The following are the required books and CDs:
Morals and Psychology – CDs by Fr. Brian Mullady, O.P.

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**Born Only Once**

**Healing the Unaffirmed**

**Feeling and Healing Your Emotions**

**Psychic Wholeness and Healing**

**The Unquiet Heart**

**Doctor of the Heart**

**A Priest for All Seasons—Masculine and Celibate**

Lesson One: General Introduction

**I. Introduction**

Modern erroneous experiences of the passions

Solzynitsyn said: "I insist that the problems of the West are not political. They are psychological and moral. When dissatisfaction with government is expressed, it should be understood not in terms of political failure, but of weakened religious and ethical foundations of modern society. A problem like inflation in the midst of plenty is a psychological and moral problem. I am convinced that the only salvation for the West and the East lies in a moral and psychological rebirth."

**Self- Affirmation**
Dr. Baars would attribute this difficulty to a lack of affirmation. Problem of self-affirmation is that one replaces the authentic self-love which a person should have received from their parents with: fear, power, success, sexual pleasure. Dr. Baars gives two examples which seem strangely joined. Hitler lacked affirmation and tried to convince himself he was lovable by conquering the world; Marilyn Monroe did so by becoming a sex goddess and both ended in suicide. For their stories read: Born Only Once: p. 62, p. 67.

Lack of affirmation can be characterized as a general feeling of being unloved, or psychologically worthless. It is the feeling that it is not good that I exist. Moral degradation makes it worse. Drugs, sex, chemical dependency, crime, power seem easy remedies but just increase the pathology. They lead to a lack of real courage, machismo and the dissociation of acts from emotions as is often the case in a utilitarian or sexually explicit culture. "I am, therefore you're not", is the cry.

We see this especially in the utilitarian character of Society. Like a vicious circle one indulges in the tragedy of self-affirmation by trying to overcome bad emotions by energy. This is doomed to failure. Some of the pathology of self-affirmation is seen in one who:

1. amasses material possessions which are the envy of any millionaire
2. succeeds in studies to display degrees and displays 17 degrees on the walls of the office
3. reaches the top of ladder as the world's top specialist in something but find his wife and children unable to affirm him and he unable to affirm them. One example of false empowerment is the movement for the ordination of women. Another is the lack of fatherly qualities in the Catholic hierarchy which results from the inability to be affirm through guidance by telling the truth in unpopular situations
4. attains national or international fame, or associates with famous people. Show business types seek acclaim to prove they are lovable. The comic is always afraid the audience will not laugh.
5. power over others in political life: dictatorship, secret police, concentration camps, etc. In gangsterism, mob loyalty and success at crime seems to prove to these people their worth
6. in religious communities there are those who use power over others to demand and receive blind obedience from subjects. Many joined to be loved, belong, or be taken care of. Then they discovered their superior was more superior than "mother" and "father"
7. among teachers or professors this brought them to a sense of importance from docility of students. They related to others through their chair of authority but stopped the relationship completely the moment their students failed to idolize them or objected to what they said
8. engage in homosexual or heterosexual promiscuous behavior. The origin is often a desperate search for love. Our society is filled with endless cruising, pre- and extra-marital sexually promiscuous behavior of both single
and married people. Sexually promiscuous behavior perpetuates his own frustration because as long as one does not call a halt to genital activity, one cannot be convinced that one is lovable for himself and not for his activity or body.

Many an affirmation neurotic use two or more of these strategies to try to convince the themselves they are worthy to be loved. A clever manipulating self-affirming individual may suffer a breakdown. Healthy affirmation involves a person's awareness of and respect for his own goodness and worth because he has received this from the regard of an unselfish other. He in turn can express unselfish self-love.

8. On the other side of coin, some have a Stoic or religious denial of emotions as valid human experiences. Only the will is a valid human experience. Religious people are filled with a Puritanical denial of the passions or emotions as a human good.

Divorce of Reason from Passions and their Relationship to Neurosis

The Anthropology of Freud

Freud defined man as a sublimating animal whose instinctual animal energy is "made sublime" by being directed into behavior conforming to the ideals of his society. Freud considered this sublimating process not a rational, but an unconscious one and essential for mental health. If this process fails to resolve the tensions produced by the confrontation of instinctive urges from within with the social pressures from without, the superego of man has no choice but to repress. It is this process, done unconsciously, which Freud considered to be the origin of emotional and mental illness.

Freud discovered repressive neurosis. His clinical work was brilliant, But his explanation was poor because he did not understand the metaphysical nature of the soul. This led him to reduce psychology to only the sensitive order. The source of neurosis is the guidance of the intellect. Moral norms lead to oppressive limitation on human freedom in his view. The ethics he knew was the deontological ethics of Kant, which emphasizes the pure duty of a reason detached from human nature. Inspector Javert in Les Miserables is a classic example of Kantian duty. The passions have no place in human life. The divorce has led to many contemporary problems:

Selfism

The contemporary world is also filled with some interesting opinions about man and psychology. For example, Erich Fromm thinks that man is intrinsically and naturally good. Anything evil is attributed to society when society causes the self to deny its own potential for growth and expression. Society is an unconscious influence, like dreams in Freud. He has total optimism about human character.
Fromm in *The Art of Loving* does not distinguish between emotional and volitional loves. Hate is not civilized or no there is no necessary role for the emotion of hate. Indirectly he advocates pacifism, anti-capitalism and socialism as ideals of mankind. If only love is noble, Fromm's disciple can only survive by putting himself at the mercy of his enemies. Only positive emotions are acceptable. This is unrealistic. One cannot combat moral evil. The psychic strength of modern man is at the mercy of inadequate self-worth, loneliness, inferiority and existential fears.

Educational psychology has been greatly influenced by Abraham Maslow who lists a hierarchy of human needs in man. In his final need, man is self-actualized. The needs are:

1. real perceiving of reality and comfortableness with it
2. acceptance of self and others
3. spontaneity
4. creation of the autonomous self, independent of culture
5. creativity (a universal hallmark of the ideal person among self-theorists)
6. having 'peak' experiences, mystic experiences
7. democratic, egalitarian, and humanitarian character structure and values.

