there is no problem with the sensations of affection. But the sentiments of antipathy, repulsion and of hate, are not admitted into her awareness. Similarly there exists an organic need of aggressive hostility in order to satisfy that tension. The organism is 'forced' to satisfy this need but within the limits of possible ways which are in accord with the self-concept of a 'good mother'. So our 'good mother' can be aggressive to the child when he "ought to be punished". She will thus have the tendency to perceive the majority of the child's actions as bad, and consequently she can realize her need for aggressivity toward him under the form of punishment, without changing the concept of a 'good mother'. But in a moment of great stress, her impulses might betray her 'real feelings' with: 'I hate you'! Her impulsive behaviour which appears strange to herself and

---

[249] Cf. Rogers & Kinget, PRH, t. I, p.229.

others, will be excused with: 'I was not myself; truly, I love my child'.[250]

Rogers would say that her ambivalence and strange behaviour of a schizoid character result from the inner conflict between the preferred and consciously accepted direction and the direction of experiences felt satisfying by the organism, but not integrated into the concept of her 'self'. Theoretically, it is a question of a break between the actualizing tendency of the organism which functions at the organic level and the tendency to actualization of the 'self' which functions at the psychic level.

c) Irrational, immature behaviour

Another aspect of disorganization put forth by Rogers concerns the irrational, immature, and often asocial character of the behaviour which results from the inner disintegration of which we are going to speak. The irrational nature of the behaviour shows itself often in a lack of proportion between the stimulus and the response. Ordinarily, it is violent or at least impulsive in relation to a rather average stimulus. Such behaviour has to come from the accumulated force disproportionate to the actual moment of functioning.

---

[250] Cf. Rogers, CCT, p. 511 sq.; emphasis, mine.

There is also in such a situation an aspect of immature behaviour. The individual seems to lose conscious control over his function. He reacts in an automatic way according to very simple 'schemes' which offer direct and immediate satisfaction of needs at the 'organic level'. One can also find an asocial aspect in the disorganized behaviour which could well show up in an unexpected way in persons of a 'good reputation'. The tendencies which emerge from the unconscious in disorganized behaviour are ordinarily of an 'egoistic' nature, "bad" and even mingled with malice and hatred..[251]

Comment: It is not easy to find clear cut illustrations of 'disorganized behaviour' resulting from a breakdown of 'defenses', in Therese, thanks to the superb 'training' in self-control, under her mother and under Pauline! We might point out aspects of imposed control here and there, which should not however, be construed as an attempt at desperate 'hunting' for evidence to prove a case!

- Therese confesses to having a 'great fear of darkness'. (SS.43.) 'I consider the over-coming of my fears as a grace I received through you, dear Mother, you used to send me in the evening to a far-off room in search of an object. Had I not been so well guided, I would have been very nervous,

---

[251] Cf. Uchmast, op. cit., p. 85.

whereas now it is difficult to frighten me'. (SS.43-44; Ms A 18v; emphasis, mine.)

How much of this is genuine fearlessness, and how much a 'daring' forced by circumstances? There is still unconscious fear, but Therese has come to 'believe' it is gone!

There is one very clear example, however, of Therese's 'defensive behaviour' breaking down under pressure, in the following episode:

During the month of May, Therese was obliged to stay home with the maid-servant, while the others were at the church for the 'May devotions'. She had her own way of conducting devotions at home, with altar, candles etc. where, Victoire, the maid, had to lead the prayers! The maid of course, amused at the whole thing, started to laugh, when she was expected to pray solemnly. And here is what happened:

> Then rising from my knees, I shouted at her and told her she was very wicked. Laying aside my customary gentleness, I stamped my foot with all my might. Poor Victoire stopped laughing. She looked at me in amazement.....(SS.39; Ms A 15v; emphasis, mine.)

Comment: Under stress, Therese showed her bottled up emotion, to the 'amazement' of the maid, who did not expect such an outburst. Like in Rogers' example of the 'good mother' who caught herself revealing her real emotions, and tried to cover up the 'slip' quickly,[252] Therese did just as

---

[252] Cf. pp.526-27.

much: 'After shedding tears of anger, I poured out tears of repentance, having a firm purpose of not doing it again!' (SS.39; Ms A 15v.) Therese realized in a flash, that while her 'self-concept' was expecting her to be a 'good girl' in perfect control of her emotions, she had failed to live up to that expectation. Hence the tears of anger, both for having failed and for having been discovered in a moment of weakness.

We now give two sample opinions which express the presence of an 'opposition within Therese's nature':

> She did not know the oppositions within her own nature and the weapons which these could lend to Satan.....
> The most disquieting feature of Teresa's early childhood, referred to above, can hardly be over-emphasized; it characterizes her, it sums up her temperament, her possible destiny, her actual destiny.[253]

When Therese was but four years old, she manifested another trait of her natural character. One day, Leonie, her older sister, trying to discard her 'childhood treasures', put them all in a basket and brought it to Celine and Therese, for them to choose from: Celine went for a ball of wool, Therese chose the whole basket! Here is what Therese's action is supposed to reveal:

---

[253] Gheon, SLF, p. 40; emphasis, mine.

> ...(She) displayed, a rapacity, an egoism, a spirit of conquest, in a word, an "imperialism", of quite remarkable energy;... It was a revelation, nay, an explosion, of Teresa's nature, a nature that had to be broken in like a thoroughbred to bit and saddle, if she was not to run the risk of being carried down to the depths of revolt rather than to the heights of holiness.[254]

If that were true of Therese when she was four, as we have noted earlier, that 'nature of hers' was well contained by Pauline and Marie, from any 'risk of revolt'. The 'unconditional' adjustment to others' expectations, was the prime cause of 'disorganized behaviour' in Therese.

d) The Robo-Moore debate

Since under the notion of 'incongruence' Rogers would include behaviour, which can variously be identified as 'neurotic, psychotic, "irrational" and "narrow", it will not be out of place, to indicate any such in Therese. Verner Moore in his Heroic Sanctity and Insanity, tries to answer the so-called "four charges" of Etienne Robo[255] against Therese. We shall discuss here only two of those 'charges': (i) Therese's 'tendency to sadness' and (ii) her 'abnormal tearfulness'.

---

[254] Gheon, SLF, pp. 41-42; brackets, mine.

[255] Cf. TP, 2nd Ed., p. 65 sq.

(i) Therese's 'tendency to sadness'

'She liked solitude, and at the age of six, seven, eight, would retire by herself "to think of eternity". In a girl of six, this should not be mistaken for 'religious fervour' but is rather 'a sign of a morbid tendency to melancholy'.[256] Robo's explanation for such a tendency is to be found in his naming Therese as 'a neuropath'. Once that is admitted, says Robo, a lot of 'inexplicables' in her life become clear:

> It explains her constant pre-occupation with herself. Neuropaths have an intense interior life, and because their sensations, their perceptions, are usually keen, they have artistic gifts. They are dreamers. As they are given to self-analysis, they attach an enormous importance to themselves, to what they feel, to what they do.[257]

Verner Moore's reply to the above

He admits the presence of 'genuine deep sadness' in Therese, but does not think it to have been 'pathological sadness that never lifts'. The 'picture we have of her general mood,..... is that of a gay and happy child enjoying life with her sisters.... with intense delight'.[258]

---

[256] E. Robo, op. cit., p. 73.
[257] Idem, ibid., p. 73; emphasis, mine.
[258] V. Moore, op. cit.; p. 158.

- Given the fact of her 'precocious intellectual and spiritual development', says Moore, her wanting to be 'alone', was prompted by her desire to be with God, and not by a 'morbid tendency to melancholy'.[259]

Comment: The presence of a certain desire for 'prayerful' solitude, and the enjoyment of the company of family members, does not cancel out the clear 'morbid tendency to melancholy', which Robo has identified in Therese. V. Moore has evaded the specific psychological issues of preoccupation with self, tendency to self-analysis, and the desire to live a quasi dream-life, in Therese. These are not indicative of 'religious fervour'?[260]

(ii) Therese's 'abnormal tearfulness'

'The second sign of a weakness of her nervous system was her propensity to tears. Since her mother's death she had always cried easily; this tendency was, if anything, intensified as she grew up'.[261] Therese confirms that fact

---

[259] Cf. ibid., p. 159.

[260] I feel that V. Moore has drawn a wrong parallel, between the little girl, 'Nellie Organ' (3 yrs, 5 months) - a lone orphan suffering an advanced condition of T.B., confined to her bed in an orphanage, given to 'prolonged communion with God', and Therese who is healthy (physically), living with her family, wanting to be alone. It is not normal for a young girl. Cf. V. Moore, op. cit., pp. 159-160.

[261] Robo, TP, p. 75.

when she writes:

> I was really unbearable because of my extreme touchiness; if I happened to cause anyone I loved some little trouble, even unwittingly, instead of forgetting about it and not crying which made matters worse, I cried.... and then when I began to cheer up, I'd begin to cry again for having cried. All arguments were useless; I was quite unable to correct this terrible fault. (SS.97; Ms A 44v; dotted-line emphasis, original; rest, mine.)

Moore's reasons for 'tearfulness'

The mother's death had brought on the condition, and with the sisters' leaving, it became a 'mental burden'. 'It was a severe mental burden to which she reacted, not a neurological organic defect of emotional control'.[262] Moore's general explanation concludes with: 'Her tearfulness which is pointed out as a neurotic trait was due to heavy sorrows weighing down on the mind of a child. But in all she was never a neurotic, but by the grace of God a strong and vigorous personality'.[263]

Comment: It is unfortunate that Verner Moore should deny what Therese quite plainly admits as 'abnormal' to be crying for the least thing. What he does try to do is to plead for 'normality' at all costs!

---

[262] V. Moore, op. cit., p. 162.

[263] Ibid., p. 163; emphasis, mine.

I would say, that Therese admits to being 'preoccupied' with herself (pointed out by Robo earlier) when she speaks of dwelling on any trouble she might have caused to others ('instead of forgetting about it.... I cried'). Her excessive tearfulness is a manifestation of 'irrational behaviour', 'immature' as well, judged from the lack of proportion between the stimulus and the response.[264] For, 'to cry for having cried' is 'irrational'.[264a] That is also why 'all arguments were useless'. (Cf. SS.97; Ms A 44v.)

3. The Rogerian concept of the 'genesis' of the defects in the development of personality

We might as well begin this section with a pertinent quote from Rogers, which will indicate the direction of his explanation of personality defects:

---

[264] Cf. p.527.

[264a] Though the 'relation of crying to different phases of development' is 'an insufficiently explored topic', we might still take note of the following comment, originally made in connection with mourning: 'Young children cry readily at any frustration, deprivation, disappointment or hurt. In latency there is normally a marked inhibition of crying and conscious repudiation of it as babyish. We are probably justified in suspecting that there is something amiss with a child in this phase who continues to cry easily. The inhibition of crying seems to extend well into adolescence'. M. Wolfenstein, "How is Mourning Possible?", in The Psychoanaly. Study of the Child, v. 21, p. 111; emphasis, mine.

> I've also heard recently such terms as "regressive tendency", "death instinct" and "disruptive forces" used to explain the case which goes downhill. My own thinking recently leads me to doubt the validity of these two concepts. I am tending more and more to look at the individual as an organism with a rather definite "need" structure and with almost unlimited potential, provided the environment gives the opportunity for the individual to become aware of his needs and his wealth of positive expressivity. If, on the other hand, these opportunities are sharply limited, I feel quite sure that the organism will adapt in a way that appears regressive and disruptive.265

Rogers tries to describe the 'genesis' of the phenomenon of immaturity and of 'psychic malfunctioning', by pointing out the absence of certain 'necessary conditions' for the development of personality and 'prejudicial' pressure from the milieu which limits and bends the direction of the natural forces, referred to by Rogers under the term 'self-actualizing tendency'.266

---

265 Rogers, CCT, p. 167.
From the above it would appear that Rogers would be opposed to the explanation of the psychoanalysts who follow Freud, over the existence of the 'instinct of death' alongside of the 'instinct of life'. Nor would he accept the formulation in terms of 'instinct of development' and the 'instinct of regression. Cf. J. Saul, Emotional Maturity, ch. 2. And finally, he would be opposed to the concept of the 'subconscious' conceived as part of the personality, which is of its very nature, 'egoistic', "bad", asocial, irrational, etc. Cf. Uchnast, op. cit., p. 85.

266 Cf. Uchnast, op. cit., pp. 85-86.

a) The 'need for "positive regard" frustrated'

The frustration of the 'need for positive regard of the self', is for Rogers, the most important cause of the defects and lacks in the development of personality. The notion of 'positive regard' for the self, would include such sentiments and attitudes as affection, welcome, sympathy, acceptance, warmth, etc. The need for positive self regard, is but a manifestation of the tendency to the actualization of the "self". And consequently, its frustration definitely blocks the process of development toward maturity and the full actualization of the 'creative potentialities' of the individual. Such a frustration of the basic need of the organism, also explains any shifts in the so-called 'biopsychic' forces toward obnoxious behaviour toward oneself and others.

Samuel Warner has worked on resolving the problem of the tendency to "self-defeat", which is opposed to the 'actualizing tendency'. In the frustration of the need for love, acceptance and affection, is to be found the source of the tendency to 'self-defeat'.[267] Basing himself on the principle of "frustration-aggression" of Dollard, Warner tries to show how, many forms of destructive behaviour, are conscious and unconscious aggression on oneself.[268] This

---

[267] Cf. Warner, S., Self-realization and Self-defeat, Grove Press, N.Y., 1967, p. 25.

[268] Cf. Dollard-J. Miller, Personality and Psychotherapy, pp. 82-84.

aggressivity shows itself according to him, in the process of repression of sentiments and emotions, in the feeling of continual fatigue, depression, discouragement, in the effort of the individual to weaken the possibilities of success, and under many other forms which can push the individual even to suicide.

The hostility and aggressivity towards others is closely bound to the aggressivity toward oneself. For, the frustrated individual seems, according to Warner, to manifest hostility towards others, as a revenge for the frustration he suffers.[269] It is important to note, remarks Warner, that the frustration of the need in question, is produced not only in children coming from families, where an attitude of rejection toward them, is present, but also among those whose parents have exercised excessive protection, or an attitude of over-protection, or an autocratic attitude.[270]

Hurlock points out that children who from their very tender age have been the constant object of too much caressing and of too great paternal protection, manifest a

---

[269] Cf. Warner, op. cit., p. 33.

[270] Cf. Uchnast, op. cit., pp. 86-87.
Cf. Part I, p.209 , where we speak of 'affective dictatorship', which certainly includes the 'attitude of over-protection'.
Cf. also: Warner, Self-realization, pp. 27-28. For an experimental verification of the above opinion, cf. Medinus, R., Floyd C.J.: "The Relation between Maternal self-acceptance and child acceptance", in J. of Consulting Psych., Washington, D.C., 27(1963), p. 452.

constant desire for being helped, to attract attention to themselves, of approval, of physical and personal proximity of their 'protectors'. At times they revolt interiorly against infantile dependence, but finally, they seem to accept it because it provides a comfortable security.

The structure of their personality is characterized by a lack of courage and of aspiration and by the susceptibility to frustration. They are ordinarily inaccessible. They let themselves be often dominated by their impulses. They seem to be afraid to 'grow up' (age-wise) for fear of the distance it might create between themselves and their protectors. Ultimately, there is the fear of responsibility for their behaviour. If home is the only 'secure' place for 'over-protected' children, then it follows that they will feel insecure 'outside' of it. These children become, in Hurlock's opinion, submissive people, sensitive to criticism, who find it revolting to draw attention to themselves or of appearing important.[271]

It must be underlined that in a very particular way, children who are weak (delicate), timid, irritable, and emotionally attached to their mother in an excessive manner,

---

[271] Cf. E. Hurlock, Child Development, McGraw Hill, N.Y., 1950, p. 539; L. Cronbach, Educational Psychology, Harcourt Brace, N.Y., 1954, p. 141; A. Baldwin, Behavior and Development in Childhood, Holt Rinehart & Winston, N.Y., 1956, (C)1955, p. 534.

attain the age of maturation in a rather violent manner. They revolt within themselves against the preceding submission and dependence.[272]

Finally we refer to the 'autocratic attitude of parents' in the education of their children, which could prevent the development of personality. The child brought up in such an atmosphere manifests a socialized behaviour, but often it appears timid, anxious, and irritable. This attitude of parents disposes the children to 'opportunism' or even to the secret violation of the commands of their parents. Similarly, an autocratic attitude of the teacher at school, could arrest the developmental process toward autonomy, and cripple the 'creativeness' of the pupil.[273] Uchnast, refers to Rowid's distinction between authority which subjugates, and that which puts in motion all the potentialities of the individual to engage himself in the process of apprenticeship and development. The first kind of authority, holds back the proper activity of the individual, his spontaneity, his initiatives. It prevents the free expression of thoughts, or the posing of questions. It suppresses in the student, the sense of confidence in himself, which can produce a feeling of a lack of

---

[272] Cf. E. Hurlock, Adolescent Development, McGraw Hill, N.Y., 1949, p. 481.

[273] Cf. Uchnast, op. cit., pp. 88-89.

worth, an inferiority complex.[274]

Clearly the kind of 'demands' made on children by their mothers will determine whether they will be 'disturbed' or 'healthy'.

> The mothers of the disturbed children were substantially different from mothers of healthy youngsters in regard to attitudes relating to behavioral controls and the expression of authoritarian demands; mothers of delinquents, seem to reflect the mother's perception of her role as one in which she sacrifices herself and her pleasures for her children and in return, expects un-questioning loyalty, support and devotion. The cluster of suppression of aggression, dependency, and intrusiveness seems to contain as its central theme the covert control of the child through keeping the child indebted to the mother, dependent and passive. This group of attitudes, as well as certain others, may relate to the concept of overpossessiveness as described by Levy. Finally the theme of harsh, punitive control somewhat related to the aforementioned parental dominance seems to filter through the scales of breaking the will and suppression of aggression.[275]

Quite similar attitudes described above, as resulting from relational situations between parents and teachers with their children and pupils respectively, are observed by Rogers in his clients. But he tries to picture the internal

---

[274] Cf. Z. Uchnast, op. cit., p. 89. This very point has been verified by de Becker, Wesley, C., Donald R. Perterson, etc.: in, "Factors in Parental Behavior and Personality as Related to Problem Behavior in Children", in J. of Consulting Psych., 23 (1959), p. 107.

[275] Madoff Jeff M., "The Attitudes of Mothers of Juvenile Delinquents toward Child Rearing", in J. of Consulting Psych., 23(1959), p. 518; emphasis, mine.

The above description of mother-child relationship is closely verified especially in Mme Martin's dealings with Leonie. Cf. Part II, Sect. I, p.462 sq.

functioning of the personality in the "world of experiences" which concern the 'self'. Therein he finds the process of development of certain 'twisted' attitudes of the individual, both toward himself and others.

Comment: That Therese was subjected to various degrees of frustration with regard to the need for 'positive regard' would by now have become obvious. We indicated how Therese tries to adjust to the demands of her mother and her sisters just to make sure of some of their 'warmth, sympathy and liking'.[276]

Are there any signs of Therese's tendency to 'self-defeat' (Warner), which is opposed to the self-actualizing tendency?[277] The clearest instance of such an attitude is to be found in her 'habit of not complaining ever' (SS.30), whatever the 'injustice' that might be done to her.[278] Horney's suggestion that the 'self-effacing type' grows up under the shadow of somebody, applies to Therese.

The "frustration-aggression" is at work in Therese, but it can hardly be conscious, given the constant demand to be 'perfect'. The largely unconscious hostility toward the self, and perhaps towards others, in Therese, had to originate

---

[276] Cf. esp. pp.417-418.
[277] Cf. p.537.
[278] Cf. p.430.

from the 'excessive protection' of her mothers.[279] The unconscious aggression toward oneself is implied in Horney's reference to a person 'being unaware of positively abusing himself'.[280] Confer also the reference of Ida Goerres to a 'tremendous resistance experienced outside and within' by Therese, at school,[281] which seems to imply the 'hostile' element.

Hurlock's observation about children who suffer 'infantile dependence',[282] which means that they will find it hard to 'grow up', for fear of losing the security of the home, and of having to accept responsibility, is verified in Therese. 'I was not yet accustomed to taking care of myself' (SS.75), for, at eleven and a half, she was unable to comb her hair! Such a dependence was largely fostered by all the Martins, who were in Goerres' terms, 'trying to spare her.... all contact with raw reality'.[283]

The final point made on p.541 , is about how authoritarian demands on the child can diminish 'spontaneity and

---

[279] Cf. pp.538-539.
[280] Cf. pp.430-434.
[281] Cf. p.479.
[282] Cf. p.538.
[283] Cf. p.479.

initiative'[284] as well as create 'a feeling of lack of worth' etc.; and how a mother demanding 'unquestioning loyalty, support and devotion', keeps the child dependent, passive and eternally indebted to her.[285] The uniform patterm of strictness we have observed in all the 'authority figures' at the Martin home, could not but produce the above-mentioned defects in the development of personality in Therese.[286]

b) 'Conditional evaluation of self' & 'selective consideration of self'[287]

Rogers describes this notion in a general way when he says: There is a 'conditional evaluation' when a person seeks or avoids certain experiences which seem to appear

---

[284] Hamilton referring to Weisberg-Springer (1967) studies on 'family-types' in relation to the creativity in the child, says: 'The family of the more creative child was described as one with open and not always calm expression of feelings and less stress on conformity to parental values. The father was described as strongly and positively involved with the child. He was described as a man of some authority both at work and at home but not dominating. The mother was described as interacting strongly with the child but tending to be ambivalent in her maternal feelings'. M. Hamilton, Father's influence on Children, p. 119; emphasis, mine.

Therese could not escape the heavy stress on 'conformity to parental values'. Possibilities of creativity in Therese were greatly reduced by the lack of real authority in the father and the rather manipulative interaction of her 'mothers'.

[285] Cf. Part I, pp. 202 sq.

[286] Cf. esp. pp. 206 sq.

[287] These notions have been elaborated by Standal, a close collaborator of Rogers, cf. Rogers & Kinget, PRH, t. 1., p. 195.

to others (and to himself) as worthy of warmth, respect and acceptance.[288] According to Rogers, such 'conditional evaluation' is something learned in the course of one's development, particularly during childhood, when 'significant' adults exercise attitudes of 'excessive tutelage', and of autocratic control towards the child. What such attitudes represent in practice, is a tendency on the part of adults to project their way of being, of thinking and of feeling, to limit the possibility of the child, through the use of physical force, or through the more efficacious 'weapon', of the threat of depriving the child of their warmth and acceptance. The individual in order to satisfy his need for positive regard, on which rests his security and existence, learns to be 'selective' of his experiences, led by the introjected criteria of others, for satisfying their demands and desires, often neglecting what might really maintain and enhance the self. This effectively reduces the value of 'organismic valuing'.[289]

The individual, threatened by the frustration of the need for positive regard on the part of his family (and of society), learns to inhibit, to deny or to deform the experiences not 'acceptable' in his milieu. He gradually comes

---

[288] Cf. idem, ibid., p. 195 & p. 192.

[289] Uchnast, op. cit., p. 90. Cf. Rogers, TPIR, p. 226. Rogers laments the fact of the well-known characteristic in Western culture, to orient behaviour of the individual to a certain number of concepts, schemes and logical reasons, formulated in a rigid way. Cf. Rogers, "The Actualizing Tendency", in The Nebraska Symposium on Motivation, Marshall R. Jones (ed.), The Univ. of Nebraska Press, 1963, pp. 19-20.

to prefer the 'introjected orientations' of others, to those emanating from experiences capable of satisfying his 'self-actualizing tendency'.[290] The resulting frustration, is at the root of any aggressive, asocial behaviour toward self and others. Clearly the individual feels blocked in the development of his potentialities, of his individuality, of his creativity. Psychic-malfunctioning, evident in the defects of development, is due to the fact that the whole 'psychic force' is directed toward the preserving and maintaining a '<u>faulty-self</u>' largely introjected by others. The split which develops between the tendency of the organism to conduct itself on the basis of experiences providing satisfaction or frustration, on the one hand, and the actual need to maintain and 'enrich' the 'introjected concept of self', on the other, produces a state of internal disintegration.[291] Again the fundamental split referred to, also produces a feeling of anxiety, of internal and external insecurity, a state of neurosis, and disorganization of behaviour.[292]

---

[290] Cf. Rogers & Kinget, PRH, t.1., p. 220.

[291] Cf. Rogers, "The actualizing tendency", in op. cit., p. 15.

[292] Uchnast, op. cit., p. 91. The presence of the above-mentioned defects in the personality seem to coincide with self-abasement, or even inhibition of the tendency to self-actualization. Cf. Knapp R.R., "Relationship of a measure of self-actualization to Neuroticism and Extraversion", <u>J. of Consulting Psycho</u>., 29(1965), p. 168. For Rogers, they point to psycho-social pathology. Cf. "The actualizing tendency", pp. 20-21.

The frustration of the need for positive regard, as we have noted, pushes the individual to inhibition and deformation of experiences of 'self', accentuating the 'split'. When the individual senses the impossibility of satisfying his needs, the inhibition and deformation of experiences tends to deepen, and the fact of the 'split' sinks into the unconscious, for, to permit it into awareness, would be anxiety-causing.

> I've come to recognize another dynamic to which I have been relatively blind before, one which seems somehow even more fundamental. I believe that some need and feeling are repressed, not because it has been learned that they are bad, but rather because it has been learned that, if expressed, they will not be satisfied. I am speaking here of the phenomenon of deprivation which I think probably we all have experienced, too.[293]

To sum up briefly the three main points of Rogerian thinking bearing on the dynamics of developmental pathology: (i) The immaturity of the personality and certain forms of disorganized behaviour result from the 'incongruence' between the conception of the 'self' which the individual has of himself, and the concept of self projected on to him by others, due to the need for their positive regard. (ii) The psychic malfunctioning results from the break between the actualizing tendency at the organic level, and the self-actualizing ten-

---

[293] Rogers, CCT, p. 166; emphasis, mine.

dency accepted in awareness. According to Rogers, the state of discord between the orientation of conscious functioning and that of the unconscious, is a disposition learned by the individual during the course of his development, and is not a natural characteristic of the human function. (iii) Persons suffering from psychic malfunctioning, lack the necessary courage to make known their 'real-self', to unify their internal functioning, and to orient themselves towards efficacious actualization of their constructive potentialities.[294]

Comment: All through the discussion about the 'Defects in the Development of personality', we have constantly come back on the effects 'the conditional positive regard' had on Therese's self-concept. In a word, she came to settle for others' opinion of her, which created a feeling of inferiority and a false 'self-image'.[295] But we should like to indicate how it adversely affected the 'process of evaluation', esp. with regard to moral values, creating problems of conscience (scruples), in Therese. And then we shall try to show how, all in all, Therese's concept of God and her relationship to Him were also affected.

---

[294] Uchnast, op. cit., pp. 92-93.
[295] Cf. Part I, pp.366-367.

VI. The ethico-religious development and related issues

1. The 'valuing process' and its functioning

Basically, it is the implication of Rogers, that ultimately it is the human infant that has an honest and experientially pragmatic approach to the 'valuing process'. He points to two essential characteristics of the valuing process in the infant, from which he draws some important psychological conclusions.

a) The infant's approach to values

The infant's approach to values is first of all, 'a flexible, changing, valuing process, not a fixed system'.[296] It is best described as an 'organismic valuing process', where the kind and time of experiencing is 'weighed, selected or rejected' solely on whether it 'tends to actualize the organism or not'.[297]

It is safe to say, that such freedom and flexibility for 'organismic valuing' was available to Therese during her stay with the nurse, for thirteen months. But once she returned to the Martin home, such a condition was unthinkable,

---

[296] Rogers, "Toward a Modern approach to values: The valuing process in a mature person", (TMaV) in J. Ab. & social Psycho., 1964, vol. 68, no. 2, pp. 160-167; p. 160.

[297] Ibid., p. 161.

since we know for a fact that Mme Martin had always insisted on a fixed, rigid routine in everything, for all her children. 'Organismic wisdom' or 'wisdom of the body' (Rogers), was the last thing Mme Martin would trust, even in an infant! Natural impulses were, to her way of thinking, a priori bad, and hence to be controlled or suppressed, in the name of 'goodness'.[297a]

'Another aspect of the infant's approach to values is that the source or locus of the evaluating process is clearly within himself'.[298]

Again, Mme Martin did not believe in allowing the child the choice of its own likes and dislikes. That would make for a bad start and serve as a poor foundation for her all important 'edifice of holiness'. Therese, even as a very young child, had sensed that with her father, she could have her 'way', at least when her mother was not there to object.

b) 'Change in the valuing process'

The infant looks for love, as a basic need. But it soon learns that it is offered like a reward for being 'good', and that there is danger of 'affection being cut off', if he is 'naughty or bad'.[299]

[297a] Cf. her great 'fear of the body' and its functions.

[298] Rogers, TMaV, p. 161.

[299] Rogers, ibid., p. 161.

- The next stage in the 'change' is when the child (or infant), begins to see that 'what feels good' to him, is often 'bad' in the eyes of significant others'.[300] In such a situation, the child is apt to be confused by the adult ideas of 'goodness',[301] etc., which make him doubt his own 'experience'. Soon there comes the time when the child grows into the habit of valuing his own experiences according to 'adult teaching', or expectation.

- We have an excellent example of such behaviour in Therese, who had developed the habit of getting 'emotional' about the least fault, and desperately running around the house, wanting to 'confess' it, as if it were the greatest crime! She had come to realize that her mother expected it, and she was going to oblige her. According to Rogers, Therese has 'introjected' such a 'value' from her mother, and will likely mistake it for her own. In so doing, Therese has 'deserted the wisdom of the organism' and given up the inner

---

[300] Ibid., p. 162.

[301] Barry Stevens presents a rather dramatic description of the 'battle of the two "I"s' (the I of one's experience, and the I which originates in 'outside authority'). 'In the beginning, I was one person, knowing nothing but my own experience... In the beginning was I, and I was good. Then came in other I. Outside authority. This was confusing. And then other I became very confused because there were so many different outside authorities'. Barry Stevens, "Curtain Raiser", in Person to person - The Problem of Being Human, A New Trend in Psychology, Carl Rogers, Barry Stevens et Al., Real People Press, California, 1967, p. 9; only word emphasized in original: 'very'; rest of emphasis, mine.

'locus of evaluation ' in behaving in terms of values set up by her mother, 'in order to hold her love'.[302]

Rogers speaks of the 'introjection of values' at an older age-level, which he illustrates with the following example: A boy senses, he says, 'perhaps not consciously, that he is more loved and prized', if he shows a desire to be a doctor (obviously, his parents' ambition for him), rather than to be an artist (his personal inclination). He gradually introjects the said parental value, and acts as if it were his own.[303] Even though, he has only moderate success or even failure in fulfilling this 'introjected ambition', he lacks courage to look into the inner conflict of the situation. It is only in a counselling session that he begins to see 'how he has lost touch with the reality of his organismic

---

[302] Ibid., p. 162.

[303] The three major bases for valuing, organismic, internalized, and external, differ from one another in several ways. Following Rogers (1959), the organismic was defined as that basis which depends upon evidence from the person's experience. When the person uses the organismic basis, he is, in Rogers' words, "the center of the valuing process, the evidence being supplied by his own senses", TPIR, p. 210. This evidence must include, in addition to sensory input, more complex evaluation processes, such as judgements. There are two types of nonorganismic bases for valuing, the internalized and the external, both of which rely upon the values and experience of other persons. They differ from one another in the accuracy of the Ss' perception of the origin of values. For the internalized basis, values are inaccurately attributed to the self, whereas for the external basis, the values are accurately attributed to other persons'. P. Pearson, "Openness to experience...", J. Person., 1969, v. 37 (3), p. 485; emphasis, mine.

reactions, how out of touch with his own valuing process'.[304]

c) A precious similarity

I find a rather precious similarity in Therese, who when she was barely able to speak, was trying to 'echo' her mother's known preference for Pauline, and her hope of a religious vocation for Pauline.

- 'When I was beginning to talk, Mama would ask me: "What are you thinking about?" And I would answer invariably: "Pauline!" (SS.20; emphasis, mine.) Wasn't it an introjected maternal preference for Pauline, which Therese is mouthing,[305] with the hope of greater love from her mother? I certainly think so.

- 'I had often heard it said that surely Pauline would become a religious, and without knowing too much about it what it meant I thought: "I too will be a religious". (SS.20; emphasis-double-line, original.)

One must remember that Mme Martin's greatest ambition was to see all her children as religious! That is the

---

[304] Rogers, ibid., p. 162; emphasis, mine.

[305] For Rogers (1959) organismic valuing is a particular type of valuing process in which the person's organismic requirements serve as the basis of valuing. Valuing is nonorganismic to the extent that values of other persons serve as the basis for the individual's own valuing process'. For a description of the organismic valuing process, cf. Rogers, OBP, p. 118. P.H. Pearson, "Openness to experience...", J. Person., 1969, v. 37, (3), p. 484.

reason why, she was often heard saying that her beloved Pauline would be a religious. It was as if she said: I know that that my Pauline will accept my choice and ambition for her! Therese is honest when she says that 'without knowing' exactly 'what it meant', she simply repeated what her mother so much wanted to hear, 'I too will be a religious'; hoping of course, for a greater share of mother-love!

Since Therese knew so brilliantly well and early, what was best suited to maintain and enhance mother-love for herself, she was steadily moving into adopting a large number of "conceived values", despite their discrepancy with her own experiencing. This is the beginning of 'basic distrust' of her experience. She kept learning a whole list of 'introjected values' of her mother (and of the Martins), without daring to consult or consider her 'organismic reactions' to the same, and soon came to hold them as her own.[306]

We have alluded to the rigid and unchanging pattern of living of the Martins, time and again. Rogers indicates why such a type of living is bound to be insecure. For one thing, 'introjected values' are 'not open to testing in experience'. This leaves no other alternative but to hang on to a rigid routine, because it is the only means of feeling

---

[306] Cf. pp.421-422, where we speak of the 'real Therese' refusing to go along with her mother's suggestion to kiss the ground for a sou. But that is clearly an exception and by no means the 'rule'.

secure. But due to the lack of contact with the 'wisdom of functioning', confidence in oneself is almost nil. When the 'value constructs' are in sharp variance with one's own experience, there is bound to be 'strain and insecurity'.

> The fundamental discrepancy between the individual's concept of what he is actually experiencing, between the intellectual structure of his values, and the valuing process going on unrecognized within - this is part of the fundamental estrangement of modern man from himself.[307]

That fundamental estrangement from self, is just as true of Therese, as it is of the other Martins.

2. A note on 'identification'

Psychoanalytic theory as is well known deals primarily 'with the emotional and motivational aspects of personality development'. The child, thought Freud, is subject to constant frustrations due to parental control, and hence he develops hostility toward the parents. But this hostility toward the parents has to be repressed for fear of counter-hostility and a loss of love. It also leads to the incorporation of parental prohibitions, and the child gradually comes to make the parents his models for behaviour. He even takes over the parents' capacity to punish, now applied to himself, in the event of a violation of any prohibition.

---

[307] Rogers, TMaV, p. 163.

This assumed power of self-punishment creates both guilt feelings, and the anxiety experienced previously at the thought of parental punishment and loss of love. The child, can avoid guilt, first by a careful observance of parental prohibitions, and secondly, by setting up 'defense mechanism' to lock out of conscious awareness, any desires to go against the prohibitions. This theory, points out Hoffman, has gone 'unchallenged' to date, and still stands as 'a comprehensive account of the role of family dynamics in the moral development of the child'. Its 'accepted basic premise' is as follows:

> That sometime in early childhood the individual begins to model his behaviour after that of the parent and through this process of identification codes of conduct such as moral standards and values, which are originally externally enforced, become part of the child's own set of standards.[308]

One comes across two types of identifications in psychoanalytic writings. The first type is the 'defensive identification', i.e., identifying with the 'aggressor', here the parent. The child simply cuts out the conflict, by identifying with the parent's point of view, thus also gaining parental approval. Even though Freud thought that this type

---

[308] Martin L. Hoffman, "Childrearing Practices and Moral Development: Generalizations from Empirical Research", in Readings in the Psychology of Parent-child Relations, Gene R. Medinus (ed.), John Wiley, N.Y., 1967, p. 224; emphasis, mine. (CPmD)

of identification was 'central to the development of conscience', it is now generally considered a 'temporary mechanism or one which leads to an aggressive hostile outlook toward the world rather than a process underlying development of conscience'.[309]

Bronfenbrenner, U.,[310] refers to another type - the 'anaclitic or developmental identification', where, the loss of parent's love creates anxiety in the child.

> To get rid of this anxiety and assure himself of the parent's continued love, the child strives to become like the parent - to incorporate everything about him including his moral standards and values. This type of identification, seen by Freud as especially characteristic of females, is assumed by most present day writers to underlie the development of inner conscience.[311]

The dynamics of conscience formation is still a 'mystery' in as much as knowing the so-called 'antecedents of identification', do not provide a clue to 'conscience formation'. Hoffman questions the assumption of most researchers,

---

[309] Ibid., p. 225.

[310] Cf. "Freudian theories of identification and their derivatives", in Child Develop., 1960, 31, pp. 15-40.

[311] Hoffman, CPmD, p. 225; emphasis, mine. Hoffman mentions that the results of at least two studies, would favour the 'anaclitic type of identification', ibid., p. 225. Another point that has emerged from studies on 'antecedents of identification' is that 'love rather than punitiveness is the significant parent variable'. The value of the said studies is limited due to the limited evidence and to the use of 'highly indirect identification measures'. Ibid., p. 226.

who feel that the child 'emulates the parent in all respects' or (total identification), since there is no empirical evidence to back such an assumption. If 'total identification' is not to be assumed, there is a theoretical possibility that a 'highly motivated child' will show discrimination in its choice of 'valued parental characteristics'. In the moral sphere, the child's moral structure may be determined only when the 'particular parental standards internalized by the child' are known. One must be cautious in infering about a child's conscience, seeing that the parents' consciences 'vary in strength and content'. Finally, a teacher, a minister or an older sibling, could well enter the picture of 'identification', and not just the parents.[312]

All the above observations regarding 'identification' make it all the more difficult to clearly define Mme Martin's role in the process of identification and conscience formation in Therese. Did the early tendency to anxiety about wrong-doing derived from the mother, get worse for Therese, as she grew up? There are indications that the situation worsened for Therese under Pauline and Marie.[313] What part did Louis Martin, the father, play in shaping the conscience and moral values of Therese? This question has rarely

---

[312] Cf. ibid., p. 227.

[313] Cf. especially, p.491 & p.497sq.

been raised. The degree and quality of identification in Therese, is not easy to ascertain, because of the limited knowledge we have of the 'strength and content' of Pauline's and Louis Martin's consciences. We have however, generally argued to a continuation and reinforcement of Mme Martin's 'moral and spiritual standards', by Pauline and Marie. These latter were more directly responsible for the 'moral mess' we have observed in Therese, since they were responsible for her formation from age four and a half to almost fourteen.

The consoling feature of Hoffman's observations noted above, is that Therese was not entirely enslaved by 'total identification' with parental values. This point is of some significance, in as far as it would leave Therese the opportunity to 'choose' from the parental values, only those she valued herself, (practical possibility was rather low). That she might profit from others' example and influence (outside the home), was hardly probable. However, the desire and the power to somehow shape her own life and values, was never fully passive in Therese, about which we shall speak a little later.

3. Hoffman's check list for determining 'parents' role in the moral growth of a child

a) Developing in a child 'motives to behave in a morally acceptable way': There was such an orientation in Therese, all credit to her mother(s).

b) 'Who, when under pressure from external forces or inner desires to violate a moral standard, can generally exercise the controls necessary to resist these pressures': There was an almost instinctive resistance on the part of Therese to all pressure to any violation of a 'moral standard'. May be there was too much of it.

c) 'Who, when he does submit to temptation or accidentally violates a standard, can generally be expected to':

(i) 'Recognize the wrong': Therese was able to recognize the wrong. But she was never taught the distinction between deliberate and accidental violation of a 'standard'. This was part of the 'unreal perfectionism' (Maslow), she grew up with.

(ii) 'Be aware of his responsibility': Perhaps she was trained to exercise an exaggerated awareness of 'wrong-doing', with a similar responsibility. It was not necessarily healthy.

(iii) 'Experience an appropriate amount of guilt or remorse': Inappropriate guilt has to be the arch-villain of Therese's conscience! She never could learn to feel appropriate guilt, simply because her mother and others, overreacted and expressed 'horror' at the least fault. She was only 'echoing' their emotion and anxiety. 'She becomes emotional very easily. As soon as she does anything wrong, everybody must know it. ....., and you would have pitied her to see her anxiety'. (SS.18; Ms A 5v; emphasis, mine.)

(iv) 'Attempt to make reparations where possible': What kind of reparation Therese felt was demanded of her is not clear, beside 'public confession' of her fault and asking pardon for it.

d) 'To react in all these ways':

(i) 'NOT due to fear of external consequences': I suppose that external consequences, would generally point to some form of corporal punishment or deprivation of material rewards. Fear of such 'consequences' in Therese is hardly thinkable, considering that the Martins rarely used such means to induce 'goodness' in their children. What Therese would have feared was to hear things like: 'You naughty girl' or some such mark of disapproval, or an angry frown from mother or sister, or any observable gesture showing a loss of favour of loved ones.

(ii) 'But due to an inner moral sense': One cannot deny 'an inner moral sense' in Therese. But its free functioning was often hampered by her constant pre-occupation with 'perfectionism'.[314]

5. Guilt-anxiety in Therese and 'psychological discipline'

We borrow an important observation from Allinsmith, regarding 'psychological discipline' and its possible consequences for guilt feelings in the child. He first of all makes a broad distinction between corporal and psychological discipline.[315] 'Corporal discipline' is just another word for corporal punishment. But 'psychological discipline includes manipulation of the child by shaming, appeals to pride and guilt, and expressions of disappointment'.[316] We are interested in Allinsmith's hypothesis showing how psychological discipline contributes to 'guilt severity':

---

[314] Hoffman, M., CPmD, p. 227.
The original text appears as suggestions for studying the various manifestations of conscience more directly, so as to determine the parent's role 'in the child's moral growth'. The splitting of the text and enumeration of 'items' as spelled out above on pp.560-562 , are mine.

[315] ~~Cf~~ ibid., p. 228.

[316] Ibid., p. 228.

> His hypothesis that psychological discipline would contribute to guilt severity, especially around aggression, was derived from the theory that in disciplining the child psychologically the parent provides the model of self-restraint about aggression and about the manner in which to express disapproval, thus contributing to the child's tendency to inhibit and feel guilty about his own hostile tendencies. Further, in psychological discipline the punishment is not likely to be gotten over with, and the parent's anger is apt to smolder unexpressed and thus convey strong disapproval, thereby increasing the child's anxiety about displeasing the parent.[317]

We have noted in our discussion of the Mother-daughters dialectic, how Zelie Martin so cleverly manipulated her children to somehow bring them to feel 'guilty' about their not submitting to her way of thinking.[318] A very good example of Mme Martin's use of 'unexpressed anger and strong disapproval' increasing Therese's guilt, is to be had in the following: One day, Therese refused to allow her mother to kiss her, and the mother's reaction? 'I was very much displeased and let her feel it. Two minutes later I heard her crying and very soon, to my great surprise, I saw her at my side! .... Her face was bathed in tears, and throwing herself

---

[317] Hoffman, art.cit., p. 228; cf. Allinsmith, W., & Greening, T.C., "Guilt over anger as predicted from parental discipline: a study of superego development", Amer. Psychologist, 1955, 10, p. 320 (abstract). Emphasis, mine.

[318] Cf. p.439sq.

at my knees, she said: 'Mamma, I was naughty, forgive me!'[319]

6. A further illustration of Therese's 'emotional and Moral' problems, revealed in the Robo-Moore debate

a) Etienne Robo charges that Therese 'was a spoiled child'.[320]

Verner Moore's counter to the charge

> Children are spoiled when intense affection for a child makes a parent blind to the duty of regulating that affection so as to give due attention to wise and wholesome limitations of a child's deviations from right conduct....
> Was Therese allowed by her parents and sisters to do what she pleased without restraint? Did she develop a spirit of disobedience characteristic of spoiled children, along with the tantrums, that spoiled children manifest if one attempts to insist on obedience? Father Robo's statement that Therese was a spoiled child seems to have been arrived at hastily without considering important available evidence.[321]

---

[319] Letter of Mme Martin, to Pauline, Feb. 13, 1877, cf. SS.19-20; emphasis, mine.

Hoffman refers to studies by Whiting & Child, and those by Sears, Maccoby, Levin, etc. Cf. art. cit., pp. 228-229, which provide some evidence to relation between 'psychological discipline and guilt severity'. These authors speak of 'love-oriented' techniques of discipline, which in Hoffman's opinion somehow overlap with Allinsmith's 'psychological' category. The theory here is that the said 'love-oriented discipline' contributes to guilt 'by keeping the child oriented toward the goal of affection, and at the same time arousing uncertainty as to attainment of this goal'. Ibid., pp. 228-29.

I feel that Pauline used more of the 'love-oriented discipline' and Zelie Martin, more of the manipulative ways of 'shaming, appeals to guilt', etc. But both contributed to guilt-severity in Therese.

[320] Cf. TP, p. 57 sq.

[321] HSAI, p. 154.

Comment: Verner Moore's concept of a spoiled child is limited to 'disobedience and temper tantrums'. Though his question of parental restraint refers to 'parents and sisters', his answer includes only her father's special affection for Therese, and testimony (of the maid-servant at their Uncle's, and that of Celine), to show that the father did not tolerate any fault in Therese.[322] Robo is referring to some specific reasons why he feels Therese was a 'spoiled child': Even when she was 'twelve, thirteen, fourteen', Therese did not 'take her share of the house work'. She would not make her bed, nor wait on herself. Her sisters had to do everything for her. 'When Teresa says, "she was not spoilt", we are entitled to disagree'.[323] One can agree with Moore's observation that Therese was not spoiled because she was not left uncorrected. But I would point out, that she was spoiled in a very different way, by the very excess of correction. This, together with the constant demand to be 'perfect' ruined her life as a child. It was her 'childhood' itself that was spoiled![324] In the Rogerian sense, her whole 'valuing process' was thrown out of gear, by over-regulation of conduct.

---

[322] Cf. V. Moore, op. cit., pp. 154-55.

[323] Robo, TP, p. 61.

[324] Cf. Part I, 'Captive love' of 'abusive' mothering, pp.202-211.

Then, Moore gives the example of the superb training given to Therese by Pauline, how she taught Therese to make 'sacrifices' by appealing to their 'religious value'.[325] 'Here we can see how striving for the perfection of sanctity introduces an incompatibility with the development of a psychoneurotic character defect such as disobedience and tantrums'.

> The disorder is cured in its beginning by a psychotherapy that eliminates character defects and develops a stable personality. In this development it is not mere strength of will that carries off the victory, but rather religious ideals..... But of these factors Father Robo seems to have no inkling. All human activity according to him derives from a driving power due to unreasoned instincts that lurk in the dim recesses of the unconscious.[326]

Comment: Common sense would tell us that any excess or exaggeration makes for disorder, even in matters of 'sanctity'. Hence the saying: In medio stat virtus! - virtue lies in observing the golden mean. 'Disobedience and tantrums' are not the only 'psychoneurotic defects'. Even if they were, any child, with some experience of parental disapproval of any prohibited behaviour, would learn to 'repress' it, for fear of losing parental love. The 'striving for perfection', the externals of it, actually fostered 'psychoneurotic tendencies' in Therese. So, instead of curing any 'disorder',

---

[325] Cf. op. cit., p. 155.

[326] V. Moore, op. cit., pp. 155-56. Cf. Robo, TP, pp. 78-79; words 'all' and 'unconscious' emphasized in original; rest, mine.

it created it, and ipso facto denied the possibility of a 'stable personality'.[327]

b) Therese's 'tender conscience' and scrupulosity

Robo: 'What counted was this: that she had a very tender conscience, abnormally tender, conscience which made her pathetically unhappy until she was able to confess her baby sins to her mother and obtained forgiveness'.[328]

---

[327] Wolman, in the Manual of Child Psychopathology (1972) summarizes many findings when he says, "The schizogenic family relationship represents a reversal of social positions which creates in the child, who eventually becomes schizophrenic, a confusion regarding social roles of age, sex and family position". He notes that no mother could "destroy her child without the active or tacit assistance of her husband, and all fathers of schizophrenics participate in producing schizophrenia in their children". Hamilton, Father's influence on children, p. 126; emphasis, original.

One can more easily point out elements of 'role-confusion' of age and sex in Therese, than the exact family responsibility for the same. As for schizophrenia in Therese, in general its roots are to be found in the withdrawal from the 'sinful world' for 'religious reasons', this motive is stronger in Mme Martin than in her husband. In Louis Martin, one finds a temperamental tendency to schizophrenia. 'The person of Therese, observes Pierre Mabille, is an example of schizophrenia, at once remarkable, not as leading to the final extremes of dementia precox, but as a reduction to a psychological abnormal state'. Therese de Lisieux, p. 65. A little later, he writes: When the objective representation of the world diminishes, and the importance of the self increases, one arrives at a schizoid state... Our desires remain as the sole reality. We come to have a total disinterest in the things around, and in consequence create a world generally puerile and poor, which depends only on us... We are the centre of all activity. Such is very much Therese's case'. Ibid., p. 66. Of course, Mabille strongly resents 'christian dogmas' which inculcate contempt for the present world, and a dreamy existence in the hereafter! Cf. ibid., p. 68 sq.

[328] Robo, TP, p. 64.

Moore's reply: 'The tender conscience..... was perhaps a gift of God', in view of her full cooperation with Him, shown in her non-committing of any mortal sin all her life. It led to what may be called 'a sense of sin'. 'A sense of sin is the power to understand what it means to deliberately reject the God of Infinite Love in order to enjoy some finite creature'.[329]

Comment: Tenderness of conscience is good; but for a child of three or four, to get 'emotional' about the least involuntary fault, to 'be pathetically unhappy' (Robo), is not normal. And if the above definition of 'a sense of sin', is to be applied to a 'scrupulous conscience', it makes it even worse.[330] A tender conscience is not the same as a scrupulous conscience. Again, a tender conscience is related to a 'sense of sin', but not to 'false guilt'.[331]

If this 'sense of sin is the power to understand what it means to deliberately reject God....', then there must be real serious sin, not a 'scruple' (apparent sin). Where is the evidence to show that Therese was 'deliberately rejecting God'? In Therese's own words: we are told: 'All my most simple thoughts and actions became the cause of trouble

---

[329] V. Moore, HSAI, p. 156.

[330] Cf. Tournier's comment, that the 'scrupulous' do not have a 'true sense of sin', and that it lacks 'depth'. Part I, p.354.

[331] Cf. Part I, pp.351-353.

for me'. (SS.84; Ms A 39r.) Was then, every simple thought and action a 'deliberate rejection of God'? 'I had relief only when I told them to Marie!' (SS.84; Ms A 39r.) If they were real sins, Marie could not have overlooked them, nor offered relief. Then again: '.... I experienced peace for an instant, but this passed away like a lighting flash, and soon my martyrdom began over again'. (SS.84-85; Ms A 39r-39v.) So, Therese was in constant 'sin', by implication!

> - 'Hardly had I returned from the Abbey when (Marie) began to curl my hair... and during the sitting, I did not stop crying while telling my scruples'. (SS.85; Ms A 39v)

Is V. Moore trying to say that the above is a normal 'sense of sin' and a result of 'saintliness'?

V. Moore: 'Along with this realization (i.e., of sin) there comes a strong vibrant resonance throughout the body after one has sinned'.[332] But the question is: where is the sin? We see only the 'strong vibrant resonance throughout the body'!

> Moore again: There is no essential connection between a sense of sin and the origin of scrupulosity. Scrupulosity originates around the age of adolescence. The reason for this is not known....
>
> At times, but rarely, it is associated with something distinctly pathological: a compulsion...
>
> The scruples of St. Therese seem not to have had anything to do with her normal "sense of sin" that kept her from mortal sin all her life.[333]

---

[332] Op. cit., p. 156.

[333] Ibid., p. 157.

Comment: If that were the case, what was the need for Therese to run to Marie every minute? Why did Marie have to specify exactly the 'number of sins to be confessed', so that Therese's confessor never knew her 'ugly malady'? (Cf. SS.88; Ms A 41v.) Despite the handicap of needing Marie every time she sensed the anxiety of scruples, and the problem of tears speaking about them, V. Moore very cooly remarks: 'There is no evidence that St. Therese was incapacitated by these anxieties'.[334] Her scrupulosity was one of the reasons for Therese to leave school. The other reason was her sister Celine's leaving school.

Finally, we have this general statement from Moore: 'St. Therese was tormented by her scrupulosity..... It was not associated with any genuine pathological condition as a compulsion. She was outstanding in her ability to get along with others all her life'.[335]

Comment: One has to admit some compulsion to confess her scruples to Marie, in Therese, and an element of

---

[334] Ibid., p. 157.

[335] V. Moore, op. cit., pp. 157-58; emphasis, mine. We are referred back by Moore to the following in his book on p. 129: 'Happiness in interpersonal relations was a characteristic trait of St. Therese. We would not expect therefore that she be diagnosed as suffering from a psychoneurosis whose pathology is essentially a pathology of interpersonal relations'. Of course, Moore is using this description of 'psychoneurosis', and indirectly trying to ward off suspicion of pathology attached to Therese's problem of scruples. But unfortunately, Moore does not convince me.

pathology. One can only speculate about the seriousness of the situation. As for Moore's claim that Therese was 'outstanding in her ability to get along with others all her life', is both inaccurate and exaggerated. We have pointed out, time and again, that Therese could not get along easily with her school-mates, because of her excessive shyness and timidity. Surely, she was the mildest of characters, who did not dare get in the way of others, which is not exactly the same as 'getting along with others'. That is precisely why Therese could not go to school alone.[336]

7. The roots of 'moralism and religiosity' in the Martins

a) Cultural and religious setting

When one considers the cultural and religious setting of France at the end of the nineteenth century, one will be better able to understand and sympathize with the Martin family's pre-occupation with other-worldliness, and its obsession with sin and guilt, sacrifice and reparation.[337]

---

[336] Contrary to the explanation offered by V. Moore as to the reason why Therese had to discontinue her schooling, Laurentin states: 'Since Feb.-March 1886, she could not put up with school anymore. Her head-aches and scruples obliged her to be kept at home, except for the lessons with Mme Papineau'. Ste Therese de Lisieux..., p. 68; emphasis, mine.

[337] Cf. The excellent exposé on the subject by E. Rideau, S.J., in Therese de Lisieux, la nature et la grâce, pp.29-55.

On the whole the 'spiritual' development of Therese would largely benefit from the 'seriousness of faith, early formation to piety, asceticism, acquisition of solid virtue, etc.'[338] But nevertheless, there were serious traces of 'abnormality' in the 'narrow bourgeois mentality' of the time, and above all in the so-called 'deformations of Christianity' - 'the conception of God, abusive moralism with the prevalence of the problem of sin, excessive restraints, clerical authoritarianism, separation of religion from life,[339] excessive glorification of sacrifice and suffering, sentimental piety' etc. All these were real risks and dangers to Christianity.[340]

---

[338] Rideau, ibid., p. 99.

[339] Was the Martin religion, anxious and empty? There was certain amount of 'conflict between two opposed forms of orientation, the pneuma and the sarx ,which clearly disturbed their joy and peace.' (Organization or integration is called "worship" in Rom.12.1.) The crucial factor of integration affects the 'quality of experience' in a person. Pedersen is quoted as saying: 'A happy soul is wide, so the anguished soul is narrow... the anguished soul is empty'. Cf. J. Pedersen, Israel: Its Life and Culture, pp. 148-9, cited by W. Andersen, "Education and the Biblical Concept of Person", in J. Of Xtn. Ed., (Australia), 1969, vol. 12, no. 1 (169-184), p. 177. One might ask if this 'empty' feeling of anxiety was part of the reason why the Martins kept to themselves. 'This openness towards other souls... is part of the fundamental character of the soul, and for that the soul is created'. J. Pedersen, op. cit., p. 169; cited by Andersen, ibid., p.178.

[340] Rideau, ibid., p. 99.

From the circumstances of the 'epoch' in which Therese grew up, it was inevitable for her to remain unaffected by the 'defects' of the age, which were pointed out earlier. One has to judge, for instance, her abnormal and precocious desire to escape from earth, to flee the 'world' she has little experienced, her great desire for sacrifice and suffering, keeping the so-called 'deformations of Christianity' in mind. To justify all this, without the context of the 'times', one would have to appeal to an 'exceptional grace reserved for those privileged souls whom God wishes to lead to the heights'.[341]

b) The close link between morality and religion

The main defects in the 'religious education' of the Martins will become clear when we reflect on some of the observations of Marc Oraison on the subject. In order to 'orient religious education in its true sense', it is imperative for 'parents and educators to possess to the highest degree, a conscious and reflective attitude, a religious attitude and not merely a moralistic outlook'.[342]

---

[341] Ibid., pp. 99-100.
This last statement of Rideau is only meant to show how Therese was trapped in the 'religiosity' of her family, which in turn was heavily influenced by the 'times'. We are not dealing with the question of whether Therese was one of those 'privileged souls with exceptional graces'.

[342] M. Oraison, Love or Restraint?, Some psychological aspects of Religious education, Paulist Press, 1959, p. 108.

'Modern psychology of dynamisms' wanting to safeguard mental health, protests strongly against any kind of 'narrow legalism', but it does not have any real objections to a 'true religious attitude, which far from working against natural dynamisms, tends, on the contrary, to expand them beyond their ordinary limits into a positive morality'.[343] Rogers would tend to agree with the above, saying that it would not hurt 'true religion and positive morality', to make use of the 'natural goodness' of the 'organism'.[344]

Further, to confuse Christianity with simple morality, gravely falsifies religious education. Such a confusion is clearly and directly opposed to Christ's message. It also 'complicates the psychological evolution, strengthening the super-ego and making it more or less impervious to the light of the spirit'.[345] If we add to the 'imperviousness to the spirit', what Rogers might call 'imperviousness to the wisdom of the organism', through excessive dependence on 'introjected values', we have a double-closure.

We have observed how Therese always responded 'emotionally' to the 'emotional atmosphere' created by her mother and others.[346] According to Oraison, the real harm is

---

[343] Ibid., p. 108.

[344] Cf. Part I, 'moralism becomes a religion', pp.353-355.

[345] Oraison, op. cit., p. 115.

[346] Cf. her mother's remarks: 'Whenever she does anything wrong, 'she gets emotional very easily'; 'one would have pitied to see her anxiety'. (SS.18)

done when a child mistakes a 'caricature of religion' for the real thing, and later on, it becomes difficult to make it understand that it was 'only a caricature'. We shall see that it was very much part of Therese's problem. 'Subconscious reflexes of false guilt', must have been present in Therese, but camouflaged as 'scruples'. She could just as well have been involved, especially between the ages of twelve and a half and fourteen, in an attempt to remove the parents 'from the pedestal that had raised them to the rank of totems or demigods'.[347] 'Religious education therefore requires that the family atmosphere, besides the minimum of balance and unity....., be really religious and not solely pre-occupied with laws that must be observed'.[348] The Martin religious-training, whatever else its 'merits', gravely failed in this fundamental requisite of being 'truly religious', due to its constant pre-occupation with 'exact observance'.

Even the concept of sin was vitiated. 'All sin, whatever it is, is a refusal of the Other, a flaw in the texture of Love, a closing in upon oneself'.[349] For all the

---

[347] Oraison, op. cit., p. 116.
[348] Ibid., p. 116.
[349] Oraison, ibid., p. 117; the word 'sin' is only emphasis in the original.

The religion of the Martins had come to be predominantly moralistic security, and could be spoken of as 'extrinsic'. 'Extrinsic religion... is something to use but not to live.. It may be used to improve one's status, to bolster one's self-confidence. It may be used as a defense against reality, and as a divine sanction for one's formula for living. Such a sentiment assures me that God sees things my way. In

(Cont'd on page 576)

insistence on 'perfection' by Mme Martin, Pauline and Marie, Therese ended up becoming involved in a 'radical' sinfulness referred to above, namely, closing in upon herself.[350] It looks as if Marc Oraison has Therese's case in mind when he writes: 'Experience that is both psychopathological and spiritual clearly shows that a legalistic atmosphere which puts the child on the wrong track since it masquerades under the appearance of Christian behavior is one of the worst for his religious evolution'.[351] We have constantly hinted at the presence of 'psychopathological and spiritual' elements in Therese, especially when dealing with her problem of scruples.[352]

c) Therese's 'religious problem' in Rogerian terms

For Therese, there was a quasi unconscious compulsion to conform to the family model of religious 'living', without having the opportunity to seriously question it, or

---

[349] (Cont'd from page 575)
theological terms, the extrinsically religious person turns to God, but does not turn away from self. This type of religion is a shield for self-centredness'. G. Allport, "Mental Health: A Generic Attitude" in J. of Rel. & Health, 1964, vol. 4, p. 13. (Words: use and live in first line of quote, are emphasized in original; rest of emphasis, mine)

[350] Ida Goerres, speaks of the same as 'pre-occupation with self' or 'a habit of self-observation; and E. Robo, refers to Therese's tendency to 'self-analysis'.

[351] Oraison, ibid., p. 118; emphasis, mine.

[352] Cf. Part I, p.347 sq.

to reject it. While she could at least cope with the 'anxiety creating situations' at home, particularly those relating to 'authority figures', Therese had not been able to figure out a way of handling the 'ultimate invisible threat' of a punishing God, and all the anxiety it entailed. That anxiety was most manifest in her scrupulosity. Since the Martins lived only for the 'hereafter', the 'concept of God' had to be the centre of their philosophy of life. Therese had questions she never could ask: What is God? How does He look at me? Is being anxious, part of the price of wanting to belong to Him?

We have witnessed how much of her experience at home, with all her three mother(s), was telling her of the 'conditional regard' they had for her. To win their affection and approval she had to anxiously cater to their demands. She felt 'good' only if they said so. Therese found another kind of 'anxiety', the anxiety about sin coupled with fear of its dire consequences in 'hell', inherited from her mother, and aggravated by her other mothers. This anxiety had to do with God, since the family demands for 'spiritual and moral perfection' were made in God's name. My parents have 'conditional positive regard' for me, and since they represent God for me, God too must have the same kind of 'regard' toward me! How could Therese accept that 'man is not disgusting in God's eyes', and more importantly, that she was not disgusting in

His sight?[353]

There was in Therese's parents, a certain amount of hidden pessimism in their attitude to life and to God. Their variously 'deprived childhoods', and the experience of 'conditional positive regard' from their own parents, contributed to their passive acceptance of family traditions in moral and spiritual matters. They had simply come to ignore any conflict between their own 'organismic values' and the 'inherited philosophy of life', which might sound like this: God demands that we sacrifice our own 'wills', our emotions and any 'organismic' longings (even the most innocent). What is important is to maintain His approval, and escape from His eternally threatening justice. In the face of this 'threat' one can sympathize with Mme Martin's excessive anxiety regarding 'sin', of which, her 'horror of evil' and scrupulosity, were unmistakable signs. The same dynamic holds good for her masochistic tendencies under the guise of 'penance'. Louis Martin, too, greatly feared the 'world' and sought refuge in his dreamy thoughts of eternity.

---

[353] Cf. A. Vergote, "Religion and the Psychology of Motivation", in The Religious Man, Gill & Macmillan, Dublin, 1969, p. 129.

d) The 'Psychology of "religious fault"'

'Guilt only becomes religious if the fault is recognized as a personal fault before God. The religious fault, the sin, can only be judged in relation to the law of the Father'.[353a] But how can we explain the 'discrepancy' we so often witness, between 'human experience and religious formulas'? If the guilt is truly religious, it not only affirms our positive belonging to God, but it also gives us light to recognize 'real sin'. Once pardon and reconciliation are granted, the 'religious consciousness of fault', makes us look to the future with hope. But haven't we seen the 'opposite of religious guilt', in their 'auto-punitive remembering', flight from the world, and 'psychological isolation in the Martins'?[354] What was genuine 'religious fault' initially, soon degenerated into 'hatred of self'. It was as if they were abusing divine light, in seeing all human desires and passions as evil. How easily the Martins' zeal for 'perfection' blinded them to the fact that 'man is a being of desire and passion, that he is not moral and religious by nature, but has to become so'.[355] In their 'manichean judgement of past faults', the Martins came to imagine, that there 'exists an

---

[353a] Vergote, op. cit., p. 191.
[354] Ibid., p. 191.
[355] Vergote, op. cit., p. 192.

education and an existence free from faults and guilt'.[355a]

The twin-ritual at the Martin-home was the 'counting of practices' (acts of 'virtue' and self-denial), and the 'avowal of faults'. While the latter is part of the religious faith, the very excessive insistence and repetition of such an 'avowal' tended to falsify it, in the Martins. As Vergote remarks about the same:

> It betrays a resentment against oneself and an unhealthy vexation. One often speaks of sin as if man had committed it clear-sightedly, out of deliberate ill-will; whereas, in fact, man has no clear consciousness of the religious significance of his sin. For those who are experienced, the insistence on sin is a sign of puritan pride, or to use a psychological expression, of moral narcissism. Fault is spoken of as though man were able to live faultlessly.[356]

The above is a fair description of what actually happened to the Martins. For all their good intentions for becoming 'saints', they ended up becoming 'psychological oddities'. He who tries to 'live like an angel', said Pascal, might end up 'living like a beast'!

At the end of the three 'stages of dependence' on three mothers, Therese at the age of thirteen and a half, has a very poor 'self-concept', thanks to the 'conditions of worth' deriving from 'significant others' at home. The normal 'process of evaluation' badly crippled by familial and

---

[355a] Ibid., p. 192.

[356] Ibid., p. 192; emphasis, mine.

educational circumstances, has made Therese accept 'introjected' moral values. Her 'concept of God' and her 'religious values' are just as reflective of 'family traditions'. Her total dependence on others' opinion for her self-worth, as well as her excessive desire to please, were in operation, full time, both with regard to members of her family and toward God.[357] All she could do in such a situation was to shed bitter tears of helplessness!

> One of the greatest sources of discouragement in self help is the attempt to try to be what one is not or to do something in the way another person does it. The experiences we seek need to be selected in terms of our own personalities. To force ourselves into experiences in which we must be what we are not for any length of time is almost certain to result in increased feelings of inadequacy.[358]

It was not at all easy for Therese to reject the family-pre-occupation with 'sin and God's justice', and the implicit Martin belief that God prefers pain and joylessness to happy, open living! Thus 'rigidity' in experience was the only 'virtue', while 'openness to experience' a threat-

---

[357] We have implied all along, that Therese's psychological problems are spiritually conditioned, and as such there is a mutual causality of problem and solution. Wilson makes a similar point when he says: 'It follows that a spiritual problem may involve a psychological one and vice-versa. It also follows that to solve one dimension of the problem helps the other dimension too'. "Theological Assimilation..", in Insight, Spring '67, p. 26.

[358] Combs & Syngg, Individual Behavior, p. 362; emphasis, mine.

ening 'vice'.[359] 'O, that way madness lies; let me shun that; no more of that![360] So Therese, organismically sensing the danger of 'madness', moves to select 'experiences in terms of her own personality' and inspiration, which process we shall now examine.

VII. Some theoretical considerations regarding 'insight', 'the' real self, 'ideal self' etc.

1. Clarifying some terms

a) Definition of 'insight'

> For the present it may be adequate to say that the term implies the perception of new meaning in the individual's own experience. To see new relationships of cause and effect, to gain new understanding of the meaning which behavior symptoms have had, to understand the patterning of one's behavior - such learnings constitute insight.[361]

From the point of view of the client (in therapy), insight would mean, a 'process of becoming sufficiently free to look at old facts in a new way, an experience of discovering new

---

[359] Everything in her milieu, epoch and home, was frightfully morbid, as if everything was set on putting her to death, literally keeping her an infant, or preventing her from growing up. Cf. Six, VETL, p. 223. Like Joan of Arc she was imprisoned humanly and spiritually by 'instinct for death, conventions, Jansenism,' etc. Six, ibid., p. 224.

[360] King Lear, Act III, Sc. IV.

[361] Rogers, Counseling and Psychotherapy, Houghton Mifflin Co., Boston, N.Y., 1942, (CAP), p. 174; emphasis, mine.

relationships among familiar attitudes...'[362] It is important to note that 'insight' for Rogers involves among other things, 'the re-organization of the perceptual field', and 'integration of accumulated experience'[363] and 'a reorientation of self'.[364]

b) A shift in emphasis

We should note here, a gradual shift in emphasis in Rogerian thinking from 'insight' to 'experience', in psychotherapy. 'Client-centered therapy has changed strikingly in the last three decades. The changes are important since they express new insights gained through countable hours of therapy and research'.[365] We indicate briefly, the three periods in the development of Client-centered therapy.

'Nondirective Psychotherapy': Rogers' book Counseling and Psychotherapy (1942), placed 'central importance

---

[362] Ibid., p. 177; emphasis, mine.

[363] Psychotic or other behavior seen from a diagnostic point of view, when seen from the 'internal frame of reference' of the client, gives us a clue to their 'functional meaning' and makes it 'incomprehensible' to regard them as 'symptoms of a disease'. 'To regard all behavior as the meaningful attempt of the organism to adjust to itself and to its environment - this appears more fruitful for understanding personality processes than to try to categorize some behaviors as abnormal, or as constituting disease entities'. Rogers, CCT, p. 119.

[364] Ibid., pp. 206-07; emphasis, mine.

[365] J. Hart, "The Development of Client-centered Therapy", in NDCCT, p. 3.

on the client's gradual achievement of insight into himself and his situation'. The therapist was required to provide a 'permissive, nonauthoritarian setting' which could 'facilitate insight' in the client.[366] Putting aside his own 'advice, opinions, feelings and interpretations...', the therapist was expected to play the role of a 'psychological midwife' helping the client to bring forth his 'own insights and positive actions'.[367]

'Reflective psychotherapy': A very important change in the practice of psychotherapy was 'the therapist's emphasis on responding sensitively to the affective rather than the semantic meaning of the client's expressions'.[368] Rogers' Client-Centered Therapy (1951), is the best example of this new emphasis. The therapist's role was redefined to centre on the 'sensitive responsiveness to the client's feelings'.[369] Raskin has described the counselor-therapist role thus:

> The counselor makes a maximum effort to get under the skin of the person with whom he is communicating, he tries to get within and to live the attitudes expressed instead of observing them, to catch every nuance of their changing nature; in a word, to absorb himself completely in the attitudes of the client.[370]

---

[366] J. Hart, art. cit., p. 5.

[367] Cf. ibid., p. 7.

[368] Ibid., p. 8.

[369] Ibid., p. 8.

[370] Cited by Rogers in CCT, p. 29; emphasis, original.

'Experiential psychotherapy': Though it derives from 'non-directive and reflective psychotherapies' it is not easily characterized. In his book, On Becoming a Person (1961), Rogers introduces the early stages of his changing thoughts on the subject. The attitude of the therapist to his client is best expressed in the triple condition of 'positive regard, empathic understanding and genuineness', which is expected to trigger personality change in the client.[371] In his "Process Conception of Psychotherapy", Rogers introduced the 'process-concept' in personality change.[372] The emphasis here is, on 'all the significant aspects of the client's changing inner life and its effects on his personal relationships and life situation'.[373]

Credit for research on the 'concept of experiencing' as applied to psychotherapy goes to Gendlin and Zimring.[374]

> Experiencing refers to a demarcated subjective process (or processes) that is known but not always conscious in a sense that it can be put into words... The process of experiencing refers to the individual's sense of personal meanings; it is a process of internal sensing rather than a something'.[375]

---

[371] Cf. Rogers, "The Necessary and Sufficient Conditions of Therapeutic Personality Change", in J. Consult. Psych., 1957, v. 21, pp. 95-103.

[372] Cf. Am. Psychologist, 1958, v. 13, pp. 142-149.

[373] J. Hart, art. cit., p. 10.

[374] Cf. E.T. Gendlin & F. Zimring, "The qualities or Dimensions of Experiencing and their Change", in Counseling Center Discussion Papers, 1955, I. Whole No. 3.

[375] J. Hart, ibid., p. 11.

Briefly then, in 'nondirective psychotherapy' the main emphasis was on the 'phenomenological event, insight'. In 'reflective psychotherapy', self-concepts became central. And finally in 'experiential psychotherapy' Rogers has 'laid the groundwork for the broadest and potentially most productive phenomenological conception, that of experiencing'.[376]

In the changing situations and events in Therese's life, one can see a more or less similar progression in her working toward a re-organization of her self-structure. The concept of 'insight' would better apply to Therese's attempt at understanding the meaning of 'separation' from her Pauline. It is her 'insight' into the meaning of life and of 'vocation', which enables her build up a new 'self-ideal'. Besides at this stage, there are no 'therapeutic agents' as such, and no therapy proper in progress in Therese. With the Christmas-conversion there is a change of her 'self-concept'. But the experiential aspect of personality change is fully present, in the rapid growth toward fuller-functioning, once Therese is in Carmel.

---

[376] Ibid., p. 10.

2. The danger of confusing some 'terms' and 'issues'

At least three sets of 'terms' come to mind, which if too loosely used, can totally confuse rather than clarify the 'issues' under consideration. They are: 'self-report' and 'self-concept'; the 'real self' and the 'ideal self'; and finally the closely related terms: the 'ego-level' and the 'aspirational level' of the self-functioning. We depend on some authors, for clarification of these terms, who are often referred to by Rogers in his own writings.

a) The self-report and the self-concept

> The self-report is the individual's self-description as he reports it to an outside observer. It represents what the individual says he is..... The self-report and the self-concept, however, are by no means synonymous. One is a behavior, the other a perceptual organization which can be more closely approximated by inference from behavior. Confusion of these two concepts can lead to similar confusion in our thinking. There are even a number of experiments in the psychological literature designed to study the self-concept but which, in fact, are studies of self-report.[377]

One can notice such an easy identification between the 'self-report' and the 'self-concept' in quite a number of interpretations of Therese. Authors of such writings are

---

[377] Combs & Syngg, Individual Behavior, p. 440.

often known to put all 'reports' of Therese, either in her Autobiography and letters, or 'observations' made by members of her own family and those at the Carmel of Lisieux, on the same footing, giving the one and the other source of information, equal importance. Or in the terms of Combs and Syngg, they confuse a particular 'behavior' for a total 'perceptual organization' in Therese, or the 'self-report' with the 'self-concept'.

In Rogerian theory, 'the central construct is the concept of self, or the self as a perceived object in the phenomenal field'.

> If a definition seems useful, it might be said that clinical experience and research evidence would suggest a definition along these lines. The self-concept, or self-structure, may be thought of as an organized configuration of perceptions of the self which are admissable to awareness. It is composed of such elements as the perceptions of one's characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and goals and ideals which are perceived as having positive and negative valence.[378]

The above definition is not easily digested without some explanation. Rogers himself, has not made adequate attempts to clarify his 'central construct'. So we call upon Combs and Syngg to do it for us. More than the 'physical body', what each individual tries to maintain is 'the self of

---

[378] Rogers, CCT, pp. 136-137.

which he is aware, the self he has come to consider his personality'. This unique individual who bears a name (Tom Smith or Jack Brown), is called 'the perceived or phenomenal self'.[379]

A person can be perceived in any number of ways, both by himself and others. Some do not go beyond the general marks of identification, say of sex and nationality, while others speak of themselves with some differentiating qualities. The way people perceive themselves, tells us what they consider of value in themselves. Thus one is happy to be young and handsome, but is ashamed at his poor performance at studies. 'These more or less separate perceptions are called concepts of self. By concepts of self we mean those more or less discrete perceptions of self, which the individual regards as part, or characteristic of his being'.[380]

'Raimy, who first defined the self concept in 1943, said of it:

> The self concept is the more or less organized perceptual object resulting from the present and past self observation... (it is) what a person believes about himself. The self concept is the map which each person consults in order to understand himself, especially during moments of crisis or choice.[381]

---

[379] Combs & Syngg, Individual Behavior, p. 43.
[380] Ibid., p. 124; cf. Rogers, TPIR, p. 200, n. 12.
[381] Cited by Combs and Syngg, op. cit., p. 127.

b) The 'Phenomenal self'

'The phenomenal self is the self in a given situation', or simply the self in action. It is the self from one's own point of view. Wherever a person is, 'whatever he does, the maintenance and enhancement of this self is the prime objective of his existence'. It is a person's 'frame of reference' (the phenomenal self) from which all his perceptions derive their meaning. 'It is involved in greater or lesser degree in all perceptions. It provides meaning to what would otherwise be meaningless'.[382]

> Events acquire their meaning from the relations we perceive between them and our phenomenal selves. The perceptions we hold about self determine the meaning of our experiences. Generally speaking, the more closely an experience is perceived to the phenomenal self, the greater will be its effect upon behavior.[383]

This concept of 'creating meaning from events' will find application in Therese's case, a little later on.

c) The 'real self' and the 'ideal self'

Let us examine some typical examples of Rogerian thinking about the 'real self' and the 'ideal self', to find out what he has in mind when he uses these terms.

---

[382] Ibid., p. 145.

[383] Ibid., p. 149.

> The client tends to enter therapy regarding himself critically, feeling more or less worthless, and judging himself quite largely in terms of standards set by others. He has an ideal for himself, but sees this ideal as very different from his present self.[384]

The implication of the above is that the client is not his 'real self' because his own 'ideal' is put aside, to live out the 'standards set by others'. The 'real self' is checked out in relation to one's 'self ideal'.

Therapy is first of all meant to help an individual recognize the folly of not being 'himself', and to move him to accept himself as he really is (at the moment), and finally proceed to becoming what he wants to become (his 'ideal self'). Rogers describes the process as follows:

> As therapy proceeds, he often feels even more discouraged about and critical of himself. He finds that he frequently experiences very contradictory attitudes toward himself. As he explores these he gradually becomes more realistic in his perception of himself, and more able to accept himself "as is". As he develops more concern in regard to his current feelings and attitudes, he finds that he can look at them objectively and experience them neither as a basis for emotional self condemnation nor self-approval. They are simply himself observed in action. This self "as is" is seen as being worthwhile, as being something he can live with...., in general he develops less fear of the attitudes he discovers within his experience; he becomes less fearful of how he will be judged by others and spends more of his time deciding what are his own basic values. As these changes take place, he feels himself to be more spontaneous in his attitudes and behavior; experiences himself as a more real person,

---

[384] Rogers, CCT, p. 141; emphasis, mine.

> a more unified person. He slowly discovers what he wishes to be has shifted to a point where it is a more achievable goal, and that actually he is himself changed to a degree which brings him much more in accord with his ideal. His inner life becomes more comfortable, more free of tension.[385]

Other aspects of change leading to the discovery of the 'real self' are: the client's giving up of false fronts or roles, finding that his 'organismic' feelings and emotions are worthwhile and rich, thus shifting the 'locus of evaluation' from outside to inside the self. Some of the 'characteristics of the process' deriving from clinical evidence are:

> '..., the increase in insightful statements in maturity of reported behavior, in positive attitudes, as therapy progresses; the changes in perception of, and acceptance of, the self; the incorporation of previously denied experience into the self-structure; the shift in the locus of evaluation from outside to inside the self'.[386]

* * * * *

> The end point of this process is that the client discovers that he can be his experience, with all its variety and surface contradiction; that he can formulate himself out of his experience, instead of trying to impose a formulation of self upon his experience, denying to awareness those elements which do not fit.[387]

* * * * *

---

[385] CCT, p. 142; dotted-line emphasis, original; rest, mine.

[386] Rogers, OBP, p. 75.

[387] Ibid., p. 80.

> Deeply and often vividly he experiences the various elements of himself which have been hidden within. Thus to an increasing degree <u>he becomes himself</u> - not a façade of conformity to others, nor a cynical denial of all feeling, nor a front of intellectual rationality, but a living, breathing, feeling, fluctuating process - in short he becomes a person.[388]

From the above context(s) it becomes clear that for Rogers, as long as a person's 'values' are not rooted in his organismic experience and needs, but come from 'oughts' dictated by others' values, the 'real self' cannot emerge. To that extent one's 'self-ideal' (the self one most wants to become), becomes unachievable. Thus for Rogers, the 'real self' and the 'self-ideal' hang together. 'Ideal self' (or self-ideal) is the term used to denote the self-concept which the individual would most like to possess, upon which he places the highest value for himself. In all other respects it is defined in the same way as the self-concept'.[389]

> The <u>self-ideal</u> is nearly always <u>a kind of report of what we might like to be</u> which we provide for the examination of persons who have asked us about that matter... There is certainly nothing wrong with having <u>lofty and distant goals</u> for oneself, but unless such distant ends can be converted into more immediate and achievable goals they will have little or no effect upon the individual. They may even succeed only in discouraging him entirely.[390]

---

[388] Ibid., p. 114; emphasis, mine.

[389] Rogers, TPIR, p. 200.

[390] Combs & Syngg, op. cit., p. 361; emphasis, mine.

The above description of 'self-ideal' seems to move beyond what Rogers has in mind, in that it includes 'lofty and distant goals'. We will soon examine how Therese chooses such goals for herself. We will also witness the sense of discouragement and frustration in Therese, in not being able to realize her 'ideals' in her particular predicament.

d) The 'ego-ideal'

The 'Ego Ideal', pertains to the 'level of values'. 'It includes the interpersonal aspects: ideals held by the individual - his conceptions of "rightness", "goodness", of what he should like to be'. It deals with the 'consciously reported ideals'.[391]

> It (ego-ideal) simply gives us a picture of how the subject wants us to see his ideals. It tells us which values he consciously stresses. The subject may privately have different goals and stress different feelings. His private value system may be in contradiction to his openly reported principles.[392]

Of course, Leary is in a way speaking of the 'self-report', in as far as he says it deals with 'consciously reported ideals'. But reported 'ideals' do not point to 'behavior' in the individual (the 'self-report' of Combs & Syngg).[393] Nor, for that matter, do they indicate the 'self-

---

[391] T. Leary, Interpersonal diagnosis of Personality, Ronald Press, N.Y., 1957, p. 200.

[392] Ibid., p. 200; brackets, mine.

[393] Cf. p.587.

concept' (perceptual organization), of the individual. Perhaps, the 'privately (had) different goals and different feelings' (the 'real-self') referred to by Leary, are in a way related to the 'self-concept' of Combs and Syngg. One can do a fascinating study, just checking out the wrong identification of known 'reported' Theresian ideals with the 'real Therese' in various Theresian studies. In other words, Therese's expressed desire to become something, in the 'subjunctive mood', is not the same as her 'actual being' expressed in the 'indicative mood'. The 'aspirations' of the saints are not the same as 'facts' about themselves!

e) The 'ego-level' and the 'aspirational level'

> There are always at least two selves: a self observed with whatever degree of realism one can muster, and a self clearly or dimly glimpsed as something to be realized. The interrelations of these two selves have been studied under the term "aspiration level" as contrasted and compared with the "ego level".[394]

Once again, one can see that the self observed with 'realism' could be taken to mean the 'self-concept', more than merely a 'self-report'[395] and has to do to with the 'real self', at the 'ego-level' of existence. It is pretty obvious that the 'ideal self', is the self as 'something to be reali-

---

[394] G. Murphy, Personality - A Biosocial Approach to the Study of Origins and Structure, Harper Brothers, N.Y., 1947, p. 539; emphasis, mine.

[395] Cf. Combs & Syngg, op. cit., p. 440.

zed', and so belongs to the 'aspirational level', spoken of by Murphy.[396]

f) A note on the 'value systems' and their 'function'

'The vital and universal process of idealization has been recognized by almost every personality theorist'. Kluckhohn and Murray for example, state that: "One of the most important establishments of a personality is the ideal self, an integrate of images which portrays the person 'at his future best', realizing all his ambitions".[397]

---

[396] It is important to be aware, as far as is possible, of the 'real self' and the 'ideal self' and their ongoing relationship, in the process of 'becoming' a person, in Therese.

[397] T. Leary, Interpersonal diagnosis..., p. 201; citing from: Kluckhohn C., & Murray H., (eds). Personality in Nature, Society & Culture, N.Y., Alfred A. Knopf, 1949, p. 21; emphasis, original.

A 'concise statement' of Adler's basic approach to the individual's striving for superiority and perfection is given us by Bouchard: '..., the basic driving force behind all human activity is the striving from a feeling of inferiority towards one of superiority and perfection. This striving receives its specific direction from a self-ideal, a goal which is unique to the individual. Although this goal may be influenced by biologic and environmental factors, it is ultimately the creation of the individual, and it becomes the final cause - the ultimate independent variable - of all significant psychologic events. From the point of view of this ultimate goal, all psychologic processes form a self-consistent organization. This self-consistent personality, which is established at an early age, unfolds like a drama which is constructed from the beginning with the finale in view. This self-drama is called by Adler the "style of life"'. Edward M. Bouchard, "Mystical and Scientific aspects of the Psychoanalytic Theories of Freud, Adler, and Jung", in Am. J. of Psychotherapy, 1960, vol. 14, no. 2, p. 301; emphasis, mine.

It would not be out of place to indicate the function of the 'ego-ideal' in an individual. Values originate from one's social environment. Their basic function in 'interpersonal behavior is to ward off anxiety'. In other words, value-systems are developed and maintained for the purpose of providing 'several bulwarks against anxiety'.[398] A person's link with the so-called strong forces in his world, is through the 'acceptance' of certain ideals. We have previously noted that through the process of 'identification', a child tends to take over ideals from parents and significant others, who represent for him 'models of rightness'. The religious figures in one's world also contribute to one's ideals.

A good way of handling one's feelings of weakness, according to Symonds, is to derive a 'feeling of omnipotence by taking as models and values those of the group'.[399] In so doing, the individual hopes for a share of security and power deriving from the group.

> A still further development is to align oneself with the universe and <u>to look to God for strength</u>. So the religious person, by obeying the rules of morality, is continuing this process of gaining strength for himself by aligning himself with superior forces.[400]

---

[398] T. Leary, op. cit., p. 201.

[399] T. Leary, op. cit., p. 202.

[400] P. Symonds cited by T. Leary, op. cit., p. 202; emphasis, mine.// 'Religious values,..., are at the heart of the meaning and value of man's living and man's world,...' B. Lonergan, <u>Method in Theology</u>, p. 32.

The Martins indulged in this sort of 'alignment with superior forces' in an exclusive and rigid manner. How 'religiously' and scrupulously they obeyed the 'rules of morality'!

While on the one hand the 'acceptance and expression of values' enables the individual to avoid 'shame and inferiority', it could also play 'a destructive and unsettling role in the total personality structure', on the other.[401] When the 'self-conception' is placed along side of a 'too elevated or rigid set of ideals', there is a good chance that the individual will suffer from a 'feeling of guilt and self-dissatisfaction'. For, 'extreme, exaggerated behavior at any one level creates new circles of conflict and anxiety'.[402] Thus Kluckhohn and Murray are quoted as saying: "High aspirations can cause unhappiness and discontent, while the process of lowering aspirations to realizable levels is functional".[403]

There was surely a measure of hidden 'unhappiness and discontent' in the Martins, who had imprisoned themselves in an 'unrealistic perfectionism'. The 'process of relaxing standards is not a simple or voluntary procedure'. Given the fact that 'social adjustment' is a complex process, and 'ideals' are meant to 'ward off survival anxiety' and help

---

[401] Cf. T. Leary, op. cit., p. 202.
[402] Leary, op. cit., p. 202.
[403] Cited, Leary, op. cit., p. 203.

avoid 'shame, weakness and disapproval', an individual will be slow to change.[404] Once again, we have to sympathize with the Martins for so desperately holding on to their 'ideals', with no thought of relaxing them despite the accompanying frustrations and anxiety.[405]

VIII. Toward the creation of a new 'self-ideal' or blueprint for holiness

1. The priority of 'religious meaning' in Therese

It would have become sufficiently obvious by now, we presume that in the context of the actual circumstances of the Martin-home and the heavy emphasis on 'holiness', Therese could not and would not choose to reject or to reconsider the 'family ambition for sanctity'. If and when the

---

[404] Cf. ibid., p. 203.

[405] G. Murphy points to another dynamic which is involved in setting the 'aspirational level', namely 'success': '... it has been shown that some people characteristically play safe by setting an aspiration level only slightly above what they have already achieved, and consequently are usually "successful"; others consistently enhance the self by setting the level so high that they can, as it were, pretend that they are superlative persons, though in fact they never achieve such a goal. In general, caught between the need to have a high standard and the need to succeed with reference to the standard announced, most people probably set the aspiration level near the upper limit of their abilities'. Personality, a biosocial approach..., p. 539. Therese will gradually get rid of any trace of inherited pretense or illusion of being a 'superlative person', and work on a new combination of 'realism' and 'idealism' which grows out of her experience.

opportunity offered itself, she would seek some personal understanding of her experiences.[406] There are two kinds of experiences which are of particular interest to Therese: those dealing with members of her family, and those that have to do with God. But whatever the experiences might be, Therese's 'insights' take on a religious 'colouring', in keeping with the Martin-tradition.

What the grouping together some of Therese's 'significant self-understandings',[407] will achieve, is that it will reveal her new 'blueprint' for holiness. It will also manifest the gradual shifts in the perception of life and of her self, as well as the shaping of the 'ideal self'. Of course, our special interest is to watch for what Rogers has called 'significant insights', which have 'emotional and operational meaning' for Therese.[408]

> The mission which each individual receives, contains within itself the form of sanctity which has been granted to him and is required of him. In following that mission he fulfils his appropriate capacity for sanctity.... For each Christian God has an Idea which fixes his place within the membership of the Church;

---

[406] 'The individual has the capacity, latent if not manifest, to understand himself to the extent that this is necessary for the solution of his problems and <u>also the capacity to re-organize his personality</u> so that it will be free enough from disturbances to function well'. Rogers C.R. & Kinget M., PRH, t. 1, p. 27; emphasis, mine.

[407] Rogers, CCT, p. 108.

[408] Ibid., p. 119.

> this Idea is unique and personal, embodying for each his appropriate sanctity... The Christian's supreme aim is to transform his life into this Idea of himself secreted in God, this "individual law" freely promulgated for him by the pure grace of God.
>
> ... The fulfilment of "God's will" does not mean carrying out an anonymous universal law which is the same for all; nor does it mean the slavish imitation of some fixed blueprint - like a child reproducing a pattern on tracing paper. On the contrary it means freely realising God's loving plan, which presupposes freedom. No one is so much himself as the saint, who disposes himself to God's plan, for which he is prepared to surrender his whole being, body, soul and spirit.[409]

You have in the above quote from Balthasar, a splendid theological expression of the process which we have called, the formation of a new 'self-ideal'. What Therese is presently engaged in is the gradual discovery of that 'unique and personal Idea' which God has for her holiness. This is the first necessary step. Later on, in Carmel, she will have to learn to give up 'slavish imitations' of any 'fixed blueprints' of holiness. Only then will she be totally free to transform her life into the 'Idea of herself secreted in God'!

---

[409] Von Balthasar, Thérèse of Lisieux, pp. xii-xiii; emphasis, mine.

2. Creating meaning out of situations[410] and events

From her early infancy, Therese had shown a strong personal determination in her character and behavior. But finding her mother, just as strong and determined, Therese found it hard to continue resisting her. Gradually she accepts to surrender her own feelings and desires, for the sake of pleasing her mother. Her fidelity to 'goodness' as taught by her mother and others is almost perfect. Her values and 'meanings' are fully those of her family. The death of the mother, is above all an emotional problem for Therese. She is only four and a half years old, and perhaps too young to feel the full impact of death. But we know that Therese became a timid, shy and withdrawn person, following her mother's death.

Pauline, who most resembled her mother, steps in to continue the tradition set by their mother. Therese yields to her 'second' mother, because there is no other choice. The same motivation holds true: to please Pauline, is to please God; and to displease God is simply unthinkable for Therese. She continues to accept Pauline's 'values and meanings' without question.

---

[410] 'Most of life's actions, observations, and situations occur without verbal symbols. Whether there are verbal symbols or not, felt meaning is present whenever any of these have meaning to a person'. Gendlin, ECM, p. 70; emphasis, mine.

a) The prospect of losing her 'second' mother

The first real shock of awakening for Therese is the prospect of losing her Pauline. Pauline was the one who had soothed the emotional wound suffered by Therese at the mother's death. Pauline was the one on whom Therese has come to rely on, so entirely, that losing her was like losing one's 'life'. After four years of almost total dependence on Pauline, Therese faces the painful prospect of being left to herself. Therese is forced to reflect, and create some meaning out of the painful situation. I have enough suffering at school, says Therese, now, even home will lose much of its comfort. Whatever else it means, life certainly is sad, the reality of it is 'continual suffering and separation.[411] Yet I did not understand the joy of sacrifice'. (SS.58; Ms A 25v; emphasis, original.) In other words, she accepts 'suffering and separation' as being part of 'life', but she is not yet ready to cope with it psychologically or spiritually.

---

411 'For the second time, this child had lost the chief support of her life',.., and Therese could not but shed tears. 'But yet the reason for her tears, is not merely the separation, it is the truth which it exemplifies. So then, since a child may lose her mother, since a girl may lose her elder sister, just as necessary to her as a mother, life is made up of sufferings and partings. That is the truth... Her cure would come when she could learn to look at suffering in such a light that it could be changed into joy.' A. Combes, St. Thérèse and Suffering, p. 31; emphasis, mine.

(i) Therese is 'engaged in a deep intense feeling process in the context of a personal relationship',[412] and she asks the question: Why is Pauline going away, without me?

- Pauline is going away to Carmel, because she loves Jesus. I had never thought it possible for Pauline to leave me, for anything in the world. But alas, Jesus is the only exception! She had to go to Carmel, and leave me behind, for Jesus.

- But I love Pauline and I love Jesus, too. So I should go to Carmel with Pauline to find Jesus there. But I cannot love Pauline and Jesus, at the same time. I cannot have Pauline, and Pauline cannot have me, because both of us want Jesus! So I 'wanted to go to Carmel, not for Pauline's sake but for Jesus alone'. (SS.58; Ms A 26r; emphasis, original.) There is here, what I would call a new 'triangular' relationship between Jesus, Pauline and Therese. Jesus, is the real cause of the 'separation and suffering' between Therese and her 'second' mother; He is also the changing 'focus' of their love.[413]

---

[412] Cf. Gendlin, "Theory of Personality change", In Hart and Tomlinson: New Directions in Client-centred Therapy, p. 137.

[413] Feelings that are 'non-intentional states and trends' are to be distinguished from those that are 'intentional responses'.

'Feelings that are intentional responses regard two main classes of objects:' (i) 'the agreeable and the disagreeable,...'; and (ii) 'values'... 'In general, response to value carries us towards self-transcendence and selects an

(Cont'd on page 605)

(ii) What is 'good' for Pauline, has to be good for me, since she is the one who has been teaching me almost everything I know. So what Pauline says about the Carmelite life, Therese accepts. 'You were my ideal; I wanted to be like you.....' (SS.20; Ms A 6r; emphasis, original.) At this point, Therese just borrows Pauline's 'ideal', as she has done everything else. Of course, the immediate problem for Therese is, that despite her readiness to imitate Pauline's example, she cannot follow her into Carmel.

(iii) A first attempt at 'personalization' of a borrowed 'ideal': 'I was thinking very much about things which words cannot express....

> The next day, I confided my secret to Pauline; she considered my desires as the will of heaven and told me that soon I would go with her to see the Mother Prioress of the Carmel and that I must tell her what God was making me feel. (SS.58; Ms A 26r)
>
> * * * * *
>
> Having listened to my great confidences, Mother Marie de Gonzague believed I had a vocation, but she told me that they didn't receive postulants at the age of nine and that I must wait till I was sixteen. (SS.59; Ms A 26v; emphasis, original)

Although, Therese seems to make her own choice, after serious reflection on whatever Pauline had said regarding the Carmeli-

---

413 (Cont'd from page 604)
object for the sake of whom or of which we transcend ourselves'. B. Lonergan, Method in Theology, Darton, Longman & Todd, London, 1971, pp. 30-31; enumeration brackets and emphasis, mine.

te vocation,[414] she still needs Pauline's approval. Further, Therese accepts Pauline's suggestion that she make known her desire for Carmel to the Prioress as well. The prioress believed Therese had a vocation.

b) A comment on the 'felt meaning' of vocation in Therese

We have yet another 'triangular' formation: Therese, Pauline and the Prioress. What can we say about Pauline's reaction to Therese's 'vocation'? Perhaps, Pauline as mother and sister to Therese could have had some 'emotional identification' with the latter's desire for Carmel. But was there an 'empathic identification' in Pauline, such that she was perceiving 'the hates and hopes and fears' of Therese, through immersion in an empathic process'?[415] The statement: 'she considered my desires as the will of heaven', would appear more of an 'evaluation' on Pauline's part, than real 'empathy'. '... when the counselor statement is declarative, it becomes an evaluation'.[416] But considering the long experience of Therese in accepting her mother(s)' 'evaluations', she could not have expected anything different. The prioress too,

---

[414] 'The tears of October, 1882, lead directly to one of the most reasonable, yet one of the boldest decisions that the lives of the saints can show'. A. Combes, St. Thérèse and Suffering, p. 33.

[415] Rogers, CCT, p. 29.

[416] Ibid., p. 28.

was merely making known her opinion about Therese's vocation.[417]

Therese has always had a deep 'sense of the reality of God', a good example of which is her idea that she 'is speaking to God himself', when she confesses to the priest. But in this intimate and intense moment of separation from her 'second' mother, Jesus becomes a real person, who wants Pauline for Himself. He has supreme claims on Pauline, her 'mamma'. Nobody else could have demanded her exclusive love except Jesus, and for nobody else would Therese have been "willing" to let go of her Pauline. So the separation made her relationship to Jesus very personal. Hence Therese could write: 'Jesus gathered the first of His flowers,....' (SS.59; Ms A 26v.) Pauline is the first of 'his flowers'.

c) A critique of A. Combes' views on Therese's 'vocation' etc.

> If we would appreciate Therese, we must never forget that her mind was formed chiefly by by her elder sisters, and that Pauline in particular communicated to her, her own outlook on life and her experience as a nun. If Therese is a saint, it is to the Holy Ghost and to Pauline that we owe it.[418]

---

[417] Why seek the Prioress's approval and why speak of 'what God was making Therese feel'? Perhaps, that way the Prioress would be less tempted to object than if it were merely Pauline's opinion. Pauline's suggestion to consult the prioress, was a good way of winning the good-will of the prioress for herself and for Therese.

[418] A. Combes, SOT, p. 2.

Comment: I strongly disagree with the above assessment of Combes. Certainly, Pauline tried her best to 'communicate' as much as she could to Therese, but as we have already noted, Therese came up with her own 'meanings'. That she really began to think seriously for herself, is one of the blessings of Pauline's departure. The reflection that life is a 'continual separation' etc., is her own, and not Pauline's. Therese, under divine inspiration, feels called to Carmel. If it was from Pauline, then it could not have been a 'secret' Therese wished to confide to her.

Combes would like us to believe that Therese chose the religious vocation, when she was two years old, moved by her 'spiritual aspirations rather than by knowledge and reflection....'[419]

> Whatever one might have supposed, the idea of a religious vocation in Therese was not, in the commencement, the result of her reflections upon life and love. It preceded them all. Before she could form abstract ideas upon the religious vocation, Therese made her decision, in the form, from the very first of a personal and irrevocable bond. And if we accept her testimony, we must hold it as certain that her vocation to the religious life came to her through the example of Pauline, when she was two years old, that from that early period....., she never wavered in her desire to correspond faithfully with it.[420]

---

[419] Ibid., p. 69.

[420] Ibid., pp. 68-69; emphasis, mine.

Comment: I have suggested the clear psychological possibility of a 'need' in Therese at two years of age, to parrot an unknown phrase ('I too will be a religious'), just to please her mother who often spoke of Pauline becoming a 'religious'.[421] The later fact, that Therese did indeed become a religious, has nothing to do with the claim of Combes, that Therese had a 'special grace' for choosing to become a religious, without knowing what it meant.[422] Such unnecessary claims of 'special graces' explain little of the real Therese, but rather add an element of mystery, which we can do without!

> When she was nine, under the shock of great grief, her aspirations revived, but this time they reached supernatural certainty. Matured by suffering..... she had now become capable of strong personal initiative. Under the influence of her sorrow she attained a clear idea of religious vocation, and of her own particular path.[423]

We can go along with Combes when he says that Therese, shocked by 'great grief' and 'matured by suffering' became 'capable of personal initiative'. That is precisely the point we have tried to make.[424] Therese realizes that love for Jesus could mean separation and suffering, demanding

---

[421] Cf. supra, pp.553-554.

[422] Cf. Combes, op. cit., p. 69.

[423] Ibid., p. 72; emphasis, mine.

[424] Cf. pp.603-604.

sacrifice.

> As soon as it was given to her to see her vocation to the highest as well as the most austere mode of life the Church has to offer, she accepts it, shrinking neither from its sublimity nor from its austerities. At once she clings with all her soul to what she understands to be most perfect.425

Comment: Once again, Combes is trying to produce a 'prodigy of precocity' without evidence or real need! A girl of nine, under the emotional shock of losing her 'second' mother, saw that it was a good idea to follow Pauline into the 'desert of Carmel'. It does not at all imply that she fully grasped the 'sublimity' of such a vocation or the 'austerities' it might involve. It is simply a question of 'Ignoti nulla aversio' - one cannot have aversion for something he is ignorant of - (a variation of the original latin proverb: 'Ignoti nulla cupido'). For, the moment, Therese almost blindly accepts what Pauline has chosen, namely the vocation to become a Carmelite, as the best thing for her. Knowing how slavishly dependent Therese was on Pauline's approval, it is safe to say, that had the latter raised any doubts about Therese's desires for Carmel, Therese would not have dared to pursue them.426

---

425 Combes, SOT, p. 72; emphasis, mine.

426 Cf. Pt. I, p.267 sq.

2. Toward a personalized meaning of 'vocation'

It is true that Therese, as Pauline and the Prioress of Carmel are convinced of her vocation to Carmel. But Therese continues to find greater personal understanding of fully belonging to God. From the time of Pauline's departure for Carmel, Therese's interest in school-life and activities steadily diminishes, both because her 'tutor' Pauline is not there, and because Therese does not think her being in school is anyway going to advance her to Carmel.

'I wasn't too good at playing games, but I did love reading very much and would have spent my life at it.' (SS.71; Ms A 31v.) It was from a positive employment of reading that Therese moves on to gain deeper meaning of her life's 'vocation'.

> It is true that in reading certain tales of chivalry, I didn't always understand the realities of life: but soon God made me feel that true glory is that which will last eternally, and to reach it, it isn't necessary to perform striking works but to hide oneself and practice virtue in such a way that the left hand knows not what the right hand is doing. (SS.72; Ms A 31v-31r) 426a

There was also a 'great desire to imitate 'the patriotic deeds of French heroines. However great the desire to emulate the example of national heroines, that was not what God expected of Therese. 'I considered that I was born for glory,

---

426a The words, 'realities' and 'life' emphasized in original; rest, mine.

..... He made me understand that my own glory would not be evident to the eyes of mortals, that it would consist in becoming a great saint![427] (SS.72; Ms A 32r; emphasis, original)

Things to note: (i) God has made her understand that she is to work for true glory, which is to become a great saint. This is the new focus of her life, this is her real 'vocation'. The means to that end, are contrary to her inclination of the moment, which is to imitate the 'patriotic deeds of the heroines of France'. God would rather have her hide herself without any desire for performing 'striking works'.[428]

(ii) What is one to conclude from Therese's new understanding of her vocation and the means to realize it? One is given the impression that the Martins were all working

---

427 'As the excellence of the son is the glory of his father, so too the excellence of mankind is the glory of God. To say that God created the world for his glory is to say that he created it not for his sake but for ours'. Cf. St. Thomas, II-II, q. 132, a. 1 ad 1m. 'He made us in his image, for our authenticity consists in being like him, in self-transcending, in being origins of value, in true love'. B. Lonergan, Method in Theology, pp. 116-117; brackets and emphasis, mine.

True holiness, which is a reflection of God's holiness, partakes of God's glory in Therese as well.

428 This new holy desire for 'hiddenness' must have further reinforced Therese's tendency to be withdrawn and to be by herself, esp. at school. And if she was convinced that her 'glory' was not to be evident to the eyes of mortals', (cf. SS.72; Ms A 32r.) she could have really gone about 'hiding herself' with a zealous urgency.

for 'holiness', by despising the world and by multiplying acts of 'virtue' and sacrifice. It is doubtful if there was any 'hiddenness' in the practice of virtue possible, seeing that each kept a count of 'virtuous acts' which were likely known to the rest of the family. Besides, the known emphasis of Martin-spirituality was in winning a 'crown in heaven', where each act of virtue would be like adding 'a pearl to that crown'. All in all, one had almost to conquer heaven, or claim it as a reward for one's meritorious deeds. Therese is just beginning to look at sanctity in a very different way from what she has been taught about it. This had to be another source of conflict and 'incongruence'.

(iii) Pauline and Marie, each in her own accustomed way continue to train and influence Therese's 'spiritual' life, as the Martin spiritual routine continues unabated. The insistence on the performance of 'pious practices' is actually intensified by Pauline, during the three months preceding Therese's first communion. There is no evidence of any exchange of views between Therese and her sisters, or of any freedom for her to re-align her daily routine in the light of her latest understanding of sanctity. So the old habit of absolute conformity to Pauline and now also to Marie, had to continue.

(iv) There is reason to believe that Therese would have been reluctant to say anything about her new understanding of 'sanctity' to anybody, as she had not quite forgotten the pain of revealing her 'secret' about the 'vision of Mary' to Marie. Even if Pauline and Marie did hear of it, they would perhaps say 'Amen', to Therese's ambition of becoming a 'great saint'. But they knew best, what means were best suited to attain that goal: say your prayers, count your acts of virtue, etc., and before you know it, you will be a saint!

(v) Therese's 'ideal self' which is shaping up through her insights into her own 'vocation', as briefly outlined above, should have reduced or even helped resolve the problems of 'separation' from Pauline. But her 'real self' is still out of line with her experience. Her sense of 'realism' begins to grow together with high 'idealism'. Jesus acts as the source of her 'realism' as well as her 'idealism'. Her new understanding of 'sanctity' is inviting Therese to get rid of any traces of inherited pretense or illusion of being a superlative person relying on her own 'works'. It is also an interior call to shift the emphasis from 'narcissistic' to a more 'altruistic' love.[429]

---

[429] I tend to disagree with Combes who suggests that Therese's 'lofty ideals' derive from the example of her parents, 'who had attained a high degree of christian perfection'. SOT, p. 5. Nobody doubts the sincerity and total dedication of Louis and Zelie Martin, to the attainment of

(Cont'd on page 615)

3. The 'First-Communion' experience of Christ's love

On the day of her First Communion, Therese realized for the first time the presence in action of 'oblative love' (Porot). 'I felt that I was loved'. (SS.77; Ms A 35r; emphasis, original.) And the response of her heart was prompt and sure: 'I love You and give myself to You forever!' (SS.77; Ms A 35r)

> From the age of eleven, as soon as she experiences the love of Jesus for her, and her love for Him in return, she showed her understanding of the things of the heart as she had shown it for the things of the mind, and treated her love as she had treated her life from the first awakening of reason. As life, made for eternity, must even now strive to become heavenly, so must the soul whom Jesus has deigned to love, love Him in return, absolutely and forever.
>
> Therese had realized, even in her first Communion, how closely, in this eucharistic banquet, the temporal and the eternal, the human and the divine, are fused in union.[430]

---

[429] (Cont'd from page 614)
'holiness'. But their brand of 'holiness' was tainted with 'moralistic pessimism'. Being so closely allied with the religious mentality of their times, they could not help being contaminated with 'moralism' with its subtle temptation to 'voluntarism', aiming at a mastery of the self - all of which, carried with it the grave danger of neglecting the need for 'grace'. Cf. E. Rideau, Therese de Lisieux, pp. 29-55. 'Therese, will have to find back the teaching of Paul on the dialectic of faith and works and on the primacy of charity'. Ibid., p. 41. Cf. also, the 'devaluation of the world', and the tendency to 'Jansenistic rigour' in the application of moral laws, etc. Ibid., pp. 41-42.

[430] A. Combes, SOT, p. 27; emphasis, mine.
'Religious services, strong emotions, our acquaintance with persons - these also are cases where meaning cer-
(Cont'd on page 616)

We suggested earlier, that Therese discovered the personality of Jesus, on the day Pauline left for Carmel. Now we shall see how the first meeting of Jesus in Holy Communion, affects a personal relationship between Him and Therese, bringing about a dramatic but 'inner' change in her attitude to suffering. Therese needs love, Jesus offers her true love. She feels weak, and Jesus becomes the source of divine strength.

What is the nature of Therese's weakness? Therese's weakness showed itself in her 'inability to make at once a completely satisfactory response to the shocks of adversity on the one hand, and the invitations of God's grace on the other'.[431] I would add that her weakness was also manifest in her fear of her liberty (Cf. SS.77; Ms A 35r.) She feared her liberty because she had never known real freedom of action; and she feared it, because of the danger of 'abusing' it by offending God. But 'in the second half of 1884', Therese's acceptance of a 'new call of divine grace', establishes a 'new relation between suffering and her spiritual life' - which marks 'an all important stage in her ascent to

---

[430] (Cont'd from page 615)
tainly is experienced, but because our verbal symbols usually are inadequate, we are aware strongly of felt meaning. At least some of this meaning usually can be explicated in terms of verbal symbols. Whether so explicated or not, felt meaning is experienced in these cases, and we may easily demonstrate its presence to ourselves'. Gendlin, ECM, pp. 70-71; emphasis, mine.

[431] Combes, St. Therese and Suffering, p. 39.

holiness'.[432]

4. Therese's changing attitude to suffering contrasted with Marie's 'hopes' for Therese

One day Marie spoke to Therese of suffering, expressing her hope that God spare this sweet little child, from walking the rugged path of suffering, and that He rather carry her 'as a little child'. (Cf. SS.79; Ms A 36r.) We have here Marie's projected expectation of God for Therese. In other words, Marie would like God to treat Therese like a baby, similar to the treatment she has been accustomed to at home. But Therese feels inspired to look at suffering in a completely different way. As Combes points out, Marie was misled into making a contrary prediction for her sister, just because Therese had successfully kept her trials to herself, creating the impression that she had no idea of suffering! It goes to show how little the so-called 'closest witness' to Therese's daily life, really knew of the inner transformation taking place in Therese.[433]

If before, Therese had cried at the approach of suffering, she now felt a burning desire to suffer.[434]

---

[432] Ibid., p. 40.

[433] Ibid., p. 40.

[434] Here is a possible explanation for Therese's desire to suffer. 'There is a treacherous opposition in the sufferer that is in league with the dread of inevitability, and together they wish to crush him. But in spite of this,

(Cont'd on page 618)

Instead of expecting God to spare her from suffering, she had an inner conviction that she was being prepared for a 'multitude of crosses'. 'Hitherto Therese had suffered with sadness, pain and tears..... But now Jesus is come and all is changed!'

> Suffering is no longer the shock of pain caused by unforeseen separations, it is the cross. The meaning of life is not a matter of fallible reasoning from experience, it is an inner certainty coming from God. Strength to meet suffering comes no longer from her own inner resources, not from external helps, but from His presence in her soul.
>
> * * * * *
>
> It was a conversion essentially supernatural, since it was under the influence of grace bestowed in Holy Communion that Therese passed from fear of suffering to a burning desire for the cross.435

---

434 (Cont'd from page 617)
patience submits to suffering and by just this submission finds itself free in the midst of unavoidable suffering. Thus patience performs an even greater miracle than courage. Courage voluntarily chooses suffering that may be avoided; but patience achieves freedom in unavoidable suffering'. Purity of Heart, Kierkegaard, cited by A. Koutsouvils, "Is suffering Necessary for the Good man", in Heythrop Journal, (G.B:) 1972, 13, no. 1, (pp. 44-53), pp. 48-49; emphasis, mine.

The question arises whether in the light of the above remark, Zelie Martin and Therese are to be contrasted as persons without and with patience in suffering.

Dostoevky's remark about 'suffering obscuring the vision of the sufferer', also described as 'egoism in suffering', might be the masochism J.F. Six has in mind when he speaks of Mme Martin. Cf. ibid., p. 49.

435 Combes, Therese and Suffering, p. 42; emphasis, mine.

Some might object to statements like the ones under-lined in the above quote, as well to the over all emphasis put on the 'supernatural'. It must be pointed out that the above quote at once brings out the traditional dichotomy

(Cont'd on page 619)

For all the dramatic 'idealism' re-shaping the mind and heart of Therese, her actual dependence on her 'mother' and sister does not disappear. She would like to act like a grown-up with just a little more independence. But the moment Celine cannot accompany her to school, she gets sick, and has to discontinue. While positively determined to find her joy in Jesus alone, her heart still aches to be ignored and and to be friendless in school. Again, struck with the disease of scruples, the conflict between her desire for independence and her lack of courage to handle her own problems, comes to the fore. Having never had any real opportunity to test her own judgement and strength, Therese fears being left to herself. There is a lack of congruence between her 'ideal self' and her 'real self'. The lesson she needs to learn is that one has to be his 'real self' before he can move toward realizing the 'ideal self'. The dramatic events of Christmas 1886, will set in motion the process of personality change.

---

435 (Cont'd from page 618)
between 'nature' and 'grace'. In the present discussion, we must accept Therese's testimony that she found new meaning in suffering through the intervention of grace. Rogers would not reject the influence of the 'supernatural'. He would be content to note and explain the fact of personality change, rather than rule out a particular (supernatural) cause of the change.

Again, it is not the intention of Combes to reject the 'wisdom of experience', calling it 'fallible' (contrary to Rogerian thinking). It is his way of expressing Therese's new understanding of suffering in the context of Christ, who alone makes it acceptable to her. If she followed the reasoning of experience, she would have liked to escape suffering, (as suggested by Marie), rather than to eagerly desire it.

IX. The Christmas - "conversion" in Therese, psychologically considered

Basically, it was as much a conversion of Louis Martin, as it was of his daughter, Therese. Or, it was the father's 'conversion' that made Therese's 'conversion' possible.[436] At last, it had got to him, that perhaps he had himself to blame for the utter childishness of Therese who was almost fourteen. In a moment of 'remorse' for having 'used' his 'Little Queen' for so long for his own pleasure, Louis Martin had exclaimed: 'Well, fortunately, this will be the last year'.... (SS.98; Ms A 44r.) Therese had allowed herself to be babyied, mainly to give her father pleasure. He was willing to forego that pleasure. M. Martin had allowed the custom of gift-giving for all these years, chiefly to amuse his 'little Queen'. She was ready to do without such childhood joys.

1. Contrasting attitudes, before and after the 'conversion'

a) From the age of four and a half, Therese had steadily grown in 'childish' ways, the direct result of the kind of 'mothering' she had received from her 'mothers', Pauline and Marie. The main motive for continuing in her

---

[436] Therese's conversion is generally viewed in this way, by most biographers. But we shall attempt a different explanation of the 'conversion' later.

childishness was to please her 'mothers' and her father. Now she was able to win back her 'childhood character' of a certain stubborn self-determination, spontaneity and freedom. Her two 'mothers' having left for Carmel, her father was ready to let her 'free' to grow up.

b) Previously, her self-esteem was almost non-existent, due to her slavish dependence on others' opinion. Thus, the very fear of being displeasing to others was a cause for tears. Now she was going to be more 'child-like' and realistic, setting up her own norms and expectations without undue fear of displeasing anybody.

c) To have claimed any kind of autonomy, previously, would have been disastrous in terms of 'maternal approval and love', which she sorely needed. Now she could dare to live her own life, choose and decide how best to arrange it. Celine, would not stand in her way, as she was a real friend and companion.

d) Leaving the past barren self-absorption she chose the path of self-expansion via self-forgetfulness, at the inspiration and bidding of charity. With the result, she was able to look at herself without fear or discouragement, and learn to accept her defects and short-comings without exaggerated reaction.

This marks the beginning of a totally new life-orientation for Therese. Hence called 'conversion' (not from sin to grace), but from regimented living for oneself to freely-chosen living for others!

> Since that night I have never been defeated in any combat, but rather walked from victory to victory.... The source of my tears was dried up and has since re-opened rarely and with great difficulty. (SS.97; Ms A 44v-45r)
> .....; Therese had discovered once again the strength of soul which she had lost at the age of four and a half, and she was to preserve it forever! (SS.98; Ms A 45r)

'It was December 25, 1886, that I received the grace of leaving my childhood behind, in a word, the grace of my complete conversion'. (SS.98; Ms A 45r.) Negatively, 'leaving childhood' meant 'giving up the defects of childhood', especially her excessive touchiness and tendency to tears. Positively, it points to her regaining her mastery over her actions, which she seemed to have lost at four and a half. So at the age of fourteen, she left 'childhood' behind, namely her childishness 'and found once again her childhood character'. (SS.34; Ms A 13r.)

2. Is the Christmas-experience 'inexplicable'?

In our rather detailed 'psychological analysis' of the Theresian experience, we have constantly harped on the 'neurotic' elements in her behaviour. Peter-Thomas Rohrbach could be expected to hurl the same general criticism at this attempt as he has done to similar studies before: 'Those

commentators who reduce Therese's life to a study in psychological abnormality have always had some trouble fitting the experience of Christmas, 1886, into their thesis; it is inexplicable in terms of human psychology,....'[437] It would be 'inexplicable to human psychology', if the psychologist having diagnosed a particular person's 'illness' as psychologically beyond redemption, at the same time ruled out the possibility of 'supernatural' action, that could trigger personality change. It certainly is not the case with this study!

The said 'inexplicableness' really comes from the fact that 'as a rule the successive stages of the development of the soul in the supernatural order remain ever a secret between the saint and God alone,.....'[438]

Again, just because, we normally do not have knowledge of the gradual inner transformations of grace in a person, it does not mean that a particular observed change is ipso facto, 'abrupt and without transition', as Rohrbach would have us believe:

---

[437] The Search for St. Therese, Hanover House, N.Y., 1961, p. 112; emphasis, mine.

[438] W.M. Cunningham, The Unfolding of the Little Flower, 2nd ed., P.J. Kennedy & Sons, N.Y., 1914, pp. 50-51.

> Her change was, as Celine said at the trial, "abrupt and without transition", and people do not mature and change in that manner: there is ordinarily a period of improvement, a program of gradual development sprinkled with failures and falls and new resolutions until a new plateau is reached. Therese achieves that plateau instantly and was projected into a new stage of spiritual living'.439

Such an assessment of Therese's 'conversion' might highlight the 'miraculous' element of the change, but would fail to account for the following facts immediately preceeding the 'conversion', which facts I feel, point to the effort and gradual change in Therese.

(i) The moment she knew that Marie was to leave her for Carmel, she showed personal initiative in arranging her room, in making her own time-table for study and prayer. (Cf. SS.90-91; Ms A 42v-43r.) That was a good start in the right direction.

(ii) She had at the same time 'resolved to take no pleasure out of earth's attractions', (SS.90; Ms A 42v.) which means she would try not being a slave to natural attachments.

(iii) Very importantly, Therese in her painful struggle against scruples, 'being no longer able to confide

---

439 Rohrbach, SST, pp. 112-113.

in Marie, turned towards heaven'. And 'the answer was not long in coming, for soon peace came to inundate my soul.....' (SS.93; Ms A 44r)

(iv) Rid of the burden of scruples, Therese would try doing small things for herself and for Celine. She would have liked to do without human attention and praise for her 'program of gradual development', but her tears betrayed her natural craving for the same. That she was still making efforts at growing up is clear from her great concern for regaining mastery over her actions. (Cf. SS.91; Ms A 43r)

William Cunningham considers the whole period between four and a half and fourteen in Therese's life, as a steady build up to the 'Grace of Christmas'. 'Humanly speaking the diagnosis might well have been that she was a wreck'. She could well have been one of those who 'tried beyond the limits of human endurance', suffered a 'living death of some mental affliction'. 'These predictions....., take no account of divine grace which all the while was not only utilizing the environment but at the same time was strengthening and tempering the instrument it was shaping'.[440] The many trials Therese suffered during those ten years served as a kind of 'purgatory' purifying her and preparing her for the newness of life in 'charity':

---

[440] W. Cunningham, op. cit., pp. 49-50.

> First the earth seems very far off and unreal - next the things the heart was set on, and for whose loss it grieved, seem all of a sudden as of little worth. Thus Theresa,...., has entirely got over the shock of her mother's death - she views it entirely from the supernatural standpoint; she no longer grieves over her loneliness in the loss of her two elder sisters; the sadness she suffered in consequence of those trials is now a thing of the past - she is no longer scrupulous, her purgative stage is over - she is not self-conscious - she no longer is worried about the opinions of others or the impressions she produces on them - she no longer seeks or even wishes for the affection of others; earthly happiness, honours, comforts, no longer appeal to her - she seeks only one thing and that the will of God and the promotion of His interests.[441]

3. The psychological significance of the 'Grace of X'mas'

Therese's 'real self' had been forced into the back-ground to make room for an 'artificial self' created in her by her 'mother-figures'. The 'grace of X'mas' was the restoration of the 'real self', the wiping out of the 'pseudo-self', and the obliteration of all the negative influences suffered for ten years. It was an end to the conflict between her natural child-like character and the artificially mature ways of adult holiness. She was at last free to determine her own goals in life and choose the means to attain them.[442] Her problem had been to find 'oblative love' which

---

[441] Ibid., pp. 51-52.

[442] A child who is thoroughly frustrated by adults, will develop an 'intense desire to free' himself from everyone and everything'. Montessori; cf. Pt. I, p.270.

liberates the heart for others, instead of making it the slave of 'self-contemplation'. 'Charity entered her life', and it showed her the need to forget herself so as to be open to others.

> It must not be imagined that the transformation of character we have described was merely a passing emotional phase. It was literally the beginning of a new mental life - the restarting of life on a new plane, with no reverting to the former state. She has, as it were, grown a new mind, and this new mind has but one idea - the interests of Jesus.[443]

With the gradual lessening of her family attachment and dependence, her attachment to God and dependence on Him would grow. 'With this happy night began then the third period of my life, far more beautiful and far more enriched with God's grace than any other'. (SS.98; Ms A 45v; emphasis, mine.)

4. The Christmas Drama in Rogerian terms[444]

We shall discuss this episode or 'drama', as I call it, in great detail, because it marks the definitive change in Therese from a state of crippling 'incongruence' to one of liberating 'congruence'. I shall divide the drama into two principal acts.

---

[443] Cunningham, op. cit., p. 52.

[444] 'Without holding that Rogerian Therapy is in any way revealed (!) one cannot fail to notice a marked resemblance between its structure and the growth of grace in the soul'.

(Cont'd on page 628)

Act I will deal with the 'Fact of the "conversion"' in its religious setting at church, taking place during the midnight service on Dec. 25, 1886. The 'agent of therapy' is Jesus become a child for love of us.[445] It is an inner depth transformation, taking place in Therese, unknown and unnoticed. The fact of the transformation is revealed to us in a very sketchy way, in the Autobiography. Otherwise, it might have remained a secret forever!

---

[444] (Cont'd from page 627)
Thomas J. Wilson, "Theological Assimilation of Rogerian Therapy", in Insight, Spring 1967, pp. 18-30; p. 27.
The first of the two conclusions drawn from the said 'resemblance' reads: 'The progress of grace is in normal course (i.e., when it does not encounter a "spiritual problem") therapeutic. By this is meant that the person is aided by grace, to maintain and increase the psychological integration he already possesses, against the difficulties arising from society, from within himself etc.' Wilson, ibid., p. 27; emphasis, original. Cf. Part II, section I: p.569 sq., where we have seen how Therese, under the influence of grace works on a 're-organization of her self-structure'.
Wilson feels that if the 'artificial reciprocity' of the secular counseling situation is therapeutic, a fortiori real reciprocal union with Christ and the neighbour, even in its initial stages, should be so'. Ibid., p. 27. The 'Christmas-"conversion", as we shall soon see, is one such 'result' brought about in Therese through her union with the Christ-child. 'Grace beginning at a higher level "Gives peace that can and normally should extend to the whole soul"'. G. Cruchon, Psychologia Pastoralis, Pont. Universita Gregoriana, Roma, 1963, p. 125; cited by Wilson, ibid., p. 27.

[445] The Christmas-change in Therese: 'Therese was no more the same, Jesus had changed her heart'. (Ms A 45r) What emerges then, is typically "the gift of power", such as is described by spiritual authors. This gift was not received passively. It does not substitute for Therese's liberty. It liberates her, and she is fully involved in this liberation. Cf. J.F. Six , VETL, p. 221; cf. Laurentin, Ste Therese de Lisieux..., pp. 71-72.

Act II is entitled 'The "test" of the change', and takes place in the family setting at 'Les Buissonnets', after the midnight service. What takes place there, is the 'external manifestation' of that great inner change, which has already taken place. Louis Martin and Celine, are witnesses of the same. They may be considered 'minor agents of therapy', who are neither able to understand nor to explain what they witness in Therese.

a) Act I: The Fact of the "conversion"

We make ample use of Rogers' so-called 'Necessary and sufficient conditions of Therapeutic personality change'[445a] to explain Therese's "conversion".

(i) 'Two persons are in psychological contact'

> All that is intended by this first condition is to specify that the two people are to some degree in contact, that each makes some perceived difference in the experiential field of the other.

It goes without saying, that as far as Therese was concerned, her 'contact' with Christ was very personal and real, cer-

---

[445a] NScPc, J. Consult. Psycho. 1957, v. 21, pp. 95-103.

tainly from the time of her 'first-communion' experience.[446]

---

[446] Cf. Pt. II, p.615.

I anticipate a major objection here, namely, that I am attributing "reality" to the person of Christ, which cannot be verified or tested. Hence the supposition of 'psychological contact' between Christ and Therese, becomes absurd. I shall allow Rogers himself to handle the objection.

The organism reacts to the field as it is experienced and perceived. This perceptual field, is for the individual "reality". Rogers, CCT, p. 484; emphasis, original.

Commenting on the above, he writes: 'I do not react to some absolute reality, but to my perception of this reality. It is this perception which for me is reality.' Ibid., p. 484.

To the present writer it seems unnecessary to posit or try to explain any concept of "true" reality. For purposes of understanding psychological phenomena, reality is, for the individual, his perceptions. Unless we wish to involve ourselves in philosophical questions, we do not need to attempt to solve the question as to what really constitutes reality. For psychological purposes, reality is basically the private world of the individual perceptions, though for social purposes reality consists of those perceptions which have a high degree of commonality among various individuals. Ibid., p. 485; emphasis, mine.

Finally, each perception is essentially a hypothesis, tested by experience..... Yet, mingled with these perceptions, which have been confirmed by a variety of experiences, are perceptions which remain completely unchecked. These untested perceptions are also part of our personal reality, and may have as much authority as those which have been checked. Ibid., p. 486; emphasis, mine.

In the light of the above observations of Rogers, one could at the most, relegate the "reality" of the person of Christ, to the list of 'untested perceptions'. Yet it cannot be denied that Therese's perception of Christ belongs to her personal world of 'reality', and as far as she is concerned, a perception tested to her satisfaction by her experience. Hence it has 'as much authority' as the other so-called 'tested perceptions'.

We now continue with Rogers' 'Necessary and sufficient conditions'.

(ii) That the so-called client (here Therese), be "in a state of incongruence, being vulnerable and anxious".[447] There was a sharp discrepancy between her 'ideal self' expecting adult behaviour, making it possible for her to enter Carmel, and her 'real self', experiencing the humiliations of childish behaviour, as is evidenced by the following statement: 'I was really unbearable because of my extreme touchiness;.... I cried like a Magdalene..... I really don't know how I could entertain the thought of entering Carmel when I was still in the swaddling clothes of a child!' (SS.97; Ms A 44v; emphasis, original.)

(iii) 'The second person, whom we shall term the therapist, is congruent and integrated in the relationship'. In the 'Christmas-experience' of Therese, Jesus plays the role of a 'therapist'. And as such, it is not 'necessary for him, 'to be a paragon.... of wholeness'. 'It is sufficient that he is accurately himself in this hour of this relation-

---

[447] Is this what Therese might have experienced at Christmas before the 'conversion'? 'What the sufferer craves is to be comforted in the extremity, to feel that the spirit of the Universe understands his predicament and accepts him. "Is there a place for me, a helpless failure?" This is what he wants to know'. G. Allport, "Mental Health: A Generic Attitude", in J. of Rel. & H., 1964, vol. 4, p. 17.

ship, that in this basic sense he is what he actually is, in this moment of time'.[448]

Without any stretching of the imagination, Therese finds this very 'condition' being fulfilled for her in Jesus, when she writes: 'On that luminous night....., Jesus; the gentle, little Child of only one hour, changed the night of my soul into rays of light. On that night when He made Himself subject to weakness and suffering for love of me, He made me strong and courageous, arming me with His weapons'. (SS.97.) Christ is a real child, with the weakness of a child, or he 'is accurately himself in this hour of this relationship'.[449]

(iv) 'The therapist experiences unconditional positive regard for the client'.

---

[448] Rogers, ibid., p. 97.

[449] 'Rahner to bring out the meaning of the Incarnation of Christ, says that man need not fear to accept his humanity because "God has accepted man in Him"; (Theological Investigations, Vol. IV, London, 1966, p. 119), in fact that "man can only begin to love when he gives up his fearfulness of his self-centred autonomy to see and accept the fact that God loves him and has accepted him in Christ".' Rahner, ibid., "Questions of Controversial theology on Justification", p. 203. Cited by F. Colborn, Grace as Acceptance, pp. 37-38.

Therese's experience of Christ's 'acceptance' of her, symbolized in the 'Christ-Child' triggered her 'conversion'.

> To the extent that the therapist finds himself experiencing a warm acceptance of each aspect of the client's experience as being a part of that client, he is experiencing unconditional positive regard..... It means that there are no conditions of acceptance, no feeling of "I like you only if you are thus so". It means a "prizing" of the person,....
>
> * * * * *
>
> It means a caring for the client as a separate person, with permission to have his own feelings, his own experiences'.[450]

In the context of the Theresian experience of Christ, this 'unconditional positive regard' (UPR, for short), is primary and central. It was already implied in her 'first-communion experience', of which she writes: 'I felt that I was loved,[451]..... There were no demands made,[452]....' (SS.77; Ms A 35r; emphasis, original.) On the day of Christmas, Christ's UPR for Therese was confirmed in the fact that Christ had accepted the very weakness of a child, Therese was experiencing.

---

[450] Rogers, Nsc.Pc., p. 97.

[451] Commenting on the 'Infinite Truth of God' (or "congruence"), Colborn observes: 'The reality of the love He expresses for man can never be called into doubt'. Grace as Acceptance, p. 64.

[452] Rogers finds the 'giving and receiving' of positive feelings, even between parents and children rather rare: 'So often, even with our children, we love them to control them rather than loving them because we appreciate them'. Rogers, "Being in Relationship", in Voices, Fall, '70, p. 18. The above reminds us of Porot's 'captive love'.

> 'A person who is loved appreciatively, not possessively, blooms, and develops his own unique self. The person who loves non-possessively is himself enriched'. Rogers, ibid., p. 18. This is a quality of 'oblative love' (Porot).

I hypothesize that growth and change are more likely to occur the more the counselor is experiencing a warm, positive, acceptant attitude toward what is in the client. It means that he prizes his client, as a person, with somewhat the same quality of feeling that a parent feels for his child, prizing him as a person regardless of his particular behaviour at the moment. It means that he cares for his client in a non-possessive way, as a person with potentialities. It involves an open willingness for the client to be whatever feelings are real in him at the moment - ...., ..., assurance or self-depreciation. It means a kind of love for the client as he is, providing we understand the word love as equivalent to the theologian's term "agape", and not in its usual romantic and possessive meanings. What I am describing is a feeling which is not paternalistic, not sentimental, nor superficially social and agreeable. It respects the other individual as a separate individual, and does not possess him. It is a kind of liking which has strength, and which is not demanding. We have termed it positive regard.

There is one aspect of this attitude of which I am somewhat less sure. I advance tentatively the hypothesis that the relationship will be more effective the more the positive regard is unconditional. By this I mean that the counselor prizes the client in a total, rather than a conditional way. He does not accept certain feelings in the client and disapprove of others. He feels an unconditional positive regard for this person. This is an outgoing, positive feeling without reservations and without evaluations. It means not making judgements. I believe that when this nonevaluative prizing is present in the encounter between the counselor and his client, constructive change and development in the client is more likely to occur.[453]

---

[453] Rogers, IRcg. , "The Interpersonal Relationship: The core of guidance", in Harvard Educational Review, vol. 32, No. 4, Fall '62, pp. 420-21. Only word emphasized in original: 'is' in sentence one; dotted-line emphasis, mine.

(Cont'd on page 635)

(v) Empathy: 'To sense the client's private world as if it were your own, but without ever losing the "as if" quality - this is empathy, and is essential to therapy'.[454] Without a doubt, if Therese were to read Rogers' description of empathy, she would hasten to copy out pertinent passages which would serve as a vehicle for her own inner feelings with regard to Christ's 'empathy' for her. An adapted text of one such passage might read as follows: 'Therese's world is clear to Christ, and he moves in it freely, and he can both communicate his understanding of what is clearly known to Therese and can also voice meanings in her experience of which she is scarcely aware'.[455] Therese had hitherto experienced the weakness of a child, but now the Christ child conveys a new meaning to that weakness.[456] So Therese may

---

[453] (Cont'd from page 634)
The point of equivalence indicated by Rogers between 'positive regard' (or love) and the "agape" (or 'charity'), spoken of in Christian theology, is of the highest importance for our present analysis of the total Theresian experience. After having experienced for almost fourteen years, 'conditional regard' mingled with a lot of possessive and sentimental love, Therese was given a taste of the 'agape'-type of love in her first encounter with Christ in the Eucharist. 'I felt that I was loved, or I experienced the 'UPR' of Christ. For Therese, as for the believer, the 'UPR' of Christ is the 'divine agape' made manifest to man, and as such, it is unsurpassable.

[454] Rogers, NscPc. , p. 99.

[455] Cf. ibid., p. 99; emphasis, mine.

[456] Christ's attitude to Therese on that Christmas-night (1886) may be likened to those of a Rogerian counselor who says in effect: "To be of assistance to you I will put aside myself - the self of ordinary interaction - and enter
(Cont'd on page 636)

say: I need not cry at my weakness anymore; for, Christ has become weakness for me, to bring me strength! Christmas (1886) marks the second 'therapeutic contact'[457] with Christ for Therese; the first was at her 'first communion'.[458]

---

[456] (Cont'd from page 635)
into your world of perception as completely as I am able. I will become, in a sense another self for you - an alter ego of your attitudes and feelings - a safe opportunity for you to discern yourself more clearly, to experience yourself more truly and deeply, to choose more significantly". Rogers, CCT, p. 35.

[457] The use of the word 'therapeutic': '... we may note that the system is therapeutic in the sense that it makes for greater personal integration, regardless of whether the "client" - a word chosen with this in view - is by conventional standards, mentally ill or not. The system is applied to a variety of clients, ranging from "the mildly misbehaving child to the psychotic adult"'. T. Wilson, "Theological Assimilation of Rogerian Therapy", in Insight, Spring '67, p. 25; cf. Rogers, Client-centered Therapy, p. 11.
This broad sense of 'therapeutic' is meant in the thesis. There is also an analogical stretching of the word. Rogers uses it to mean something 'conducive to psychological integration'. In our context, it would mean 'the improvement of the subjective dispositions accompanying the growth of grace in the soul'. Cf. Wilson, ibid., p. 27.

[458] A. Combes believes that even the 'Christmas conversion' was effected through her 'eucharistic contact' with Christ, referring to an unpublished text of Therese as evidence. Therese says that she had "the happiness in receiving the strong and omnipotent God" in Communion.
'May we not suppose', asks Combes, 'that it was precisely at the moment of Holy Communion, or during her thanksgiving, that there took place that transformation by which Therese was "converted" finally and forever?'
'The text is not absolutely decisive, but the order of events and Therese's own words all point to this conclusion'. St. Therese and Suffering, p. 59. I am inclined to go along with Combes here.

> (vi) 'The final condition as stated is that the client perceives to a minimal degree, the acceptance and empathy which the therapist experiences for him. Unless some communication of these attitudes has been achieved, then such attitudes do not exist in the relationship as far as the client is concerned, and the therapeutic process could not, by our hypothesis, be initiated.[459]

The communication of Christ's attitudes of acceptance and empathy for Therese must be almost taken for granted here, for, she clearly implies them, even before her 'first-communion' experience. '....., for a long time now Jesus and poor little Therese looked at and understood each other. That day, it was no longer a look but a fusion;.....' (SS.77; Ms A 35r.) Therese at Christmas is the weakness of the child she feels - 'entering fully and acceptingly into it - and this is integration in that moment'.[460] It is the experience of the 'understanding and empathy' of Christ the Child, that triggers her "conversion".

'I felt charity enter into my soul; and the need to forget myself and to please others; since then I have been happy'. (SS.99; Ms A 45v.) In other words, her pre-occupation with 'self' was to be a thing of the past. If before, Therese felt 'obliged' to please others, anxiously looking for some 'crumbs' of 'positive regard', she was now going to

---

[459] Rogers, NScPc, p. 99.

[460] Rogers, "The Essence of Psychotherapy: A Client-Centered View", (EPccV), in Annals of Psychotherapy, July 1959, Vol. I, No. 1, pp. 51-57; p. 54.

please others, with the fullest of freedom. That is why she can speak of being happy.

> ..... I found once again my <u>childhood</u> character, and entered more and more into the serious side of life'. (SS.34; Ms A 13r; emphasis, original.)

This has to refer to the time of her 'Christmas conversion', since she would be fourteen years, seven days later (i.e., on Jan. 2nd). (Cf. SS.34; Ms A 13r.) In the context of the therapeutic climate in which her "conversion" took place, I am inclined to interpret Therese's 'finding back her childhood character' to mean what Rogers says of the restoration of 'contact with experience' in the mature person.

> As his experiencing becomes more and more open to him, as he is able to live more freely in the process of his feelings, then <u>significant changes begin to occur in his approach to values</u>. It begins to assume many of the characteristics it had in infancy.[461]

b) A shift in the 'valuing process'

We mention only three points of similarity in the valuing process in the infant and in the mature person discussed by Rogers, which seem to be of special significance in our understanding of Therese's psychological change.

---

[461] Rogers, TMaV, in NDCCT, Hart-Tomlinson (eds.), p. 436; emphasis, mine.

(i) The whole valuing process takes on a 'fluid and flexible' turn, now being based on the 'enhancing and actualizing' quality of the present experience. Therese will be seen to give up the past habit of holding on to introjected values rigidly without adequate differentiation.

(ii) The 'locus of evaluation' is once again found within herself - (the 'locus', I feel, started shifting 'outward' already in infancy, and was a 'fait-accompli' when she was four and a half years old), such that her own experience will provide 'value information'. While being open to other 'sources of evidence', Therese will weigh them against the significance of her own 'reactions'.

(iii) As far as Therese is concerned, the greatest gain has to be that she begins to trust and use 'the wisdom of her organism' and that knowingly. As would a 'psychologically mature person', Therese comes to realize that if she can trust all of herself, her 'feelings' and her 'intuitions' they may be 'wiser than' her 'mind', that as a 'total person', she can be 'more sensitive and accurate' than her thoughts alone. Hence she will not be afraid to say: "I feel that this experience (or this thing, or this direction) is good".[462]

---

[462] Rogers' text adapted, cf. NDCCT, pp. 436-437. Cf. also: 'Propositions Regarding the Outcomes of the Valuing Process', Rogers, ibid., pp. 439-440.

c) The Christmas Drama: Act II: The "Test" of the change

The prelude to the 'change' in Therese is to be found in the generally unnoticed changes in the 'psychological climate' in the Martin home between 1882 and 1886. To begin with, as long as Pauline and Marie were in charge, neither M. Martin nor Therese would ever dare to go against their 'orders'. Pauline left for Carmel in Oct. 1882. Her departure negated any hidden rivalry which might have existed between Pauline and Marie, in the actual 'distribution of powers'! It also made M. Martin feel a little freer with Marie, since she was his favourite child who was without the domineering ways of Pauline. For Therese, too, it had to mean just a little less tension and fear, in not having to plead for favours and permissions from Pauline. But Therese was unable to fully profit from the changed situation due to her unreadiness for more freedom.

With the departure of Marie in Oct. 1886, there were new challenges all around. For M. Martin, his rightful place as the father in the home was fully restored. Celine was both close and considerate toward Therese, and did not rush to lord it over her like another "mother". This 'freer' atmosphere increased the chances for a greater release of 'positive regard' for Therese, which was both a challenge and an invitation to take charge of her life.

d) The changing 'perceptual field' in father and daughter (Therese)

My father seems annoyed, and I know why. It's because he finds me too childish, even though I am almost fourteen! That is a change. If he expects me to act like a grown-up person, then I will, and how surprised he will be! It is such a relief to know that I don't have to act 'cute' just to humour my father. What a freeing experience for me! And what a freeing experience for him? He does not need my 'childishness' anymore. I am beginning to see that he too 'perceives' things differently, now that the "three strong women" of the family are no more running the show! He can feel like a real man again, be normal in the house, and be a real father to us.

"The baby had discovered it could walk. It could scorn to creep any longer!"[463] If Therese felt her heart beat unusually fast, that Christmas night (1886), it was because of the unexpected news: her father would be happy to see her grow up and cease acting like a baby for him. That was good news and called for celebration!

---

[463] W. James, Varieties..., Lect. 7.

e) A Rogerian accounting for the 'external manifestation' of the 'inner "conversion"' in Therese

Before the event, Therese was expecting a miracle - 'Only a miracle could make me grow up'. (SS.97; Ms A 44v) We have already explained 'psychologically' how that 'complete' "conversion" could have happened. What M. Martin and Celine witness at 'Les Buissonnets' is a manifestation of that "conversion" which has already taken place. The suddenness of the change in Therese and the understandable surprise it occasioned in her sister, Celine, who thought it was all a 'dream', is what we will try to understand here. From the known and observed facts of Therese's dramatic change, one would have to say that she had reached the so-called 'sixth stage' in the process of personality change.[464]

(i) Globally, one can refer to the 'immediacy and richness of feeling', in all the three characters concerned. In the father, there is the observed feeling of annoyance at Therese's childish expectation for gifts at Christmas. Celine expresses concern for her sister, wanting to spare her the pain of tears (Cf. SS.98; Ms A 45r.) Therese herself experiences the 'piercing of the heart' at her father's expressed annoyance.

---

[464] Cf. Rogers, OBP, ch. 7, pp. 125-158; esp. pp. 145-151.

(ii) In Therese, 'this immediacy of experiencing, and the feeling which constitutes its content are accepted. This is something which is, not something to be denied, feared, struggled against'.[465] Her 'self' at the moment 'is the feeling', and the 'self' is no longer an 'object'.[466]

> Forcing back my tears, I descended the stairs rapidly; controlling the poundings of my heart, I took the slippers and placed them in front of Papa, and withdrew all the objects joyfully. I had the happy appearance of a Queen. (SS.98; Ms A 45r; emphasis, mine.)

Mark the rapidity and the multiplicity of the feeling-packed actions, which all go to show that Therese was accepting the 'contents' of her feelings at the moment. She was not denying, or fearing or struggling against them (contents of present feelings). Peter Campbell comments on the significance of this stage of development thus: 'The person has now entered fully into the process of his own awareness of the field of which he is a part and within which he responds. He is a living expression of a unified experience of reality'. And what follows, is a propos to our case:

---

[465] Ibid., pp. 145-146.
[466] Ibid., p. 147.

> In a sense he is cut loose from the artificial, structured or introjected self which he has picked up from parents, authority figures, arbitrary social norms, religious traditions, etc. He is, in this moment, identified with the experiencing of his own organism, irrespective of whether it conforms to the previous norms or patterns which regulated his former sense of self.[467]

It is precisely the incredible contrast between what Celine was used to in Therese, namely, a predictable reaction of helplessness and tears in the face of threatening 'reality', and the rather easy ready and open acceptance of the 'happenings of the moment' she was witnessing in Therese, made her believe 'it was all a dream'. (SS.98)

Rogers also refers to a certain 'physiological loosening' which accompanies this stage of the 'process'. 'Moistness in the eyes, tears, sighs, muscular relaxation are frequently evident. Often there are other physiological concomitants'.[468] Some 'physiological concomitants' are richly implied in the 'emotion-action-packed' moments described by Therese, as part of the 'process of change' in her. (Cf. SS.98; Ms A 45r)

---

[467] P. Campbell, Toward a Transpersonal Psychology of Religion, unpublished Ph. D. Thesis, University of Ottawa, 1972, pp. 280-281; emphasis, mine.

[468] OBP, p. 147.

(iii) Finally; one should not lose sight of the fact that the 'personality change' witnessed in Therese on X'mas night (1886), is permanent. This is emphasized by Therese herself: Therese had once again regained the strength of soul which she had lost at the age of four and a half, and she was to preserve it forever'. (SS.98; emphasis, mine.)

> The importance of stage six is that an irreversible growth pattern is now beginning to be set which lays an organismic basis for greater unitive consciousness through (1) identification of the self with the experiencing process, and (2) less defensiveness toward and greater openness and sensitivity to all avenues of organismic contact and integration with the environment.[469]

f) Louis Martin and Celine as 'minor agents of therapy'

Among all the Martins, Louis Martin, the father, had the highest degree of 'UPR' for Therese, his 'little Queen'. Hence, deep down Therese experienced almost no 'conditions of worth' in their relationship. But neither father nor daughter could be fully themselves, due to constant interference of 'authority figures' in the Martin home. The Christmas scene seemed to have provided a welcome opportunity for Louis Martin to be his 'real self', a real man and father in the home. In his expression of concern over the

---

[469] P. Campbell, op. cit., p. 283; emphasis, mine.

'prolonged childhood' of Therese, he is freely and openly 'being his feelings', though it be negative (annoyance). Therese who knows her father so well, at once senses the 'congruence', in that 'he is accurately himself in this hour of relationship'.[470] Her love and appreciation for her father were greatly increased on that X'mas night. She said to herself: I have tried so much to leave behind the 'defects of childhood', at least for the sake of fulfilling my dream of entering Carmel soon, and here I see that my father is ready to work with me. What a great feeling of support that is!

Celine's 'positive regard and empathic understanding' for Therese are also clearly discernable. '.... Celine, knowing how sensitive I was and seeing the tears already glistening in my eyes, wanted to cry too, for she loved me very much and understood my grief'. (SS.98; Ms A 45r; emphasis, mine.) Her attitude throughout was to 'stay with Therese's experience' (Moustakas), fearing the usual torrent of tears at the unexpected remark of their father, calling for an end to Therese's childishness. Celine's feelings at that moment might be expressed as follows:

---

[470] Rogers, NScPc, p. 97.

> I remained with Therese, as one person with another, facing a crisis in life. I remained with her perceptions, with her feelings. As far as it is humanely possible for one person to be in the center of the world of another, I was there, offering myself, my skills, and my strength. It was Therese's experience that mattered to me.[471]

The 'process of reintegration' is principally directed to the 'increasing of the Congruence between self and experience'. It is in the atmosphere of 'positive regard and empathic understanding' of significant other(s), in Therese's case, that 'conditions of worth' tend to decrease, 'threat' is reduced, defensiveness given up- enabling the person to integrate into the 'concept of self' previously

---

[471] Cf. Clark Moustakas, "The Dying Self within the Living Self", In - The Child's Discovery of Himself, Clark Moustakas (ed), Ballantine Books, N.Y., 1972, c. 1966, p. 11; emphasis, mine.

The name 'Jimmy' in the original has been replaced by 'Therese', in the above quote from Moustakas.

E. Robo does not give much credence to the 'divine intervention' in Therese's transformation at Christmas. He would rather attribute the change to 'secondary agents and causes' working under 'Providence'. Celine, is the one, according to him, who brought Therese to her senses, by bringing 'before her eyes the picture of a grown-up girl (..) looking at her Christmas presents and bursting into tears in front of the family'. Cf. TP, pp. 76-77. Obviously, Robo's reason for Celine being an 'agent of change' is very different from our own.

Act II of the Christmas-drama could also be considered as an example of another 'molecular unit' of personality change. For, Therese witnesses the annoyance in her father, and accepts her own feelings of the moment - in an integrated way. 'Thus it is a moment of self-acceptance as well as integration'. Rogers, EPCCV, p. 56.

threatening experiences now accurately symbolized. Among the list of 'consequences' flowing from reintegration, the following are more apparent in Therese: the 'self' and 'experience' are more congruent; 'self-regard' is increased; the 'organismic valuing process becomes increasingly the basis of regulating behavior'. All of which implies that Therese is becoming a 'fully functioning person'.[472]

g) A note on the 'ego-level' in Therese

In view of the 'reintegration' already taking place in Therese, she could justifiably be assigned to the 'Conscientious Stage' of ego development. According to Loevinger, 'an increase in self-awareness and an appreciation of multiple possibilities in situations' enables one to move out of the 'conformist stage' of functioning. One cannot doubt that Therese has been gradually growing in the consciousness of self, seen in her working on 'self-evaluated standards' as an eventual replacement for merely group ones.

> At the conscientious stage, the major elements of an adult conscience are present. They include long-term, self-evaluated goals and ideals, differentiated self-criticism and a sense of responsibility. Only a few persons as young as thirteen or fourteen years reach this stage.[473]

---

[472] Cf. Rogers, TPIR, pp. 230-231.

[473] J. Loevinger, Ego Development - Conceptions and Theories, Jossey-Bass Publishers, San Francisco, 1976, p. 20 sq.

Curiously enough, Therese was seven days short of her fourteenth birthday, when she arrived at this stage of maturity of the 'ego', achieved through the 'Christmas "conversion"'.[474]

5. A major objection to Rogerian concept of 'self-actualization'?

According to Rogers, 'the organism has one basic tendency and striving - to actualize, maintain, and enhance the experiencing organism'.[475] If that is the case, why was this 'basic tendency' not functioning in Therese till her fourteenth year? Before we can answer the question itself, we should briefly indicate the characteristics of the tendency to 'self-actualization' as spelled out by Rogers.

- It is said to be a 'directional force in organic life', working to 'maintain the organism', say through assimilation of food.

- There is also implied in this force a 'direction of maturation', which for the human species is called 'self-actualization'. The manifestations of this tendency to self-actualization are:

---

[474] Cf. Part II, Sect. I, p.599 sq., where we indicate her efforts at 'self-evaluated goals', etc.

[475] Rogers, CCT, p. 487.

(i) The direction of the organism toward greater 'differentiation of organs and function'.

(ii) The movement toward greater 'independence and responsibility'. In Angyal's words, it is a movement toward 'increasing self-government and self-regulation and autonomy' and away from 'control of external forces'. Such striving toward autonomous control is at work not just in the 'unconscious organic processes' such as body-heat regulation, but more significantly in the 'unique human and intellectual functions as to the choice of life-goals'.

(iii) Finally, the self-actualizing tendency moves in 'the direction of socialization', broadly understood.[476]

Rogers' experience in therapy has led him to believe that the tendency to 'self-actualization' is central to his understanding of the dynamics of human becoming.

> I find that the urge for a greater degree of independence, the desire for a self-determined integration, the tendency to strive, even through much pain, toward a socialized maturity, is as strong as - no, is stronger than - the desire for comfortable dependence, the need to rely upon external authority for assurance.... Clinically I find it to be true that though an individual may remain dependent because he has been always so, or may drift into dependence without realizing what he is doing, or may temporarily wish

---

[476] Rogers, CCT, pp. 487-488.
An aspect of (ii) esp. working toward 'choice of life-goals' is at work in Therese. Cf. p.599 sq.

> to be dependent because his situation appears desperate, I have yet to find the individual who, when he examines his situation deeply, and feels that he perceives it clearly, deliberately chooses dependence, deliberately chooses to have the integrated direction of himself undertaken by another. When all the elements are clearly perceived, the balance seems invariably in the direction of the painful but ultimately rewarding path of self-actualization or growth.[477]

Comment: (i) The urge for a greater independence was just as strong in Therese, stronger than any 'desire for comfortable dependence'. But she remained dependent because 'she had always been so'. She also felt that her situation under her 'mothers' was desperate![478]

(ii) She did not settle for comfortable dependence because seeking the direction of growth was painful. Remember, how she paradoxically 'desired pain over pleasure'![479] Of course, for her, pain and suffering were welcome, for reasons other than for 'natural growth'. It was part of the 'price of discipleship'.[480]

---

[477] Rogers, "Divergent trends in methods of improving adjustment", in Harvard Educat. Rev. 1948, 209-19 - p. 218; cited, CCT, p. 490.

[478] Cf. 'Stages of dependence', p. 402 sq.

[479] Cf. pp.617-619.

[480] Cf. Rogers, who points out that the path to growth and self-enhancement is fraught with pain rather than with ease. CCT, p. 490.

'In the overwhelming majority of cases', writes Rogers, 'the forward direction of growth is more powerful than the satisfactions of remaining infantile'.

> The child will actualize himself, in spite of the painful experiences in so doing..... Even where he does not, because of a variety of circumstances, exhibit growth of these more complex sorts, one may still rely on the fact that the tendency is present. Given the opportunity for clear-cut choice between forward-moving and regressive behavior, the tendency will operate.[481]

Comment: Part of the answer to the question initially raised about the persistence of 'infantile behavior' in Therese until fourteen, is to be found in the 'variety of circumstances' obtaining in the Martin home, during all those years.[482] Moreover, Therese did not perceive a 'clear-cut choice between forward-moving and regressive behavior'. She was not free to reject 'abusive mothering' which was at the root of her 'infantile behavior'.[483]

Rogers also points out that the 'factors of choice should be clearly perceived', if the 'forward-moving tendency' is to operate. 'Factors of choice' can be clearly perceived only when one's experience finds adequate symbolization, with 'suitably accurate differentiations'. Failing which,

---

[481] Rogers, ibid., pp. 490-91; emphasis, mine.

[482] Cf. Our detailed analysis of 'areas of dependence', p.402 sq.

[483] Cf. Part I, consequences of 'abusive mothering', p.357 sq.

the individual runs the risk of mistaking 'regressive behavior for self-enhancing behavior'.[484]

Comment: For Therese, any accurate symbolization of her experience with her 'mothers', was too anxiety-causing. She perceived obedience and submission to her parents as a 'virtue', and dared not to differentiate it from implied aspects of 'infantile dependence'. So possibly, she ended up mistaking 'regressive behavior', so well disguised under the label of 'goodness' in the Martin-setting, for 'forward-moving behavior', and so went along with it.

* * * * *

X. The In-Between: From the 'Grace of Christmas' till Therese's entrance into Carmel

In the pages that follow we shall briefly indicate the on-going 'full-functioning' in Therese, best manifested in her courage and determination in braving all obstacles and objections, both from members of her family and from the 'religious' superiors, to her entering Carmel at fifteen. Another observable aspect of 'change' is to be found in her new strategy for dealing with her father and sisters, as well as with 'outsiders'.

---

[484] Rogers, CCT, p. 491.

1. Some benefits, spiritual and natural

With the 'grace of Christmas', there was a double enrichment to Therese's life, spiritual and natural, well expressed in the following: 'God was able in a very short time to extricate me from the very narrow circle in which I was turning without knowing how to come out'. (SS.101; Ms A 46v)

a) Spiritual benefits: 'From this time all signs of self-centred narrowness disappeared, her heart was enlarged and her soul expanded..., and she was filled with the most ardent desire for the salvation of souls, and she strove to take the whole world into her embrace'.[485] As Therese put it: 'The practice of virtue became sweet and natural to us'. (SS.104; Ms A 48r.) Inspired by the Imitation of Christ, and Arminjon's Conferences[486] ('On the end of the present world and the mysteries of the Future Life'), Therese's 'religious understanding developed and deepened'.[487] By May 1887, just a few months after her 'conversion', Therese was fully convinced of being called to become a Carmelite, at the age of fourteen!

---

[485] B. Williamson, The Sure Way of St. Therese of Lisieux, London, Paul, Trench, Trubner, 1927, p. 35.

[486] Abbé Arminjon, Fin du Monde Présent et Mystères de la Vie Future, imprimerie St. Paul, Bordeaux, 1881; rédite chez Lescuyer, Lyon, 1964.

[487] Gheon, op. cit., p. 101.

b) Natural benefits: 'Freed from its scruples and its excessive sensitiveness, my mind developed'. (SS.101; Ms A 46v.) Despite her great intelligence, Therese had never really enjoyed school or studies. Being obliged to strictly conform to her 'mother-figures', she lacked the necessary freedom and spontaneity to pursue her own interests.

> I had always loved the great and the beautiful, but at this epoch in my life I was taken up with an extreme desire for learning. Not satisfied with the lessons and work my teacher was giving me, I applied myself to some special studies in history and science, and I did this on my own.....; in a few months I acquired more knowledge than during my years of study. (SS.101; Ms A 46v; emphasis, original.)

Celine, Therese's companion and favourite sister, had wanted to continue the 'Pauline-Marie' tradition of babying her sister! But Therese had given unmistakable signs of being on her own, happy to leave 'the swaddling clothes of a child' behind. Celine, was the only one in the family who was not eager to lord it over Therese. She was willing to allow Therese to be herself, accepting her the way she was. Or in Rogerian terms, Celine accepted her sister 'with unconditional positive regard'. What a great change such an attitude made in their relationship. Celine would from now on, be Therese's most trusted friend and confidante, and hence the first to know of the latter's decision to enter Carmel at fifteen.

2. Determined effort to follow her 'vocation'

Every step of the way, from the first mention of her vocation to Carmel to her father, till her final entrance into Carmel almost a year later, one cannot help but notice Therese's tremendous sense of independence, self-confidence and determination. God wants me in Carmel, and there is where I will go, whatever the opposition or objection! Is this the child who was generally considered of weak character who had no will of her own, or is she rather the stubbornly determined child, of whom her mother had remarked: that if she said 'no', nothing would ever get her to change her mind?

3. Therese's 'new strategy' for restructuring her life

a) Childhood 'flaws' to be cut out

From her earliest infancy, not wanting to 'refuse God anything', she had scrupulously observed every little command from mother, teacher and maid. Now she had realized two serious flaws in such global unquestioning submission (i) over-dependence on others to direct her life; (ii) too much reliance on self in working for 'perfection'.

It was part of the 'Grace of Christmas' to recognize her utter weakness and limitation. She was going to be more open to God's direction in her life, especially in the fulfillment of her vocation as a Carmelite. At the same time

she was determined to cut out 'outside' interference in her life, as much as possible, and start looking more and more towards the 'wisdom of her organism', to serve as a compass to find her direction in life.

b) New family 'alliances'

She was going to make 'new alliances' within her family. She would try to keep her 'secrets' to herself, sharing them only with those who would not take over the running of her life. 'She was still apparently the quiet, good, pious child, and warned by her previous unhappiness at disclosing what she felt was a vision of our Lady, she was now most careful not to give the slightest sign of the startling operations taking place in her soul'.[488]

We know that with regard to her vocation to Carmel, Celine was the first to know and offer her whole-hearted support. Pauline was with Therese in her efforts to enter Carmel at fifteen, but she was not fully aware of the inner

---

[488] Cunningham, The Unfolding of the Little Flower, p. 56.

According to P. Tournier, 'having secrets', is the first stage in the discovering of one's individuality. 'On reaching a certain age a child needs secrecy, and even more so as he grows up'. Secrets, Pillar Books, N.Y., 1976, p. 11 (French original; Le Secret, Editions Labor et Fides, Geneva, 1963). It was rather late in coming for Therese! 'A certain feeling of power is always attached to the keeping of a secret'. Op. cit., p. 11. That kind of power, Therese is just beginning to feel.

transformation which was taking place in Therese. Marie was opposed to Therese's plans, but that did not really matter.

4. M. Martin put to the test

It was only after long reflection and special prayer that Therese approached her father (On Pentecost Sunday, 1887) - to reveal her intention to join Carmel at 15. The objection of her being too young was more than expected. It was not long before he was convinced of her maturity and determination, and willingly gave his consent and undivided support. He too had changed since Christmas of 1886. He showed a welcome unselfishness in accepting Therese's decision to leave him and home for the cloister at such a tender age. In the past, he might have yielded to his 'Little Queen's' fancies, ready to enjoy her delight and company. But in more important matters concerning Therese, he had little or no say! Remember Therese's observation in the matter: 'Even Papa <u>had to conform</u> to Pauline's will' and later to Marie's. Once again, M. Martin felt like a man, like a father, who was free to offer his opinion, which counted for something. This has to be another mile-stone in the relationship between father and daughter. Therese's admiration, love and gratitude for her father were never greater than on that memorable day.

5. Further evidence of psychological and spiritual changes taking place in Therese

- Having gained her self-confidence and poise, her extreme shyness and timidity in the presence of strangers seemed to have vanished. There was good reason for Therese to appear mature esp., in the presence of the Vicar-General and the Bishop, aware that their opinion about her suitability for Carmel might prove crucial. 'I was surprised to find myself completely freed from this crippling fault. I was talking freely with the great ladies, the priests, and even the Bishop of Coutances'. (SS.124; Ms A 57r)

- Her poetic and contemplative mind was fully alive to the 'beauties of nature' while passing through Switzerland, during the pilgrimage. Contemplation of God's wonders was a call to open wide her heart to His love![489]

---

[489] Let no one be under the impression that Therese at fourteen, was not really sure as to why she was joining Carmel and what she intended to do with her life in Carmel. During the journey through Switzerland (Nov. 1887), five months before her entrance into Carmel, she becomes aware of the dangers of 'self-absorption' on the one hand, and of the wonderful possibilities for the expansion of the heart which results from singleness of purpose and openness to God, on the other.

'When I saw all these beauties (refers to the scenic beauty of Switzerland) very profound thoughts came to life in my soul. I seemed to understand already the grandeur of God.. The religious life appeared to me <u>exactly as it is</u> with its <u>subjections</u>, its small sacrifices carried out in the shadows. I understood how easy it is to become all wrapped up in self, forgetting entirely the sublime goal of one's calling. I said to myself: when I am a prisoner in Carmel and trials come my way..., I shall remember what my eyes have seen today.'

(Cont'd on page 660)

- At the sight of the Colosseum, with the memory of the heroes of God who 'had shed their blood for Jesus', she dragged her Celine down to the spot of the actual martyrdom, without fear of being reprimanded either by her father or by the leader of the pilgrimage.

- Wherever they went during the pilgrimage, Therese showed unusual boldness, be it in ignoring 'rules of the cloister' forbidding women to go beyond a certain point, or in 'touching' relics of her choice. She was like a child 'who feels absolutely free to do what she pleases with her father's treasures'.[490] In a word, she was 'an unabashed collector of religious experiences'.[491]

- The Vicar-General, Fr. Reverony, had forbidden anyone from speaking to the Pope during the audience. But Therese looked at the situation differently. She had come all the way to Rome with the great hope of presenting her case to the Holy Father, so she was willing to take a chance

---

[489] (Cont'd from page 659)
'This thought will encourage me and I shall easily forget my own little interests, recalling the grandeur and power of God, this God whom I want to love alone. I shall not have the misfortune of snatching after straws,...' (SS.125; Ms A 58r; emphasis, original; brackets, mine.

[490] Ulanov, The Making of a Modern Saint, p. 132.

[491] Ibid., p. 128.

at doing just that, despite the prohibition.[492]

- Finally, during the three months of waiting, before her entrance into Carmel, Therese was at the service of others at home. And how wonderfully she conducted herself on the day of her entrance into Carmel (April 9, 1888); so much so, she was the only one who was not crying! All childishness was a thing of the past, without a shadow of a doubt.

6. Summing up

This section dealt with: (i) Therese's experience of 'incongruence' mainly created by the 'conditions of worth' imposed on her by her three mothers. (ii) The 'defects in the development of personality' together with Therese's own psychological ills. (iii) The ethico-religious problem of Therese, in Rogerian terms. (iv) The fashioning of a new 'self-ideal', occasioned by the painful separations suffered by Therese and her First-Communion meeting with Christ. (v) How she successfully resolved the fundamental 'incongruence' in her life - that between her self-concept and her experience, through her 'Christmas-conversion' (1886).

---

[492] After the trip to Rome, remarks Laurentin, Therese was convinced she was going to win, not by impetuosity but by giving proof of the measure of her maturity. That is what had impressed M. Reverony. On Nov. 29 (1887), on their return trip, he 'had promised Therese "to do whatever he could"'. (Ms A 66r.) Laurentin, Ste Therese de Lisieux..., p. 75.

One could also mention the easy boldness of Therese in reading the newspaper (for news about Pranzini, the murderer) against her father's prohibition. A clear sign of new found liberty.

It remains for us to deal with the many and varied experiences of Therese in Carmel (1888-1897), where her main task will be to resolve another major 'incongruence' that between her 'real self' and her new-found 'ideal self' - about which in Section II.

* * * * *

PART II

TOWARD A ROGERIAN INTERPRETATION OF THE THERESIAN LIFE-EXPERIENCE

SECTION II:

THERESE IN CARMEL (APRIL 1888-SEPT. 1897)

I. A brief survey of problems facing Therese in Carmel

1. A new 'incongruence' emerging

Considering the fact that Therese had, since the Christmas "conversion", become a 'congruent person' functionning normally and fully, her life in Carmel should not have had any set-backs. With the process of becoming free and active, being generally and essentially 'irreversible', Therese should not have had any major problems in Carmel. But growth means more than one single 'change'.

> The very act of growing up involves a continuous process of reorganization or modification of the self-concept as one moves from childhood to youth, to manhood, ..., to middle age, and finally to old age. So long as the threat to the existing phenomenal self is not too great, reorganization continues smoothly as the person perceives the changes occurring in himself and in his surroundings.[1]

---

[1] Combs & Syngg, Individual Behavior, p.436-37.

Without a doubt, the 'Christmas experience' had effected the necessary positive personality change in Therese, such that her past rigid fixity in 'experiencing' was replaced by a fluid process of functioning as a congruent person. In other words the basic congruence between her 'self' and her 'experience' had been restored.

But Therese's very experience of Christ's 'UPR' was responsible for a different type of 'incongruence' at another level of functioning. It was an 'incongruence' between her 'experience of God in Christ', (however limited), and her 'inherited concept of God'. In other words, Therese is a congruent person, seeking to become a saint, which demands the dissipation of the incongruence between her experience of God (with its implicit 'felt meanings'), and her 'inherited' concept of God. This problem becomes central for Therese in Carmel. Intimately connected with this central problem, are two others: (i) a resolution of the 'incongruence' between her 'ideal-self' (cf. her ideal of glory through becoming a great saint), and her 'real self' (at the time of her entrance into Carmel); (ii) getting rid of the 'incongruence' between the 'learned, prescribed'

means to holiness, and the 'personally chosen' and (divinely inspired') way to saintliness.[1a]

2. An outline of the problems to be dealt with in Section II

Therese's main interpersonal problems in Carmel are visualized as follows: (i) The problem of 'incongruence' between her 'God-experience' and the 'inherited concept of God' and the choice of personally suitable 'means' to holiness; (ii) The areas of conflict in dealing with the Prioress

---

[1a] Cf. Part II, Section I, p.611: 'It isn't necessary to perform striking works'; also the foot-note on p.612.

Therese's initial 'incongruence' in Carmel: 'Not only may lower-need deprivations produce illness that must be called in the classical sense "deficiency diseases", but this seems also to be true for what I have called the metapathologies, that is, for what have been called the spiritual or philosophical or existential ailments. These too may have to be called deficiency diseases'. A. Maslow, "Toward a Humanistic Biology", in Am. Psychologist, 1969, vol.24, no.8, p.733.

'..., basically need-satisfied and already self-actualizing people with such metamotives as truth, goodness, beauty, justice ..., etc., may suffer deprivation at the metamotivational level. Lack of metamotive-gratifications, or of these values, produces what I have described as general and specific metapathologies'. Maslow, ibid., p.734; emphasis, mine. Therese was in a similar situation, when she first joined Carmel.

(Mother Gonzague): the natural attraction to her versus the desire for 'ascetical discipline' of the heart; and the problem of Gonzague's severity; (iii) Dealings with her own blood-sisters -Pauline and Marie in Carmel- the fear of self-love taking over, with the danger of past attachment and dependence; the emotional problems of separation from father and family.

Problem (i)- the 'vertical dimension' of functioning - is dealt with in III -The stages of liberation through intervention of therapeutic agents, which directly leads to a new perception of God in Therese. The issues related to problem (i) are taken up in IV, V & VI. Stages of movement toward greater congruence- VIII -takes up the process of change going on in Therese since October 1891 (when the second major personality change occurs), opening the way to her 'mystical unfolding' (1893 onwards). IX tries to link aspects of 'mystical-becoming' with signs of a 'fully functioning person'; and XIII reveals some of the logical extensions of the Theresian vision beyond the grave.

Problems listed under (ii) and (iii) belong to the 'horizontal dimension of functioning' and are dealt with in II, VII and XII. In II & XII, it is Mother Gonzague who occupies centre stage as prioress, and in VII it is Mother Agnes.

II: ROGERIAN INTERPRETATION (2)

Some of the most significant events in Therese's life take place between 1893 and 1896, when Mother Agnes is Prioress. In X we discuss the Theresian understanding of 'fraternal charity' and its relation to Rogerian attitudes required of a therapist. It shows us how Therese was basically a 'client-centred' spiritual counselor for the novices. XI brings together the 'vertical and the horizontal' dimensions in a special way.

II. Therese under Mother Gonzague (April 9, 1888 - February 1893)

The process of change started at the Christmas-"conversion", continues within, without anybody's knowledge. Before we can take up the discussion of the 'agents of change' we will have to deal with Therese's relations with the Prioress, Mother Gonzague, and with her blood-sisters, Pauline and Marie, together with the problems they posed.

1. The Problem of blood-sisters(Pauline, Marie) in Carmel

a) Therese's need for 'distance'

The most obvious problem was the presence of her two blood-sisters, Pauline and Marie, who had 'mothered' her

for almost ten years. It was important for Therese to preserve her hard earned independence. Despite her firm conviction about the holiness of family-love, she was paradoxically moving toward a chosen distance from her sisters. Even on the natural plane, she hoped to change the 'mother-child' relationship of the past, to one of sibling equality. 'Therese's conscientiousness prevented her from taking unnecessary time for converse with her sisters'.[2] Her sisters were more eager to shower their attention on Therese than she was willing to accept. 'I did not come to Carmel to be with my sisters; on the contrary, I saw clearly that their presence would cost me dear, for I was determined not to give way to nature'. (SS.216; Ms C 8v)

> Marie and Pauline living so near to her but by the very discipline she was imposing upon herself having to be pushed further and further away. Sisterly affection had no place in the life she had chosen for herself, and in some ways that they were all in the same enclosure made her cross a little heavier to bear.[3]

b) The clear danger of Pauline's presence

What follows is probably the best example we have of how keenly conscious Therese was of the danger of self-

---

[2] I. Goerres, The Hidden Face, p.185.

[3] James Norbury, Warrior in Chains, p.130.

love having free play in her dealings with her sister, Pauline. Nothing was easier to do and nothing harder to resist than to renew purely natural family-ties with Pauline! No one would have noticed or even objected to little, sisterly tête-à-têtes, which were both 'convenient' and pleasurable. But says Therese:

> The refectory, ...furnished me, on more than one occasion, with the chance of putting my self-love in its proper place, i.e., under my feet. It's true, I had the great consolation of having the same task as you, dear Mother, and of being able to study your virtues at close range, but this closeness was the source of great suffering. I did not feel, as formerly, free to say everything to you, for there was the Rule to observe. I was unable to confide in you; after all, I was in Carmel and no longer at Les Buissonnets under the paternal roof! (SS.160; Ms A 75m; emphasis, mine).