Dr. Rollo May was highly influenced by European existentialism. Some special themes of his are:

1. the central concept of man is being there (Dasein) which is an intense fundamental awareness of one's existence. This "I am" experience is the basic experience of being. This is a necessary precondition for successful therapy. He rejects the distinction between the knowing and experiencing subject and the known and experienced object. The only areas in which our existence takes place are: the unwelt which is the world around about us; the mitwelt, which is the world with others, our life of social and interpersonal relations; and the eigenwelt- our "own world", the world of the self and relationship of one's self. Becoming is the process of self-development or fulfilling one's potential. The self chooses its own course of self-fulfillment. Acts of choice bring the self from its initial existence into an actualized self, with involves not the implementation of an already existing nature but results in a nature or essence created by one's own choice. The self first exists but without an *a priori* nature or essence. The self's essence is created by acts of choice. These choices are courageously made in the self's awareness of non-being and its experience of *Angst*. Transcendence involves the ability to pass beyond former states of being.

As a result, a natural science of human beings is not possible. This approach involves a refusal "to consider man as capable of being analyzed and reduced to original givens, to determined desires, supported by the subject as properties are by the object." Therapy begins with the isolated self, aware of existence and confronted with the possibility of non-existence and therefore
dread. Self is encouraged to courageously submit itself to self-defining decisions. This becoming-through-choosing creates the essence of the individual. The failure to fulfill self-potential causes guilt. When the process succeeds, an individual who initially had only an existence, has now created his own essence. Self-knowledge is arrived at by the patient's learning the meaning of his experienced states on their own terms (phenomenologically) and not from some "objective" subject-object philosophy.

The universe is limited as above: umwelt, mitwelt, eigenwelt.

General characteristics of the psychological upheaval of the modern world would be these.

1. loss of notion of self-worth
2. loss of courage to act against evil. People are tired. They exhibit the classic sloth, which may be defined as sorrow at spiritual good caused by the materialistic poisoning of the will. CS Lewis said we have no courage to be individuals.
3. Psychology leaves the moral law. This cannot be the answer. Donald Campbell, president of the American Psychological Association sees contemporary American society as "a non-optimal production of under-inhibited, overly narcissistic and overly selfish individuals," for which psychology must take considerable blame.

"There is in psychology today a general background assumption that the human impulses provided by biological evolution are right and optimal, both individually and socially, and that repressive or inhibitory moral traditions are wrong. Psychology, in propagating this background perspective in its teaching of perhaps 80 or 90 percent of college undergraduates, and increasing proportions of high school and elementary pupils, helps to undermine the retention of what may be extremely valuable social-evolutionary inhibitory systems which we do not yet fully understand." There is "social functionality and psychological validity to the concepts of sin and temptation and of original sin due to human carnal animal nature." Many psychologists responding to this feel the central moral issue is that of the individual's will being expressed through actions rewarding the self, versus society's well-being obtained by people giving up their liberty to a moral code. In true philosophical interpretation individual and society are not in conflict but in fundamental cooperation.

This desertion of ethical standards is seen even in the church. In Guidelines to Human Sexuality, Ch. III, "The Empirical Sciences and Human Sexuality", a book written to guide moral practice in the late 70s, Catholic moral theologians at the time said: "Broad consultation from recognized experts in the social and behavioral sciences provided only inconclusive data on the issues of human sexuality and failed to make clear what, if any, evil
consequences to the individual or society follow upon practices thought of as somehow deviant, or that such practices are harmless." Homosexuality seems a big question mark to them. They seem to claim the moral law is at fault in repression. They advocate lowering and diluting such objective moral standards for the sake of "creative growth towards the integration of self-liberation, other-enrichment, honesty, fidelity, life-service, social responsibility and joyousness." If one needs to do this by premarital sex, all one needs is "to judge what kind of intimacy is honest, self-liberating, life-serving and joyous." If adultery or commercial sexual relations should be considered we should give "special concern to the characteristics of being other-enriching, honest and faithful"; if contraceptives, "parents should be reassured by the availability of a great variety of methods" as long as they "consider honestly and carefully the medical, psychological, economic and religious implications of each method in regard to their (children's) total well-being."

Dr. Baars thinks this sort of opinion is theological quicksand. A good intention resolves any problem, heals every difficulty to successful ethical life.

Role of Emotions in Moral Law

True moral evil is in the will, in the relation of emotions to willing, both good and evil. Emotional illness is often a consequence of repressing emotion with will, making will substitute for emotions, or the false identification of emotional with volitional love.

The cause of all these goings on is NOT EXPERIMENTAL PSYCHOLOGY ITSELF, NOR INTEREST IN THE EMOTIONS. An attempt must be made to integrate experimental psychology with a holistic approach which takes account of the metaphysical character of the soul. It is the thesis of this class that the anthropology of St. Thomas Aquinas provides a rich field for such an approach.

Read: Born Only Once
Listen: CD 1

Lesson Two  Normal Psychology 1

The Relation of Philosophical and Scientific Psychology

First, it is necessary to define normal psychology in the philosophical sense or the authentic picture of the soul and its powers. What is the difference between rational or philosophical and experimental psychology? The answer to this will lead to an explanation of holistic psychology which takes the spiritual nature of the soul into account.
Thomas Aquinas defines psychology as a study of acts, power and habits of man which has at its basis the animated body. There is a distinction between scientific psychology and philosophic psychology in the manner in which each treat of this subject manner. In general Aristotelean are accustomed to distinguish two objects of a science: Formal, which is the aspect under which the science is known and material which is the subject matter itself. For example, both ethics and moral theology have the same material object which is human acts. But their formal objects are different because one examines human acts under the light of reason and the other under the light of faith. The difference between psychology as a science and psychology in philosophy could be schematized as follows:

A. Formal object (the aspect under which the study proceeds) - the goal of each science is different. Both deal with the acts, powers and habits of man as a material object.

<table>
<thead>
<tr>
<th>Science</th>
<th>Philosophy</th>
</tr>
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<tbody>
<tr>
<td>a. accidents of phenomenal order</td>
<td>a. beyond facts of induction and does not rest until reaches some notion of nature and the substance of man</td>
</tr>
<tr>
<td>b. science is peripheral in ambition</td>
<td>b. philosophy seeks why</td>
</tr>
<tr>
<td>c. laws of operation</td>
<td>c. laws of being</td>
</tr>
<tr>
<td>d. what a man does</td>
<td>d. what a man is</td>
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The implication for morals is that philosophical psychology is more central because in it one derives what a man does from what a man is. This makes all the difference for the methods of both sciences.

B. The differences in method are based on subject manner and aspect. In science, the facts are based on special experiment with special tools and the so are only open to a few capable of such procedure; in philosophy, the facts are open to common experience and so the procedure is something which everyone can share based on ordinary sense observation.