You have here, honesty, courage and real strength of character displayed by Therese. Did the words of reproach addressed by Christ to Peter objecting to His Passion, come to Therese's lips?: 'Away with you, Satan; you are a stumbling-block to me'? (Mt.16:23). For, doesn't she say, in effect: 'Pauline, here I am struggling to 'put my self-love in its proper place, i.e., under my feet', but 'you are a stumbling-block to me'? The final statement in the above quote, introduced by 'after-all', says a lot more,

by implication. One seems to hear Therese pleading with her sister, Pauline, to be left alone. 'After all, I am not a child any more, accepting to be 'mothered' by you. Remember, we are in Carmel, and not at home, where it was alright for us to spend much time together'.

2. The Problem of the Prioress, Mother Gonzague

What kind of person was Mother Gonzague? There is almost no biography of Therese that does not attempt to answer that very question.

> Mother Prioress was authoritarian, irritable, changing, impulsive, pre-occupied with the family interests, attached to her cat, not always sufficiently careful in seeing to the observance of silence in Carmel, nor caring to observe it herself.
>
> In addition she was energetic, a woman of intelligence and sound judgement, with rather exalted spiritual views, and zealous for the good.[4]

It is not our purpose here, to discuss the details of Mother Gonzague's character and conduct as a religious; but her conduct as prioress in general and her attitude to Therese in particular, are of special interest to us.

---

[4] A. Noché, S.J., La Petite Thérèse de Van der Meersch Devant les critiques et devant les textes, Editions St.Paul, 1950, p.351.

a) Mother Gonzague's attitude to Therese

The Prioress had known Therese six years before the latter's entry into Carmel. She had not only recognized the genuineness of Therese's vocation, but supported her joining Carmel at fifteen against some stiff opposition. Mother Gonzague also deserves credit for being so honest in recognizing Therese's maturity and virtue, right from her first days in Carmel.[5] But it would appear that she almost took devilish delight in humiliating Therese, thus arousing the anger and antagonism of Sr. Agnes.

The Prioress with her possessive temperament, says Six, could not help being deeply resentful. She was going to use a double weapon against Therese: a defensive weapon would be humiliation which was meant to strengthen the young girl against her pride and self-will; the other weapon would be indifference, painful to the extreme sensitivity of Therese.[6]

Therese was weakest and most open to attack while called upon to do manual work. 'I had never been accustomed to wait on myself or do any house-work, and Celine always arranged our room'. (SS.97; Ms A 44v)

---

[5]Cf. Noché, op.cit., p.358-359.

[6]Cf. J.F. Six, Thérèse de Lisieux au Carmel, p.53.

> And this, without doubt was a terrible mistake. It is incredible that a family that took so seriously the training of a soul should neglect work. The role of the christian is servant, in imitation of a Master who acted as servant. The neglect of this surely accounts for many of her difficulties.[7]

In the early stages, it was difficult for Therese to adjust to the demands for manual work in the monastery. The Prioress never missed an opportunity of shooting Therese down for her slowness and lack of thoroughness at work. 'Once I remember having left a cobweb in the cloister; she said to me before the whole community: "We can easily see that our cloisters are swept by a child of fifteen!....."[8]

Her indifferent health had prompted the Novice-mistress to go a little easy on Therese, allowing her to sleep longer, to take a walk and to be assigned lighter tasks.

---

[7] Mary R. Newland, The Saints and Our Children, P.J. Kennedy & Sons, N.York, 1958, p.122.

[8] Cf. SS.150, no.(170) - This anecdote is not to be found in the original text, but is Pauline's addition.

It was Therese's horror of spiders that must have been mainly responsible for her sloppiness at removing cob-webs! On her death-bed she confessed to her horror of spiders, and how she had to do violence to herself to obey an order to clear cobwebs. Poor Therese, nobody knew about it. Cf. D.E. (Synopse), p.150.

Mother Gonzague was loud in her disapproval of such leniency. 'This child is constantly complaining. We come to Carmel in order to suffer; if she cannot endure it, she does not belong here'.[9] Every pejorative remark against Therese was also a subtle jab at Sr. Agnes. As if to say: Is this all you have taught your Therese? That's why she needs a Mother like me!

Perhaps it is true that the Prioress was severe without 'being aware of it'. Certainly, a person like Therese who has always known delicacy and understanding at home, will tend to see normal strictness as great severity, also without being aware of it! Really, wasn't Therese herself the real problem? It is true she had advanced 'spiritually' a great deal, since her "conversion", but she was almost totally unprepared for the ordinary material chores required of a postulant and of a novice. After all, she had never been required to do too much for herself, and next to nothing for others, during all of her life at home. She was treated like a <u>baby</u> and everyone was willing to wait on her majesty, the 'little Queen'! Hence the change in Carmel would naturally be trying. Perhaps, again, this was <u>uniquely</u> Therese's problem. For, which other girl, even at fifteen, has not learned to perform simple household duties like cleaning,

---

[9] cited by Georres, <u>The Hidden Face</u>, p.215.

sweeping, etc.? Therese was trying her hand at such things for almost the first time. Was she any different now than she was a few years ago, when, at least at her uncle's house, they considered her 'incapable and clumsy'? 'In the little tasks of sewing, embroideries, and others, I succeeded well ..... but the stiff and clumsy way I held my work justified the poor opinion they had of me'. (SS.82; Ms A 37v).

Besides, Therese had been accustomed to the excessive indulgence and understanding of her father and sisters at home. What pains they took not to hurt their Benjamin! While at home they might have more easily overlooked her 'small faults' or corrected her very gently, in the monastery, even the smallest fault was noticed and often punished as required by monastic discipline. And for Therese, who desired perfection in everything, to be found 'imperfect' in the performance of 'material tasks' was not easy to accept. She had advanced in 'contemplation', but the immediate need was for 'practical action'!

Considering then, the above circumstances, it would be difficult for a superior not to be severe and demanding. Mother Gonzague was after all trying to exact as much practicality as possible coupled with a modicum of

perfection from Therese. Noviceship is a time of testing of one's virtue - especially one's humility and patience, and also of one's nerves. Wasn't it common place, for superiors and those in charge of training young religious, to create occasions for "testing" their wards? So conscious were they of their 'sacred' responsibilities! Mother Gonzague might well have been one of those. Her severity toward Therese could be further justified, from the real danger which existed of Therese becoming the "pet" of the community.[10]

b) The battle of "Mothers" for the 'prize-child'; Therese

Both Mother Gonzague and Sr. Agnes (Pauline) felt an 'obligation' to take charge of Therese in Carmel. Here's the reason why:

---

[10] There was a real danger that she might become a little girl again, surrounded by 'mothers'. Mother Gonzague called Therese, "Teresita", and Therese sensed the attraction. Therese, while still at home, could not resist knocking at Marie's door for some 'consolation' (ie., during the last days, before the latter joined Carmel). Therese felt a similar temptation when she passed by the Prioress' cell. She had to hold tight to the staircase ramp not to go in there uselessly. (Cf. Ms C 8v.). But endowed as she was with charm and diplomacy, says Laurentin, Therese was able to make tractable, this Prioress who attracted her. But consciously, her affection was pure and disinterested, in her constant care to refer everything to Jesus alone.
Cf. R. Laurentin, Ste. Thérèse de Lisieux..., p.81-82.
Cf. SS.150; Ms A 70v.

> Mother Marie de Gonzague saw herself as called upon to lead to perfection the simple soul that had been placed under her care, while Sister Agnes of Jesus felt she was duty bound to fulfil the wishes of her own mother as she lay on her deathbed, and see that all could be done was done to assure that Therese's name would be engraved in letters of gold on the scrolls of heaven.[11]

As prioress, Mother Gonzague had 'religious authority' over Therese. It was she who as Prioress had assumed the responsibility of accepting a girl of fifteen into the community. How could she forget the episcopal delegate's grave words: 'It was you who wanted her here, and I hope that she will not disappoint your expectations..... if she does, the responsibility will be entirely yours.'[12]

Sr. Agnes (Pauline), on her part, also claimed responsibility for Therese, as her 'petite mère'. She felt that her 'maternal authority' over Therese was valid even in Carmel. Mother Gonzague did not understand Therese's delicate temperament, and it was all the more reason to reclaim Therese for herself. The excessive concern of Sr. Agnes for her sister's welfare, and her constant vigilance and criticism of the Prioress's handling of Therese, were certainly irritating to the boss! The more the Prioress

---

[11] J. Norbury, Warrior in Chains, p.119.

[12] TPB, p.29.

felt challenged, the more determined she became to fight Sr. Agnes. Was she taking out her anger and venom against Sr. Agnes on her helpless sister? It seems very likely considering the following remark of the Prioress: 'The only defect Therese has is that of having her sisters in the same convent'. The more severe the Prioress was the more suffering it caused Therese, making Sr. Agnes even more angry and determined to take charge of her 'child'.

Therese suffered for Sr. Agnes as well, knowing fully well how she felt about the whole situation. Nevertheless, her faith told her to see the superior as God's representative, and to be subject to 'religious authority' of the Prioress alone, rather than yield to the maternal claims of Sr. Agnes. There was a spiritual need for detachment from her natural 'sister-mother' and a psychological need to be free from the past 'maternalism' of Pauline. One can see, that the first years in Carmel, were for Therese, years of terrible struggles. In a word, she had

to fight down her own extreme sensitivity, and defend herself against the 'imperiousness' of the Prioress and of Sr. Agnes.[13]

In this dramatic struggle, writes Six, Therese chose to be alone- absolutely determined to go her own way, neither yielding to wordly affections as the Prioress was too often guilty of doing, nor to surrender to 'family affection', in the way her blood-sisters might have expected. She was not going to let herself go to Pauline in order to confide in her as to a 'mother'. This silence and solitude were both self-chosen and self-imposed.

---

[13]Mother Gonzague and Sr. Agnes were certainly two very different characters. In general, perhaps the former tended to be more rigid and 'authoritarian', where the latter would be more gentle and understanding.

But in Therese's case, Mother Gonzague had more reason to be strict rather than lenient. What she did and the way she did it, was in her own judgement, meant for Therese's 'good'. Sr. Agnes would obviously have handled her sister differently, with the 'family-bias' and the 'maternalness' of the "petite mère" coming through! She would have the added advantage of knowing previously, Therese's peculiar sensibility as well as strength of character. For instance, Therese was known to take the least correction, gently given, seriously. '.....as soon as I began to think seriously.....it was enough for one to say a thing wasn't good and I had no desire to repeat it twice'. (SS.25; Ms A 8v) How was Mother Gonzague to know such positive traits of Therese's character?

Instead of trying to cast aspersions on Mother Gonzague, which she tries to do in her 'additions' to Histoire d'une Ame -our text, cf. SS.150, Note 170-, Sr. Agnes should have humbly and honestly acknowledged Therese's general inadequacy in performing material tasks, which was after all the direct result of her 'own training', continued later, by her sisters at the Martin home!

What an astonishing change in a girl who was until recently greedy 'for kisses, caresses and confidences'. This will to solitude is not a plunge back into schizophrenia; on the contrary, 'Therese while guarding her reserve and her secrets, will become more and more simple, full of tenderness and humour in the community'.[14]

3. The Prioress's 'severity-tactics' toward Therese

a) Therese being shaped for 'sanctity'

Therese is very discreet and charitable in that she does not attribute 'motives' to Mother Gonzague's severity toward her. But she states very clearly that the harsh treatment was unexpected and ill-deserved. 'I know that she loved me very much....but God permitted that she be VERY SEVERE, without her even being aware of it'..... (SS.150; Ms A 70v). Fr. Noché suggests that Mother Gonzague looked to the formation of Therese, using attitudes of calculated coldness and humiliating admonitions. 'A classical procedure, a bit artificial perhaps, which religious superiors have adopted at times, to test souls, who seemed to them to show promise of sanctity'.[15] It would appear that Mother

---

[14] J.F. Six, Thérèse de Lisieux au Carmel, p.56; cf. also pp.54-55.

[15] La Petite Thérèse de Van der Meersch devant les critiques....., p.362-63.

Gonzague experienced some kind of 'divine compulsion' to making a saint of Therese:

> Although she may have been no saint herself, not even a saint in the making, she saw the inherent sanctity in this simple girl who had been placed in her charge, and realized how important it was to discipline her life in such a way that no single flaw should mar the wonderful life that was unfolding before her.[16]

She even advised the Novice-Mistress to be tough with Therese: 'Don't be treating her like a child that one is afraid of humiliating'. Sr. Agnes too testifies to Gonzague's zeal in humiliating Therese on every possible occasion.

b) Strict with the rest of the community

Perhaps we have too often been led to believe, especially through the biased testimony of Sr. Agnes, that Mother Gonzague was particularly cold and cruel to the Martin sisters in Carmel, while being more lenient and indulgent toward the rest of the community. Norbury for one, does not think Mother Gonzague was any different to the non-Martin members of the community, as is implicit from the following:

---

[16] J. Norbury, Warrior in Chains, p.126.

> The nuns thought of her as cold and impersonal. Some of them hinted that she was not at all suitable for her position as Mother Prioress of Carmel. Sister Agnes of Jesus was often openly antagonistic to her ideas and outlook on the running of the community. 'The Wolf', that was what they called her behind her back, a snarling animal always ready to spring out on them unawares.[17]

If in the opinion of the Carmel community, Mother Gonzague was obviously unsuited to be prioress, why was she chosen to serve in that office for seven, three-year terms? Even if most of the community did not have a good word for the Prioress, Therese seemed to see something in this tortured woman, worthy of respect and love. But of course she did not feel free to say it. 'Was she as callous as some of the novices thought her to be? Was she as cold and imperious as some of the older nuns suggested she was? If only she could explain to someone what lay behind her actions that were so often misunderstood'.[18] If Mother Gonzague could speak up in her own defense and tell us what motivated her conduct as Prioress, here is what she might say:

---

[17] Ibid., p.133.

[18] Ibid., p.133.

> It was out of her knowledge of her own imperfections that she realised how essential it was to demand perfection from others. It was because she herself found it so easy to betray the Rule that should direct every moment of her life that she applied that same Rule so rigorously to those who had been placed through the grace of God in her care. If she could help in the moulding of one of the sisters so that that one became a worthy offering to God then perhaps she too would enjoy the redemptive power that would pulse through that sister's soul.[19]

The above explanation of the Prioress's motivation makes a lot of sense. On the one hand it tells us that Mother Gonzague was not blind to her own shortcomings as a religious, one the other it indicates the real reason for her unmitigated zeal in demanding strict observance from others. Many in the community could have justified their resistance to the Prioress with: You have no right to demand of us, what you do not observe yourself! Mother Gonzague's logic was different: 'I am the superior, and so you have no right to question or criticize my personal life. Whereas I have both the right and the duty to see that the Rule is strictly observed. Otherwise, I would be doubly guilty, of self-neglect and neglect of the community. So at the risk of unpopularity and opposition, I mean to be strict and demanding'.

---

[19] Ibid., p.133-134.

Not too many in the community would accept Gonzague's reasoning; some openly challenged her, others grumbled behind her back. And the 'leader of the opposition' was Sr. Agnes of Jesus. Perhaps she did not express too much concern about how the Prioress treated the other novices and professed members of the community. Her main concern was Therese and her supreme objection against the harsh treatment meted out to her. Little did Sr. Agnes suspect that Therese was more than a match for the Prioress, despite her apparent helplessness!

c) A 'secret bond' between Mother Gonzague and Therese

Hadn't the Prioress reminded Therese that 'one comes to Carmel to suffer'? Therese was more than willing to be disciplined knowing that God should have some reason for her suffering. It must have been very gratifying to Gonzague's proud ego, to see that at least Therese respected her authority. Norbury points to the existence of a mysterious bond between the Prioress and Therese. From their first meeting in the parlour, when Therese was but nine, the Prioress had been deeply impressed by the young girl's absolutely serene and single-minded desire of wanting to be a nun. It had

called up 'all that was finest in Mother Prioress, and she felt at their first meeting that a deep and lively and unspoken bond existed between them'.[20]

Was her affectation of harshness toward Therese a veil to hide her real feelings of appreciation and affection - so as not to further arouse feelings of jealousy in Sr. Agnes, as well as to silence any gossip about a too natural and sensual a friendship for Therese? It seems very likely. Was Therese's own known fascination for the Prioress based on her recognition of the Prioress's hidden but real feelings of love for her? After all she was a young girl, a real expert at 'reading the heart', and ready to lap up any genuine affection that came her way. She had sensed the danger of getting attached too naturally to the Prioress, fearing the consequences for her vocation: 'What would have become of me if I had become the pet of the community ...' (SS.150; Ms A 70v).

---

[20] J. Norbury, op.cit., p.134-135.

> The higher the aspirations of a soul the greater the need of a strict and unreserved discipline from her superior. Inner mortification was much more important than external discipline. The words that fell from her lips as she criticized or issued an order to this aspirant for heaven were often cold and imperious, but the feeling in her heart as she uttered them was one of kindness and generosity. Those of us who linger in the valley may be given the right to spur those ones who are struggling to the mountain top. Our words of encouragement may sound callous and indifferent to those who hear them but the aspiring pilgrims know that they are just the phrases needed to strengthen them on the final and more tortuous stages of the journey. Therese Martin loved her and in that love she herself found comfort and consolation.[21]

It all goes to show that Therese was secretly sympathetic to the problems of the Prioress, and accepting of her love. Nevertheless, the Prioress's rudeness had to be painful and humiliating for someone like Therese, who took gentleness and sweetness for granted. But while previous to her 'conversion' (1886), she did not know how to accept suffering with a smile, now, she was not only happy to suffer for Christ, but deeply grateful to the Prioress for providing her with so many opportunities for it. And Mother Gonzague felt assured she was doing the right thing by

---

[21] Ibid., p.134-135.

Therese. 'Sister Agnes made it obvious that she thought she was too hard with her sister and the Mother Prioress could not explain that the apparent hardness was the only way in which she felt she could help to develop and train this sanctified being placed in her care.'[22]

4. Is there a psychological explanation for the Prioress's unusual severity?

a) 'The expansive solution: the appeal of mastery'?

Therese seems to be suggesting some psychological reason for the Prioress's conduct when she writes: 'She was VERY SEVERE without even being aware of it'. (SS.150; Ms A 70v) We have here an element of unconscious ('without being aware of it') compulsiveness symptomatic of neurotic behaviour. Isn't the 'expansive solution: the appeal of mastery' of Horney at work in Mother Gonzague? There is some reason to think so.

Once you admit that Mother Gonzague was 'authoritarian', subject to moods and impulsive, you also have to admit the manifestation of these flaws of character. Part of the meaning of to be 'authoritarian' is to be touchy about one's authority, wanting to exercise it in a domineering

---

[22] Ibid., p.134.

way. Mother Gonzague seemed innocent of St.Peter's advice to pastors: 'Tend the flock of God that is your charge, ..., not as domineering over those in your charge but being examples to the flock'.[23]

b) Mother Gonzague an 'arrogant-vindictive type'

Perhaps Mother Gonzague's behaviour would merit her being assigned within the 'arrogant-vindictive type' the third of the sub-division of the 'expansive type' described by Horney.[24] Of course, the problem of the neurotic is in his identity-confusion, and a conflict is inevitable seeing that he identifies simultaneously with his so-called 'superior-self and his despised-self'.

> If he experiences himself as a superior being, he tends to be expansive in his strivings...; he tends to be more or less openly arrogant, ambitious, aggressive and demanding; he feels self-sufficient; he is disdainful of others; he requires admiration and blind obedience.[25]

You have there Mother Gonzague's major problem.

Why does Mother Gonzague appear to be such a terror in the community except for her pride and arrogance, especially manifest in her dealings with others. Here are some of the signs of 'vindictiveness' described by Horney, which one might find in the Prioress:

---

[23] I. Peter, 5, 2-3.

[24] Cf. Neurosis and Human Growth, p.193; emphasis, mine.

[25] Ibid., p.197.

c) Signs of 'vindictiveness'

(i) 'An impelling need for triumph makes this type extremely competitive. As a matter of fact he cannot tolerate anybody who knows or achieves more than he does, wields more power, or in any way questions his superiority'.[26] We have noted the keen sense of competition between the Prioress and Sr. Agnes, in matters pertaining to Therese. The struggle for power will become more manifest during the elections (1896).

(ii) Even more important is the attitude of 'permanent vindictiveness toward other people', based on the conviction that deep down everybody is 'malevolent and crooked' and that the only safe way to handle others is to distrust them. Such a person is 'openly arrogant, often rude and offensive, although this is covered by a thin veneer of civil politeness'. 'In subtle and gross ways, with or without realizing it, he humiliates others and exploits them'.[27] Is there not much of this in Mother Gonzague who takes every opportunity to humiliate Therese, and suspect her sisters?

---

[26] Ibid., p.198.
[27] Ibid., p.199.

(iii) The arrogant-vindictive type is 'a past master in frustrating others, frustrating their small and big hopes, their needs for attention, reassurance, time, company, enjoyment'.[28] Therese has told us just as much about the Prioress's general indifference to her and unwillingness to give her the necessary attention and time especially for spiritual direction. (cf. SS.150; Ms A.70v)

> (iv) 'The most important expression of his vindictiveness toward others is in the kind of claims he makes and the way he asserts them ..... He feels entitled for instance to the unabridged expression of his unfavorable observations and criticisms but feels equally entitled never to be criticized himself'.[29]

To come to think of it- combine the already keen sense of authority, the unrestrained 'holy' zeal for correcting others, with the 'neurotic compulsion' of hurling criticisms at others (indicated above), and you have pretty ugly possibilities in the single person of Mother Gonzague. We might have known much more about Mother Gonzague's 'doings', had Therese not been restrained by her deep sense of reverence and charity for the Prioress.

---

[28] Ibid., p.199.
[29] Ibid., p.200.

5. Possible complications for Therese

a) A sense of obligation and fear curtail freedom

Did she really feel free and secure in Carmel. Seeing she was accepted by exception at the age of fifteen, it was like Mother Gonzague had done Therese a favour. Her past excessive dependence on others and compulsive desire to please could well have been re-activated, with the new motives of humility and obedience. Wasn't there also an element of <u>fear</u> of not measuring up to the expectations of the Prioress and other members of the community, who had, so to speak, to be repaid for the favour of accepting her so young into the community? She was already known to be rather clumsy with the simplest tasks. The constant, harsh and insulting remarks of the Prioress, could only add to the tension and nervousness in Therese. There was also the ever-present danger of disappointment at seeing how few in the cloister really cared about genuine holiness! The element of scandal could be very discouraging to a young and enthusiastic novice like Therese.

b) A move toward 'the self-effacing solution - the appeal of love'?

Therese mentions the distinct danger she experienced of 'becoming the pet of the community'. In the circumstances, with a dominating, proud prioress, and the past habit of yielding to others without question, was there not a clear possibility for Therese to adopt the converse 'neurotic' solution to the 'appeal of mastery', namely, 'the self-effacing solution - the appeal of love'? Absolutely so. As a matter of fact, Therese seemed ideally suited for adopting such a solution. Horney describes the 'self-effacing type' thus: 'He must not feel consciously superior to others or display any such feelings in his behaviour. On the contrary, he tends to subordinate himself to others, to be dependent upon them, to appease them.....'[30]

There was another subtle trap she could fall into, given her great attraction for suffering for love. Would the following description apply to Therese?

---

[30] Neurosis and Human Growth, p.215.

> While curtailed in any pursuit on his own behalf, he is not only free to do things for others but, according to his inner dictates, should be the ultimate of helplessness, generosity, considerateness, understanding, sympathy, love and sacrifice. In fact, love and sacrifice in his mind are closely interwined: he should sacrifice everything for love - love is sacrifice.[31]

c) The 'arrogant-vindictive' Gonzague appeals to 'self-effacing' Therese?

And what of the known special attraction of Therese for the Prioress? If our diagnosis of Mother Gonzague as having the traits of an 'arrogant-vindictive type' is true, and the danger of morbid dependency resulting from a 'self-effacing tendency' just alluded to exists in Therese, a powerful attraction of 'opposites' is very likely. We are here selecting some key statements from Horney's description of 'morbid dependency' - more commonly observed in love-relations-, but which could be found in 'nonsexual friendships, between parent and child, teacher and pupil, doctor and patient, leader and follower'.[32]

---

[31] Ibid., p.220.
[32] Ibid., p.243.

> Morbidly dependent relations are initiated by the unfortunate choice of a partner. To be more accurate, we should not speak of choice. The self-effacing person actually does not choose but instead is "spellbound" by certain types. He is naturally attracted by a person of the same or opposite sex who impresses him as stronger and superior. Leaving out of consideration here the healthy partner, he may easily fall in love with a detached person, provided the latter has some glamour through wealth, position, reputation.....; with an outgoing narcissistic type.....; with an arrogant-vindictive type who dares to make open claims and is unconcerned about being haughty and offensive.[33]

For the moment, we shall consider the Therese-Prioress relationship as operating within the above dynamic. It is only when we examine this case in more detail, can there be some evaluation possible.

(i) 'But what accounts specifically for being fascinated or spellbound i.e., - for the compulsive element in such an infatuation - is the suppression of his expansive drives.'[34] The very suppression of the 'expansive drives' leads to the so-called self-shrinking process. But the suffering that results from 'shrinking' makes the person look to 'arrogant and aggressive mastery of life as desirable'.[35] That is just the quality he lacks; and so 'he externalizes his own expansive drives and admires them in others'.

---

[33] K. Horney, op.cit., p.243; emphasis, mine.

[34] Ibid., p.244.

[35] Ibid., p.244.

> To love a proud person, to merge with him, to live vicariously through him, would allow him to participate in the mastery of life without having to own it to himself.[36]

In our case, Therese had a good stock of natural pride and ambition - which she generically referred to as 'self-love' -; but she was no match for the Prioress with her authoritarian arrogance. As a matter of fact, the Prioress, sensing Therese's hidden pride and self-will had openly vowed to crush them. One possible way out of the conflict for Therese, would be to suppress her pride and submit to the Prioress. She might well admire the Prioress's pride and arrogance and 'live vicariously through her'.

(ii) Another point of interest in trying to understand the fascination for Mother Gonzague in Therese, is Horney's observation that 'among the obviously proud people the arrogant-vindictive type as a rule exert the greatest fascination on the dependent person.....' While pride does play a part in the fascination, what is 'more crucial' is that the arrogant-vindictive person is 'the most likely to knock the (dependent) person's pride from under his feet'.[37]

---

[36] Ibid., p.244.
[37] Ibid., p.245.

The dependent person might initially react with anger at the humiliation suffered. But there is at the same time, an almost blind fascination for the offender, with a compulsive desire to win his love. Are we indeed touching on the love-hate relationship between Mother Gonzague and Therese? There is reason to think so. Here is one good illustration of the point in question:

> ....., she suffered much at the hands of Mère Marie de Gonzague, the Superior. She was excoriated publicly for leaving a cobweb in the cloister,..... and for her "slow ways and want of thoroughness". When she spent an hour with the Superior, she was scolded most of the time. Her struggle to please - and nothing was so certain but that nothing would please - was like a child trying to please a difficult teacher, a wife trying to please a difficult mother-in-law, ..., an employee trying to please a difficult boss.[38]

Therese suffered much at the hands of Mother Gonzague, and she did 'struggle to please'. But for all her efforts, she only got more insults and humiliations, re-enforcing the dependent relationship. For, 'insulting behavior frequently precipitates a dependent relationship'.[39] We link up here with the fact of the great attraction Therese had for suffering, and how it might relate to 'love'.

---

[38] M.R. Newland, The Saints and Our Children, p.131; emphasis, mine.

[39] Horney, op.cit., p.245.

(iii) What could the 'insults' of Mother Gonzague have meant to Therese? Were they not a sign of 'rejection'? 'A rejection is an insult for anybody whose pride is largely invested in making everybody love him'.[40] Strangely enough, the very fact of rejection seems to make the rejecting person attractive. The frequency of such a phenomenon has led people to believe that the 'self-effacing person' is merely craving for suffering offered him in the 'insults'. While there is a connection between insulting behaviour and its 'magnetic attraction' for the self-effacing person, it would be a mistake, says Horney, to see too 'neat a causal connection' between them. The two factors at work in the self-effacing person, are: 'the fascination that arrogance and aggressiveness in others exerts on him, and his own need to surrender'.[41]

> He craves to surrender himself body and soul, but can do so only if his pride is bent or broken. In other words, the initial offense is not so much intriguing because it hurts as because it opens the possibility for self-riddance and self-surrender. To use a patient's words: ....."If he can insult me, then I am just an ordinary human being", and one might add, "only then can I love".[42]

---

[40] Ibid., p.245.

[41] Ibid., p.246.

[42] Ibid., p.246.

d) Gonzague and Therese 'victims of neurosis'?

Although the psychological dynamics at work in the relationship between the Prioress and Therese - as between an 'arrogant-vindictive' and a 'self-effacing' individual - are fairly well verified, we still cannot quickly conclude that they are both victims of neurosis. The conditions and the capacity for 'love' within the relationship will help in judging each case.

(i) The 'arrogant-vindictive' type has an instinctive fear of love, because it would mean 'relinquishing much of his neurotic pride' for love. Thus, love is shunned as a danger. Besides, the 'expansive type' does not feel the need for love 'in a vital way'. 'Neurotic pride is the ennemy of love'.[43]

Was this not Mother Gonzague's real problem? 'She knew that she herself was an arrogant, restless soul, that her following of the religious life was proving to be a hard task-master'.

> There was too much worldliness, too much pride, too much sense of family in her, and these things often overshadowed her running of the community that had elected her to be Prioress.[44]

---

[43] Horney, op. cit., p.246; emphasis, mine.

[44] James Norbury, Warrior in Chains, p.126; emphasis, mine.

She certainly needed love, but her 'neurotic pride' was too overwhelming to permit her to seek love at the cost of her pride. 'The burden of loneliness lay very heavily upon her stricken heart. Affection, how much every human being needed it, and how deeply she felt that need in the agony that seemed to be almost breaking her heart'.[45] She secretly sensed that Therese was willing to love her without any pre-condition of surrender of her pride. That was why she could love Therese, and why she felt drawn to her.

(ii) In the self-effacing type, however, 'love-surrender appears as a solution for everything, and hence as a vital necessity'.[46] Again, such a type must feel or must be degraded, in order to be able to love.

The above could well have been Therese's problem. But despite the appearances, she was not suffering from pathology. For only if 'the abandoning of pride' becomes a 'rigid condition for love-surrender', is it 'pathological'. There was no need for Therese to be 'degraded' in order to be able to love. She loved the Prioress and the others, consciously and freely, because she felt it as part of her christian duty. That is the negative proof for the absence of pathology. Horney suggests a positive proof as well when

---

[45] Idem, ibid., p.133; emphasis, mine.

[46] Horney, op.cit., p.246.

she writes: that for the healthy person, 'love and true humility go together'.[47] Therese was truly humble, and so she was able to love! She had to face the 'never ending stream of complaints and reproaches' of the Prioress. 'Humility for her was a readiness to be misjudged without attempting by a word or gesture to do anything in her own self-defence'.[48] Jesus was to be her only love, and she was willing to become a humble servant for others for His sake.

e) A Rogerian 'X-ray' of Mother Gonzague!

Therese once again runs into 'conditional positive regard' and even 'negative regard', but this time from the Prioress, Mother Gonzague. Her 'conditional acceptance' of Therese is patent from the way she used her two 'weapons' of humiliation and indifference against Therese. The 'weapon' of humiliation contained disapproval, criticism and evaluation of Therese. Mother Gonzague was known to be judgemental, "paternalistic" and demanding.[49] Gonzague's indifference practically excluded 'positive acceptance' of Therese.

---

[47] Ibid., p.246.

[48] J. Norbury, Warrior in Chains, p.126.

[49] Cf. supra, pp.686-687.

Gonzague lacked the quality of 'congruence'. 'Each of us could name persons who always seem to be operating from behind a front, who are playing a role, who tend to say things that they do not feel. They are exhibiting incongruence'.[50] As was pointed out earlier, Mother Gonzague's problem was neurotically manifested in her 'identity confusion', i.e., in a simultaneous identification with her so-called 'superior self' and her 'despised self'.[51] This was the root of her incongruence. Speaking of a counselor-therapist, Colborn writes: 'Only if his image of himself (his "self-concept") is open to receive new experiences will he be able to experience his client's love for him or anger against him without being threatened by one or the other'.[52] We have indicated above the strong possibility of Mother Gonzague belonging to the 'arrogant-vindictive type' (Horney). This would imply that she could not accept herself and her own feelings, which made it difficult for her to accept the feelings of others.

---

[50] Rogers (ed) The Therapeutic Relationship and its Impact: A Study of Psychotherapy with Schizophrenics, (TRI), Milwaukee, University of Wisconsin Press, 1967, p.100.

[51] Cf. supra p.687.

[52] F. Colborn, Grace as Acceptance - A Phenomenological Model for the Theology of Justification, (GA), The Catholic Book Agency, Rome, 1969, p.51.

There could not be any real 'empathic understanding' on the part of Mother Gonzague for Therese or for anybody else. One obvious reason is that, like many religious superiors, she considered it her 'sacred duty' to evaluate ('diagnose') her subjects, i.e., to see them from her own point of view. Whereas Rogerian empathy requires that the subject be seen from their own point of view.[53]

> Accurate empathic understanding is closely related to acceptance and illustrates the meaning of acceptance. Unless the therapist accepts and prizes the other person, he will not be able to listen sensitively to the flowing, changing expression of his deepest feelings.[54]

Mother Gonzague had neither the time nor the inclination to 'listen sensitively' to Therese's expression of her own feelings as is implied in the following: 'Our Mother Prioress, frequently ill, had little time to spend with me. .....God permitted that she was VERY SEVERE without her being aware of it.' (SS:150; Ms A 70v) (emphasis, original).

---

[53] Cf. Rogers, CCT, p.199 & 203.

[54] F. Colborn, op.cit., p.55.

f) Contrasting attitudes in Therese

Since the drastic personality change (1886), Therese is no more a slave to 'affection and approval', nor is she on the defensive. Her human and religious maturity is evident in the way she handles Gonzague's severity and lack of 'acceptance'. She was not going to be bitter or sad, but would rather grow in tenderness and humour.

Out of her own deep sense of genuineness, and the constant concern to understand others, Therese accepted and loved Mother Gonzague.[55] Her 'unconditional positive regard' came from her desire to love God in her superiors. 'I loved Mother Prioress very much, but it was a pure affection which raised me to the Bridegroom of my soul'. (SS.151; Ms A 70v)[56]

Therese had always shown a charming "weakness" for 'empathic understanding' especially towards her father, best exemplified in her concern to spare him suffering.[57] Now she feels for the problems of the Prioress and positively tries to understand the latter's desire for admiration and affection. Though nobody from the outside was able to detect the secret of Therese's poise in dealing with the Prioress, it had to come from Therese's own 'openness to

---

[55] Cf. supra, p.685.

[56] Cf. supra p.698.

[57] Cf. Pt.I, p.287.

inner and outer experience in general', which is 'an openness and an acceptance of other individuals'.[58] Somewhat like Maslow's 'self-actualizing' individual who 'does not complain about water because it is wet, nor about rocks because they are hard'...'[59], Therese was not going to complain because the Prioress was strict and severe. Part of her realistic 'acceptance' of life in Carmel must be found in her bold assertion: 'Illusions, God gave me the grace not to have A SINGLE ONE when entering Carmel. I found the religious life to be exactly as I had imagined it, no sacrifice astonished me and yet, ..., my first steps met with more thorns than roses'. (SS.149; Ms A 69v, emphasis, original).

6. The 'Cross' of family sorrows

Within months of Therese's leaving home, her father had disappeared from the house, causing the family great anxiety and concern. The 'Little Queen' who was closest to M. Martin's heart, suffered the most. What could have befallen her 'King', and how long would he have to suffer? Little did she realize that her poor father had 'all his

---

[58] Cf. Rogers, A Therapist's view of Personal Goals, (TvPg), Pendle Hill Pamphlets, Wallingford, Pa., 1960, p.16-17.

[59] Maslow, Motivation and Personality, p.156.

life been tortured by his own inadequacy' .....[60], that he now was haunted by a sense of failure, and a host of unanswered questions, with nobody to confide in. Norbury makes a bold attempt to describe for us the possible inner agony this man was suffering, thus:

> The peace of the home was slipping away, creeping with Louis Martin into the dark places where he himself was wandering in the last lingering twilight of sanity. Long fits of melancholia would take possession of him. A deepening sense of despair would hold him imprisoned in an agony of uncertainty. Had he failed God? Why had Zélie been taken away from him when they might have had so many years together? Was it right that all his daughters should seek the consolation of the cloister? Questions, questions, questions, but seldom any answers. Had God also deserted him? Was this, the final loneliness, a sign of a soul that had already surrendered itself to damnation?[61]

For too long, Louis had lived on borrowed strength, first that of his wife, then of each of his daughters in succession. He had also lived in an ivory tower, shielding himself against the 'world' with meditation, prayers and devotions.... He thought he had kept aloof for 'religious' reasons, feeling self-sufficient without friends. But was he thereby any closer to God? His daughters taking his inner strength and proximity to God for granted, had abandoned him, 'to seek the consolation of the cloister.' They were

---

[60] Norbury, op.cit., p.129.

[61] Ibid., p.129; emphasis, mine.

all suffering for him; they too had questions they dared not ask. Therese raised her aching heart to God for her father and Celine.

7. January 10, 1889: Therese receives the religious habit

Louis Martin felt well enough to be present for the ceremony, the last celebration for Therese, he could really participate in. There were tears in his weary eyes as he led his 'Little Queen' to the altar. If he had a question to ask Therese that day, it would be an echo of the one put by Mary to the boy Jesus when, after being missing for three days, he was finally found in the temple: 'Son, why have you done this to us; behold your father and I have looked for you sorrowing?'[62] Therese would have no other answer to make except that given by Christ: 'Did you not know that I must be about my Father's business?'. For Louis Martin, it was the final surrender of 'paternal' rights over his Therese, to God, to whom she wanted to belong entirely. Strangely, this separation between father and daughter has an opposite effect on each of them. Certainly, Therese suffers very much to see her father 'so frail and

---

[62] Lk.2/48.

weak and old' but it strengthens her psychologically and spiritually; suffering for her is a precious means toward realizing her ambition of one day becoming a 'worthy victim of Divine Love'.[63] For Louis Martin, on the other hand, the pain of separation from his 'Little Queen', will weigh more and more heavily on his already deteriorating health, until this sad and lonely man, silently slips out of existence.

III. Stages of 'liberation' through intervention of 'therapeutic agents'

1. The process of 'change' gradual

Speaking of the case of Mrs. Oak, and her identifying a 'particular bit of feeling' in her experience (in the 31st interview), with: 'It's just being terribly hurt!', Rogers says:

---

[63] J. Norbury, op.cit., p.129.

> This moment in her experience is what I have come to think as a "molecule" of therapy, or more accurately a "molecule" of personality change. I would hypothesize that therapy is made up of a series of such molecules, sometimes strung rather closely together, sometimes occurring at long intervals, always with periods of preparatory experiences in between.[64]

The above quote from Rogers serves as a fitting introduction to the present discussion where we shall indicate the so-called '"Molecules" of therapy', rather than perhaps out and out 'personality change' in Therese. And the 'preparatory experiences in between' will serve as a setting for the manner of the intervention of the 'therapeutic agent' entering Therese's life at 'special moments'.

a) The first steps toward holiness

Whatever the claims and responsibilities for her life in Carmel, split between the 'Great Mother Gonzague' and the 'Little Mother Agnes', the only thing that mattered for Therese was to work at becoming a great saint, with whatever 'materials' God had to offer. Therese had doubts as to how many in the convent shared her concern and purpose of sanctity. Nor was she sure the means she was offered were

---

[64] C. Rogers, "The Essence of Psychotherapy: A Client-Centered View", (EpCcv) in Ann. of Psychotherapy, 1959, v.1, no.1, p.52.

particularly suited to her temperament and 'inner' experience. What was she to make of the jealousy and pettiness even among the 'professed' in the community and the general laxity in the observance of the Rule? No, she must not allow herself the pride of self-righteousness, nor the escape of self-pity, and least of all, the snare of scandal to distract her efforts at holiness.

Her past experience had clearly taught her that it was futile to indulge in self-contemplation, and so she was fully determined to move 'outward' to embrace the world for God. And how few in the community thought like her.

> I think that the main trouble was that the majority of the nuns around her, and I am not stating this in any derogatory way, were seeking to move inward all the time, to perfect themselves in spite of the world. Therese on the other hand was always striving to move outwards, the world was her parish and the saving of souls of others was far more important to her than her own salvation.[65]

There is no question, then, about what Therese wanted to do with her life in Carmel and why, but she felt that she needed 'spiritual direction' very urgently, just to be on the safe side!

---

[65] J. Norbury, Warrior in Chains, p.122-123.

b) No one to confide in, no one to offer spiritual direction

Therese had lived 'surrounded by approval' for full fifteen years. Now it was a psychological and spiritual necessity 'to cut the heart free of dependence upon human approval'.[66] If she failed to meet that challenge, she would run the risk of becoming 'the pet of the community', and dissipate, by that very fact, all her spiritual aspirations. She was successful in escaping the charms of the Prioress!

Now, she had to deal with another form of dependence and approval, namely, spiritual. One can recall Therese's utter dependence on Pauline and later, on Marie, for every detail, relating to her spiritual and moral life. It is true, that since her entrance into Carmel, Therese has kept a safe distance from both her sisters. No one could really blame her for looking for someone to consult and receive spiritual advice from, considering she was just starting life in Carmel. Mother Mary of the Angels, the novice-mistress was a saintly person, but failed to draw Therese's

---

[66] Newland, The Saints and our Children, p.132.

confidences.[67] 'Nothing about Therese's time at Carmel was ordinary, nothing followed a line of easy or familiar development',.....'

> She never suffered from tepidity..... But neither did she fall with graceful relaxation into spiritual converse with her novice-mistress or the Prioress. Poor Therese-there always seemed to be someting-someone-missing.[68]

She had to struggle all alone with her troubles without hope of 'enlightened advice or competent direction'. There was not even a confessor to whom Therese could open her heart. Spiritual dryness suffered by Therese, made the situation even more desperate. Here is a fairly good description of 'dryness':

---

[67] 'Then there was Mother Marie of the Angels, Therese's Novice-Mistress: kind, tactful, conciliatory, always concerned with making peace and smoothing matters over... (For) she distinctly lacked prudence and objectivity; she was all over-flowing emotions; having the best intentions in the world, but lacking "discrimination and insight into souls" (a most unfortunate lack in a novice mistress). I. Goerres, The Hidden Face, p.196; first brackets, mine; second, original.

[68] B. Ulanov, MMS, p.142.

> A dry heart, dry eyes, prayers without a savour and even without meaning, a diabolical aridity..... Teresa began to wonder if she had incurred the wrath of God, she questioned the worth of everything she did, she felt the tide of scrupulosity surging up again within her. At this juncture Fr. Pichon came to the rescue.[69]

2. Pichon sows the seeds for the 'Theresian revolution'

It was the only opportunity Therese had to unburden her conscience. What painful efforts she must have made to rake up the past so as to make an exhaustive list of sins, faults and imperfections. Her past habits of an 'infantile conscience' put in their appearance, making everything appear seriously sinful. Fr. Pichon was pleased yet surprised at all the fuss Therese was making and the tears she was shedding at her past peccadillos! He understood her problems and felt inspired to say the following to her: 'In the presence of God, ...I declare THAT YOU HAVE NEVER COMMITTED A MORTAL SIN'. (emphasis, original) Then he added:

---

[69] H. Gheon, SLF, p.133.

"Thank God for what He has done for you; had He abandoned you, instead of being a little angel, you would have become a little demon". (SS.149; Ms A 70r)

"My child, may Our Lord always be your Superior and your Novice Master". (SS.150; Ms A 70r)

a) Pichon's advice, psychologically considered

Barry ulanov, for one, though critical of Pichon's 'language', gives him high praise for his spiritual depth and psychological acumen. 'His language was often bluff, journalistic, deliberately banal. But his spirituality was not without its depths and was always accommodating, psychologically as well as spiritually, to the vagaries of religious temperament'.[70] Pichon was suggesting a totally new orientation to God, to self and to sin.

(i) It is true that you have not sinned seriously. But take no credit for it, because it is God who made it possible. Hence there is no reason for empty pride, but all the reason in the world for humble gratitude. Therese was thus introduced to the 'prayer of thanksgiving'.

---

[70] MMS, p.140; emphasis, mine.

(ii) Again, thanks to God's special favour, you are 'an angel', pleasing and precious in God's sight. So you should start appreciating God's work in you, and rejoice in His favour. Stop degrading yourself and making yourself miserable over some little faults! Learn to have a positive and truthful image of yourself.

(iii) Always remember, that if God were to abandon you to your own resources, you could well 'become a little demon'. There is no danger that he will abandon you at any time, for He is faithful, but it is always possible that you abandon Him, feeling you can manage on your own. So humbly receive His continued protection.

There she had no difficulty in believing in her weakness and capacity for evil. As a matter of fact, Pichon's warning, made the consciousness of her weakness even keener, making her more fearful about the future. Will God abandon me? How can I be sure of not failing Him? I cannot be careful enough, if I am to keep up the 'good record' of no serious sin! Hence her predictable reaction: 'I had such a great fear of soiling my baptismal robe.....' (SS.149-150; Ms A 70r) Deep down what really frightened Therese was her 'liberty': 'Had not Therese asked Him to take away her liberty, for her liberty frightened her?' (SS.77; Ms A 35r)

It would appear that Therese had lingering doubts about her 'state of soul' despite Pichon's categorical and solemn declaration. She could have blamed herself for being poor at communicating with Fr. Pichon, possibly creating the false impression of saintliness. Maybe she should have spent more time in preparing for her general confession. I don't see myself as an 'angel' with all my faults and imperfections which are serious enough for me. Is it possible that Fr. Pichon said what he said, just to console me, to make me feel good? Haven't I been taught to believe that even the least fault is serious in God's sight? If in the world, such a strict vigilance was demanded of me, how can I dare relax it here in the convent? I have enough trouble with the Prioress, despite all my efforts at 'perfection'. The Prioress would sooner believe that I am a 'demon' than an 'angel'! Considering her past scrupulous ways, and the constant nagging of Mother Gonzague, it would take quite a struggle for Therese to learn to accept herself in a sane and positive way, as recommended by Fr. Pichon.

There is some indirect evidence to show that Therese indeed suffered such a struggle for a few years after Fr. Pichon's visit. It is likely that Therese continued debating with him in her letters, over the implications of

his 'advice'. Unfortunately her letters to Fr. Pichon have been lost. But here are allusions to Therese's scruples and doubts, in his replies to her: 'I forbid you in God's name, to put into question your state of grace.. Believe obstinately, that Jesus loves you'.[71] And five years later he writes: 'No, no, you haven't committed any mortal sins. I can swear to that. No, one can't sin mortally without knowing it. No, after absolution, you shouldn't doubt about your state of grace...Banish then your anxieties. God wishes it and I command it'.[72]

An even greater challenge for Therese was to follow Pichon's advice regarding spiritual direction. Persons in authority could occasionally fail to act as worthy instruments of God, and confessors might not be particularly gifted, to reach out a hand to a 'drowning sinner'. That was the kind of situation Therese found herself in Carmel. All the more reason for her to learn to depend on God as her 'Superior and Novice-Master'. It was a definite call inward, to listen to the voice of God directing from within. How could Therese dare criticize the spiritual direction offered her, as being insufficient and unsatisfactory, and even hint at following the "inner-guidance-technique" of Pichon,

---

[71] Letter of October 4, 1889; 18 months after his visit to Carmel. Cf. CG, t.I, p.502.

[72] Letter of January 20, 1893. Cf. CG, t.II, p.677.

without being cut down as unmistakably proud and dangerously presumptuous? And who has ever heard of a young novice relying mainly on divine personal direction? It was not that Therese doubted God's ability to direct her from within, but that she did not feel ready to be on her own, with a reasonable expectation of support for such a venture.

b) Pichon as 'therapeutic agent'

(i) Pichon and Therese ~~in~~ 'psychological contact': Already as a little girl, Therese had been enamoured by Father Pichon, who in addition to being a friend of the family, was also, as lovingly referred to by Louis Martin, 'the director of the whole family'. He had also been Marie's spiritual adviser for a time. Therese had personally desired that he be her spiritual director as well, only to be denied the privilege, with Fr. Pichon leaving for Canada.

(ii) Positive regard and empathic understanding: The 'warmth of relationship' between Pichon and Therese, and his 'genuine interest' in her, opened the way for her expression of feelings and fears to him, in the confessional. She felt 'accepted rather than criticized' and was free to see herself 'without defensiveness and gradually to

recognize and admit her real-self with its childish patterns, ... and its ambivalences', ...)..'[73]

One major problem that had been a 'real martyrdom' for Therese, ever since she had been 'cured' from her mysterious illness, (cf. SS.65-66; Ms A 30m-30v), was: 'For a long time, I believed that I had become ill on purpose'. (SS.62; Ms A 28v) To this sin of pretense, she added a whole list of past 'sins', faults and imperfections. His positive regard and empathic understanding, together with her confidence in his judgement are unmistakable in the following: '.....the Father of our souls, as with the wave of his hand, removed all my doubts'. (SS.62; Ms A 28v) The advice coming 'from the mouth of a director such as St. Teresa desired, i.e., combining knowledge and virtue it seemed to me as coming from the mouth of Jesus Himself'. (SS.150; Ms A 70r) (emphasis, original). We have here an implicit reference to Pichon's 'congruence', and an explicit one of his being the mouth-piece of God.

(iii) What Pichon intended for Therese: 'In God's name' I declare you have never committed a mortal sin'. (SS.149; Ms A 70r) (original in capitals). So I feel, he must have continued, that it is unreasonable for you to be

---

[73] Rogers, "The Process of Therapy", in J. of Consulting Psych., vol.4, no.5, Sept.-Oct. 1940, p.162; emphasis, mine.

weeping and moaning over your sins and imperfections. It is a lack of proper 'self-regard' as well as a lack of moral discernment. It is also a sign of excessive pre-occupation with self and with 'perfectionism'. You should learn to look at the positive side of things. You should appreciate God's 'positive regard' for you, shown in His preserving you from serious sin. 'Cast your care on the Lord, for He has care of you'. (I Peter 5:7) That is why my parting advice to you is that you begin to rely more and more on God's working within you, to direct and guide you. 'Let Him 'always be your Superior and Novice Master'. (SS.150; Ms A 70r)

Pichon, thus effectively set in motion the process of change in the 'perception of God' and the related change in the perception and acceptance of self, in Therese.[74]

---

[74]Piat points out how Fr. Almire Pichon S.J., was influenced in his spirituality by Fr. Ramiere (a fellow-Jesuit and teacher), who revealed to him the 'Sacred Heart'. It was Pichon's influence brought to the Lisieux Carmel, which gradually helped to dislodge 'the God of the Jansenists, for the Good God of Fr. Pichon'. The notes taken by Sr. Marie of St. Joseph, of the retreat preached by Pichon (Oct. 1887), contains this key phrase: 'To make Love loved' (à faire aimer l'amour). Therese will adopt it as her own toward the end of her life. (Cf. R.P. Piat, Ste Thérèse de Lisieux à la Découverte de la voie d'enfance, p.86),

3. Some specific problems

a) The problem of communication

Therese had very little to say to her superiors, because she was 'simple' (SS.151; Ms A 70v). That might have been part of the problem; but Therese saw it differently. It was not so much that she had nothing to say, but rather that she was not used to speaking about what went on in her soul. More importantly, there were apparently few among the "officially approved guides" in the community, who would care to listen to Therese, with a minimum of 'positive regard and empathic understanding'. Whenever she was with the Prioress, it was a time to listen - listen to her litany of accusations and reproaches, leaving little time for Therese. (In Rogers' phrase, the Prioress indulged in 'evaluative judgements'. It was hardly the kind of atmosphere for a confident exchange. Besides, would the Prioress

really care about Therese's doubts and fears, suffered in the silence of her heart?[75] Therese was not even free to seek the company and advice of the senior members of the community, without the Prioress coming out strongly against it: 'Why are you always fussing round older nuns, have you nothing better to do with your time than waste it?'[76] Another test to see how much she could rely on herself rather than on the consolation and support of human approval. Divine direction had to be her only hope.

---

[75] '...I am terribly frustrated and shut into myself when I try to express something which is deeply me, which is part of my own private, inner world, and the other person does not understand. When I take a gamble, the risk of trying to share something that is very personal with another individual and it is not received and not understood, this is very deflating and a very lonely experience! I have come to believe that it is that experience which makes some individuals psychotic. They have given up hoping that anyone can understand them and once they have lost that hope then their own inner world, which becomes more and more bizarre is the only place where they can live...' (Rogers, "Being in Relationship", in Voices, Fall, '70, p.14; emphasis, original).

The above observations of Rogers would explain Therese's problem of communication with the Novice-mistress and the Prioress, with the feeling of not being understood, especially during her first years in Carmel. Was Louis Martin in a similar plight, especially after Therese's entrance into Carmel, gradually leading to the intensification of 'schzophrenia'?

[76] J. Norbury, Warrior in Chains, p.126.

Sr. Febrione, was one of those senior members of the community admired by Therese, as one experienced in the ways of holiness. Her personal experience coupled with her observation and concern for the problems of young religious, enabled Sr. Febrione, the sub-prioress, to sense Therese's problem. In effect she was recognizing that the quality of simplicity could pose a problem for Therese, if looked at only negatively. But simplicity was a positive sign that one was getting closer to God.[77] Thus, Therese felt encouraged along the path of holiness or in her efforts at getting closer to God. 'The therapist's remarks fit in just right with the patient's mood and content' - which is the same as expressing empathic understanding.[78]

---

[77] Not only does a person become more 'simple, but also more 'sensitive' as he approaches God. Pichon writing about the same says: 'In the degree that they (saints) approached God, they became more and more refined and delicate, until, at last, nothing was able to divert their will from its object, God. While the hearts of sinners were hardened, coarsened with time, the hearts of saints develop into more exquisite sensitivity'. A. Pichon S.J., Seeds of the Kingdom, p.69; brackets and emphasis, mine.

[78] Rogers, NScPc, p.99.

b) The problem of penances

It was important for Therese, early in her religious life, to decide on the matter of penances. The question was: should she follow the crowd and wear the mask of holiness through blind conformity to prescribed penances, or honestly examine their real personal value for the purpose of genuine holiness, and make her own choice?[79] It was a call to be authentic and personal in the following of Christ, and an invitation to break out of the official mould of ascetic practices. But what is the 'christian' purpose of penances? Certainly they are not meant to promote self-love or pride, or to weaken health, thus making it difficult to fulfill one's regular religious duties.

---

[79] The gradual 'conversion' in Carmel meant a steady moving away from superficialities, especially with regard to penances. As Goerres writes: At the beginning of her life in the convent, she had followed certain rules of penance and at meals had deliberately tried to spoil the taste of food by adding salt or wormwood, or turning her mind to repulsive things while at talbe. She soon moved away from such artificialities. "Later I found it simpler to offer to God in gratitude the things I enjoyed eating". (I. Goerres, The Hidden Face, p.303; emphasis, mine). The moving away from 'artificialities and excesses' to the sober, simple reality of human existence, is an aspect of Therese's movement toward 'congruence'.

> The wearing of chains, the whipping of the body, the donning of a hair-shirt, even in the refined atmosphere of a convent can easily deteriorate into exhibitionism. The fakir on his bed of nails can easily become a sideshow at a fairground and the walled-up anchorite is at times nothing more or less than a spectacle to satisfy the avaricious spiritual sight-seer. These things may be good, but they are not good in themselves-it is their final end that is their ultimate justification.[80]

Therese had chosen to become a saint, she has now to choose the means best suited to her, to attain that goal, under God's direction. Therese was willing to leave it to God to mortify her in His own way. While appreciating her sister Celine's 'dream about martyrdom', Therese writes: 'My Celine's dream is very lovely..... meanwhile let us begin our martyrdom, let us allow Jesus to rend away from us all we cling to most, and refuse Him nothing. Before we die by the sword, let us die by pin-stabs...'[81] Here is how she lived that martyrdom of pin-stabs, displaying real heroism and nobility in everything she did:

---

[80] J. Norbury, Warrior in Chains, p.127.

[81] CLST, p.84; Letter to Celine, 15 Mar., 1889; emphasis, mine.

> It is a comparatively simple thing to be heroic in the face of tremendous odds. It is the hourly acts of heroism, unheralded and unsung that are the most difficult of all to accomplish. Anyone who is so keyed up to their task can die a martyr's death on the mission field. It is the few, the very rare few, who can accept willingly and without any moans of self-pity the more difficult challenge of a daily martyrdom in the cause of duty. Most of us in times of grave crisis can rise to our full nobility on such an occasion, but few of us are able to meet every minor crisis in our daily life with that same nobility of spirit. And yet, it was just these things that the splendid soul did every day of her earthly life.[82]

When dealing with the question of 'penances', Therese was interested in reducing the 'incongruence' between the 'prescribed penances' - which were well-suited to attract attention and flatter one's pride; and the inner call to choose 'little acts' which actually cost more 'ascetic-energy', so to speak, while going unnoticed. (cf. '...to practice virtue in such a way that the left hand knows not what the right hand is doing'. (SS.72; Ms A 32r).

c) Crisis of vocation.

Just on the eve of her religious profession, Therese was hit with serious doubts about her vocation to

---

[82] J. Norbury, Warrior in Chains, p.122.

Carmel. Wasn't it my attachment to Pauline, that was really responsible for my thinking that I too was called to Carmel, and that, at the age of nine? When I forced myself in at fifteen, there were people who smiled and said: how ridiculous can you get - the poor girl is too young to know what she wants; well she must feel she can be close to her own sisters again. The Carmel community of Lisieux certainly made a good choice of a pet in this sweet little girl! Her father's sufferings had been blamed on her abandoning him. Am I guilty of making him suffer? She might not have had any 'illusions' about the religious life, but she had her doubts about her lonely striving for sanctity. Is aridity, which has been my 'daily bread', another sign that I don't have a vocation?. Perhaps my uncle and others were right when they said that I was too young to decide on such a serious matter. Psychologically, it was another call to enter into her inner self, to consult God, and to make up her own mind. It was not easy to decide whether to leave or to stay: for, if she left, her father might suffer a worse shock and humiliation with the rest of the family; Therese loved her father and family too much to let that happen. If she stayed, when she had serious doubts about her vocation, it would be dishonest and a clear betrayal of her conscience.

Her bringing up the matter with the Novice-mistress and the Prioress, was not to escape decision-making, but to get an honest opinion about the genuineness of her doubts. If the doubts were judged to be real, Therese would have had no hesitation to leave. But it turned out to be just a common temptation; or as Ulanov puts it, 'like any nervous bride, Therese was not sure she herself should be present', of course, for her own wedding![83] The following day, September 8, 1890, all her doubts having vanished, Therese made her oblation to God, with great fervour and peace. Thanks to her single-minded dedication to God's purpose in her life, she had once again come out on top, of what might well have been a major crisis.

4. Mother Genevieve, model of 'true' holiness

Therese's personal need to strive after authentic holiness coupled with the lack of proper spiritual guidance, were summoning her more and more inward to rely on divine direction. The closer Therese was able to get to Mother Genevieve, the more convinced she was that the latter 'was always moved in her words and actions by an acute awareness of the presence of Jesus, who seemed literally to live in her and direct her'.[84] In Therese's quasi-permanent state

---

[83] MMS, p.155.

[84] Idem, ibid., p.171.

of spiritual dryness, what a welcome consolation and support was not Mother Genevieve. There are two things Therese would treasure about this 'saint'. (i) Her absolute conviction that God is a God of peace who deserves to be served with 'peace and joy'; (ii) her practice of 'hidden and ordinary' virtues, which had made her a genuinely holy person. (cf. SS.169; Ms A 78r) There was nothing fancy or flashy in such a life, nor was there danger of hypocrisy or deception. For Therese that type of sanctity had to be appealing, simply because, in her enlightened opinion, it was the 'truest and most holy'. We see here Therese's personal preference for the hidden heroism of daily 'nothings', confirmed by the example of Mother Genevieve.

a) Mother Genevieve as a 'therapeutic agent'

(i) Making 'psychological contact' with Mother Genevieve was easy, for, she acted like a magnet drawing Therese to herself through the power of her 'saintliness'. The 'saint' caught Therese's eye on the very first day Therese spent in Carmel (April, 9th, 1888), during her first visit to the chapel. 'I remained kneeling for a moment at her feet, thanking God for the grace He gave me of knowing a saint, ...' (SS.148; Ms A 69v) (emphasis, mine).

Therese would never tire of observing her 'model', profiting as much as possible from her authentic, simple, almost common-sense approach to holiness.

(ii) What Therese most appreciated in her 'saint' was the latter's 'congruence'.[85] Genevieve practised what she preached, living and loving the hidden and ordinary virtues. (cf. SS.169; Ms A 78r). It confirmed Therese's own original insight (inspiration) that she was called to become a great saint, but without the glamour of 'striking works'. Genevieve's example helped Therese to reduce the 'incongruence' between the prescribed routine of penances and the 'inspired' and personally-suited means to holiness.

(iii) 'Empathic understanding' for Therese: One day, Therese tells us, when she was haunted by her favourite doubt: Does God really love me?, and being on 'the verge of sadness', Mother Genevieve came up with the 'right medicine' to cheer her up. This led Therese to believe that

---

[85] 'It is a sparkling thing when I encounter realness in another person.... someone says something which comes from him transparently and whole. It is obvious when a person is not hiding behind a facade but is speaking from deep within himself. When this happens I leap to meet it. I want to encounter this real person'. Rogers, "Being in Relationship", in Voices, Fall '70, p.15; emphasis, mine. Therese could say as much of Mother Genevieve's 'realness'.

her state of soul had been revealed to Genevieve. There was no 'revelation', but real 'empathic understanding'. Or to use Rogers' phrase, Genevieve sensed Therese's 'private world as if it were her own'.[86] The experience of such positive regard and empathic understanding, increased Therese's admiration for her 'saint'. (cf. SS.169; Ms A 78r).

b) Toward changing the 'God-concept'

The best therapy for Therese's problem with regard to God, was made possible by Genevieve's simple statement: "Serve God with peace and joy; remember,..... Our God is a God of peace". (SS.169; Ms A 78r) (emphasis, original). Surely, Mother Genevieve had sensed Therese's fear and confusion caused by her 'inherited concept of God' - God is a God of Justice who should be feared! - And she 'voiced meanings' in Therese's experience, of which the latter was afraid of or scarcely aware. Therese is beginning to change her 'perception of God' with Genevieve's reminder - 'Our God is a God of peace'. Another step toward reducing the 'incongruence' between 'the inherited concept of God' and her own 'intuition' of God and experience with Him.

---

[86] NscPc., p.99.

5. The question of heaven and how to get there

a) Lost in the 'labyrinthine ways of her mind'?[87]

Oh! how I wish I could fly off to heaven with the assurance of being fully purified and without stain! But first of all, is there a heaven? If there is one, is there hope that I will gain entrance there? And I wonder how God looks at me, with all my sins and faults? How will I ever know if they are displeasing to Him or not? If what they say is true, every least fault and imperfection offends God who is all perfection and holiness! It is impossible to be without faults, and so it is equally impossible to please God! How I suffer to think that my faults could be displeasing to God. One way out, is to die right now, thus radically eliminating 'the capacity' to sin!

> Another way, this realistic girl, this honest girl, this daughter of Zélie, realizes, is a form of prevenient grace: "Jesus could very well give one the grace never to offend Him again, or rather to commit only faults which do not OFFEND Him, but merely have the effect of humbling oneself and making love stronger."[88]

In essence, Therese was anxious to know whether God's 'positive regard' for her was 'conditional' or 'unconditional'.

---

[87] Cf. Francis Thompson, "The Hound of Heaven".

[88] Ulanov, op.cit., p.154-155.

b) Retreats, more a hindrance than a help:

Instead of offering her hope of God's mercy, all the retreat conferences did was to emphasize his avenging justice. Or in the famous words of the Poet, the preachers were 'opening the wounds, when they should have been bringing the plaster'! 'She had to be all the time struggling with a sense of constraint, of boredom probably of embarrassment, and she tended to disregard the formal reasons for loving God, for they seemed a limitation of love, or even a positive hindrance'.[89] Therese failed to see why our relationship to God should be based on fear. As a child, she had accepted to go along, out of respect for her parents and for her teachers: Therese had to find her own way to God.

An even more painful aspect of these retreats, was the preachers' exaggerated emphasis on the ease with which one could fall into sin. As Mother Agnes has testified:

> Therese suffered much when in the instruction, the preacher spoke of the ease of falling into mortal sin, by a simple thought. She was getting sick over the thought.....It seemed to her however, that it was difficult to offend the Good God whom one loves.[90]

---

[89] Gheon, SLF, p.159.

[90] Cf. TPB, p.43.

6. Enter Father Alexis Prou

Tortured by dryness and doubts, Therese did not feel ready to go into the confessional and open her heart to the retreat-master. What a rare surprise awaited her in the confessional. Fr. Prou, the Franciscan was able to read her mind and understand her fears, while sparing Therese the pain of speaking about her problems. What was more, he solemnly pronounced God's answer to her question, if indeed she was pleasing to God: Your faults do not cause God any pain, as a matter of fact, He is very pleased with you![91]

a) Therese's reactions to Prou's pronouncement

(i) She was over-joyed at being finally liberated from her useless and agonizing fear of being displeasing to God. It was such a relief for her to know that God is positively pleased with her. It was an indirect restoration of Therese's self-worth before God, and a call to rectify her own self-concept.

---

[91] 'God loves us with mercy, that is to say, He loves us despite our miseries and numberless faults... Therese goes still deeper: God not only loves us despite our miseries and takes them into account, but He loves us because of them, knowing, like a very loving father, that the greater our weakness the more we need His love. "God," she says, "always finds our miserable straws and our most insignificant actions beautiful".' Victor de la Vierge, SRST, p.92-93; cf. C.S. (Eng.1959), p.76.

(ii) The recepient of much understanding, tenderness and forgiveness at home - from three 'mothers' and her father - Therese had come to suspect that God should be more tender than any mother could ever be. It was a confirmation of her intuition about the maternal tenderness of God, a boost to her self-confidence, and a call to trust her own intuition.

(iii) It was a casting out of fear, and a restoration of love as the only motivating force in her relationship to God, the love-motive being the best suited to her nature. God being a loving Father (and even a tender mother), was not just an empty phrase, but an experiential fact for Therese. It was a call to be herself and to 'fly with the wings of confidence and love'. (Cf. SS.174; Ms A 80v). She could bear the pain of exile, patiently and peacefully. Now, more than ever before, Therese felt that she could serve God 'with peace and joy', after the example and advice of Mother Genevieve!

No more curling up with fear, no more defensiveness, no more wasting time and energy over nothing, for Therese. She would now strive on to be more and more open to herself and to the experience of God within, being for the first time in her life, spiritually and psychologically free to 'choose ALL'! (Cf. SS.27; Ms A 10r).

b) Fr. Alexis Prou as 'therapeutic agent':

(i) There was no 'psychological contact' worth the name, between Fr. Prou, the retreat-preacher, and Therese. Initially, Therese had considered Fr. Prou, like any other of the preachers who had frequented Carmel, whose 'fire and brimstone' oratory, and the constant reminders of God's Justice and of hell, would leave her paralysed with fear. Therese had her own load of problems: the constant fear of causing God pain, continued aridity, and doubts about the existence of heaven. Therese sure was in a state of 'incongruence' anxious and vulnerable. But she had neither the ability nor the desire to speak about her problems to the confessor, because he would not understand. (f. SS.173; Ms A 80r) No 'psychological contact' was really possible, for Therese lacked the will, the skill and the confidence required to open up to Fr. Prou.

(ii) The 'miracle' worked by 'empathic understanding'? 'After speaking only a few words, I <u>was understood</u> in a marvelous way and my soul was like a book in which this priest read better than I did myself'. (SS.173-74; Ms A 80v) (emphasis, original). Is there a more convincing example of Rogerian 'empathic understanding'? Have we not

here an excellent proof of what real 'empathy' can achieve in therapy, even for a client like Therese who was totally indisposed and sceptical of ever being understood? What an unexpected surprise for Therese to be so easily and fully understood.

(iii) What Prou actually does for Therese: 'Your faults do not cause God any pain'. (SS.174; Ms A 80v) (adapted). This confirmed Therese's own intuition with regard to God - God is more tender than a mother - and helped her to change her 'perception of God' once and for all! It cancelled out the incongruence between the inherited concept of God as a God of Justice and vengeance, always hard to please; and the 'Our God of Peace' Mother Genevieve had spoken of, which matched her own experience and intuition.

Therese sees God's purpose in Prou's intervention. 'God wanted to show me that He was the Director of my soul, and so He made use of this Father specifically,[92] who was

---

[92] Wilson sees 'charity' in the pastoral setting as one of the advantages of the Rogerian technique. 'Perhaps its greatest advantage is the sense of being understood which it gives to the client, by enabling the priest to see things from the "vantage point" of the latter's experience. This allows the client to experience the charity of the priest and through it the charity of Christ. This.... is required by the New Testament economy ... (T. Wilson, "Theological Assimilation of..." in Insight, Spring, '67, p.28; emphasis, mine).

Therese clearly implies such an 'experience of the charity of Christ' in the charity and understanding of Fr. Prou.

appreciated only by me in the community'. (SS.173; Ms A 80v) Most importantly, '.....holding as he did God's place, he was telling me in His name that God was very pleased with me'. (SS.174; Ms A 80v) (emphasis, original). All of which goes to show that Prou was indeed, only confirming and conveying God's 'unconditional positive regard' for Therese. 'The communicated unconditional positive regard of a significant other is one way of 'decreasing conditions of worth' and of increasing 'unconditional self-regard'.[93]

The following comment of Rogers fits our case admirably:

> If I know little or nothing of you, and experience an unconditional positive regard for you, this means little because further knowledge of you may reveal aspects which I cannot so regard. But if I know you thoroughly, knowing and empathically understanding a wide variety of your feelings and behaviors, and still experience an unconditional positive regard, this is very meaningful. It comes close to being fully known and fully accepted.[94]

Comment: In Therese's experience with God, she never doubted that she was fully known to God, but only if she was fully accepted. With Prou's 'revealing' God's real attitude to her, she feels that she is fully known and fully accepted, thus eliminating all conditions of worth from the relationship.

---

[93] text adapted from Rogers "TPIR", p.230, emphasis original.

[94] Rogers, ibid., p.231, emphasis, mine.

Rogers' understanding of 'positive regard' cannot be stressed enough at this particular juncture in the Theresian experience. The point will become clear if we take some of the features of 'positive regard' described by Rogers.

c) Some special features of 'positive regard'

(i) It means that the client is prized as a person, 'with somewhat the same quality of feeling that a parent feels for his child, prizing him as a person regardless of his particular behavior at the moment'.[95] Now match the above with Therese's remark: 'I felt at the bottom of my heart that this was really so, for God is more tender than a mother.....' (SS.174; Ms A 80v) (all emphasis, mine).

(ii) 'It means a kind of love for the client as he is, providing we understand the word love as equivalent to the theologian's term "agape", and not in its usual romantic and possessive meanings'.[96] What else is Therese made aware of by Fr. Prou except the unique fullness of the "agape" love of God for her?

---

[95] Rogers' IRcg, in Harvard Ed. Rev., vol.32, no.4, Fall '62, p.420.

[96] Ibid., p.420.

(iii) 'It is a kind of liking which has strength, and which is not demanding'.[96a] More than once, Therese has directly experienced this kind of strength in love. At her First Communion, she 'wanted to be united forever to the divine strength'. And while she 'felt' Christ's love, it was not demanding. 'There were no demands made .....; .....' (SS.77; Ms A 34r)

d) Maternal 'oblative love' and Rogerian UPR

If we switch back to an earlier part of the thesis[97] where we showed how Therese's problems are rooted in the experience of 'abusive maternal love' which is essentially 'captive', we shall discover even greater significance in the newly discovered 'UPR' of God for Therese. The positive qualities of 'oblative' maternal love, described by Porot, seem to perfectly match the essential ingredients set out by Rogers in his 'UPR' and 'empathic understanding'.

According to Porot, maternal love is at once, 'benevolence' or 'love of intuition', 'tenderness' or 'love of manifestation', and 'understanding' or 'love of acceptance'.

[96a] Ibid., p.420; emphasis, mine.

[97] Cf. Part I, p.202 sq.

It is also said to be 'spontaneous and blind'.[98] The first two 'loves' of Porot are more or less contained in the Rogerian concept of 'empathic understanding' and the 'love of acceptance' is best understood as the 'unconditional positive regard' of Rogers.[98a]

e) An application to Therese

From the above equation, it is legitimate to hypothesize that Therese who suffered the effects of 'captive maternal love' generally, had come to transpose that experience to God's love for her. But her personal experience of God in Christ, was telling her a different story. Little by little, the so-called 'therapeutic agents' she encountered in Carmel, were confirming the truth of her experience. Each of the 'agents' was in his own way,

---

[98] Cf. Porot, M., ERF, p.57.

[98a] 'For the essence of motherliness is the ability to show tenderness and gentleness, to feel rapport and to value a loved person more than oneself, while respecting him as a seperate person.' A. Dally, Mothers, p.17; emphasis, original.

suggesting a complete revision of her 'perception of God', and implicitly saying that she should learn to trust and accept herself as well.[99] This process of change was climaxed by Prou's pronouncement about God's 'UPR' for Therese, no matter what and how many her faults and imperfections. In other words, in the 'UPR' of God Therese finds the admirable qualities of 'oblative maternal love' (Porot), which she sorely missed in her mothers. Their readiness to forgive Therese her 'faults' when acknowledged, did not amount to more than a 'conditional positive regard'.[100]

Therese's discovering the qualities of 'oblative maternal love' in God, leads to her definitive change in the 'perception of God', makes for 'secure attachment' (Bowlby) to Him, and lets loose another chain-reaction of

---

[99] Rogers referring to R. Waldschmidt's empirical testing of the 'needs for regard', says that 'the felt needs for self-regard and positive regard from others are positively correlated'. C. Rogers, "Significant Trends in Client-Centered Orientation", in Progress in Clinical Psychology, Lawrence & Reiss (eds.), p.87.

[100] We have dealt with the effects of 'conditions of worth' and how they are at the root of 'incongruence' in Therese, in Pt.II,Sect.I, 'Stages of dependence' Cf. pp.424, 475, 489-490 and 495-497.

positive personality change. That total result is summed up in: 'He (Fr. Prou), launched me full sail upon the waves of confidence and love which so strongly attracted me' (because that was my intuition and my experience), 'but upon which I dared not advance'. (SS.174; Ms A 80v) (brackets mine). Once again, it is chiefly my education that had imposed a negative concept of God creating fear in me. 'My nature was such that fear made me recoil; with love not only did I advance, I actually flew'. (SS.174; Ms A 80v) (words, love and flew emphasized in original; rest, mine).

7. A flash back at the roots of the 'primary anxiety' in Therese

a) A 'spirituality of anxiety' and its roots

It will not be an exaggeration to describe the 'spirituality' of Zelie Martin as a 'spirituality of anxiety'. Therese being the last child to be born, was in a way, subjected to the full impact of maternal anxiety. The anxiety centered around Therese, but was related to God.

Mme Martin had lost four of her children, when Therese came along. Therese's indifferent health at birth made the mother anxious: Will this child die like the others? And if it dies before receiving baptism, what will become of it? If it does live, but finally ends up in hell, it will be the greatest tragedy. Hence the prayer: 'Lord if you think this child is going to be lost, then take it now'! (That was the self-same prayer of Mme Martin at the birth of each of her children.)

'Sin' was anxiety-causing because it reduced divine approval and the 'sense of security' with God. Contempt for the world and for the body were precisely a way of avoiding the dangers of sin. Mme Martin never trusted success and was fearful of pleasure. Her scrupulosity and her compulsion to multiply 'acts of virtue' were really manifestations of her anxiety in her relationship with God.[101]

---

[101] 'The rigidity, narrowness, and legalism of the pharisees against whom Jesus inveighed, and of the Judaizers against whom Paul penned his polemics, illustrate what can happen when God's attitude to man is not properly understood. If God's love is not given freely, then man must earn it by careful observance of the Law; if it is restricted then those who do not keep the law may be despised; if God punishes sinners vindictively, then man cannot safely appear before Him unless he can boast of his righteousness'. F. Colborn, Grace as Acceptance, p.19-20.

Cf. ibid., p.22, where the author points out that 'failure to understand God's love leads to pharaisaism and hypocrisy'; emphasis, mine.

Therese caught the contagion from her mother. As Sullivan would say: 'The infant becomes anxious by means of empathy with an anxious mother'. 'Anxiety is aroused when security needs are not satisfied'.[102] The 'self-system' arises, points out Sullivan, 'as a means for avoiding and managing anxiety'.[103] We are interested in this special source of anxiety in mother and child, because of its link with the 'self-system' in both of them.

b) Mother, God and hell!

> Little Therese asked me the other day if she would go to heaven. I told her 'Yes' if she were good. She answered: 'Yes, but if I'm not good, I'll go to hell. But I know what I will do. I will fly to you in heaven, and what will God be able to do to take me away? You will be holding me so tightly in your arms!'. I could see in her eyes that she was really convinced that God could do nothing to her if she were in her mother's arms. (SS.18; Ms A 5v) (from letter of Mme Martin to Pauline, Oct.29, 1876) (emphasis, mine).

All that Therese was learning about God was anxiety-laden. When God threatened with punishment in hell, Therese could think of no other means of protection except the arms of her mother. Mother was trusted in times of danger, more than God! Therese, for sure, had experienced tenderness and

---

[102] J. Loevinger, Ego Development....., p.70.

[103] Ibid., p.73.

understanding, however 'conditional' in the family. The 'spirituality of anxiety' was implicitly saying to Therese that her mother and family were really better, in fact they were more readily understanding and forgiving, than God himself.

But Therese reasoned differently: If my parents can be so understanding and forgiving, then God should be at least as tender and understanding. If perchance, God was not what she suspected He might be, and her family 'concept of God' was right, then the 'safety-security measures' she had been taught were absolutely indispensable for 'salvation'. On the other hand, if He was kind and loving and forgiving and (just), then it was an insult to make Him appear as a tyrant, the judge without a heart! So the choice had to be between the family 'spirituality of anxiety' and the 'spirituality' based on her own experience and intuition of God.

With the 'Christmas-experience' her 'self-concept' has taken a positive turn, as is manifest in her change of outlook and behavior. But the 'ideal self' still remained unrealistic or unrealizable as long as she held on to the family 'concept of God'. The so-called 'agents of congruence' (therapeutic agents), help Therese

to 'unlearn' the 'inherited concept of God', and gradually confirm her suspicions that the maternal-paternal understanding and acceptance are indeed verified in God. If parents are so understanding and forgiving, how much more God? In other words, the 'therapeutic agents' only confirmed her own 'experiential wisdom' about God. All in all, the 'agents' worked toward 'extinguishing anxiety' in Therese, in her relations with God.

> ....., Rogerian procedures for modifying behavior involve attempts to extinguish anxiety which is a consequent of evaluation thoughts and associated affect and to direct the patient's attention to the crucial thoughts and other r's (subjectively observable responses) which the patient has learned to disregard or think about inaccurately. It is assumed that once the anxiety is reduced and the patient pays attention to and thinks correctly about the crucial events, the patient can and will proceed to reorganize his own thoughts so that in the future they produce less anxiety and lead to more effective and personally satisfying behavior.[104]

c) Positive and negative elements in the family experience

It is important at this point in the thesis that we find back the positive and the negative elements of Therese's

---

[104] Ford and Urban, Systems of Psychotherapy, p.432; emphasis, mine. (Bracket explanation from ibid., p.399).

religious experience, in the context of her own family-experience.[105] I propose to distinguish two 'spiritualities'

---

105. We notice first in Therese the extent to which heredity and environment contributed to the formation in her of an exclusively religious temperament. She inherited from both parents an ascetic tendency... Their marriage had the character of a religious dedication;... Nine were born, of whom four died in infancy. The five girls who survived all entered the cloister, for which indeed their whole life had been a perfect preparation. The idea of marriage seems never to have occurred to any member of the family. Hence Therese, the youngest child, grew up in a home which was a veritable forcing-house of the spiritual life, though full of happiness and warm affection; and by it was moulded to that puritanism and other-worldliness which is characteristic of real Catholic piety. There the conception of earthly existence as a "school for saints" was taken for granted, and the supremacy of religious interests never questioned: all deeds and words, however trivial, being judged by the grief or pleasure they would give to God... The Martin family lived, in fact, within a dream-world, substantially identical with the universe of medieval piety. It was peopled with angels and demons, whose activities were constantly noted; ... , every chance happening was the result of Divine interference. For them this universe was actual, not symbolic. Their minds instinctively rejected every impression that conflicted with it; and its inconsistencies with the other - perhaps equally symbolic and less lovely - world of our daily life were unperceived.... The dominant interests of the home were truly supersensual; a vigorous spiritual life was fostered in it, marked by humility and love, true goodness, complete unselfishness, a courageous attitude towards misfortune and pain.

Thus from birth Therese was protected from all risk of intellectual conflict, and surrounded by harmonious contributory suggestions all tending to press her emotional life into one mould. Such a nurture could hardly fail to create either the disposition of a rebel or that of a saint; but there was in Therese no tendency to revolt. Her temperament - ardent, imaginative, abnormally sensitive, and psychically unstable - inclined her to the enthusiastic acceptance of religious ideas, and even in childhood she showed a fervour and devotion exceeding that of her sisters.E. Underhill, "Soeur Thérèse ...", in EOM, pp.203-204; emphasis, mine.

N.B. We have in the above quote (cf. esp. the passages emphasized), the 'spiritual reasons' for 'incongruence' in Therese: like being obliged to live in a 'dream-world' of the Martins, denying any 'conflict or inconsistencies' with the real world, being 'protected from intellectual conflict', and her 'emotional life' being pressed into 'one mould'. (Cf. Pt.I, pp.353-355.)

in Therese, growing out of her experiences with her mother, and Pauline, on the one hand, and those with her father and Celine, on the other. Marie seems to have combined about sixty percent of the 'father's' and forty percent of her 'mother's' 'spirituality'.

(i) During the life-time of her mother, Therese was quick to notice the differing attitudes of father and mother, toward her. Real authority rested with her mother, who was generally strict and demanding. Pauline would continue this tradition after her mother's death. The father and Celine were generally generous, kind and obliging to Therese. And so, Therese was rather formal and helpless with her mother; but with her father she was much more natural and spontaneous.

> - Mamma said laughingly to him that he carried out all my wishes; and he answered: 'Well, what do you expect? She's the Queen'. (SS.19; Mme Martin's letter to Pauline, May 21, 1876).[106]

> - Speaking of the family outings on Sundays, she writes:

> Very often Papa, finding the walk too long for his little Queen, brought her back to the house before the others (which pleased her very much). And to console her, Celine filled her pretty little basket with daisies and gave them to her when she got back;.... (SS.30; Ms A 11v) (emphasis, mine).

---

[106] This passage is not in the Original text.

Therese was pleased to be with her father who was so considerate and thoughtful, and just as appreciative of Celine's thoughtfulness.

(ii) After the death of the mother, the daily routine for Therese was set up by Pauline. A set time for prayers, for lessons, etc., based very much on the lines of maternal formality and discipline. Therese obeyed Pauline without question, knowing well that it was the only sensible thing to do, to gain approval. But Louis Martin's already great love for Therese, took an additional 'maternal' slant. 'Our Father's very affectionate heart seemed to be enriched now with a truly maternal love!' [107] (SS.35; Ms A 13r) (emphasis, original).

Most of her leisure time, Therese spent with her father. After their after-noon walk, she would find time to play in the garden with her father, who was so ready to please his little Queen. 'How could I possibly express the tenderness which "Papa" showered upon his Queen? There are things the heart feels but which the tongue and even the mind cannot express'. (SS.37; Ms A 14v) (emphasis, mine).

---

[107] 'Each evening I was back at home, fortunately, and then my heart expanded. I would jump up on Papa's lap ... and his kiss made me forget my troubles' (i.e., her troubles at school). SS.53; Ms A 22v ; emphasis, mine.

d) Personal 'spiritual' inclinations in Therese

'There were beautiful days for me, when my "dear King" took me fishing with him. I was very fond of the countryside, flowers, birds, etc..... Without knowing what it was to meditate, my soul was absorbed in real prayer.' (SS.37; Ms A 14v) (emphasis, mine).[108] Nobody in the family, really knew about or understood the secret dialogue between father and daughter. As Morteveille points out: During their daily conversations Louis did not lose the opportunity to instruct his girl, to broaden her horizon, to teach her to judge everything from the point of view of faith. It was all done so naturally, in a gentle and joyous atmosphere.[109]

In church, her 'place was by his side'. (SS.41; Ms A 17r) During the sermons, ... 'I looked more frequently at Papa than at the preacher, for his handsome face said so much to me'. (SS.42; Ms A 17v) (emphasis, original). Therese admired her father most, when he was at prayer. It was enough 'to look at him to see how saints pray'. (SS.43; Ms A 18r) Remember, Therese never said that of her mother

---

[108] At home, she is accustomed to say many "prayers", but here she is 'absorbed in real prayer', because she feels free, all by herself, in the open, contemplating nature.

[109] B. Morteveille, "Aux Buissonnets" in Annales de Ste Thérèse - Etudes et Documents, 33(1957), p.21.

or of Pauline or of anybody else. She was quick to recognize a 'saint' when she saw one!