C. Though the terms “empirical and rational psychology” are often used to describe these different sciences, they are inappropriate. The distinction between scientific and philosophical psychology is sometimes presented as this one. This distinction originated in the Enlightenment with Christian Wolff and
was based on the assumption that scientific psychology was empirical and philosophical psychology was rational. The reasons against this position are:

1. the basic distinction between the science and philosophy of psychology is not what one senses and what one reasons. The difference is in terms of formal difference within the same subject matter and material differences within the same experience.

2. **Empirical** means derived from experience. Both science and philosophy are empirical. Both are speculative/investigative.

3. **Rational** means capacity to make inferences. Both have this capacity. One should therefore drop these terms from vocabulary.

D. **Generic Definition of Psychology**

The proper subject matter of psychology is man who is studied either in science based on an operational relationship which is dialectic or in philosophy based on an entitative relationship which is demonstrative.

The difficulties in the development of scientific psychology are: 1) there is no commonly recognized subject matter for this science. Authors give various subject matters like:

- a. consciousness
- b. behavior
- c. unconscious
- d. psychology seems a branch of biology to some.
- e. abolition of consciousness-behaviorism

and 2) modern psychology results from Cartesian dualism which derives all the facts from consciousness and involves the inclusion of physiology but without a clear picture of just what is involved in the nature of the human soul. Remember for Descartes, the soul and body had no necessary relationship but were like man in the machine. So it must do justice to both the soul and the body and not divorce them. The fact of different and opposed schools in modern psychology demonstrates the academic neglect of a true metaphysical concept of man.

Aquinas teaches the true metaphysical concept of man in which man is a composite substance, made up of matter and mind, the one without physical dimensions, the other possessing all the character of extended matter; no single intellectual operation is to found without its material correlates. There is something ineffable about the human person. Something divine in human seed. This is because the soul as such is spiritual. Still, there is no thought without an image by nature. There is no volition without a feeling of some sort. The concrete phenomenon of man's mental life is seen in its true context, which is both psychological and physiological. This is a holistic approach.
For true psychology man must be seen and understood as man, as the sum total of all his faculties: vegetative (pertaining to plant functions of nutrition, growth and reproduction), sensory (pertaining to the animal functions of sensing, feeling and moving); intellectual and volitional, (pertaining to the will) and spiritual in his relationship to his fellow-men and his Creator. Only in this context is it possible to make sense of what always has been in a certain way the most puzzling aspect of his nature: his emotional life. In this course, where I intend to shed light on the precise functions in the human and therefore moral life of man's emotions and feelings due consideration must be given to THE SPIRITUAL DIMENSIONS IN MAN. To exclude this dimension, as do most books on psychology and psychiatry seems unscientific regardless of the fact that people believe science must be reduced to the scientifically measurable, qualitative, sensitive discovered and measured by controlled experiment.

Confusion as to feeling and knowing causes widespread apathy and leads to defenselessness against the powers of evil. The powers of judgment become more acute as one can see the difference and how feeling and knowing support and strengthen each other. This can lead authorities to make more human laws and regulations without abandonment of basic principles of morality, justice and charity.

F. Failure to Discern the Scientific-Philosophic Nature of Psychology

The inability of modern investigator to see psychology as a unique branch of knowledge with its own subject matter, not just a branch of biology, idealism, physiology, etc. is a consistent modern failure. It is at once a subject of scientific investigation and philosophical speculation. This is also necessary for the holistic approach. Though strict caution must be exercised to keep the problems apart, each has a valid contribution in methodology.

Both the science and philosophy of psychology have a common subject matter. The two parts are not antagonistic to each other but correlative.

However, philosophic guidance for scientist must be greater than scientific analysis for philosopher. Science must give a new refinement of experience to principles. However to look upon this experience as transforming the soul of man is wrong. Science must progress to a new knowledge by discarding old notions. This leads the philosopher to a new and deeper understanding of principles.

*****The propositions of philosophic psychology are not founded on scientific fact as established by the scientific method. So they cannot be repudiated by such facts. The relation of the science of mind to the philosophy of mind is a purely material one. Philosophy has a formal relation because it gives principles of interpretation and restricts science to investigating phenomenal problems.
The conclusion would be: Philosophy unites both philosophic analysis and scientific research in one continuous doctrine. Philosophy answers fundamental questions about the nature of man. Science resolves problems in detail about acts, powers and habits.

Our general method in this class will be characterized by the following:

1. The formulation of a holistic theory of emotions and of neurosis in relation to morals.

2. We will proceed from philosophical psychology. The relation of rational psychology to phenomenon has the same relation to scientific psychology as any speculative science to positive science.

3. Scientific psychology determines the facts and the laws which govern the relationships between these facts. Philosophy probes the causes of these facts, in abstracting from the facts themselves. It provides an insight into their nature or essence.

4. Philosophical or rational psychology is ignored in medical schools. This is unfortunate for both. Rational psychology can indicate the directions the investigation ought to take. Better knowledge of facts might lead rational psychology to deeper understanding of principles. Principles of rational psychology are certain, but many particular aspects need to be clarified and completed.

5. Rational psychology is not restricted to the 3rd degree of abstraction which separates knowledge from both motion and quantity in metaphysics. In analyzing faculties and operations we are dealing with phenomenal side of human nature. These are common to both science and philosophy. In speaking of the soul itself, we are in Metaphysics, e.g. rational psychology proceeds from fact that man possesses knowledge and cognition. It distinguishes these kinds of knowledge, e.g. universal and particular, then concludes to different powers of knowledge in man. We may go beyond this to investigate the nature of cognition and this is metaphysics.

So there are three separate moments in the study of human psychology:

a. the investigative physical stages, which is the approach of the natural scientist and is based in the phenomenal study through the senses of man as mobile and sensible being.

b. the non-investigative physical stages which is the approach of the philosopher of nature and entails the intellectual study of man as mobile and sensible being.

c. the metaphysical stage which is the approach of the philosopher of being and examines the immobile and supersensible nature of man and of the soul itself.

DIGRESSION: A brief explanation of the DEGREES OF ABSTRACTION seems in order here.
The 1st degree of abstraction abstracts from individual sensible matter and considers only common sensible matter. This is the SENSIBLE object AS FALLING DIRECTLY UNDER SENSE. It eliminates matter as the source of numerical multiplication leaving physical nature still subject to movement and change. It summarizes the universe of sensible being. The object of this inquiry can neither exist without matter or be thought of without matter. Rational psychology analyses acts, powers and habits of man using the phenomenal side of nature and therefore objects involving 1st degree of abstraction. Both scientist and philosopher of nature do this.

The 2nd degree of abstraction abstracts from both sensible matter and individual intelligible matter. It considers only common intelligible matter and thus discusses quantity. Matter is no longer viewed under the aspect of motion and change, but as basis of extension and dimensional properties. Beings treated here cannot exist without matter, but can be thought of without matter. This is mathematics. The study of the soul has no place here.

The 3rd degree of abstraction abstracts from sensible and intelligible matter altogether. Its only consideration is of the substance of being (1st principles). The soul is treated here. In moral analysis we must enter the 3rd degree of abstraction to discuss nature of the freedom of the will in relation to the sensible objects.

Since the knowledge of the soul begins in the common experience of the senses but seeks to go beyond, the proper method in philosophical psychology is the use of introspection. This is an authentic method in this study because psychology is among the natural sciences which deal with man. Man is both subject and object. He is the one who investigates and the one who is investigated. This is not true of any other kind of knowledge.

Therefore it is legitimate to employ the technique of introspection to look within. Introspection here is to gather material for knowledge of this science. Introspection is equally valid for scientific and philosophical psychology.

In scientific psychology introspection was used as a scientific tool for instance by Wundt who described having an experience and later describing it or the Structuralists who were idealists. But the behaviorists reject introspection because they reject the reality of consciousness. In Philosophical Psychology introspection is indicated because this derives from common experience of men and requires normal experience of powers of men. Men can grasp matters ordinarily. For example, one can verify Aristotle and Aquinas by common experience because the nature of man has not essentially changed. The data of consciousness is not primarily an object of knowledge. The content of consciousness is the same as known world. The data of conscious must be interpreted in relation to its cause: the objective world. In Thomistic epistemology it is not the concept in consciousness one knows, but the object outside through the concept in concept.

One example of the application of this process is the discovery of the existence of immaterial faculties. To postulate existence of intellect and will, an
inference must be made. Modern scientific psychology does not admit such faculties. These faculties cannot be demonstrated empirically. They think one should observe the act, the function and the organ too can be observed. But the postulation of the existence of a faculty always requires an inference; however simple and obvious it may be. One makes the observation that a certain function occurs which is peculiar to a particular being, and one infers from that that the being must possess a certain disposition from which that function originates. This disposition is the faculty which, in a further logical step, is ascribed to certain organs. But it is not an observation of empirical psychology, but an inference from rational psychology, which does not prevent it from being a valid conclusion.

If scientific psychology rejects immaterial faculties, it oversteps its own boundaries, as it is not a question of purely empirical investigation. However, some scientific investigators who do not accept the difference between scientific and philosophical psychology, accept immaterial faculties as empirically determined facts. This opinion must be rejected, although this does not affect the proof of rational psychology as the proper place to investigate immaterial faculties.

The inductive study of faculties involves a method much like research workers today. The power is induced from the act. A difference in power derives from difference in act. A difference in act derives from difference in object.

This led Aristotle to identify intellectual, sensitive and nutritive powers. He first gave an account of the process of thought, sensation or nutrition. The question of what a thing does precedes what it is able to do. One must first get a good notion of the objects of acts: e.g. food can be considered from the point of view of what is sensible or what is intelligible.

There are three stages of observation to resolve the problem of the faculties

a. analysis of objects
b. analysis of acts
c. analysis of powers

In object analysis, the object is something thrown up against a power with which it can grapple. The essence of the object cannot be apprehended by sense. It is not an object of sense. Color is perceived by eye, but not ear. Each power has a natural relation to reality, its "intentional aspect", by which it is naturally inclined to be aroused by a certain kind of stimulus. Objects also have an intentional aspect by which they arouse certain powers. If I am conscious of sight, sound, etc. objectiveness is the primary datum in the analysis of the faculties.

In act analysis, strictly speaking what nature actually does is the only guarantee of what it is able to do. This is as true of human nature as it is of physical bodies with no life. Man is a composite. It would be a
misunderstanding in thinking to take him out of his material context; or to suppose it was not conditioned by the acts of the sensitive powers. There is consciousness in our lives, both intellectual and sensitive. Man is a rational animal. But a complete enumeration of powers demands beginning with vegetative ones. Man must be seen respecting all his powers: vegetative (biological); sensitive (psychosomatic in union with animals); thinking (reason and will).

In faculty analysis from the fact of differentiated acts, we are led to infer the existence of differentiated powers. A faculty is a special ordination of nature to perform particular kinds of acts on the presentation of appropriate objects. No postulate of faculty is made except where functional evidence is forthcoming of existence. Powers are not absolutely dependent on acts and objects being carried out. Just because a child does not think universally at the time of birth does not mean he cannot do so. The only inference is that he is unable to do so at that time; or cannot make it apparent by his outward actions. The common testimony of men establishes a faculty as part of nature. The specific goal makes one power different from another which for Aquinas is its formal object. Man may relate to the same being, but under different formal aspects which determine differences in faculties: e.g. fruit is colored, sweet, fragrant, is a fact of past experience; is thought of as a kind of food; is desired as something to eat; imagined by an artist. Each has his own formality for faculty analysis and so gives rise to the inference of a different faculty.

Read: Psychic Wholeness and Healing, pp. 1-32
Listen: CD 2

Lesson Three  Normal Psychology 2
The Thomistic Understanding of the Soul and Its powers

Source: Aquinas, *De Anima*, aa. 11-13

"Man stands in the middle of creation between flesh and spirit, between time and eternity."

The whole person acts not just the powers.

The existence of different faculties gives rise to the question as to whether the soul of man is one or distinguished by the different faculties we can infer from the different kinds of acts and objects. In history there were different opinions about this

Plato thought there were different souls in one body. This follows from his principles of the separated universal. The soul is in the body as a mover, not as a form. So, the soul is in the body as man is in ship. There must be
different movers which follow different operations of the faculties. The analogy is to sailors in a ship: one steers, one rows, one commands, one cooks, etc. As the members of the ship are subordinated to one another, so moving powers in man are subordinated to one another and so unity is saved. But the unity of man and animal are reduced to many movers which is not a real unity but a forensic unity, a unity in action, not in being like a social union or a moral union only.