8. The contrasting 'spiritualities' of mother and of father

a) The 'maternal' spirituality

The 'maternal' spirituality fostered the concept of God as Judge, the endlessly demanding God, who has, so to speak, to be kept humoured all of the time. The thought of God's justice and the fear of hell were sources of constant anxiety for Therese, as they were for her mother.

b) The 'paternal' way

The father, was more inclined to be poetic, romantic and mystical- particularly after the death of Mme Martin. But he was a man who was 'devirilized' by three strong women: his mother, his wife, and Pauline, his daughter. This poor man suffered a severe conflict between his 'organismic leanings' and the 'official formal spirituality' of moralistic rigour. Therese like her father suffered, having to choose between her personal inclinations and the 'formal piety'. While she admired her father's 'spiritual inclinations', she was somehow obliged to follow

her mother's 'fears'. Therese and her father had a natural affinity to each other, and a mutual sympathy due to the similar problems they faced. Both were gentle and non-violent in their approach to life, hence, more ready to yield to others than to fight them. Both felt perfectly at home in each other's company, forming a mysterious bond between themselves.

Therese had a special regard for her father, because he never made demands on her. He loved her, no matter what she did or said. His 'unconditional regard' for her, made her all the more eager not to pain him, but to positively please him always. 'I cannot say how much I loved Papa; everything in him caused me to admire him.' (SS.48; Ms A 21r). Therese recognized in her father's 'innate' spirituality, the concept of God as loving, accepting and considerate. Her heart abounded with love for this father who was so good, as to become an image of the 'Father in heaven'. It was so natural for Therese to say, that if an earthly father is so good and perfect, how much more the Good God.[110]

---

[110] Cf. Morteveille, "Aux Buissonnets", in op.cit., p.22.

Once in Carmel, Therese continues to cherish the image of a father who is good and holy, who can best be honoured by Therese herself becoming a great saint. For Therese, the thought of her father is not a distraction from the task of holiness. On the contrary, he is a living reminder of God's goodness and presence. Here are some excellent examples from her letters to her father, linking him to God.[111]

> - ....., my darling Father, the longer I live, the more I love you ..... When I think of you, little Father, I naturally think of the good God, for it seems impossible to me to find anyone on earth holier than you. (31 July, 1888)[112]

---

[111] 'Perhaps the most distinctive characteristic of Therese's spirituality can be summed up in her recognition of God as her father - revealed however in the person of Jesus Christ... The greatest earthly love Therese had known had been for her own father; he had been her ideal, her "incomparable king". Thus she understood the tenderness of a father's love for a beloved youngest child, and she knew too the fullness of the love a child bears for its venerated father. "There is no father so much a father as God", said Tertullian; and indeed the intense love for her "king" was but a shadow of Therese's all-embracing love of God. In Him she saw a father whom she loved and by whom she knew herself to be loved; and she served Him and prayed to Him as a child to its father. Consequently she regarded herself as dependent on Him for everything, just as - during the difficult years following her mother's death - she had looked to her earthly father for everything. As we are by nature, so does God sanctify us; so there is nothing in this aspect of Therese's psychology that need surprise us'. Teresa Margaret, I Choose All, p.49; emphasis, mine.

[112] The Collected Letters of St. Therese of Lisieux, (CLST), translated by F.J. Sheed, from the critical edition of André Combes, Sheed & Ward, London, 1972, C.1949, p.50; emphasis, mine.

- Writing to him on his name-day, Therese says: 'What she would like to give her King is not found upon earth, Jesus alone possesses it,..... For a father who is not of this world, nothing worldly could be enough'. (Aug.25, 1888)[113]

- Your little Queen is always with you in heart, how could she forget her most kind King? (Nov.15,1888) (Emphasis, original).[114]

- Your Queen thinks of you continually and prays for you all day.
Is there anyone on earth that God loves more than my darling Father?..... Truly I cannot believe it. (Nov.25,1888).[115]

- My darling Father, you are indeed Jesus' messenger, I know..... Yes, I shall remain ever your little Queen and I shall try to bring you glory by becoming a great saint. (undated, probably Nov.-Dec., 1888)[116]

- .....; you, as father and truly as King, chose to entrust her to no other than the King of Heaven, Jesus Himself; .....
How I ought to love a father who has chosen to gain me so great a happiness, and how I do love him! ..... Isn't it true, darling Father, that more you could not do for your little Queen! If she isn't a saint, it will certainly be her own fault, for with a Father like you, she has the means! . . . (Dec, 1888)[117]

And in the last of her published letters to her father she says:

---

[113] Ibid., p.54.
[114] Ibid., p.60.
[115] Ibid., pp.61-62.
[116] Ibid., p.63.
[117] Ibid., p.67.

> - ....., the angels will be lost in wonder at a father so pleasing to God, and Jesus will prepare a wreath to add to all those that that incomparable father has already woven.
>
> I am in retreat, and writing is not allowed in retreat, ... After all, writing is only forbidden so as not to disturb the silence of the retreat, but can one disturb one's peace by writing to a saint? (Jan.8, 1889.)[118] (emphasis, mine).

c) Paternal and maternal influence on Therese, distinct

In the light of the distinction we have made of the 'maternal' and 'paternal' spiritualities in the Martin family, any indiscriminate generalization regarding the parental influence on Therese would be inaccurate, if not

---

[118] Ibid., p.73-74.

Rene Laurentin has drawn our attention to some other positive qualities in Louis Martin which Therese inherited. 'He awakened in her that optimism and contagious joy, which Therese kept to her dying day'. ("Thérèse et son Père - liens de nature et liens de grâce", in Annales de Ste Thérese, , p.6-16; p.8). The father's ability to play with Celine and Therese, amusing them with his little jokes and tricks, made Therese realize that play, far from being despicable, was very serious and precious. She retained the sense of playfulness in the exploration of 'the mystery and in her relations with God'. When she had withstood difficult moments of 'trial and dereliction' she could say with cheerfulness: 'He (God) does not know how to act with me'. (Cf. D.E. p.239). Louis Martin, a watch-maker by trade, had learned technical precision for his work. (Cf. Laurentin, ibid., p.8). One might add that it was part of Louis Martin's character to be exact and orderly in everything he did. Unfortunately he was also tainted with 'moralism' of his times, which prompted his scrupulous fidelity to all the laws of the Church. As we noted earlier, this man never felt fully free to be himself, due to some hidden fears.

altogether false. Such a generalization is implied in the following remark of Combes: 'As soon as she was able to reflect, she looked upon life as a loving relationship with God incarnate, a relationship as immediate, as natural, and as unfailing as with the parents she so dearly loved. For her there were no distinctions, whether theoretical or practical'.[119]

The implication of Combes' statement is that everything in Therese's experience with her parents was positive, and hence transferable to her relationship with God. Such an implication is contrary to the facts. The implicit blame for any of the negative elements in the family spirituality has to go to Mme Martin, and to Pauline, who simply followed the maternal lead. Marie would be blameworthy in a very limited way. Louis Martin deserves great credit for his positive contribution to the family spirituality. Ultimately, it is to Therese's credit that she was able to sense the difference in the maternal and paternal attitudes to God, and choose what was best suited to her nature. One wonders how Pauline can claim that Therese inherited a spirituality of "confidence and love" from the family, and that her instruction and training were greatly responsible for the same.

---

[119] SOT, p.5-6; emphasis, mine.

> 'In contrast to the belief held by the Calvinists, that self-depreciation is compatible with the love of God, it has become evident that it is largely through a primary loveable picture of the self that loveliness can be discovered either in others, or indeed, in God'.[120]

We have noted more than once, that due to the 'conditional regard' of mother and of Pauline, Therese had a very poor self-picture, which was hardly loveable. But it was her father's generous love, which brought out a loveable self-picture in Therese, Louis Martin's "Little Queen". That is the reason why Therese had such a great love and admiration for her father, who was a saint, who reminded her of the good God. In her father she not only saw the protection of God the Father, but also the 'maternalness" of God,[121], since her father had a 'maternal heart'.[122]

---

[120] G. Murphy, Personality - a biosocial approach, p.497; emphasis, mine.

[121] Faber feels that Fortmann's pleading for a 'second primitiveness' may not be beyond dispute. Nevertheless Faber would readily favour Therese's intuition ('God is more tender than a mother'-finding back 'basic trust'?), when he writes: '...there will always be a connection between "basic trust", i.e. "religion", and faith, in so far as no faith in God is possible without this trust. Even faith is founded on it. Anyone who has not learnt to trust cannot trust God or obey him in the biblical sense either.' H. Faber, Psychology of Religion, p.174; emphasis, mine.

[122] It is not like Therese to blame anybody for her problems. She has no intention of hurting Pauline's feelings either, but she has given sufficient hints for us to reconstruct the family 'dialectics'.

IV. The analogy between "Rogerian therapeutic acceptance" and the attitude of God to man

This analogy has been implied all along, and has special significance in the 'process of personality change' taking place in Therese. Hence it is important to point out the main similarities and the differences involved in the analogy.[123]

> My criterion for a good analogy is this: a similarity which is exact except for the difference between the finite and the infinite; a comparison which breaks down at the boundary line of infinity.
>
> It is my contention that such an analogy exists between divine love and "effective therapeutic attitudes"; that nevertheless, it is not enough to consider only the attitude of "unconditional acceptance" - the notion of "congruence" must be included; and in particular, the attitude of the therapist in dealing with the unmotivated person, with one who refuses his help, is the best analogy for God's dealings with sinful man.[124]

---

[123] We depend on Francis Colborn's discussion of the question in his Grace as acceptance - a phenomenological model for the Theology of Justification, Excerpta ex dissertatione ad Lauream in Facultate Theologica - Pontificiae Universitatis Gregorianae, Romae Catholic Book Agency, 1969, pp.59-79.

[124] Ibid., p.60; emphasis, mine.

1. What are the 'similarities' between God's love for man and Rogerian "acceptance"?

a) Unconditional acceptance

God's attitude to man is one of love, a kind of 'unconditional acceptance'. His 'positive regard' for man is shown in his initiative to speak to man, offering him a 'covenant-relationship' in Christ. It is like a therapist showing signs of his 'attention and respect' for his client. The Rogerian therapist's warmth of acceptance could be matched by descriptions of 'God's love for man in terms of warm, even passionate human emotion: the love of husband for wife, of father for son'.[125] The new Testament is so full and emphatic about Christ's love for his people, often highlighting the 'heart of Christ' which 'feels' love and compassion for friends and for the suffering. The therapist is expected to prize the other; to care and value him enough to 'dialogue with him', while avoiding 'unthinking approval, critical rejection or cold indifference'.[126] All this and more is implied in St.John's: 'God so loved the world that He gave His Son...'[127] In other words, God cares enough for

---

[125] Ibid., p.61.
[126] Ibid., p.61.
[127] John, 3:16.

man to send His Son among us to show that He prizes and values man. In a sense, says Colborn, God's love is 'unconditional' - a 'key truth of the theology of grace', which has created many a difficulty for theologians to deal with. We might note here, that Therese's 'intuition' based on her experience was telling her that 'man can not and need not earn God's love, which is given him freely; that God's love does not depend on the actions of man'.[128] This is the strong point of the analogy, and central to Therese's discovery of God's love as "acceptance".[129]

b) Quality of 'congruence'

'Acceptance' is made meaningful only when it is 'authentic'. The quality of 'congruence' in the therapist requires that 'he own his feelings' and be willing to share them with the client. God's authenticity and congruence are most manifest in His willingness to reveal Himself, 'His hidden depths, in a personal communication which is itself a sign of his love for man'.[130]

---

[128] Colborn, ibid., p.61; emphasis, mine.

[129] Colborn feels he can agree with P. Tillich, T. Oden, and Don Browning, among others, who see in Rogerian "acceptance" an almost perfect image of the love of 'God', but only to the extent outlined above. Cf. note 4, ibid., p.61.

[130] Colborn, ibid., p.62. We are referred to: Rene Latourelle, The Theology of Revelation, Alba House, N.Y., 1966, pp.315-327.

c) Empathic understanding

'Understanding' is the final point of similarity. As would a 'genuine and accepting' therapist remain 'sensitive' to the meanings and feelings of his client, so does 'God understand the hearts and minds of men'.[131] While the therapist can only try to understand the client from the latter's 'frame of reference', God always knows us "from within". Christ is able 'to sympathize with those who are ignorant and uncertain because he too lives in the limitations of weakness'.[132] 'In congruence, acceptance, and understanding, then, we find analogies between God's love and effective therapeutic attitudes'.[133]

---

[131] Ibid., p.62.

[132] Heb. 5,2

Cf. Oden Thomas C, Contemporary Theology and Psychotherapy, Westminster Press, Philadelphia, 1966, and Browning Don S., Atonement and Psychotherapy, Westminster Press, Philadelphia, 1966.

Cf. note 7, Colborn p.62: 'Oden and Browning stress this "taking on of man's point of view" by God; Browning, in fact, makes it the key point in his theory of redemption'.

[133] Ibid., p.62.

2. The differences

Since there is only analogy and not identity between God's love and therapeutic "acceptance", it is necessary to point out the 'differences'. This is fairly easily done: God's love is infinite, not finite; it is creative in a way which no human love can be; it accepts each person but not all of this behavior, that is, not sin'.[134]

a) The contrast between 'finite acceptance and infinite aeceptance'?[135]

(i) Even the most highly motivated therapist cannot help feeling 'bored, tired or worried' at times, which are human limitations; such limitations are not to be found in God. The 'unlimited capacity to care is one meaning of the infinite of God's love'.[136] Infinity also implies 'spirituality', that is, even though God's love is 'expressed and incarnated in human emotion', as 'divine and transcendent it is not a "feeling" or "visceral" reaction'.[137] Another

---

[134] Ibid., p.63; emphasis, mine.

[135] Colborn refers to Rogers' warning that a therapist should not 'pretend perfect acceptance', which is not possible. Cf. Rogers (ed.), The Therapeutic Relationship and Its Impact:...., Madison, Univ. of Wisconsin Press, 1967, p.102. Cf. T. Oden, Contemporary Theology and Psychotherapy, p.115, where he states that 'human attitudes are frail reflections of God's love'. Colborn, ibid., p.63.

[136] Colborn, ibid., p.63.

[137] Ibid., p.63.

obvious limitation in the therapist is that despite his good-will and genuine effort to enter into the 'client's frame of reference' he is still 'not present in the client's experiences, thoughts and decisions'. But God's infinite Being is 'present in all things', "by his knowledge, by his essence, by his power".[138]

> Infinity means not only transcendence but also immanence. Man, then, is not accepted by God as by someone "out there"; to be accepted by God is to be accepted by Him who is within us, Who is the source of all we have and are. This is why recognition of God's infinite love is so closely related, not only to one man's acceptance of another, but to his acceptance of himself.[139]

(ii)"Congruence" in the therapist, is only a 'finite reflection of the infinite truth of God'. No one can claim to know himself perfectly or to express himself adequately. God does not suffer from such limitations, nor is His self-understanding 'threatened' by any reaction on man's part. The reality of God's love for man 'can never be called into doubt'.[140]

---

[138] S. Thomas, Summa Theo. Ia, q.1 a.8, ibid., p.63.

[139] Cf. Tillich, P., "Psychotherapy and a Christian Interpretation of Human Nature", in Rev. of Religion 13 (1949), p.264-68; p.267, where he compares "justification by faith" with "self-acceptance" in psychotherapy. Colborn, note 11, p.64.

The above observation of Colborn is borne out by Therese's experience. Her recognition of God's 'UPR' for her made it possible for her to accept herself fully and to be at peace with God and with herself.

[140] Colborn, ibid., p.64.

b) Some implications of the statement:
'God's understanding of man is infinite'

(i) First, unlike the therapist, God's understanding neither requires effort nor will it ever fail. Second, God does not need any 'subliminal clues' to get at the 'perception of man's feelings'. Whereas a therapist can only hope to perceive a client's feelings in so far as he is sensitive to the 'clues'. This makes for the real difference between 'infinite understanding' and human "empathy".[141]

(ii) Another difference between divine love and human love is that 'divine love is creative; man is good because God accepts him, rather than being accepted by God because of his prior goodness'.[142] This could affect the analogy in three ways: (a) The therapist's "acceptance" does not create, does not put anything into the client that was not there before. For, he relies on the 'constructive' forces within the client. (b) 'God's love is creative

---

[141] Colborn disagrees with Browning's description of God's empathic acceptance of man: 'For Browning, empathic acceptance means "feeling the feelings of the other as the other feels them", (Atonement and Psychotherapy, p.175) - which seems to me a bit different from Rogers' idea of empathy; "it is God's primordial nature to be related to the world in the sense of feeling its feelings" (ibid., p.193), which seems rather different from the Scriptural idea of God's understanding'. Ibid., p.64, note 12.

[142] Ibid., p.65.

because it is infinite; nothing can exist unless the love of God, which transcends it, is immanent within it'.[143]

(c) When we say that God's love is creative, the emphasis is on its being freely given, meaning 'that it does not depend on the prior goodness of man, but on the generosity of God' - and in this sense, 'unconditional'.[144]

Colborn sums up the discussion of the analogy thus:

> God's love unlike human acceptance is infinite. This implies that there is no limitation on God's acceptance and understanding and authenticity, as there is necessarily, on that of a human therapist. It means further, that God's eternal, uncreated love is spiritual, not "emotional" in the sense of being a "felt" reaction - though that spiritual love is incarnated in the fully human love of Jesus Christ. Because He is infinite, God is not only transcendent but also immanent - and therefore His love is creative in a way that human love is not. The final implication of the infinity of God is that, being present in the very heart of man by His knowledge, He can distinguish, as no human being can, between voluntary and involuntary action, between "fundamental option" and attitudes determined by external influences, between psychological maladjustment and sin. The fact that God's love is infinite, then, is the explanation for the essential differences between His attitude and that of "therapeutic acceptance".[145]

---

[143] Ibid., p.65.

[144] Ibid., p.65.

[145] Ibid., p.67; emphasis, mine.

3. Further difficulties with the analogy

a) God's attitude, not "non-directive"

There is the obvious observation 'that God's attitude is not "non-directive" in regard to sin: that God commands, warns and threatens man'. He certainly 'does not "unconditionally accept" every aspect of His people's attitudes and behavior'.[146] God simply cannot accept sin, but that does not prevent Him from loving the sinner to the point of sending His Son to die for Him. 'Greater love has no man than this that a man lay down his life for his friend'.[147] As for 'man's weaknesses, involuntary failures, God accepts in the sense that He understands them and does not love man less because of them'.[148]

It is very basic to Rogerian therapy that the client be respected as a person who has his own resources to resolve any problems, to choose his goals and to determine the meaning of his experience. So it is not for the therapist to offer advice or suggestions, or try to steer the course of the client's life. The most and the best the therapist can do is to say by his attitude: "Be yourself, be true to your own experience- that is good enough".[149] But for God to take

---

[146] Ibid., p.68.
[147] John, 15:13.
[148] Colborn, ibid., p.68.
[149] Ibid., p.69.

such an attitude would be unthinkable. His 'directives' have significance precisely because as St. John says: He knows what is in man .[150] Both man's 'experience' and his 'destiny' are known to God as the Creator. He alone can speak to man from 'within'. His commands are not to be looked at as 'external rules' to hamper man's liberty, but rather as aids to insure his ultimate fulfillment. 'The true essence of the "New Law" is not an exterior command - not even the commandment of love - but the Spirit of Love living within man'.

> To put it another way, in the New Testament the imperative follows on the indicative: "You are God's sons; act, then as sons of God". Fundamentally what God is saying can be expressed as, "Be true to my image within you - that which is your real self... Love, and do what you will". Particular commandments seem to mean, "Act in this way and you will be true to your real self". Thus God's commands do express an attitude which is like that of the acceptant therapist, but which differs in that it is based on infinite (transcendent and immanent) knowledge and infinite (creative) love.[151]

---

[150] Cf. John 2/25.

[151] Colborn, ibid., p.69.

What about the accompanying threats of punishment for breakers of God's commandments? Once again, points out Colborn, 'judgement is not the arbitrary decree of an autocratic judge, but a declaration of the inevitable consequences of refusing the Light'.[152] The therapist is an 'outsider' and cannot equate the client's refusal to communicate with him with the client's 'total ruin'. It is entirely different to refuse to enter into a personal relationship' with God; for that is to reject one's Creator and ultimate end. God's infinite knowledge distinguishes 'between the effects of maladjustment and the attitudes which express a sinful fundamental option'.[153]

b) Rogerian 'acceptance' not a paternal love

Colborn refers to Andre Godin's objection to Oden's description of Rogerian acceptance which leaves out the 'most distinctive Christian idea of God's love for us: that He loves us as a Father: for "acceptance" is not a paternal love'.[154] Oden's reply is simple: 'Acceptance is part of any good human relationship; therefore it is present in a

---

[152] Ibid., p.70.

[153] Ibid., p.70.

[154] Ibid., p.71. Cf. Andre Godin, "L'expérience thérapeutique du transfert et l'expérience chrétienne", in Nouvelle Revue Théologique 87 (1965), p.810-20; p.811.

father's love for his children; but it is perfectly realized only in the love of God, who is our only true Father'.[155]

'Since God accepts us perfectly, His is the love of a perfect Father; a finite reflection of that Fatherhood may be found in human fathers; the same kind of acceptance may also be found in the attitude of a psychotherapist', minus the parent-child emotional complex.[156] If Rogers left out the 'paternal' aspect from therapeutic acceptance, Colborn puts it in by inverse analogy when he says: '... therapeutic acceptance, while not itself "fatherly" can be seen as analogous to the acceptance of our heavenly Father'.[157] It is good to note against the Freudian bias, that the Christian idea of God as Father, is not that 'of a "father-figure" for immature minds', nor is the Gospel recommendation for a child-like attitude toward God, one of 'neurotic dependence'. 'God is our Father, in the deepest sense, because "He made us His children by the message of Truth".[158] If the therapist were to play the role of 'father' toward his client, he would in some way create an 'immature dependence'. Whereas God's

---

[155] Colborn, ibid., p.71. Cf. Thomas Oden, "Silence thérapeutique et inexaucement", in Nouvelle Revue Théologique, 87 (1965), pp.820-26; p.825 f.//This idea of God as a loving Father is particularly relevant to Therese's experience. For her mind was working along the same lines as suggested by Oden. From her father's love for her, she looked toward the perfection of that love in God the Father.

[156] Colborn, ibid., p.71; emphasis, mine.

[157] Ibid., p.71.

[158] James, 1,18; Colborn, ibid., p.71.

acceptance of us is 'paternal because it is creative' (as the source of all finite reality). That is the type of 'paternalness' Therese comes to realize. Since God's love is infinite, "acceptance" by that love and of that love enables her to believe that her only true Father, on whom alone she ultimately depends, is God.[159]

Finally, the therapist is accepting, not indifferent to the maladjustment in the client in a true Rogerian spirit. He becomes most helpful, not through his criticism or advice, 'but when he understands the inevitability of the client's problems'.

> His attitude, then, is like that of God toward the failures of man which are involuntary, or towards the concupiscence which remains in the justified man. It is precisely here, in the dealing of God with human weakness (rather than sin), that we find the closest resemblance to the total unconditional acceptance which Rogers values so highly: that is, acceptance of all the characteristics of a person.[160]

This last remark of Colborn is exactly the point, Fr. Prou was communicating to Therese, confirming her own intuition: 'He told me that my faults caused God no pain'

---

[159] Colborn's text adapted; cf. ibid., p.72. Godin cautions against a possible misunderstanding of Rogerian 'acceptance' as being 'a "soft", maternal attitude, unlike God's sternly realistic love'. (Cf. Godin, art.cit.p.819). Rogers himself would not 'equate acceptance with approval, with "biased and favorable judgement", or with sympathetic reassurance'. If the therapist means to be 'effective', he better be 'clear-eyed and hard-headed'! Cf. Colborn, ibid., p.72.

[160] Colborn, ibid., p.73; emphasis, mine.

(or 'failures of man which are involuntary'), 'that God was very much pleased with me'. (SS.174; Ms A 80v; emphasis, original). He accepts you unconditionally, your faults notwithstanding.

V. Toward a psychological understanding of the 'God-image' formation

1. Bringing two theories together: that of Erikson and Hidding[161]

In a brilliant comparison between Erik Erikson's theory of development, and K.A.H. Hidding's distinction between 'religions of the image' and 'religions of the word', Heije Faber draws some compelling analogies, psychological and religious. Faber uses the comparison to justify his basic hypothesis, effectively showing the analogical link between 'personal and religious history'.

---

[161] Hidding is the Leiden historian of Religion.

His hypothesis is as follows: 'Religious life reveals a dual structure which can be associated with the dual relationship of a child to its two parents'.[162]

If religion for Freud meant 'a figment of childish experience' clung to in adult life, for Erickson it has more positive significance.

---

[162] H. Faber, "The Importance of the Three Phases of Freud For the Understanding of Religion", in Zygon, 1969, 4, no.4, pp.356-372; p.360.

(i) We have already made a clear distinction between 'maternal' and 'paternal' spiritualities in the Martin family. What follows will illustrate that very point, and confirm our independent findings, linking 'personal and religious history' in Therese

(ii) Faber's main terms of comparison:

(a) The 'religion of image' (naturalisitic religion), is one where images play the role of representing the deity or of making it present. (cf.ibid.,p.358) It relates to Erickson's idea of 'basic trust' growing out of the child's relationship to mother; 'for Erickson, the relation to the mother, participation, trust, and religion all belong together'. (p.359).

(b) For 'religion of the word', God is a 'transcendent Creator, who creates, determines, rules, and commands'. Here man stands in a 'I-Thou relationship' (Buber), or 'subject-subject relationship'. The father-child relationship (in Erickson's 'oedipal or genital phase') has a similar setting, wherein the father stands as one with power, representing the other for the child, whose 'word' or will has to be obeyed. (Cf.ibid.,359-60). Faber sees in the 'god' of the 'religion of image' a reflection of the participated trust in the 'mother relationship'. And in the 'religion of the word', 'god' clearly bears 'the attributes of the father' (ibid., p.360).

> In fact, Erikson maintains a different standpoint when he says that religion is one of the most important forms of culture, in which man gives and experiences basic trust. This basic trust does originate in the relation to the mother as an essential element of identity - one can say of the spiritual health - of man. Religion does originate then, in the years of childhood but is not an infantile remnant. Of course it can be this, but in fact it is a possible, and then in principle an acceptable element in the adult life of man.[163]

'Religion is then a form of basic trust, for which a certain relationship toward the mother is essential'.[164] We have treated of this very relationship to mother when dealing with the nature and function of 'attachment behavior' (Bowlby), in Part I. 'Secure attachment' to mother is the same as having 'basic trust' in her. Of course, no direct attempt was made then to spell out the 'religious' significance of 'attachment'. But when introducing Therese's central religious problem, in Rogerian terms, it was remarked how 'conditional regard' of her mother(s) was at the root of it. Here it will suffice to recall, that Therese's relationship to her mother(s) being not entirely 'good', the 'basic trust' flowing from it had to be very low.[165]

---

[163] H. Faber, art.cit., p.361; can is only word emphasized in original; rest, mine.

[164] Ibid., p.361.

[165] 'Basic trust' is not applicable to every religion in the same way. 'It depends very largely on the cultural milieu whether and if at all this trust will be expressed in a religious way'. Faber, ibid., p.361.

2. Analogy between parental relationship and 'types of religion'

Faber's initial hypothesis is expanded to take in the comparative analogies between parental relationship and the 'types of religion'.

> The relation of the child to his parents determines his religious life in two ways. The good mother evokes a basic trust in the child, which forms the nucleus of the religions Hidding calls naturalistic religions, characterized by participation in Being and the use of images. The father creates in the child the possibility of experiencing an I-Thou relationship based on reverence and respect, a relationship within which religions that are characterized by a similar I-thou relationship of man to God can develop and expand. (For this the appearance of one or more prophets is necessary)[166]

Faber indicates some 'tests' for his proposed analogy, which we will apply to Therese's relationship to her parents.

---

[166] Faber, ibid., p.362. The 'religions of the word' can also be 'historical religions' as differentiated from 'naturalistic' ones. In historical religions, there is not just the God-man relation developing from father-son relation, but there is the added element of an 'historical person' (say a prophet) creating 'a possibility' of speaking the 'word' 'at a definite point in history'. Hence the mention of 'prophets' (in the above quote; Faber, ibid., p.361-62), who can be said to 'mediate' a relation to God.

a) The child and the mother (religions of 'image')

In the relation between child and mother in its earliest stages, 'participation' is at its highest, with no differentiation between child and mother. But the 'breaking-away process' begins to operate slowly but surely. This process will go on smoothly, only if 'basic trust' is already present, and the child is able to maintain it as a 'certainty'. It simply means that the child feels 'secure' even when far from the mother. 'One can say that basic trust is the ability to stand alone, if needed, in the world, on the basis of participation, now in internalized images'.[167] Therese was reluctant to let go of her mother-figures, because she had failed to develop sufficient 'basic trust'. It meant that she was unable to do without 'nearness of mother', or to 'stand alone'.

'Images' and 'objects' help the child in the 'breaking-away' process. The function of the 'image' which reinforces 'trust' is actually the same as that of 'intermediate objects' (toys, in general), in the life of the child. These 'intermediate objects are mother-substitutes ..... 'The mother is present in the intermediate object; she is represented by it'.[168] Therese does not seem to have

---

[167] Ibid., p.362-63.

[168] Ibid., p.363.

developed too much liking for toys (intermediate objects) in general, and for dolls in particular. 'I didn't know how to play with dolls'. (SS.36; Ms A 14r; emphasis, original). Is she somehow saying that dolls or other 'intermediate objects' are poor substitutes for the real mother? Is this a silent reminder of her lack of 'basic trust'? Therese did not feel that such 'objects' could put her in contact with mother, for obtaining 'courage and trust'.[169]

In 'religions of image', explains Faber, the 'image' made visible in 'myths and rites', causes the 'divine power to be made present' and thus 'binds man to God in a living unity'.[170] Just as for the child, the 'intermediate object' is a mother substitute, so is the 'image' ('intermediate object' - 'myths and rites') a 'god-substitute', for the devotee. If Therese rejected 'intermediate objects' as mother-substitutes, how could she possibly accept 'myths and rites' in the religious dimension of life? Having lacked 'basic trust' she felt unable to distance herself from mother(s). I would venture to say,

---

[169] Ibid., p.363.
[170] Ibid., p.363.

that Therese's mechanical performance of mother-initiated 'pratiques', was her way of rejecting the 'maternal spirituality' rooted in maternal anxiety in relation to God. Nevertheless, for Faber, any intrinsic taste for 'imageless participation and trust' in religious life, is a progressive step, leading from 'primitiveness to spirituality'.[171] Hence, the rejection of 'maternal spirituality' could well be an asset for Therese.

b) The father-child relationship

For Hidding, as interpreted by Faber, the 'religions of the word' are 'characterized by the fact that God is above man and lays down His will on him, which He reveals via His word and that obedience and faithfulness are expected from man'.[172] On the psychological side, Erikson has outlined the father-son relationship in Young Man Luther. At the 'oedipal phase', the father 'stands above the child with great authority, he is will that must be obeyed'.[173] Later on, at puberty, there is a possibility of 'comaradeship' between father and son, in which Faber finds a new and more personal element, like an 'I-thou relationship'.

---

[171] Ibid., p.364.
[172] Ibid., p.364.
[173] Ibid., p.365.

It is not difficult to see that the 'patriarchal family pattern' serves as the model for 'the Jewish form of religion'. 'The relationship to the father releases a relationship pattern in which God, too, can only be experienced in a very definite manner'.[174] Erikson makes the same essential point when he described how Luther's experience of God was closely 'determined by the image of his own father - that is by the way he had experienced his own father'.[175] We have commented on the same fact in Therese's experience of God and its link with the image of her father.

c) A 'Freudian' slant to the God-image

We are familiar with how Freud was personally persuaded that the guilt-memory of the murdered 'primal father' was at the root of the God-concept in modern man. In his The Future of an Illusion he introduced the idea that the god-concept was also coloured by a child's idea of his own father. 'This change in emphasis reflected Freud's belief that men form God, not only in the image of the master of the primal horde, but also - and probably to a greater extent - in the image of the father of childhood'.[176]

---

[174] Ibid., p.365.

[175] Ibid., p.365.

[176] C.G. Schoenfeld, "God the Father - And Mother: Study and Extension of Freud's Conception of God as an Exalted Father", in American Imago, 1962, 19, no.3,213-34; p.222.

Here a new motive is introduced for the creation of God the Father. Freud feels that it is not, just the child who seeks protection in his 'sense of fear and helplessness', but grown-ups too, in the face of threats from the 'external world'. Among psychoanalysts, Ernest Jones for one, takes it that the identification of God with the 'father of childhood' as historically proven. 'All we know about the history . . . of God confirms the conclusion reached as to the identity of God and father. It runs through all theological language and is there even extended to his representatives on earth e.g. Papst, padre, père, etc.'[177] Jones does not however, lay too much emphasis on the feelings of helplessness, Freud spoke of in the father deification process. For Jones, 'a need to obtain relief from the pressure of forbidden wishes and feelings often dictates the transformation of the father of childhood into a deity'.[178] In other words, anxiety growing out of 'repressed conflicts' in relation to the father, reach

---

[177] E. Jones, "The Psychology of Religion", in Psychoanalysis Today, Sandor Lorand (ed), N.Y. Int. Universities Press, 1944, pp.315-25; cited by Schoenfeld, ibid., p.223.

[178] Schoenfeld, ibid., p.224.

unbearable proportions creating the need for 'an object upon whom they can be projected'. A 'heavenly Father' taking on the attributes of the father of childhood, answers the 'need' and becomes 'an apt object for these unconscious ideas and emotions'.[179]

Certainly, there is a lot to be said with regard to Therese's projecting the image of her father on to her concept of God the Father, in whom she finds verified, par excellence, all the qualities she so much admired and loved in her own father. It is debatable, if indeed there was any of the 'repressed conflicts', alluded to by Schoenfeld, in the father-daughter relation in Therese's case, creating the need for a 'Father-God'. Her real needs were for acceptance and security. One thing is certain, that had Therese not first believed in the existence of God personally encountered by her in Christ (a 'historical figure, (Faber)), the so-called 'projected image' of a God the Father, would only serve as an escape into the world of 'illusion', and not help her toward 'congruence' in her life. It stands to reason, that if a person is capable of being trapped in an 'illusion' (religious by Freudian implication), he is just as capable of being disillusioned by the 'reality' of God.

---

[179] Ibid., p.224.

d) The psychological possibility of the 'mother-image' in God

Heije Faber feels that to stop with the father-son relationship and its implications for 'religion', would be too 'one-sided'. Here is how he attempts to complete the picture. Surely in the father-son relationship and its analogical extension to God-man relation, there is a distinct emphasis on the father's 'difference, distance and transcedence'. But points out Faber, 'the father also belongs to the family, that he, together with the mother and children, forms a whole'.

> As he is experienced, the father always also has a motherly side to him; that is, as children we want and are able to feel with him, to participate in his being, or at least in some certain aspects of the paternal being. Indeed, there are moments when we want to bridge the distance that always exists. To put it more concretely, we create certain forms in the family in which we - still keeping the awareness of his difference - include him in the unity of the family: at table, in discussions, in games. It is therefore possible in certain forms to be together with father as with mother. This means that in the relationship to the father there is a certain tension, which does not exist toward the mother. He is too high for us, stands too far above us, to make it possible to feel so at home and at one as we do with the mother; yet there are moments in which, as it were, we are allowed for a short while to forget this. Then he comes close to us. Then we feel secure with him too.[180]

---

[180] Faber, op. cit., p.366; emphasis, mine, except for the word 'tension'.

In Therese's own experience with her father, much of what Faber says is true. I assume, from the context, that Faber's observations apply to the father-son relation, that they are expressive of a son's feelings towards his father. Evidently, a girl would not look at her father in the same way as a boy would. Despite the great reverence and respect Therese had for her father, there was not that 'distance' between them. One could seriously doubt if she experienced any real 'tension' with her father, which she certainly felt with her mother(s). She would readily admit that her father always also had 'a motherly side to him', that she always felt at home with him, and secure with him. (cf. SS.35; Ms A 13r)

I would venture to say, that when Therese says: 'God is more tender than a mother' (SS.174; Ms A 80v), she is not only attributing 'maternalness' to God ('the Father'), but that she does it primarily because she has experienced it in her own father. In other words, God is father and mother at the same time - the 'motherly side to him' (Faber). Therese without denying the transcendent distance between God and man, will look for Scriptural confirmation for her 'experiential intuition' of maternal tenderness in God! Faber suggests as

much when he says that the pious man of the Old Testament 'experienced God's nearness; indeed, he participated in a certain way in him, was one with him, and at home with him'.[181]

3. Faber's analogies, and the Martin religious patterns

We have not gone into the discussion of Faber's 'Erikson-Hidding analogies' in greater detail, as it applies to the Martins' religious patterns, because the facts are rather sketchy. When we consider Therese's case in particular the following points are in order: (i) The first,'oral phase' is not sharply defined. But we know there was an element of 'basic mistrust' suffered by Therese, creating the 'spirituality of anxiety' (from mother to daughter).

---

[181] Faber, art.cit., p.367. What is one to make of the following remark of Therese: 'You and Marie, Mother, were you not the most tender and selfless of mothers?' (SS.35; Ms A 13r) The 'most tender' business, is hyperbolic ambiguity, especially when applied to Pauline. It becomes clear in the context of SS.174, where Therese feels that Pauline's 'tenderness' is in 'readily pardoning offenses'. Whereas the 'maternal tenderness' in God she suspects, is one of 'unconditional positive regard', because 'her faults do not cause God any pain'. (SS.174; Ms A 80v) Louis Martin's 'regard' for Therese best exemplified such an attitude.

(ii) The third, 'oedipal phase' is confused, because of the special attachment of Therese to her father, and the loss of mother at a critical age of four and a half. It certainly made it difficult for her to find her female identity and to smoothly resolve the oedipal attraction towards her father. As we have indicated earlier, it is through her father that Therese finds back some 'basic trust', and hence comes to see 'maternal tenderness in God'.

a) The Pharisee and the Puritan

We might venture a little more by way of application of Faber's observations pertaining to the second 'anal phase' to the Martin religious behaviour. Faber suggests the pattern of the Pharisee and the Puritan as clear possibilities in the second phase, when the stock of 'basic trust' from phase one is limited or absent. The pattern of the Pharisee is likely to develop when a child is shamed (and begins to doubt himself), in relation to his mother. The Pharisee is one who has 'to maintain his status with others, and his standing with God'. The compulsion to earn love of mother and of God, with the desire for approval and security becomes imperative.[182]

---

[182] Cf. the 'conditional regard' of Rogers, and its effects on the self-concept.

'The Pharisee is obviously the person who has to be pure, who has to fulfill the law in every detail in order to earn God's love and to acquire a certain status with him and hence with the people'.[183] The Martin religion was pharisaic in this sense, without being inauthentic or hypocritical. Zelie had inherited this problem from her own mother, due to the low 'basic trust' and the heavy 'extension-type' mothering.[184] Therese only inherited the parental pattern.

The Martins (as good middle-class people) linked 'the functions of religion and the church very closely with their need for order...'

> It could be said that through religion the middle-class citizen anchors his - always unsteady- autonomy in trust in the sacral order. Without religion and the church he feels threatened in his existential security... The efficacy of church and religion guarantees the order which preserves society and without which no good life is possible.[185]

---

[183] H. Faber, Psychology of Religion, SCM Press, London, 1976, p.202.

[184] Cf. Pt.I, pp.248-250.

[185] H. Faber, ibid., p.219.

One could also mention the fear of sex and pleasure, which is part of the 'anal pattern'. The Martins could be grouped with the middle-class people and artisans who held on to the view of life 'based on order, with the typical Puritan characteristics of non-enjoyment and thrift'.[186] There was no touch of Calvinism in Mme Martin, who could not see 'success here on earth as God's blessing'; rather it was a bad omen for her.[187] According to Erikson, the "law and order" mentality has its roots 'in the childish developmental need for order, exactness and cleanliness which are connected with creating a good product'.[188]

b) The function of 'transitional objects in religion

For Erikson, 'the most important characteristic of the 'anal phase' is 'autonomy'. The process of emancipation from the mother is helped on by so-called 'transitional objects'. A child is known to suck its thumb, to hang on to a teddy-bear, or some other favourite object, in times of fear and loneliness. Some sense of security (or 'basic trust') is regained, in the absence of the mother. 'It is a transional phase which makes frustration bearable'.[189]

---

[186] Ibid., p.220-221.
[187] Ibid., p.204.
[188] Ibid., p.219.
[189] Ibid., p.165.

> According to Winnicott this is a kind of intermediate reality, such as we later discover again in art, religion, in the world of dreams and in creative, scholarly or scientific work. As far as religion is concerned, this seems to me open to dispute ... A true religious experience of reality includes the 'hardness' and penetrates it, as it were. True religion does not therefore spring from the need to defend oneself against reality. Here Winnicott is really saying the same thing as Freud. Let me make myself clear here: I am not saying that there is not a whole series of religious experiences which have to be explained in this way, or that religion does not frequently have this function; but fundamentally the religious experience of reality is different from the experience of reality found in transitional objects.[190]

The child's relationship to the mother contains, for Faber, 'the core of religious development'. When for some reason, this development does not proceed smoothly, and given the 'deep significance' of the bond with mother (with possible 'fixations'), 'transitional objects' play a special part. Freud in his Totem and Taboo has pointed to certain 'religious forms and usages' (in primitive religions), which embody the 'primary feelings towards the mother (and perhaps the father)'. Some aspects of such 'feelings' could be traced in the 'religious practices in the West. Like amulets for the primitives, so relics of

---

[190] Ibid., p.165; dotted-line emphasis mine; rest, original.

the saints (etc.), for some Christians, are 'transitional objects' with the 'feeling' for them playing a 'decisive part'. As the 'primary feelings' weaken, the tendency to 'rationalize' might increase, with regard to the 'objects'. Thus, the 'veneration of relics' (sacred transitional objects), for instance, becomes respectably 'rational'. In that case, Faber would be inclined to go along with Winnicott's explanation of the 'intermediate reality' in religion. Seen in this light, we might even gain 'greater insight into the meaning of images for religion... Rationally speaking, the image can be seen as a representation... The image makes the deity present'.[191]

c) A Martin 'religion of image'?

Of the Martin world of 'images and relics, Underhill writes:

---

[191] Idem., ibid., pp.165-166.

> The Martin family lived, in fact, within a dream-world, substantially identical with the universe of medieval piety. It was peopled with angels and demons, whose activities were constantly noted; its doors were ever open to the entry of the miraculous, its human inhabitants were the objects of the Blessed Virgin's peculiar care, every chance happening was the result of Divine interference. For them this world was actual, not symbolic... The most bizarre legends of the saints were literal facts; all relics were authentic, and most were full of supernatural power. The Holy House of Loretto, the face of St. Catherine of Bologna still marked by the kiss of the Infant Christ, found in them willing and awestruck believers. Yet these crude symbols, thus literally understood, became for them the means of a real transcendence.[192]

As regards the Martins' use of 'transitional objects', be they images or relics (etc.), as part of their 'religious experience', Faber's observations regarding the same will hold true: (i) that Winnicott's interpretation which holds that the 'intermediate reality' (used by the child in the 'anal phase'), will be later discovered 'in art, religion', etc., is valid in certain instances; (ii) that nevertheless 'true religious experience of reality' is different from that 'found in transitional objects'. In other words, Faber would like us to understand that while 'intermediate or transitional objects' have a role to play in religion, they are not the whole

---

[192] E. Underhill, "Soeur Thérèse...", in EOM, pp.203-204; emphasis, mine.

of any 'true religious experience'. This is richly implied in the words of Underhill, quoted above: 'Yet these crude symbols, thus literally understood, became for them' (the Martins), 'the means of real transcendence'.[193]

4. A psychoanalytic justification of a 'mother-image' in God?

It is both pertinent and fascinating for our understanding of Therese, to examine the suggestion that 'the unconscious conflicts' in a child regarding the mother are as profound as those pertaining to father', and that the 'unconscious fears, desires, and longings directed towards the mother of childhood' would gradually come to 'be projected onto supernatural figures'.[194]

Such a conclusion is warranted, says Schoenfeld, by certain psychoanalytic studies of myths and folklore. Ernest Jones has suggested that the Blessed Virgin and the Holy Ghost are examples of 'supernaturalized mother-figures', in the Christian religion. R.S. Lee is quoted as saying that 'the anthropomorphic deity of the Judeo-Christian religions incorporates traits not only of the father of childhood, but also of the mother of childhood'.[195]

---

[193] Underhill, op.cit., p.204; brackets, mine.

[194] Schoenfeld, "God the Father- And Mother:...", p.224-25.

[195] Ibid., p.225.

> This suggestion that the traditional anthropomorphic deity of the Judeo-Christian religions is a mother-image as well as a father-image is admittedly an extension of Freud's conception of God as simply an exalted father formed in the likeness of the father of aboriginal times and of early childhood. It is believed, however, that an acceptable theoretical justification for God being in part an exalted mother can be constructed in terms of psychoanalytic principles which Freud himself worked out and considered thoroughly sound.[196]

The panic reactions observed in infants when their mother 'fails to respond to their cries', led Freud to 'hypothesize the existence of a fear of losing her'.[197] Among others, René Spitz's studies have revealed the 'catastrophic effect' on children deprived of 'maternal care or mothering', during the first two years of their life.[198]

---

[196] Ibid., p.225.

[197] Ibid., p.227.

[198] Cf. René Spitz, "Hospitalism: An Inquiry into the Genesis of Psychiatric conditions in Early Childhood", in The Psychoanalytic Study of the Child, N.Y., International Press, 1945, vol.I, pp.53-74; also vol.3, (1947), pp.113-117, for a follow-up study of the same subject.

a) What becomes of the child's fear of losing his mother?

The child's fear of losing his mother seems to go under, by the time he is two, and it is said to 'enter the unconscious' and remain there in its 'original infantile form'. But there are several occasions in adult life which could 'rekindle this fear of losing mother'.[199] Here is an interesting example to show how the childhood fear of losing the mother, long banished into the 'unconscious' tries to re-enter consciousness in specific adult situations. Schoenfeld discusses the case of 'a soldier in a fox-hole who feels dreadfully frightened by the chaos about him, and longs for protection of someone or something'.[200] It is more than likely that the soldier is reminded of similar infancy-situations when he desperately wanted the 'comforting presence' of his mother. There is every chance that the childhood-fear of losing his mother might re-enter consciousness.

The usual psychoanalytic-expectation here would be for the frightened soldier to 'hallucinate' his mother as would a child, and thus gain relief from his 'signal anxiety'.

---

[199] Schoenfeld, ibid., p.227.

[200] Ibid., p.227.

Schoenfeld is of the opinion that neither hallucination nor 'daydreaming' would avail much, as they would not go unchallenged by the soldier's 'sense of reality' and 'of fact'. What is more likely in the situation, is for the soldier 'to appeal for help to a benevolent deity who he believes is watching over him and will protect him from harm.[201]

b) Adult fear of losing mother and belief in God

But the question is: what has the soldier's belief in 'God', got to do with his fear of losing his mother? It is good to recall here, 'that exalted personages frequently symbolize parents', unconsciously. If says Schoenfeld, God were only a 'Father-substitute' (Freud), and unconsciously regarded as such, what good would it do our soldier to pray to such a God, when he is in fact agitated by an unconscious fear of losing his mother? But incorporate into God, the attributes of the 'mother of childhood' as well, then the soldier's prayer will at once become meaningful.

---

[201] Ibid., p.228.

> For, if God is unconsciously regarded as a mother-substitute (as well as father-image), if in God "we find the renewal of that care which our mothers gave to us when we were babies", then the soldier's belief that God is nearby, watching over him, has the unconscious meaning that his mother is present, ready to be able to minister to his needs.[202]

The above case of the frightened soldier is sufficiently representative of average adult reactions in the face of fear, and would justify, according to Schoenfeld, the postulate that 'God's being (is) in part a mother-image', helping 'to assuage the infantile, anxiety-laden fear of losing the mother - and presumably, other mother-oriented, unconscious fears and desires as well'.[203]

c) Mother-image acceptable in God-concept

Further, if mother-imagery is accepted into the God-concept as serving unconscious needs, it should not be difficult to show that the mother-imagery is a 'product' of those very 'needs'. Briefly, the arguments in favour of such a hypothesis, could be found in general, in the accepted

---

[202] Ibid., p.230. The passage within quotation marks is from R.S. Lee, Psychology and Worship, N.Y., Philosophical Library, 1956.

[203] Ibid., p.230.

'enormous influence of the unconscious on human motivation'. More specifically, psychoanalytic research is confirming the 'vital role' unconscious motivation frequently plays 'in the realm of religion'. Ernest Jones is cited as saying: 'The central conclusion based on psychoanalytic research is that the religious life represents a dramatization on a cosmic plane of the emotions, fears, and longings which arose in the child's relation to his parents'.[204]

According to Schoenfeld, both Freud's account of the so-called 'aboriginal relationship of fathers and sons', and the motivation he attributes to the creation of the 'exalted father', need correction.[205] It is very likely, as Freud opined, that we indeed 'project attributes of the primal father' and of our own father, onto to the 'God-concept'. 'It is every bit as likely, however, that God is in part a mother-substitute created in the image of the mother of childhood'.[206]

---

[204] Ibid., p.230; emphasis, original; cf. E. Jones, "The Psychology of Religion", in Psychoanalysis Today , 1944, p.315-325.

[205] Cf. Robert L. Katz, "The Role of Father- Some Psychological and Religious Views", in Ment.Hyg.,1957, 41, no.4, pp.520-521, for criticism of Freud's sources.

[206] Schoenfeld, ibid., p.232; emphasis, original; cf. note ibid., p.232, wherein the author suggests that these 'attributes' could well be 'of a primal mother', or of Jung's 'archetypal "Great Mother".

Finally, considering the 'vital role' mothers are said to play, and the known 'reluctance to renounce her protection', one would have to conclude with Schoenfeld, that 'she never is really given up', but 'reappears during adulthood in the guise of the traditional anthropomorphic deity of the Judeo-Christian religions'.[207] Therese, on her part, would whole-heartedly agree, with Schoenfeld's 'religious' appreciation of mother-protection in adult life, as well as to his plausible postulate of a 'mother-image' in our 'God-concept'. In the light of the psycho-analytic support for the 'mother-image' in the 'God-concept', we should note two points in her favour: (i) that her religious intuition regarding 'divine maternity' is basically sound; (ii) that her projection of 'maternalness' onto God, is not a sign of lingering infantalism or of sentimentality, but a predictable adult - religious-reaction in the face of 'unconscious fears' of losing mother.

---

[207] Ibid., p.232.

VI. A Rogerian accounting of the change of 'perception of God' and of 'self', before and after 'therapeutic' interventions[208]

1. The Agents of 'change'

a) Pichon's contrjbution to the 'change'

At the beginning of the session with Fr. Pichon, Therese was not fully aware of the 'wonders' God was working

---

208 The following might well be Therese's summary appreciation for 'being heard' and 'understood' by the so-called 'therapeutic agents' in Carmel:

'A number of times in my life I have felt myself bursting with insoluble problems, or going round and round in tormented circles or, during one period, overcome by feelings of worthlessness and despair, sure I was sinking into psychosis. I think I have been more lucky than most in finding at these times individuals who have been able to hear me and thus rescue me from the chaos of my feelings. I have been fortunate in finding individuals who have been able to hear my meanings a little more deeply than I have known them. These individuals have heard me without judging me, diagnosing me, appraising me, evaluating me. They have just listened and clarified and responded to me at all the levels at which I was communicating. ... When I have been listened to and when I have been heard, I am able to perceive my world in a new way and to go on. It is amazing that feelings which were completely awful, become bearable when someone listens. It is astonishing how elements which seem insoluble become soluble when someone hears; how confusions which seem irremediable turn into relatively clear flowing streams when one is understood. I have deeply appreciated the times that I have experienced this sensitive, empathic, concentrated listening.' Rogers, "Being in Relationship", in Voices, Fall, '70, p.13; emphasis, mine.

in her life, and generally anxious about the past. Her special fear centred on the possibility of her having feigned to be seriously ill. She was seeking guidance, with her self-confidence at a low ebb. 'My interview with the good Father.... was veiled in tears because I had difficulty in confiding in him.' (SS.149; Ms A 70r) She might have said: 'I feel disorganized, muddled..... I don't understand myself.' I feel anxious and guilty. I wonder what God thinks of me and how He looks at me?[209]

At the end of the session she feels consoled by Pichon's advice. '....at its termination he spoke the most consoling words I ever heard in my life .....' (SS.149; Ms A 70r) What she was hearing for the first time was that God has 'positive regard' for her and that fact should prompt her change her attitude to God. She should also rely more on His guidance and learn to look at herself positively.

b) Mother Genevieve intervenes

Therese seeks inspiration and advice from Mother Genevieve,with continuing doubts about self-worth. At

---

[209] Cf. Rogers, "The Organization of Personality", in Am.Psychologist, 1947, vol.2, pp.358-368; p.359.

times she is tempted to sadness, not being sure if God loves her. Perhaps she reproached herself for not doing enough for God. 'Everything I should do or want to do, I don't do.'[210]

Genevieve reminds Therese that God is a 'God of peace who deserves to be served 'in peace and joy'. She is somehow obliged to examine her rather negative perceptions of God and of self, reflected in her behavior. Instead of serving God in 'peace and joy', Therese is sad and anxious. She comes away saying: I seem to be feeling much better ..... I seem to be getting a newer understanding of my sadness and anxiety, of God and of myself.[211]

Despite the reminders that her problem could be a wrong perception of God and 'self-in-relationship', Therese slips back into anxiety and fear. I can neither be without imperfections nor be sure of how God regards me. Suffering 'interior trials of all kinds, even to the point of asking myself whether heaven really existed'. (SS.173; Ms A 80v) I kind of 'have myself the way I am', and perhaps 'God too is displeased with my faults'.

---

[210] Rogers, ibid., p.360.

[211] Ibid., p.360.

c) Prou completes the 'God-concept' change

Fr. Prou changes all that, when he conveys to Therese, God's 'unconditional positive regard' for her. He is pleased with you, He accepts you, just as you are, faults and all! Prou's intervention completes the change in Therese's perception of God and of her self. And she can say: I can accept myself, accept the fact that I am not all perfect! I occasionally regreat the past, though I feel less unhappy about it. I'm reacting sensibly to God in my life. 'I can now bear patiently with life's exile'. (SS.174; Ms A 80v) 'The structure of self appears to change primarily under conditions which permit a greater differentiation of the phenomenal and perceptual field. When the self is not under threat, and feels securely accepted, then the organization of self is not perceived as final'.[212]

---

[212] Rogers, "The Significance of Self-regarding Attitudes and Perceptions", in Feelings and Emotions, Reymert M.L. (ed.), N.Y., McGraw Hill, 1950; p.379; emphasis, mine.

A summary of 'changes in self-perception':

'The essential elements would appear to be that the individual changes in three general ways. He perceives himself as a more adequate person, with more worth and more possibility of meeting life. He permits more experienced data to enter awareness and thus achieves a more realistic appraisal of himself, his relationships, and his environment. He tends to place the basis of standards within himself, recognizing that the "goodness" or "badness" of any experience or perceptual object is not something inherent in that object, but is a value placed on it by himself'. Rogers, "Perceptual Reorganization in Client-Centered Therapy", in Perception- an Approach to Personality, Robert R. Blake & Glen V. Ramsey (eds), p.316.

2. Rogerian hypotheses pertaining to change in therapy

a) Under certain psychological conditions 'self-concept' changes

For Rogers, the 'observed phenomena of change' in therapy seem to be adequately explained by the hypothesis that

> given certain psychological conditions, the individual has the capacity to reorganize his field of perception, including the way he perceives himself; and that a concomitant or a resultant of this perceptual reorganization is an appropriate alteration of behavior.[213]

The above hypothesis of Rogers, is meant to show the importance of the self 'as a basic factor in the formation of personality and in the determination of behavior'. The so-called 'ego-integrative forces' are set in motion in therapy, fully demonstrating that the 'self is' an 'architect of self'.[214] An example of the self's capacity for reorganization might be had in the following 'verbalization' of Therese's situation with regard to God: The fact that my family was

---

[213] Rogers, SOo, in Am.Psych., 1947, vol.2, p.358-368; p.36; emphasis, original.

[214] Ibid., p.361.

strict about religious observance, and that my mother and others were anxious to play it safe with God, has much to do with my problems. But when you look at the situation, it is really up to you. Now that I am beginning to look at God differently, I can reorganize my life accordingly.

Another clinical observation in support of the above-mentioned hypothesis, is that 'there is a close relationship between behavior and the way in which reality is viewed by the individual'.[215] If one were to include in Therese's 'perceptual field' her present perception of God, she might well say: After I discovered that God is so much like a tender mother, ready to understand and ready to forgive, I am not frightened anymore. But I had been taught to think of Him very differently. Yet, He is the same God! Notice the change in the 'perception of reality' leading to a change of attitude in Therese. As Rogers reports of a client saying: 'When the change occurred, it was as if earlier attitudes were wiped out as completely as if erased from a black-board.....'[216]

---

[215] Ibid., p.362.

[216] Ibid., p.362.

b) Change in behavior follows 'perceptual reorganization'

As soon as there is a 'perceptual reorganization' in a person, a change in behavioral responses will follow automatically and without conscious effort. This observation of Rogers links us with his second hypothesis:

> It is that behavior is not directly influenced or determined by organic or cultural factors, but primarily (and perhaps only), by the perception of these elements. In other words, the crucial element in the determination of behavior is the perceptual field of the individual. While this perceptual field is, to be sure, deeply influenced and largely shaped by cultural and physiological forces, it is nevertheless important that it appears to be only the field as it is perceived, which exercises a specific determining influence upon behavior.[217]

---

[217] Rogers, SOo , p.362.

The major shift in the reorganization in Therese comes from her changing perception of God. From it follows, a greater personal understanding and acceptance of self, and a better adjustment in behavior.[218]

---

[218] One should note here the qualitative differences in perception of self and of life's problems, in a person, before and after 'therapy'. We refer to the same in Therese, before and after her encounters with 'therapeutic agents' in Carmel.

Before 'therapy': She 'perceives herself as lacking in energy and dissatisfied... She is troubled about her relationships with people... She feels greatly lacking in confidence, living by the 'standards of others' ... and rather 'unsure of herself'...

After 'therapy': The outstanding elements listed by Rogers are: 'There is the self-assurance and confidence' that she feels and the 'new sense of goal-direction'. She perceives herself as having real inner strength, as capable of going forward, as confident about the future. She looks at her present situation with optimism and contentment'. cf. 'He launched me... up on the waves of confidence and love' ... (SS.174;Ms A 80v). 'Life looks interesting, rich... and she can 'take its problems with calm and serenity'. Therese feels as much: I can now 'bear patiently with life's exile'. (SS.174;Ms A 80v). It seems obvious that the perception of the self has been rather drastically changed...'. Rogers, "Perceptual Reorganization in Client-Centered Therapy", in Perception - an Approach to Personality, Blake-Ramsey (eds), p.319-20.

Note: Rogers' findings in the case of Zar, a young woman-student, are transferred to Therese's case, here.

Haigh and Butler report that when a client comes in for counseling, there is a discrepancy between his 'self-concept' and the concept of his 'desired or valued self', with accompanying dissatisfaction. Theoretically, at least, a disorganization and reorganization of structures of self and of ideal could be expected to take place in therapy.[219] A further theoretical expectation is that the self-concepts more than the ideal concepts will change in therapy. However, to the extent that ideal concepts are 'introjected', they could be expected to change.[219a] The said 'introjected' ideals derive from the parental and cultural influences, mentioned by Rogers.[220] For instance, in the case of Therese, the close identification of the ideal of holiness with absolute 'faultlessness' (moral perfectionism), a highly 'introjected' ideal, falls by the way side, once she realizes that God can accept her 'faults and imperfections'. Successful client-centered therapy tends to increase the congruence between the self and ideal concepts.[221]

---

[219] Butler J.M. & Haigh G.V., "Changes in the Relation between Self-concepts and Ideal Concepts", in Psychotherapy and Personality Change, Rogers & Dymond (eds), 1954, p.58.

[219a] Ibid., p.59.

[220] Cf. Rogers, SOo, p.362.

[221] Cf. Butler & Haigh, art.cit., p.73.

c) Change in self-awareness

Another aspect of change studied by Vargas during therapy, is embodied in his hypothesis pertaining to changes in self-awareness. When a person is engaged in the process of changing 'established psychological patterns (of feeling, thinking, perceiving and acting)', his awareness of self increases in three ways: 'i) he thinks of, or perceives himself more often than when not engaged in the 'process of change';ii) when he has lost or resolved one pattern of 'self-perception', he ceases to be concerned with it, and moves on to 'previous patterns in himself';iii)the loss of 'established patterns' leads to the discovery of 'new feelings, concepts, percepts, and experiences arising in himself, that is, he becomes aware of emerging aspects of himself'. Vargas goes on to state that the above three-fold hypothesis applies not only in a therapeutic interview, but also 'in ~~any~~ other situation in which a person is in process of changing his previous psychological patterns'.[222]

---

[222] M. Vargas, "Changes in Self-Awareness during Client-Centered Therapy", in Psychotherapy and Personality Change, p.147.

The process of change and adjustment is ongoing, and no one ever attains a stage where there is no defensiveness whatsoever, and when adjustment is perfect. The openess to one's experience (congruence) makes it possible that 'some meaning or meanings be always in the process of change, either being enriched or being radically altered'. A relatively 'unfixed condition' in personality organization allows for experiencing a wide variety of emotions and feelings - fear, joy, love, etc., as circumstances arouse. 'Briefly this concept of adjustment emphasizes the changing factors in adjustments and looks at the constant disorganizing and reorganizing in adjusting'.[223] This fluidity in the process of change[224] and adjustment in Therese should always be kept in mind.

---

[223] Vargas, ibid., p.162.

[224] 'Rogers emphasizes the process character, the directional nature of the congruent personality and he characterizes the self-structure of the fully functioning person as a "fluid gestalt" always in the process of change and engaged in the assimilation of new experience. Thus, congruence is not a static state as Rogers sees it, but requires periodic revision of the self-concept to bring it in line with accurately symbolized experience'. Willard Frick, "Three Theories of Healthy Personality", in Humanistic Psychology - Interviews with Maslow, Murphy & Rogers, Charles Merrill, Columbus, Ohio, 1971, p.176; emphasis, mine.

Therese is always looking to revise her 'self-concept' as she experiences new facets of self, God and others. This is especially true, Oct.1891 onwards.

d) Change in perception of God central to Theresian change

For Therese, her changing perception of God, is at the centre of all process of personality reorganization and adjustment. Let me sum up here the main elements in Therese's perception of God:

(i)(a) There is first of all her experience of maternal and paternal acceptance and understanding, which have a positive meaning for her.

(b) Therese postulates such acceptance in God, by analogical extension.

(ii) Then there is her own personal experience of God's 'UPR' in Christ, especially at her First Communion and at Christmas (1886).

(iii) Her 'postulate' and her experience of God's 'UPR' are confirmed, step by step, by 'therapeutic agents' in Carmel (Pichon, Genevieve, Prou). She looks for further confirmation of the same in Scripture, in Isaiah and in the Book of Proverbs. (cf. SS.208; Ms C 3r).

(i)(a) / (b) would not have been enough to give Therese the 'organismic certitude' for her perception of God. The elements of (ii) and (iii) are essential for giving her assurance that her intuition about God was accurate.

VII. Therese Under Mother Agnes as Prioress: Feb.1893 - Mar.1896

1. Gonzague-Agnes battle goes on!

As noted earlier in the thesis, the initial antagonism between Mother Gonzague and her successor in office, Mother Agnes, was first occasioned by differences of opinion with regard to the kind of training afforded and the discipline demanded of the young-novice, Therese. Gradually, Sr. Agnes had come to expand her criticism of Mother Gonzague, so as to include matters of policy and administration of Carmel. Did she thus appear to the community, as a 'reformer' of sorts, ready to rectify the chaotic and rather lax regime of Mother Gonzague? That seems very likely. The election of Sr. Agnes as prioress, had broken the quasi stranglehold of Mother Gonzague on the prioral office. It was also the beginning of a new phase of jealousy and hostility between these two strong-willed women! Mother Gonzague lost no time in re-building her power-base in the community to stage a come back!

a) Mother Agnes moves to control Mother Gonzague?

The first clever move on the part of Mother Agnes was to appoint the out-going prioress, Mother Gonzague, as novice-mistress. Doesn't it appear strange that Mother

Agnes who had questioned Mother Gonzague's general attitude and training methods for young religious, should have appointed her as novice-mistress? I have a feeling that Mother Agnes did not feel comfortable to appoint her own sister, Therese, to the job, though she would have been the first choice - Novice-mistress 'in petto'! So Therese was appointed the assistant to Mother Gonzague. Here is why:

> When I became prioress in 1893, I felt obliged to give the out-going prioress, Mother Marie de Gonzague, the title of novice-mistress.
>
> Asked why, Therese was appointed her assistant, Mother Agnes replied:
>
> Since Mother Gonzague was the out-going prioress, I found it expedient to appoint her novice-mistress. She had some good qualities, but she also had some unfortunate shortcomings and defects, which I hoped to counter-balance by associating Sister Therese with her in this work.[225]

In the above testimony, it is not readily clear why Mother Agnes 'felt obliged' to make the said appointment. 'I found it expedient...' might express that in the judgement of Mother Agnes, the best way to keep Mother Gonzague humoured and make her feel important, was to give her the next most important port-folio. It was also a good way of reducing the opposition and inviting the support of Mother Gonzague, for Mother Agnes' authority.

---

[225] TPB, p.31.

b) A frank dialogue between Therese and Mother Agnes

(i) Theoretically, you are doubly my 'mother'. You were my mother when I was a child, but for a long time now, I have survived without that kind of 'maternal attention' on your part. I hope that that type of a relationship will always be something of the past. You are my mother in religion, as Prioress; you have my respect and obedience, which I would offer to anyone taking God's place for me: 'You are my living Jesus'. (cf. SS.174)[226] For almost five years, the sad lack of proper spiritual guidance, has been marvelously filled in by the 'Director of directors', for me. Not much purpose would be served if I came rushing to you for spiritual direction. So, with the exception perhaps, of the customary hour for spiritual colloquy prescribed by the Rule, I should not be expected to make frequent visits to your room!

(ii) Previously, I was rather fearful about my natural talents, and any desire to utilize them, feeling it would be a less perfect thing. But now I am persuaded that whatever I desire is inspired by Him, and I patiently wait

---

[226] Missing in original text.

for His time and way of having any of my desires fulfilled. I have been admiring your talent for painting and poetry, and felt the desire to imitate you, as a means to help souls. I would not worry what some loud-mouths in the community might have to say about your giving me lessons in painting, etc. There is only one thing that really matters to me - that I make use of God-given talents, say for painting or for poetry, to express my spiritual images and thoughts, putting everything at the service of love. 'So these gifts which came to me unasked haven't encouraged me to be vain; they carry me straight back to him,.....'[227]

(iii) You have entrusted me with the spiritual direction of the novices. Thank you for showing so much appreciation for my capacity to be of help to others. I shall do my best for them, to share with them what God has been teaching me about His life in us. Whatever the differences between you and Mother Gonzague, I would like to remain neutral, with no desire to get involved in the ongoing 'battle'. You should not expect me to 'spy' on Mother Gonzague either. After all, you appointed Mother Gonzague as Novice mistress; and as such, I am under her immediate authority, owing her my respect and sincere cooperation.

---

[227] Story of a Soul, translated by Ronald Knox, Fontana Books, London, 1958, p.171; emphasis, mine.

We notice, more and more, that Therese is not subject to inner fears or external obligations in whatever she does. She feels she is the mistress of her life and destiny under God. She is fully open and accepting of others without any of the crippling compulsiveness of the past, in her activity.

2. Family concerns of Therese

a) The last months of illness and death of M. Martin

> Therese Martin had asked to be only one thing, a suffering servant, and as she sat in her tiny cell pondering upon the tragedy that had cast deepening shadows across the closing years of her own father's life she knew she must accept this as part of the purgation that can only come through suffering.228

What strength and consolation Therese derived from relating not only her own sufferings but those of her father to the figure of the 'Suffering Servant' of Isaiah. Through the symbol of the Holy Face of the Suffering Christ, Therese had come to discover the meaning of her childhood vision, as referring to her father's present sufferings.[229] It is

---

[228] J. Norbury, Warrior in Chains, p.131.

[229] Cf. SS.46-47; Ms A 20r-21r.

because of the spiritual progress and psychological maturity which come from seeing meaning in suffering, that Therese was able to exclaim with sincere fervour: 'Yes, Papa's three years of martyrdom appear to me as the most lovable, the most fruitful of my life; I wouldn't exchange them for all the ecstasies and revelations of the saints'. (SS.157; Ms A 73r)

Attention may be drawn to the following 'changes' in Therese:

(i) In childhood, suffering was neither understood nor welcome; now it has come ~~to~~ have a constructive purpose, namely to be like Him and suffer for Him who chose it for us.

(ii) Even the mere possibility of her father's death was absolutely terrifying. 'I wasn't even able to think of Papa dying without trembling'. (SS.48; Ms A 21r). Her childhood logic is still valid regarding death. As a child Therese had exclaimed to her mother: 'Oh! I wish you would die!', just so that you can go to heaven! The prospect of her father's death, is welcome, because it will put an end to his sufferings, and thus enable him to enjoy the peaceful repose of heaven.

(iii) Then there is the question of Celine who suffers due to M. Martin's condition. His death will not only relieve her of the agony but also release her to follow her vocation to Carmel.

(iv) The final stage of detachment from her father will come with his death, and intensify her attachment and dependence on God, as her only Father. Yet she can come to include both her 'fathers' when praying: 'Our / Father who art in heaven'![230]

In all this, we see how the family happenings are part and parcel of Therese's on-going religious experience. 'There was no separating of life in Carmel from life lived as a Martin..... She was always aware of family needs, family illnesses, family problems of any kind'.[231] There is no dichotomy between family concerns and divine demands for Therese. They seem to influence each other, to interpenetrate each other, in such a way that it generates a new sense of freedom and openness, to experience them, all together.

---

[230] Cf. SS.161; Ms A 75v.

[231] Ulanov, op.cit., p.176.

b) How Therese continues her 'spiritually-motivated' concern for her father and Celine

Her father's death, does not make Therese sad, but pensive. Where could my dear father be? If he is in Purgatory, I should pray for him. But if he is in heaven, I can pray to him. So she sends out a prompt petition to God, her Father: You know how much I love my father, and so I would like to know if he is there with You, in heaven. If those in the community who are against Celine's entrance into Carmel, drop their objections, that will be a sign that my father went straight to heaven. All objections are withdrawn against Celine's entrance into Carmel, which fact, assures Therese that her father is in heaven! Therese loses no time at all, in requesting her father's help in hastening the day of Celine's entrance into Carmel. Within six weeks of M. Martin's death, Celine was numbered among the Carmelite novices, having joined in on Sept.14th, 1894. Therese seems to communicate with God (Father) with as much facility as with her own father. There is a distinction of persons and status, to be sure, but there is a similar attitude of familiarity and trust in dealing with both 'fathers'![232]

---

[232]Cf. SS.177-178; Ms A 82r-82v.

c) Why is it important for Celine to be a Carmelite?

The answer is to be found in the progressive change that has been taking place in the relationship between Therese and Celine. In childhood and early adolescence, the two were 'inseparable companions'. When Therese was preparing to enter Carmel, they became 'sisters in spirit'. And now, Therese speaks of a 'maternal love' for her sister, Celine. Of course, Celine owes her vocation to Carmel almost entirely to Therese, we shall see why.

With the greatest love and concern, Therese had provided Celine with spiritual comfort and inspiration, through her letters and parlour conversations. The immediate purpose of the sisterly exchange was two-fold: first of all, it was meant to make Celine feel that the wonderful service she was rendering their father, was deeply appreciated by her sisters in Carmel; secondly, to impress on Celine, the tremendous apostolic possibility offered by suffering, if utilized for 'saving souls'. But during all the six years, the two sisters were 'physically' separated, Therese never tired of reminding Celine, that Carmel was to be her final vocation. Having successfully completed her

family-mission of caring for their father, it was absolutely logical that Celine rejoin her sister, to complete their 'apostolic' togetherness.

Considering the special circumstance leading to Celine's entrance into Carmel, namely, the answer to Therese's prayer to her father, recently admitted into heaven, one sees that God goes along with Therese's plans for her sister. Therese wants her sister in Carmel, not for any natural satisfaction, but rather to make sure she belongs to nobody but Christ, that like herself, she too be a 'bride of Christ'.

Thanks to Providence, everything falls in place for Therese. As assistant to the Novice-mistress, in charge of spiritual formation of the novices, she has all the freedom to continue the 'spiritual' sharing with Celine. In other words, Therese can fully be a 'spiritual mother' to Celine, with the grand purpose of preparing this 'child', to join her in the 'Act of Oblation to Divine Merciful Love'. Once again, Providence was on Therese's side, in that Pauline was Prioress. It made it all the easier for Therese to obtain the Prioress's approval for the joint offering of herself and Celine, as

victims to Divine Love. There was but one great desire to be fulfilled, namely, to be able to offer to Christ, the one 'Flower, her dear Celine', as the 'most delightful bouquet'.[233] The joint offering of Therese and Celine, as victims to Divine Love on June 11th, 1895, marks a double climax - that of Therese's spiritual growth, as well as that of the final stage of spiritual association between Therese and Celine.

3. The special 'events' of 1894-1896

a) Death of father and Celine's entrance into Carmel

In the Spring of 1894, we are told, Therese began to suffer from her throat, which required cauterizings. We have already referred to the stress and strain Therese was subjected to in the final months of her father's illness and by his death in July 1894. But the subsequent re-union of Celine with her in Carmel in September 1894, was like a silver-lining in the otherwise dark cloud in the Martin-sky!

---

[233] Cf. SS.178; Ms A 82v-83r.

It was at the end of December 1894, that Mother Agnes (Pauline), on the suggestion of Sr. Marie of Sacred Heart (Marie), ordered Therese to write down the memories of her childhood. What could have prompted such a demand on the part of Therese's two sisters, who were both eye-witnesses and moulders of that childhood? I feel, that it was one way of breaking that silence, so well maintained by Therese, with her blood-sisters in Carmel.

Therese has at least two objections to the above demand for the writing of her childhood memories: (i) What is there 'I can tell you about my childhood, which you do not know already? (ii) 'The day you asked me to do this, it seemed to me it would distract my heart by too much concentration on myself, ...' (SS.13; Ms A 2r). On second thought, she feels she must oblige, 'because it will be pleasing to Him'. What a wonderful opportunity for her, to 'sing the mercies of the Lord'. That way, she hopes to avoid self-contemplation, concentrating on Him alone, who deserves all her gratitude for every good in her life. Little did she know, at the moment, that it was God's way of getting her to share the secrets of her life with Him, so others could profit from her experience.

Of course, the Act of Oblation to Divine Love in June 1895, had to be the most important event, as far as Therese was concerned. Ever since she had been confirmed in her intuition about God's tenderness and love, by the consoling words of Fr. Prou (1891), Therese had steadily grown in confidence and love, until moved by inspiration, she made bold to become a 'victim of Divine Love'. The spirit of this 'victimhood of love', starts a whole new dimension in her spiritual life, generating new power for being at the service of others. Ulanov speaks of it thus:

> Therese was especially busy in 1895. It was as if her great burst of love, her Act of Oblation and dart of fire, had opened her to unceasing activity. She was surrounded with souls with whom to busy herself, and the more she desired to lead a hidden life with Jesus, the more claims were made on her attention - by her novices, by her novices, by her correspondence, by her tasks as a writer. She was poet and dramatist and autobiographical memoirist, and she gave all the necessary time to these exercises, which to her had a tonality as unmistakably spiritual as her conferences with her charges or her prayers in choir or in her cell.[234]

---

[234] MMS, p.243.

b) Moving out beyond the cloister

Praying for priests, was not new to Therese, because she had come to make it part of her vocation as a carmelite, or an 'apostle of apostles'. On October 17, 1895, she was given a spiritual brother, in the person of Fr. Bellière (a seminarian at the time), who had requested the prayers and sacrifices of a carmelite for his future missionary work. 'She prayed with redoubled fervour, she says, and looked forward to a still larger family and a spiritual life that would contain the marvelous dimension of a priest's sacrifices directly tied to hers, a priest's prayers offered up in unison with her own'.[235]

c) Marie Guerin enters Carmel - Sept. 1895

Therese must have already written about this cousin of hers, in her 'Memories of childhood'. As she recalls for us, how Marie and herself enjoyed playing 'being hermits'.[236] Now they were re-united, to be real 'hermits' to spend their life in 'continual contemplation'. Not everyone in the community was enthusiastic about the new postulant, since

---

[235] Ibid., p.244.

[236] C.f. SS.54; Ms A 23r.

it meant a Guerin-addition to the Martin quartet. That did not particularly concern Therese. But Marie Guerin's sister, Jeanne, who was not happy with her sister in Carmel, had to be won over, so she would respect Marie's choice of vocation. Therese had just to remind her uncle, aunt and cousin, that they must appreciate the fact that Marie is not among total strangers - she has one cousin, Mother Agnes as Prioress, another cousin, Celine, as a co-novice, and a third cousin, herself, in charge of the spiritual formation of the novices!

d) Mounting tension in the community: Jan.-Feb. 1896

Therese had witnesses painful oppositions between Mother Agnes and Mother Gonzague. During the final months of her first term in office, Mother Agnes had to fight over who should preside over the profession of Celine and Marie of the Trinity. Mother Agnes set the date for February 24, with Mother Gonzague, the Novice-Mistress demanding a post-ponment with the hope of becoming prioress again! The dispute was resolved by a compromise. Celine would make her profession under Mother Agnes, but Marie of the Trinity would wait her turn till after the election of the new

prioress. Therese was caught between two adult women, points out Six, one her mother in religion, the other by blood. Her cross was to live between two adults who were equally tenacious, stubborn, impulsive and with the same desire to impose their views on others.[237] Therese exercised great patience and charity in maintaining a benevolent neutrality. It might have disappointed Mother Agnes somewhat, but Mother Gonzague was silently pleased at Therese's stance.

VIII. Stages of movement toward greater congruence[238]

Chronologically, one could divide the progression of Therese toward congruence, into three periods: (i) From the Christmas-conversion (1886) till October 1891; (ii) from October 1891 till June 1895; and (iii) from June 1895 till her death in September 1897. We have already discussed the

---

[237] Cf. J.F. Six, Thérèse au Carmel, p.28.

[238] 'Sanctity is the orientation of the spirit towards supreme Reality. To the believer in any theistic religion, no attitude of soul could be simpler, more natural than this... ..., retreat from(the) tangle of sham interests, the building up of a consistent universe within which the self can develop its highest powers and purest loves, is felt to be imperative for those selves in whom this innate aptitude for God reaches the conscious level... All the self's best energies and desires tend in this direction, and it will achieve harmonious development only by unifying itself about this centre of interest, and submitting to the nurture and discipline which shall assure its dominance'. E. Underhill, "Soeur Thérèse de l'Enfant Jésus", in EOM, p.201; brackets, mine.

changes taking place in Therese during the 'first period' in great detail.[239] In this sub-section, we shall concentrate on some of the major moments of discovery of new meanings, Therese makes, in her relationship to God, and how each new discovery makes for a new stage of congruence between her self and her ideal of holiness.[240] All in all, every new discovery triggers a new round of personality change and a corresponding adjustment in Therese's total behavior. We shall now proceed to discuss the major events in periods (ii) and (iii), and show how they demand that Therese continue to change her perception of God and of holiness, and make the necessary adjustments required of her in action.

---

[239] Cf. p.627sq.

[240] 'It is said that St. Francis of Assisi, praying in the house of Bernard of Quintavalle, was heard to say again and again: "My God! My God! what art Thou? and What am I?" Though the words come from St. Augustine, they will represent his mental attitude.' (It would represent the mental attitude of the mystic in general). 'We must put first among our essentials the clear conviction of a living God as the primary interest of consciousness and of a personal self capable of communion with Him. Having said this however, we may allow that the widest latitude is possible in the mystic's conception of his Deity'. E. Underhill, The Essentials of Mysticism and other essays, J.M. Dent & Sons, N.Y., 1920; 1st AMS edtn. 1976, AMS Press, N.Y., p.3; brackets, mine.

Therese is asking the same 'questions' in her mystical quest for 'congruence'.

1. Feb. 20, 1893: Therese appointed Assistant Novice-Mistress

On February 20, 1893, Sr. Agnes (Pauline), assumed the office of Prioress. On that very day, she appointed her own sister, Therese, to be assistant to the Novice Mistress, to be in charge of the spiritual training of the novices. Andre Combes brings out some fascinating elements in Therese's 'spiritual' development in his discussion of how Therese was no follower of the ordinary 'common way' ("la voie commune"), but that she discovered an original, personally suited 'contemplative way'.[241]

Combes poses the realistic problem Therese faced in her being appointed as spiritual guide to the novices, which problem called for a personal solution. 'It was an unforeseen problem, with a disconcerting novelty for a religious just twenty years of age, who has only known solitude and silence'.[242] She was required to be ready to handle the novices in a day. If she had followed the so-called 'common route' what would she have done?

---

[241] Cf. A. Combes, "Ste Thérèse de Lisieux modèle de Vie Contemplative" (TLMvc), in Theresiana, pp.185-237; cf. B) pp.208sq.

[242] Ibid., p.208.

> She might have sought the advice of some experienced 'mothers' (ex-prioresses and others), reflected on the concrete data of the problem, read books which could help in psychological initiation, as well as inform herself of the exigences of the Rule, apply herself with greater zeal than ever, not only to the teaching of, but to the practice of virtue. Nevertheless, she does nothing of the kind. What she does do is new and radically different.[243]

In the new and radically different route of Therese, Combes sees a part of the complex discovery of 'spiritual childhood'. Let us follow his analysis further. There are according to Combes, four principal moments in Therese's 'solution'.

a) The experience of impossibility

The first 'moment' is an experience, the experience of impossibility. The task she is entrusted with seems beyond her; in a word, unrealizable. Such is Therese's own felt assessment of the situation.

---

[243] Combes, art.cit., p.208; brackets, mine.

> When I was given the office of entering into the sanctuary of souls, I saw immediately that the task was beyond my strength. (....). I admit, dear Mother, that if I had depended in the least on my own strength, I would very soon have had to give up..... One feels it is absolutely necessary to forget one's likings, one's personal conceptions; and to guide souls along the road which Jesus has traced for them without trying to make them walk one's own way. (SS.238; Ms C 22r)

Combes points out that the essence of the difficulty as spelled out by Therese belongs to the 'mystical order'. A simple but 'admirable definition' of the 'contemplative life' is the 'search for a personal relationship with God'.[244] Since each of the novices is by vocation called to become a contemplative, i.e., to seek a personal relationship to Christ, Therese feels that, she as 'director' should not stand in the way of Christ's will (plan) for each of them.[245]

What can be said about the perceptual changes taking place in Therese? It is a great gain for her, psychologically, to realize what the task of spiritual direction demands, and that it is not within her power to do a good job of it. That is to be realistic. She has no intention of repeating the common mistake of imposing one's own views and preferences on others. That would betray a lack of respect

---

[244] Cf. ibid., p.201.

[245] Cf. ibid., p.209.

for others' individuality, and place obstacles in the way of the 'divine' plan for each person. This could be considered a "client-centered" approach and attitudes in Therese, in her dealings with the novices. Besides, how could she forget her own experience with some spiritual directors and confessors who wanted her to follow their "ideas" of and "means" to holiness.

After-all, Therese is only reflecting 'a set of attitudes deeply imbedded in her personal organization'.[246] As Rogers states, the point of prime importance, is 'the attitude of the counselor toward the worth and significance of the individual'.[247]

> The therapist who endeavors to utilize this approach soon learns that the development of the way of looking upon people which underlies this therapy is a continuing process, closely related to the therapist's own struggle for personal growth and integration. He can be only as "non-directive" as he has achieved respect for others, in his own personality organization.[248]

---

[246] Rogers, CCT, p.19.

[247] Ibid., p.20.

[248] Rogers, CCT, p.21; emphasis, mine.

It is clear that Therese has this real respect for others, as part of her own personality organization. It was part of the learning she derived from contacts with Pichon, Genevieve and Prou. She, like them, can say in effect: "To be of assistance to you, I will put myself aside- ...- and enter into your world of perception as completely as I am able....."[249] By clear implication from Rogers' statement, Therese's way of perceiving others, of perceiving her own potential, and above all her perception of God's role in each person's 'inner life' is so markedly involved, showing us the positive change in her personality organization.[250]

b) The problem of spiritual direction

Since the problem of spiritual direction belongs to the 'mystical order', an adequate solution should be of the same order. That says Combes, is the second 'moment' of the discovery. Therese transcending the 'human order' goes directly to Jesus.

---

[249] Ibid., p.35.

[250] Cf.p.713sq.
For a contrasting attitude say of Mother Gonzague to Therese, the latter might say: 'I feel as though my mother is watching me and criticizing what I do. It gets me all stirred up inside'. Rogers, ibid., p.28.

> I threw myself into the arms of God as a little child..... (and) I said: "Lord I am too little to nourish your children; if You wish to give through me what is suitable for each, fill my little hand and..... I shall give Your treasures to the soul who will come and ask for nourishment. (SS.238; Ms C 22r-22v)

c) Realization of personal limitation

The realization of her 'limitations' in relation to her task does not lead to childish despair of tears as in the past, but to a child-like trust in 'divine assistance', creating a new possibility for success.[251] That forms Combes' third 'moment', which he says, brings out in this contemplative's prayer, nothing negative, but in the expected 'co-operation of apostolic finality', hope of success.[252] 'In fact, never was my hope mistaken, for God saw fit to fill my little hand as many times as it was necessary for nourishing the soul of my Sisters'. (SS.238; Ms C 22v)

---

[251] 'At this early period, she is gifted with a solid, harmonious personality, whose natural possibilities are increased tenfold and wonderfully refined through divine action. The novices feel that in her nearness to God she is near to them. So unhesitatingly turning to her, they ask the secret of her strength and amazing conviction... The struggles, temptations, and all "these sad feelings of nature" from which the novices suffer have been experienced by Thérèse who conquered them by grace. She understands, explains, and dispels their difficulties almost without being told'. Victor de la Vierge, SRST, p.7; emphasis, mine.