According to this position, neither man nor animal is a unity absolutely by nature for many reasons: First, being absolutely one does not result from the union of mover and moved. Nor according to this position would a body generate or corrupt when it receives or loses the soul. The soul is not united to body as a form, Even assuming the soul is the form of the body, there would be several souls in man and animal as a result of Plato's position. The Platonists held that universals are separated forms (i.e., existing apart from things which are predicated of sensible things as sensible things participate in them). So Socrates is "animal" as participating in the Idea of "animal". Socrates is “man” as participating in the idea of “man”. There is one form in virtue of which Socrates is said to animal, another by which he is man. Thus in Socrates the sensible and rational souls differ substantially. A being having unity in its own right, cannot be constituted of diverse things having actual unity in their own right. If this is so, one form must be predicated of another accidentally, e.g. Socrates is white according to whiteness, and musical according to music. Musical relates to white accidentally. Using Plato, the predication that man is an animal would be accidental.

The predication is essential when the different forms are intrinsically related to each other. If man is a unity constituted of diverse essential principles having an actual essential existence as ideas, there would be need to be some unifying principle to make them substantially one. Even in Plato, no such principle is found and so man will be a union of aggregation only, like a heap of stones. Nor will man be a being which has absolute existence.

Instead, the idea of Aristotle has always been accepted by the Church that there is one substantial soul in man which is the form of the body. This one soul is implemented in the various powers of man which are accidents of this form. THEREFORE, man's soul, which is rational, sentient, and vegetative is substantially one only. No substantial form is united to matter through the medium of another. A more perfect form gives to matter what a lower one does and something over and above. The rational soul gives to the human body everything that the sentient soul gives to the brute and vegetal soul gives to the plant and something over and above. The soul in man is rational, sentient and vegetal together.

It is both transcendent and immanent so no physical principle is needed for its act. There is a physical principle needed for its existence as a substance. It must exist as a substance in relation to matter.
Some important conclusions follow from this for psychology. For example, the sentient soul in man is nobler than in other animals because it is not only sentient, but also rational. The sentient soul in man is incorruptible. The sentient soul in man is not a non-rational soul, but is at one a sentient and rational soul. Yet, it is true that the soul’s sentient powers as such are indeed non-rational. Still, they participate in reason by obeying reason. But the powers of the vegetal soul are non-rational as they do not obey reason. So is sentient soul non-rational? Animal is a logical category is neither rational nor non-rational. The sentient soul as such is neither rational nor non-rational. It depends on the being in which it is found. In man, it is rational; in animal it is non-rational.

THE DISTINCTION BETWEEN THE SOUL AND ITS POWERS

Again there are different opinions about this.

For some the soul is its powers. A power is a principle of operation which gives character to a kind of act. It is that by which something acts or is acted upon, e.g. heat is the power of fire and fire heats by means of heat.

Those who maintain that the soul is its powers think the essence of the soul itself is the immediate principle of all its operations. A man thinks, understands, senses and grows by the essence of the soul. As the operations differ, so the power of the soul only differs in name. We call it sense as the principle of sensation, intellect as the principle of intellection. However, this opinion cannot be maintained because the powers of the soul are spoken of substantially in this, but to be understanding or sensing actually is an accidental mode of existence to which the intellect and sense are directed. An action of this kind is performed by a substance by means of accidental principles. Powers of the soul are PROPERTIES of the soul. A PROPERTY IS AN ACCIDENT, IT IS NOT OF THE ESSENCE OR SUBSTANCE, BUT INHERES IN IT. We cannot be understanding, willing and sensing all the times, digesting, at all times. In sleep, we are not always thinking and imagining. This is also evident from the soul’s action, which is generally different and cannot be reduced to one immediate principle. There must be different powers of soul corresponding to different actions. So, THE SOUL MAY BE SAID TO BE ITS POWERS IN THE SENSE THAT ITS POWERS ARE PROPER ACCIDENTS

There are three kinds of accident: those caused by the principles of species which are called proper accidents, e.g., risibility and the social character in man; those caused by the principles of the individual which are either those with permanent cause in subjects, like masculine and feminine in the body which are called inseparable accidents or those with no permanent cause in their subjects like walking, sitting, standing, the color of something, etc. which are called separable accidents.

No accident ever constitutes the substance of a thing and so an accident is never found in the definition of a thing. We must understand the substance
without thinking of the accident. But the species cannot be fully understood without the proper accidents, resulting from the principles of the existence of the species, although it can be understood without the accidents of the individual, even inseparable ones. There can be a species and an individual understood without the separable accidents. The powers of the soul are accidents in the sense of properties.

For this reasons the senses and reason are essential differences not as related to sense and intellect, but to sensible soul and intellectual soul. Soul is a principle of operation, but the first one, not an immediate one. De Virt. in Comm., 1, corp.; 4. I-II, 50, art. 3. Man is intellect not because the essence of the soul is the intellectual power, but because intellect is the highest operation and power in man.

These principles can now lead us to distinguish the faculties, powers and objects in the human soul.

POWERS AND OBJECTS

The word “power” or “potency” in the soul is derived from the kind of activity which can be performed. A power is defined by its act and distinguished as acts are different. Acts take species from objects. Difference between powers of the soul is based on difference of objects which is based on observation of different kinds of act.

Looking at the acts of the soul there are the three grades of acts in the soul: as things exist in the soul without proper matter, but with singularity and individuality which are conditions which result from matter. A sense power receives its species in a bodily organ, the eye receives the object by means of color and light; intellect receives things in species completely abstracted from matter and material conditions and without the aid of a bodily organ which is intellectual knowledge and so a higher and perfect grade of immateriality. As as there is in all things a natural inclination towards pursuing natural forms by movement and action, so there is an inclination to what is known by sense and intellect also called appetition and is the appetitive power or love. There is also a corresponding movement to obtain things desired (motive power).

Now we can distinguish various powers of knowing and desiring in man and animals. There are five things required for sense knowledge in animals and so in men. First, external or proper sense which are the five senses are we know them. Second, the judgment of the sense qualities which allow us to distinguish objects also called the common sense. Third, the ability retain sensible species even when the object is absent and which we call imagination. Fourth, the ability to know things which the external sense does not apprehend, namely, the harmfulness and usefulness of a given object. Man has them by investigation, animals by instinct, e.g. the lamb sees the wolf and runs away. This is called the natural estimative power which in man is based on the cognitive power or particular reason which is found in the passive intellect.
The passive intellect compares individual intentions as intellect properly speaking compares universal intentions. Fifth, the ability to know those things apprehended by sense and stored are capable of being recalled to actual consideration also called memory which requires no investigation for animals, but does require investigation and study for men because men also have reminiscence. This is the ability to compose and divide memories and relate them.

In these five basic ways of knowing, all other sensible powers are movements from things to the soul; but memory is from soul to things.

Appetitive power in the senses has two basic appetites: A thing is desired as delightful and suitable to the senses in itself regardless of its use to the subject. This is the concupiscible power. One also notes the capacity of enjoying things delightful to the sense is made possible through pursuing them when they become difficult. This sometimes demands something displeasing to sense. An animal by fighting makes possible the enjoyment of something delightful by driving away what hinders it. This is the irascible power.

Local motion is required to satisfy either appetite.

The intellectual powers are likewise divided into two kinds but because knowledge is universal each has only one object or act: In knowledge cognitive the object is the true which is universal; as to desire or appetitive, the object is the good which is also universal. Truth is found in the intellect; the good, love or desire in the will.

So in man there are three grades of powers: vegetal, sensitive, intellectual and five kinds of powers: nutritive, sentient, intellectual, appetitive, locomotive

Sense receives the species of sensible things in organs of the body and perceives singulars things. Intellect receives the species of things without a bodily organ and knows universals. Diversity of objects requires a diversity of powers in sense, but not a diversity of powers in intellect. In material things, reception and retention are not the same, but in immaterial things, they are one and the same. The senses must be distinguished from one another as to the change involved.

Unlike plants, men and animals generates internally without corruption when they experience unity with a thing through intention. In animals this is only a sensible image; in man, it is the concept.

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Lecture Four: Normal Psychology Continued

So the general notion of normal psychology is:

a. the soul has the powers connected to a vegetative life which the soul shares with the other bodies in growth and nutrition. These powers have no
direct bearing on this study. One only finds certain physical consequences of repression in these powers. Soul rules the body as master to slave. There is no cognitive act of man here and so no appetite. Procession here demands corruption in order to participate more fully in being and this is life's most elementary process. This is the preservation and perfection of living being. It is found in every living being and so in man. The more highly developed the being, the greater the differentiation of the organization of these functions. In man, the body is a highly complex mechanism (circulation, digestion, metabolism, etc.) These are all essentially similar to the simplest cell division and so are unconscious.

Digression: The Body-Soul Problem

Again there are several opinions about the relation of the body to the soul. There is monism from the Greek word for one which teaches that man is only one principle, either body or spirit. The results of this position are man is either soma (body) as the only existent and this is materialism or psyche (soul) as the only existent and this is idealism. The second is dualism which considers the soma and psyche as accidentally related and this leads to interactionism or parallelism of the kind already described by Plato. This third is hylomorphism which is the traditional philosophical teaching of Aristotle and the Catholic Church and considers the soma and psyche as substantially related.

"Although the soul of man has functions which are peculiar to itself and in which the body does not communicate, e.g. acts of intellect, there are nevertheless other functions which are shared by body and soul conjointly, e.g. sensation and emotions of fear and anger. These originate in certain changes in definite areas of the body. They are acts of the body and soul working together."

In psychosomatic constitution, each affects the others. "Because all the powers of the soul are rooted in one essence and the body and soul form a composite being, it is natural to find body and soul as mutually interactive with higher and lower powers influencing each other, e.g. the apprehension of soul may be so violent as to make changes in bodily temperature, even to producing illness and death. Men have been known to die from an excess of joy, sorrow or love. Also, the body changes in reaction to changes of soul. Somatic diseases may produce psychic abnormalities because the intensity of acts in higher powers can produce emotions, e.g. actions of strong volition produce emotions in sense, acts of deep contemplation slow down or stop movement of our animal nature altogether. Intensity of acts of lower powers may influence higher ones. The violence of passions befogs reason. A man may even conclude that the satisfaction of his appetites is the only worthwhile thing.

Also, the body is perfected in domination by the soul. There is a repugnance to sickness and death. Only the union of body and soul can account for this.
In life the living body is not just content to react with surrounding beings, it assimilates them. Biological life involves the substantial change of another thing materially into the living thing which makes the energies of the other thing its own. There is an immanence of activity in which all is ordered in living beings outside to generation. This involves imperfections because it only attains the most individual sense of the other since it only assimilates the matter and accidents. Moreover, in assimilating them it destroys the individuality of the other. The other is not possessed as such.

For authentic Catholic philosophy, the intellectual soul is substantial soul in man which virtuously continues sensitive and vegetative form.

Examples of errors against this truth are: interaction such as that found in Plato, Descartes and Cartesians. Mind and matter are really different in Descartes. Man is the soul in Plato. Another error is parallelism as is seen in the idea of the mind for moderns which identifies it merely with a state of consciousness. They deny reality to the soul, but posit psychic activities as aspects of physical ones. One can see this in people like Wundt, and Fechner. For Wundt, the neural or physical is separate and not causally related to conscious and psychic. For Fechner, there is no mental event without physical counterpart, no physical event without mental event. They are merely two phases of the same thing.

With SENSORY COGNITION, one enters the world of Consciousness. This leaves more freedom from individual boundaries. It is the above vegetative life we have life in common with the animals. The characteristics of this life are: a living being can step outside itself and know and desire concrete material things outside. This leads to a new kind of life: a living being passes beyond the limitation of its own being and extends itself through knowledge and desire. As a result, the higher the type of animal, the more varied its sensible life. Each cognitive power is accompanied by appetite in higher forms of sense life. The appetite is more refined. Men and animals experience things by intention which is defined as the insensate qualities of objects. This is the generation or begetting of perception. The animal only is conscious of an individual; in man, consciousness begets the idea, the concept or consciousness. There is a progressive immateriality of the senses.

THE ACT OF PERCEPTION

Perception involves natural and intentional modes. There are two ways to know the thing: through the intention in intellect and sense knowledge. If there is too much stimulation of senses, the sense organ is corrupted, but this is not true of intellect.

THE FIVE SENSES
The Powers of sense knowledge begin with the five traditional external senses in which the physical power receives the intentions of the object experienced.

THE COMMON SENSE

Then these impressions like sight, sound, touch are unified in the common sense. The characteristics of the common sense are: intentions in elemental form from external senses do not exist except as part of a whole process called perception. So one does not just experience sense perception, but things through sense perceptions. One does not just experience red, sound and sweet, but an apple. External senses are functionless as isolated powers. They must exist in cohesion with the unifying principle of external senses called the common sense or central unifying sense. The external five senses are affected by proper sensibles which are specific for each one, but common sense discriminates among them. Experimental psychology shows that sensory perception of an object is unified from a variety of different sensations. This is sensory consciousness, not intellectual consciousness.