[252] Combes, TLMvc., p.209-10.

d) Discovery of fundamental law of Supernatural action

The final 'moment' of Therese's discovery is the 'fundamental law of supernatural action'.[253]

> Mother, from the moment I understood that it was impossible for me to do anything by myself, the task you imposed upon me no longer appeared difficult. I felt that the only thing necessary was to unite myself more and more to Jesus and that "all these things will be given to you besides". (Mt.6:33)(SS.238; Ms C 22v; emphasis, original)

Just this single discovery, comments Combes, is precious enough to make Therese, the 'model and doctor of contemplatives'. For, who has dared to say with such simple firmness: 'man's part in action, that's contemplation'! One has only to unite oneself more and more to Jesus, (the goal of the Christian mystic), and the 'rest', i.e., the 'action' will be given him besides. 'Thus the humble nun brings us to realize that the Holy Spirit is at the source of "being" and of "action".[254]

---

[253] Ibid., p.210

[254] Combes, ibid., p.210.

What one must keep in mind in all the above 'faith elements' in Therese's behavior, is that her attitudes and actions - specifically those dealing with the novices - are indicative of the direction the process of change is taking in her life. It is as Combes pointed out, 'the way of contemplation in action', with mystical overtones. In other words, the direction which the process of 'full-functioning' (Rogers) takes in Therese, is that of mystical contemplation, though not of the passive or negative kind. As a matter of fact, through it, she becomes incredibly open, creative and dynamic, which point we shall soon elaborate.

Of the five 'value dimensions' Charles Morris suggests as being at the heart of becoming, in varying combinations, in various cultures, Therese might pick the 'third and fourth', and give them a different order of priority. 'The (fourth) underlying dimension values a receptivity to persons and to nature. Inspiration is seen as coming from a source outside the self, and the person lives and develops in devoted responsiveness to this source'.[255] As for the 'third dimension' of Morris, Therese would not accept the idea of 'self-sufficiency of inner life', which for her, clearly includes her personal relationship with God.

---

[255] Rogers, OBP, p.166-66; emphasis, mine.

She would, however, welcome rejecting 'control over persons and things in favour of a deep and sympathetic insight into self and others'.[256] For Therese, the over-all thrust has to lie in living and developing in absolute 'devoted responsiveness' to the source of inspiration outside, namely, the Incarnate God in Christ and His Holy Spirit.[257]

2. The Direction of Mystic Becoming

a) Seeking a way of 'perfect union'

The direction of 'mystic becoming' is best seen in the fundamental choice Therese makes with regard to what she should do with the rest of her life (certainly from 1893 onward). She tries to find a suitable answer by contemplating the 'attributes of God', especially His Justice and Mercy. All the time, she is looking for a way of perfect union with Jesus, her Spouse.

But the question is, why look for another 'way' when the 'common way' is available, and most of the others in the monastery seem to be content with it? If she were to follow the 'common way', what would it require of her?

---

[256] Ibid., p.165.

[257] Therese's deepest conviction in that 'outside source of inspiration' is expressed in the following: 'Jesus..... teaches without noise of words..... I feel that He is within me...; He is guiding and inspiring me with what I must say and do'. SS.179; Ms A 83v.

The 'common way' would demand that one attend to a constant ' progress in charity' as a means of making all the 'virtues' grow, coupled with a strict observance of the Rule. All this is to serve as a preparation for the 'summit of heroism' which is the 'offering of oneself as a Victim to Divine Justice'. The 'spirit' of that 'offering' was right there incessantly appealing to her generosity. It was, observes Combes, 'not only in keeping with the spiritual doctrine of the monastery, but was even considered the very essence of her vocation. Once again, Therese, with a surprising move, rejects this quintessence of heroism, in her search for supreme perfection'.[258]

b) Rejection of Carmelite tradition?

How explain Therese's rejection of the existing Carmelite tradition? Combes has a simple answer: 'It is not because she despises it, but because she discerns, without fear of error, that it is not for her'.[259] Rogers would speak of 'moving away from meeting expectations' in trying to be yourself. Here, the expectation is to conform to the

---

[258] Combes, TLMvc., p.211.

[259] Ibid., p.211.

Carmelite ideal of 'perfection', briefly spelled out above. Therese might as well retort: 'I have been so long trying to live according to what was meaningful to other people, and what made no sense at all to me, really'.[260] She is not going to yield to the 'pressures for conformity' operating in the monastery, but exercise her own freedom, in finding a way which best expresses her personal understanding of the 'ideal of holiness'.

Therese's personal learnings and leanings are well stressed by the following comment of Combes. What if she is a Carmelite? The fact is that she has read more and understood better, St John of the Cross, than her companions. Besides, even from her childhood, Therese had aspired to look at problems, 'not from the point of view of creatures, but from the point of view of Jesus'. That is the real reason why the grace she received on June 9th, 1895, consists not so much in understanding what still remained to carry her love to perfection, as to grasp 'how much Jesus desires to be loved'. (SS. 180; Ms A 84r) And finally, argues Combes, because this understanding pertains, 'not to her limitations, but to the infinitude of divine desire, she simply cannot accept to offer herself to Divine Justice'.[261]

---

[260] Rogers, OBP, p.169.

[261] Combes, ibid., p.211.

One might try a play on the word 'justice' here. The offering to Divine Justice, does not do justice to the desire of Love as experienced by Therese. Besides, Therese argues within herself: it is not like God to delight in punishing a sinner. For, His very "Justice" takes note of our weakness, and it is clothed, like all other 'attributes' with "love".[262] Hence, it is the Mercy of God, or more precisely His Merciful Love which deserves to be exalted. There are two clear points which Therese wants to make regarding her personal understanding and choice. (i) God is just, and so he takes account of our weakness. So there is nothing to fear. (cf. 'What should I fear then?' (SS.180; Ms A 83v)). (ii) She has understood 'how much Jesus desires to be loved' (SS.180; Ms A 84r). So she makes her move to offer herself to 'Divine Love'. This says Combes, 'is a culminating point of a transforming contemplation, and one wonders how it can be situated in the 'common way'.[263]

---

[262] This is the essence of Therese's first great discovery.

[263] Combes, TLMvc., p.213.

The so-called 'development upward' cannot be stopped in Therese. Strangely, the 'culminating point' reached by Therese through her 'offering' is not yet 'the summit of the Mountain of Love'. She has found in 'Love' the secret force of "metamorphosis", the way of putting aside obstacles of personal weakness and those of her surroundings. And so, even after receiving the grace of "offering to Divine Love", which is the highest ideal of contemplation, Therese continues to search for her 'vocation'.[264] And it is not until

---

[264] 'I have seen simple people become significant and creative in their own spheres, as they have developed more trust of the process going on within themselves, and have dared to feel their own feelings, live by values which they discover within, and express themselves in their own unique ways'. Rogers, A Therapist's View of Personal Goals, Pendle Hill Pamphlets, Wallingford, Pa., 1960, p.18; emphasis, mine.

A similar creative freedom is apparent in the 'religious becoming' of Therese.

'In an internal state of congruence, the source of such a valuing process is clearly within the individual and in harmony with his own experience. Unlike the neurotic or dissociated personality, it is not a rigid, abstract and intellectually structured value system external to experience and based primarily upon arbitrary demands and expectations, upon "conceived values" introjected from the conditional regard of others. Thus, according to Rogers, values of the healthy personality are changing and highly differentiated, their reorganizations following the time, flow, and meaning of experience. In the congruent or healthy personality, therefore, the rational selections and intellectual value choices are in essential harmony with the organism's intuitive and affective valuing process'. W. Frick, Humanistic psychology ..., p.178; emphasis, mine.

One should notice the contrast between the Therese who strictly adhered to a rigid, abstract value system, very much external to her experience and the Therese who has found back her 'congruent' line of functioning and valuing, always mindful of her own experience.

September 1896, that we hear her exclamation 'supremely paradoxical': "Finally I have found my vocation".

3. The "Historic significance" of Therese's 'Offering to Divine Love

Combes, the 'doctor Theresissimus', as Mother Agnes called him, proves once again, that he is unsurpassed for keeping as close to the 'Theresian events' (historically), and more importantly, for recapturing the 'inner felt-meanings' of those events as experienced by Therese.[265] He suggests two complementary ways of arriving at an understanding of the 'spirit' of Therese's "offering": (i) to study the passage in the Autobiography referring to it; and (ii) to analyse the 'Act of offering' itself.

[264a] Cf. Combes, ibid., p.213-14.

[265] When speaking of Therese's religious experience, we are looking to emphasize not <u>what</u> she does, but <u>how</u> she does it. '<u>It is not the verbal meaning but the personal meaning which is decisive</u>'. C.R. Rogers(ed.) with E. Gendlin et al. in <u>The Therapeutic Relationship and its Impact - a Study of Psychotherapy with Schizophrenics</u>, Greenwood Press, Westport (Conn.), 1967, p.11. The original context of the above remark is a comment on attitudinal condition in the therapist; emphasis, mine.

a) Understanding Jesus' desire to be loved

> This year, June 9, the feast of the Holy Trinity I received the grace to understand more than ever before how much Jesus desires to be loved. (SS.180; Ms A 84r) (emphasis, mine)

It is important, says Combes, to get at what precedes this 'new understanding' of Jesus' desire to be loved. For, that will reveal, not only the direction Therese will take by the kind of choice she makes to satisfy Christ's desire, but also her own 'inner transformation'. The first thing to be considered is the existing Carmelite tradition. There are souls who respond to God by offering themselves as 'victims to His Justice', hoping thus, to turn away the divine chastisements reserved for sinners, and draw them on themselves. Isn't such 'vicarious substitution' the height of heroism? Therese actually thinks it is great and generous to make such an offering to 'Justice'. 'This offering seemed great and generous to me, but I was far from feeling attracted to making it'. (SS.180; Ms A 84r) (emphasis, mine). Notice the 'organismic feeling' which is present and accepted by Therese, and how it determines her decision. Human greatness and generosity are not enough for her.

But what does she mean by refusing to accept the example of so many Carmelites of France, including some members of her community, who have offered themselves as victims to Divine Justice? Sr. Marie de la Croix, one of the two founders of the monastery of Lisieux, had made the 'offering to Divine Justice', and Mother Genevieve was also party to it. But that fact does not seem to have impressed Therese. Did she perhaps ponder over Mother Genevieve's remark: 'I don't understand why there are some Carmelites who offer themselves to God as victims. We are all victims by our consecration'.[266] Whatever the private opinion of Mother Genevieve, there is no gainsaying the fact that the spirit of Carmel was set by the Carmel of Tours, whose "Trésor du Carmel" highly recommends the 'offering to Divine Justice' to all Carmelites.[267]

All the weight of the holy Carmelite tradition, kept alive in her monastery, could not convince Therese about its personal value. 'It was not so in the beginning'! 'It is also not true that immolation to Divine Justice is the primary end of Carmel. St. Therese of Avila, a St. John

---

[266] Cf. La Fondation du Carmel de Lisieux et sa Fondatrice la Rév. Mère Geneviève de Ste Thérèse, Office Central de Lisieux, p.105; cited by Combes, Theresiana, p.47.

[267] Cf. Combes, ibid., p.48.

of the Cross are not doctors of Justice, but of Love'. It is the 'berullian' influence coupled with some others, which oriented the Carmel of France toward the 'humiliations of the Word Incarnate, and to the primacy of appeasing Justice'.[268]

Therese, by refusing to go along with the age-old-tradition of Carmel, 'assumes the responsibility to return to the sources', not by indulging in useless controversies, but by openness to the Spirit. Being under the action of 'eucharistic grace' Therese's absolute docility to the inspirations of Love, enables her to open 'in her own milieu a new era of spirituality', where the last word is not to be a 'victim to Divine Justice' but to offer oneself freely to God who is only Love.[269] When Therese refuses to conform to Carmelite custom, and wishes to free herself from 'official definitions' of supreme perfection, she has no intention of belittling the same. She is however, very definitely searching for a way of attaining to the 'summit of human possibilities' a way which better enables one 'to respond to the needs of the heart of God'.[270]

---

[268] Combes, "Note sur la Signification historique de l'offrande Thérésienne à l'Amour Miséricordieux", (SHLt.) in Theresiana, p.48-49.

[269] Cf. Combes, SHLt., p.49-50.

[270] Ibid., p.50.

b) Therese puts the case squarely before God

> "O My God! Will Your Justice alone find souls willing to immolate themselves as victims? Does not Your Merciful Love need them too? On every side this love is unknown, rejected; those hearts upon whom You would lavish it turn to creatures seeking happiness from them with their miserable affection; they do this instead of throwing themselves into Your arms and of accepting Your infinite Love. (SS.180; Ms A 84r) (emphasis, original)[271]

The real question for Therese is why God's love should be locked away in His heart, so to speak, just because the heart of man freely opposes that Love. The offering of oneself to Divine Justice does not face up to the central issue. For, the 'offering' is intended to deflect the punishments the sinner deserves on to the 'victim of Divine Justice'. What does the motivation behind the 'offering' say of God's nature and of His ultimate desires for man?[272]

---

[271] Combes finds in this desire of Therese to 'throw herself into the arms of God', not only a true programme of authentic holiness, but also a disposition which is decisively 'spiritual childhood'. Combes, ibid., p.50. Cf. also the foot-note on same page, where Combes points out that when Therese was entrusted with the care of the novices (20 Feb. 1893), she discovered her personal idea of 'spiritual childhood'.

[272] 'There remains the question whether God has placed limits or conditions on his love for man; the problem of reconciling God's anger with his love; the question whether God's love is truly unselfish, undemanding, unpossessive'. F. Colborn, Grace as Acceptance, p.19; emphasis, mine.
(Cont'd p.843)

It suggests, for one thing, that God is pained because He cannot punish the sinner. For another, the 'offering' leaves His Love unsatisfied. The truth of the matter, as Therese sees it, is that Divine Justice does not move to punish the sinner until he has obstinately tried to frustrate the 'Inventions of Merciful Love', the first and last desire of which Love, is not at all to punish the sinner, but that he live in its infinite tenderness, and be its beneficiary for eternity. Combes continues to plead Therese's case, pointing out that Justice is only a 'subordinate aspect' of God, which depends on the attitude of the sinner. In very clear contrast, what the 'victim to Divine Love' does is 'to forestall the sinner, convert him' (i.e., try to change his obstinacy), and by that 'law of contagion which obtains in the Mystical Body of Christ, win the sinner over to Love'. That is why, says Combes, Therese skips the narrow 'Carmelite tradition', only to surpass it.[273]

---

272 (Cont'd from p. 842)
For Therese, there were no such questions! She could never agree to the idea of God placing 'limits or conditions on his love for man'. It is man who creates the 'condition' which shuts out God's love.
Cf. John, 3:18. 'Judgement, then, is in a real sense man's judgement upon himself... punishment, the inevitable destruction that man visits upon himself when he rejects' God's word. Colborn, ibid., p.22.

273 Cf. Combes, SHLt., p.51.

c) Rogerian implication of 'oblation'?

A Rogerian implication of the 'offering to Divine Love' is in place here. The victim to Divine Love puts the 'law of contagion obtaining in the Mystical body of Christ' to work, and thus wins the sinner over to Love. In other words, when a sinner is caught up in the experience of the 'Agape-love of God', which is Love of acceptance and understanding, he will be converted to Love. When the 'unconditional positive regard' (UPR for short) of God, is mediated to the sinner through the empathic understanding of the 'victim to Divine Love', the so-called 'law of contagion' is at work, bringing the sinner to accept God's Love.[274] Therese anticipates such a result when she says: 'And You will be happy not to hold back the waves of infinite tenderness within You'. (SS.181; Ms A 84r)

---

[274] 'To believe that the contemplative religious is selfish in her motive for retiring from the world, or escapist in her attitude to the cares of family life is to miss the point entirely...'

'The contemplative religious does not seek to evade responsibilities but to make herself available to shoulder the burdens of others, perhaps too weak to face the task alone. She seeks to become the mother of countless souls, for whose spiritual welfare their natural parents know not how to provide, and the cost of such efforts would be overwhelming if our Lord Himself did not support her... Freed from the material cares of the world, contemplatives are especially dedicated to earning the spiritual livelihood of all, and if their way of life gives more exterior aids to attaining their own sanctification, it is so that their fellow-Christians may be enriched by their holiness'. Teresa Margaret D.C., I Choose All - A Study of St. Therese of Lisieux and her Spiritual Doctrine, Fowler Wright Books, London, 1964, pp.36-37. Emphasis, mine.

d) 'Intention' to commitment

No sooner is the 'illumination' granted than the 'commitment' follows. In Therese's response to the 'supreme invitation of her Beloved', is a sort of 'intricate plan of sanctity, wherein converge, her most original intentions, and the definite assumption of the way they are goind to be divinely accomplished'.[275] In the above expressed 'intention' of Therese, one finds what Rollo May has sought to emphasize. 'The upshot of what we are uncovering is that "Meaning is the intention of the mind" to borrow Husserl's words. In every intention there are two things, the meaning and the movement toward something, that is the act.' And a little later on in the discussion, he says, '....., 'the point we wish to make is that every meaning has within it a commitment'.[276] (emphasis, original).

> ~~And~~ you cannot understand the overt behavior except as you see it in relation to, and as an expression of its intention. Meaning has no meaning apart from intention. Each act of consciousness tends towards something, is a turning of the person toward something, and has within it, no matter how latent, some commitment to action.[277]

---

[275] Combes, ibid., p.52.

[276] Rollo May, "Intentionality the Heart of Human Will", in J.Hum. Psych., v.5, no.2, Fall 1965, p.204.

[277] Ibid., p.205.

We should also include here, the application of 'intentionality' to perception and to 'will'. May, citing Morleau-Ponty, writes: "Every intention is an attention, and attention is 'I-can'" (...) 'An intention,.....,is a turning of one's attention toward something. Perception is given by intention'.[278] Let us follow the discussion May pursues a little further. According to May, there is an element of 'selectivity' involved in consciousness. To say 'yes' to one thing, is to say 'no' to something else. The implied 'conflict' is of the essence of consciousness. 'The conflict which is part and parcel of 'intentionality' is the beginning of volition'.[279] The selective process, is related to the 'inner process of conceiving the object in order that I can perceive it'.[280]

---

[278] Ibid., p.206.

[279] Idem, ibid., p.207.

[280] Ibid., p.207; emphasis, original.
May is busy with the interaction between subjective experience and the 'objective world' in the process of consciousness. The 'God-object' in our discussion, is part of Therese's 'objective world'. Cf. the above discussion where Therese debates between the 'concept' of God's Justice and that of His 'merciful Love'. She is trying to 'conceive' it in order to 'perceive' it. (May). From the 'conception' of the two 'divine attributes' she arrives at her 'perception' of what God really intends for her. What she 'perceives' as His 'intention', she chooses.

Now to the relation between 'intentionality and will': If one is caught in the dichotomy between mind and body, one will tend to separate the 'intent from the act', which separation being artifical, says May, does not accurately describe human experience. 'The act is in the intention, and the intention in the act'.

> It is in intentionality and will that the human being experiences his identity ....."potentiality is experienced as mine, my power, my question, therefore whether it goes over into actuality depends to some extent on me, where I throw my weight, how much I hesitate and so on". What happens in human experience is "I think - I can - I will - I am", the "I can" and "I will" being the essential experiences of identity.[281]

Therese experiences the 'potentiality' of either being a victim to Divine Justice or to Love. But throwing her weight on the side of Love, she moves toward the 'actuality'. In other words, she sees 'she can' and therefore 'she will' become a 'victim to Divine Love'. And this decision of Therese, makes for a whole new 'identity'.

---

[281] R. May, art.ci., p.208-209.

e) A brief comment on the formal 'Act of Offering to Love'

Christmas of 1886, marked the first great change in Therese. The second great change is triggered by her intuition into God's merciful Love, urging her to offer herself as a victim to that Love. This special intuition itself, comments Combes, comes to free Therese from 'human traditions', the principle of liberation being the 'very transforming invasion of Divine Love'.[282] Therese like St. John Chrysostom, 'reminds us how false it is to pose the problem of religious experience apart from living in relation to "the holy" and transformation through encounter with it'.[283]

> O my God! Most Blessed Trinity, I desire to Love you and make You Loved,..... I desire to accomplish Your will perfectly ..... I desire, in a word, to be a saint, but I feel my helplessness and I beg You, O my God! to be Yourself my Sanctity![284]

---

[282] Combes, SHLT, p.52.

[283] Leo J. O'Donovan S.J., "Encounter with Holiness: John Chrysostom and Rudolf Otto", in Personalist, 1966, vol.47, no.2, 248-263, p.257; emphasis, mine.

[284] The beginning of the 'Act of Oblation to Merciful Love', The Story of a Soul (John Clarke) Appendix II, p.276.

What is it that Therese proposes to do? She intends to become a saint by loving God and making Him loved. Together with the attraction to holiness there is also a striking awareness of her radical weakness and powerlessness, what Otto so aptly described as the feeling of creaturely dependence.[285] We are here touching on Therese's 'mystical awareness'[286] of powerlessness.

> The ideal of perfectibility developed out of an elarged consciousness, can be no part of the mystic's desire. Instead he is bent upon the diminution of the goal of perfectibility, and the dismantling of all the usual anthropological and cosmological landmarks that seem to lead to a more perfect world order. In the place of order the mystic wants to experience spiritual chaos, to take the place of normal consciousness. To arrive at the undifferentiated state of consciousness, it is necessary to suspend all ordinary actions and imaginings. Beyond the interuption of these processes, mysticism implies, above all, the willing acceptance of powerlessness.

/ / /

---

[285] Cf. The Idea of the Holy, Oxford U. Press, 1969, c.1923, pp.20-21.

[286] 'I question whether any profound experience identified as religious is wholly without some mystical feature, whether acknowledged by the individual or not'. W.H. Clark, "Mysticism as a Basic concept", in From Religious Experience to a Religious Attitude, A. Godin (ed.), p.52.

> Mysticism's way is precisely the application of the ascetic's hard-won gift of directed consciousness to the goal of self-submergence or powerlessness. Nor is this a negative goal: The road to liberation from illusion can be traveled only by those who give up the desire to have power over anything in order to avoid being possessed by the object of their desire. ..... Nothing less than complete spiritual chaos clears the way to undivided concentration on God.[287]

f) Points to note in Therese's experience of 'mystical transformation'

(i) Therese ardently desires to become a 'saint', but there is none of the old pre-occupation with moral perfection, or the 'goal of perfectibility' (Schneiderman).

(ii) There is a clear awareness of 'helplessness' in the pursuit of the new 'goal of holiness'.[288] This is another aspect of self-acceptance in the light of her mystic consciousness.

(iii) She is freed from the 'illusion of power over anything', which according to Schneiderman, clears the way to 'an undivided concentration on God'. This is precisely what Combes points to when he says that 'the principle of liberation is the transforming invasion of divine Love'.

---

[287] Leo Schneiderman, "Psychological notes on the Nature of Mystical Experience", in J.Sci. Study of Relig., 6(1967) 91-100; p.97; emphasis, mine.

[288] Cf. 'I feel my helplessness...' Act of Oblation, or 'the willing acceptance of powerlessness' (Schneiderman).

In her mystic consciousness, Therese sees that all human perfection however exalted falls far short of the literally 'infinite' desire inspired in her by 'Infinite Love'. In other words, her desire for holiness coincides marvelously with the infinite desire God has inspired in her. What then will be capable of satisfying her own desire and that of the Blessed Trinity? God alone can respond to His infinite desire to be loved, and also make her 'sanctity' a gift without lack or blemish. 'Infinite Love ought to be loved infinitely'. In discovering such a need, Therese feels assured of the 'way' it can be accomplished. 'God is to be her righteousness (justice). God is to be her holiness, God her love. It is enough that she ask with confidence to be possessed by God. Reclothed with His justice and holiness she will feel transformed and conscious of living in an act of perfect love'.[289]

> In order to live in one single act of perfect Love, I OFFER MYSELF AS A VICTIM OF HOLOCAUST TO YOUR MERCIFUL LOVE, asking You to consume me incessantly, allowing the waves of <u>infinite tenderness</u> shut up within You to overflow into my soul, and that thus I may become a <u>martyr</u> of Your <u>Love</u>, O My God![290]

---

[289] Combes, SHLt., p.53.

[290] From the 'Act of Oblation' (app.II, SS.277).

The Mystic, says Schneiderman, goes 'beyond piecemeal sacrifices'. 'He is ready to offer himself in love, expending his spirit in a holocaust of desire, and holding nothing back for himself except the infinitude of his hopes!' (.....).

> The mystic gives himself wholeheartedly to God because he wants from the Supreme Being much more than a dispensation, or a sense of communion, or a sign of the divine presence: The mystic wants nothing less than God himself.[291]

With the Oblation to Divine Love, Therese Martin succeeds in becoming Saint Therese of the Child Jesus! That is the summary assessment of Andre Combes. Here is why Combes feels that the 'Oblation' marks the high-point in Therese's life.

> All that precedes this divinizing consecration is only the way, the tendency, the aspiration, in the firmness of blind faith, in the certitude of indefectible hope, in the incomparable charity which never fails to grow. Without changing the requisite faith, she is given to understand in the pure 'climate' of the Gospel, that a true life of love is the life of Infinite Love in a soul open to His divinizing invasion. True spiritual childhood ought to go as far as to renounce every virtuous exercise inspired humanly, in order to have no other principle of action than the immediate movement of the Spirit. That's as far as one has to follow this story, if one is to respect the truth in describing the real work of grace in this extremely docile soul, and to do justice to the Mercy of God, and the generosity of Therese.[292]

---

[291] "Psychological Notes on the Nature of Mystical experience; p.93; all emphasis, mine.

[292] This is a free translation of Combes, ibid., p.53-54; emphasis, mine.

There is no mistaking the dramatic shift in the process of becoming a 'saint' in Therese. Therese Martin, who by family-training and tradition, reinforced by Carmelite expectation, and striving for holiness through 'virtuous exercises inspired humanly', becomes Saint Therese of the Child Jesus, when, like a 'child', she is ready to renounce such striving, 'in order to have no other principle of action than the immediate movement of the Spirit'. In that brilliant observation of Combes, we have at once, the striking contrast between Therese Martin, the ascetic working to 'win a crown for herself in heaven', and Therese of the Child Jesus, the mystic, gratefully accepting God's gift of 'holiness'.[293] In her 'child-like' dependent expectation, we have the fundamental disposition of 'spiritual childhood'.[294]

---

[293] The writings of the Apostolic Fathers particularly of the early Augustine, are a reminder that 'it is no simple matter to grasp the fact that man does not earn God's grace but receives it as a gift'. F. Colborn, Grace as Acceptance, p.24. This single realization by Therese, changed her entire relationship to God.

[294] Cf. Note 271, p.839.

g) Important psychological fruit of 'Oblation'

The most important result of the 'Oblation', psychologically speaking, is that the incongruence between Therese's 'experience of God' and the 'inherited concept of God' is dissolved. At the same time, she realizes that the new ideal of holiness, flowing from her mystical awareness of God's love and mercy, is unattainable through the 'learned and prescribed means' to holiness, but solely by the path 'divinely inspired' and personally accepted by herself.[295]

Thus, during the last sixteen months of her life on earth, Therese will continue to be a 'holocaust to Divine Love' and fulfill the 'mission of an evangelical reformer'. One simply cannot lose sight of the immediate antecedents and the ultimate consequences of the 'Oblation to Divine Love'. Therese by her offering as a 'victim to Divine Love' is, according to Combes, fully in 'the mystical awareness',[296] which makes her whole being abandon itself to the good

---

[295] Cf. pp.664-665.

[296] 'A mystical state alone is sui generis and is so different from any other psychological state that subjectively it is seldom mistaken for anything other than religion. A mystical state produces a particular kind of perception involving what is probably the most intense positive psychological experience known to man. It may be compared to romantic love'. W.H. Clark, "The Psychology of Religious Experience", in Psychology Today, vol.I, 1968, p.43.

pleasure of the Lord. 'What better testimony is required, that God, first and last, is nothing but Mercy and Love? By leading the French Carmel back to the purity and plenitude of its authentic vocation, Therese surpasses the traditional "'oblation to Divine Justice"'.[297] We shall soon see that this 'contemplative summit' is indeed the 'highest source of apostolic action' for Therese.

4. A point of contact between Rogers and Therese via St. Thomas!

a) Therese's theological intuition valid!

Combes draws our attention to St. Thomas's reflection on the relationship between love, justice and mercy in God, which attributes have been the subject of the Theresian debate and decision. St. Thomas speaks of love and the binding force between two persons, and attributes a similar force to God.

---

[297] Combes, SHLt., p.55.

> By loving another you will good to him, and treat him as yourself: good for him is good for you. Indeed love is called a binding force because it joins you and another whom you hold as yourself. Thus also is divine love a binding force, though without spelling any composition in God, for it is to others that he wills good.[298]

Love for God makes Therese see all reality from his point of view, and it is her love for others which prompts her to offer herself to Merciful Love, so that more and more people might profit from that Love. In other words, love binds her to God and to others. Of course, Combes' intention is to show how much sense (theological), Therese's intuition into the nature and relation between divine mercy and justice makes, in the light of St. Thomas' writings on the same.

St. Thomas sees a clear relation between divine justice and mercy when he states: 'The work of divine justice always presupposes the work of mercy and is based on it'.[299] And the foot-note on (ibid.,) p.83, reads: 'The attributes are not antithetical: Justice is intensified in equity, equity in mercy'. How thrilled Therese would have been to read that, as well as the following: 'So then Mercy strikes the first root in every one of God's works.... That is why from the abundance of goodness God

---

[298] Summa Theol. Ia,20,2 ad 3 (in Eng. Trans.) - Blackfrairs with Eyre and Spottiswode, London, and McGraw Hill Book Co., N.Y., 1967, vol.5, p.59.

[299] S.Theo., Ia,20,21, a 4, c.) - Eng.Trans., vol.5, p.83.

gives to the creature more generously than its requirements demand, even in matters that are its due'.[300] So in effect, by offering herself to Divine Mercy, Therese includes justice as well, in as far as Mercy is its root.[301]

John Damascene felt that 'mercy' in as far as it entails some 'sort of sorrow', cannot be attributed to God.[302] The objection rests on the etymological definition of 'mercy' (misericordia), from which we have the adjective 'merciful' (misericors), which means, one whose heart is miserable. The heart is 'miserable' because of the 'misery' of another, and strikes one with sadness, as if the misery were one's own. One who is 'merciful', says S. Thomas, 'identifies himself with the other, and springs to the rescue; this is the effect of mercy'.[303] Rogers seems to allude to a similar quality

---

[300] S.Theol. (Eng.Trans.), vol.5, p.85.

[301] 'And yet, if we must insist on the generosity, warmth, and perseverance of God's love, we must also bear in mind the other aspects of His attitude toward His people: justice, judgement, anger against sin. The insistence on God's justice in itself presents no problem: His justice is a saving justice, His faithfulness to His promises, practically equivalent to His mercy'. F. Colborn, Grace as Acceptance, p.19; emphasis, mine. Cf. also ibid., note 4: Jacques Guillet, "Justice" in Vocabulaire de Théologie Biblique, X.Leon-Dufour (ed.), Paris, 1962, 251 sq.

[302] Cf. S.Theo., ed.cit., vol.5, p.79.

[303] S.Theo., ed.cit., vol.5, p.81.

in the therapist when he says: 'To sense the client's private world as if it were your own, but without ever losing the "as if" quality - that is empathy, and this seems essential to therapy'.[304]

> To feel sad about another's misery is no attribute of God, but to drive it out is supremely his, and by misery we mean here any sort of defect. Defects are not done away with save by the achievement of goodness.[305]

Rogers' 'empathic understanding' corresponds in a way to Thomas' 'mercy', which requires that one feel for the misery of another as if it were one's own. And Rogerian 'positive regard' (understood as 'agape-love') corresponds to S.Thomas' 'goodness'. In effect, Rogers is saying that the 'defects' of personality (incongruence in general), are helped to be done away with, when the client perceives the therapist's 'mercy and goodness'.

Therese is imitating God's 'mercy and goodness', by offering herself to Divine Mercy. Through her 'empathy and positive regard', i.e., by her feeling 'miserable' for sinners, she hopes to draw down God's 'mercy and goodness' on them, and 'drive out the defect' of their obstinacy of heart.

---

[304] Rogers, NScPc., in J.Consult.Psy, 21,1957, p.99.

[305] S.Theo. Ia,21,4,ad 1, ed.cit., p.81; emphasis, mine.

According to Combes, S. Thomas' understanding of the 'effect of Divine mercy' and Therese's intuition about the same, seem to coincide. 'God's mercy works to drive out the misery of the other, as if it were his own'. Such a thing is made possible because of the Charity of God in Christ (the Word Incarnate). '... It is more proper to God to be merciful and to spare, than to punish the sinner, on account of his infinite goodness'.[306] That is the reason why Therese is dead right in exalting divine Mercy over Justice![307]

b) What does 'being in love with God' imply for one's being and becoming?

Therese has arrived at a point in her life when she realizes that she is totally 'in love with God'. This condition creates in effect, the greatest possible personality change a human being is capable of, because it is a state of 'pure congruence' or "infinite openness'(Rahner). We shall see why and how this is ever possible.

---

[306] S.Theo. II-IIae, q.21,a.2.

[307] Cf. Combes, Theresiana, p.175-176.

> Being in love with God, as experienced, is being in love in an unrestricted fashion. All love is self-surrender but being in love with God is being in love without limits or qualifications or conditions or reservations. Just as unrestricted questioning is our capacity for self-transcendence, so being in love in an unrestricted fashion is the proper fulfilment of that capacity.
>
> That fulfilment is not the product of our knowledge and choice. On the contrary, it dismantles and abolishes the horizon in which the love of God will transvalue our values and the eyes of that love will transform our knowing.

/// /// ///

> To say that this dynamic state is conscious is not to say that it is known. For consciousness is just experience, ... Because the dynamic state is conscious without being known, it is experience of mystery. Because it is being in love, the mystery is not merely attractive but fascinating; to it one belongs; by it one is possessed. Because it is an unmeasured love, the mystery evokes awe. Of itself, then, inasmuch as it is conscious without being known, the gift of God's love is an experience of the holy, of Rudolf Otto's mysterium fascinans et tremendum.[308]

Three points are worthy of note in the above description of 'being in love with God': (i) It makes for 'unrestricted openness' which I would call a good definition

---

[308] B. Lonergan S.J., Method in Theology, Darton, Longman & Todd, London, 1972, c.1971, p.105-106; emphasis, mine.

Cf. foot-note, ibid., p.106, which reads: 'Rudolf Otto, The Idea of The Holy, London:Oxford, 1923. Note that the meaning of tremendum varies with the stage of one's religious development'.

of 'spiritual congruence'. (ii) The love of God 'transvalues our values', and transforms our 'knowing'. It increases the capacity for 'unitive consciousness'. And (iii) the 'dynamic state' of being, brings our mystic, Therese, to experience the 'mystery of God' to which she offers to belong, and by which she feels possessed.

In fact, this state of 'intentional consciousness,' according to Lonergan, is not one at the level of the senses, nor of the type of consciousness involved in intellectual inquiry and insight, nor even of weighing of evidence and making of judgements (critical consciousness), but a consciousness which has been 'brought to fulfilment through a conversion,

> as possessing a basis that may be broadened and deepened and heightened and enriched but not superseded, as ready to deliberate and judge and act with easy freedom of those who do all good because they are in love. So the gift of God's love occupies, the ground and the root of the fourth and highest level of man's intentional consciousness. It takes over the peak of the soul, the apex animae.[309]

Combes very richly implies that very 'quality of easy freedom',

---

[309] B. Lonergan, op.cit., p.107; broken-line emphasis, original; rest, mine.

in Therese, brought about by 'Love'.[310] We shall soon see

---

[310] Nedoncelle speaks of the 'moments of unusual friendship'. "The communion of subjects is not only given in potency, it is sometimes present in act: it is under this aspect we consider it, in the gleams of mutual and explicit understanding which interrupt the solitude of men". La Réciprocité des Consciences, Aubier, Paris, 1942, p.16.

Wilson commenting on the above says: 'He agrees that the personal union achieved in these moments is of such a nature that it cannot be accounted for by ordinary (objective) knowledge, as of two unrelated entities..... to explain the given phenomenon of reciprocity, it must go to the core of personality and explain everything else as an emanation from it. Such knowledge is only possible however, if the personalities are essentially correlative. If this is so they will know each other in knowing themselves and know themselves in knowing each other. They discover a sense of "ontological belonging" to each other, which transcends everything that led up to it, consciousness of which is the definition of 'Love'. T. Wilson, "Theological Assimilation of...", in Insight, Spring '67, p.20.

The so-called "ontological belonging" of Nedoncelle is implied by Lonergan when he says: 'To it (love) one belongs, by it one is possessed'. Cf. supra p.857 for complete text of Lonergan.

how her love for God enables her to achieve 'all good'.[311]

5. The Second great 'discovery' of Therese, namely, her 'vocation' and her 'place in the Church'

It is in Ms B, addressed to her sister, Marie (Sr. Marie of the Sacred Heart), that Therese discloses how she came to 'discover' her 'vocation of Love' in the 'heart of the Church'. This part of the Autobiography is written in early September 1896. Therese recalls to her sister, how her initial 'follies' are not only 'reasonable' but

---

[311] Therese's new 'standing' with God begun with the First Comm.- contact and the 'X'mas-experience', takes on fullness and openness in her relationship to God, as she prepares to offer herself as a 'victim to His Love': 'In the New Test. it becomes clear that it is Christ who is the message of God in its most eloquent form and that it is through his work that access is gained to God and friendship is joined'. This gives a person 'a new standing of being an adopted son... which permeates the whole person with its significance... there is a change in his individuality, a new principle of organization, a new source of enrichment, a new quality to be infused into human relationships... He is now a "spirit-man" or spiritual man. His most impressive, generalized permeating characteristic will be that he reflects in his relationship with other people the love he has received in his relationship with God. He is now a loving man'. W.F. Andersen, "Education and the Biblical Concept of a Person", in J.Of Xtn.Ed., (Australia), 1969, vol.12, no.1, p.180; emphasis, mine.

The lines underlined in the above quote, serve as an accurate description of how 'love' acts as a 'principle of individuality' as well as of 'openness' to God and to others which is 'congruence' in the christian.

C.f. Combes, SHLt., in Theresiana, p.54.

actually 'realizable'. We shall once again rely heavily on Combes' magnificent analysis of the 'text' which will help reveal the psychodynamics of Theresian-strivings.[312]

a) Therese dissatisfied with her vocation?

Therese, after six years of religious profession, and despite the great grace of 'union' granted to her (June 9, 1895), still expresses her dissatisfaction with her 'vocation' to Christ thus:

> To be your Spouse, to be a Carmelite, and by my union with You to be Mother of souls, should this not suffice me? And yet it is not so. No doubt, these three privileges sum up my true vocation: Carmelite, Spouse, Mother, and yet I feel within me other vocations. (SS.192; Ms B 2v; emphasis, original.

We have here, a clear example of how a congruent person, because of the new found freedom of functioning, finds the 'need' to raise the 'ideal' to a higher level, seeing that the original goal or ideal is being approximated or realized. In other words, the narrowing of the gap between self and ideal in therapy, points to adjustment. According to the findings of Rudikoff, Horney's theory gains support. 'She (Horney) points out ... that, after good adjustment is

---

[312] Cf. A. Combes, "L'Eglise pour Ste Thérèse de Lisieux",(EpTL) in Theresiana, p.317-358.

reached, the ideal may be raised gradually and the self-concept may move toward the gradually elevated idea with further growth'.[313]

What we see happening in Therese's case is that after the great trouble to choose her vocation to become a Carmelite, and working to make a success of it for six years, she is now entertaining desires that are as ardent and urgent as her 'first vocation'. Indeed, they are other "vocations". Her situation in 1895 and now is very different. Then the question was to choose between two alternatives, but now the choice seems to be between her present vocation and other 'vocations' which are irreconcilable with it! Combes further dramatizes the issue by pointing out, that then there was no question of her vocation, but only a 'modality', but now her very vocation seems threatened by the 'birth of other vocations', which are not complementary but antagonistic; 'active vocations' trying to draw her away from the cloister.[314]

---

[313] Rudikoff Esselyn C., "A Comparative Study of the Changes in the Concepts of the Self, the Ordinary Person, and the Ideal in Eight Cases", in Psychotherapy and Personality Change, Rogers & Dymond (eds.), p.85-98, p.97; cf. Horney, Our Inner Conflicts, p.217sq.

[314] Cf. Combes, EPTL., p.332-33. Combes feels that Therese has to find a personal solution to the relationship between contemplation and action.

Therese lists her present desires as follows: 'I feel the vocation of the WARRIOR, THE PRIEST, THE APOSTLE, THE DOCTOR, THE MARTYR. Finally, I feel the need and the desire of carrying out the most heroic deeds for You O Jesus'. (SS. 192; Ms B 2v; emphasis, original). This seems like a distant echo of her childhood desires to imitate the 'patriotic deeds of French heroines'. (cf. SS.72; Ms A 32r). Therese is clearly aware of the contrast between her present status of a cloistered Carmelite, and her desires for the priesthood, martyrdom, etc. Hence her question: 'O Jesus, my Love, ... how can I combine these contrasts? How can I realize the desires of my poor little soul? (SS.192; Ms B 2v-3r) (emphasis, original). The question in her mind is clearly not whether her desires are realizable but how they can be realized. In other words, she has no intention of giving up any of her 'holy megalomania'!

> O my Jesus! What is your answer to all my follies? Is there a soul more little, more powerless than mine. Nevertheless, even because of my weakness, it has pleased You, O Lord, to grant my little childish desires. And You desire, today, to grant other desires that are greater than the universe. (SS.193; Ms B 3r; emphasis, original).

What is implied in Therese's plea to Christ, is their relationship of love of spouse to Spouse, wherein love is total and absolute. 'It is not love but the efficacy of love that her principal aspirations point to'.[315] Therese would like to get Love to accomplish the 'maximum' for her; to bring contemplation to move toward apostolic action. All that love can achieve, as so many saints before her have shown, must be hers. Moreover, she would like to 'love Jesus as He has never been loved before'. In contrast to sinners, who close their hearts to Love, her heart is wide open to the 'waves of infinite tenderness' to which she has offered herself as a victim.

If Therese were to mention her 'wild desires' and the 'martyrdom' they were causing in her to any spiritual director, there is little hope that she would have been encouraged to stay with them. So she runs to the 'Director of directors' (Christ), who 'is not going to demand that she root out her absurdity and be content to be a simple Carmelite'.[316] The source of her confidence is evidently not her weakness, but the 'known disposition of God which has the force of law with her'. It is a question of the

---

[315] Combes, ibid., p.337.

[316] Combes, EpTL., p.339.

marvelous rapport (or congruence) between the desires she feels and the designs of God for her.[317] 'The good God always made me desire what He wanted to grant me'.[318] This is some kind of openness to God and some kind of unitive striving which one perceives in Therese. There is certain excitement in the certainty that her desires are going to be granted, but also the 'martyrdom' of uncertainty as to how it will or could be done. Hence she seeks an answer in prayer.

> During my meditation, my desires caused me a veritable martyrdom, and I opened the Epistles of St. Paul to find some kind of answer. Chapters 12 and 13 of the First Epistle to the Corinthians fell under my eyes. I read there, in the first of these chapters, that all cannot be apostles, prophets, doctors, etc., and that the Church is composed of different members, and that the eye cannot be the hand at one and the same time. The answer was clear, but it did not fulfill my desires and gave me no peace. (SS.193-94; Ms B 3r).

---

[317] Cf. ibid., p.340.

[318] NV, July 12.

b) Can St. Paul suggest a cure for 'fantasies'?

Therese opens the Epistles of S. Paul without any preconceived idea, ignoring totally what she might find there. Literally, the said text (I Cor.12, v.29), came to her attention. It is very important, according to Combes, to clearly distinguish between what St. Paul says and what Therese picks up on her own.

(i) For Paul, God has established various types of ministries in the Church. But he does not expressly state that the church has members, or that these members are the various 'personages'.

(ii) According to Paul, it is Christ who has members; and it is in speaking of the 'Body of Christ' that he mentions the 'irreducible specificity' of each member. For Therese, it is the 'Church which is composed of members'. She did not read that but instinctively concluded it.[319]

(iii) Paul is saying that Christ's Body requires a diversity of and plurality of members, wherein, each must be content to be what he is. But he does not clearly state that that 'is necessarily opposed to a simultaneous confounding of members and functions'. Nevertheless, the 'answer' as far as Therese is concerned is clear- it is negative and not satisfying.

---

[319] Combes, EpTL, p.343-44.

(iv) If Paul knew of Therese's desires, says Combes, the chances are that he would rather reject than approve of them in the context of the Body of Christ. But how can Therese be asked to give up her aspirations which are so solidly rooted in her experience? She does not find peace in Paul's answer because it is not Christ's answer! That's what she is looking for and her search will continue.[320]

> But just as Mary Magdalene found what she was seeking by always stooping down and looking into the empty tomb, so I abasing myself to the very depths of my nothingness, raised myself so high that I was able to attain my end. Without becoming discouraged, I continued my reading, and this sentence consoled me: "Yet strive after THE BETTER gifts and I point out to you a yet more excellent way". (I Cor.12:31; 13:1) And the apostle explains how all the most PERFECT gifts are nothing without LOVE. That charity is the EXCELLENT WAY that leads most surely to God.
> I finally had rest. (SS.194; Ms B 34-3v) (emphasis, original).

Two distinct texts of Paul are involved here, and must be understood as such. The first is v.31 of ch.12 (I Cor.): it points to a 'hierarchy of gifts' among which is to be found a 'more excellent way'. Among other possibilities, says Combes, Therese must have seen in 'the more excellent way' a method of reducing to unity her apparently 'incompossible desires'. Secondly, the ch.13, should be

---

[320] Cf. Combes, ibid., p.345.

considered as a whole. Once again, Paul's text (materially) is not suggesting that charity is a sure way to God. Therese's words, 'that charity is the more excellent way that leads most surely to God', are foreign to the Pauline text. For, Paul is only speaking of the necessity of charity for all the virtues. Now comes the real point which Combes so cleverly perceives. Therese is not searching for a more sure way to God but '<u>for a way whereby God can fulfill all her desires, apparently unrealizable and irrepressible</u>'.[321]

> Considering the mystical body of the Church, I had not recognized myself in any of the members described by St. Paul, or rather I desired to see myself in them all. <u>Charity</u> gave me the key to my <u>vocation</u>. (SS.194; Ms B 3v; emphasis, original).

Most interpretations of the above text have not gone beyond saying that St. Paul helped Therese to find her vocation. Perhaps, in a way he did. But Therese had to work at it. Between her reading of Paul and her 'repose', Combes sees a 'middle step - Therese's reflection and meditation.'[322]

---

[321] Combes, EpTL., p.347.

[322] Ibid., p.348. Cf. foot-note no.85, Combes, ibid., p.348, where he cites examples of some authors who wrongly and perhaps too simplistically suggest that St. Paul found for Therese, the 'desired answer' (De Boissieu), that Paul discovered for Therese 'her place in the Church' (M.M. Philipon).

When reading chapter 13 of I Corinthians, Therese is struck by 'the plurality of gifts but unicity of love'. She needed to reflect a little. For, the first verses of ch.13, far from unifying these gifts, actually confirm their very diversity.

c) Therese transforms St. Paul's 'plan'

Now we shall see how Therese works on transforming the text of St. Paul. She turns to the 'mystical body of the Church' where the various 'vocations' are realized. Paul presents the 'Body of Christ', and only once mentions the 'church' without speaking of its structure. Therese replaces the word 'Christ' with 'church', and reconsiders the 'body of the Church'. As was noted earlier, Therese desires to be not one of the members of this Church, but all members!

> I understood that if the Church had a body composed of different members, the most necessary and most noble of all could not be lacking to it, and so I understood that the Church had a Heart and that this Heart was BURNING WITH LOVE. (SS.194; Ms B 3v; emphasis, original).

This text, proves without a doubt, that Paul only suggested the 'key and that with it Therese opened the door to find her own vocation in the Church'. With a great originality of thought and with her 'supreme logic', she discovers what she was desperately looking for, namely the answer of Christ to her desires. Let us examine the main elements of Therese's 'discovery'.

(i) Therese considers the 'Body of the Church' not that of 'Christ', and reflects on the structure of that body. Her reflection is very different from that of Paul. The Apostle speaks of 'external visible members', of 'those least "honorable"' (I Cor 12:23). Therese thinks of members inside the body, 'of the most necessary and of the most noble'. Here it is not charity which inspires her thought, but her knowledge of the human body, which really leads her to the 'analogical perfection required in the "Supreme Body"' (the Church). And Therese feels convinced that the Church as a body, should possess what is the 'best' in the human body. Now on, 'the analogy becomes a full-fledged reality for Therese, providing her with a satisfying solution to her 'desires', and leading directly to the 'discovery of her 'vocation'. 'And I understood that the Church has a Heart... burning with Love'. (SS.194; Ms B 3v)[323]

---

[323] Combes, ibid., p.351.

(ii) Christ is the 'head of the Church'. She is not going to find her vocation, remarks Combes, by changing her relation to the 'Head', but in her relation to the Church. In the Church it is the heart, the deepest, the most vital organ, which 'moves and unifies'. 'It is not a cheap metaphor but the reality. For, the heart performs the highest function in the Church, and that for all members, for it is burning with Love'.[324] The 'core' of the Theresian discovery is in finding the link between 'this Heart, Love and her problem of pursuing the best means of being all "vocations"'.[325]

---

[324] Who is more inimitable than Christ, yet we are ordered to imitate Him. Therese knew the paradox, and she found a means for so-called 'little souls', through her exceptional love. She reduces the difference between what is unique and what is imitable. She has thus brought out the fact that love has something specifically divine in the heart of a reality specifically human, and thereby rendering theology and anthropology open to each other. Cf. H.U. von Balthasar, "Actualité de Lisieux", in Thérèse de Lisieux - Conférences du Cent., p.109.

The thesis indicates aspects of the unity of divine and human loves in Therese.

[325] Combes, ibid., p.352. Combes reminds us of the fact that it is rare for theologians to speak of the 'heart of the Church' as Therese does here. They prefer the expression "The soul of the Church'. Cf. S. Tromp, "L'Esprit-Saint âme de l'Eglise", in Dict. de Spiritualité, t.IV (1960), col.1296-1302; Combes, op.cit., p.352, note 92.

Charles Journet's interpretation identifying the 'created soul' of the Church, which for him, is the 'fullness of christian charity' received in the 'Sacraments', with the 'charity or love' about which Therese is speaking about in the 'text' under discussion, is totally unacceptable to Combes. He would rather borrow Tromp's distinction (cf. art.cit., col.1301), of 'two souls of the church', one 'created' the

(Cont'd, p.875)

> I understood it was Love alone that made the Church's members act, that if Love ever became extinct, apostles would not preach the Gospel and martyrs would not shed their blood. I understood that LOVE COMPRISED ALL VOCATIONS, THAT LOVE WAS EVERYTHING, THAT IT EMBRACED ALL TIMES AND PLACES... IN A WORD, THAT IT WAS ETERNAL! (SS.194; Ms B 3v; emphasis, original),

'Everything in the Church, derives from Love. That is not enough for her. There has to be for her, an identifiable reduction of multiplicity of action to a unity of principle, and a coincidence of that unity with the totality of time'.[326] It at once becomes clear to Therese, that Eternal Love embraces in itself the 'universality of members and the totality of their actions'. In that very intuition she discovers 'the meaning of her senseless aspirations, their supra-human legitimacy, and their accomplishment by and in that Love'.[327] So for Therese, Love does not just include all vocations, it is all vocations, because Love is all.[328] Therese's dream of wanting to be all 'vocations' simultaneously is not

---

325(Cont'd from p.874)
other 'uncreated', and apply it to Therese's understanding. For her, the 'heart of the church' is certainly 'created', but the 'Love' which burns in it, is not, since it is 'eternal' (or 'uncreated'). Combes, ibid., p.353, note, 94...

326 Combes, "TLMvc", in Theresiana, p.217.

327 Combes, ibid., p.217.

328 The greater accuracy of perception in 'lovers': 'It comes originally from the observation that loving perception, whether between sweet hearts or between parents and children, produced kinds of knowledge that were not available to non-lovers'. A. Maslow, "Toward a Humanistic Biology", in Am.Psych., 1969, vol.24, no.8, p.731. Such a 'love-perception' is at work in Therese, both when she discovers that God is 'Merciful Love' as well as when she discovers that her 'vocation' in the Church is to be 'Love'.

extravagant after all![329]

d) Therese ecstatic over her 'discovery'

> Then in the excess of my delirious joy, I cried out: O Jesus, my Love ... my vocation, at last I have found it... MY VOCATION IS LOVE. Yes, I have found my place in the Church and it is You, O my God, who have given me this place; in the heart of the Church, my Mother, I shall be Love. Thus I shall be everything, and thus my dream will be realized. (SS.194; Ms B 3v) (emphasis, original).

Two questions are in order here, for Combes. Does Therese's 'discovery' belong to the world of 'reality' or to the world of 'dreams'? If indeed it is 'real', what does the impossible identity between the Theresian 'vocation' and the Love which is God, consist of? Therese's only answer: 'In the heart of the Church, I will be Love'. Nothing is more real or more simple. For, argues Combes, as long as she remained in the 'world of dreams', it seemed that they would require Therese to deny her 'first vocation', and leave the cloister. What other way could she think of, if she wanted to preach the Gospel, or bear arms, etc.? The 'spiritual reality' being more real than the 'material', it simply 'dissolves the antinomies' by ignoring them. Previously, Therese had a place in the Church, but it was a place limited by her vocation as a cloistered Carmelite.

---

[329] We have already noted that for Therese Love is 'eternal', and it clearly means 'God' for her. Cf. Combes, ibid., p.354. Combes takes a bold logical step from the above 'identification' and says: 'In order to realize her dream, there is only one means offered to Therese: to be the Holy Spirit'. So it would mean that Love ('uncreated Charity') is the Holy Spirit, and that is what Therese is called to become! Combes, EpTL., p.355.

When she becomes Love, she acquires a place, at once the most 'spiritual', the most elevated and glorious, which is ever possible to think of or find. Her place is in the very heart of the Church where Love dwells. There, being Love, she will be all![330]

---

[330] Cf. Combes, ibid., p.356. Here again, Combes voices his disagreement with authors who think that Therese is 'at the heart of the Church' (J. Lafrance), or that she 'becomes the heart of the Church' (Piat), etc. Such interpretations far from raising her stature, actually diminishes it. For, says Combes, Therese does not want to be the heart of the Church- just a creature, but to become the uncreated Love itself. Whether such a conviction on her part is justified or not, it must be taken as is. Cf. ibid., p.356, note, 96.

William Andersen adapting the ideal of the 'educated man' of R.S. Peters, and keeping the emphasis of Paul in Cor I, 13, writes: 'Thus the notion of a loving man is an ideal which suggests both that he is one who values love, and that the other things which he values, such as powers of exhortation, ... knowledge and faith are transformed by the level of loving interest and the concern with which he conducts them. Cf. R.S. Peters "Education and the Educated Man: Some further reflections", Unpublished paper delivered at Sydney University, June 1969, p.19; cited by Andersen in "Education and the Biblical Concept of a Person", in J.of Xtn. Educt. (Australia), vol.12, no.1, p.182-83; emphasis mine. Curiously enough, it was Paul's I Cor 12-13, which occasioned Therese's discovery of her 'vocation of Love' whereby she came to acquire the true ideal of a christian which is to be 'a loving' person who values love above all.

> Why speak of delirious joy? No, this expression is not exact, for it was rather a calm and serene peace of the navigator perceiving the beacon which must lead him to the port... O Luminous Beacon of Love, I know how to reach You, I have found the secret of possessing Your flame. (SS.195; Ms B 3v)

Her great joy is the result of understanding the efficacy of Love that leads her to identify her 'vocation' with that Love, and thus be everything.[331] Here Combes brings in a subtle but important distinction between Therese's personal sanctification and her newfound apostolic vocation. When she offered herself as a 'victim to Divine Love' (June 9th, 1895), she arrived 'at the summit of personal holiness'. At the same time, her vocation as a Carmelite had left her isolated.[332] 'In attaching herself in an organic and apostolic way to the Church', she finds her 'new vocation'. She penetrates to the very mystery of the Church, and fulfills in it a function that not only satisfies her wildest dreams, but also brings her peace and joy.[333]

---

[331] The completed 'love cycle' in Therese, the mystic is to be found in her discovery of her 'vocation of love'. 'In this completed love, stretching from the smallest acts of service to the most secret experiences of the soul, she found- as every mystic has done- that unifying principle of action which alone gives meaning to life. In its light all problems were solved, and the meaning of all experiences was disclosed'. Underhill, "Soeur Thérèse...", in EOM, p.209; emphasis, mine.

[332] The 'offering', I feel, is not just for personal sanctification, but is strongly 'outward-looking' and apostolic both by intent and implication.

[333] Cf. Combes, ibid., p.358.

e) The psychological significance of Therese's 'apostolic unity with the Church'

Though not mentioned as an independent stage, by commentators, the return of the mystic from the experience of oneness with the Universe, to the requirements of social living constitutes the most important part of his path. In most mystics it may be observed that they renew their practical involvement in social situations with a new vitality and strength...[334]

/ / /

The mystic no longer finds his involvement with the world to be abhorrent, but, in fact, seems to welcome the opportunity to move in the social world he had abandoned. This seeming paradox becomes understandable when one considers that it was not the world that the mystic was renouncing, but merely his attachments and needs relating to it which precluded the development of his personal, asocial experience. Once he was able to abandon these dependent, social needs, and felt freed of the pull of the social world, he experienced the freedom to live within society in conjunction with his inner strivings, rather than experiencing society's customs and institutions as obstacles to his self-fulfillment.[335]

---

[334] Adler could not consider the individual, whatever his self-ideal, except as "socially imbedded".'..., all important life problems, including drive-satisfactions, become social problems and all values become social values. Finally, socialization is not achieved through repression but through the development of an innate human ability which may be termed social interest or social feeling'. E. Bouchard, "Mystical and Scientific aspects of the Psychanalytic Theories...", Am. J. of Psychotherapy, 1960, vol.14, no.2 p.301-302; emphasis, mine.

[335] Kenneth A. Wapnick, "Mysticism and Schizophrenia" (M & S), in J. of Transp.Psych., vol.1, no.2, Fall '69, pp.49-67, p.53.

Though the whole of the above quote is italicized in the original, I have given it limited emphasis, here.

(Cont'd, p.880)

We should like to include in the 'social world of the mystic' spoken of by Wapnick, the 'world of Carmel' and more importantly, 'the social world of the Church'. For, the whole problem of Therese which we have discussed in detail thus far, is precisely to find a way of reaching out to the 'social world of the Church' without giving up her religious status or her 'inner strivings'. Similarly, when she rejects the Carmelite spiritual, 'institutional' traditions, for a new way of belonging to Christ and to the Church,[336] she is in effect, getting rid of 'society's customs and institutions as obstacles to her self-fulfillment'.[337]

---

335 (Cont'd from p.879)
The purport of the text seems to be to bring out the mystic's 'unitive consciousness with the Universe', in a neutral, non-supernatural climate. We would specifically include the 'supernatural', seeing Therese's case clearly demands it.

336 'In individuals moving toward congruence, toward greater openness to their experience there is an "organismic commonality" of value directions that (a) fosters the process of self-actualization, (b) enhances the development of others in the community, (c) strives to maintain the survival and the evolution of the species'. W. Frick, Humanistic Psychology...., p.178; emphasis, mine.
Under (b) and (c) we could include Therese's desires to enhance and develop the community of Carmel as well as of the Church.

337 Wapnick, M & S, p.53.

6. A brief and general run-down of the 'mystical process' and its 'stages' in Therese

'Mysticism is usually characterized as the experience of unity, or what Stace (1960) has called, "the apprehension of an ultimate nonsensuous unity in all things, a oneness or a One to which neither the sense nor the reason can penetrate".[338] Underhill speaks of it as 'an organic process which... is the art of (man's) establishing his conscious relation with the Absolute'. What is important to note is that 'mysticism' is not a wandering away from 'reality' but a deeper penetration into it. For according to Underhill, 'It is ... an ordered movement towards ever higher levels of reality, ever closer identification with the Infinite'.[339] For our purpose here, it is sufficient to take Wapnick's summary description of the five stages as identified by Underhill.

---

[338] Wapnick, ibid., p.50; Stace, W., The Teachings of the Mystics, New American Library, N.Y. p.14-15, cited by Wapnick.

[339] Mysticism, N.Y. Dutton, 1961, p.81-82; emphasis, original.

a) The 'Awakening of the self'

The so-called "Awakening of the self" is brought about by some kind of 'conversion' which follows 'a long period of great unrest and disquiet'. It is the realization 'of a strikingly new and different emotional experience that seems to exist beyond sensation, and that carries with it the awareness of a "higher", more desirable level of experience'.[340] Such an "Awakening of the Self", begun at the 'Christmas-conversion' in Therese, culminates in October 1891, with Prou's 'therapeutic' intervention. It is when Therese's changing perception of God makes her 'aware of a "higher" and more desirable level of experience'.[341]

---

[340] Wapnick, ibid., p.51.

[341] '...: the mystics were what they were, not in spite of their mysticism, but because of it. This is particularly evident in the case of St. Teresa. The first twenty years of her life as a nun were quite ordinary, lived on an average level, ... But the 'conversion' of 1855 described in the ninth chapter of her Autobiography, in the great and ever-growing series of mystical experiences, that went on until her death. And that it is precisely these experiences that enlarged and strengthened her character, and spiritualized and elevated her nature, and made her into the great saint, and a great woman, and great personality in religious history that she is, this must be evident to everyone who reads her Life, written by herself. For it is the case that her power and influence, and her mystical experiences, began together and went on developing together'. C. Butler, Western Mysticism, pp.146-147; dotted-line emphasis, original; rest, mine.

Even if the mystical phenomena are almost entirely absent in Therese of Lisieux, the mystical transformation of her character and personality cannot be gainsaid.

b) The 'Purification of the self'[341a]

"The Purification of the Self" follows, which consists in realizing that 'his former patterns of living are no longer satisfying'.[342] We have this abandonment of

---

[341a] The meaning of 'purgation' is spelled out by Underhill thus: '... the self is either suddenly or gradually inclined to "true wisdom"; and this change of angle affects the whole character, not only or indeed specially the intellectual outlook, but the ethical outlook too. This is the meaning of "purgation". False ways of feeling and thinking, established complexes which have acquired for us an almost sacred character, and governed though we knew not all our reactions to life- these must be broken up..... This phase in the mystic's growth has been specially emphasized and worked out by the Christian mystics, who have made considerable additions to the philosophy and natural history of the soul. The Christian sense of sin and conception of charity, the Christian notion of humility as a finding of our true level, an exchanging of the unreal standards of egoism for the disconcerting realities of life seem from the angle of Eternity; the steadfast refusal to tolerate any claim to spirituality which is solidly based on moral values, or which is divorced from the spirit of tenderness and love-..... Christianity perceived how deeply normal men are enslaved by the unconscious; how great a moral struggle is needed for their emancipation. Hence it concentrated on the first stage of purgation, and gave it new meaning and depth. The monastic rule of poverty, chastity and obedience - and we must remember that the original aim of monasticism was to provide a setting in which the mystical life could be lived - aims at removal of those self-centered desires and attachments which chain consciousness to a personal instead of a universal life.' E. Underhill, EOM, pp.12-13; emphasis, mine.
For Therese 'purgation' would involve the breaking of 'false ways of feeling and thinking', the re-rooting of her spirituality in charity, freeing herself from the 'slavery of the unconscious' and finally restoring the original aim of monastic life, namely, unchaining consciousness 'from a personal to a universal life'.

[342] Idem, ibid., p.51.

'old patterns of living' or rather of relating to God and to others, in the new manner in which Therese proposes to handle her responsibilities as spiritual guide to the novices.[343] There is none of the past diffidence in self arising from fear in her relationship to God, but a marked trust and acceptance of her real self.

c) The 'Illumination of the self'

"The Illumination of the Self"[344] is characterized by 'the joyous apprehension of what the mystic experiences to be the Absolute', with occasional moments of ecstacy and

---

[343] Cf. pp.822sq.

[344] 'Intellectual illumination and intuition of the mysteries and secrets of God are for St. John, as for the other great mystics, an integral part of the mystical experience':

(In the 'awakening of the soul' it beholds what God is in Himself, and what He is in creatures). "This awakening and vision of the soul is as if God drew back some of the many veils and coverings that are before it, so that it might see what He is; -(....)- the divine Face, full of grace, bursts through and shines, which as it moves all things by its power, appears together with the effect it produces". St. John of the Cross, The Living Flame, iv,7, cited by Butler, Western Mysticism, p.152. Brackets with text, original; rest, mine.

Speaking of the "way of illumination" Underhill writes: 'Here, says Dionysius, the mind is kindled by contemplation to the burning of love. There is a mental and emotional enhancement, whereby the self apprehends the reality it has sought; whether under the veils of religion, philosophy, or nature mysticism.... Contemplation which is the traditional name for that concentrated attention in which this phase of reality is revealed, is an activity of all our powers: the heart, the will, the mind. Dionysius emphasizes the ardent love which this revelation of reality calls forth, and which is indeed a condition of our apprehension of it; for the cold gaze of the metaphysician cannot attain it, unless he be a lover and mystic too.... It is only through the mood of humble and loving receptivity in which the artist perceives beauty, that the human spirit can apprehend a reality

(Cont'd, p.885)

rapture in relating to the Absolute.[345] This is partly observable in Therese, in the way she presents her special needs in dealing with the novices (from Feb. of 1893). At this stage, Therese is still not fully 'unified with the Absolute', but is seeking to do so: 'I felt that the only thing necessary was to unite myself more and more to Jesus ...' (SS.238; Ms C 22v; emphasis, mine).

d) The 'dark night of the soul'

"The Dark night of the Soul": At this stage the mystic rejects the 'joy of the preceding stage' and can feel very lonely and depressed. He is called upon to surrender his will and become 'totally submerged to the unknown "force" he experiences within'.[346] In Therese's case, this particular stage does not follow the usual sequence of stages. If as Wapnick indicates, this stage is specifically geared to making the mystic surrender his will to the Absolute, then such a movement to surrender the will is clearly present in Therese much before the so-called stage of 'Illumination' (Oct. 1891...). Months before her first profession (Sept. 8, 1890), Therese writes:

344(Cont'd from p.884)
which is greater than itself'. Underhill, EOM, pp.14-16; emphasis, mine.

The so-called 'mood of humble and loving receptivity' is particularly pronounced in Therese from the time she was appointed assistant to the Novice-mistress (Feb.1893).

345 Wapnick, M & S, p.52.

346 Idem, ibid., p.52.

> One day, during my prayer, I understood that my intense desire to make profession was mixed with great self-love. Since I had given myself to Jesus to please and console Him, I had no right to oblige Him to do my will instead of His own.... Then I said to Jesus: "O my God! I don't ask You to make Profession. I will wait as long as You desire, but what I don't want is to be the cause of my separation from You through my fault. (SS.158; Ms A 73v-74r) (emphasis, original).

With regard to the "Dark-night of the Soul", one can speak of a generally prolonged phase of the 'dark-night', and a more intense and specific 'night of faith' suffered by Therese.[347]

- Some examples of 'aridity of spirit' which Therese called her 'daily bread' during all her life in Carmel, is what I have called the 'prolonged phase of the 'dark-night'':

---

[347] 'Her career as a Carmelite was far from being the succession of mystical enjoyments, the basking in divine sunshine, which some imagine the contemplative life to be. She now experienced the common lot of the "proficient" in the mystic way; paying for her religious exaltation by reactions, long periods of aridity, which were doubtless due in part to psychic exhaustion. Then in addition to the perpetual little sacrifices, self-deprivations, and penances which she imposed on herself, she seemed, as she says, to be plunged in a "terrible desert", a "profound night" of darkness and solitude; and prayer itself became dreary and unreal'. E. Underhill, "Soeur Thérèse...", in EOM, p.208; emphasis, mine.

- Therese speaks of 'the most absolute aridity and almost total abandonment'. (.....) 'Just as those that followed it, my Profession retreat was one of great aridity'. (SS.165; Ms A 76r). Sometime between Sept. 1890 and Oct. 1891, we hear her speaking of very specific 'moments of desolation': 'I was in such a night that I no longer knew whether God loved me'. (SS.169; Ms A 78r) And finally, at the beginning of the retreat of Oct. 1891, she writes: 'At the time I was having great trials of all kinds..... (SS.173; Ms A 80v).

- The specific 'night of faith' hit Therese at Easter of 1896, and was to last until her death in September 1897.

e) The 'unitive stage' [348]

> Though not the final stage, this is the culmination of the mystic's quest: the complete and total absorption in the asocial, personal world, what has been called "The Unitive Life". It consists of the obliteration of the senses, and even the sense of self, resulting in the experience of unity with the universe. This state has been described as a state of pure consciousness, in which the individual experiences nothing - no thing. The individual seemingly has made contact with the deepest regions of his consciousness and experiences the process as having been completed.[349]

---

[348] The key question about mystical experience (for theology) is the mystic's claim about 'conscious direct contact with God'. 'Can we touch God in this life by an immediate contact, and have of Him an experience truly direct and substantial? The saints affirm it, and their descriptions of the prayer of unjon, of ecstasy, of the spiritual marriage, are all full of this sort of quasi-experimental perception of God within us'. Dom Cuthbert Butler, Western Mysticism, Barnes and Noble, 1968 (3rd, edtn.), C.1922; cf. Père Gardeil, "La Structure de la Connaissance Mystique", in Revue Thomiste, 1924, p.47; cited by Butler in op.cit., p.lix.

To the above vital question, Gardeil has a clear affirmative answer.

[349] Wapnick, art.cit., p.52

Therese clearly attained this stage of 'unitive consciousness' on June 9, 1895, when she experienced a perfect 'oneness' with the Trinity of Divine Persons, occasioned by her 'Oblation as a victim to Divine Love'. Teresa of Avlia used the metaphor of 'Spiritual marriage'[350] and Therese experienced it as between herself and God, a 'union of love with love'. Wapnick cites the Saint of Avila as describing the 'union' thus: 'The soul has been wounded with love for the Spouse and seeks more opportunity of being alone'.[351] Therese herself sums up the 'experience of union of love' thus: 'Ah! since that happy day, it seems to me that Love penetrates and surrounds

---

[350] 'The Spiritual marriage is not a passing experience, but a lasting state, and the love conceived in the mystic experience is an abiding possession which colours the whole life of the mystics, as is seen in well-nigh every page of St. Augustine's Confessions, or in the prayers and affections into which St. Teresa so continually breaks forth in the pages of her Autobiography, ... 'C. Butler, Western Mysticism, pp.143-144; dotted-line emphasis, original; rest, mine.

In Therese's case, the experience of 'union' on June 11, 1895, is also to be considered as a 'lasting state','an abiding possession' of Love, which colours the whole of her life.

[351] Ibid., p.55.

me,..,... (SS.181; Ms A 84r). It is alledged that Therese too had 'an intense experience of the Love of God' ("wound of love"),[352] on June 11, 1895[353]

---

[352] Even though the 'ecstatic condition' often involves some kind of pathology relating to the emotions, 'ecstasy is (not) necessarily a pathological sympton. Here is a test, to check on whether the said condition belongs to nervous disorder, or is result from 'spiritual transcendence'. "What fruit dost thou bring back from thy vision?" is the final question which Jacopone da Todi addresses to the mystic's soul. And the answer is: "An ordered life in every state". The true mystic in his ecstasy has seen, however obscurely, the key of the Universe: .... Hence he has a clue by which to live. Reality has become real to him; and there are no others of whom we can fully say that. So ordered correspondence with each level of existence, physical and spiritual, successive and eternal - a practical realization of the proportions of life - is the guarantee of the genuine character of that sublimation of consciousness which is called the mystic way; and this distinguishes it from the fantasies of psychic illness or the disguised self-indulgences of the dream-world. The real mystic is not a selfish visionary. He grows in vigour as he draws nearer and nearer the sources of true life, and his goal is only reached when he participates in the creative energies of the Divine Nature'. Underhill, EOM, p.23; emphasis, mine.

[353] Cf. 'Chronology', Story of a Soul, John Clarke-translation, p.284.

As the mystic grows through the various 'stages' of 'mystical becoming', his 'emotional state' also undergoes a positive strengthening. The mystic on arriving at the state of 'unitive consciousness' (The Unitive Life), 'emotionally,.... feels totally tranquil and at peace'.[354] Already in a mood of 'expectation-fulfilment' of the way of Love, Therese says: 'How sweet is the way of love, ... love.....leaves nothing but a humble and profound peace in the depths of the heart'. (SS.179; Ms A 83r). And when she discovers that 'Love is her vocation', there is 'delirious joy', but more importantly there is in her 'the calm and serene peace of the navigator perceiving the beacon which must lead him to the port...' (SS.195; Ms B 3v).

7. A major objector to Therese as 'mystic'

> The whole problem with which we are faced in Thérèse of Lisieux is extremely complex; it becomes specially acute if we ask ourselves whether she was a mystic, and what contribution she made to mysticism. For as a representative of the little way Thérèse goes on the defensive whenever anything extraordinary is suggested as part of the means to perfection; she is particularly suspicious of mystical phenomena. Yet one could hardly assert that mystical phenomena never occurred in her own life. On the contrary, we find plenty of them.[355]

---

[354] Wapnick, M & S, p.52.

[355] H. von Balthasar, Therese of Lisieux, p.251.

To mention but a few of the examples of mystical phenomena in Therese's childhood, you have the 'appearance of the Virgin', the 'dream of the devils', the 'vision of her father', etc. Of the best known of Therese's special experiences during the Carmelite years, is that of 'being pierced by a searing dart soon after her oblation to divine mercy'.[356] 'Yet after taking all these events into account, one cannot say that Therese crossed the threshold into what is known as mysticism; her personal way was the little way, free from mystical phenomena'.[357]

a) Some reasons for rejecting mysticism

Clearly, Therese lays emphasis on the solid christian virtues, based upon faith and keeping within the 'wholesome tradition of Christian spirituality which attaches little significance to mystical phenomena'.[358] Despite the loud invitations from the great Spanish mystics, the Saint of Avila and St. John of the Cross, to enter the 'world of mysticism', Therese deliberately rejects it. 'Although a Carmelite herself, Therese refuses to follow the - map of mysticism'.[359]

---

[356] Ibid., p.252.
[357] Ibid., p.252; emphasis, mine.
[358] Ibid., p.252.
[359] Ibid., p.252-253.

She chooses instead the path of faith. Therese has had to pay 'too high a price for visions to want any more'. Her conception of love leads her to wish 'to be one with the Beloved' rather than to see Him, to prefer obedience and happiness. Therese often speaks of the 'poverty of spirit' where there is no seeing or feeling, but only peace. 'Oh, no, I have never wished for extraordinary graces. That does not fit in with my little way'.[360]

Therese was stregthened in her life of faith, in her 'night of poverty and of faith' by the inspiring example of the Bl. Virgin, who chose 'to tread the everyday paths so as to show little ones the way to Heaven'. That she stayed with her chosen path of faith till the end is clear from the fact that Therese chided Mother Agnes for suggesting a 'death of ecstasy'. She wanted to die a 'death of agony' after the example of Christ. All these so-called 'anti-mystical tendencies' in Therese are proof enough for Balthasar to conclude that Therese was not a mystic.[361]

---

[360] Cf. Petitot, Ste Thérèse de Lisieux, p.87sq.

[361] Balthasar, op.cit., pp.254-255.

b) Some other opinions on the matter of mysticism

Most Theresian scholars, especially the Carmelites among them, totally reject Balthasar's point of view, saying that he lacks the necessary knowledge about Carmelite mysticism, as it obtains in Therese. Teresa Margaret for one suggests a distinction between the presence of extraordinary phenomena and the spiritual life of the mystic itself.

> In the higher regions of the spiritual life, certain states of soul are called "mystical" because the soul penetrates the secrets of divine intimacy, and God's operations are as mysterious as the secrecy and intimacy itself. But such works do not require any particular framework, nor are so-called "mystical phenomena" essential. It is the interior operations which God performs in darkness and silence that constitute the mystical state.[362]

J.F. Six has volunteered to offer some explanation for Balthasar's stand on mysticism in Therese. Balthasar's thought, points out Six, is situated in a 'transcendental phenomenology' with a precise anthropology. The reading of St. John of the Cross for him, becomes very 'conceptual'. Hence the mystical life would demand a 'development of intellectuality and a categorization in principles' expressed in a precise way. Therese then, with her lack of intellectual culture and sophistication, would not 'qualify'. Again, when

---

[362] Teresa Margaret, I Choose All, p.94; emphasis, mine.

Therese, who is no theologian, when contrasted, by Balthasar, with Elizabeth of the Trinity, who had a very 'structured theology', does not make the 'mystical grade'.[363]

Theresian theology stems from the suggestions of the Holy Spirit in her own life together with the personal solutions, which of course would not fall within the 'classical categories' of which Balthasar speaks. There are few extraordinary phenomena in Therese and none of the 'introspective attention on her "states"', as Balthasar has pointed out. Laurentin counters Balthasar by stating that Therese is special in as much as she studied the Gospel to put it into practice, generating a new inner experience. 'Fundamentally, she is a true mystic of the order of love, which transcends "states" of classical contemplation'. It is important, for it deals with opening a new way accessible to all- the poor, and those without 'culture'. Therese has set God's love on a new footing, where love makes for the basis of equality, revealing 'the very logic of divine communication according to the Gospel. If that is not to be a mystic, then so much the worse for mysticism'.[364]

---

[363] Cf. Laurentin-Six, Thérèse de Lisieux - Verse et Controverse, pp.103-104.

[364] Laurentin-Six, ibid., pp.105-106; emphasis, mine.

IX. An attempt at linking the 'ends' of mystical becoming in Therese with Rogers' 'signs' of a fully-functioning person[364a]

1. The stregthening process

a) In the mystic

The mystic path as a stregthening process to face the 'inner world': The difference between a schizophrenic and a mystic is that the former being basically terrified by the world of his inner experience cannot manage it - and his 'break with the social reality' too is striking.[365] Recall for a moment, how Therese as a school girl (between 8½ and 14 years), was caught in that very incapacity to deal with her 'inner experience', with manifest schizophrenic tendencies of withdrawal from 'social reality'.[366]

[364a] Peter Campbell provides a detailed discussion of the relation between 'unitive consciousness and the fully functioning person'. Cf. Chapter IV; especially e) 'A Process-conception of Human growth and unitive consciousness - viewed within the Client-centered Framework', in Toward a Transpersonal Psychology of Religion, pp.205-343; esp., pp.259-288.

[365] Cf. Wapnick, M & S, p.63.

[366] Cf. Pt.II, sect.I, where we discuss the roots of her 'incongruence', p.284 sq.

With the Christmas-conversion (at the age of 14), there is a progressive change in her perception of self and 'reality'. But with her 'mystic' unfolding in Carmel, we notice that the 'process' leads to a 'developing of "muscles" to withstand the experiences of this "inner world".'[367] It also accounts for her ready acceptance of suffering and dryness as being part of the 'mystic's fate', and for her 'faith in the positive outcome of her experience'.[368]

b) In the Rogerian client

(i) 'openness to experience'

Let us now switch to Rogers' description of what 'openness to experience' achieves in clients through successful therapy. The person 'moves toward living in an open, friendly, close relationship to his own experience'.[369] Feelings of self, previously denied or distorted, become non-threatening and acceptable. One opens himself to his 'inner feelings' ("inner world"), which though not altogether new, yet have never been fully experienced. 'Now that he can

---

[367] Ibid., p.63.
[368] Ibid., p.63.
[369] Rogers, OBP, p.173.

permit himself to experience them, he will find them less terrible, and he will be able to live closer to his own experiencing'.[370] Maslow has observed something similar in a 'self-actualizing person'. 'Their ease of penetration of reality, their closer approach to an animal-like or child-like acceptance and spontaneity imply a superior awareness of their own impulses, their own desires, opinions, and subjective reactions in general'.[371] Underhill uses the 'metaphor of a 'child ('the spiritual self' of the mystic), learning to walk, to describe the mystic's 'openness to experience', and the process of learning and developing with it.'...the Divine Child which was, in the hour of the mystic conversion, born in the spark of the soul, must learn like other children to walk..... Each effort to stand brings first a glorious sense of growth, and then a fall:....'

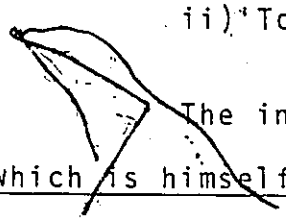
---

[370] Rogers, ibid., p.173.

[371] Maslow, A.H., Motivation and Personality, p.210.

> There are many eager trials, many hopes, many disappointments. At last, as it seems suddenly, the moment comes: tottering is over, the muscles have learnt their lesson, they adjust themselves automatically, and the new self suddenly finds itself - it knows not how - standing upright and secure.[372]

ii) 'Toward trust of self' (Rogers)



The increasing trust and acceptance of the process which is himself makes for creativity in the individual. What Rogers says of Einstein is just as true of Therese. If Einstein never worried about 'how good physicists should think' nor about their 'kind of thoughts', Therese too became totally oblivious of the stereo-typed 'spiritual' moulds of her day. We have witnessed with what determination and boldness, Therese ventures on following the 'inner process' of 'God-wardness', feeling her own feelings, living by the values she discovered therein, and expressing them in her own unique way.[373]

---

[372] Underhill, Mysticism, p.261. George Bonnell describes 'holiness' thus: 'Holiness is not some sort of wispy, spiritual reality. It is concerned with the whole person-emotions, spirit, mind, and strength. It is a balance between emotions and intellect, spirit and body- brought about through a genuine relationship with God'. "Holiness and Health", in Past.Psych. 1968, 19(188), p.35-38; p.35-36. It confirms Wapnick's observation that the 'mystical path' it not another form of 'schizophrenia', but a growth toward a fuller experience of 'reality'; or in Rogerian terms, it must be on the upper levels of the continuum of 'greater openness to experience'.

[373] Cf. Rogers, OBP,... p.175.

iii) 'The greater richness of life' (Rogers)

> To be part of this process means that one is involved in the frequently frightening and frequently satisfying experience of a more sensitive living, with greater range, greater variety, greater richness. It seems to me that clients who have moved significantly in therapy live more intimately with their feelings of pain, but also more vividly with their feelings of ecstasy; that anger is more clearly felt, but so also is love; ....And the reason they can live fully in a wider range is that they have this underlying confidence in themselves as trustworthy instruments for encountering life.[374]

Though the above description of 'inward richness of full functioning' applies to Therese, it must not be forgotten that the 'greater richness in living' through confidence in self for meeting life's joys and sorrows, triumphs and defeats, are in Therese's mind and life, a

---

[374] Rogers, ibid., p.195.

pure gift of God, a result and reward for her total openness to Him.[375] As Underhill would say of the mystic's 'dependence-independence' relation with the 'Invisible': 'Though it is true that the spiritual self must never lose its sense of utter dependence on the Invisible; yet within that supporting atmosphere, and fed by its gifts, it must "find its feet".'[376]

---

[375] According to spiritual writers, love and humility are essential for moral and spiritual greatness. These two virtues have been richly implied in our discussion re Therese's movement toward greater 'congruence'. 'Now humbleness and love, as understood by spiritual persons, are not passive virtues: they are energetic, and show themselves in mind, will, and heart. In the mind, by a constant desirious tendency to, and seeking after, that which is best; in the will by keeness, or as the mystics would say, by diligence and zeal; in the heart, by an easy suppleness of relation with our fellow men - patience, good temper, sympathy, generosity. Plainly the moral character which makes for spirituality is a moral character which makes for happiness. Suppose, then, that our moral training has been directed towards this eager, supple state of humbleness and love: what special results may we expect as the personality develops? Spiritual writers tell us to expect certain qualities, which are traditionally called the "seven gifts of the spirit"; and if we study the special nature of these gifts, we see that they are the names of linked characters or powers, which together work an enhancement and clarification of the whole personality - a tuning-up of human nature to fresh levels, a sublimation of its primitive instincts'. Underhill, EOM, pp.92-93; emphasis, mine; Cf. ibid., pp.93 sq. for Undrehill's comments on the 'gifts of the spirit'.

For the said 'gifts of the Spirit' and their functioning in Therese's spiritual life, cf. M.M. Philipon, Ste Thérèse de Lisieux, pp.199-274.

[376] Underhill, Mysticism, p.226.

Another of Rogers' pet descriptions is that of the 'good life'. Let us examine some applicable samples for our case here.

> This process of the good life is, not, I am convinced, a life for the faint-hearted. It involves the stretching and growing and becoming more and more of one's potentialities. It involves the courage to be. It means launching oneself fully into the stream of life. Yet the deeply exciting thing about human beings is that when the individual is inwardly free, he chooses the good life this process of becoming.[377]

Therese might re-write the above passage and show her appreciation for Rogers' observations on the 'courage to be' etc., while adding her own 'discoveries' of the 'good life' which for her, is the 'GOD-LIFE', thus: The process of becoming a 'saint' is not for the 'faint-hearted'. It not only involves becoming the 'potentialities' one possesses, but of 'stretching' them in a way, and of creating new potentialities through openness to God.[378] What can ever match the 'mystic creativity' and the 'mystic unity' one is offered as a reward for total openness to 'divine experience'? It means launching oneself into 'the stream of life' on 'the

---

[377] Rogers, OBP, p.196; emphasis, mine.