The common sense does not simply unify or joins sensations together, but is a synthetic power in the life of man and animal. Every object is sense is quantified by a definite spatial-temporal dimension. These characteristics are not entirely explained by color, sound, etc., the Rose: which is not only red and fragrant, but also has surface qualities like extension, shape, solidity, distance from eye, size, and local motion in breeze. In sound, music, rhythm, meter, tempo, none are perceived by external sense alone. They are aspects of the material object which appeal to several different external senses. These are called the common sensible.

The function of the common sense is the wholeness of perceptual phenomenon. Without common sense, the external senses would be of no use to higher processes of knowledge. From common sense, one receives consciousness and ability to distinguish proper objects which allow us to not only see and hear but to be aware that we see, to be aware that we hear. This is the sovereignty of common sense. To select and combine data from the external senses belongs to common sense alone.

The visual power knows the difference between black and white, taste between sweet and sour, but only the common sense knows the difference between black and sweet. Recognition of qualitative differences is supplied by common sense. Our simplest sense knowledge is organized, e.g. the patch of colors into a sunset, tones into a song are the result of common sense. Raw sensation does not form the basic stuff of experience but perception of things.

Common sense not only distinguishes between the acts of the outer senses, but also between what is sensed and imagined. Common sense is sometimes partly suspended in sleep and may be deceived as to dream or
reality. It is midway between exterior senses and imagination. One freely combines sensed things for the use of the intellect.

**IMAGINATION**

Imagination is a further power which represents to mind sense objects not actually present. It stores impressions and reproduces them when necessary.

To function both external senses and common sense require objects impinging on them as receptor. To bring back to consciousness impressions of things no longer present to outer sense and so no longer impinging on the receptors requires a further power: Imagination by which we can make the image present of something which is absent to our actual experience at the time. The condition for this is that we shall have accumulated certain original impressions from exercising our external senses. Imagination richly broadens the scope of mental life. We must experience something to imagine it, e.g. to experience winged horses, we must experience wings and horses.

Again it is not just the image, but the thing through the image we make present within. In this case, imagination or the image is only limited by sense experience, so it may be auditory, visual, olfactory, tasting or something touched. Some men are better visualizers than auditors and generally speaking; the visual, auditory and feelings fields provide the greatest abundance of images.

**THE REMOVAL FROM MATTER IS THE TRUE CRITERION OF THE IMMANENCE OF A POWER.** There are two functions of imagination in man because of the unity of the soul with the intellect. They are the reproductive imagination which allows us to picture things in more or less exact copies of original experience. This is based on the presence of sense intentions or the insensate qualities of objects. Only animals experience this. There is also the creative imagination based on the presence of the intellect which allows us to elaborate on phantasms never perceived by the senses. Animals have only reproductive imagination and so are limited to imagining what they have actually experienced. Men have both. However, in both reproductive and creative imagination, the content must be derived from previous experience. Imagination is aroused by acts of the presenting senses which are thrown into operation by the senses in act.

Therefore, even in the absence of sense objects (the sensible, the things sensed) imagination can recall images formed in some time of sense experience. This is a special prerogative to be able to reinstate in consciousness impressions of things which no longer impinge on the senses. Therefore, the proper object of common sense is the present qua present; the proper object of imagination is the absent as absent.
THE ROLE OF IMAGINATION IN LIFE OF KNOWLEDGE

The image has a value for the mind which is both synthetic and whole-making. If removal from matter is the true criterion of the immanence of a power, then imagination is a more perfect cognitive power than common sense. It does not require the presence of the object to exercise its act. Because of this freedom it is a permanent principle of knowledge and a natural basis from intellectual operation. Judgments of the 1st degree of abstraction terminate in senses, those of the 2nd or mathematics terminate in imagination.

As a result of the lack of necessity of an object, imagination suffers from many inexactitudes and we are never sure it corresponds exactly with the original experience. CHECKING is necessary. Even most abstract problems are less difficult if we can turn to some sort of sense analogy because of the influence of imagination.

In imagination we are freed from the limitation of sense and perception. In imagination we can live in other places, at other times and with people we have never actually met. We can project ourselves into things we have not yet experienced. It is a creative power and all great pioneers, inventors, even philosophers of nature are gifted with it. In man, imagination is subject to direction, control and action towards a special goal because associated with the intellect.

***Man's intellect ennobles these sensory experiences with greater penetrating power and universality. Intellect is oriented to the universal; sensory cognitive faculties to particular. When intellect penetrates sense cognitive faculties, the concrete exactness of a singular object is seen in light of the universal and so loses something of its forceful impact. In an animal, it retains sense impressions and reproduces them in imagination. In man, he separates and combines impressions at will in creative imagination. Although creative imagination results from the activity of intellect, its operation is strongly influenced by emotions. The most immediate and direct stimulation of imagination comes from sense powers as it is a sensory cognitive power. Thus, not the intellectual life alone makes the artist, but a rich and deeply sensitive emotional life as well.

Imagination is important to appreciate and understand man's dream life. Dreams are products of imagination, which is free from the control of the intellect present in the waking state. The common sense is greatly diminished in sleep. Therefore, dreams are a direct product of the emotional life. Here is the expression of emotional desires and resistances which are not conscious when he is awake. They may be expressed in a manifold or disguised form by the creative imagination. When sense appetites provoke an image and this image arouses sense resistance, the imagination will reflect these reactions producing an image which is a compromise between sense appetite and resistance. This phenomenon is called symbolism by Freud.
If imagination is about the absent as absent, memory is about the past as past.

MEMORY
The proper function of imagination is to identify the absent as absent. The function of memory is to identify an object not only as absent, but also as past. So there are great similarities between imagination and memory. Both presuppose original impressions of stimuli on sense receptors. Both imply unconscious retention of effects of impressions. Both exhibit the ability to reproduce in consciousness images formerly experienced. Imagination supplies the basis for memory. The DIFFERENCE between them is that the formal object of memory is to identify past as past or to trace an object back to the origin of perceptual experience. It is harder to remember than simply to imagine, so it is an added excellence. Imagination is to the common sense what memory is to the estimative sense.

As in imagination, there is a similarity and difference between memory in animals and man. In animals, memory is limited to biological values and so to the usefulness and harmfulness of things. Therefore, though memory can exercise itself respecting any experience, it is particularly designed as pragmatic to ennable the animal and ourselves to remember objects with special biological implications.