[378] The root of Theresian 'abandonment' is in her constant 'remembering of God'. As Pedersen says: 'When man remembers God, he lets his being and his action be determined by him'. J. Pedersen, Israel: Its Life and Culture, p.106, cited by W. Andersen, in "Education and the Biblical concept of Man", in J.of Xtn. Ed., (Australia), 1969, vol.12, no.1, p.177.

waves of confidence and love'. The deeply exciting thing Therese would say, is that had others experienced what I have experienced, they would experience a totally new and higher 'inward freedom', and choose the process of becoming 'saints'!

2. The mystic's life is a 'process of freeing himself'

a) Freedom in mystic

> The mystic's goal, as manifested in his lifelong dedication to the absolute, is to gradually expand his consciousness by moving more deeply into the "inner world" of his personal feelings, until its innermost depth is reached, what he usually refers to as the Self or God, wherein he feels at one with the universe. Though the mystic and schizophrenic ostensibly share the same flight from the social world, the mystic's abandonment is merely of his own dependent attachment to it. Thus, the mystic's life is in essence a process of freeing himself from those habits and customs that had been adopted as security measures to protect against the anxiety that inevitably accompanies any growth or movement toward independence. Once the state of total freedom has been achieved, the mystic is able once again to involve himself in social activities.[379]

---

[379] Wapnick, M & S, p.65; emphasis, mine.

The following points are worthy of note here: (i) It is clear that the mystic has but one goal, namely to live out 'his life-long dedication to the Absolute' by working on a steady expansion of 'depth consciousness' leading him to 'unitive consciousness'.[380] It would appear that in the very 'depth consciousness' the mystic sees the non-need for any of his past patterns of living, especially for the rigid conformity to 'habits and customs' which were only

[380] Therese's shift from 'extrinsic' to 'intrinsic' religious orientation was ultimately productive of 'unitive consciousness'. As Allport says 'intrinsic religion is not instrumental. It is not a means of handling fear, a mode of sociability and conformity, a sublimation of sex, or a wish fulfilment... One's ethnic relations, one's domestic life, one's quandaries, guilt, and ultimate ontological anxiety are all handled under a comprehensive commitment, partly intellectual, but more fundamentally motivational. It is integral, covering everything in experience, making room for scientific fact and emotional fact. It is a unifying orientation. Such religion does not exist to serve the person; rather the person is committed to serve it'. '... I feel equally sure that mental health is facilitated by an intrinsic, but not by an extrinsic religious orientation... (If the sufferer) has deeply interiorized his religion, he will find sanity and soundness as a by-product. Such is my hypothesis'. G. Allport, "Mental Health: A Generic Attitude", in J.of Rel & H., 1964, vol.4, p.14; emphasis, mine.

'security measures' against the anxiety of 'growth...'. We have come across many instances of such painful anxiety in Therese during her youth, when she feared the freedom of being herself, particularly in her relations with God. The 'anxiety of growth and independence' was causing her to withdraw into her 'shell'. But with the achievement of 'mystic freedom', she proves herself to be the greatest giant for God with incredible creative daring for the Kingdom of the Absolute![381]

The 'mystic and the schizophrenic ostensibly share the same flight from the social world'.[382] Supposing that both of them were to claim 'religious reasons' for their 'flight', would one be able to distinguish each one's 'religiosity'? Even from the 'morality of humanism that acknowledges man and his development as a positive good' we would have to say with Salzman that the schizophrenic's 'religiosity' is "spurious", characterized as it is, by

---

[381] In The Individual and His Religion, Allport speaks of "mature religion" as self-critical and as possessing its own motivational force; as consistent in its moral consequences; as comprehensive and integrative; and finally as eternally questing'. W.H. Clark, "The Psychology of Religious Experience" in Psychology Today, vol.I, 1968, p.69. G. Allport, op.cit., p.59 sq.

One can note the above qualities in Theresian religion. The quality of 'eternally questing' reminds us of Rahner's description of 'human childhood' as 'infinite openness'. Cf. K. Rahner, Theological Investigations, vol.VIII, Darton, Longman & Todd, London, 1971, p.48. Cf. 'In the heart of the Church, I will be Love', SS.194; Ms B 3v, p.874.

[382] Wapnick, M & S, p.65.

'negation rather than affirmation and estrangement from reality and one's fellow man'. The mystic's 'religiosity' would be adjudged as "true", first, because the mystic's flight from the world is only a temporary measure; secondly, we know that the mystic will return to the social world, with 'a positive affirmation oriented toward objective reality and one's fellow man in a constructive, benevolent, and affirmative sense'.[383]

b) What does the mystic's expanding consciousness and freedom mean in Rogerian terms?

(i) Moving away from 'oughts'

Rogers would welcome freedom from "oughts", or 'security measures' mentioned by Wapnick. 'Some individuals have absorbed so deeply from their parents the concept "I ought to be good"... that it is only with the greatest of inward struggle that they find themselves moving away from this goal'.[384] It took a very long struggle for Therese to finally move away 'from a self which has to be good, which has to be submissive'.[385]

---

[383] Leon Salzman, "Types of Religious Conversion", in Past. Psych., 1966(17), 8-20, & 66; p.9. The original context where Salzman applies his distinction between 'true and spurious religiosity' is 'religious conversion'.

[384] Rogers, OBP, p.168.

[385] Ibid., p.168.

(ii) 'Moving away from pleasing others' (Rogers)

Clients come to realize that they 'do not wish to be what they "ought" to be, whether that imperative is set by parents, or by the culture, whether it is defined positively or negatively.....'

> They realize that <u>they do not value such purposes and goals</u> even though they may have lived by them all their lives up to this point.[386]

Therese trusted the judgement and good-will of her parents and family in all matters, that she could never get herself to disobey or lightly discard any of the 'Martin ritual'. Of course, her greatest struggle was to accept responsibility for her own 'values and goals'. Fear and anxiety were holding her captive in her relationship with God.

(iii) Moving 'toward self-direction', or toward being 'autonomous'

Therese was beginning to think her own thoughts, and work on creating her own set of values, certainly from the time she lost her 'second mother' (Pauline). But it was not until her "conversion" at the age of fourteen, when she really began to manifest her sense of 'self-direction'. With the retreat of Oct. 1891, she definitely pulls away

---

[386] Ibid., p.170.

from blindly following what others do, and from what is "expected" of her. 'Freedom to be oneself is frighteningly responsible freedom, and an individual moves toward it cautiously, fearfully, and with almost no confidence at first'.[387]

Commenting on what the 'good life' stands for in his experience, Rogers says: 'The good life....., is the process of movement in a direction which the human organism selects when it is inwardly free to move in any direction, and the general qualities of this selected direction appear to have a certain universality'.[388] This 'freedom to be oneself', does not contradict or hamper 'social responsibilities'.[389] We have already noted with Wapnick, that the mystic once liberated from the pressures of social and institutional conformity to a set of goals or ritual, feels free to involve himself in social activities.[390]

---

[387] Rogers, OBP, p.171

[388] Ibid., p.187.

[389] Cf. ibid., p.194.

[390] Cf. Wapnick, M & S, p.65.

The question may be asked, as to whether Rogerian optimism with regard to the 'freedom to be oneself', spontaneously moving toward social goals is well founded or not. Rogers would say that the chances for a person who accepts his 'organism as thoroughly trustworthy' are good in dealing with his needs for 'enchancement, for affiliation with others, and the like'.[391] Among other benefits noted by Rogers, which openness to one's experience brings, is the 'intuitive skill in finding behavioral solutions to complex and troubling human relationships'.[392] Therese's 'intuitive skill in finding a behavioral solution' to the problem of handling her responsibilities as spiritual director of novices,[393] is a good example of what Rogers is talking about.[394] Of course, her 'solution' already involves her relationship to God. Her 'intuitive skill' is just as well in operation when Therese has to find a 'solution' to her personal relationship with God.[395]

---

[391] Rogers, OBP, p.190.

[392] Ibid., p.191.

[393] 'She has no intention of breaking the novices or of crushing their possibilities. In exhorting them to renunciation, her only desire is to open their souls more fully to God, to permit supernatural desire to grow in them without measures'. Victor de la Vierge, SRST, p.71.

The very goals Therese has sought in her life, she wishes for the novices.

[394] Cf. p.822 sq.

[395] Cf. p.830 sq.

'We can say that in the optimum of therapy the person rightfully experiences the most complete and absolute freedom'.[396] Such a freedom affords a person, the greatest satisfaction, even when certain things are '<u>determined</u>' i.e., not within his scope of choice. 'The fully functioning person..., not only experiences, but utilizes, the most absolute freedom when he spontaneously, freely, and voluntarily chooses and wills that which is absolutely determined'.[397] The believer realizes that in his relationship to God there is such an 'absolute determinism'. We have seen how Therese, in her mystic depth consciousness and freedom, chooses with great joy and satisfaction,[398] to be 'powerless and dependent' on God. Previously, especially as a child, her behavior was rigidly '<u>determined</u>' by 'family-dictates', and she felt the burden within, simply because she was not free to choose from them.

---

[396] Ibid., p.193.

[397] Ibid., p.193.

[398] Therese, the 'fully-functioning person' from a religious point of view: Therese has been compared to Paul of Tarsus. The point of comparison between the Apostle and Therese of Lisieux, is 'that their theology proceeds from the action of the Holy Spirit, recognizable signs of which are, freedom, mastery of oneself, clairvoyance, fullness and joy'. R. Laurentin, <u>Thérèse de Lisieux</u>,.., p.17.

(iv) A fully-functioning person learns to accept 'the basic trust-worthiness of human nature'.[399]

> When we are able to free the individual from defensiveness, so that he is open to the wide range of his own needs, as well as the wide range of environmental and social demands, his reactions may be trusted to be positive, forward moving, constructive. We do not need to ask who will socialize him, for one of his deepest needs is for affiliation and communication with others. As he becomes more fully himself, he will become more realistically socialized... His total behavior, ..., as he moves toward being open to all his experience, will be more balanced and realistic, behavior which is appropriate to the survival and enhancement of a highly social animal.[400]

---

[399] 'Surely, the real difference which marks our Christianity from all other religions lies just here; in this robust acceptance of humanity in its wholeness, and of life in its completeness, as something which is susceptible of the Divine. It demands, and deals with the whole man, his Titantic energies and warring instincts, not, as did the antique mysteries, separating and cultivating some supposed transcendental principle in him, to the exclusion of all else. Christians believe in a God immanent and incarnate, Who transfuses the whole of life which He has created, and calls that life in its wholeness to union with Him'. E. Underhill, EOM, p.101; emphasis, mine.

Therese had grown up to despise the body and the world, and to put everything into saving her 'soul' for the world to come. Hence the deep-seated confusion and conflict in her life, trying to make sense out of a lot of 'nonsense' about perfection and holiness. Thanks to her openness to 'experience' and to grace, she was able to find her full humanity and to offer it to God in love.

[400] Rogers, OBP, p.194; emphasis, mine.

We could apply Rogers' optimism regarding a person who has been freed from 'defensiveness' and released for fuller functioning, mutatis mutandis to Therese. Rephrasing Rogers we could say: 'We do not need to ask who will socialize' Therese. For, one of the 'deepest needs' even of Therese the mystic, is to 'find back affiliation and communication with others'. In the words of Wapnick: 'Once the state of total freedom has been achieved, the mystic is able once again to involve himself in social activities'.[401] As a conclusion to his excellent comparison between a schizophrenic and a mystic, Wapnick writes:

> ....., the mystic's life may be seen as a recognition of the existence of the inner, personal experience, which though independent of, and even antagonistic to, the social reality, cannot be fully developed unless the individual also affirms his role in society. Beautiful and powerful feelings are not sufficient to improve one's functioning in the social world. What is needed is the integration of these inner experiences with the various social roles one adopts. The mystic provides the example of the method whereby the inner and the outer may be joined; the schizophrenic, the tragic result when they are separated.[402]

---

[401] M & S, p.65. '...the ideal of mysticism is not escapism. Perhaps we might use here the idea of a besetting temptation. The besetting temptation of the mystic may no doubt be to enjoy the ecstatic experiences for their own sake, to indulge in what St. John of the Cross calls spiritual gluttony... This essential tendency of mysticism is (...) towards the moral life, the social life, the life of altruistic action, not away from these things'. W. Stace, Mysticism and Philosophy, p.340.

[402] Ibid., p.66; emphasis, mine.

Curiously enough, one can find convincing examples of the mystic's 'triumph' in Therese Martin, and in Louis Martin, her father, an example of schizophrenic 'tragedy'. For, while Therese had all the makings of a full-fledged 'schizophrenic', she was fortunate enough to find liberation through positive personality change even unto mysticism, thus, harmoniously blending her 'Thabor-experience' (mystical and inner) with her 'desires' to be at the service of her less fortunate brothers groping in the 'valley below' (outer, social concern).[403] Her poor father, on the contrary, with all the makings of a genuine mystic, ended up as a 'schizophrenic', because he had not found courage and

---

[403] Cf. The social meaning of her 'vocation of Love, pp.879-880. If our growth were rightly directed, the spirit would emerge and flower in all its strength and loveliness, as the physical and mental powers of normal children emerge and flower. What is wrong with education that it fails to achieve this? Partly, I think, that the values at which it aims are too often relative and self-interested; not absolute and disinterested. Its intelligent gaze is fixed too steadily on earthly society, earthly happiness. We encourage our children to do the best things, but not always from the best motives. We forget the essential link between work and prayer: yet this alone lifts man from the position of a busy animal to that of the friend and helper of God. We foget that our duties ought to include the awakening of that clear consciousness of eternity which should be normal in every human being, and without which it is impossible for any man to grasp the true values and true proportion of life'. E. Underhill, EOM, p.95; emphasis, mine.

Rogers would say that the child's spirit cannot find its full 'strength and loveliness' for lack of an 'accepting and free' human climate in education. Maslow might be heard saying that unless the 'deficiency needs' have been satisfied, the 'Being-values' and motivation (abundantly hinted at above), will not be free to take over in an individual. The humanists are not particularly interested in helping man, to become 'a friend and helper of God'!

freedom to find himself and to be himself and thus reach out to form a meaningful unity between the 'inner and outer' worlds!

One could not agree more with the following summary statement of Peter Campbell regarding the common goals of a mystic and any client desirous of congruent living:

> In one sense, a fundamental challenge of the mystic way, the therapeutic process and any healthy, human life, is the same--how to continually break an individual out of rigid, stale, restricting patterns of response that inhibit movement toward a quality of consciousness and openness to reality that results in fuller human functioning. The very character transformation sought by the mystic and the dispelling of the world of illusion is a mark of this humanizing quest.
>
> What has perhaps not been sufficiently clear is that the essential blockage to the development of a sense of self as organism-environment and of the capacity for heightened unitive consciousness lies deep within the person in structure-bound aspects of that feeling process which Carl Rogers has signalled out as being at the heart of constructive personality change. To the extent that this process of experiencing is structure-bound it blocks movement toward fuller human functioning and the heightened modes of unitive consciousness associated with this manner of existing.[403a]

[403a] Peter Campbell, Toward a Transpersonal Psychology of Religion, pp.327-328; emphasis, mine.

X. Some points of comparison between Rogerian perception of 'counselor (therapist) attitude' to potential client, and Therese's understanding of 'fraternal charity'[403b]

1. Understanding the meaning of 'fraternal Charity'

After the discovery of her vocation of love, it was natural for Therese to seek some enlightenment on the meaning and the practice of the Lord's commandment: 'Love one another as I have loved you'. Much of Ms C, written in June-July 1897, deals with that very point. We shall touch on only two points about Therese's understanding of charity: first, the context of the New Commandment; and second, the possibility of practising it.

403b 'As things are, there is considerable resemblance, phenomenologically viewed Rogerian Therapeutic Technique and traditionally Christian attitudes'. T. Wilson, "Theological Assimilation of Rogerian Therapy", in Insight, Spring '67, p.19.

II: ROGERIAN INTERPRETATION (2)

a) The context

Therese rightly feels, that Christ chose the right time and context to make a new demand on his disciples. At the Last Supper, Christ was convinced of the disciples' appreciation of his own example of love for them in the Eucharist and on Calvary (soon to follow), in which atmosphere they would be ready to accept his New Commandment of love. For Therese, of course, the Eucharist has a personal resonance, bringing back memories of her First Communion, when she 'felt loved' for the first time. She is personally committed to show her love for Christ, by keeping his special commandment of love: 'THAT AS I HAVE LOVED YOU, YOU ALSO LOVE ONE ANOTHER' (Jn.13:34-35) (SS.219; Ms C 11v) (emphasis, original).

b) How is it possible to love others as Christ has loved us?

Even the O.T. ideal of loving one's neighbour as oneself is more than difficult for our imperfect and selfish

nature, then why pretend that the new ideal of charity is easier?[404] Therese is always concerned about practice and not lost in useless theory. The new commandment asks that we love as Jesus has loved us. But the question is:

> How did Jesus love His disciples and why did He love them? Ah! it was not their natural qualities which could have attracted Him since there was between Him and them an infinite distance. He was knowledge, Eternal wisdom, while they were poor ignorant fishermen filled with earthly thoughts. And still Jesus called them His friends, His brothers. (SS.220; Ms C 12r) (emphasis, original).

---

[404] According to Allport, 'Christ worried less about specific legalisms than about pride, self-centredness, and hypocrisy. His generic formula for mental health and for righteousness was drawn from the Old Testament - to love the Lord with all one's heart and soul and mind; and to love one's neighbour as oneself'. G. Allport, "Mental Health: A Generic Attitude", in J.of Rel. & Health, 1964, vol.4, p.15.

It took a long time for Therese to stop worrying about legalisms and come to find the true formula for holiness and mental health. When she gave herself to Love God as He has never been loved before, and came to understand the meaning of 'fraternal charity', which upgraded the Old Testament, with Christ as model for love of neighbour, she became both holy and sane.

In Rogerian terms, Therese's intuition would mean that Christ did not love his disciples for 'their natural qualities' or because something else was attractive in them, but solely because He had an 'agape-love', an 'unconditional positive regard' for them, which was able to annihilate the 'infinite distance' between them.

> '... Meditating on those words of Jesus, I understood how my love for my sisters was imperfect, I have seen that I do not love them as the Good God loves them. (SS.220; Ms C 12r).

Therese is very honest in admitting the 'imperfection' of her love. Implicitly, she recognizes that there will always be some kind of 'distance' between one person and another. But if one is to take the Lord's command and example seriously, then one should work toward lessening that 'distance' and come up with some degree of 'UPR' for others, in imitation of Christ's 'UPR' for each of us.[405]

---

[405] Is Therese posing a pseudo problem? When one considers the tremendous progress she has been making to the 'summit of the Mountain of Love': since 1893, she has set the 'law of spiritual childhood' (to depend on God, as does a child) in motion; with her 'Oblation to Divine Love' she has the assurance of burning with His love, and finally, with her being 'love' in the heart of the Church, simple charity to her sisters in religion should not really be a problem. Cf. Combes, TLMvc, Theresiana, p.220.

2. Some points of comparison and contrast

a) Self-acceptance a starting point

For Rogers, the acceptance of others depends on self-respect and self-acceptance in the counselor or therapist. In Rogerian theory, this applies to other interpersonal relations as well. 'One cannot in all likelihood accept others unless he has first accepted himself'.[406] Rogers feels that the trust in the client's capacity for 'constructive self-direction and personal responsibility for his life, 'starts out as an attractive hypothesis, the validity of which remains to be tested, not to be taken on faith'.[407] The degree of trust in such a "hypothesis" that a counselor shows will become apparent in the actual 'interpersonal situation', wherein the client is allowed to dare greater openness to the material coming into 'awareness', and a 'meaningful demonstration of the counselor's acceptance of the client as a person who is competent to direct himself'.[408] It is only when the Rogerian 'hypothesis' is

---

[406] Rogers, CCT, p.22, note 1. The studies of Sheerer and Stock 'further uncover the fact that the acceptance of others, the feelings about others, the perception about others, are all positively and significantly correlated with the degree of acceptance of, feeling about, and perception of oneself'. Rogers, "Perceptual Reorganization in Client-Centered Therapy", in Perception - an Approach to Personality, p.314.

[407] Cf. Rogers, ibid., p.22-23.

[408] Idem, ibid., p.24.

given a chance to prove its merits in actual situations, can 'new meanings' become available to the counselor, and its depth appear greater than when first supposed.

Therese could accept the Rogerian view that acceptance of others requires self-acceptance. But she would consider it as the minimum in the practice of charity. Love your neighbour as yourself, or accept your neighbour as you accept yourself. The real motive behind the counselor's acceptance of the client is because of the latter's 'capacity for self-direction'. For Therese, that is to accept another for some 'natural quality' in him. Such a motive would prove impractical and inadequate in the practice of the 'New Commandment of love', which demands that we love others as Christ has loved us. Three points of difference are worthy of note here: (i) Christ's attitude and love for us is not 'hypothetical' but actual; (ii) when we practice charity there is always a triangular relationship - of Christ's love for us as compared to our love for others, (Christ, ourselves, others); and (iii) Christ does not love us for any of our 'natural qualities', but 'unconditionally'. (cf. SS:220; Ms C 12r '... it was not the disciples' qualities that could have attracted him'.)

Just as the client-centered "hypothesis" makes more sense to a counselor as he tries it out, thus gaining new meanings and depth, so does Therese's understanding of charity make more sense after early 1897 than it did before. She had believed generally in the '2nd commandment', but in 1897 she began to see new meanings in depth as to the how and why it could be practised. What a counselor-in-training said of the Rogerian 'hypothesis', Therese could say of charity - '"I hold about the same views I did a year ago, but they have so much more meaning for me"'.[409]

b) Lip-service not enough

Rogers does not want a counselor to pay lip-service to the 'basic attitudes' required in the client-centered frame work, but demands a constant 'self-accounting'- "Am I actually doing what I think I am doing? Am I operationally carrying out the purposes which I verbalize?" These are questions which the counselor must continually be asking himself'.[410] The existence of the desired counselor-attitudes toward the client are to be 'inferred and discovered from their operational implementation'.[411] Such a

---

[409] Rogers, CCT, p.25.
[410] Rogers, ibid., p.25.
[411] Ibid., p.26.

'self-accounting' is carried out by Therese, trying to see how far her understanding of charity and her actual practice of it are congruent.

c) 'Motivation' and 'model' different

The very important difference between the counselor-attitude of respectful acceptance and expectation of the client, and the attitude of christian acceptance of others demanded of the believer (in the 2nd commandment), lies in its motivation, and in its common reliable model. Why should the counselor adopt the client-centered 'hypothesis' of Rogers, with its implied attitudes? And who is the model for such 'attitudes' in reality? Rogers would suggest that experience shows that such attitudes are worthwhile because they seem to produce better results - they carry forward the process of therapy, when perceived by the client. So they are worth cultivating and implementing. The 'hypothesis' has pragmatic value. Despite its proven efficacy Rogers states: 'It is actually an hypothesis in human relationships and will always remain so'.[412] Rogers however, will be hard pressed to hold up even the most experienced counselor or therapist, as the model for 'client-centered attitudes'. In other words to get at the HOW of these attitudes creates a problem.

---

[412] Rogers, CCT, p.23.

Whereas for Therese, as for any believer, the basic motivation for the acceptance of others, is based on Christ's acceptance of oneself and of others.[413] Christ is also at once the SOLE reliable MODEL of loving acceptance - 'Love one another as I HAVE LOVED YOU'.

d) The counselor's role and the practice of fraternal charity

(i) Rogers does not recommend in the counselor a passive emotional neutrality, nor a 'laissez-faire attitude'. For, lack of counselor involvement could be interpreted as 'rejection' (with emotional neutrality), and 'indifference' cannot be taken as 'acceptance'. A 'laissez-faire attitude' does not make the client feel as 'a worthwhile person'.[414]

---

[413] Tillich and Oden hint at this when they say that God's acceptance of man is what makes it possible for one man to accept another'. F. Colborn, Grace as Acceptance, p.63.

'..., ..., the virtues through which charity is attained and by which it expresses itself bear a resemblance to the qualities which the counselor must have in Rogerian technique'. T: Wilson, "Theological Assimilation of ..." in Insight, Spring '67, p.27.

[414] Cf. Rogers, ibid., p. 27.

Therese says as much when she writes: 'Ah! I understand now that charity consists in bearing with the faults of others', (passive tolerance, or 'passive emotional neutrality'); 'at not being surprised at their weakness, in being edified by the smallest acts of virtue we see them practice'. (SS.220; Ms C 12r). This last observation of Therese is closer to the Rogerian expectation in the counselor showing the client that he is worthwhile and acceptable. 'But I understand above all that charity must not remain hidden in the bottom of the heart'. (SS.220; Ms C 12r)(emphasis, mine). In other words, Therese feels that charity is, what charity does. Rogers suggests something similar when he points out what might happen if the counselor were to play a merely passive role - 'many clients will leave disappointed in their failure to receive help and disgusted with the counselor for having nothing to offer'.[415]

(ii) Is the counselor to 'recognize and clarify the client's emotions'? Perhaps, that is expected of a counselor. But warns Rogers, it could easily get too 'intellectualistic', and create the impression that 'only the counselor knows what the feelings mean', in which case it could betray 'a subtle lack of respect for the client'.[416] Therese had no desire

---

[415] Rogers, CCT. p.27.

[416] Ibid., p.27.

to interpret the meaning of others' 'feelings' for them, especially when she had no responsibility for them. And even when she was responsible, say for the novices' formation, she very gently worked on getting each 'culprit' to see her own 'faults' for what they were. Thus the novices always felt respected.

(iii) Therese is aware of the ease with which one can read ulterior motives into another's action(s), more so, if that person is less attractive for some reason. Her own experience of being rashly judged serves as an additional warning against repeating such behavior. 'It is so easy to mistake virtue for imperfection, and imperfection for virtue'... (SS.221; Ms C 13r-13v). Hence her readiness to be more indulgent toward others' weaknesses.[416a] Rogers looks at the 'judgemental attitude' in the counselor slightly differently due to the difference of context. He speaks of 'the subtle difference' there is between 'a declarative and an empathic attitude on the part of the counselor'. A declarative attitude is to evaluate the feelings of the client or tell him what his feelings are (make a judgement), and the client feels 'I'm being diagnosed'.[417] Such a judgement would also reveal that the client's understanding of his own

---

[416a] Cf. SS.221-22; Ms C 13r-13v.

[417] Rogers, CCT. p.28.

feelings does not match the judgement of the counselor. Therese would abstain from a 'declarative attitude' because it is so easy to mistake virtue for imperfection and vice versa. In addition there is the Gospel precept of caution: 'Judge not and you shall not be judged'. (Lk.6:37; SS.222; Ms C 13v).

(iv) Therese had her own way of overcoming any natural antipathy toward any in her community. Here is what she did when she ran into a sister who was not particularly attractive for a friend: 'Each time I met her I prayed to God for her, offering Him all her virtues and merits'. This was her way of recognizing positive 'worth', thus neutralizing her negative feelings. 'I felt this was pleasing to Jesus for.... the artist of souls, is happy <u>when we don't stop at the exterior, but, penetrating into the inner sanctuary where He chooses to dwell, we admire its beauty</u>'. (SS.222; Ms C 14r; emphasis, mine). We have a close Rogerian parallel in the following directive to counselors:

> This formulation would state that it is the counselor's function to assume, in so far as he is able, the internal frame of reference of the client, to perceive the world as the client sees it, to perceive the client himself as he is seen by himself, to lay aside all perceptions from the external frame of reference while doing so, and to communicate some of this empathic understanding to the client.[417a]

> In Raskin's words: '...the counselor makes a maximum effort to get under the skin of the person with whom he is communicating, he tries to get within and live the attitudes expressed instead of observing them,... in a word, to absorb himself completely in the attitudes of the other'.[418]

When Therese seeks 'to penetrate into the inner sanctuary' of another, she is in effect 'assuming the internal frame of reference of the client'; and when Rogers says that the counselor lay aside 'all perceptions from the external frame of reference', Therese's terminology for the same, is that one 'not stop at the exterior appearance' of a person. For Therese, of course, it is not enough to perceive another as he sees himself, it is even more important to perceive another as Christ perceives him. Therese gives us the example of how well she succeeded in 'communicating her empathic understanding' to someone she did not 'naturally' like. So

---

[417a] Rogers, ibid., p.29; emphasis, mine.

[418] Cited by Rogers from an unpublished article, ibid., p.29; 'within' only word emphasized in original.

much so, the sister in question was 'convinced that her character was very pleasing' to Therese. 'Ah what attracted me was Jesus hidden in the depths of her soul;...' (SS.223; Ms C 14r). If Therese had relied solely on her own natural feelings of attraction or antipathy, she would find it hard to love others as Christ desires them to be loved. In addition to the effort at seeing the best in others, and admiring their 'inner beauty of soul' often not apparent on the outside, Therese seeks out Christ the perfect model of 'agape-love', to do for her and in her, what He alone can do best.[419]

XI. Therese's view of HOW the 'new commandment of love' can be practised to perfection

1. Let God do the loving!

(i) First, one must realize that God does not command the impossible. Yet when it comes to loving others as Christ loves them, Therese admits her inadequacy. So (ii) she invites Christ to love others in her. (iii) The new commandment becomes lovable because of the implicit assurance

---

[419] The term "agape" is normally 'reserved for God's love for man', but it can also be used of man's love for his neighbour in so far as it has its source in the "agape" of God'. F. Colborn, Grace as Acceptance, p.20. In the context of the 'universality of grace', Colborn adds: '... since our love is to be the imitation of God's love, and since our love is to extend to everyone, without exception', it could be called "agape". ibid., p.21.

Therese feels that it is God's will to love in her all those He commands her to love. 'Yes, I feel it, when I am charitable, it is Jesus who is acting in me, and the more united I am to Him, the more also do I love my sisters'. (SS.221; Ms C 12v; emphasis, mine). Here we see that the mystic union of Therese with Christ, is not a selfish, closed-circle affair, but capable of efficacious action reaching out to others in love. A perfect blend of contemplation and action or contemplation in action. In all of this, Therese can count on her personal experience of God's 'UPR' for her, which urges her to manifest a similar attitude toward others.[420]

---

[420] Schneiderman, raises the question of whether the mystic is first required to 'devalue the self' and thus cause 'self-love to be changed into cosmic altruism'. To be 'dead to the self' would mean to 'be insensitive to others'. 'It follows that the mystic who would find God in everything (Therese wants to find Him in everybody), must start by looking for him in his own being. Of course what he finds within himself will determine not only the value to be attached to his identity, that is whether he will love or hate himself, but will also have a decisive bearing on his attitude toward other creatures'. "Psychological Notes on the Nature of Mystical Experience", in J.for Scient.Study of Religion, 6(1967), p.96. The author continues to discuss the dangers the mystic faces in identifying true 'love of God in-the self', of even mistaking the Devil for God, and concludes: 'It is the mystic's duty to penetrate the disguises of God and to find in the midst of creation the Uncreated Other'. ibid., p.97.

a) A painful discovery in the 'darkness of faith'

It was not easy for Therese to accept that unbelievers were really sincere, or that they were in good faith in denying God's existence or that of heaven. 'I was unable to believe there were really impious people who had no faith'. (SS.211; Ms C 5v). Around Easter of 1896, Therese was plunged into the 'Dark Night of the Soul', when she began to experience temptations against faith, with frequent doubts if heaven really existed, or if she was still loved by God. Teresa of Avila, described the experience as being 'crucified between Heaven and earth' with no help 'either from heaven or from earth'.[421]

> During those very joyful days of the Easter season, Jesus made me feel that there were really souls who have no faith, ...He permitted my soul to be invaded by the thickest darkness, and that the thought of heaven, up until then so sweet to me, be no longer anything but the cause of struggle and torment. (SS.211; Ms C 5v; emphasis, mine.

The said 'trial of faith' was to last till the end of her life. Perhaps the darkness of faith was made slightly less unbearable, if not fully counter-balanced by the grace of understanding the meaning of 'fraternal charity' (in 1897).

---

[421] Cf. The Complete Works of St. Teresa, vol.I, N.Y.,Sheed and Ward, 1957, p.123; Wapnick, M & S, p.56.

According to Combes, Therese in her mystical experience was able to know that there are indeed souls who lack faith. 'And far from fleeing from the crucifying desolation, she accepts it, she offers it, and thus becomes the flower of charity'.[422] Therese comes to have charity for the 'atheists', and they also become her brothers.[423] She is willing 'to sit at the table of sinners. She is resigned to eat the bread of sorrow as long as You desire it; she does not wish to rise from this table filled with bitterness at which sinners are eating....'. (SS.212; Ms C 6r). All this 'empathic identification' with her new-found brothers, is a sign that she loves them in Jesus, and through her suffering hopes to obtain the 'light of faith' for them. This is the mystic's utter selflessness lived to the full in love.

b) Rogerian UPR is 'agape-love'

As a closing remark, one might add that the ideal of 'unconditional positive regard' is 'agape-love' itself. Such an identification is unmistakable in the following description of 'positive regard':

---

[422] Combes, TLMvc., Thereşiana, p.221.

[423] J.F. Six points out how God prepared Therese to be a brother and a companion to the unbeliever: She was prepared for the 'shock of the dark night of faith' - first, by giving her to understand that indeed there are souls who have no faith (that it was no pretense), and second, God gave her the experience of the 'darkness of faith'. Cf. J.F. Six, "Thérèse et les Incroyants", in Conférences du Cent., p.157-158.

> It means a kind of love for the client as he is, providing we understand the word love as equivalent to the theologian's term "agape", and not in the usual romantic and possessive meanings. What I am describing is a feeling which is not paternalistic, not sentimental, not superficially social and agreeable. It respects the other person as a separate individual, and does not possess him. It is a kind of liking which has strength, and which is not demanding. We have termed it positive regard.[424]

From the above quote, it would appear justifiable to identify the Rogerian expectation of 'positive regard' and that of Christ's New Commandment of love. While the Rogerian ideal remains a recommendation which lacks both a convincing model and motivation, Therese's understanding of 'fraternal charity' is realizable in and through one's personal union with Christ, who is both the perfect model and motive for "agape-love" for others.

Much of the previous discussion of Therese's movement toward 'fuller functioning' had centered on her interpersonal dialogue with Christ. It considered Therese in the 'vertical dimension' of the relationship. We shall now take a comprehensive 'hind' look of Therese at another level of interpersonal functioning, namely the 'horizontal'. We will have occasion to admire Therese's incredible freedom of action and unity of purpose in her desires and dealings with

---

[424] Rogers, IRcg, in Harvard Ed, Rev., vol.32, no.4, Fall '62, p.420; emphasis, mine.

herself, with members of her family and above all with God. There is none of that crippling fear or painful inhibition of the past. Yet for most part, the psychological and spiritual transformation remains hidden and unknown. There is nevertheless, a good way of informing ourselves of her strength of character and spiritual maturity, that is, by observing her in action, especially as spiritual guide to the novices.

2. Therese and her novices

According to the mandate received from Mother Agnes (in Feb. 1893), Therese was to 'interest herself in a tactful way with the spiritual life of her companions in the novitiate, to receive their confidences, and to guide them in the ways of the religious life'.[425] Much of what she had to share with her novices, was most certainly what she had

---

[425] Sr. Genevieve of the Holy Face, A Memoir of my Sister, St. Therese, Dublin, Gill and Son, 1959, p.1.

herself learned from experience with Christ her 'Director'.[426] We shall focus more on the 'how' of this sharing, here, which will reveal to us her qualities of character and spiritual temperament.

a) 'Ability to live at several levels of consciousness'

Here is a rare description of that ability in action in Therese:

> Therese's special skill as a mistress of novices was her ability to live at several levels of consciousness at once. Her acts could be intentional or spontaneous, as situations required. She could live with Sister Marthe through her crisis of love for the Prioress. She could translate her own experiences of rejection into the rejection, real or imagined, with which every beginner in the religious life is afflicted, and with the deft use of a fragment of her own life she could give rationality and dignity to the lives of her poor affronted novices. She was, it is clear, an endlessly resourceful improviser, open to every divagation of mood and attitude on the part of

---

426 'Therese's way is to follow the Holy Spirit and Him alone; therefore, she is usually lively and spontaneous. She improvises; she creates for each soul as God himself does... Therese <u>does not like the rigidity of a system, of "accounts rendered" or of "practices"</u>...' Victor de la Vierge, SRST, p.14; emphasis, mine.

To follow the Holy Spirit, is like following the 'spiritual organism's' lead. As for Therese's dislike for 'rigidity of a system', etc., one sees that she has become very '<u>un-Martin</u>' in her whole outlook!

> her charges as she was sensitive to her own vagaries of tone and temperament. She had to be. It was an article of faith to her. For in these changes of human texture, in others as in herself, she found the marks of divine direction. No matter how slight the variation might be, to remain insensitive to it or unmoved by it was to run the risk of not heeding supernatural guidance or counsel.[427]

What the above means in practice, is that Therese was fully herself, and tried hard to help others to be themselves. She herself tells us how she was able to do that.[428]

---

[427] B. Ulanov, MMS, p.186.

[428] 'Nowhere in Therese's work do we find a "method" of direction for the Novitiate... With her spiritual intuition and her sensitivity to shades of meaning, she has quickly seen that no standardized system is possible when one deals with souls and that no formula is suitable for all. She gives the avoidance of a system as the first condition of efficiency, and variety and flexibility as the means of formation'. Victor de la Vierge, SRST, p.13; emphasis, mine.

Who can doubt that her orientation is very 'client-centered'.

'Therese "always tells the truth" with the love and tenderness of Jesus. "Her decisions are very clear and just" but she does not act as with authority; rather she explains and persuades, careful to strengthen, not break, the bruised reed'. Victor de la Vierge, SRST, p.20.

Once again, Therese's love of truth, her tenderness, and finally her unwillingness to impose her ideas on the novices, makes her an ideal 'client-centered' director.

b) Genuine love for the novices

'The little lambs can say what they please; in the depths of their hearts they feel that I love them with a real love, ... never have I tried to attract their hearts to me[428a] ..... my mission was to lead them to God'. (SS.239; Ms C 23r). The very dedication and detachment displayed here by Therese, gave her that rare freedom of action, bettering

---

[428a] Therese's familiarity with the novices is a great help to their openness with her. 'Turned toward God and sustained by Him, Therese creates in the Novitiate a truly supernatural atmosphere, free, joyful, and strong... Therese wants them to open their hearts to her without restraint... The sole fact that they can voice what they are thinking liberates them and permits them to see themselves clearly. The saint desires, and rightly so, that the novices should be able to tell her everything, even the temptations which they suffered against their Mistress...' Victor de la Vierge, SRST, p.9-10; emphasis, mine.

at the same time, the prospects for effective spiritual direction.[429] Again, while willingly sharing her own spiritual lights and preferences, she was careful not to pressure others into following her ways.[430] 'One feels it is

---

[429] '...: the ability of the counselor to accept another person depends on his own authenticity. If he cannot live comfortably with his own feelings, if he has to deny them to himself, he will hardly be able to accept the feelings of others; ... Only if his image of himself (his "self-concept") is open to receive new experiences will he be able to experience his client's love for him or anger against him without being threatened by one or the other'. Colborn, Grace as Acceptance, p.51; cf. Rogers, OBP., 338-346; CCT, 520sq.

'To be fully "congruent" is to understand oneself not in terms of pre-conceived ideas of what to be but in terms of immediate present experience of what one is; so one's self-understanding is fluid and changes with experience; one is ready and willing to assimilate new experiences of being loved, hated, etc. A rigid, static, unrealistic (incongruent) self-concept would be threatened by an experience which did not fit into the old pattern'. Ibid., note 38; emphasis, mine.

[430] Therese has learnt from her experience with the novices that Fr. Pichon's dictum about the uniqueness of the individual soul is true to life. 'I saw first of all that souls have very much the same struggles to fight, but they differ so much from each other in other aspects that I have no trouble in understanding what Father Pichon was saying: "There are really more differences among souls than there are among faces". It is impossible to act with all in the same manner.' (SS.239-240; Ms C 23v; emphasis, original).

Clearly, Pichon's advice points to a 'client-centered' spiritual direction.

absolutely necessary to forget one's likings, one's personal conceptions, and to guide souls along the road which Jesus has traced for them....! (SS.238; Ms C 22v-23r).

c) Ability to be all things to all persons, to win their trust

If speaking about her own faults, her spiritual struggles, etc., to one, was going to put that person at ease, Therese would have no hesitation to do so. 'Nothing brings a more fruitful rapproachment between Therese and her novices than this fraternity of failure. Her charges are delighted to know that Therese speaks with personal experience of their faults, not out of a frigid application of a spiritual manual'.[431] She was capable of blending strictness with mildness, not out of a sense of weakness, but only to reduce the pressure on a person in a difficult situation.[432] Therese scored some great victories in winning the confidence of her novices, even in painful circumstances, by commending the case(s) to Christ, the ruler of hearts.

---

[431] Ulanov, op.cit., p.188-89.

[432] 'Energy without gentleness is authoritarianism; gentleness without energy is sentimentality; energy combined with gentleness is soul-healing, whose approach is neither constraint nor moral neutrality'. P. Tournier, The Person Reborn, Harper Row, N.Y., 1975, C.1966, p.224.

We see here with what ease she was able to combine human experience and prudence with divine power, for changing souls from within. Ulanov has called Therese's practical 'discernment of spirits' in her approach to people as a 'confluence of the natural and the supernatural',[433] which indeed it is. This is how such a 'confluence' was made possible:

> Concentration on her lover - on divine aims and divine motivation - gave Therese, a lively consciousness of persons, for as with any passion that is directed to a person, hers made her more and more aware of other persons, that is of those qualities that made each one in many fundamental ways utterly unlike all other individuals.[434]

---

[433] 'In this salutary atmosphere of candor, of supernatural and clear-sighted love, under the direction of a Mistress whose only desire is to be God's instrument, souls expand and develop toward their complete fulfillment. How could they forget lessons so full of life? Confidence, joy, and freedom: all co-operate to assure them a harmonious and personal development'. Victor de la Vierge, SRST, p.21.

One cannot miss the fruits of Therese's UPR for her novices, in the above statement.

[434] Ulanov, op.cit., p.189.

d) She gave of herself in total openness and honesty.[435]

Simplicity and honesty were part of her character, which was true even when Therese was a child: 'She will never tell a lie, even for all the gold in the world', her mother had remarked. How could she forget her own suffering as a novice and later at being unable to speak about what was going on within her, especially because there was no one willing to listen and to understand?[436] Too much time

---

[435] Therese could boast of the 'advantages of love-knowledge' when dealing with the novices. 'Love for a person permits him to unfold, to open up, to drop his defenses, to let himself be naked... psychologically and spiritually as well. In a word he lets himself be seen instead of hiding himself. In ordinary interpersonal relations, we are to some extent inscrutable to each other. In love relationships, we become "scrutable"'. A. Maslow, "Toward a Humanistic Biology", in Am. Psych., 1969, vol.24, p.731.

[436] 'Confidence, virility, joy- these are three dispositions which Therese thinks necessary in the formation of souls... All three help to create one and the same atmosphere of openness. A confident soul is a soul that opens itself to another and offers itself to her supernatural influence. A virile soul, instead of falling back upon itself, forgets itself and spends itself in love. Joy is both the sign and the means of obtaining that detachment which springs up in a soul the moment it ceases to think of itself. Likewise, joy is the blessing of a heart captivated by love'. Victor de la Vierge, SRST, p.12-13; emphasis, mine.

The above description has a distinct Rogerian flavour to it, as it expresses in different terms, how a congruent therapist can create the atmosphere of openness for the client.

and energy were being wasted in useless 'inner agonies', her novices could be suffering. How wonderful it would be if all that inner power could be freed for the service of 'Love'? It was for that purpose, that Therese opened up her own soul - by speaking of her failures, of her little triumphs, of her problems with dryness, of her distaste for beautifully phrased prayers, and of whatever else she had real knowledge of.[437] Such total openness and honesty are rare in religious superiors and those in charge of religious formation, even in our day; but in her time, it was probably unknown and unheard of! Therese never had any use for pretense, to appear to others other than what she really was. 'She is one of God's great lovers, but she loved as herself, not as somebody else, and because she was so thoroughly honest about being herself, she frees us too to be honest about ourselves and to ourselves in our spiritual life'.[438] What an object lesson for

---

[437] S.M. Jourard's observation is to the point here: 'There's no way to force somebody to talk about himself. You can only invite. The most powerful and relevant invitation I could find was to share my subjectivity with the other'. The Transparent Self, p.14.. And a little later he adds: 'We learned something in our researches about the conditions under which people are willing to make dimensions of themselves known to others. One of these conditions was mutual disclosure'. Ibid., p.17.

[438] Ulanov, op.cit., p.193; dotted-line emphasis, mine, rest, original.

her novices, in h[redacted]sty before God and men,[439] and a clear way of inviting individuality in one's spiritual life.

e) The example of being faithful to and profitting from 'little things'

Therese had always wanted to be a saint, yet she was not dreaming of 'heroic deeds' which draw much attention. For her, the petty incidents of daily life in Carmel, were a gold mine for holiness. Face up to the daily 'martyrdom of pin-stabs', she would tell her novices, before you think you are ready for anything else![440]

> I have tried it: when I feel nothing, when I am INCAPABLE of praying or practising virtue, then is the moment to look for small occasions, nothings that give Jesus more pleasure than the empire of the world, more even than martyrdom generously suffered.[441]

---

[439] There must have been moments in Therese's exchange with at least some of the novices when she would have said to herself: 'I am so delighted when a realness in me brings forth more realness in the other, and we become closer to a mutual I-thou relationship'. Rogers, "Being in Relationship", in Voices, Fall '70, p.19.

[440] Cf. Letter to Celine, 15 Mar. 1889, CLST, p.84.

[441] Letter to Celine, 18 July 1893, ibid., p.169.

There is no doubt that Therese was speaking from personal experience when she wrote to Celine: 'If you always stay faithful to pleasing Him in small things, He will be under OBLIGATION to aid you in GREAT!'[442] According to Norbury, 'Her greatness of soul manifested itself in the way in which she proved the significance of the most insignificant word or action in one's life'.[443]

f) Disposing oneself for God's mercy and tenderness

True humility of spirit is shown by being truthful to oneself and before God, for 'Humility is truth'. What better means is there for attracting God's tenderness and mercy than to accept our weakness and imperfection?

> No, we may not merit forgiveness all by ourselves, but we can move some distance toward a just pardon with our openness to our defects, our sweet openness, our humble openness. This is where good will enters Therese's speculations and becomes the mechanism of her therapy.[444]

---

[442] 26 April, 1894, CLST, p.196.

[443] J. Norbury, Warrior in Chains, p.138.

[444] Ulanov, MMS, p.196.

g) Learning to serve God 'in peace and joy'

How could Therese forget good Mother Genevieve's advice: 'My child, serve God in peace and joy'. It was by word and example that Therese was convincing her novices of the importance of preserving one's peace and being joyful in God's service. For all the vigilance she exercised over the novices and for all the demands she made on them for perfect observance of the Rule, she could not be accused of being harsh or over-bearing. 'The amazing thing is that there was nothing of a nagging, or carping, or killjoy attitude in her dealings with the novices. She was gay and buoyant and full of zest. Life was a happy thing and a life dedicated completely to God[445] was the happiest thing of all'.[446]

---

[445] Two great lovers, remarks Six, 'are adventurers who dare to be absolutely themselves in the presence of each other without shame, who dare at every moment to use only the arms of love, that is a great weakness, because one has been touched at heart by the other'. Therese knows well that she is feeble before God; yet because she loves Him whatever she does is done for Him. As a great lover she knows that God does the same toward her. Laurentin-Six, Thérèse de Lisieux, p.125.

Six is really echoing the Rogerian expectation of 'congruence' in two lovers, who can dare to be themselves, without fear of rejection. That is exactly the kind of disposition Therese has towards God. She might be weak, but acceptable to God just the same. Whatever she does, she is loved and accepted by God. And what is important, whatever He does toward her, she loves and accepts Him.

[446] Norbury, op.cit., p.138.

Therese's special genius consisted in seasoning everything she did with lots of love. God's loving acceptance of her weakness, (UPR), revealed to her the need to accept herself and others in the spirit of charity.[447] That was really why she was able to combine such 'gentleness and affection, kindliness and understanding, trust and diligence' in her dealings with the novices.[448]

---

[447] The term "acceptance" in N.T. context becomes clear in the following: Christ receiving sinners and eating with them (Lk.15.2); Christians receive one another cordially as Christ has received them. (Rom.15,7); all who do his will are acceptable. (Acts 10.35). 'This usage seems to be derived from the idea of receiving a guest hospitably; it describes the gracious welcome that the Father extends, through Christ, to his children...' F. Colborn, Grace as Acceptance, p.36. 'In the context of Rom 15.7 acceptance clearly connotes patience, tolerance, understanding. In the other passages, 'acceptance' is connected with the fatherhood of God'. Ibid., p.36.

[448] Norbury, op.cit., p.139.

XII. The final period of her life (Mar.21, 1896-Sept.30, 1897): Under Mother Gonzague, as Prioress

1. Therese has changed, but not the Prioress

On March 21, 1896, Mother Gonzague was elected Prioress on the eighth ballot, showing the manifest tension and division in the community. Contrary to custom, she did not hand over the charge of the novices to Mother Agnes, though she confirmed Therese as the assistant to the Novice-Mistress. How did Mother Gonzague bounce back to power? She somehow gave the impression that she stood for 'law and order', which she pointed out had been partially neglected under Mother Agnes. One clear example of the latter's laxity in the observance of the Rule, was her permitting her own sister, Celine, the use of photographc equipment. It was a good way of winning the votes of the hesitant in the community, pointing to the need to restore order! It was also a clever denouncement of the out-going prioress. The same excuse was valid for not appointing Mother Agnes as Mistress of Novices. Beside, Therese was already the assistant Novice-Mistress. To make Mother Agnes the Novice-

Mistress would be concentrating too much power and importance in the Martin family in Carmel. So Mother Gonzague was going to combine the duties of Prioress and those of the Novice-Mistress.[449]

Therese never lost time in purely human analysis of the difficult situation her sister, Pauline, was facing, having lost the election to her arch-rival, Mother Gonzague. 'She was herself the visible representation of love at the convent, the healing spirit that brought peace between the two hostile camps. She enjoyed complete confidence of both mothers'.[450] Her heart went out in sympathy for Pauline's humiliation, and in compassion for the hidden suffering of Mother Gonzague. As Six writes: Therese appears to us there, in her blend of sweetness and firmness, human to the highest point: dignified and strong, lucid, a realist full of heart..... Mother Gonzague who has such a high sense of her responsibilities is like one shut up in power. Therese had a real compassion for the suffering of this woman who, as she says, had 'once again received the burden of superiority'. Therese has the last place and prefers it to that of the Prioress. But she does understand the desires and detours of the human heart, as well as its bitterness and attractions.[451]

---

[449] Cf. J.F. Six, Thérèse au Carmel, pp.233-34.

[450] Ulanov, op.cit., p.257.

[451] Cf. J.F. Six, Thérèse au Carmel, p.237.

2. Mother Agnes (Pauline) seeks a 'new' relationship with Therese

Mother Agnes was still smarting under the humiliation suffered at the hands of Mother Gonzague (March 1896). Therese had hurt Pauline's feelings by keeping her illness a secret for a whole year. For Pauline's sake more than for her own, Therese consciously allows some of the intimacy of 'Les Buissonnets' to revive in the infirmary.[452] 'You have once more, become a 'mother' to me, as in my childhood'.[453]

---

[452] Therese's real problem with Pauline is one of communication. Writing about a mystic's 'ineffability', Clark writes: 'He finds no words to explain exactly what he has experienced unless he is talking to other mystics. Thus the mystic is often a lonely person, keeping within himself, the expression of his pearl of great price, the thing that gives meaning to his life'. W.H. Clark, "The Psychology of Religious Experience", in Psychology Today, vol.I, 1968, p.43; emphasis, mine.

J.F. Six is probably right in suggesting that Therese was 'solitary'. The above observation of Clark would explain part of her problem. Particularly during the last months of Therese's life, one becomes aware of Pauline's urgent desire to take possession of her 'child'. It is obvious from the Last Conversations, that Pauline is constantly suggesting the topic of conversation and sometimes even the 'ideas'. Therese is sick and suffering, but so full of charity for everyone, that she does not want to hurt Pauline. At the same time, let's face it, Pauline is not a mystic, and as such Therese finds it hard to communicate with her. It might very well be that in the Last Conversations we are hearing Pauline rather than Therese.

[453] D.E., p.42.

Yet there is none of the childishness of the past, for Therese was a changed person. With the renewed responsibilities in the novitiate, the grand discovery of her 'vocation of love', the association with her spiritual brothers, and the sense of approaching death, had all contributed to a high degree of maturity and spiritual liberty in her. While allowing Pauline the consolation of playing 'mother', Therese in fact, dealt with her sister on terms of equality, even giving her some advice, rather discretely! She was no longer threatened by Pauline's presence.[454]

After having read the Ms.A -wherein Therese had recalled the memories of her childhood and early religious life- Mother Agnes is supposed to have exclaimed: 'And that child of benediction, who has written these 'heavenly' pages is still with us! I can speak to her, see her and touch her. Oh! how unknown she is here! And how I would appreciate her more so now!'.[455] She was quick to obtain the necessary permission to visit Therese on a day to day basis. Her own need for intimacy with Therese whose death was near, prompted Pauline to literally go after her sister, and keep questioning her on every possible occasion. It was

---

[454] Cf. D.E., pp.36-37.

[455] Cf. D.E., p.35.

a way of inviting Therese's reactions and comments, on spiritual, familial and convent-life matters. In a note written to Therese, Mother Agnes offers to become her 'herald to take on the task of making the Good God loved and served by means of the lights you have given which will never be extinguished'.[456]

3. The re-grouping of the Martins to take possession of their 'child'?

The three Martins in Carmel led by Mother Agnes (Pauline), frequented the infirmary to fuss over their darling sister, hoping to make her a 'victim' once more,

---

[456] Cf. D.E., p.40.
The Final Conversations supply us with some curious anecdotes of Therese's life. But they also portray Mother Agnes admirably. They tell us what she understood and what she did not understand about Therese! Cf. J.F. Six, Thérèse au Carmel, p.15.
There is doubt as to the objectivity of the said writings. Why was the original diary (Carnet noir) destroyed? Mother Agnes, says Six, seems to have a repugnance for things Therese wrote in the original. One has to wonder about her tendency to re-touch and transform the original, the megalomanic tone in her editing. Cf. Six, ibid., p.13.

of their possessive maternalism! Therese was too loving and patient to openly resist any moves to 'recapture' her, on the part of her sisters. Her inner spiritual strength and total dedication to Christ, rendered Therese almost invulnerable to their petty and pretty concerns for her health and expected 'glory'. For instance, her sisters are anticipating a 'glorious death' with visions of angels, for their 'angel'. But Therese wants to die as a simple, humble soul, whose 'glory is not seen by mortals'. Such general incomprehension on the part of Pauline regarding Therese's own spiritual goals and aspirations, had to be very painful for Therese during the final months on earth.

4. The problem of Therese's final illness and death

Was Therese really denied proper medical attention, and was Mother Gonzague guilty of neglect? The 'historical facts concerning Therese's illness' have been examined in detail by Fr. A. Nochè, S.J., and one has to accept his observations as valid.[457]

---

[457] Cf. La Petite Thérèse de Maxence Van der Meersch,..., pp.390-406.

a) Mother Gonzague

The Prioress, points out Fr. Noché, took as much care of Therese as she would have done of any other religious in the community.[458] Hence she was not partial nor looking to make Therese suffer. The Prioress gave Therese credit for being tough enough to put up with suffering heroically, as any Carmelite should. For her, 'suffering has a value in itself, as a talisman of salvation for oneself and others'.[459]

> We know that Mother Gonzague was hard herself, that she had little patience with sickness of any kind. We can also discover by carefully examining her behaviour at this time that since she considered the Carmelite's whole vocation was the acceptance of a living death, then the fact of illness and physical death seemed to be relatively unimportant to her.[460]

---

[458] Cf. Noché, op.cit., p.405.

[459] Cf. Six, Thérèse au Carmel, p.387.

[460] J. Norbury, op.tic., p.176.// Father Noché points out that it was spiritual considerations that prompted the Prioress (Mother Gonzague) to object to the morphine injections for Therese. Cf. A. Noché S.J., "Les Réponses des Textes et des Archives", in La Petite Ste Thérèse de Maxence Van der Meersch... André Combes (ed.), foot-note on p.406. The rapid deterioration brought on by the disease was partially due to the doctor, who did not sound the alarm to begin with, and was treating Therese for lung congestion, when she was suffering from T.B. of the lungs.

b) Therese

Therese was very happy to suffer, seeing it was God's will, and Mother Gonzague 'was allowing herself to be, to a certain extent, the instrument of the Divine Will'.[461] She was certainly motivated by her disposition of being a 'victim to Divine Love', willingly accepting the 'unbloody martyrdom' for souls. Burning with a mysterious love for suffering,[462] Therese would only rejoice interiorly, when medical attention was reduced to a minimum.[462a] 'I am convinced'; she is supposed to have told Pauline, 'of the uselessness of remedies for my cure; but I have arranged with the Good God to see that poor sick missionaries ..... profit from them. I am asking Him to cure them instead of me, by the medicines and rest I am obliged to take'.[463] Her actual suffering had progressively grown in proportion to her desire for it:

---

[461] Norbury, op.cit., p.176.

[462] Therese was courageous and cheerful in suffering. 'Not for nothing was Therese the daughter of a mother who for 16 years had hidden from her own husband the fatal tumour in her breast. Not for nothing had she lived under the same roof with Mother Genevieve, who for thirty years had endured an internal growth, without complaint....' I. Goerres, The Hidden Face, p.361. To the hereditary link with a 'long-suffering' mother, and the religious example of Mother Genevieve, one must add the unfailing personal motivation in Therese, of living as a 'victim' to Divine Love.

[462a] Noché, op.cit., p.390.

[463] D.E., 21/26.5.5, p.212.

> As a child she had sensed it from afar, as a girl approaching her teens she had known it was the desire of her heart, as a professed nun she had realised that this, more than all else, was her vocation; to so perfectly ally herself to the will of God in terms of a complete abnegation of the self to the unfolding of a perfected love that she might in a state of complete surrender become as one with Christ in His Passion.464

In the final analysis, whatever Mother Gonzague chose to do for Therese, there was little chance of her escaping Mother Agnes' criticism. It was a case of 'you are damned if you do, and you are damned if you don't'! If Mother Gonzague had 'taken a gentler line and relaxed the discipline of the order' for Therese during her illness, Mother Agnes would have, without a doubt, accused her of having been an obstacle in Therese's way to martyrdom.

---

464 J. Norbury, op.cit., p.178// Therese's final suffering is together with 'true religiosity'. 'Kierkegaard emphasizes that spiritual suffering is a necessity for the ethical and religious man. He points out that inwardness, the core of the ethico-religious man, understands suffering as something essential. This inwardness according to Kierkegaard, is the relation of the individual himself before God; this inwardness is a reflection into one's own self. Suffering derives from the fact that a man reflects into himself; so absence of suffering signifies absence of religiosity, whereas in the presence of suffering religiosity begins to breathe.' Concluding Unscientific Postscript, p.389-91; cited by A. Koutsouvilis, in "Is Suffering Necessary for the Good man?" in Heythrop Journal, 1972, vol.3, no.1, p.53; emphasis, mine.

But because Mother Gonzague chose the hard line, Mother Agnes has severely criticized her for having caused Therese 'unnecessary suffering'.[465] Here is another example of Mother Agnes' misunderstanding of Therese, and a misrepresentation of the Prioress.

c) A solitary in life, a solitary in death!

Therese was a solitary not by choice but by necessity. She could not find a heart which could understand her, yet she was not the kind to beg for affection. It was not because she was afraid of love; on the contrary, she desired great love.[466] The only reason she is a solitary is because, while in the world she had searched endlessly and in vain for a heart that would suit her. In the convent, she could have easily confined herself in a very narrow circle of affections. But she wanted no part of it.[467] In another

---

[465] Cf. Ibid.,op.cit., p.173.

[466] Therese was fully open to and accepting of the warmth and care of the Prioress and of her sisters (for whatever it was worth) esp. during the final months of her life. She could truthfully say: 'And I am very grateful that I have moved in the direction of being able to take in, without rejecting it, the warmth and the caring of others, because this has so increased my own capacity for giving love, without fear of being entrapped and without holding back'. Rogers, "Being in Relationship", in Voices, Fall '70, p.19.

[467] Cf. Six, Thérèse au Carmel, pp.54-55.

sense, her original desire to go away into a desert to hide, comes true in Carmel. In that 'tenacious will to solitude', remarks Six, one can find nothing of 'a schizophrenic plunge'. On the contrary, her very reserve and circumspection (in sharing of her secrets), contributes to her becoming more and more humane and simple in the community, full of tenderness and humour.[468]

The immense solitude of suffering and death: Despite all the external fuss and frequency of the visits to the infirmary of her own three sisters in Carmel, it was clear that they were far from understanding Therese. Even Celine seemed to have changed especially since Therese came to the infirmary. There were times when she left Therese without care, ommitted cleaning her up, and sat making paper flowers without seeing that it could tire her sick sister.[469] J.F. Six, goes as far as to accuse Celine of deliberate neglect of her sister. Here is the reason why: Therese though the youngest in the family, had preceded Celine into Carmel, and was her novice-mistress. Here she was going to die before her, and is taken for a 'true saint'. Mother Gonzague and Mother Agnes are so full of attention for Therese. Obviously, all this caused jealousy, and Celine made her sister suffer during the final weeks of her life.[470]

---

[468]Cf. Six., op.cit., p.56.

[469]Cf. D.E., II, p.759.

[470]Cf. Six., Thérèse au Carmel, pp.390-91.

> Sister Therese was hovering all the time in that half-world between life and death, a hollow place of loneliness and fear where all human affection seemed to have deserted her, and where even the knowledge of the grace of God no longer offered her any consolation. It was indeed the final phase of the flight of the alone to the alone.[471]

The one who claims to have known Therese best, namely Mother Agnes, was projecting a "saintly death" for Therese, just six days before the latter passed away. Therese herself whispered: 'What poverty I am in!'. Those around did not know it or understand it. Thus Therese was to die poor, unknown and alone.

XIII. The vision of 'pure possibility' beyond the grave[471a]

---

[471] J. Norbury, Warrior in Chains, p.185.

[471a] The 'vision of possibility' in the hereafter, is here considered as a logical extension of the possibilities of Love which is eternal. Knowing Therese to be an out and out logician in the spiritual life, such an expectation is warranted. In the context of the thesis, it is an instance of 'spiritual congruence' or complete openness to the experience of the Love of God which was the sole dynamic force in all Theresian activity.

We are not therefore considering the Theresian 'vision' of the hereafter as directly born of her 'mystical experience'. For according to Stace, mystical experience is not of itself a pledge of 'immortality'. 'It is true that mystics do often give expression to a feeling of having attained immortality, but it is not universal, and it is in any case open to a variety of different interpretations'. W. Stace, Mysticism and Philosophy, p.309; cf. also ibid., pp.310 sq.

1. Love faces the reality of death with creative purpose

'Love was everything, it embraced all times and places, in a word it was ETERNAL'. (SS.194; Ms B 3v). 'My vocation is love'. By finding her real vocation, Therese had also found her place in the Church, to be at the centre of activity in the 'Body Church', namely in its heart, palpitating with love! She realized at the same time that love opens the possibility of an effective communication between heaven and earth, what is technically called the 'communion of saints'. I further see in this discovery of the vocation of love, a solution to the problem of death. Death was no more to be feared, because it did not mean the end, but rather the beginning of new and greater possibilities of service to the Church (on earth). Love transcended time, because it was eternal. Hence Therese caught up in that Love, had already begun to live in eternity. A long life or a short one, did not really matter for Therese, provided she could live out her 'vocation to love'. Frank Severin, from an existentialist point of view, indicates the possibility for self-transcendence by facing up to 'suffering, guilt and death' thus:

> Man is inherently restless and anxious, desiring both security and freedom. He strives to counter his condition of existence which will cover the tragic trio of suffering, guilt, and death. By making commitments he finds that life can become worth living. Along the way he enhances his own value experiences. If necessary he will sacrjfice his life in order that some primary value can continue to be served. He is capable of taking responsibility, of answering by his deeds the questions life put to him. In this way he rises above his own organic and spiritual urgencies, and achieves true self-transcendence.[472]

Therese was sacrificing her life in the service of Love. Guilt was a thing of the past, suffering was of the immediate present, made bearable by love, and death which belonged to the proximate future, was most welcome, because it would end the limitation of time, and begin a life of eternal Love.

In the integrated life-purpose of living only for Jesus in love, Therese at once realizes how that love cannot but be active, also in Heaven. In utter confidence in her future 'desires', she exclaims: 'The Good God will have to do what I want in heaven, because I have never done my own will on earth'.[473] The possibilities which love was holding out for Therese in heaven, more than drowned out any inclination to self-absorption or self-pity. This was one big reason, why she was able to bear up joyfully all physical and spiritual suffering during the last months of her life.

---

[472] F. Severin, Discovering Man in Psychology: A Humanistic Approach, McGraw-Hill, N.Y., 1973, p.108-109; emphasis, mine.

[473] D.E.13.7.2.

2. Perfect love casts out fear!

I have no fear of the final struggle of suffering ..... The good God has led me by the hand from my earliest infancy, I count on Him'.[474] Death itself, was not so fearful as it was made out to be. 'Death, says Therese, 'is God coming to fetch us'.[475] Going to heaven was like going home. 'When I think of these things.... it seems I receive the embrace of Jesus, I see my heavenly Mother coming to meet me with Papa, Mama... the four little angels. I trust to enjoy finally, the true and eternal life in a family'. The family re-union and life together is very much part of Therese's heaven! 'In the heart of the Church, I will be love'. She is a child of the Church, soon to be a child of heaven; but through love she will be active both in heaven and on earth, closer to her family, closer to her spiritual brothers, closer to missionaries and priests who desire her presence and support. Heaven is pure possibility for love and goodness and it will never end! What more can one hope for?

---

[474] D.E. 27.5.2

[475] D.E. 1.5.1

> I can't think too much of the happiness that awaits me in heaven; one expectation alone speeds up my heart beat, that is the love I will receive which I would be able to give. I can think of all the good I would like to do after my death: to have little children baptised, to help priests, missionaries, the whole Church.... but first, to console my little sisters....[476]

What is heaven for, except to share the love one has received? God wants the Saints (in heaven) to communicate the lights and graces they have received to others, very much like a tiny lamp lends its flame to light up a great many candles, 'just so that they will love one another with a great love, with a love much greater than that of a family, even the most ideal family on earth'.[477]

3. 'My mission is about to begin': 'I will spend my heaven doing good on earth'.[478]

Jean Guitton points out how the great Russian author, Merejskovski, speaks of Joan of Arc and Therese of Lisieux as unconventionally original in wanting not 'to raise earth up to heaven but on the contrary to bring heaven down to earth'.[479]

---

[476] D.E. 13.7.17.

[477] D.E. 15.7.5.

[478] D.E. 17.7.

[479] J. Guitton, Spiritual Genius of St. Therese, Geoffrey Chapman, London, 1958, p.26.

> The upward way of all the saints is from earth to heaven! Only Joan (of Arc) and Therese take the opposite way, coming down from heaven to earth, from the other world to this.
>
> .....
>
> Both of them love the world dominated as it is by evil and both are loved by the world.[480]

Heaven for Therese, is for the practice of charity to souls, and not for personal reward for virtue! She would not look forward, says Guitton, for the 'eternal rest' but would rather pray: 'Aeternam actionem dona nobis Domine' (Eternal action grant to us, O Lord!) and I would add: 'Infinite openness' (congruence) grant to us, O Lord!

> The solemn moment will not be the time when she will begin rest, it will be the time for unlimited activity. Life in the body had imposed bounds on her activity, and compelled her to fulfill her vocation of universal charity only by the offering of her lonely heart... Now this boundless love, this vocation to all vocations at once, will find their fullest outlet; for Therese love, freed from all that condition it, can now extend to the furthest spaces, adapt itself to all the circumstances of history and help in all the needs of the Missions and of the Whole Church.[481]

The mystical unrestricted sweep of experience realized through the unitive consciousness is only a foretaste of the unconditional freedom and 'infinite' possibility that opens out

---

[480] Cited by Guitton from Merejskovski's De Jésus à nous, p.378-381; condensed and emphasized by Guitton, ibid., p.27-28.

[481] Guitton, ibid., p.29; emphasis, mine.

to the one who successfully crosses over into 'eternity'. It then becomes a state of absolute congruence or infinite openness.

Writing to Celine in 1890, Therese says: 'Time is only a mirage, a dream, already God sees us in glory. He is enjoying our eternal beatitude'.[482] Therese is allowing herself to see what God sees eternally. He knows that she will be one of those 'destined' to enjoy his glory. This is an expression of confidence rather than of presumption. 'Only the child may allow herself to think it. Therese leaps in one bound to the point of view of God who is predestinating. Then with extreme confidence, she counts herself (...) as among the elect'.[482a]

The danger of 'error' or of misunderstanding of such musings, is really rooted in the inadequacy of the human language which is rather poorly equipped 'for affirming at one and the same time, the fullness of grace and the fullness of freedom' (transvalued perfect congruence), 'the reality of

---

[482] CLST, p.115; emphasis, original.

[482a] Guitton, ibid., p.42.

uncreated eternity and the reality of succession of time with its uncertainty'.[483]

4. 'The mystic and the 'peak experience'

Caught up in the 'mystical vision of time', Therese attributes 'infinite' value to the present moment. While questions about the passage to and from eternity, is capable of varying solutions, it is only the 'saints' who are able to comprehend the 'mystery' involved. There are writers who propose to 'eternalize the few moments of perfect joy one may enjoy. These <u>are worth</u> eternity, and with a slight stretch, <u>are</u> eternity itself'.[484] Maslow is a good example of a contemporary writer who has attempted to

---

[483] Ibid., p.44; brackets, mine.//The doctrine of the 'Resurrection' provides the 'key to understanding the relationship between spirit and body', of eternity in time, of life in death. 'Life for most people refers to physical existence. When the heart stops beating and respiration ceases, life ends and death begins. But for the Christian, <u>life is a quality of existence. It is a present reality whereby the individual experiences the resurrection as wholeness and health</u>. Our self-centredness, our peevishness, our twisted and perverted sense of values, our mixed-up emotions, our broken relationships, our prejudiced ways of thinking are <u>transformed, matured, healed</u>'. G. Bonnell, "Holiness and Health", in <u>Past. Psy.</u>, 1968, p.36-37; emphasis, mine.

[484] Guitton, p.45; emphasis, original.

'eternalize' time, through his 'peak experience' which is essentially heightened moments of 'Being-consciousness'. Here are a few examples to show (i) that for Maslow, 'peak experiences' can give us a taste of 'eternity' or of 'heaven' and (ii) how 'B-cognition is a 'godlike perception' or 'superhuman perception'.

a) Peak experiences partaking of 'eternity' or of 'heaven'

> -'In the peak-experience there is a very characteristic disorientation in time and space, or even the lack of consciousness of time and space. Phrased positively, this is life experiencing universality and eternity. Certainly we have here in a very operational sense, a real and scientific meaning of "under the aspect of eternity"...[485]

> -I have likened the peak-experience in a metaphor to a visit to a personally defined heaven from which the person then returns to earth. This is like giving a naturalistic meaning to the concept of heaven. Of course it is quite different from the conception of heaven as a place somewhere into which one physically steps after life on this earth is over. The conception of heaven that emerges from the peak-experiences is one which exists all the time around us, always available to step into for a little while at least.[486]

> -What has been called the "unitive consciousness" is often given in peak-experiences, i.e., a sense of the sacred glimpsed <u>in</u> and <u>through</u> the particular instance of the momentary, the secular, the wordly.[487]

---

[485] A. Maslow, <u>Religions, Values and Peak-experiences</u>, Viking Press, N.Y., 1971, c.1964, p.63.

[486] Ibid., p.66.

[487] Ibid., p.68.

b) Peak-experience as 'god-like perception' or 'superhuman perception'

> -B-cognition is compared to 'godlike perception, or superhuman perception. The peak-experience seems to lift us to greater than normal heights so that we can see and perceive in a higher than usual way...[488]
>
> -Of course this is another way of becoming "god-like". The gods who can contemplate and encompass the whole of being and who, therefore, understand it must see it as good, just, inevitable, and must see "evil" as a product of limited or selfish vision and understanding. If we could be god-like in this sense, then we, too, out of universal understanding would never blame or condemn or be disappointed or shocked. Our only possible emotion would be pity, charity, kindliness, perhaps sadness or amusement. But this is precisely the way in which self-actualizing people do at times react to the world, and in which all of us react in our peak-experiences.[489]

We must note here that for Therese, who already was not in the habit of complaining, if it was only her self that was involved, the so-called 'universal understanding' was motivated by 'fraternal charity'. It was her way of showing her gratitude to God who had given her the gift to understand the meaning of 'charity', as well as a small way of imitating His UPR for her.

---

[488] Ibid., p.61-62.

[489] Ibid., p.64.

> What is important for us in this context is that this list of the described characteristics of the world as it is perceived in our most perspicuous moments is about the same as what people through the ages have called eternal verities, or the spiritual values, or the religious values. What this says is that facts and values are not totally different from each other; under certain circumstances, they fuse. Most religions have either explicitly or by implication affirmed some relationship or even an overlapping or fusion between facts and values.[490]

Such an overlapping and fusion of religious 'facts and values' in Therese, has been alluded to all along, especially in the final part dealing with her 'unitive consciousness'. The basic difference between Maslow's 'self-actualizer' and a truly religious person like Therese, is that the former is enjoying some exalted moments of 'self-contemplation', whereas the latter has come to acquire some kind of 'god-like perception' (Maslow) through

---

[490] Maslow, ibid., p.64-65.

total dedication to and union with the Absolute.[491] So while granting some kind of similarity in the experiences, a facile identification between them is not admissible.

c) A note of caution

A general criticism of all the above vague 'religious value' attributed to 'peak-experiences' by Maslow, applies as well to any other less elevated techniques for producing sensual pleasure 'promising infinite happiness compressed in a moment' (Guitton). The Theresian vision of the 'moment' is very different. There is truth and religious value, remarks Guitton, in believing that the present moment is the only point for man's communication with the Absolute, where the 'now' is the 'sacrament of

---

[491] 'It has been a common assumption of writers on the subject that mysticism is a religious phenomenon... Having Western religions, especially Christianity, always in their minds, they may even simply define the mystical consciousness as "union with God". According to our view, the essence of the introvertive experience is the undifferentiated unity, and "union with God" is only one possible interpretation of it, which should not therefore be given as its definition... Thus the first answer to the question whether mysticism is essentially a religious phenomenon is that it is not. It may be associated with a religion, but it need not be'. W. Stace, Mysticism and Philosophy, p.341; emphasis, mine.

'The general conclusion regarding the relations between mysticism on the one hand and the area of organized religions (...) on the other is that mysticism is independent of all of them in the sense that it can exist without any of them...'. Ibid., p.343; brackets and emphasis, mine.

eternity in time'. But the error consists in suggesting that 'the temporal and earthly moments are equal in worth to eternal beatitude'.[492] The subtle or open implication of propagating the 'now is eternity' doctrine, is a denial of and a condemnation of 'hope of the eternity that follows on death. The present life is for eating and drinking for tomorrow we die'.

> But the consequence, the fruit and as it were, the inescapable punishment of this spiritual error is that after praising the quest and enjoyment of the purest moments, those of intellectual and artistic contemplation, its adherents arrive at exalting the mediocre moments of sentimentality (...), and finally come down to the furtive and unblessed moments of sensual pleasure, ... which is the sole religion of the greater number.[493]

In sharp contrast, Therese, for all the apparent 'child talk' never missed the meaning of 'eternity in time' when she wrote:

> My life is an instant,
> An hour which passes by;
> My life is a moment
> Which I have no power to stay.
> Thou know'st O my God
> That to love thee here on earth
> I have only today.[494]

---

[492] J. Guitton, Spiritual Genius of Therese, p.45.

[493] Ibid., p.46.

[494] Cited, J. Guitton, ibid., p.47, cf. The First Stanza of "Mon Chant d'aujourd'hui" (June 1894) in Histoire d'une Ame, Office Central de Ste Thérèse de l'Enfant Jésus, Lisieux, 1924, p.377.

5. Love's ambition fulfilled

What a consolation for Therese, as she approaches the end of her life to say to Christ, 'I have never desired anything but to love You, and I am ambitious for no other glory'. (SS.256; Ms C 34v). Yet her love-ambition cannot be fully satisfied until she can love God as He loves her. This can be made possible only if Therese 'borrows His own love, and only then can she be at rest'. (SS.256; Ms C 35r).

> I ask Jesus to draw me into the flames of His love, to unite me so closely to Him that He live and act in me. I feel that the more the fire of love burns within my heart, the more I shall say: "Draw me", the more also the souls who will approach me, (....) the more these souls will run swiftly in the odour of the ointments of their Beloved,.... (SS.257; Ms C 36r; emphasis, original).

Love, we see, as understood and lived by Therese, far from being a selfish or stifling sentiment, was rather the sole transforming influence, and an expanding force, steadily moving her outward to embrace the whole world, in God and for God.

> "Of love to die- there's a sweet martyrdom...
> Of love to die; there lies my hope at last...
> There lies my heaven, there lies my destiny
> All my life Love!" [495]

---

[495] Cf. All My Life Love, a commentary on St. Thérèse's poem 'Vivre d'Amour' by Michael Day; translation of the Poem by Ronald Knox, The Paschal Press, Harrow, Middlesex, 1953, stanzas XIV & XV, p.14.

Andre Combes commenting on the above writes:

> Thus the love which had bound Therese ever more closely to Jesus since the dawn of her moral life reveals fully to her here its unifying power, its greatness, and its fruitfulness. Making her soul a temple of the Blessed Trinity, it gives her life and death a wonderful unity. It inspires her with an activity that uses up all her powers in the service of Jesus, either in His own divine Person or in that of His human brethern. It gives a value to her sufferings, it prepares her to die a martyr, a martyr of love. It fixes her eternity as an extension of her life on earth, what her heaven will be what her existence on earth already is: a life of love.[496]

Her rather brief life on earth, might have been time enough for her own sanctification, but it was far from adequate for the 'immense desires', God had made her capable of. But she knows from experience that her desires are always realized. A few months before her death, she was inspired to make the following prediction: "I feel that my mission is about to begin, my mission of making others love God as I love Him,[497] my mission of teaching my little way to souls". (Epilogue, SS.263).

---

[496] A. Combes, The Heart of St. Therese, p.58-59.

[497] Theresian doctrine springs directly from her own 'experience'. As Balthasar observes: Toward the end of her life she was convinced of the truth of her doctrine. Her doctrine is 'wisdom' in the biblical sense of the word. It is significant that in the terrible sufferings of her last days, Therese had definitely known by experience the truth of her doctrine. 'I feel now that what I have said and written is true above all'. (CF 25,9.2). That truth is not a logical abstraction but a value 'existentially proved'. That is the christian art of love. H. Balthasar, cf: Conférences du Cent., p.112.

If God answers my requests, my heaven will be spent on earth up until the end of the world. Yes, I want to spend my heaven in doing good on earth.[498]

XIV. A summary comment on the degree of congruence in Therese at the end of her life

Congruence is the term we have used to indicate an accurate matching of experiencing and awareness, and communication. It may be still further extended to cover a matching of experience, awareness, and communication. Perhaps the simplest example is an infant. If he is experiencing hunger at the physiological and visceral level, then his awareness appears to match this experience, and his communication is also congruent with his experience. He is hungry and dissatisfied, and this is true of him at all levels. He is at this moment integrated or unified in being hungry. On the other hand if he is satisfied and content this too is a unified congruence, similar at the visceral level, the level of awareness and the level of communication. He is one unified person all the way through, whether we tap his experience at the visceral level, the level of his awareness and the level of communication. Probably one of the reasons why most people respond to infants is that they are so completely genuine, integrated or congruent. If an infant expresses affection or anger or contentment or fear there is no doubt in our minds that he *is* this experience, all the way through. He is transparently fearful or loving or hungry or whatever.[499]

---

[498] Epilogue, SS.263.

[499] Rogers, OBP, 339; only word emphasized in original is 'IS' at the end of quote; rest of emphasis, mine.

Neither the now hot, now cold, now severe, now kind Mother Gonzague, nor the possessive and over-powering Mother Agnes, was able to resist the saintly charm of Therese simply because the latter was so much like Rogers' model infant, who is 'completely genuine, integrated and congruent'.

1. The secret of Therese's 'unified congruence'

What really mattered for Therese was to be herself fully (to be her experience) at any given moment, in the sight of God - which may be called as a disposition of 'openness to God'. Here are a few examples of that deep conviction in Therese:

> -'Age has nothing to do in God's eyes. I will try to remain "a little child" even if I live for a long time'.[500]
>
> -'There is no deception in me, because I am content with what God does, and I desire only his will'.[501]
>
> -'...I have always asked of God....: Show me the truth: make me see things as they are, that nothing throw dust into my eyes'.[502]

Her complete openness and trust in prayer are manifest when she says that she does not feel the need to specify her intentions to God, but only to say: 'Give to my (missionary brothers) what I desire for myself'.[503]

---

[500] D.E. (Synopse), 28.5.4, p.50.

[501] Ibid., p.76.

[502] Ibid., 21.7.5, p.180; emphasis, mine.

[503] Cf. Ibid., p.245.

> -'Oh, I am so happy to see myself imperfect, of having the need for God's mercy at the moment of death'.[504]

2. Congruence in communication with Mother Gonzague

'O Mother, pardon my childish simplicity. I feel you will allow me to speak to you without considering what is allowed a young religious to say to her Prioress....' (SS.205; Ms C 1v). Rogers speaks of the 'existential choice' one has to make in the matter of 'daring to communicate the full degree of congruence which one feels' and adds: 'to communicate one's full awareness of the relevant experience is a risk in interpersonal relationships'. Such a risk Therese takes without any fear of being rejected.[505]

Therese is so confident of her actual standing with God, that the perception of others about herself, even when flattering to her, seem unacceptable, and when uncomplimentary, she is not discouraged. 'All creatures can bow towards her, admire her,..., but none of this could add one single drop of false joy to the true joy she experiences in her heart.

---

[504] Ibid., 29.7.3, p.206.

[505] Rogers, OBP, p.345; emphasis, mine.

Here she sees herself as she really is in God's eyes: a poor little thing, nothing at all'. (SS.206; Ms C 24). We see that there is not only congruence between her experience and awareness, but also with God's perception of her. She is thoroughly convinced of God's UPR for her, which is the basis of her joy and confidence.

Therese feels no threat to communicate her thoughts and feelings to her Prioress, desirous of speaking the truth always. To a suggestion from Mother Agnes that she skip some of the community exercises (and plead illness as an excuse), Therese retorts: 'I want to say the whole truth to our Mother, so that she can decide herself...'[506]

3. Her outright rejection of 'incongruent behavior'

When Mother Agnes suggests to Therese that she say something edifying to the doctor (M. de Cornière), she replies: 'O my Mother, that is not my way- let M. de Cornière think what he likes. I love simplicity; I have a horror of pretense. I assure you that to act as you desire, would be wrong for me'.[507]

---

[506] D.E., 12.8.2, p.280; emphasis, mine.
[507] Ibid., 7.7.8, p.108; emphasis, mine.

On another occasion Therese points out to her sister, the dangers of exchanging letters with outsiders (with so-called spiritual brothers), which could easily become an exchange of compliments and pious words. The context clearly shows Therese's disdain for 'incongruence in communication', which is implied in the following: 'In Carmel there should be no making of false money for buying souls.... And often, beautiful words which are written and received are an exchange of false money'.[508]

To Mother Agnes who was dreaming up 'a death of ecstasy' Therese says: 'If you knew in what poverty I am in....'[509] The implication is that whatever Agnes' dreams, Therese finds them 'incongruent with her experience and awareness' at that moment.

4. The miracle of 'unified congruence'?

What an incredible progress Therese has made toward congruent functioning from the time she was a child, when timidity and fear of displeasing others, and the constant threat of losing the approval and affection of her loved ones, induced 'incongruent behavior'. Even in Carmel, initially,

---

[508] Ibid., 8.7.10, pp.117-118; emphasis, mine.
[509] Ibid., 24.9.10, p.402.

she found it difficult to be fully herself, and suffered because she was unable to communicate with the Prioress, the Novice-Mistress and with her spiritual directors. But once she was released from her crippling fears and launched 'full sail on the wings of confidence and love' (Oct. 1891), she has moved on progressively to greater and greater degrees of congruent functioning, so as finally to arrive at an almost ideal state of congruence at the 'visceral, awareness and communication' levels.

> The greater the congruence of experience, awareness and communication on the part of the individual, more the ensuing relationship will involve: a tendency toward reciprocal communication with the quality of increasing congruence; a tendency toward more mutually accurate understanding of the communications; improved psychological adjustment and functioning in both parties; mutual satisfaction in the relationship.[510]

There were few in Carmel, who did not realize that in most areas, Therese was not only 'consciously meaning' exactly what she said, but that her 'deepest feelings' also

---

[510] Rogers, OBP, p.344. For converse of the above stated general law of interpersonal relationships, cf. ibid., p.345.

matched what she was expressing, no matter what the issue. They knew exactly where she stood, thus making them feel at ease with her, without the need for being 'wary or cautious' as with many others in the community.[511]

We can confidently presume that Therese's splendid demonstration of 'unified congruence' at all three levels mentioned above (and clearly evident from some of the examples cited), both on the vertical and horizontal dimensions of her life, would have put the above-mentioned Rogerian general law of interpersonal relationships into full operation in Carmel, with positively welcome results.

---

[511] Cf. ibid., p.342.

> If you turn fully to that Mercy Seat and look at him on the Cross with faith, hope, love, devotion and wonder, praise and jubilation, you will "pass over" into his company...
>
> If the passing over is to be complete, you must put aside all intellectual operations; all our affections must, at their deepest level, be directed to God and transformed in him. The transformation is mystical and hidden, and no one knows of it but the one who experiences it; no one experiences it unless he desires it; no one desires it unless the fire of the Holy Spirit, whom Christ sent, inflames his very being. This is why the Apostle says that mystical wisdom is revealed by the Holy Spirit.
>
> How can such a transformation take place? By grace, not doctrine; by desire, not understanding; by prayerful pleading, not studious reading; through the Spouse, not teachers; through God, not man; through darkness, not light; not light but fire that wholly inflames and transports a man to God in ardent love....[512]

May this long discourse on that "mystical and hidden transformation' of St. Therese of Lisieux, help reveal the real riches of her life-experience as a human being and as a saint![513]

---

[512] From the booklet on The Journey of the Mind to God by St. Bonaventure, ch.7. Cf. A Short Breviary, St. John's Abbey Press, Collegeville, Minn., 1975, p.1637-38; emphasis, mine.

[513] Therese was a real 'saint', fully alive, and not 'a marble statue' as too many biographers have made her out to have been: 'All the trials of nature, of the flesh, of the spirit, of the heart were theirs. Certain people imagine that the saints were marble statues, naturally docile, naturally endowed with all the virtues that characterized them.

But the saints were made into saints.' A. Pichon S.J., Seeds of the Kingdom, The Newman Press, Westminster, Maryland, 1961, p.69; emphasis, original.

SUMMARY, FINDINGS AND CONCLUSIONS WITH SUGGESTIONS FOR FURTHER RESEARCH

I. A General summary of the thesis-treatment of the Theresian life-experience

The rather detailed and complicated analysis of the life-experience of Therese attempted in the thesis creates a problem of choice and of emphasis of items for a meaningful and comprehensive summary. Therefore in this general summary, the main problems faced by Therese with their probable causes, will be followed by how she came to learn to resolve them using the 'experiential wisdom of her organism'.

In Part I, it was hypothesized that Therese's central problem as a child was that of "attachment behavior" (Bowlby), to her mother. The 'deprived' childhood of Zelie Martin coupled with her rather pessimistic attitude to life, created anxiety in her, which was 'empathically' (Sullivan) contagious to Therese creating 'anxious attachment' or 'insecure attachment' in her. Bowlby's findings on the function and development of 'attachment behavior', together with the problems relating to 'separation or loss' provided the possibility to account for some of the 'pathological elements' observed in Therese, thus far not seriously

attempted by Theresian biographers. The loss of mother (permanent 'separation') at the age of four and a half, though not immediately apparent, was the main cause for future pathology in Therese.

The original and recent theory of Ann Dally on 'Mother-types' and 'stages of mothering', finds a useful application in figuring out the childhood and adolescent problems of Zelie and Louis Martin. We have tried to indicate from the limited facts available about their own parents, the kind of 'parental patterns' they could have inherited and passed on to their children, in varying combinations of the so-called 'enclosing-type' and 'extension-type' parenting.

Pauline, who became Therese's second mother, was basically no different from her mother, in her pattern of mothering, thus continuing the symptoms of 'anxious attachment' in Therese. Put to school at the age of eight and a half, Therese's problems at school were identified as 'school phobia', closely connected with ... 'insecure attachment' to 'mother-figures' and to the father. The problem of loneliness at school is, according to Sullivan, rooted in the 'problem of intimacy'. The

emotional weight of all these problems was brought to bear on the unexpected 'loss' of Pauline, when Therese was ten and a half. The 'mysterious illness' suffered by Therese, a few months after, was diagnosed and explained as 'pathology' of 'separation anxiety' (Bowlby), as well as the pain of shifting from Pauline to Marie, as 'mother-figure'.

Faulty pedagogy and poor moral discernment created useless fears (regarding sin), technically known as 'scruples', leading to 'moralism' becoming a 'religion'. Some attempt was made to explain the psychological reasons for 'scruples' with Tournier's distinctions between 'guilt of being' and 'guilt of doing' etc.

As part of the over-all problem related to 'attachment behavior' we introduced the concept of 'captive love' (Porot), with observable signs of 'abusive mothering'. It is hoped that it is convincingly proven that much of Therese's 'childishness', her 'affective immaturity', her conforming and self-effacing tendencies, etc., are only results of 'abusive mothering' by her three mothers, Zelie, Pauline and Marie.

It was thought necessary to deal with the above issues in Therese's 'prolonged childhood' independently, because they would not be accounted for in depth solely on the Rogerian concept of 'incongruence', etc. - for, it is not sufficiently specific to deal with special problems of childhood referred to above. A more important reason for using Bowlby, Porot, Dally and Sullivan, was the fact that their categories would provide a greater opportunity to bring in 'family-facts', in their original and natural setting. With such a 'psychological scaffolding' in place, the building up of a 'Rogerian analysis' of the Theresian experience could proceed with much greater effectiveness, than otherwise.

Part II entitled 'Toward a Rogerian interpretation of the Theresian Life-Experience' was divided into two sections. Section I dealt with the stages of 'dependence' creating 'incongruence' and treated of the specific points of 'conditions of worth','positive regard' of significant others, and its effects on the evolution of the 'self-structure' in Therese. The theoretical framework for the 'Defects in the Development of Personality'as grouped under the following sub-divisions by Z. Uchnast -

(i) Defects in individual's attitudes to self and environment; (ii) Defects in the organization of behavior; (iii) Rogerian accounting for the genesis of the defects - was most useful to bring together the scattered observations and facts regarding Therese's 'incongruence', all through her first fourteen years of life. Immediately following 'personality defects', some 'notes' on the 'Valuing process', 'identification', the parent's role in the moral growth of the child, were introduced, to serve as the 'setting' for the central problem of the 'Martin (moral and religious) education'. The important result of that 'education' was the transfer of 'conditional regard' of parents for Therese as being a similar 'regard' for her on the part of God.

We then went on to discuss the stages of 'insight' making for a gradual re-organizing of the 'self-ideal', the initial attempts at 'self-help' brought about by 'experiential learnings': e.g.: that 'separation' is part of life, the role of suffering for one who accepts Christ, and finally the sense of personal call to become a Carmelite and a great saint. Of course, the single most important event in Therese's life is the 'Christmas-"conversion". Here the analogy between God's acceptance

and Rogerian 'therapeutic acceptance' finds a ready application. Christ takes the place of the 'therapist' (in a very significant way, because he heals from 'within'), and the conditions for 'therapeutic change' postulated by Rogers are put to the test. With this 'personality change' effected in Therese, we feel that the basic 'congruence' between her 'self' and 'experience' is restored.

Section II: Therese's task in Carmel is conceived as moving in the direction of stabilizing the 'congruent gains' of the 'Christmas-conversion' - by handling any 'threats' posed by the presence of her blood-sisters and the dominating personality of the Prioress (Mother Gonzague). Some psychological accounting is attempted using Horney's categories of the 'expansive' and the 'self-effacing' type of solution, for the dialectics in the Prioress-Therese relations. The 'mature' way Therese conducts herself in the various delicate and dangerous inter-personal situations is a good proof of her on-going 'congruent' functioning.

The main problem occupying Therese in Carmel is how to resolve the 'incongruence' between her 'experiential intuition' about God, and the 'inherited concept of God',

with the related problem of 'incongruence' between the 'learned and prescribed' means to holiness, and the 'experientially-inspired' means to the same. Hence pride of place is given to the 'Process' toward greater congruence and consequent 'fuller functioning' taking place on the level of the 'Vertical dimension' (dealing with the relationship with God). Therese's dealings with the members of the religious community, specifically with those in authority, with her equals, and especially with her novices, are like 'tests' and 'manifestations' of congruent and fuller-functioning, operating on the level of the 'horizontal dimension'.

Therese's encounters with the so-called 'therapeutic agents' in Carmel during her first years in Carmel (Ap.1888-Oct.1891) are of special significance. Pichon invites Therese to trust in God's 'direction from within', declaring that she has never committed any serious sin. Genevieve contributes her bit in bringing Therese to change her 'perception' of God as Judge to one that He is 'a God of Peace'. And Prou tops it all with his declaration: that 'her faults do not cause God any pain'! This final encounter with Prou marks the second great 'perceptual change' in Therese, triggering a new chain-reaction of personality change. Due to the special need and emphasis

in our study, on the analogy between God's love for man and Rogerian "acceptance", we have indicated the 'similarities' and 'differences' in the said analogy, with the help of F. Colborn's excellent treatment of the subject. It was thought necessary to discuss the 'formation of the God-image' (psychologically), touching on the twin elements of 'God as father-figure, and as 'Mother-figure' (Faber's and Schoenfeld's reflections on the same providing useful clues), in an effort to make sense of the Theresian perception of God as (Father) also being 'more tender than a mother'.

The 'stages of "fuller-functioning" in Therese: Once the 'incongruence' between her 'experience' of God and with God and the 'inherited concept' of God is resolved (Oct.1891), Therese is seen operating at the level of 'mystical consciousness', steadily moving toward 'unitive love'. Hence the main 'events' highlighted are: (i) Her confident and chosen 'dependence' on God for handling her responsibilities as asst.Novice-Mistress (Feb.1893); (ii) Her 'theological' debate and final 'option' to offer herself as a 'Victim to Divine Love' (June 9th, 1895);

(iii) Therese's further 'mystical expansion' of her vocation through being 'Love in the heart of the Church'; (iv) Her understanding of 'fraternal charity' and its links with Rogerian counselor-attitudes; (v) Therese's 'eternalizing' time and Maslow's experience of 'eternity' in the 'peak-experience', and Therese's vision of her 'mission' beyond the grave. All along, the general process of 'mystical becoming' (Wapnick) is shown to relate to Rogers' criteria for 'fuller-functioning' in Therese.

From Oct.1891 until her death in Sept.1897, Therese's life is found to move at an incredible pace, so full and deep, with the greatest peace and self-possession, almost unnoticed on the outside ('silent waters run deep'!), that the daily 'nothings' of community living, -the little annoyances from thoughtless companions, demands made on her time and affection by the Prioress and the novices, the attention sought by her blood-sisters in Carmel, the pain and death of her father- seem to be taken in the stride. As Guitton expressed it: Therese was practising "abandon" which is in a sense an 'effortless effort', which is 'not a habit of the will but a habit of the soul'.[1]

---

[1] Spiritual Genius of St. Therese, p.38.

II. A general summary of Theresian 'discoveries'

It is the basic finding of the thesis that the 'spirituality' of Therese toward the end of her life was definitely NOT the 'spirituality of the Martin Family'. Without any disrespect or lack of christian charity for the Martins, one has to say, after a serious look at Therese from her 'frame of reference', that had she persevered in living like a Martin she would neither have become a 'congruent' person, nor a saint. The main source of our information about the great struggle of Therese to switch from 'family spirituality' to one 'inspired by God' and suited to her 'nature', is her Autobiography. It is an incredible piece of writing for saying so much in so few words, for its simplicity, unity and depth, for its rich flavour of feeling, and above all for its candour and openness- all of which are the best proof of its genuineness. The human and the divine, the temporal and the eternal are so intricately woven together, that it requires more than just a casual interest in discovering the real Therese, the fascinating human being and the genuine saint, in this Story of Her Soul.

It is a corollary finding of this study, that the Autobiography contains everything essential for grasping the mystery of her life, together with rich details about persons and events judged significant by Therese. Her Letters do not add anything new or important to what Therese reveals of herself in the Autobiography. As for the Final Conversations of Mother Agnes, they only confirm that Therese has 'arrived' at the mystical heights, but they could not tell us how she got there, much less supply the crucial life-process-context, to grasp its real significance. The following summary of Therese's spirituality will be based on what I have come to see as her three main discoveries, each of which curiously appears in each of the three parts of her Autobiography.

Ms A (addressed to Mother Agnes, i.e., her sister Pauline, and her 'second mother'), lays the ground work for understanding the meaning and significance of her 1st major discovery - that God is Merciful Love (Oct.1891). During all her childhood years, and also during the first years in Carmel, Therese had lived in fear of God, suffering great anxiety from scruples wondering whether she was really worthy of divine 'acceptance'. Her own 'inner experience' of Christ at her First Communion and more especially at Christmas (1886),

was telling her that God should be at least as good, forgiving and understanding as her own parents and family. And so it was in fact. Her intuition about God was confirmed by Pichon-Genevieve-Prou, that God indeed is a God of Peace, Love and Mercy. The repercussions in Therese were profoundly far-reaching. If God accepts me as I am, with my faults and failures, why should I fear him? Indeed, I must accept myself, and live in 'peace and joy', for 'our God is a God of Peace' (Mother Genevieve). So Therese discards the 'God of Justice' inducing fear (the 'God of the Martins') for the 'God of Love' who wants us to live in 'peace and joy'. This prompts her practical response to that Love, by offering herself to be a 'victim to Divine Love', rather than to 'Divine Justice'.

Ms B (Sept.1896), is addressed to her sister, Marie, who was also her 'third mother' and 'god-mother' (Sr. Marie of the Sacred Heart). It tells of Therese's impatience and dissatisfaction with her 'original' vocation, first conceived as an imitation of Pauline - to go away to the desert of Carmel, to live there a life of penance and austerity, making sure that the poison of the 'wicked' world does not reach 'within'! It's the great urge in the Martins to withdraw from the world, true to Zelie's insistence on

'contempt for the world and the fear of the body'. But with the discovery that God is Love, Therese feels that she can never find rest until and unless she too can become Love. So in an original and unique 'mystical invention' she exclaims: At last I have found my Vocation: 'In the heart of the Church, I shall be Love (SS.194; Ms B 3v), which is briefly expressed as : 'Love is my vocation!' This is Therese's second discovery which is an over-flow from the first, and almost inevitably leads to the 'third discovery', which is eloquently expressed by Lonergan in terms of 'conversion':

> Though religious conversion sublates moral, and moral sublates intellectual, one is not to infer that intellectual comes first and then moral and finally religious. On the contrary, from the causal point of view, one would say that first there is God's gift of his love. (Discovery I of Therese). Next, the eye of this love reveals values in their splendour (Discovery II), while the strength of this love brings about their realization and that is moral conversion (Discovery III).[1a]

Ms C (written in the early part of 1897), is addressed to Mother Gonzague, who first declared the genuineness of Therese's 'religious' vocation at the age of nine, later accepted her into the community at fifteen, presided

---

[1a] B. Lonergan, Method in Theology, p.243; brackets and emphasis, mine.

over her first profession and finally was responsible for the affairs of Carmel as Prioress during the last 18 months of Therese's life on earth. The main theme of Ms C is Therese's discovery of the meaning of fraternal charity (Discovery III). Briefly it means: I must love others as I have been loved by Christ or I must accept others as Christ accepts me and them. In the words of Lonergan, 'the strength of this love brings about the realization' of 'values' revealed by love.

We add a fourth discovery to the list, which is a logical extension and realization of Therese's 'vocation of Love' in the Church and in the world. This discovery has to do with her "mission"! To make others love God as I love Him, my mission of teaching my 'little way' to souls'.[2] It is the same as saying that Therese wants to share her personal 'discoveries' about God and self with others.

Now, lest the sentimental sounding 'love talk' in and about Therese appear too common-place and obscure its significance, let us invite Lonergan to plumb the depths of the Theresian discoveries:

---

[2]Epilogue SS.263.

> To be in love is to be in love with someone. To be in love without qualifications or conditions or reservations or limits is to be in love with someone transcendent. When someone transcendent is my beloved, he is in my heart, real to me from within me. When that love is the fulfilment of my unrestricted thrust to self-transcendence through intelligence and truth and responsibility, the one that fulfils that thrust must be supreme in intelligence, truth, goodness. Since he chooses to come to me by a gift of love for him, he himself must be love: Since loving him is my transcending myself, it is also a denial of the self to be transcended. Since loving him means loving attention to him, it is prayer, meditation, contemplation. Since love of him is fruitful, it overflows into love of all those he loves or might love. Finally, from an experience of love focused on mystery there wells forth a longing for knowledge, while love itself is a longing for union; so for the lover of the unknown beloved the concept of bliss is knowledge of him and union with him, however they may be achieved.[3]

III. Toward a Rogerian Synthesis of the Theresian Religious Experience

1. Some preliminary remarks

The 'core of personality' is 'the unlearned, inherent aspects of human nature' we all share. Included are one (or two)'core tendencies, which give the overall directionality

---

[3] Method in Theology, p.109; emphasis, mine.
In the above passage, Lonergan tries to show how the 'seven common features of world religions' identified by F. Heiler, are implicit in the experience of being in love' in an unrestricted manner'. For reference to F. Heiler, cf. Lonergan, op.cit., p.109, note 9.

or purpose of human life', and the 'core characteristics, or structural entities implied by the tendency'.[4] The core tendency in Rogerian theory of personality is 'the tendency to actualize one's inherent potentialities' (or the 'actualizing tendency'). This tendency is 'common to all living things'. 'In humans it takes the additional form of the attempt to actualize the self' (or the 'self-actualizing tendency').[5] The 'need for positive regard, the need for positive self-regard and the self, are considered core characteristics. 'Both needs are offshoots of the self-actualizing tendency'.[6]

2. How the core tendency and characteristics operate

For Rogers, 'the inherent potentialities are genetically determined' while the 'self-concept is socially determined'. Discrepancies are possible between a 'person's sense of who and what he is' (socially conditioned), and

---

[4] S. Maddi, Personality Theories... p.674.
[5] Ibid., p.657.
[6] Ibid., p.657; emphasis, original.

'what his organismic potentialites actually suit him to be'. It means that 'the person must have been failed by society' - specifically by 'significant' others in his life, through their 'conditioned positive regard'.[7] 'Conditions of worth and defensive processes are considered crippling because they lead to a rejection of thoughts, feelings, or actions that truly express inherent potentialities, a state of incongruence'.[8] Of course, it was pointed out that the contagion of 'incongruence' experienced on the human level, spread to 'religious' functioning in Therese. It is only through 'valuing and loving' a person in 'an atmosphere of unconditional positive regard' (UPR), that self-acceptance can be restored, which will release the person for functioning in a 'congruent' way through openness to his experience.[9] We shall now summarize the effects of God's UPR for Therese, on her needs for positive regard, and positive self-regard, etc.

---

[7] Cf. Ibid., p.88.

[8] Ibid., p.89; emphasis, original. Cf. Part II, Section I, Stages of 'dependence leading to 'incongruence' in Therese'.

[9] Cf. Ibid., p.89-90.

3. What God's UPR effects in Therese

a) God's UPR for Therese reveals Him to her (i.e., his real attitude of acceptance of her), leading to the rectification of the 'God-concept'. It also helps her to appreciate and accept herself as He does her, which leads to the rectification of the 'self-concept'.

b) God's UPR (Love) invites gratitude and love in return. 'Love is repaid by love alone'. (SS.195; Ms B 4r). Her response to God's UPR enables Therese to maximize her 'vocation', and to find her proper place in the world of God through love (a release of 'organismic potentialities' for holiness). Therese feels free to choose to be and become what best suits her nature and her experience of God. It is after all, the degree of openness to His love and inspiration which determines one's level of holiness.

c) God's UPR for her becomes the model and indicates the possibility for Therese's own UPR for others, positivizing her relations with others.

4. The following questions spell out the same 'items' for a general application.

a) What does God think of me?

What do I think of God? (the making of the 'God-concept').

What do I think of myself? (self-concept).

b) What do I want to be for God?

How can I become that? (Personal response to God's UPR).

c) What does God think of others?

What does he expect of me in their regard? God's UPR for others invites me to love them as He loves them. His UPR for me also suggests that I love them as He loves me.

5. Some implications flowing from the analogy between Rogerian UPR for human becoming, and God's UPR for christian becoming

The Rogerian ideal of 'therapeutic acceptance' creating the possibility for a healthy self-concept and positive self-regard in the client, is never fully realizable.[10] But the perfect realization of UPR or

---

[10] Cf. human limitations in therapist indicated earlier.

perfect 'acceptance' obtains in God's attitude to each one of us. But the problem is clearly to experience that as a fact in our life, and have the courage to live out the tremendous implications of such a privilege. It is to Therese's great credit that she was able to live up to the challenge of experiencing God's 'acceptance' of her, which was ultimately responsible for her total openness to Him, to others and to herself, (the state of perfect congruence). Of course, 'congruence or openness to experience' is not a once-for-all 'act', but an on-going process.

Just as 'acceptance' of significant others is the key to the understanding of the person and his becoming, so 'divine acceptance' (or grace) is the key to the understanding of the christian and of his becoming. One way of elaborating on the implications of the analogical link between human and christian becoming through 'acceptance' is now suggested. The UPR of 'significant others' contributes to the formation of the self-concept and for positive self-regard. But who are 'significant others'? Society is 'significant other' in general. But more specifically, parents and family are 'significant others' by hereditary belonging, and not by choice. Then there are 'significant' others by choice and

association, like friends, spouse, career-associates, etc. For the christian believer, there is the 'fundamental option' to choose God as the SIGNIFICANT OTHER par excellence, thus permitting the 'divine invasion' into his life.

In the Christian economy of salvation, God has the initiative to start the dialogue with man. God has first loved us or shown himself as the 'significant other' whose UPR gives us 'significance' or personal worth. He has chosen to make us his adopted children in His Son, so that we can call Him 'Father' (S.Paul). He has given us 'significance' by making us his children. If God were to have 'conditional regard' for us there would be little hope of a worth-while relationship. 'If you, O Lord, mark iniquities, Lord who can stand?' (Ps.129), which is the same as saying: if God puts 'conditions of worth' for accepting us, who would stand a chance...? Therese came to realize how impossible it was to try to appear 'just' (through 'virtues and works') before God! 'God is Love' (S.John). Seeing that it was not possible for Him to love us imperfect, sinful creatures with 'unconditional positive regard', He invented the "trick" of the Incarnation. Now He can love His Son and everyone whom the Son has chosen to incorporate into Himself, with UPR. But that is the only way God can love, for there is no 'captive love' (Porot) in God.

From our side: Unless we have experienced some UPR on the human level from 'significant others', we do not grow to accept ourselves or others. One who cannot love at his own level (level of human functioning), cannot really open himself to the 'divine invasion' of Love. The positive element of human acceptance makes the analogical link with divine 'acceptance' possible. Besides, the human UPR is limited, limiting and imperfect. There is always the possibility of 'evaluating' another's worth before loving or accepting him.

But God has the advantage of seeing and knowing us exactly as we are and yet not be influenced by it in his basic attitude of "acceptance" toward us. Hence it is logically foolish to put on airs with God or worse, hide behind a mask. Such behavior is a form of 'adult-childishness' - "theological childisheness", I would call it, i.e., childishness in one's relationship with God. The only sensible way with God is to be totally open and honest with Him, knowing He understands and accepts us just as we are. There are at least two reasons to be honest with God: (i) Negative: because He cannot be deceived; (ii) positive: because He accepts us as we are. When Therese discovered that God accepts her, no matter what her faults or failings, she adopted the disposition of 'child-likeness' - to be like children who have nothing to hide from their parents, and who are naturally and confidently themselves always. This is at the root of the utter trust a child normally feels towards his parents.

When one has experienced God's UPR, when he feels accepted and loved, there is a double duty growing from it, of humble gratitude, and of learning to accept himself and others as God does him. This is the disposition of christian 'congruence' namely openness to the experience of God in self and others. Wasn't that what Therese came to discover and live in her life?

6. What determines a person's relationship with God?

From what has been said before, one would have to say that a person's 'God-concept' and his 'self-concept' determine his personal relationship with God. But both, the God and self, concepts depend on the UPR of God. The fundamental religious obligation is spelled out in the first commandment: 'Love the Lord your God with all your heart, soul, strength and mind'. How this love is lived out in practice depends on the degree of openness each has to the 'experience' of God in his life, which determines the kind of person and christian he will become. No two persons respond to God in the same way, which makes for a variety of 'vocations', and a greater variety in their fulfillment.

The second commandment calls for an imitation of God's love for others. 'Love one another as I have loved you'. Or in Rogerian terms, we would say: show the same UPR for others as I have shown you. Hence the nature and kind of relationship we have toward our neighbour depends on how we look on God and how we look on ourselves. The second commandment cannot be observed unless one has a personal relationship to God. Here too the degree of one's openness to God determines his openness to others.

The experience of UPR of significant others is not only important to set the process of becoming a person in motion, it is also required as an analogical link with the UPR of God, for the formation of the 'God-concept'. It seems very clear from the case of Therese, that the parental UPR or CPR has much to do with how the child will come to look on God ('God-concept') and how he will relate to him. In the rather confused family environment today, more and more children must find less and less of an opportunity to experience even the simple 'positive regard' of parents. It certainly damages their self-worth and their self-concept, and also makes it difficult to 'perceive God'. The child learns to perceive God through the eyes of the parents. What other way is there?

The 'Reflected Image' of God in the child: There is first of all the parents' attitude to the child. As the child grows up, it also picks up on the parents' attitude to God. So we may speak of a child perceiving God through the 'parental prism'. It is hypothesized that the child's 'image of God' is some kind of combination of their attitude to him, and their attitude to God.

Suppose the parents look on God as a hard task-master, who threatens punishment for the least 'sin', then they will obey his 'commands' out of fear of punishment. This is typically the attitude of a slave. Exact observance of the moral code becomes all of 'religion', trying just to keep out of trouble, or to play it safe with God! Such an attitude is certain to influence the parents' attitude to the child. They will demand obedience from him, instilling the 'fear of God' into him, warning him of the danger of 'falling into the hands of the living God'. Of course, they will find some excuse for their strictness and rigidity in matters religious and moral, implicitly blaming God who is so unbending in His expectations, and so ready to punish. Such an attitude would reflect a pessimistic and fatalistic tendency, in as far as it makes God and religion part of a

system of 'inevitables', generative of anxiety and despair, with excessive remorse for wrong-doing without hope of pardon.

To some extent, at least, in the eyes of the child, his parents represent God. So their attitude to him somehow represents God's attitude to him, where the parents' attitude to the child becomes a reflection of God's attitude to him. Thus, 'conditional positive regard' (CPR) of the parents is taken to mean CPR of God.

The child on his part may be said to look at God as he looks on his parents. If the parents are excessively strict on the child, he will fear the parents, as he will do God. If, on the contrary, the child experiences love, gentleness and understanding from his parents, he will feel more at ease with them and more at ease with God. In other words, the greater the UPR of parents the better the chances of the child perceiving the UPR of God.

7. Adah Maurer raised the general question: Does our relationship to God depend on our relations with our parents?[11]

Among her conclusions Maurer states that: 'The hypothesis that the relationship children feel they have with God is the same as their relationship with their parents, was only partly confirmed, possibly because questioning was brief and defensive verbalisms were not always probed for deeper meaning'.[12] However, three-fourths of the replies provided "'directional signals'" toward understanding family dynamics. The thesis provides 'directional signals' for understanding the Martin-family dynamics via Therese's experience. Another important observation of Maurer is that 'the lack of a maturational factor in determining the replies suggests that children absorb very early the dominant ethico-religious pattern of their family and cling to the same attitude, at least until adolescence'.[13] The thesis has referred to this phenomenon as well, in Therese's ethico-religious experience.

---

[11] Cf. A. Maurer, "Children's Conceptions of God", in Challenges of Humanistic Psychology, J.F. Bugental (ed.), McGraw Hill, N.Y., 1967, pp.73-78.

[12] Ibid., p.178.

[13] Ibid., p.178.

The thesis has dealt with the following more specific question of Maurer: 'Does the child's definition of God reveal the essence of his relationship with his parents?'[14] Therese's 'experiential definition of God' is one of the findings of my research. Let me sum up the evolution of the God-concept in Therese. The love and acceptance of her father, evokes a loving admiration for him providing a positive image of God (God the Father is as tender as a mother). Then there is Therese's experience of a subdued fearful reverence for her mother, who reminded her of God's punishing Justice! Pauline (second mother), had views like her mother, but used slightly different tactics. Marie (the third mother), was more mild and understanding like their father. Therese's personal 'contacts' with Christ especially at her First Communion and at Christmas (1886) supply some more positive 'intuitions' into God's nature and attitude. It is the 'Synthetic God-concept' (from familial positive elements plus her personal experience with Christ), which is finally confirmed by the so-called 'therapeutic agents' in Carmel. Therese experienced anxiety as long as there was the discrepancy between her 'inherited concept of God' (as Judge) - predominantly maternal contribution - and

---

[14] Ibid., p.173.

her 'experiential intuition' (God is Love) - predominantly paternal contribution-. The moment the said 'incongruence' was resolved she experienced peace again. When that happened (Oct.1891), Therese started 'functioning fully', with a total openness to the experience of God and to the God of experience!

(i) God is Love and He accepts me as I am.
Response: I can accept myself as I am, and relate to God in love.

(ii) My vocation is Love.
Response: 'In the heart of the Church I'll be Love'.

(iii) Life with others is 'fraternal Love'.
Response: I accept others as God does them.

(iv) Love is eternal, so my vocation is eternal!
Response: My 'mission' is to teach others to love God as I have learned to love Him.

What a miracle! To move from total 'fixity' and fear in religious living, to the detriment of 'sanity', to the total 'fluidity' and love, creating perfect congruence at all levels of functioning.

All in all, the changed 'perception of God' in Therese, acted like a "challenge" which 'entices or demands, a full focusing of attention and resources at hand'.[15]

> Deeply religious people report that they experience God as a Being who perpetually challenges them; and under the instigation of this challenge, they continually bring forth from themselves achievements and feats of endurance which might be impossible for persons less challenged. It may be proposed as a hypothesis that challenge, however brought about, is a highly important condition for some types of transcendent behavior.[16]

To Therese the challenge came from the experience and assurance of God's 'Unconditional positive regard', triggering a chain-reaction of personality change in her and releasing her total 'potential' for full-functioning in love, as was outlined above. Find me a deeper and more authentic way of being 'christian' and a fortiori of being a 'congruent person'. One can find elements of 'mystery, surprise, or unpredictibility', in Therese, which Jourard would see as 'examples of transcendence'. 'To function most fully', she had to transcend the 'programming and shaping of her behavior and become less predictable and controllable'.[17]

---

[15] S. Jourard, Disclosing Man to Himself, Van Nostrand Reinhold Co., N.Y., 1968, p.223.

[16] Ibid., p.223.

[17] Text adapted from Jourard, op.cit., p.224.

While her relationship with God and her striving for holiness was so programmed, Therese became anxious and 'ill', But with the new-found support and challenge of God's "acceptance", she came to acquire 'a greater ease in entering herself and releasing the unpremeditated, spontaneous action', which Jourard has called 'transcendence'.[18]

9. We have thus far dwelt on the 'core tendency' (self-actualizing tendency') and 'core characteristics' (need for 'positive-regard, self-regard...) and its relation to Therese's experience of God's "acceptance". We shall now try to match some of the 'peripheral characteristics' of a 'fully-functioning person', with Theresian understanding of 'spiritual congruence' or 'openness to the experience of God'.

a) 'The first of these characteristics is <u>openness to experience</u> intended to signify the polar opposite of defensiveness'.[19] Of course, Rogers touches on the 'emotional' aspects of experience - feelings, both positive and negative, which a person 'open to his experience', feels 'free to live his feelings subjectively,...., and to be aware of' them.[20] There is no need here to give specific examples of how Therese came to accept and live 'her feelings', for it will be endless.

---

[18] Ibid., p.224.

[19] Maddi, <u>Theories of Personality</u>..., p.310. Cf. Rogers, OBP, pp.183-196.

[20] Rogers, Ibid., p.188.

b) 'Existential living involves the nebulous quality of living fully in and every moment. The subjective experience of so doing is that each moment is new and different from that which went before'.[21]

Therese writes that 'She was given to understand that she was not to lay up provisions', of spiritual inspiration. (SS.165; Ms A 76r). It is a spiritual 'now'-existence, resulting from her openness to God within. 'He is giving me the grace of acting within me, making me think of all He desires me to do, at the present moment'. (SS.165; Ms A 76r; emphasis, mine)[22]

c) 'Organismic trusting': 'The person who is fully open to his experience would have access to all the data in the situation, on which to base his behavior.... he would permit his total organism..., to consider each stimulus, need and demand, its relative intensity and importance'.[23]

---

[21] Maddi, op.cit., p.310; dotted-line emphasis, mine.

[22] Maddi includes under 'existential living' the qualities of 'flexibility, adaptability, spontaneity and inductive thinking'. Ibid., p.310.

[23] Rogers, OBP, p.190.

In spiritual 'organismic living', the total organism takes in the close harmony of believer with God - the 'I live, now not I, but Christ lives in me' of Paul. It is the global 'Christic-self' which enables Therese to trust 'each need, stimulus and situation', without fear or conflict, because there is no duality of purpose. Without any doubt, hesitation or qualification, Therese makes the most daring statement, one could utter, certainly in her time: 'I understand and I know from experience that: "The kingdom of God is within you" (Lk.17:20) (SS.179, Ms A 83v; emphasis, original). And the following sounds so Rogerian: 'I find just when I need them certain lights which I had not seen until then, and it isn't most frequently during my hours of prayer that these are most abundant but rather in the midst of my daily occupations'. (SS.179; Ms A 83v; emphasis, mine.)

d) Among some of the 'implied characteristics' in a fully-functioning person are (a) 'experiential freedom'. By it Rogers means that a person feels 'free to choose between alternative courses of action'. As Maddi would say: 'The fully functioning person has the marvelous, exuberant feeling of personal power that comes with believing that anything is possible and what happens really depends on you'.[24]

---

[24] S. Maddi, Theories of Personality..., p.311-12.

For Therese 'experiential freedom' is based on (i) in finding out for oneself what God 'wills her to be', and work on 'becoming' that. Such a disposition makes for personal 'discovery' of goals, without anxious conformity to a ready-made mould of 'holiness', however praiseworthy in itself. 'Perfection consists in doing His will, in being what He wills us to be'. (SS.14; Ms A 2v; emphasis, mine). (ii) The element of 'personal power' comes from the freedom to 'choose between alternative courses of action', led by Christ. Therese understood that there are many 'sacrifices' possible, but each one is free to respond to Christ the way he wants. 'I understood there were many degrees of perfection and each soul was free to respond to the advances of Our Lord, to do little or much for Him, in a word, to choose among the sacrifices He was asking'. (SS.27; Ms A 10r-10v; dotted line emphasis, original, rest, mine). Here is one other way Therese conceived 'freedom of the heart': 'All things bear us towards Him, the flowers growing by the roadside do not captivate our hearts: we look at them, we love them, because they speak to us of Jesus, of His power, of His love, but our souls remain free;...[25]

---

[25] Letter to Celine, (1893) - CLST, p.179; emphasis, mine.

e) 'The final characteristic is creativity, or the penchant for producing new and effective thoughts, actions and things'.[26] 'One last implication' writes Rogers, 'I should like to mention is that this process of living in the good life involves a wide range, a greater richness, than the constricted living in which most of us find ourselves'.[27]

We can find some kind of parallel statement in Therese contrasting her past 'constricted living', and her present happy and contented participation in life.

> I really made a big fuss over everything! I was the opposite of what I am now, for God has given me the grace not to be downcast at any passing thing. When I think of the past, my soul overflows with gratitude when I see the favors I received from heaven. They have made such a change in me that I don't recognize myself. (SS.91; Ms. A 43r; dotted-line emphasis, original; rest, mine).

We conclude this 'matching game' with the following observation of Rogers: 'The process of the good life is not, for the faint-hearted. It involves the stretching and growing, of becoming more and more of one's potentialities'.[28] Therese is just as emphatic in excluding the 'faint-hearted' from the 'process of becoming a saint', by implication, in the following: '...; ..when perfection was set before me,

---

[26] Maddi, op.cit., p.312.

[27] Rogers, OBP, p.195.

[28] Ibid., p.196.

I understood that to become a saint one had to suffer much, seek out always the most perfect thing to do, and forget self'. (SS.27; Ms A 10r). That she was not one to do things by halves, whatever the price, is unmistakable: ...: "My God 'I choose all!' I don't want to be a saint by halves, I'm not afraid to suffer for You,...' (SS.27; Ms A 10v).

IV. Now to the basic question raised in the Thesis: Is there a relationship between Rogerian 'way of congruence' and Therese's 'way of childhood' (or broadly speaking 'spiritual childhood')?[29]

The basic link between the said terms of reference has been implied in the analogy between Divine 'acceptance' and the Rogerian 'therapeutic acceptance'. It is this

---

[29] We are not interested in the theological dispute about the term 'spiritual childhood', because this is not a 'theological' endeavour. In the context of a case-study in the 'psychology of Religion', and of the Theresian religious experience, the term 'spiritual childhood would mean - a general disposition of confident openness to the experience of God (in Therese) or 'spiritual congruence'.

analogy that has provided the possibility to interpret the Theresian experience in Rogerian terms. We shall now indicate the phenomenon of 'transference of acceptance' and the 'mutual causality' obtaining between 'UPR of significant others' and 'divine acceptance'. It is one way of indicating the meaning of the Theresian 'way of childhood', and also provide a 'psychology of spiritual childhood' (or sp. congruence).

1. The transference of 'acceptance'

The 'self' (in childhood) is secure, (though self-identity is vague) due to the fact of being 'accepted' by loving parents - or 'the unconditional positive regard of significant others' (Rogers). Based on the experience of 'acceptance', the child begins to accept himself as worthwhile and lovable. Through personal conscious choice of self-enhancing activity ('intrinsic locus of evaluation'), the natural childhood pattern of 'congruence' (openness to experience) continues to satisfy the need for 'positive self-regard'. Once the process-continuum of congruence is established in the individual, the 'patterns of acceptance' are looked for at various levels of interpersonal relationships. It is the contention of the thesis, that one 'pattern of acceptance' which is identifiable, obtains at the level of

Therese-God relationship (vertical dimension), creating the disposition of 'spiritual childhood'. Briefly it means: God accepts me 'with UPR' as one would ideally expect from father and mother. This contact and expectation of divine UPR is from the transference of parental UPR (or CPR). This permits me to 'accept myself', just as I am (before God). That is the meaning of 'humility is truth' (authentic being). God is like a Father (Mother) to me, and I am invited to be His child. He loves me and accepts me, which prompts me to love Him, to please Him and surrender to Him in love. This makes for the 'disposition of confident openness to the experience of God' - which we have called 'spiritual congruence' or 'spiritual childhood'. That's the Theresian religious experience in a nut-shell!

Therese, we have said, had experienced some 'positive regard' (though highly 'conditional' at times), from her parents and family, and could not accept the idea of God being more a Judge than a Father - so obvious to her in the rather negative and calculating type of religious belonging practiced in the family. Ultimately it is her childhood of 'congruence', namely the experience of love and acceptance at home, which leads to the discovery that God is a loving

and merciful Father 'more tender than a mother'. Fidelity to the 'wisdom of the organism' (with the locus of evaluation within), helps to restore the personal and the positive in religious belief and practice for Therese. It is the restoration of love and acceptance as the basis for her unbounded confidence in God, that in turn cures the psychological imbalances and fears (incongruence). We have here the making of a 'psychology of Spiritual congruence' (or sp. childhood).

If there is only a negative childhood experience ('negative regard' or rejection of significant others), there could be the danger of a 'clinging dependence' (aspects of infantile behavior), or of an 'insecure independence', leading to delinquency as a revolt against denied 'acceptance'. Thus the maturation process could be held up, for lack of a psychological foundation. 'Aspects of incongruent behavior, arresting normal growth in a person, will also pose problems for his 'religious belonging', simply because he lacks the healthy connaturality between human and divine 'acceptance'. A 'deprived' childhood could be spoken of as a 'lost' childhood. Is this the real problem of youth today - the inability and the fear to move on to psychological maturity (congruent functioning) and healthy 'religious belonging'? Some cure is hoped for in 'therapy', but isn't 'prevention better than a cure'?

It seems sufficiently clear from this study that Theresian spirituality cannot be shown to be an imitation through admiration of the 'concept or qualities' of childhood, but rather an experiential discovery of the "meaning" of childhood of Christ and of her own. Hence André Combes is right in rejecting the purely analogical jump from natural to spiritual childhood.

This study also reveals that the centre of the Theresian experience is her love for God. I have to agree with Combes that 'this is the more deeply rooted concept... by which others are to be explained, for they depend upon it'. As for the concept of spiritual childhood, one has to admit that in Therese, it is implicit in her relationship to God, but 'neither exclusive, deeply rooted, nor properly speaking essential'.[30] From the psychological angle, Rogers has a similar observation: that he is not interested in having 'a complete catalogue of the equipment with which an infant faces the world'.[31] But Rogers does profit from the observed natural experience of an infant especially in the 'Process of Valuation'.

---

[30] Combes, Therese and her Mission, pp.49-50.

[31] Rogers, TPIR, p.223.

2. The "Necessary and sufficient conditions" for becoming a spiritual child, as implied in the Theresian experience

a) The experience of human 'weakness' as symbolized in the child. Therese had plenty of this experience in her humiliatingly prolonged 'childhood'.

b) The experience of 'Divine acceptance' of that weakness made possible through the example of parental 'acceptance'. The Christmas-experience for Therese was really a realistic 'divine acceptance' of weakness in Christ become a 'Child' for her! Then there is the final experiential conviction that God is a Merciful Father who accepts us just as we are, crowning Therese's intuitive expectation.

c) There is the acceptance of 'self' in consequence, and the readiness to respond to 'Divine acceptance' in love for God and others. This we have said is the 'disposition of confident openness to the experience of God' (sp. congruence), which fully restores psychological congruence in Therese.

3. The intrinsic logic of Therese's 'way of childhood'

No one would blame an infant or a child for being weak and dependent on parents and on everybody else. But such dependence cannot be carried on sine fine, for then it would be abnormal and childish. Therese could have said to herself: If I had to remain a child for almost fourteen years to please three mothers, when to grow up was the normal thing, when a certain amount of independence was a necessary goal, why can't I be a "child" in my relationship with God, who accepts me as I am, loves me with the best of loves; when in truth there is no 'growing-up' as such, in the sense of declaring independence from God! Therese had come to realize that it is perfectly normal and acceptable for anyone (no matter what his age, status or achievement) to be weak, helpless and dependent, before God (symbolically to be like a little child). That is the meaning of 'I do not have to grow up'! I cannot earn my own living, but have to accept the gift of eternal life from God... (Cf. SS.207; Ms C 2v)[31a] It is only when a person's perception of God and of himself changes in such a way as to see meaning in the fundamental relationship of eternal dependence on God, does

---

[31a] D.E. (Synopse) 28.5.5, p.51.

the 'way of childhood' become personally possible. It is not beautiful ideas but personal experiential learning that can bring about this change in perception and attitude.

In the light of the above Theresian reasoning, the stereo-typed reasoning which exhorts us to be admirers of certain 'qualities or virtues of childhood', and hopes for their 'imitation', makes little sense psychologically.[32]

Therese's new orientation to God releases her from her past fears and anxieties, making her fully open to God, at all times and circumstances. Fear is replaced by love.

---

[32] Knowledge of 'virtue' does not make for change, just as knowledge of 'adequacy' does not create 'adequate' people! 'An understanding of the nature of adequacy solely in terms of the ways adequate people frequently behave leads directly to attempts to catalogue "good" ways of behaving, and then attempt to teach these ways to others.....

Mere knowledge of how adequate people behave is of little value to other people because it seems to have little relevance to their own peculiar needs and problems. Much as we admire what our heroes have done, such action may seem too difficult, impossible, or irrelevant and inappropriate to the situation we perceive ourselves to be confronted with... behavior is a direct function of the individual's perceptual field and change in behavior can only occur when some change has occurred in how people perceive'. Combs & Snygg, Individual Behavior..., p.249-50; emphasis, mine.

The thesis highlighted the 'mystical elements' in her transformation. As Piat observes: 'If the way of childhood renders 'sacred' the predominance of the 'mystical' over ascesis, that is to say, the sovereign action of God over the personal efforts of man, it also permits and requires a specific ascesis which opens the 'doors' to that 'mystique' and feels sustained by it'.[33] The 'specific ascesis which opens the 'doors' to the 'mystical' is what we have called the disposition of confident openness to the experience of God, or 'spiritual congruence' in Therese. Commenting on Teresa of Avila's understanding of the 'prayer of abandonment', when God 'does everything' and we 'do nothing' Norbury says:

> It is a deep and profound flowing of the inner being into a stream of spiritual consciousness, an unfolding of the innate potential that exists in every human being, but to which so few men and women pay any real attention. When this state is reached and perfected it means that the ordinary faculties of memory, understanding and will are no longer concerned with the transient incidents and events of the material and temporal world, but are striving to become completely united to God.[34]

If this fundamental disposition in Therese, is spoken of as the 'way of childhood', it is anything but immature,

---

[33] S. Piat, Ste Thérèse de Lisieux à la découverte de la voie d'enfance, p.141; a free rendering of the French original.

[34] J. Norbury, Warrior in Chains, p.115; emphasis, mine.

childish or infantile. When there was 'incongruence' between her experience and her self-concept, between her 'experience of God' and her 'inherited concept of God', there was room for varying degrees of 'infantilism'.[35] But once she attains full 'congruence', with the special orientation of the 'way of childhood' - her striving to relate to God as a child to Father (mother), far from causing 'regression' positively contributes to total openness to the experience of God in self and others. In other words 'spiritual congruence' enhances 'psychological congruence'. It is important to note, however, that while these 'congruences' can co-exist, enriching each other, in the same person, they are not identical, nor are they necessarily opposed.

---

[35] Cf. esp. Pt.I, results of 'abusive mothering' pp.356sq.

Therese, a 'spoiled child'? Therese could not be a 'spoiled' child, because she was never allowed to be a child (in the normal sense), but was expected to be and to act like a 'grown up'. So in the very 'spoiling' of her childhood, she became 'childish'. (Cf. patterns of 'school phobia' where child is expected to play the role of a parent). But when she found back her 'lost' childhood, she lived it in a mature way (a congruent person's 'openness' resembles 'childhood naturalness'). It should also be noted that her 'childishness' and accompanying sentimentality were not her 'real self' but were largely the products of the expectations of her mother(s) and father who variously used her for their amusement and consolation.

For, one can be psychologically 'congruent' and be an atheist (or be religiously indifferent). Then the grand culmination of 'congruence' like in Maslow's 'peak-experience' in the 'self-actualizer' will be interpreted as a purely 'humanistic mysticism'.[36]

---

[36] Maslow admits the close similarity between the 'mystic experience' and the 'peak-experience', but would like to 'dissociate this experience from any theological or supernatural reference, even though for thousands of years they have been linked. Because this is a natural experience .... I call it the peak-experience'. Maslow, Motivation and Personality, p.164.

Maslow's equation of the 'mystical' and the peak-experience of the self-actualizer, clearly implies that the 'psychological traits' found in the self-actualizer would apply as well to the religious mystic. Therese as a mystic would certainly qualify to be called a 'self-actualizer', and as such can be said to be 'psychologically healthy'. In describing the 'self-actualizer's' qualities or attributes, it is curious to note how often Maslow refers to 'child-like' behavior of the 'self-actualizer'. Here are a few examples: ('Acceptance of self, others, nature)' As the child looks out upon the world with wide, uncritical, undemanding, innocent eyes.....so does the self-actualizing person tend to look upon human nature in himself and in others'. (Ibid., p.156). (Spontaneity, simplicity, naturalness): 'Their ease of penetration to reality, their closer approach to an animal-like or childlike acceptance and spontaneity, imply a superior awareness of their own impulses, desires, opinions.... (Ibid., p.158). (Creativeness): 'The creativeness of the self-actualized man seems rather to be kin to the naive and universal creativeness of unspoiled children....! It refers to the 'fresh, naive, direct way of looking at life'. (Ibid., p.170-171; emphasis and brackets, mine).

V. The evolution of relationships in Therese

1. The two principal points of reference are family and God.

(a) From family: mother, father & sisters, to God.

(b) The family in God.

Love family less so as to love Him more and better. Initially Therese found it painful to live with her own sisters (Martins) in Carmel. 'Ah! I really felt in advance that this living with one's own sisters had to be the cause of continual suffering when one wishes to grant nothing to one's natural inclinations'. (SS.216; Ms C 8v). But later she came to love her family-members in God. 'How can anyone say that it is more perfect to separate oneself from one's blood-sisters?..... When the human heart gives itself to God, it loses nothing of its innate tenderness; in fact, this tenderness grows when it becomes more pure and more divine'. (SS.216; Ms C 9r; emphasis, mine.)

(c) The family with God in heaven: Therese always expressed her great longing for the family 'reunion' with God in heaven, as the final logical destination of all the Martins, who lived for 'eternity' alone.

The 'loss' and the 'gain':- Therese lost her mother by death, and her second and third mothers (Pauline and Marie) would be separated from her eventually. So Therese finds a 'permanent' mother in the Bl. Virgin. Her father was her 'King' and a saint, who represented 'divine love' and tenderness. God is all that and more; He is my Father. As a child, death snatched her mother from Therese and she felt the pain of 'loss' very keenly. But at the death of her father, there is no distance, for she feels that he is closer than ever before.

Everything I loved to be in the family, - the youngest, much loved and favoured child - that I am for God. I loved to please my parents always; I'll do the same for God. I suffered without loving it, now I suffer with love. Through the Passion of Christ, suffering can be made fruitful for others, so I want it.

2. The great fears of Therese were, sin, her body (shame), and liberty

These were all included in the greatest fear - of displeasing loved ones, especially God. It caused the anxiety of scruples in her. But she came to get rid of fear so as to be perfect in love, and found peace. I will be a child in the arms of God; do everything which is humanly

possible and leave to God the rest. God is Merciful Love, who accepts me just as I am. So I must practice that same love by accepting myself and others. My love is small, make it great! '... everything works out for the good of each soul'. (SS.15; Ms A 3r). 'He had willed that all turn out for her good, even her faults...' (SS.25; Ms A 8v). 'I choose all' (what He chooses); I choose nothing (He chooses for me) - that is total abandonment!

VI. Psychological problems are generally 'spiritually' contioned in Therese

The gradual change of her spiritual condition helps ease her psychological problems. In framing an overall solution Therese was never interested in the 'psychological' as such. She always looked for the ultimate solution, the spiritual. In working for such a solution she uses the positive assets of her experience of love in the family, etc., to positivize her 'anxious' relationship to God; and uses her 'spiritual' assets to minimize her psychological 'conditioning'. One has to pick out the key elements in the Theresian experience and piece them together to really appreciate the genius of Therese.

The 'real Therese' hides behind the 'spiritually' dangerous traits noticed by her mother: she is stubborn, full of self-love, very attached to others, nervous and sensitive, always wanting to please. The same 'liabilities' are changed into 'assets' by Therese in her search for 'congruence' and for a personal path to God. She lessens the so-called 'spiritual' dangers in her character, by transforming them into 'psychological potential' for the fulfilment of a greater goal of sanctity.

There is the positive base of love and acceptance in the family, with the negative emphasis on the fear of sin, God's justice, etc. The 'negative' approach to God is the cause of uneasiness and anxiety, manifested especially in scruples. She realizes that the path of 'conformity' cannot be followed without undesirable psychological and spiritual consequences. Hence the need to reorganize her ideals and values... 'Grace-filled moments' help her to see new meaning in her life-situation.

a) One notices that her 'spiritual insights' reveal to Therese a solution to face special situations. (i) If the continual 'loss' of a loved one, is the reality of life, then I must learn to handle it. What is the meaning of suffering such losses? Clearly, I must hold on to something

which endures. I must learn to let go of 'mothers', so I can have Mary for my mother. (ii) There is the experience of fickleness of the human heart, at school. The message for her is the same. Don't put your trust in 'flesh', but in God who endures.

b) (i) The grace of First Communion: 'I felt loved'. This is 'oblative love' which is liberating and growth-promoting, so different from the abundance of 'captive love' at home! I must be attached to Christ alone, for then my heart will never be disappointed. (ii) The 'martyrdom of scruples' at the 'second communion': Why do I suffer? Because I am pre-occupied with myself more than with God. For, "perfectionism" first tends towards oneself and only then to God.

c) The 'Christmas-experience', is the love of God for me, manifested in the Christ-Child. I must rely on his strength and not on my weakness. It took away her childishness and she found back her childhood character. 'Charity' entered Therese's life, teaching her to forget herself and look outward to others.

d) Once the meaning of God's love is revealed Therese becomes an active lover. I must love God in return. I must concentrate on the 'needs' of Christ; I must live this love for Christ by 'saving souls for him'.[37]

e) In Carmel, Therese still experiences the fear of being displeasing to God, with her usual fear of sin. But when she realizes that God is Merciful Love, all her fear is changed into love. It is the quality of Mercy to forgive (pardonner) and Love is in giving (donner) God accepts me with all my faults and imperfections, so I must be grateful and accept myself and others in Him and for Him. Therese was hereafter going to fly on the 'wings of confidence and love'. Therese's offering of herself as a victim to Divine Love is the best proof of the 'sea change' in her approach to God. Because she has come to know God as Love, she rejects all fear, all demands, all obligations, all calculation, in her relationship to Him. This is the best evidence that she finally gathered enough courage to turn her back on the 'Martin spirituality'. She also refused to go along with becoming a 'victim to Divine Justice', which was strongly recommended by the then quasi-Carmelite tradition.

---

[37] Cf. Her prayer for Pranzini, the murderer.

Finally, Therese was a 'heart-person'. She was the 'heart of the Martin family'. She was deeply affected by everything that happened to any of the family. Now that heart had grown big enough to embrace the whole world. 'In the heart of the Church, I will be Love'! It was a logical expansion of the role she so effectively filled in the Martin family!

VII. Therese is the best critic of the 'Martin spirituality'

Whatever was positive and worthy of God in the family-spirituality, she retained and perfected - like love, tenderness, understanding and acceptance; seeking the 'Kingdom of God' first, and prayerfulness. Whatever was negative in that spirituality, and unworthy of God, she ruthlessly cut out, e.g., excessive fear of God's Justice, pre-occupation with perfection (self-centredness), scrupulosity about 'sin', multiplication of 'acts of virtue'. Her new perspective about belonging to God is based on her experiential conviction that God is a loving Father, more tender than a mother, so she must be fully open to Him and trusting, just as a child with its parents.

VIII. Why Therese's parents are 'incomparable'

Despite the narrowness of their spiritual ideals, and their related psychological inadequacies, both Therese's parents were fully committed to the one purpose in life, 'to raise their children for heaven'! Nothing else really mattered. They had willy-nilly come to accept a model of holiness proposed to them, in their religious and family training, and re-enforced by their pious readings, in sermons they heard, and the parish-missions they attended.

Their concept of God was at the heart of the problem. He was proposed to them as a God of commands and of demands! There was only one way to gain his favour and to escape from his anger and justice - to remain faithful to all his laws and commandments. In addition, one must work for a 'crown in heaven' by multiplying moritifcations and good works. The idea of personal merits literally became a game of 'spiritual calculus'!

Louis and Zelie Martin preached to their children what they believed and practised, in all sincerity and truth. Though, they were 'torturing' themselves for the sake of the 'Kingdom', and making unusual demands on their children, none of the children could really point an accusing finger

at them for either being lax or hypocritical, themselves. There was that absolute singleness of purpose, which any honest person would have to admire in the Martins. No wonder Therese could write: 'It was He who had her (Therese) born in a holy soil, impregnated with a virginal perfume'. (SS. 15-16; Ms A 3v-3r). 'And I had the good fortune to belong to parents without equal who surrounded us ... with the same cares and the same tenderness'. (SS.16; Ms A 4r; emphasis, original). And Celine has testified: 'We always admired our parents and to us they seemed to be saints'.[37a]

As the saying goes: example is better than precept. The Martins had both. As far as their subjective, conscious striving after a set spiritual ideal was concerned, there was perfect 'congruence' and consistency. Whatever their psychological inadequacies, they both tried in all things to 'be instruments of Providence' to make their children saints.[38] A narrow and limited world, perhaps, in many ways, but to the Martin family, 'Heaven was their immediate destination and every step they took must be disciplined so that it formed part of a continuous journey'.[39] However

---

[37a] Cf. TPB, pp.22, 84, 110.

[38] Cf. J. Norbury, Warrior in Chains, p.30.

[39] Ibid., p.62.

limited and strained the parents' love and acceptance of their children's shortcomings, they still seemed to have had enough of it to have impressed Therese. Who can blame the Martins for trying their best in everything?

Therese's own empathic understanding and positive regard for her parents and family, is unmistakable right from the start. She let her heart lead the way more than her mind - and the heart was telling her that her parents needed her charms to make their suffering less unbearable. 'I loved Mamma and Papa very much and showed my tenderness for them in a thousand ways, ...' (SS.17; Ms A 4v). Once the mother was lost to the family, Therese tried to be a source of comfort to her father, understanding 'his inner world' as if it were her own. As Pauline has testified: 'She understood our father's heart and knew how to please him'.[40]

But once Therese discovered God's UPR for her, and the meaning of 'fraternal charity', it would be unthinkable for her not to express her UPR for her parents and family. She must have often repeated to herself (thinking especially

---

[40] Cf. TPB, p.23.

of her parents and family), if they had 'received the graces I have received, they would never have feared God, but loved Him unto folly and through love, not through fear,...' (SS.180; Ms A 83v; all emphasis, mine except word 'love')[40a] It is a Theresian way (and a Rogerian way) for us to follow her admirable lead and understand why she could say of her parents: 'My parents were incomparable, more fitted for heaven than for earth'. (Cf. SS.16; Ms A 4r). They suffered anxieties, many of them 'inherited', and yet they tried their best to be faithful to God. If they served a 'God of Justice' and taught us to do likewise, it was simply because they did not know any better.[41]

[40a] Original context refers to 'creatures' (or generic reference to all other people).

[41] If the style of the present thesis seems unduly critical or harsh to the Martin family, it is not out of contempt or disrespect, but more for the sake of argument or emphasis. I have come to have a great admiration and sympathy for Therese's parents, because ultimately, they were 'more sinned against than sinning'; victims of their 'times'.

The contrast between Therese's ability to rectify the 'God-concept' and her parents' inability to do the same, leads one to say, that perhaps 'bad theology' can be corrected by one's personal positive experience (positive regard), whereas all the 'orthodoxy' in the world, and the most brilliant expositions of theology will do little good, if there is no human experience it can relate to. When the latter circumstance obtains, there will either be slavish conformity to a 'puritanical' way of life (as happened in the Martins' case), or an open revolt against the 'God of theologians', who have put theology above God! Speak the language of 'agape-love' and everybody will understand, and see meaning in personally relating to God.

True religion should be liberating. How easy it is to be trapped into believing that absolute fidelity to 'rules and laws' is the ideal of holiness, as happened to the Martins. But Therese was fortunate to perceive God from 'within', experiencing God's UPR for her. She began to feel a sense of freedom to be herself for God. It was the beginning of arriving at the personal conviction that God's acceptance of one's goodness is both gratifying and encouraging, to continue in that goodness. What better compliment can one pay to God than to say: 'I like myself because You like me the way I am'? Such a religious experience is genuine and liberating.

IX. Victor J. Drapela has indicated how the process of human growth and that of religious growth involve similar psychodynamics

The thesis illustrates and confirms in a concrete way (from the analysis of the Theresian life-experience) the truth of Drapela's theoretical summary statement:

> It is fair to conclude that the process of growth toward adjustment and maturity involves: 1) self-enhancement, 2) in freedom, 3) through positive acceptance of self and others, 4) by transcending self-centredness through love, 5) and made evident through creative work. We ask now whether these five characteristics can also be found in the process of religious growth.[42]

We have alluded to the said 'characteristics' all along in the 'process of religious growth' in Therese. We shall just match the said items in Therese, which were indicated especially in the 'Summary', listing the Theresian 'discoveries'.

(1)'self-enhancement, (2) in freedom':

This was partially found back by Therese through the 'Christmas-"conversion"', when she accepted the responsibility to grow up, and felt relatively free to find her own path to God.

---

[42] Victor J. Drapela, "Personality Adjustment and Religious Growth", in J. of Rel. & Health, 1969, Vol.8, no.1, pp.87-97, p.92-93; emphasis, original.

(3) 'Through positive acceptance of self and others':

These are especially marked in Therese with the confirmation of God's UPR for her (Oct.1891) (Discovery I).

(4) 'Through transcending self-centredness through love':

Therese's response to 'discovery I' (God is Merciful Love), makes her forget herself in an unprecedented way, by her 'Oblation to Divine Love'.

(5) 'Made evident through creative work':

a) Her vocation of Love in the 'heart of the Church'; (Discovery II)

b) Her understanding of the meaning of 'fraternal charity';(Discovery III)and her response to it. (Cf. also point 3, above)

c) Her creative vision of her 'future mision' (Discovery IV).

Drapela's final conclusions sound perfectly in place here, to check on the validity of my own findings regarding the 'twin processes' in Therese, and serve as 'conclusions' to the present study, as well.

1.'There are striking similarities between the processes of psychological and religious growth. The psychological and theological concepts, characterizing the process are not mutually in conflict'.[43]

The Rogerian theory was employed to show the process leading to the creation of 'incongruence' in Therese. Then followed the process of 're-organizing' the 'self-ideal' (though religiously oriented), as a sign of self-initiated first step to 'personality change'. The Christmas-'conversion' is a good example of how a 'religiously' perceived event, still effects psychological change in Therese. Conversely (and negatively), it was shown how her psychological incongruence (through 'conditional regard') also affected her relationship to God. Finally, her entire life in Carmel, though predominantly focused on her religious growth, was still seen to produce tremendous psychological gains for Therese.

2.'The concept of freedom of option is identical in psychology and theology'.[44]

This point has been discussed under 'experiential freedom', religiously interpreted by Therese.[44a]

---

[43] Drapela, art.cit., p.96.
[44] Ibid., p.96.
[44a] Cf. summary, p.988.

3.'The concepts of self-enhancement, acceptance, transcendence through love, and creative work differ in the two disciplines only with regard to motivation and range, but not in basic content'.[45]

Therese's 'Oblation to Divine Love' is indicative of her 'being in love with God in an unrestricted fashion' (Lonergan), compared with the 'restricted' manner of being in love with another human being. Here the emphasis is on the 'religious' "range" more than the "motivation". In the discussion on the practice of 'fraternal charity', the religious "motivation" far surpasses any possible motive in the Rogerian therapist's 'acceptance' of the client.

4.(5. of Drapela) 'natural personality adjustment precedes religious growth at least logically if not chronologically'.[46]

In the case of Therese, the 'natural personality adjustment' seems to either occur simultaneously, or to follow as a result of her religious growth. Combes for instance, thinks that the Christmas-"conversion" in Therese was primarily 'religious' and took place during the mid-night service in the church, and the dramatic change in her behavior noticed soon after, would appear as the result of the 'religious'

---

[45] Ibid., p.96.

[46] Ibid., p.96.

conversion. I tend to agree with Combes. But the rest of the 'transforming' episodes in Carmel, seem to indicate that the 'religious growth' preceded (perhaps chronologically) the personality adjustments in Therese.[46a]

X. The thesis could be considered as a converse of Freud's 'Religion is an illusion'

Freud was partially right in placing 'Religion' in the line of continuity between frustrated incestuous desires for 'mother', against father, in the 'Oedipal conflict'. The early child-parent relationship forms an essential element in the patterning of future religious myths or 'illusions'. Religion for Freud, is the necessary creation of the frustrated libido which changes the hatred for the 'father' (via the sexual taboo for the mother), into a compensatory religious cult. But what Freud failed to see is that the mystery of man is more than finding some compensation for his 'frustrated libido' - that the mystery

---

[46a] Cf. The Theresian 'discoveries' and their results, in the summary.

'Therese Martin freed herself, little by little, from the dominance of her milieu, familial, social and religious, in order to become with grace, a free person having discovered the God of Love and of the Gospel'. Cf. G. Gaucher, "Compte rendu de Six", in Carmel, July 1972, p.159. That is a good summary of Therese's over all achievement.

of man is in the 'agape-love experience'. This too takes place principally in the parent-child relationship. It is in the pattern of 'agape-relationship' that 'true religion' has its source and meaning. Even when there is the human agape-experience, it only prepares us to accept the divine agape as a gift. For, there is a connaturality between the two 'agapes' but not a necessary continuity.

The libido (or 'eros'), is involuting, selfish, ego-centric, possessive, and if not properly motivated and disciplined will end up as 'narcissism'. The 'agape' on the other hand, promotes personal growth through positive relationship, and brings out the 'out-goingness' of the spirit. God and religion belong in the realm of 'agape', hence to the realm of the spirit. Man is 'spirit in the flesh' (Eugene Kennedy). The spirit incarnate in man does not necessarily stand over against the flesh in a dichotomy of conflict, but rather looks to enhance the flesh through its elevating and liberating influence.

Rightful religion experienced as a relationship of 'divine acceptance' (UPR) for the believer, not only is <u>not</u> an '<u>illusion</u>', but the <u>supreme reality</u>. Such an experience far from leading to or fostering neurotic behavior in the believer, actually promotes the process of 'congruent becoming'. This might be called one of the 'therapeutic'

effects of religious belonging, as would appear from the religious experience of Therese of Lisieux. In this context, the 'myth' of Freud's postulate of the murder of the 'tribal father' and the guilt creating the 'Father-figure' and the subsequent 'neurotic' religion, stands strongly challenged by the Christian reality of the Fatherhood of God, mediated through the human experience of love of one's father (and mother).[46b]

XI. The thesis has shown how the Rogerian theory of 'Becoming a Person' can equally well apply to 'Becoming a Christian', in the process of 'congruence'. It has tried to apply the psychodynamics, discovered by Rogers in a therapeutic setting, and found to apply to other interpersonal relationships, to the God-believer relationship. Therese's discovery of God as Father, and the 'way of childhood' flowing from it, is made psychologically understandable through the way of 'congruence'. In the case studied (Therese of Lisieux), we have seen how 'incongruence' on the human level affects the 'religious' functioning as well. At the same time, we saw how Therese came to accept God's UPR for her through the mediation of family-experience

---

[46b] Cf. the concept of God as a loving Father in the religious experience of Therese.

and some other 'significant others' in her life. It was the only way Therese could perceive God as a God of Love and Mercy, which triggered 'positive personality change', making it possible for her to become a tremendous human being, a great mystic and a saint.

XII. The thesis could be considered as an elaborate answer to the body of questions raised in project "d)" The Experience of being fully received and Religious Consciousness', proposed by Peter Campbell.

> Another area which might produce a promising contribution in the study of primary religious experience would be further research into the experience of being fully received and its relation, if any, to the God-conceptualization and quality of religious experience. What happens, for example, when an incongruent individual projects the qualities of unconditional positive regard, empathic understanding and the communication of these to the creature out onto the Creator-God? How does this affect the quality of primary religious experience, the healthy exercise of religion, and movement toward fuller human functioning?
>
> What happens on the other hand, to the congruent individual whose sense of being fully received has matured to the point where he can, for example, experience being received not just from another human being but from any life-giving contact he may have with nature or the world around him? What influence does such an expanded sense of being fully received have on God-conceptualization or religious leanings of such a person? How would this kind of maturing experience influence theological formulations, liturgical celebrations, religious education, etc.[46c]

[46c] P. Campbell, Toward a Transpersonal Psychology of Religion, unpublished Ph.D. Thesis, University of Ottawa, 1972, p.371-72; emphasis, mine.

It is hoped that the thesis, has touched on the key questions of religious living and functioning in Therese, first as an 'incongruent person' and then as a 'congruent person', where the God-conceptualization is at the centre of the whole process.

XIII. Some questions regarding Therese's 'way of childhood'

1. Seeing that Therese's 'way of childhood' has much to do with her childhood experience of a certain amount of love and acceptance in the family, would it imply that her 'way' would not appeal to a person unless he has had sufficient, positive childhood experiences himself? In other words, would her spirituality be truly meaningful without the said experience of acceptance? Can a 'lost childhood' be restored at all? If so, to what extent?

2. Does the lack of healthy human experience of love and acceptance which is known to create psychological imbalance in a person, also generate so-called 'neurotic' religious behavior? Is it deprived persons who most tend to use 'religion' as a crutch or as a compensation? Psychologically speaking, can a person accept the 'positive regard' offered to him by God (through Grace), if he has never experienced any 'regard' as a child of parents or others?

3. Ashley Montagu is pleading for the urgent recognition of the function of a 'loving mother' as 'the educator of humanity' through her teaching children 'the ability to love', which in his opinion, is 'the most important of the arts and sciences'. He is however, not interested in the 'religious' significance of maternal love.[47] Is maternal love equally important for the 'religious' awakening of the child? 'The love of parents is the medium through which the love of God is taught'.[48] Has there ever been a 'saint' who did not have a loving mother (or father)? Is there any person who becomes 'truly' religious without a minimum of maternal or parental foundation of love?[49]

---

[47] Cf. A. Montagu, The Humanization of Man, World Publishing Co., Cleveland, 1962, pp.40-41.

[48] Newland, M.R., The Saints and Our Children, p.109.

[49] Cf. Vergote, Antoine & alii, "Concept of God and Parental Images" in J. for Scient. Study of Rel., 1969, vol.8, no.1, pp.79-87.

Cf. Erikson's 'basic trust' deriving from mother as the base of 'religion'. Identity and the Life-Cycle, pp.63-64.

XIV. Projects for further research

1. Historical: One can work on a full-scale study of the value of Theresian studies, biographical and doctrinal, taking into account some of the distinctions with regard to the Theresian Sources as suggested in the Introduction.

It will be worthwhile to make a full-scale assessment of the contributions of André Combes to the understanding of the Theresian mystery. Once again the merits and weak points of Combes indicated in the thesis, may serve as a good starting point.

2. Psychological: There is sufficient matter provided in Part I of the Thesis (Therese's Childhood Problems Psychologically Considered), for a full-blown research project. Starting with an evaluation of the psychological explanations offered for the major problems of Therese, one could further elaborate on some of the controversial issues regarding attachment-behavior, qualities of mother-love, patterns of parenting and their effects, etc.

3. Toward a possible paradigm for a psychology of relations between 'physical childhood', 'psychological childhood' and 'spiritual childhood' via 'Rogerian congruence'

	Physical childhood (Infant congruence)	Psychological childhood (mature congruence)	Spiritual childhood (sp. congruence)
1.	Stage of growth and symbol of	way of being and becoming a person	way of being and becoming a christian
2.	model of openness to experience (potency)	to mature openness (actualized)	to openness to God (actualized)
3.	Through 'love received' (acceptance) from significant others	to 'love given and received' (mutuality)	to 'love received' of God and given... (mutuality)
4.	Parental and familial relationship	to significant human relationship	to God-relationship
	(The 'parental' somehow revealing the possibility for the 'divine')		
5.	'self-centered'	'other-directed'	'God oriented'
6.	From greater ext. frame of reference (locus of evaluation)	to greather 'internal' frame of reference (locus of evaluation)	to 'transcendent' frame of reference
7.	From greater dependence	to greater independence (interdependence)	to 'transcendent' dependence

N.B. The technical 'psychological terms' are to be understood as Rogers defines them in his 'Theory of Personality'.

Some more specific issues

Karl Rahner's "Ideas for a Theology of Childhood" (cf. Bibliography), could serve as an excellent starting point to expand the above paradigm. Rahner offers very fascinating ideas about the meaning and function of childhood in human and christian life.

Maslow's description of 'child-like' qualities in the self-actualizer, and the quality of love in self-actualizing people will also prove useful, here.

4. Some projects for further research in Martin Family Studies

a) The makings of the 'mystic' and the 'schizophrenic' - St. Therese of Lisieux and M. Louis Martin, her father. As a starting point, Kenneth Wapnick's "Mysticism and Schizophrenia", will prove useful (Cf. Bibliography).

b) The evolution of the 'contrasting spiritualities' in St. Therese, namely the 'paternal' and the 'maternal'. We have briefly touched upon the presence of the same in Therese.

c) The progressive changes in the association between Louis Martin and Therese - or the evolution of the 'father-image' in Therese. Some suggestions for such a study: Initially, Louis Martin needs Therese as a 'companion and consoler'; later feeling remorseful for having 'used' her, allows her to grow up (Christmas 1886). Father welcomes the 'change' in Therese, even to the point of loving acceptance of her decision to join Carmel at fifteen. Therese's admiration for her father truly renders homage to a weak man strengthened by 'sacrifice'. The 'Holy Face' of Christ, the Suffering Servant, speaks of the 'vision of sorrow' Therese had of her father as a child. The 'double meaning' of Father for Therese (Sept.8, 1890) is symbolic of the changed attitude to her father and to God. 'On the day of my wedding, I was really an orphan, no longer having a Father on this earth and being able to look to heaven with confidence saying in all truth: "Our Father who art in Heaven..." '. (SS.161; Ms A Fol. 75v)

d) Could Louise Guérin (Sr. Dosithée of the Visitation), and Zelie Guérin (Mme Martin), be considered "spiritual twins", somehow sharing a 'spirituality of anxiety'? Their numerous letters will help reveal aspects of their personality, their relationship and their 'spirituality'.

e) A fascinating study is to work on a psychological analysis of the mother-daughter association - Zelie Martin and her favourite daughter, Pauline, the 'strong-women' of the Martin family. We have touched on this theme in the thesis.

f) The three phases of association between St. Therese and her sister, Celine: (i) Celine, the companion and play-mate (1873-1887). (ii) The 'spiritual sister' and confidante (1887-1894) - 'Jesus wanting to have us advance together, formed bonds in our hearts stronger than blood. He made us become spiritual sisters,....' (SS.103; Ms A Fol. 47v). (iii) The novice and co-victim to Divine Love (1894-1897). There is sufficient material in the Autobiography indicating the presence of the above three phases. Therese's 'Letters' are particularly useful for the second phase of association between herself and Celine. Allport feels that letters are best used to study the personalities of the writer and the recipient.[50]

g) The Martin Family Revisited (a companion volume to Piat's The Story of a Family?) - A Psychological Study

---

[50] Cf. G.W. Allport, The Use of Personal Documents in Psychological Science, p.108 sq.

of the Martin Family, using Mosak's 'psychologycal types'.[51]

(i) The '"getter" who exploits and manipulates life and others by actively or passively putting others into his service'.[52] Mme Martin had at least 20% of the "getter" in her, as she cleverly got others to do her 'will'. There is 30% of the "martyr" -- a martyr for the cause of 'holiness' in Zelie Martin.

(ii) The '"driver", whose over-conscientiousness and dedication to his goals rarely permit him to rest'.[53] A good 50% of Zelie Martin was a "driver", hence her constant anxiety and restlessness.

(iii) The '"controller" who either wishes to control life or to ensure that it will not control him'.[54] You have up to 60% of the "controller" in Pauline. She very shrewdly captured her mother's heart and took control of the situation. She inherits 40% of the "getter" - mentality from her mother. She was adept at manipulating people.

---

[51] Cf. Mosak H.H., "Life Style", in Techniques for Behavior Change: Applications of Adlerian Theory, Springfield, Ill., Charles C. Thomas, 1971.
We are here using S. Maddi's summary statement of Mosak's 'typology'. Cf. S.R. Maddi, Personality Theories..., p:321.

[52] Ibid., p.321.

[53] Ibid., p.321.

[54] Ibid., p.321.

Her father's nickname 'Paulin' suits her well and says a lot about her character. The "controller" in Pauline is especially operative in Carmel. Mother Gonzague could never 'control' Pauline.

(iv) The '"good man", who prefers to live by higher moral standards than his contemporaries'. It is 60% of Louis Martin. There is about 20% of the "martyr" in him.

(v) The '"victim" who always loses'. Louis Martin has about 20% of the "victim", as he is second to his wife and to Pauline. Marie is 50% "victim", as she loses to Pauline at home and at Carmel; and 50% of her is "good man", as she takes after her father.

(vi) The '"martyr" who attains nobility through "dying" for causes and principles'. Perhaps as a family dedicated to the strict observance of rules and laws in the pursuit of 'perfection', they were all "martyrs", each in his own way.

(vii) The '"baby", who finds his place in life through charm, cuteness, and exploitation of others'. Therese was the "baby", certainly by birth (the youngest), and then by circumstances (too much 'abusive mothering'), and so had to be cute and charming, but was not necessarily exploiting others. Initially, one might say that she was a combination of 25% "baby", 60% "good man", 10% "victim", and 5% "martyr".

But once she ceases to be a "baby", the percentage points of "baby" will shift to "martyr" and "good man", but with a totally positive orientation.

(viii) The '"excitement seeker" who despises routine and revels in commotion'. Leonie has a good 60% of the "excitement seeker", together with 20% of the "victim" and 20% of the "good man" in her character.[55]

---

[55] All descriptions of the 'types' within quotation marks are from S.R. Maddi, op.cit., p.321.

'One disconcerting feature of Mosak's typology' comments Maddi, 'is that it seems to refer rather exclusively to negatively toned styles. It is therefore unclear what his stand is on ideal personality'. Ibid., p.321. We indirectly indicate even in our rather arbitrary combinations of 'types' in each of the Martins, that one is not any given single type, but would generally take in some positive qualities from one or other of the eight 'types' of Mosak.

'..., "It is not the self that you discover which brings you to yourself. It is not the self which you find which makes you really aware of who you are. Rather it is the self that God, the Father seeks; it is the self that God the Father discovers which lets you know who you really are - which really sets you free. This is a difficult task. But do it we must, for this is the difference between Gospel and religion. Religion is my trying to be, my trying to have, my trying to find, my trying to discover myself. Gospel is God shouting from the mountain top, "You are a self - you are somebody". Gospel is God accepting me for what I am and thereby moving me toward what I ought to become. Only when I come to my Father do I come to myself. And only when I come to myself can I be turned on to community, to liberate the people, to let them go.'[56]

Let it be truthfully recognized to the undying credit of St. Therese of Lisieux - that she indeed painfully discovered and willingly abandoned the frustrating slavery of a 'self-seeking' "religion", in favour of the splendid freedom of the "Gospel" found in the pure gift of the 'unconditional-acceptance' of herself by God!

---

[56] A. Knighten, Stanley, "Only When I Come To My Father Do I Come To Myself", in J. of Rel. Thought (USA), 1972, Vol.29, no.1, pp.82-84; p.83-84. The only word emphasized in original is 'are' in the sentence: "You are a self - you are somebody"; rest of emphasis, mine.

BIBLIOGRAPHY

I. Theresian Literature

1. Primary Sources

Sainte Thérèse de l'Enfant Jésus et de la Sainte Face, Sainte Thérèse de l'Enfant-Jésus: Histoire d'une Ame - 1873-1897, Office Central de Ste Thérèse de l'Enfant Jésus, Lisieux, 1924, xxx-601 p.

_____, Novissima Verba - derniers entretiens de Ste Therese de l'Enfant Jésus, Mai-Sept. 1897, Office Central de Ste Thérèse de l'Enfant Jésus, Lisieux, 1926, iv-224 p.

_____, Lettres, André Combes, (ed.), Office Central de Lisieux, Lisieux, 1948, xxvi-472 p.

_____, Collected Letters of Ste Thérèse of Lisieux, from the Critical Edition of André Combes, translated by F.J. Sheed, Sheed & Ward, London, 1972, C. 1949, xvi-347 p.

_____, Novissima Verba, The Last Conversations and confidences of St. Therese of the Child Jesus - May-Sept. 1897, Revised translation by the Carmelite Nuns of New York, M.H. Gill & Son, Dublin, 1953, C. 1952, xv-158 p.

_____, Manuscrits Autobiographiques de Sainte Thérèse de l'Enfant Jésus, Carmel de Lisieux, Lisieux, 1956, 4 v., P. François de Sainte Marie, O.C.D., (ed.),

_____, Autobiography of Saint Therese of Lisieux, The Story of a Soul, newly translated by Ronald Knox, Fontana Books, Collins, 1975, C. 1958, 256 p.

_____, Derniers entretiens avec ses soeurs, Editions du Cerf, 1971, 922 p.

_____, Derniers entretiens, Volume d'annexes, Editions du Cerf, 1971, 503 p.

_____, Correspondance Générale - Tome I, 1877-1890, Editions du Cerf, 1972, 597 p.

_____, Correspondance Générale - Tome II, 1890-1897, Editions du Cerf, 1973, 445 p.

_____, Story of a Soul, The Autobiography of St. Therese of Lisieux, new translation by John Clarke, O.C.D., ICS Publications, Washington, 1975, xviii-288 p.

2. Secondary Sources

Agnès de Jésus, O.C.D., 1861-1951, A letter from Lisieux, the biography of one sister of St. Therese of Lisieux written by another of her sisters while Hitler made war on France. Translation & commentary by John Mathias Haffert, Sea Isle City, N.J., The Scapular Press, N.J., 1942, 119 p.

_____, Marie, Sister of St. Therese, her life written by Pauline, another sister of the Little Flower. Translated from the French by Rev. Roland Murphy O. Carm. & Rev. Joachim Smet O. Carm., edited by Rev. Albert H. Dolan O. Carm., Englewood, N.J., The Carmelite Press, Chicago, 1943, 72 p.

Albert du Sacré-Coeur, O.C.D., Approches du Mystère de Sainte Thérèse de l'Enfant Jésus, Essai, Colmar, Alsatia, Paris, 1961, 332 p.

André-Delastre, Louise, Azelie Martin, Mother of the Little Flower, translated from the French by the Earl of Wicklow, Clonmore & Reynolds Ltd., Dublin; Burns, Oates & Washbourne, London, 1961, 184 p.

André, Joseph, La Sainte qui voulut toujours faire plaisir, Abbaye de Frigolet, Tarascon-sur-Rhône, 1958, 279 p.

Arminjon, Blaise, S.J., "Les Manuscrits aubobiographiques de Ste Thérèse de l'Enfant Jésus", Christus, no. 12, 1956, pp. 546-560.

Arminjon, Charles, Fin du Monde Présent et Mystères de la Vie future, M. Lescuyer & fils, Lyon, 1964, C. 1881, xvi, 6-293 p.

Arts, Mathias O. Carm., "The Realism of a Saint", Carmelus 20, 1973, no. 1, pp. 146-164.

Balthasar, Hans Von, Therese of Lisieux: The Story of a Mission, translated by Donald Nicholl, Sheed & Ward, London, 1954, C. 1953, XX, vii-288 p.

_____, "Actualité de Lisieux", Thérèse de Lisieux, Conférences du Centenaire 1873-1973, Des nouvelles de l'institut Catholique de Paris, 1973, pp. 107-123.

Bernoville, Gaétan, Sainte Thérèse de l'Enfant Jésus, B. Grasset, 1926, 242 p.

BIBLIOGRAPHY

Beevers, John, Storm of Glory: St. Therese of Lisieux, Sheed & Ward, London, 1949, viii-231 p.

Bro, Bernard, O.P., La Gloire et le Mendiant, Editions du Cerf, Paris, 1974, 257 p.

Carmel The, Lisieux, "Answers to certain suggestions made by the Rev. E. Robo", (Two Portraits of St. Teresa), Sicut Parvuli, 1957, pp. 13-20.

Clarkson, Tom, Love is my Vocation; an imaginative Story of St. Therese of Lisieux, Farrar, N.Y., x-213 p.

Combes, André (et autres), La Petite Sainte Thérèse de Maxence Van der Meerch devant la critique et devant les textes, Editions St-Paul, Paris, 1950, 562 p.

_____, Le Problème de l'Histoire d'une Ame et des Oeuvres complètes de Sainte Thérèse de Lisieux, Editions St-Paul, Paris, 1950, 166 p.

_____, Sainte Thérèse de l'Enfant Jésus, Bonne Presse, Paris, 1950, 309 p.

_____, St. Therese and Suffering: the Spirituality of St. Therese in its essence, Preface by Mgr. Vernon Johnson, translated by Mgr. P. Hallett, M.H. Gill, Dublin, 1951, viii-131 p.

_____, The Heart of Saint Therese, translated by a Carmelite Nun, M.H. Gill & Son, Dublin, 1952, x-122 p.

_____, The Spirituality of St. Therese, (An introduction), Preface by Rev. Vernon Johnson, translated by Mgr. Philip E. Hallett, M.H. Gill, Dublin, 1952, xii-164 p., translation of Int. à la Spiritualité de Sainte Thérèse de Lisieux.

_____, Psychoanalyse et Spiritualité, Préf. du Dr. Charles Grimbert, Editions Universitaires, Bruxelles, 1955, 70 p.

_____, Sainte Therese & her Mission; the basic principles of Theresian Spirituality, translated by Alastair, Guinon, M.H. Gill, Dublin, 1956, x-229 p., translation of Ste Therese de Lisieux et sa mission: les grandes lois de la spiritualité Thérésienne.

_____, "Sainte Thérèse de Lisieux, Modèle de Vie Contemplative", Ephemerides Carmeliticae, xiii-1962 excerptum, pp. 80-135, Teresianum, Roma, 1962, 57 p.

_____, Ascetica et Mystica - De Doctrina S. Theresiae a Jesu Infante, Anno Accademico 1964-65, Tip. Leberit, Roma, 1965, 211 p.

_____, De Doctrina Spirituali Sanctae Theresiae a Jesu Infante, J. Vrin, Paris, 1967, 264 p.

_____, Theresiana, Libr. della Pontificia Univ. Lateranense, Roma; J. Vrin, Paris, 1970, 408 p.

Culligan, Kevin O.C.D., 1935, "Saint Therese of Lisieux: a case study in psychology of religion", Sp. Life 19, (Wash., D.C.), 1973, pp. 163-171.

Cuming, Alfred M., "The family of Therese", (Biographical Notes), Sicut Parvuli, 35, 1973, pp. 49-64.

_____, "Basic lessons from St. Therese's life", Sicut Parvuli, 38, 1976, pp. 9-23.

Cunningham, William M., The Unfolding of the Little Flower..., P.J. Kennedy & Sons, N.Y., 3 ed., 1916, xxi-144 p.

Cyrillus a Matre Dei, O.C.D., Chronologie et Concordance thérésiennes, "Ephemerides Carmeliticae", Roma, 1958, 136 p.

Dalrymple, John, "St. Therese de-institutionalized spirituality", Sicut Parvuli, 35, 1973, pp. 9-14.

Daniel-Rops, "Thérèse de l'Enfant Jésus", Mystiques de France, Buchet/Chastel, Paris, 1958, pp. 287-302.

Day, Michael, C. Or., All my life Love, a commentary on St. Therese's poem "Vivre d'Amour", translation of the poem by Mgr. Ronald A. Knox, foreword by Mgr. Vernon Johnson, The Paschal Press, Harrow Middlesex, 1953, 56 p.

Delarue-Mardrus, Lucie, Ste Thérèse de Lisieux, E. Fasquelle, Paris, 1926, 158 p.

Delteil, François, "La mère de Ste Thérèse de l'Enfant Jésus", Annales de Ste Thérèse, Etudes et documents, 1957, p. 15.

DeMeester, Conradus, O.C.D., Dynamique de la Confiance: Genese et structure de la "Voie d'enfance spirituelle", chez Ste Thérèse de Lisieux, Editions du Cerf, Paris, 1969, 435 p.

_____, Les Mains Vides: le Message de Thérèse de Lisieux, traduit du néerlandais par A. Patfoort, O.P., Editions du Cerf, Paris, 1972, 172 p.

Dermot, Fr. Noel, O.C.D., "The Manuscripts of St. Therese's Autobiography", Mt. Carm., (London), 5, 1957-78, pp. 45-55.

_____, "The real St. Therese", Sp. Life, 5, 1959, pp. 49-68.

D'Hendecourt, Marie-Madeleine, La Perfection de l'amour d'après Sainte Thérèse de l'Enfant Jésus, Pref. du R.P. Lucien-Marie de St. Joseph, O.C.D., Nouvelles editions latines, Paris, 1956, 141 p.

Deroo, André, Lumières sur Sainte Thérèse de l'Enfant Jésus et la famille Martin, P. Téqui, Paris, 1974, 231 p.

Descouvement, Pierre, Sainte Thérèse de l'Enfant Jésus et son prochain, P. Lethielleux, Paris, 1962, x-270 p.

Dolon, Albert H., O. Carm., The living Sisters of the Little Flower, edited by Robert A. Lusk, The Carmelite Press, Chicago, 1926, 192 p.

Duliscouet, Dominique, "Therese de Lisieux: point de vue de psychanalyse", Le Supplément 25, (Paris), 1972, pp. 370-372.

Foyer où grandit Thérèse d'Alençon et de Lisieux, Le, Imprimerie Alençonnaise, Alençon, 1973, 39 p.

François de Sales de l'Immaculée Conception (Jamart), Complete spiritual doctrine of St. Therese of Lisieux, translated by Rev. Walter Van de Putte, C.S.Sp., St. Paul Publications, N.Y., 1961, 320 p., French original: Mieux connaître Sainte Thérèse de Lisieux, Paris, 1958, C. 1955.

François, Thérèse de l'Enfant Jésus et de la Sainte Face, O.C.D., Litterae Circulares occasione Matris Agnetis a Jesu O.C.D. sororis S. Teresiae a Jesu Infante, 1861-1951, Impr. St-Paul, Bar-le-Duc, 1952, 98 p.

Gabriel de Ste Marie, Madeleine, O.C.D., "Characteristiques de la Spiritualité Thérésienne", Spiritualité Carmelitaine, no. 1, 1937, pp. 33-61.

Garrone, Gabriel-Marie, Card., Ce que croyait Thérèse de Lisieux, 3e Ed., Mame, Tours, C. 1968, 229 p.

Gaucher, Guy, La Passion de Thérèse de Lisieux, 4 avril-30 sept. 1897, Editions du Cerf, Paris, 1972, 251 p.

_____, "La Passion de Thérèse ou l'épreuve de la foi", Thérèse de Lisieux - Conférences du Centenaire 1873-1973, des nouvelles de l'Institut Catholique de Paris, 1973, pp. 53-82.

Gayral Dr., "Une Maladie Nerveuse dans l'Enfance de Ste Thérèse de Lisieux", Carmel (P.C.), 1959, pp. 81-96.

Genevieve de la Sainte Face et de Ste Thérèse, O.C.D., Ste Thérèse de l'Enfant Jésus; Conseils et Souvenirs, Carmel de Lisieux, Lisieux, 1952, xiv-229 p.

_____, Louis Martin (1823-1894), The Father of the Little Flower, (Saint Therese of the Child Jesus), the Sister of St. Therese tells us about her father, translated from the French by Rev. Michael Collins, M.H. Gill & Son, Dublin, 1959, 161 p.

_____, Ste Thérèse de Lisieux; Conseils et Souvenirs, Editions du Cerf, Paris, 1973, 215 p.

_____, A Memoir of my sister, authorized translation by the Carmelite sisters of N.Y. of Conseils et Souvenirs, M.H. Gill & Son, Dublin, 1959, xix-249 p.

_____, Azelie Martin, 1831-1877, The Mother of the Little Flower, (St. Therese of the Child Jesus), the Sister of St. Therese tells us about her mother, translated from the French by Rev. Michael Collins, S.M.A., M.H. Gill & Son, Dublin, 1957, x-123 p., first published Dec. 1957, French version: La Mère de Sainte Thérèse de l'Enfant Jésus - Carmel de Lisieux, 1957.

Ghéon, Henri (Pseud. de Henri-Léon Vangeon), The Secret of the Little Flower, translated by Donald Attwater, Sheed & Ward, London, 1934, x-243 p.

"God does all out of Love - further insights into writings of André Combes", Sicut Parvuli, 39, 1977, pp. 18-24.

Goerres, Ida Friederike, The Hidden Face; a study of St. Therese of Lisieux, translated by Richard & Clara Winston, Pantheon, N.Y., C. 1959, viii-428 p., translation of Das Senfkorn Von Lisieux, 1st German ed., 1944, revised 1956.

Guillet, Louis, Thérèse dans ma vie, Mame, Tours, 1972, 223 p.

Guitton, Jean, The Spiritual Genius of St. Therese, translated by a religious of the retreat of the Sacred Heart, Geoffrey Chapman, London, 1958, 51 p.

Graef, Hilda, "The saint of the Common Man: Teresa of Lisieux", The Light and the Rainbow, a study in Christian Spirituality from its roots in the Old Testament and its development through the New Testament and the Fathers to Recent times, Longmans Press, Westminster, 1959, pp. 384-397.

Healy, Kilian, O. Carm., "St. Therese & the Fatherhood of God", in Carmelus 20, 1973, no. 1, pp. 9-17.

Honoré, Hippolyte, Le message d'une femme: Thérèse de Lisieux, Editions Salvator, Mulhouse, 1968, 131 p.

J.F., "Pédagogie de Madame Martin", Annales de Ste Thérèse - Etudes et Documents, 33, 1957, pp. 3-6.

Kelly, Alban, O.C.D., The family of St. Therese, a synopsized version of The Story of a Family, M.H. Gill & Son, Dublin, 1959, vii-56 p.

Kerdreux, Michel de, Sainte Thérèse de Lisieux; perspectives pour le temps présent: réponses aux jeunes, Office central de Lisieux, Lisieux, C. 1961, 165 p.

Labourdette, Marie-Michel, O.P., "Sainte Thérèse de l'Enfant Jésus", tiré à part de Revue Thomiste, (Toulouse), 1974, pp. 105-126.

Lafrance, Jean, Thérèse de Lisieux et sa mission pastorale; essai de pédagogie thérésienne, Desclée de Browner, Paris, C. 1968, 291 p.

Laudet, Fernand, "L'Enfant chérie du Monde", Sainte Thérèse de Lisieux, A. Mame, Tours, 1930, 144 p.

Laurentin, René, Thérèse de Lisieux, mythes et réalité, 2e éd., revue et corrigée, Beauchesne, Paris, 1972, 238 p.

_____, "Thérèse de Lisieux, mythes et réalité", Thérèse de Lisieux, Conférences du Centenaire, 1873-1973, des nouvelles de l'institut Catholique de Paris, 1973, pp. 7-27.

Laurentin, René et Six, Jean-François, Thérèse de Lisieux, Verse et Controverse, Beauchesne, Paris, 1973, 179 p.

Laveille, Mgr., Sainte Thérèse de l'Enfant-Jésus, d'après des documents officiels du Carmel de Lisieux, Office Central de Ste Thérèse, Lisieux, 1926, xv-448 p.

Little Catechism of the Act of Oblation of St. Therese of the Child Jesus, translated by Rev. Michael Collins, A.M., The Newman Press, Westminster, Maryland, 1949, 22 p.

Louis de Ste Thérèse, O.C.D., "Sainte Thérèse de l'Enfant Jésus et la Direction", Etudes Carmelitaines, 30, 1951, pp. 246-263.

_____, "Ste Thérèse of the Child Jesus & Sp. Direction", Sp. Life, 4, 1958, pp. 213-227.

_____, Mon Ciel c'est l'amour, Editions Pyrénéennes, Bagnères-de-Bigorre, 1963, 176 p.

_____, Confiants jusqu'à l'audace, Editions Pyrénéennes, Bagnères-de-Bigorre, 1964, 244 p.

_____, Ma vocation dans l'Eglise, Editions Pyrénéennes, Bagnères-de-Bigorre, 1965, 189 p.

"Love's essential Nature", summary comments from Combes' on the spirituality of St. Therese, Sicut Parvuli, 38, 1976, pp. 83-86.

Mabille, Pierre, Thérèse de Lisieux, Une Mystique décadente, Editions du Sagittaire, Paris, 1975, Première Ed., José Corti, 1937, 117 p.

Margaret, Sister Teresa, C.D., I Choose All, a study of St. Therese and her spiritual doctrine, Fowler Wright Books, Worcestershire, England, 1964, 252 p.

Marie-Eugène de l'Enfant Jésus, O.C.D., "La Grâce de Noël 1886, chez Ste Thérèse de Lisieux", Carmel (P.C.), 1959, pp. 97-116.

_____, "A living modern Theology of love", Sp. Life, 6, 1960, pp. 43-61.

Marie, Sister of St. Therese, her life written by Pauline, another sister of the Little Flower, translated from the French by Rev. Roland Murphy and Joachim Smit, The Carmelite Press, Chicago, 1943, 72 p.

Markmiller, Barbara C. & Klein, Maria Regina, La Petite voie aujourd'hui, traduction de l'allemand par Soeur Elisabeth Hartogs, O.S.B., Apostolat des Editions, Paris, 1970, 109 p., original title: Kleiner Weg Heute?

Martin, Azelie, 1831-1877, Correspondance Familiale de Zelie Martin (fragments): 1863-1877, Imprimerie St-Paul, Bar-le-Duc, 1958, 461 p.

Martin, R.P., La "Petite Voie" d'enfance spirituelle- d'après la vie et les écrits de Ste Thérèse de l'Enfant Jésus, Imprimerie St-Paul, Bar-le-Duc, 1929, C. 1926, xiii-152 p.

_____, Le Cantique du Saint Amour, chanté par Ste Thérèse de l'Enfant Jésus, commenté par le R.P. Martin, S. Pacteau, Luçon, 1932, v-275 p.

_____, Pour aimer le Bon Dieu comme Ste Thérèse de l'Enfant Jésus, S. Pacteau, Luçon, 1932, 168 p.

Moore, Thomas Verner, O. Cart., Heroic Sanctity and Insanity, an introduction to the spiritual life & mental hygiene, Grune & Stratton, N.Y., London, 1959, 243 p.

Morteveille, Blanche, "Un Mariage Chrétien", Annales Thérésiennes, 33, 1957, no. 11, pp. 7-9.

_____, "Madame Martin: Une Jeunesse sans soleil", Annales Thérésiennes, 33, 1957, no. 7, pp. 5-7.

_____, "Monsieur Martin: C'est celui-là que j'ai préparé pour toi", Annales Thérésiennes, 33, 1957, no. 8-9, pp. 6-8.

_____, "Madame Martin et sa fille Marie", Annales Thérésiennes, 34, 1958, Sept. 3-5.

_____, "La Neuvième enfant", Annales Thérésiennes, 34, 1958, Juin 4-7.

_____, "Madame Martin et sa fille Pauline", Annales Thérésiennes, 35, 1959, no. 3, pp. 11-14.

_____, "Le Père et ses filles", Annales Thérésiennes, 35, 1959, no. 9, pp. 7-9.

_____, "La vocation de Marie Martin", Annales Thérésiennes, 37, 1961, no. 1, pp. 10-14; no. 3, pp. 9-15; no. 4, pp. 8-12; no. 12, pp. 21-25.

Morton, John Bingham, St. Therese of Lisieux: the making of a saint, Burns & Oates, London, 1954, 112 p.

Newland, Mary Reed, "Thérèse of Lisieux - Stubborn Saint", The Saints & Our Children, P.J. Kennedy & Sons, N.Y., 1958, pp. 107-148.

Norbury, James, Warrior in Chains - St. Therese of Lisieux, William Kimber, London, 1966, 240 p.

O'Brien, Thaddeus, O. Carm., "An evaluation: Two Portraits of St. Therese", Sword, 19, 1956, pp. 129-140.

O'Brien, Thaddeus, O. Carm. & Carlin Warren, O. Carm., "The Autograph Autobiography of Therese of Lisieux", Sword, 20, 1957, pp. 279-294.

O'Carroll, Michael, C.S.Sp., "The truth about St. Teresa", Sicut Parvuli, 19, 1957, pp. 138-147.

_____, "Mother Agnes of Lisieux", Doc. & Life, 7, 1957, pp. 91-101.

"Oeuvre Thérésienne, L', de Mgr. Combes", André Combes III, Association des Amis de Mons. Combes, Paris, 1973, pp. 103-118.

O'Mahony, Christopher, O.C.D., St. Therese of Lisieux, by those who knew her, testimonies from the process of beatification, Veritas Publications, Dublin, 1975, 287 p.

Petitot, Henri, O.P., Vie intégrale de Ste Thérèse de Lisieux; une renaissance spirituelle, nouv. éd. rev. et corr., Eidtions de la Revue des Jeunes, Paris, 1952, 282 p. Publiée d'abord en 1925 sous le titre: Ste Thérèse de Lisieux, Une renaissance spirituelle.

_____, St. Therese, The new omen, an abridgement by a poor clare of Bullingham of A Spiritual Renascence, Burns, Oates & Washbourne, London, 1933, x-70 p.

"Petite Mère", La, de Sainte Thérèse de Lisieux, Mère Agnès de Jésus, 1861-1951, Carmel de Lisieux, Lisieux, 1953, 211 p.

Philipon, Marie-Michel, O.P., Sainte Thérèse de Lisieux, "Une Voie toute nouvelle", Desclée, De Brouwer, Paris, 1946, 338 p.

Piat, Stéphane-Joseph, O.F.M., Histoire d'une Famille-Une école de sainteté, Le Foyer où s'épanouit Ste Thérèse de l'Enfant Jésus, Office Central de Lisieux, Lisieux, 1946, 378 p.

_____, Marie Guérin, 1870-1905, Carmel de Lisieux, 1953, 129 p.

_____, The Story of a Family: The Home of the Little Flower, M.H. Gill & Son, Dublin, 1954, 431 p., translation of Histoire d'une famille.

_____, Céline, soeur et témoin de Ste Thérèse de l'Enfant Jésus, Office Central de Lisieux, Lisieux, 1964, 213 p.

_____, Sainte Thérèse de Lisieux à la découverte de la voie d'enfance, Ed. Franciscaines, Paris, 2nd ed., 1965, C. 1964, 408 p.

_____, Léonie, une soeur de Ste Thérèse à la Visitation, Office Central de Lisieux, Lisieux, 1966, 223 p.

_____, Marie, soeur aimée et marraine de Ste Thérèse de l'Enfant Jésus, Office Central de Lisieux, 1967, 254 p.

Pic, Roger, Une religieuse comme les autres, Sainte Thérèse de l'Enfant Jésus, J. Gabalda, Paris, 1958, 138 p.

Poinsenet, Marie-Dominique, Soeur, O.P., Thérèse de Lisieux, témoin de la foi, Editions G.P., Paris, 1962, 406 p.

_____, Thérèse de Lisieux, témoin de la foi, photographies originales de Jean A. Fortier, Mame, Tours, 1971, 416 p.

Procès de béatification et canonisation de Sainte Thérèse de l'Enfant Jésus et de la Sainte Face, I Procès informatif ordinaire, Teresianum, Roma, 1973, xxvi-727 p.

Procès de béatification et de canonisation de Sainte Thérèse de l'Enfant Jésus et de la Sainte Face, II Procès apostolique, Teresianum, Roma, 1976, xxix-611 p.

Renault, Emmanuel, O.C.D., "Thérèse de Lisieux: I. Point de vue de l'histoire", Le Supplément, 25, Paris, 1972, pp. 355-370; "II. Point de vue de la psychanalyse", Carmelus, 20, 1973, pp. 370-372.

_____, L'épreuve de la foi - le combat de Thérèse de Lisieux, Editions du Cerf, Desclée de Brouwer, 1974, 130 p.

Rideau, Emile S.J., Thérèse de Lisieux: la nature et la grâce, Fayard, Paris, 1973, xiii-376 p.

_____, "La Théologie de Thérèse de Lisieux", Vie Thér., 15, 1975, pp. 183-198.

Robo, Etienne, Two Portraits of St. Therese of Lisieux, Sands, Covent Garden, revised and enlarged edition, 1957, C. 1955, 238 p.

Rohrbach, Peter-Thomas, O.C.D., The Search for St. Therese, Hanover House, N.Y., 1961, 237 p.

_____, "An evaluation of St. Therese", Sicut Parvuli, 26, 1964, pp. 68-78.

Roguet, A.M., O.P., "Sainte Thérèse de Lisieux, lectrice du Chanoine Arminjon", La Vie spirituelle, 108, Paris, 1963, pp. 701-704.

Rouguette, Robert, S.J., "Un témoignage spirituel: Van der Meersch devant Thérèse de Lisieux", Etudes, 255, 1947, pp. 246-261.

Six, Jean-François, La Véritable enfance de Thérèse de Lisieux: Névrose et Sainteté, Editions du Seuil, Paris, 1972, 285 p.

_____, Thérèse de Lisieux au Carmel, Editions du Seuil, Paris, 1973, 399 p.

_____, "Thérèse de Lisieux et les incroyants", Thérèse de Lisieux - Conférences du Centenaire 1873-1973, des nouvelles de l'Institut Catholique de Paris, 1973, pp. 151-165.

Spirit of Sainte Thérèse de l'Enfant Jésus, The: as shown forth by her Writings and the Testimony of eyewitnesses, Burns, Oates & Washbourne Ltd., London, 1925, 217 p.

Stein, Dominique, "Une nuit de lumière", Vie Spirituelle, 54, Paris, 1972, pp. 380-394.

Steuart, R.H.J., S.J., "St. Teresa of Lisieux", Diversity in Holiness, Sheed and Ward, London, 1936, pp. 135-146.

"St. Therese and her Mission as seen by Abbé Combes", Sicut Parvuli, 38, 1976, pp. 41-46.

Ulanov, Barry, The Making of a Modern Saint, a biographical study of Therese of Lisieux, Jonathan Cape, London, 1967, 370 p.

Valabek, Redemptus Maria, O. Carm., "St. Therese of Lisieux revisited", Carmelus 22, 1975, pp. 278-297.

Victor de la Vierge, O.C.D., Spiritual Realism of St. Therese of Lisieux, from the original manuscripts, translated by the discalced Carmelite Nuns, Pewaukee, Wisconsin, Bruce Publishing, Milwaukee, 1961, xiv-159 p., translation of Réalisme spirituel de Sainte Thérèse de Lisieux d'après les manuscripts authentiques.

Werling, Norman, O. Carm., "Saint Therese of Lisieux, a portrait by Graphoanalysis", Sword, 19, Feb. 1969, pp. 9-21.

Wust, Louis, Louis Martin an ideal father, by Louis and Marjorie Wust, with an introduction by the most Rev. Edwin V. Byrne, D.D., Archbishop of Santa Fe, 2nd Printing, St. Paul Editions, Boston, 1957, 371 p.

II. Psychology

1. Humanistic

Allport, Gordon W., The Use of Personal Documents in Psychological Science, Social Science Research Council, New York, 1942, 210 p.

_____, "The Psychological nature of personality", Personalist, 1953, 34, New York, pp.347-58.

_____, Becoming - Basic considerations for a psychology of personality, Yale Univ. Press, New Haven, 1967, C. 1955, ix-106 p.

_____, "Personality: Normal and Abnormal", The Sociological Review, New Series, Dec. 1958, Vol. 6, no. 2, pp. 167-180.

_____, "Mental Health: A generic attitude", J. Rel. & Health, Vol. 4, 1954, pp. 7-21.

Amant, Santokh S., "Belongingness and Mental Health: Some research findings", Acta Psychologia, Pays-Bas, 1967, 26, no. 4, pp. 391-6.

Angyal, Andras, "A Theoretical model for personality Studies", The Self: Explorations in Personal Growth, Clark E. Moustakas, Editor, Harper, New York, 1956, pp. 44-57.

Bayne, Rowan, "Real Self as a useful topic for First-Year Psychology Courses", Bull. Br. Psychol. Soc., 26, 1973, pp. 215-220.

BIBLIOGRAPHY

Bonney, Merl, "Self-Becoming as Self-Growth", Theory into Practice, 1969, Vol.8, pp.143-148.

Brown, Robert C., Tedeschi, James T., Rejoinder to Rogers J. of Human. Psychol., Fall 1972, Vol. 12, 2, pp. 87-92.

Bugental, James F.T., "Humanistic Psychology: A new break-through", The American Psychologist, Vol. 18, no. 9, Sept. 1963, pp. 563-567.

_____, "The Challenge that is Man", Challenges of Humanistic Psychology, James Bugental (ed.), McGraw Hill Co., New York, 1967, pp. 5-11.

Buhler, Charlotte, "Human life as a whole as a central subject of Humanistic Psychology", Challenges of Humanistic Psychology, James Bugental (ed.), McGraw Hill Co., New York, 1967, pp. 83-91.

Butler, John M. & Haigh, Gerard V., "Changes in the Relation between self-concepts consequent upon client-centered counseling", Psychotherapy & personality change, Rogers C.R., & Dymond R. (eds.), Univ. of Chicago Press, Ill., 1954, pp. 55-75.

Cangemi, J.P., & Martray, C.R., "Awareness - psychological requisite for actualizing personality", Psychology, 1975, Vol. 12, no. 3, pp. 44-49.

Coch, Lester & French, John R.P., Jr., "Overcoming resistance to change", Human Relat., 1948, 1, pp. 512-532.

Combs A.W. & Snygg D., Individual behaviour: a perceptual approach, revised edition, Harper Row, New York, 1959, 1st edition, C. 1949, The phenomenological approach to psychology, ix-522 p.

Dickstein, Ellen, "Self and self-esteem - Theoretical foundations and their implications for research", Human Development, 1977, Vol. 20, no. 2, pp. 129-140.

Dreyfus, Edward A., "Openness? An examination & formulation", J. Existent., 1967, 7, no.27, pp.309-17.

Frick, Willard, "Three Theories of Healthy Personality", Humanistic Psychology, interviews with Maslow, Murphy and Rogers, Albion College, Charles E. Merrill Publ. Co., Columbus, Ohio, 1971, pp.161-181.

_____, "Historical Perspective on Holistic Personality Theory", Humanistic Psychology, interviews with Maslow, Murphy and Rogers, Charles Merrill Co., Columbus, Ohio, 1971, pp. 123-138.

_____, "Basic Themes", Humanistic Psychology, interviews with Maslow, Murphy & Rogers, Charles Merrill Co., Columbus, Ohio, 1971, pp.143-158.

Gendlin, Eugene T., "Experiencing: A variable in the process of Therapeutic Change", The American Journal of Psychotherapy, Vol. 15, no. 2, April 1961, pp. 233-245.

_____, Experiencing and the Creation of Meaning, philosophical and psychological approach to the subjective, The Free Press of Glencoe, Collier-MacMillan, Toronto, 1962, ix-302 p.

_____, "Expressive Meanings", Invitation to phenomenology, James Edie (ed.), Quadrangle Books, Chicago, 1965, pp. 240-251.

_____, "The Discovery of Felt Meaning", Language & Meaning: papers from the ASCD tenth Curriculum Research Int., Nov. 21-24, 1964 & March 20-23, 1965, Washington, D.C., Association for supervision of Curriculum Development, NIA, J. MacDonald, J.R. Leeper, 1966, pp. 45-62.

_____, "Existentialism and Experiential Psychotherapy", New Directions in Client-centered Therapy, Hart J.T. & Tomlinson T.M. (eds.), Houghton Mifflin, Boston, 1970, pp. 70-94.

_____, "A theory of Personality Change", New Directions in Client-centered Therapy, Hart J.T. & Tomlinson T.M. (eds.), Houghton Mifflin, Boston, 1970, pp. 129-173.

_____, & Rychlak, Joseph F., "Psycho-therapeutic Processes", Annual Review of Psych., 1970, Vol.21, pp. 155-190.

_____, "The Role of Knowledge in Practice", The Councelor's Handbook, edited by Gail F. Farwell, Neal R. Gramsky, Philippa Mathieu-Coughlan, in text Educational Publ., London, N.Y., 1974,pp.269-294.

Goble, Frank, The Third Force - The Psychology of Abraham Maslow a Revolutionary New View of Man, Pocket Books, N.Y., 1972, C. 1970, xiv-208 p.

Goldstein, Kurt, "The So-Called Drives", The Self: Explorations in Personal Growth, Moustakas, Clark E., Editor, Harper, New York, 1956, pp. 15-24.

Goodstein, Leonard D., "Place of values in world of counseling", Counseling Psychologist, 1973, Vol. 4, no. 2, pp. 63-66.

Gordon, Thomas & Cartwright Desmond S., "The effect of Psychotherapy upon certain attitudes toward others", Psychotherapy and Personality change, Rogers C.R. & Dymond R., (eds.), University of Chicago Press, Ill., 1959, pp. 167-195.

Haigh, Gerard V., "Defensive behaviour in client-centered therapy", J. Consult. Psychol., 1949, 13, 3, pp. 181-189.

Hanlow, Thomas C., Hafstaetter, Peter R. & O'Connor, James P., "Consequence of self and ideal self in relation to personality adjustment", J. Consult. Psychol., 1954, 18, 3, pp. 215-218.

Harman, Willis W., "The new Copernican Revolution", The J. of Transpersonal Psych., Vol. 1, no. 2, Fall 1969, pp. 21-29.

Hart, Joseph, "Beyond Psychotherapy - The applied psychology of the future", New Directions in Client-centered Therapy, Houghton Mifflin, Boston, 1970, pp. 563-595.

_____, "The Development of Client-centered Therapy", New directions in Client-centered Therapy, Hart, J.T. & Tomlinson T.M. (eds.), Houghton, Mifflin Co., Boston, N.Y., 1970, pp. 3-22.

Havens, Leston L., "Existential use of self", Amer. J. of Psychiatry, 1974, Vol. 131, no. 1, pp. 1-10.

Hilgard, Ernest R., "Human motives and the concept of the self", Amer. Psych., 1949, 4, pp. 374-382.

Hogan, Robert, "Empathy: A Conceptual and Psychometric Analysis", The Counceling Psychologist, Vol. 5, no. 2, 1975, pp. 14-18.

Jessor, Richard, "Issues in the phenomenological approach to personality", J. of Individual Psych., 1961, 17, no. 1, pp. 27-38.

Jourard, Sidney M., Personal adjustment; an approach through the study of healthy personality, 2nd edition, MacMillan, N.Y., 1963, 477 p.

_____, The Transparent Self; Self-disclosure and well-being, Van Nostrand, Princeton, N.J., 1964, viii-200 p., revised edition, The Transparent Self, Van Nostrand Reinhold, 1971, xiv-250 p.

_____, Disclosing Man to Himself, Van Nostrand Reinhold Co., N.Y., 1968, viii-245 p.

Kassarjian, Harold H., "Success, failure & personality", Psych. Rep., 1963, 13, no.2, pp.567-74.

Kauffman, P.E. & Raimy, V.C., "Two Methods of assessing therapeutic progress", Journal of Abnormal Soc. Psych., 1949, 44, pp. 379-385.

Kirtner, William L. & Cartwright, Desmond S., "Success and failure in client-centered therapy as a function of initial in-therapy behavior", J. of Consult. Psych., 1958, 22, pp. 329-333.

Krause, Merton S., "An analysis of Carl Rogers' Theory of Personality", Genetic Psych. Monographs, 1964, Vol. 69, pp. 49-99.

Lecky, Prescott, Self-Consistency: a Theory of Personality, John Taylor F.A. & Frederick C. Thorne (eds.), Anchor Books, Doubleday, Garden City, N.Y., 1961, C. 1945, xi-140 p.

L'Ecuyer, René, "Self-Concept investigation - demystification process", J. of Phenomenological psych., 1975, Vol. 6, no. 1, pp. 17-30.

Maslow, Abraham H., "Our Maligned Animal Nature", Journal of Psych., 1949, 28, pp. 273-278.

_____, Motivation and Personality, second edition, Harper & Row, N.Y., 1970, C. 1954, xxvii-369 p.

_____, Toward a Psychology of Being, Van Nostrand Reinhold, N.Y., 1968, certain portions of the book, C. 1962, xvi-240 p.

_____, "Self-actualization and beyond", Challenges of Humanistic Psych., James Bugental (ed.), McGraw Hill, N.Y., 1967, pp. 279-286.

_____, "A theory of metamotivation: The biological rooting of the value-life", J. of Hum. Psych., Fall 1967, Vol.7, no.2, pp.93-127.

_____, "Toward a humanistic biology", Amer. Psych., 1969, 24, no.8, pp.724-35.

May, Rollo, "Intentionality, the heart of human will", J. of Hum. Psych., Fall 1965, Vol.5, no.2, pp.202-209.

McIntyre, Charles J., "Acceptance by others and its relation to acceptance of self and others", J. of Abnormal & Soc. Psych., 1952, Vol.47, pp.624-25.

Montagu, Ashley, "Our Changing Conception of Human Nature", The Humanization of Man, The World Publishing Co., N.Y., 1962, pp.15-34.

_____, "Changes in Civilization that affect personal fears and anxieties", The Humanization of Man, The World Publishing Co., N.Y., 1962, pp.46-60.

Murphy, Gardner, Personality: a biosocial approach to origins & structure, Harper, N.Y., 1947, xii-999 p.

Murphy, Michael H., "Education for Transcendence", The J. of Transpersonal Psych., Vol.1, no.1, Spring 1969, pp.21-32.

Patterson, C.H., "Beyond Competence - self-actualization as an integrative concept", Counseling Psychologist, 1974, Vol.4, no.4, pp.82-86.

Pearson, Pamela H., "Openness to experience as related to organismic valuing", J. of Personality, 1969, Vol.37, pp.481-496.

_____, "A rational Analysis of Rogers' concept of openness to experience", J. of Personality, Sept.1972, Vol.40, pp.349-365.

Raimy, Victor C., "Self reference in counseling interviews", J. Consult. Psych., 1948, 12, pp.153-163.

Richmond, Bert O., Mason, Robert L. & Padgett, Harry G., "Self-concept and perception of others", J. Hum. Psych., Vol.12, no.2, Fall 1972, pp.103-111.

Rogers, Carl R., The Clinical Treatment of the Problem Child, Houghton Mifflin, Boston, 1939, 393p.

_____, "The Processus of Therapy", J. Consul. Psychol., 1940, 4, p.161-164.

_____, Counceling and psychotherapy: newer concepts in practice, Houghton Mifflin, Boston, c.1942, xiv 450p.

_____, "Therapy in Guidance Clinics", J. Abnorm. Soc. Psychol., 1943, 38, pp.284-289.

_____, "The Development of Insight in a Counseling Relationship", Journal of Consulting Psychology, Vol.VIII, Nov. & Dec., 1944, no.6, pp.331-341.

_____, "Significant aspects of client-centered therapy", American Psychologist, 1946, Vol.1, pp.415-422.

_____, "Some Observations on the Organization of Personality", Amer. Psychologist, 1947, 2, pp.358-368.

_____, "Divergent Trends in Methods of Improving Adjustment", Harv. Educ. Rev., 1948, 18, pp.209-219.

_____, Kell, Bill L. & McNeil, Helen, "The role of self-understanding in prediction of behavior", J. Consult. Psychol., 1948, 12, pp.174-186.

_____, "The Attitude and Orientation of the Counselors in Client-Centered Therapy", J. Consul. Psychol., 1949, 13, pp.82-94.

_____, "The Significance of the Self-Regarding Attitude and Perceptions", Feelings and Emotions; The Mooseheart Symposium, Reymert, Martin L. (ed.), McGraw-Hill, N.Y., 1950, pp.374-382.

_____, "Where are we going in Clinical Psychology?", J. Consult. Psychol., 1951, 15, pp.171-177.

_____, Client-Centered Therapy; its current practice, implications and theory, with chapters contributed by Elaine Dorfman and others, Houghton Mifflin, Boston, 1951, xii-560p.

_____, "Perceptual Reorganization in Client-Centered Therapy", Perception-An Approach to Personality , Blake, Robert R and Ramsey, Glenn V., eds., New York, The Ronald Press, 1951, p.307-327.

_____, "Client-Centered Psychotherapy", Science Amer., 1952, 187(5), pp.66-74.

_____, "Barriers and Gateways to Communication", Harv. Bus. Rev., 1952, 30(4), pp.46-52.

_____, "Communication: Its Blocking and Facilitation", Rev. Gen. Semant., 1952, 9, pp.83-88.

_____, "Some Directions and End Points in Therapy", Psycho-therapy: theory and research, Mowrer O. Hobart, Ronald Press, N.Y., 1953, pp.44-68.

_____, "Toward a Theory of Creativity", A Review of General Semantics, Vol.XI, no.4, Summer 1954, pp.249-260.

_____, & Dymond Rosalind F.,"Psychotherapy and Personality Change: co-ordinated research studies in the client-centered approach, edited by C. Rogers and Rosalind F. Dymond, Chicago University Press, 1954, 446p.

_____, "Changes in the maturity of behavior", Psychotherapy and Personality Change, Rogers C.R., & Dymond R., (eds.), Univ. of Chicago Press, Ill., 1954, pp.215-237.

_____, "A personal view of some issues facing psychologists", Amer. Psychologist, 1955, 10, pp.247-249.

_____, "Personality Change in Psychotherapy", Int. J. Soc. Psychiatry, 1955, 1(1), pp.31-41.

_____, "Persons or Science? A Philosophical Question", Amer. Psychologist, 1955, 10, pp.267-278.

_____, & Skinner B.F., "Some Issues Concerning the Control of Human Behavior: A Symposium", Science, 1956, 124, pp.1057-1066.

_____, "Client-Centered Theory", J. Counseling Psychol., 1956, 3, pp.115-120.

_____, 'A Note on the "Nature of Man"', J. Counsel. Psychol., 1957, 4, pp.199-203.

_____, "The Necessary and Sufficient Conditions of Therapeutic Personality Change," J. Consult. Psychol., 1957, 21, pp.95-103.

_____, "Personal Thoughts on Teaching and Learning," Merrill-Palmer Quart., 1957, 3, pp.241-243.

_____, "A Process Conception of Psychotherapy," Amer. Psychologist, 1958, 13, pp.142-149.

_____," The Characteristics of a Helping Relationship," Personnel Guidance J., 37, 1958-59, pp.6-16.

_____, "The Essence of Psychotherapy: A Client-Centered View," Annals of Psychotherapy, July 1959, Vol.1, no.1, monograph no.1 (What is Psychotherapy?), pp.51-57.

_____, "A Theory of Therapy, Personality and Interpersonal Relationships, as developed in a client-centered framework", Psychology: A Study of a Science, Koch Sigmund (ed.), McGraw-Hill, N.Y., 1959, Vol.3, pp.194-256.

_____, "Significant Trends in the Client-Centered Orientation", Progress in Clinical Psychology, Abt, Lawrence E., and Riess, Bernard F., eds., New York, Grune and Stratton, 1960, v.4, p.85-99.

_____, A Therapist's view of personal goals, Wallingford, Pa., Pendle Hill, 1960, 30p.

_____," The Place of the Person in the New World of the Behavioral Sciences," Personnel Guidance J., 1961, 39, pp.442-451.

_____, On Becoming a person: a therapist's view of psychotherapy, Boston, Houghton Mifflin, 1961, 420p.

_____, "The Process Equation of Psychotherapy", Amer. J. Psychother., 1961, 15, pp.27-45.

BIBLIOGRAPHY

_____, "The Interpersonal Relationship: The Core of Guidance", The Harvard Educational Review, Vol.32, no.4, Fall 1962, pp.416-429.

_____, Psychothérapie et relations humaines - Théorie et pratique de la thérapie nondirective, 3e éd., revue et corrigée - Louvain Publi. Universitaires, Paris, Béatrice-Nauwelerts, 1966, 2 vols., c.1962.

_____, "The Actualizing Tendency in Relation to "Motives" and to Consciousness", Nebraska Symposium on Motivation, Univ. of Nebraska Press, 1963, pp.1-24.

_____, "Toward a Science of the Person", Humanistic Psych., vol.3, 1963 (Fall), pp.72-92.

_____, "The Concept of the Fully Functioning Person", Psychotherapy, Vol.1-2: 1963-65, no.1, August 1963, pp.17-26.

_____, "Toward a Modern Approach to Values: The Valuing Process in the Mature Person", J. of Abnormal & Soc. Psycho., 1964, 68(2), pp.160-167.

_____, "The Therapeutic Relationship: Recent Theory and Research", Australian J. of Psych., Vol.17, no.2, 1965, pp.95-108.

_____, "Some questions and challenges facing a humanistic psychology", J. of Human. Psycho., 1965, 5(1), pp.1-5.

_____, "The Increasing Involvement of the Psychologist in Social Problem: Some Comments Positive and Negative", J. of Applied Behavioral Science, Vol.5, no.1, 1967, pp.3-7.

_____, Person to person: the problem of being human: a new trend in psychology, by Barry Stevens with contributions from Eugene T. Gendlin, John M. Shlien and Wilson Van Dusen, Walnut Creek, Calif., Real People Press, 1967, 274p.

_____, The Therapeutic Relationship and its Impact: a study of psychotherapy with schizophrenics , edited by C. Rogers with collaboration of Eugene T. Gendlin, Donald J. Kiesler, Charles B. Truax, Westport, Conn., Greenwood Press, 1967, 1976 printing, 625p.

_____, "Autobiography", A History of Psychology in Autogiobraphy, Edwin G. Boring, Gardner Lindzey (eds.), Appleton Century Crafts, N.Y., 1967, Vol.5, pp.341-384.

_____, The Interpersonal relationship in the facilitation of learning , Columbus, Ohio, E. Merrill Pub. Co., 1968, iv-26p.

_____, "Interpersonal Relationship: U.S.A. 2000", J. Applied Behavioral Science, Vol.4(3), 1968, pp.265-280.

_____, "Some Thoughts Regarding the Current Presuppositions of the Behavioral Sciences", Man. & the Science of Man, by Wm R. Coulson & Carl R. Rogers, Charles Merrill Co., 1968, Columbus, Ohio, pp.55-72.

_____, "A Dialogue", Man and the Science of Man by Wm R. Coulson & Carl R. Rogers, Charles Merrill Co., Columbus, Ohio, 1968, pp.193-203.

_____, Freedom to Learn , Columbus, Ohio, Charles E. Merrill Pub. Co., 1969, x-358p.

_____, "Being in Relationship", Voices, Fall 1970, pp.11-19.

_____, & Hart Joseph, "Looking Back and Ahead: A Conversation with Carl Rogers", New Dimensions in Client-Centered Therapy, Houghton Mifflin, Boston, 1970, pp.502-534. (This conversation was tape-recorded in Dr. Rogers' home, Aug.5, 1966).

_____, "My philosophy of interpersonal relationships and how it grew", J. of Hum. Psychology, Spring 1973, v.13(2),pp.3-15.

_____, "Some New Challenges", Am. Psychologist, May 1973, v.28(5), pp.379-387.

_____, "In Retrospect: 46 years", Am. Psychologist, 1974 (Feb.), v.29(2), pp.115-123.

_____, & Wood, John K., "Client-Centered Theory: Carl R. Rogers", Operational Theories of Personality, Arthur Burton (ed.), N.Y., Brunner/Mazel, 1974, pp.211-258.

_____, "Empathic: an unappreciated way of being", Counseling Psychologist, 5(2), 1975, pp.2-10.

_____, On Personal Power - Inner Strength and its Revolutionary Impact, Delacorte Press, N.Y., 1977, xiii-299p.

Rudikoff, Esselyn C., "A Comparative Study of the Changes in the Concepts of the Self, The Ordinary Person and the Ideal in Eight Cases", Psychotherapy and Personality Change, Rogers, C.R. & Dymond R (eds.), Univ. of Chicago Press, Ill., 1954, pp.85-98.

Schinideberg, Melitta, "Sincerity", Amer. J. Psychotherapy, 1958, 12, no.2, pp.297-299.

Secord, P.F. & Backman W.C., "Interpersonal congruency, perceived similarity & friendship", Sociometry, 1964, 27, no.2, pp.115-127.

Smillie, David, "The Roots of Personal Existence", J. of Hum. Psych., Vol.1, no.1, 1961, pp.89-93.

Smith, Brewster, "On self-actualization: a trans-ambivalent examination of a focal theme in Maslow's Psychology", J. Hum. Psych., Vol.13, no.2, Spring 1973, pp.17-33.

Sollod, R.N., "Rogers Carl and origins of Client-Centered Therapy", Professional Psychology, 1978, Vol.9, no.1, pp.93-104.

Stover, Lillian, Guerney, Bernard & O'Connell, Mary, "Measurements of acceptance, allowing self-direction, involvement and empathy in adult-child interaction", J. of Psychology, 1971, Vol.77, pp.261-269.

Uchnast, Zenon, R.D., La Tendance à l'actualisation du "Moi", selon Carl Rogers et l'importance de son développement dans l'éducation, Pontificia Universitas Gregoriana, Rome, 1969, vi-100p.

Van der Veen, Ferdinand, "Recent Trends in the Client-Centered Framework", New Directions in Client-Centered Therapy, Hart J.T. & Tomlinson T.M. (eds.), Houghton Mifflin, Boston, 1970, pp.23-57.

Vargas, Manuel J.,"Changes in self-awareness during client-centered therapy", Psychotherapy & Personality Change, Rogers C.R. & Dymond, R. (eds.), Univ. of Chicago Press, Ill., 1954, pp.145-165.

Wright, Paul H., "Perspective on Psychology of Self", Psychological Reports, 1977, v.40, no.2, pp.423-436.

Wrightsman, Lawrence S., "Measurement of Philosophies of Human Nature", Psycho. Reports, 1964, 14, no.3, pp.743-751.

2. Psychoanalytic and General

Ainsworth, Mary D. Slater, "Patterns of Attachment behaviour shown by the infant in interaction with his mother", Merrill-Palmer Quart., 1964, 10, pp.51-58.

_____, Bell, Silvia M., Strayton, Donelda J., "Individual differences in development of some attachment behaviors," Merrill-Palmer Quarterly Behavior & Development, 1972, v.18, no.2, p.123-143.

_____,"Attachment & Dependency: A Comparison," Attachment & Dependency Jeriole L. Gerwitz (ed.), Winston & Nous, Washington, D.C., Wiley & Sons, N.Y., Toronto, 1972, pp.97-137.

_____, 1."The Development of Infant-Mother Attachment," Rev. Child Devel. Research, Vol.3, 1973, pp.1-94.

BIBLIOGRAPHY

Anderson, J.W.,"Psychological attachment of infants to their mothers,"J. of Biosocial Science, 1972, v.4, no.2, pp.197-225

Anthony, Sylvia, The Discovery of Death, in Childhood and After, Allen Lane Penguin Press, 1971, 280p. (enlarged and revised version of Sylvia Anthony's "The Child's Discovery of Death, published in 1940)

Arthur, Bettie & Kemme, Mary L.,"Bereavement in Childhood,"J. of Child Psychol. & Psychiat., 1964, v.5, pp.37-49.

Bernstein, Arnold,"Freud and Oedipus - New look at Oedipus-complex in light of Freud's life,"Psychoanalytic Review, 1976, v.63, no.3, p.393-407.

Balint, Alice, "Love for the Mother and Mother-love", Int. J. Psy-Anal., 1949, v.30, pp.251-259.

Becker, Wesley C.,"The Relationships of Factors in Parental Ratings of Self and Each Other to the Behavior of Kintergarden Children as Rated by Mothers, Fathers and Teachers", Jour. of Consulting Psycho., 24, 1960, pp.507-527.

Black, Dora,"The Bereaved Child,"Jour. of Child Psychology & Psychiatry & Allied Disciplines, 1978, v.19, no.3, pp.287-292

Bowlby, John, Maternal Care and Mental Health, Geneva: WHO; London HMSO; N.Y., Columbia U. Press, 1951, 179p.

_____, **Child Care and the Growth of Love**, based by Permission of the World Health Organization on the Report (1951), Maternal Care and Mental Health by John Bowlby, M.A.M.D. abridged & edited by Margery Fry, Published in Pelican Books, 1953, Reprinted 1955, 190p.

_____, "Some Pathological Processes set in train by early Mother-Child separation", J. Ment. Sci., 1953, v.99, pp.265-272.

_____,"Grief and Mourning in Infancy & Early Childhood",Psycho-analytic study of the child, 15, 1960, p.9-52.

_____,"Separation Anxiety: a critical review of the literature",J. of Child Psycho. and Psychiat., 1960, vol.1,pp.251-269.

_____, "Processes of mourning", Int. J. Psycho-Anal.; V.42, 1961, pp.317-340.

_____, "Childhood Mourning and its Implications for Psychiatry", Am. J. of Psychiatry, v.118, 1961-62. pp.481-495.

_____, "Pathological mourning and childhood mourning", J. Am. Psychoanal Ass., v.11, 1963, pp.500-541.

_____; Attachment, Vol.I of Attachment & Loss, The Hogarth Press, London, 1974, c.1969, xx-428p.

_____, "Psychopathology of Anxiety: The Role of Affectional Bonds", Studies of Anxiety, Malcolm Harold Laker (ed.), Headley Brothers, Ashford, 1969, pp.80-86.

_____, Attachment and Loss, vol.2, Separation: Anxiety, Anger, Penguin Books, Harmonds Worth, (Eng.), 1975, c.1973, 504p.

_____, "The Making and Breaking of Affectional Bonds", I. Aetiology and Psychopathology in the Light of attachment Theory, Brit. J. Psychiat., 1977, 130, pp.201-210.

_____, "The Making and Breaking of Affectional Bonds", II. Some Principles of Psychotherapy, Brit. J. Psychiat., 1977, 130, pp.421-431.

Britton, R.S., "The Deprived Child", The Practitioner, 1978, v.221, no.1323, pp.373-378.

Brown, George W., Harris, T., Copeland, R.J., "Depression & Loss", British J. of Psychiatry, 1977, v.130, (Jan.), pp.1-18.

Carr, Suzanne J., Dables, J.M., Carr, T.S.' "Mother-infant attachment: importance of mothers visual field", Child development, 1975, v.46, no.2, pp.331-338.

Clarke, H.D.B., Clarke, Ann M., "Some recent advances in the study of early deprivation", J. of Child Psycho. & Psychnal., 1960, v.1, pp.26-36.

Cleveland, E.J., Songaker, W.D., "Neurotic Patterns in the Family", Explorations in Social Psychiatry, A.H. Leighton, J.A. Clawsen & R.N. Wilson, N.Y. Basic Books, 1957, pp.167-200.

BIBLIOGRAPHY

Cohen, Leslie J.,"Operational definition of human attachment," Psychological Bulletin, 1974, v.81, no.4, p.207-217.

_____, Campos, Joseph J.," Father, Mother and Stranger as Elicitors of Attachment Behaviors in Infancy," Developmental Psychology, 1974, v.10, no.1,pp.146-154.

Crabtree, Tom," Where's Father?," New Society, 1976, v.35, no.7,pp.486-487.

Crutchfield, Richard S.,"Conformity and Character," Amer. Psychol., 1955, 10,pp.191-198.

Cytryn Leon, Mcknew Donald H.,"Factors influencing changing clinical expressions of depressive process in children," Am. J. of Psychiatry, 1974, v.131, no.8,pp.879-881.

Dally, Ann, Mothers - their power and influence, Weidenfeld & Nicolson, London, 1976, 1-223p.

Deprivation of Maternal Care - A Reassessment of its Effects,Public Health Papers no.141, Geneva: WHO, 1962, 165p.

Earls, Felton,"Fathers not Mothers - Their Importance and Influence on Infants and Young Children," Psychiatry, 1976, v.39, no.3,pp.209-226.

Eckardt, Marianne Horney,"Life is a juggling act: our concepts of "normal" development - myth or reality?", Am. J. of Psychoanalysis, 1975, v.35,pp.103-113.

Erikson, Erik H., Identity and the Life Cycle - selected papers with a historical introduction by David Rapaport, Int. Univ. Press, 1968, c.1959, 171p.

_____, Insight & Responsibility, N.Y., W.W. Norton, 1964, 256p.

Evans W.N.,"The Mother: Image and Reality", Psychoanalytic Review, v.59, 1972, no.2,pp.183-199.

Fisher, Alden L.,"Freud and the Image of Man," Proceedings of the Amer. Catholic Assn., 1961, vol.35, pp.45-77.

BIBLIOGRAPHY

Ford, Donald H., Urban, Hugh B., Systems of Psychotherapy - A Comparative Study, John Wiley & Sons Inc., N.Y., c.1963, v-699p.

Frances, Allen, Dunn, Peter, Attachment-Autonomy Conflict in Agoraphobia, Int. J. of Psychoanalysis, 1975, v.56,pp.435-439.

Furman, Erna, A Child's Parent Dies - Studies in Childhood Bereavement, New Haven & London, Yale Univ. Press, 1974, xi-316p.

Gill, Harrvant,"Reconstruction of Childhood in Psychoanalysis",Brit. J. of Med. Psychology, 1978, v.51, (Dec.),pp.311-318.

Giovacchini, Peter L. M.D.,"Symbiosis and Intimicy," International Journal of Psychoanalytic Psychotherapy, V.S., 1976, pp.413-436.

Goethals, George W.,"Symbiosis and Life Cycle," British J. of Med. Psychology, 1973, v.46, (Mar.),pp.91-96.

_____,"The Evolution of Sexual and Genital Intimacy: A Comparison of the Views of Erik H. Erikson and Harry Stack Sullivan", J. Am. Acad. Psychoanalysis, 4(4), 1976, pp.529-544.

Goodman,Campbell S.B., Taylor' Payl M.,"Bonding & Attachment - theoretical issues",Seminars in Perinatology, 1979, v.3, no.1,pp.3-13.

Grossberg, Sidney H., Crandall, Louise C.,"Father loss and father absence in preschool children",Clinical Social Work Journal, 1978, v.6, no.2,pp.216-225.

Hamilton, Marshall, Father's Influence on Children, Nelson Hall, Chicago, 1977, x-203p.

Harlow, Harry F.,"The Nature of Love",Amer. Psychol., 1958, no.13, pp.673-685.

Heard, D.H.,"From object relations to attachment theory - Basis for family therapy",Brit. J. of Med. Psychology, 1978, v.51, (Mar.), pp.67-76.

Hebb, D.O., "On the Nature of Fear," The Psychological Review, vol.53, 1946, B, pp.259-277.

Hodge, James R., "They That Mourn," J. of Religion & Health, 1972, Vol.11, no.3, pp.229-240.

Hoffman, Martin L., "Childrearing practices and Moral Development: Generalisations from Emperical Research," Readings in the Psychology of Parent-Child Relations, Gene R. Medimus/John Miley, Sons, N.Y., 1967, pp.223-235.

_____, "Personality & social development", Ann. Rev. of Psychology, 1977, v.28, pp.295-321.

_____, "Moral Internalization, parental power, and nature of parent-child interaction", Developmental Psycho., 1975, v.11, no.2, pp.228-239.

Horney, Karen, The Neurotic Personality of Our Time, W.W. Norton, N.Y., 1964, c.1937, xii-299p.

_____, Neurosis & Human Growth - The Struggle Toward Self-Realization, W.W. Norton & Co., N.Y., 1970, c.1950, 391p.

_____, Our Inner Conflicts - A Constructive Theory of Neurosis, W.W. Norton & Co., 1966, c.1945, 250p.

Howells, J., "Fallicies in Child Care - II. That Fathering is Unimportant", Acta Paedopsychiatrica, 1970, Vol.37, no.2-3, pp.46-55.

_____, "Fallicies in Child Care - III. That Children Are Brought up by Parents", Acta Paedopsychiatrica, 1970, Vol.37, no.2-3, pp.90-100.

Katz, J., "Depression in Children", Medical Journal of Australia, 1977, Vol.1, no.16, pp.592-594.

Kennedy, Hansi, "Young Children in Brief Separation - A Critical Review of Five Films by James Robertson and Joyce Robertson", Int. J. Psycho-Anal., 1976, 47, pp.483-486.

Kotelchuck, Milton, Zelazo, P.R. et al., "Infant Reaction to parental separations when left with familiar and unfamiliar adults", J. of Genetic Psychology, 1975, v.126, no.2, pp.255-262.

Kesteabanum, Clarice J., Stone, Michael H., "Effects of fatherless homes upon daughters - clinical impressions regarding paternal deprivation", J. of Amer. Academy of Psychoanalysis, 1976, v.4, no.2,pp.171-190.

Kezur, David,"Development of maternal attachment",Smith College Studies in Social Work, 1978, v.48, no.3,pp.183-208.

King, Peter D.,"Schizophrenia and its relation to infantile autism",Psychiatric Annals, 1978, v.8, no.7, pp.41-50.

Lamb, Michael E.,"Defense of concept of attachment", Human Development, 1974, v.17, no.5,pp.376-385.

_____,"Fathers - forgotten contributors to child development",Human Development, 1975, v.18, no.4,pp.245-266.

_____,"Effects of stress and cohart on mother-infant and father-infant interaction",Developmental Psychology, 1976, v.12, no.5,pp.435-443.

_____, Lamb, Jamie E.,"Nature & Importance of father-infant relationship",Family Coordinator, 1976, v.25, no.4,pp.379-385.

_____,"Proximity seeking attachment behaviors - critical review of literature",Genetic Psychology Monographs, 1976, v.93, no.1,pp.63-89.

_____,"Development of mother-infant and father-infant attachments in second year of life",Developmental Psychol., 1977, v.13, no.6,pp.637-648.

Lampl-de Groot, J., "Egs Ideal & Supergo", Psychoanalytic Study of the Child, 1962, Vol.17,pp.94-106.

Leary, Timothy, "The Interpersonal Dimension of Personality Variables, Levels and Diagnostic Categories", Interpersonal Diagnosis of Personality - A Functional Theory and Methodology for Personality Evaluation, (Leary Timothy), the Ronald Press, N.Y., 1957, pp.90-238.

Marberg, Hilde M. and Susz, Elisheva,"Development of a Kibbutz girl who lost her father at age of 2 years",Acta Paedopsychiatrica, 1972, v.39, no.3,pp.59-66.

McConville, Brian J.M.B., Boog, Lorna C.'M.B., Purohit, Arjun P, Ph.D.,"Mourning depressive responses of children in Residence following sudden death of parent figures", J.of the American Academy of Child Psychiatry, 1972, Vol.11, no.2, pp.341-347.

Meissner, S.J., W.W.,"Thinking About the Family - Psychiatric Aspects",Family Process, Ackerman Nathan W. (ed.) Basic Books, N.Y., London, 1970, pp.131-170.

Miller, Jill Barbara M.,"Children's reactions to the death of a parent - a review of the psychoanalytic literature," J. Am. Psychoanalytic Ass., 1971, v.19, pp.697-719.

Millar, Susanna, The Psychology of Play, Penguin Books, Harmondsworth (Eng.), 1972, c.1968, 288p.

Montessori, Maria, The Discovery of the Child, translated by M. Joseph Castelloe, S.J., Fides Publishers, Notre Dame, Indiana, 1967, x-365p.

_____, The Child in the Family, translated by Nancy R. Cirillo Discuss Books-Avon, N.Y., 1972, c.1956, 160p.

_____, The Secret of Childhood, translated by M. Joseph Castelloe, S.J., Ballantine Books, N.Y., 1973, c.1966, xxi-216p.

Musaph, H., "Anniversary disease," Psychotherapy & Psychomatics, 1973, v.22, no.2-6,pp.325-333.

Neki, J.S.,"Examination of cultural relativism of dependence as a dynamic of social and therapeutic relationships - 2. Therapeutic",Brit. J. of Medical Psychol.,1976, v.49 (Mar.),pp.4-22.

Parke, Ross D., Power, T.G., Tinsley, B.R., Hymel, S., "The Father's role in the family system",Seminars in Perinatology, 1979, vol.3, no.1,pp.25-34.

Parker, Gordon, Tupling, H., Brown, L.B., Parental Bonding Instrument, Brit. J. of Mecical Psychology, 1979, v.52, (Mar.), p.1-10.

Parkes, Murray C., Separation Anxiety: An Aspect of the Search of a Lost Object, Studies of Anxiety, Malcolm Harold Lader (ed.), Headley Brothers, Ashford, 1969, pp.87-92.

Porot, Maurice, L'Enfant et les Relations Familiales, Presses universitaires de France, Paris, 1966, (4e éd.), c.1954, 260p.

Patton, John, Harry Stack Sullivan's "Expert in Interpersonal Relations", J. of Religion & Health, 1970, vol.9, no.2, pp.162-170.

Piers, Maria W., Play and Development - A Symposium with contributions from Jean Piaget, René A. Spitz, Erikson et al., W.W. Norton, N.Y., 1972, 176p.

Richards, M.P.M., Dunn, J.F., Antonis, B., "Caretaking in 1st year of life - Role of fathers and mothers' social isolation", Child Care Health & Development, 1977, v.3, no.1,pp.23-36.

Robertson, James and Bowlby, John, "Responses of Young Children to Separation from their Mothers" - II. Observations of the Sequences of Response of Children aged 18 to 24 months during the course of separation, Courrier Cent. Int. Enf., 1952, v.2, pp.131-142. (For I of the same, by M. David, J. Nicolas, and J. Roudinesco (Paris) cf. Courrier v.2 , no.2)

_____, "Some responses of young children to loss of maternal care", Nursing Times, 1953, vol.49, no.16,pp.382-386.

_____, Robertson, Joyce,"Quality of Substitute Care as an Influence on Separation Responses",Journal of Psychosomatic Research, 1972, vol.16, pp.261-265.

Rutter, M.,"Maternal deprivation reconsidered",J. of Psychosomatic Research, 1972, v.16, no.4,pp.241-250.

Rutter, Michael M.D., The Qualities of Mothering: Maternal deprivation, reassessed, Jason Aronson, N.Y., 1974, First published in England as a paperback, 1972, 175p.

Sargent, Douglas A., "Confinement and ego-regression - some consequences of enforced passivity", Int. J. of Psychiatry in Medicine, 1974, vol.5, no.2, pp.143-151.

Saul, Leon J., Emotional Maturity - The Development and Dynamics of Personality, J.B. Lippincott Co., Philadelphia, London, 1947, xii-338p.

Sears, Robert R., Maccoby, Eleanor E., Levin, Harry, "Patterns of Child Rearing", Human Development: Selected Readings, 2nd Ed., M.L. Haimowitz, Natalie Reader Haimowitz, Thomas Y. Crowell Co., N.Y., c.1966, pp.325-333.

Shapiro, Theodore & Jegede R. Clukayode, "School Phobia: A babel of tongues", J. of Autism & Childhood Schizophrenia, 1973, v.3, no.2, pp.168-186.

Skynner, Robin, A.C., "School phobia: a reappraisal", Br. J. Med. Psychol., 1974, Vol.47, no.1, pp.1-16.

Sluckin, Alice, "Children who do not talk at school", Child Care Health & Development, 1977, v.3, no.2, pp.69-79.

Solyom, L., Silberfeld, M., Solyom, C., "Maternal Overprotection in Etiology of Agoraphobia", Canadian Psychiatric Assotn. Journal, 1976, v.21, no.2, pp.109-113.

Stayton, Donalda J., Ainsworth, M.D., Main, M.B., "Development of separation behavior in first year of life - Protest, following, & greeting", Developmental Psychology, 1973, vol.9, no.2, pp.213-225.

Sugarman, Muriel, "Para-natal influences on maternal-infant attachment", Amer. J. of Orthopsychiatry, 1977, vol.47, no.3, pp.407-421.

Sullivan, Harry S., Conceptions of Modern Psychiatry, W.W. Norton, N.Y., 1953, c.1940, xviii-298p.

_____, The Interpersonal Theory of Psychiatry, N.Y., Norton, 1953, xviii-393p.

_____, "The Dynamisms of 'Emotion'", Clinical Studies in Psychiatry (Sullivan H.S.), W.W. Norton, N.Y., 1965, c.1956, pp.91-127.

_____, "Cultural stress and adolescent crisis", Schizophrenia as a Human Process (Sullivan H.S.), W.W. Norton, N.Y., 1965, pp.321-351.

_____, "Archaic Sexual Culture and Schizophrenia", Schizophrenia as a Human Process (Sullivan H.S.), W.W. Norton, N.Y., 1965, c.1962, pp.206-215.

Tournier, Paul, Secrets, translated by Joe Embry, Pillar Books, N.Y., 1976, 64p. Original French edition entitled Le Secret, published by Editions Labor et Fides, Geneva, 1963.

Troll, Lillian E., Smith, Jean, "Attachment through life span -- some questions about dyadic bonds among adults," Human Development, 1976, v.19, no.3, pp.156-170.

Volkart, Edmund, "Bereavement and Mental Health", Explorations in Social Psychiatry, A.H. Leighton, J.A. Clausen, J.R.N. Wikson (eds.), N.Y., Basic Books, pp.281-307.

Wolfenstein, Martha, How is mourning possible?, The Psychoanalytic Study of the Child, 21, 1966, pp.93-123. (Int. Univ. Press, N.Y.)

_____, "Loss, rage and repetition", The Psychoanalytic Study of the Child, 24, 1969, p.432-460. (N.Y. Int. Univ. Press).

Wolff, Sula, Children Under Stress, Allen Lane The Penguin Press, xiv-249p.

III. Psychology and Religious Studies

Allport, Gordon W., The Individual and His Religion - a psychological interpretation, Macmillan Co., N.Y., 1970, c.1950, xiv-170p.

Andersen, William E., "Education and the Biblical Concept of a Person", J. of Christian Education (Australia), 1969, Vol.12, no.1, pp.169-184.

Andreasen, N.J.C., "The Role of Religion in Depression", J. of Religion & Health, 1972, Vol.11, no.2, pp.153-166.

Beirnaert, Louis, "Does Sanctification Depend on Psychic Structure?", Cross Currents of Psychiatry and Catholic Morality, Birmingham, Wm. and Cuneen, Joseph, New York, Pantheon Books, 1964, pp.145-151.

Bergmann, M.S., "Moses and the Evolution of Freud's Jewish Identity", Israel Annals of Psychiatry and Related Disciplines, 1974, v.14, no.1, pp.3-26.

Bertocci, Peter A., "Psychological Interpretations of Religious Experience", Research on Religious Development, Strommen, Merton P. (ed.), New York, Hawthorn Books, 1971, pp.3-41.

Boozer, Jack, "A Biblical Understanding of Religious Experience", J. of Bible & Religion, Oct. 1958, Vol.16, no.4, pp.291-297.

Bonnell, George C., "Holiness & Health", Past. Psy., 1968, 19, pp.35-38.

Breslauer, S. Daniel, "Abraham Maslow's Category of Peak-Experience and the Theological Critique of Religion", Review of Religious Research, Fall 1976, Vol.18, no.1, pp.53-61.

Burchard, Edward M.L., "Mystical & Scientific Aspects of the Psychoanalytic Theories of Freud, Adler, Jung", Amer. J. Psychother., 1960, 16, no.2, pp.289-307.

Burns, Mary Sharon,"Transcendence. An aspect of defining religion", Amer. Eccl. Rev. (USA), 1971, 165, no.4, p.217-234.

Butler, Dom Cuthbert, "Epilogue: The Validity of the Mystics' Claim", Western Mysticism, Barnes & Noble, N.Y., 1968, pp.135-154.

_____, "Characteristics of Western Mysticism", Western Mysticism - the teaching of Augustine, Gregory and Bernard on Contemplation and the Contemplative Life, 3rd edition with 'Afterthoughts' and a New Foreward by Prof. Dewid Knowles, Barnes & Noble, N.Y., 1968, c.1922, pp.123-132.

Campbell, Peter A., Toward a Humanistic-Transpersonal Psychology of Religion, Unpublished Thesis of Univ. of Ottawa, 1972, v-401p.

Capps, Donald,"Contemporary Psychology of Religion: The Task of Theoretical Reconstruction",Social Research, 1974, Vol.1, no.2, pp.362-383.

Choisy, Maryse, "Psychoanalysis and Catholicism", Cross Currents of Psychiatry and Catholic Morality, Birmingham, Wm.and Cuneen, Joseph (eds.), Pantheon Books, New York, 1964, pp.62-83.

Clark, James V., "Toward a theory and practice of religious experiencing", Challenges of Humanistic Psychology, James Bugental (ed.), McGraw-Hill, N.Y., 1967, pp.253-258.

Clark, Walter H.,"How do social scientists define religion?", J. Soc. Psychol., 1958, 47, no.1, pp.143-147.

_____,"Religion as a response to the search for meaning: its relation to skepticism and creativity",J. of Soc. Psycho., 1963, 60, pp.127-137.

_____, "Mysticism as a Basic Concept in Defining the Religious Self", From Religious Experience to a Religious Attitude , André Godin, editor, Chicago, Loyola University Press, 1965, Brussels, Lumen Vitae Press, 1964,pp.47-58.

_____,"The psychology of Rel. Experience",Psychology Today, 1968, vol.1,pp.42-47 and 68-69.

_____, The Psychology of Religion - an Introduction to Religious Experience and Behavior, Macmillan, 1969, c.1958, xii-485p.

Clifford, Paul Browntree, "The Place of Feeling in Rel. Awareness", Cand. J. of Theo., 1968, 14(4), pp.217-221.

Colborn, Francis, Grace as acceptance - a phenomenological model for the theology of justification, Excerpta ex dissertatione ad lauream in Facultate Theologica Pontificiae Universitatis Gregorianae , Roma , Cath. Book Agency, 1969, 93p.

Conn, Walter E., "Personal Identity and Creative Self-Understanding: Contributions of Jean Piaget and Erik Erikson to the Psychological Foundations of Theology", J. of Psycho. & Theol., 1977, Vol.5, no.1, pp.34-39.

Dean, Stanely R., "Metapsychiatry: The Confluence of Psychiatry and Mysticism", Psychiatry and Mysticism, Dean Stanley R., Chicago, Nelson-Hall, 1973, pp.3-17.

Deed, Martha, "Attitudes of four religiously oriented psychotherapists", Past. Psycho., 1969, 20(193), pp.39-44.

Drapela, Victor J.,"Personality Adjustment and Religious Growth", J. of Religion & Health, 1969, Vol.8, no.1, pp.87-97.

Erickhoff, Andrew,"The Psychodynamics of Freud's criticism of religion", Past. Psycho., 1960, 11,pp.35-38.

Ellen, J. Harold, "Anxiety and rise of religious experience", J. of Psycho. & Theology, 1975, v.3, no.1, pp.11-18.

Erikson, Erik H., Young Man Luther, A Study in Psychoanalysis and History, W.W. Norton, N.Y., 1962, c.1958, 288p.

Faber, Heije, "The Importance of the three phases of Freud for the understanding of religion", Zygon, 1969, 4(4), pp.356-371.

_____, Psychology of Religion, translated by Margaret Kohl from the Dutch Girkelen om een geheim, SCM Press, London, 1976, v-338p.

Fromm, Erich, "The Philosophy Basic to Freud's Psychoanalysis", Pastoral Psychology, 1962, Vol.13, (Feb.), pp.27-32.

Gay, Volney Patrick, "Psychopathology and Ritual - Freud's essay on obsessive actions and religious practices", Psychoanalytic Rev., 1975, v.62, no.3, pp.493-507.

Godin, André, "Spiritual Life and Mental Health", New Cath. Encyclopedia, Mc Graw Hill, N.Y., 1967, Vol.13, pp.582-587.

Gros, Jeffrey A., F.S.C., "Self-acceptance and Religious Maturity", Sp. Life, 13 (1967), no.2, pp.72-82.

Harkness, Georgia, Mysticism - its meaning and message, Oliphants, London, 1973, 192p.

Hein, Arendsen, G.W. "Psychotherapy and the Spiritual Dimension of Man", Psychotherapy and Psychosomatics, 1974, V.24, no.2, pp.482-489.

Hood, Ralph W., "Psychological Strength and report of intense religious experience", J. for the Scientific Study of Religion, 1974, v.13, no.1, pp.65-71.

Howard (Jr.), J. Grant, "Interpersonal Communication: Biblical Insights on the Problem and the Solution", J. of Psychol. & Theology, 1975, Vol.3, no.4, pp.243-257.

Jacobs, Joan L., "A Christian Client Considers Carl Rogers", J. of Psychol. & Theology, 1975, Vol.3, no.1, pp.25-30.

James, William, The Varieties of Religious Experience, Fontana Library Theology & Philosophy, Collins Press, 1971, c.1960, 508p.

Jones, Ernest, "The Psychology of Religion", Psychoanalysis Today, Sandor Lorand (ed.), Int. Univ. Press, 1944, New York, pp.315-325.

_____, "A Psycho-Analytic Study of the Holy Ghost Concept", Essays in Applied Psycho-Analysis, London-Hogarth Press, 1951, pp.358-373.

_____, "Psycho-Analysis and the Christian Religion", Essays in Applied Psycho-Analysis, London-Hogarth Press, 1951, pp.198-211.

Katz, Robert L., "The role of father - some psychological and religious views", Ment. Hyg. (USA), 1957, 41, no.4, pp.517-524.

Koutsouvilis, A., "Is suffering necessary for the good man?", Heythrop, J. (G.B.), 1972, 13, no.1, pp.44-53.

Kroeber, A.L., "Totem and Taboo: An Ethnologic Psycho-analysis", The Nature of Culture, Chicago: Univ. of Chicago Press, 1952, pp.301-305.

Lonergan, Bernard, S.J., Method in Theology, Darton, Longman & Todd, London, 1972, c.1971, xii-405p.

McConnell, Theodore A., "Gordon Allport and the Quest for Selfhood", Journal of Religion and Health, 1969, Vol.8(4), pp.375-381.

Maslow, Abraham H., Religions, Values and Peak-Experiences, Viking Press, N.Y., 1970, c.1964, xx-123p.

Monyinham, James F., S.J., "Catholics & Neurosis", Sp. Life 3 (1957), No.4, pp.247-256.

Mahoney, James, S.J., "The Spiritual Dimension of Self-Acceptance", Sp. Life 12 (1966), no.3, pp.190-198.

Morati, Christiane, Introduction au problème de la paternité de Dieu, Rev. Ascet. Myst., 56(1970), pp.129-144.

Murphy, Michael, H., "Education for Transcendence", J. of Transp. Psy., Vol.1, no.1, Spring '69, pp.21-32.

Maurer, Adah B., "Children's Conceptions of God", Challenges of Humanistic Psychology, James Bugental (ed.), McGraw Hill, N.Y., 1967, pp.173-178.

Montague, Ashley, "Human Nature and Religion", The Humanization of Man, The World Publ. Co., N.Y., 1962, pp.34-45.

Oakes, Robert H., "Is 'self-validating' religious experience logically possible?", The Thomist (USA), 1972, 36, no.2, pp.256-266.

O'Donovan, L.J., "Encounter with holiness: John Chrysostom & Rudolf Otto", Personalist (USA), 1966, 47, no.2, pp.248-263.

Oraison, Marc, Love or Constrait? - some psychological aspects of religious education, Trans. from the Frency by Una Morrissey, Paulist Press, Deus Books, N.Y., 1961, c.1959, 160p.

Palmberg, Lynn & Scandrette, Onas, "Self-Disclosure in Biblical Perspective", J. of Psych. & Theology, 1977, Vol.5, no.3, pp.209-219.

Racker, Heinrich, "On Freud's position towards religion", Amer. Imago, 1956, 13, no.2, pp.97-121.

Rahner, Karl, "Ideas for a Theology of Childhood", Theological Investigations, Vol.VIII translated by David Bourke, Darton, Longman & Todd, London, Herder & Herder, N.Y., 1971, pp.33-50.

Rizzuto, Ana-Maria, "Object relations and the formation of the image of God", Brit. J. of Med. Psychology, 1974, v.47, (Mar), pp.83-99.

Salzanam, Leon, "Types of Religions Conversion", Past. Psych., 1966, (17), pp.8-20.

Schoenfeld, C.G., "God the Father & Mother: Study & Extension of Freud's Conception of God as an Exalted Father", Amer. Imago, 1962, 19, no.3, pp.213-234.

Schneiderman, Leo, "Psychological Notes on the Nature of Mystical Experience", J. for Scient. Study of Rel., 1967, 6, pp.91-100.

Stanley, A. Knighten, "Only When I come to my Father Do I Come to Myself", J. of Rel. Thought, 1972, vol.23, no.1, pp.82-84.

Stace, Walter T., Mysticism & Philosophy, 1st ed., Philadelphia, Lippincott 1960, 349p.

Strunk (Jr.), Orlo, Mature Religion - a psychological study, N. York, Abingdon Press, 1965, 160p.

BIBLIOGRAPHY

Tillich, Paul, "The Good I will, I do not", Past. Psych., 12, Ap.1961, pp.11-16.

Tinsley, E.J. "Mysticism, Neoplatonic and Christian", Hibbert J. (G.B.) 1954, 53, no.208, pp.43-50.

Tournier, Paul, The Whole Person in a Broken World, Harper & Row, N.Y., 1964, 180p. (Original French: Désharmonie de la Vie Moderne (1947))

_____, Guilt and Grace - a Psychological Study, English translation by Arthur W. Heathcote assisted by J.J. Henry & P.J. Allcock, Harper & Row, N.Y., 1962, 244p. Originally published in Switzerland under the title Vraie ou Fausse Culpabilité, Delachause & Niestlé, S.A., 1958.

Trubold, David Elton, "The Challenge of Freud", Past. Psych., 1958, Vol.9, no.85, pp.37-44.

Underhill, Evelyn, The Essentials of Mysticism and Other Essays, AMS Press, N.Y., vii-245p. Reprint of the 1920 edtn. Published by J.M. Dent London, & Dutton, N.Y.

Vanden Burgt, Robert, "Willaim James on Man's Creativity in the Religious Universe", Philosophy Today, 1971, Vol.15, no.4-4, pp.292-301.

Van Kaam, Adrian, Religion and Personality, Image Books, Double Day, N.Y., 1968, c.1964, 195p.

Vergote, Antoine, "Psychological conditions of adult faith", Lumen Vitae, 1960, 15, pp.623-634.

_____, The Religious Man, a Psychological Study of Religious Attitudes, Gill & Macmillan, Dublin, 1969, vii-306p.

_____, "Concept of God and Parental Images, J. for the Scientific Study of Religion, 1969, Vol.8, no.1, pp.49-87.

Vogel, Leon, "Freud and Judaism - Analysis in light of his correspondence", Judaism, 1975, v.24, no.2, pp.181-193.

BIBLIOGRAPHY

Wapnick, Kenneth, "Mysticism and Schizophrenia", The Journal of Transpersonal Psychology, Vol.1, no.2, Fall 1969, pp.49-67.

Westendorp, Floyd, "Value of Freud's illusion", J. of Psychol. & Theology, 1975, v.3, no.2, pp.82-89.

Wilson, Thomas J., "Theological Assimilation of Rogerian Therapy", Insight, Spring 1967, pp.18-30.

Zilboorg, Gregory, "Psychoanalysis and Religion", Past Psych., 1959, Vol.10, pp.41-48.

APPENDIX

ABSTRACT OF

ST. THERESE OF LISIEUX
A STUDY IN CONGRUENCE

(Toward a Rogerian Interpretation
of the Theresian Life-Experience)[1]

---

[1] Stanislaus G. Mascarenhas, doctoral thesis presented to the Department of Religious Studies, Faculty of Arts, University of Ottawa, Ontario, Canada, 1979, xxxvii-1110p.

ABSTRACT OF

ST. THERESE OF LISIEUX - A STUDY IN CONGRUENCE (Toward a Rogerian Interpretation Of The Theresian Life-Experience)[1]

The two basic questions raised, as a starting point of this project are: (i) Does becoming 'Transparent-Congruent' (Jourard-Rogers) somehow mean to 'become like a little child' according to the Gospel demand? (ii) Do the two models of, Rogerian and Christian 'becoming', point to the same reality and process? More specifically, the thesis seeks to examine the relationship between the Rogerian 'way of congruence' and St. Therese of Lisieux's 'way of childhood'. The project may be considered as 'a case study in the Psychology of Religion', and as such our special interest lies in the 'expression of the religious' as 'executed and realized' at the level of 'individuality-personality', in the context of the total Theresian experience.

The greater part of the Introduction deals with the historical critique of the Primary sources, as well as the circumstances leading to their writing and publication. A critical re-examination of the testimonies of the Martin-sisters, and especially that of Mother Agnes, claiming editorial license for the Histoire d'une Ame, raises new doubts as to the authenticity of her claims. We propose a four-phase evolution of the Theresian literature produced by Carmel under the general editorship of Mother Agnes and

---

[1] Stanislaus G. Mascarenhas, doctoral thesis presented to the Department of Religious Studies, Faculty of Arts, University of Ottawa, Ontario, Canada, 1979, xxxvii-1110p.

later of Sr. Genevieve, and indicate the problems it creates for a fresh look at Therese. The doctrinal commentaries on Theresian spirituality produce a new set of problems; the most important one being the imposition of a foreign label like 'spiritual childhood' on Therese's spirituality, and proposing to arrive at it by way of analogy with natural childhood. Combes dismisses both moves as historically and methodologically unacceptable, because it makes what is peripheral, central to the Theresian experience. The greatest weakness in most Theresian writers is their rather indiscriminate use of the Sources, giving equal importance to primary and secondary ones. We propose a new scheme to distinguish the various sources (primary) by the application of the following 'orders': of happening, writing, publication, and of revelatory value. The thesis concentrates on working on a content analysis of the Primary Sources, especially the Autobiography and Letters of Therese. It attempts at viewing Therese from 'an internal frame of reference', to piece together her 'felt meanings' of situations and events, considered significant by herself. André Combes is given greater prominence, because he seems to be the closest to the Theresian 'reality'. We balance out however, Combes'

pre-occupation with the dichotomy between Nature and Grace, with more recent writings on Therese, especially those of J.F. Six, René Laurentin, Emile Rideau, and James Norbury, to mention a few. Despite the fresh approach and a new marshalling of the cultural and religious facts relating to the Martin family and of France at the end of the 19th Century, there is not a systematic, psychological account of the family and other facts bearing on Therese's childhood and youth. Hence the rather complicated psychological analysis attempted in Part I of the thesis.

Part I: Therese's problems as a child are conceived of as three-fold: (i) The problem of 'attachment behaviour' (Bowlby) to three successive mothers and a father is complicated by ambiguities in maternal love which is diagnosed here as 'captive love' (Porot). A serious attempt is made to take stock of the probable effects of bereavement (loss of mother at 4½) on Therese. The 'Mysterious illness' which struck Therese within months of the loss of her second mother (Pauline) is considered as pathology of separation-anxiety (Bowlby). We also attempt a meaningful application of Ann Dally's theory of 'Mother-types' and 'stages of mothering' to get at the Martin types of parenting. This bears on the interpersonal and intra-familial setting of Therese's life. (ii) When the 'insecure

attachment' complex moves into the school arena, other problems crop up for Therese, chief among which are diagnosed as: 'School phobia' (Bowlby) and the 'problem of intimacy' (Sullivan). This forms the extra-familial setting. (iii) The ethico-religious functioning of Therese (from the age of two until fourteen), may be considered as an aspect of 'attachment behaviour', but with relation to God. The problem of scruples in Therese is discussed with the help of Tournier's observations on the 'guilt of "doing" Vs the 'guilt of "being" (etc). The above-mentioned problems are situated within the time-sequence of Therese's life under her three mothers: Mme Martin, Pauline and Marie.

Part II (divided into two sections) really takes up the central task of the thesis, namely to work toward a Rogerian interpretation of the Theresian life-experience. The task becomes easier since the general psychological ground-work has been laid with regard to Therese's main problems and their probable causes in Part I. In Section I (of Part II), we try to follow the pattern of formation of the self-concept in Therese, who is subject to a highly 'conditional positive regard' from her mothers, creating

the basic 'incongruence' between her self and experience. After the discussion on the 'defects in the development of personality' according to Rogers, we treat of the ethico-religious problem of Therese in Rogerian terms. It is shown how the contagion of parental 'conditional regard' and the negativism in the Martin spirituality spreads to Therese's 'concept of God' and her relation to Him. This is the religious aspect of the problem of 'incongruence'. The first major positive personality change in Therese takes place at Christmas 1886. We see here an over-lapping of the horizontal and vertical dimensions, i.e., while the fact and the cause of the 'conversion' is religious, its test and manifestation are observable on the human interpersonal level. This marks the resolution of the basic incongruence in Therese, that between her self-concept and her experience. This major change in Therese prepares her to enter Carmel at the age of fifteen.

Section II: treats of Therese in Carmel. The central problem pre-occupying Therese in Carmel is the incongruence between her 'experience of God' and her 'inherited concept of God', together with the related problems of her personal ideal of holiness and the means

to achieve it, versus the Martin-Carmelite ideal of sanctity and the means proposed to attain it. Hence the greater portion of this section is devoted to the 'inner process of change' going on in Therese, but occasioned by the gradual change in the 'perception of God' and the subsequent changes in her relationship to Him. The so-called 'therapeutic agents' Therese encounters in Carmel are a key factor in bringing about the change in the God-concept. The analogy between 'Rogerian therapeutic acceptance' and the attitude of God to man, together with the psychological understanding of the 'God-image' formation, help to relate the horizontal and the vertical dimensions of functioning in Therese. The stages of movement toward greater congruence, deals with the aspects of 'mystic' becoming in Therese, culminating in Therese's 'being in love with God... in an unrestricted fashion'(Lonergan), which makes for the greatest possible personality change. A summary attempt is made to link the 'ends of mystic becoming' with Rogers' signs of a fully-functioning person. The vision of pure possibility beyond the grave, is Therese's logical extension of her 'vocation of love'; for 'love is eternal'. The interpersonal problems for Therese growing out of dealing with 'authority figures', past 'mother

figures' (Pauline and Marie), and with members of her family, are not lost sight of. When we compare and contrast Rogerian perception of 'counselor attitude' to a potential client with Therese's understanding and practice of 'fraternal charity', we begin to see that Therese's own attitudes toward her novices and others, was essentially Rogerian (non-directive). All in all, this study has brought together the 'vertical and the horizontal' dimensions of Therese's life, showing the double level of 'congruent functioning' - the human and the religious with their mutual causality. The heart and soul of all change for Therese, producing a 'unified congruence' is the assurance of God's 'unconditional positive regard' for her, or of God's uniquely 'oblative love' (Porot).

The main finding of this study is that indeed, in Therese's life the processes of becoming a CONGRUENT PERSON and a SAINTLY CHRISTIAN, go hand in hand. The basic link between 'congruence' and Therese's 'way of childhood', was provided by the analogy between 'divine acceptance' and Rogerian 'therapeutic acceptance'. We have indicated that the phenomenon of 'transference of acceptance' and the mutual causality obtaining between the 'unconditional positive regard (UPR for short), of 'significant others' and 'divine acceptance', makes Therese's 'way of childhood' meaningful.

This is how Therese would spell it out for us: God accepts me 'with UPR', as one would ideally expect from one's parents and significant others... This contact and expectation of divine UPR is from the transference of parental UPR. This permits me (Therese) to 'accept myself', just as I am (before God). That is the meaning of 'humility is truth' (authentic being). God is like a Father (mother) to me, and I am invited to be His child. He loves and accepts me, which prompts me to love Him, to please Him and surrender to Him in love. This makes for the disposition of 'confident openness to the experience of God' - which we have called 'spiritual congruence' (or broadly 'spiritual childhood'). That's the Theresian religious experience in a nut-shell!

Therese had experienced some 'positive regard' (though highly conditional at times), from her parents and family, and could not accept the idea of God being more a Judge than a Father - the former concept made obvious to her in the rather negative and calculating type of religious belonging practised in her family. Ultimately, it is her childhood-experience of love and acceptance at home, and her personal experience of God in Christ, which leads to the discovery that God is a loving and merciful Father, 'more tender than a mother'. Fidelity to the 'wisdom of the

organism' (with the 'locus of evaluation within'), helps to restore the personal and positive in the religious belief and practice, for Therese. The restoration of Love and acceptance, as the basis for Therese's unbounded confidence in God, in turn cures the psychological imbalances and fears ('incongruence'). We have here, the makings of a 'psychology of spiritual congruence' (or 'spiritual childhood').

In a more general way, we have indicated the religious significance of the 'transparent-congruent self', and a psychological meaning of 'spiritual childhood' (which we prefer to call 'spiritual congruence'). We now indicate some of the avenues of applied research which emerge from the study: (i) It might provide a partial answer to the plaguing question: why does not religion make sense to modern man? Is it because he has not the natural foundation for religion in the 'unconditional positive regard' and 'empathic understanding' of parents and others in his life? (ii) It might provide some psychological and practical justification to Karl Rahner's spiritual (theological) ideal for the Christian: 'The eternal adventure of man is to remain a child forever'. (iii) In education, we might

have to seriously foster the natural potential for 'congruence' (physical childhood), as a step toward the person becoming a mature individual (with psychological congruence).. In Christian education, one will have to bear in mind that 'childhood' is not just a stage of growth but rather a state of being, richly implied by Rogers. (iv) Adults might learn to rid themselves of their rigidity and inflexibility, and 'liberate the child' in them, after the model of the 'transparent-congruent self'. (v) Finally, the child's existence in spontaneous joy and genuiness is an urgent call to society to diminish the 'social tragedy of millions losing their selves, becoming hollow shells, mechanisms without their own moving force'. (Otto Schneid). Let a child be a child, that might save some 'humanity' in man for man. Thus may we hope to offer it to God, to be transformed, after the splendid example of St. Therese.