SENSITIVE AND RECOLLECTIVE MEMORY
The bird returns to the same spot each year showing recollection or experience of usefulness. The bird has recollection of use or harm. All animal training is based on this. Bird is not necessitated to specific spot by nature. The memory also gains an advantage from being ennobled by reason. Memory not only recalls past events, but can inject insight and control into memorial procedures so as to proceed syllogistically to recapture the past. Memory can make connections of the images, so that when a part of previous experience is recalled, it tends to bring back the whole experience. In man this is the source of the laws in logic of association.

These LAWS OF ASSOCIATION are the basis for all logical reasoning. We can experience the following: things we experience are naturally similar to each other so as to produce a likeness. Plato reminds one of Socrates because both are learned men. They may also be naturally opposed to each other and so produce a dissociation or contrast. Hector reminds one of Achilles because of mutual opposition (influence of intellect is especially detected here, as only insight can appreciate opposition in relationship). Or they may be naturally
close to each other which is the basis for propinquity. A father reminds one of his son because of a close linked relationship. These experiences form the basis of the laws of reminiscence and syllogistic memory.

ESTIMATIVE POWER

Other than perceiving, imagining and remembering things, man and the animal possess an ability to discern useful or obnoxious character of things. In its purely sensitive state, this is called the estimative power. Aristotle calls it nature.

Animals depend entirely on it in adjusting themselves to critical situations of life involving individual or social survival. The numerous manifestations of estimative power are marvelous and are exhibitions of animal prudence. "Some things act without judgment of any sort. A stone for example pulls in a downward direction because of gravitational pull; so regarding all things which lack knowledge. Some things act by judgment, but the judgment is not free as in irrational animals, e.g. when a lamb sees a wolf, it concludes there is something to be avoided. Its decision results from a natural and not a free judgment, since it is formed entirely on the basis of instinctive knowledge and not by rational comparisons. This is the case with all the judgments of animals." All sensitive judgments manifest awareness of concrete relations only, rational judgments of abstract ideas. The former is a collation of particular images; the latter of universal ideas.

Some instances of animal prudence would be when a dog is trained to fetch a certain sponge which its master uses in cleaning a boat. When the sponge is not there, it does not being a cloth instead. To do so would presuppose abstraction. The behavior of animals demands only an apprehension of the way the objects are related concretely. The dog follows scent of the stag. This order is just as apparent in things moved by nature as in things moved by reason. In the accomplishments of irrational animals, there are certain signs of wisdom which seem to be prompted by the wisdom of divine art. Not that animals think and choose. They are directed to their goal like the arrow is directed by the archer.

The estimative power in man is a similar and yet also different story as it involves particular reason. In man, this power is linked immediately with reason and has something of a rational nature based on the cogitative power. Animals perceive useful or harmful intentions by illumination from nature or natural instinct. Man perceives these same relations by means of a collation of ideas. In his particular reason, he compares particular intentions as intellectual reason does universal intentions. INTENTIONS ARE INSENSATE QUALITIES OF OBJECTS. These cannot be apprehended by common sense or imagined power.

These intentions refer to matters of special biological impact for the animal. The harmfulness of the wolf is an insensate quality which can be
recognized by the lamb’s sensate power. Estimation is the cognitive part of what the modern psychologist calls instinct. The other parts are supplied by the sense appetites and the faculty of locomotion. In man, the estimative sense works like particular reason so that either insensate aspects of objects are appreciated by him ideationally or by particular reason operating in conjunction with universal reason. The special discursive activity of particular reason terminates in experimentum which is the highest sensitive experience possible to man.

"If the animal were moved by pleasing and displeasing things as affecting the sense, there would be no need of attributing to it any power beyond apprehending those forms which sense perceives, in which the animal takes pleasure or from which it shrinks in distaste. The animal needs to seek or avoid certain things not only as pleasing or displeasing to the senses, but for other advantages and uses or disadvantages. Therefore, the sheep runs from the wolf not because of its color or shape, but as its natural enemy. The bird gathers together straws not as pleasant, but as useful. Animals need to perceive these intentions, which the exterior sense does not perceive."

The modern notion of instinct includes three things: the recognition of utility or harmfulness of certain objects which is cognitive (lamb perceives wolf); the experience of emotions as a result of such knowledge which is appetitive (he has an emotional experience of it as harmful and therefore to be avoided); and the motor behavior characteristic of this experience which is locomotive (the lamb runs away).

ROLE OF PARTICULAR REASON IN CONCEPTUAL PROCESS

The special office of cogitative power is to compare and relate individual intentions. This assumes a role of capital importance by giving the final synthetic touches to sensory data from which intellect takes its data. As a kind of reason, it enjoys a superiority over other senses, working over what is received from them comparing and organizing, as common sense organizes external data. The phantasmal product of cogitative power is most perfect. By means of the species expressed in these powers, the subject and object are united. In man, these sense powers are instruments of the rational soul. Then they are elevated above simply sensation.

DIFFICULTIES IN MAKING ACCURATE COMPARISONS BETWEEN MAN AND ANIMALS

Behaviorists love to try to reduce human behavior to stimulus and response like that of animals. It is also common to suggest that the perfection of human emotions is the same as the perfection of animal emotions. This is obviously not the case because of the following difference in the sense knowing powers in animals and man.

In an animal, their perceptual powers are not aided by intelligence. In man, perception is aided by intelligence because of the unity of the soul. In
animals, they have an imagination which merely reproduces actual experience, whereas men have one which can create experiences. Animals merely recall the past in memory, whereas man can reminisce. In an animal, instinct tells it all that is necessary for individual survival; whereas man needs particular reason to learn it. An animal is governed by pragmatic needs, everything is pleasure or utility. In man, the life of senses extends to a rational regard for absolute values. Non-rational powers are intellectually conditioned to employ them in an human way, by a proper consideration for absolute values. Although all man's senses are influenced by the intellect, this influence varies according to the remoteness of sensitive power from intellect. The presentative senses, the outer sense and common sense, are between external senses and representative senses. Yet the representative senses, imagination, memory, estimative sense, are between presentative senses and the intellect and therefore more readily influenced by intellect and will. The difference between man's senses and animal's are not differences in nature, but in excellence and nobility.

Man possesses natural estimative power. A baby searches for its mother's breast; a young boy and girl experience the awakening of the sex urge. This grows from vague imperfect sensing to complete and mature recognition. Usefulness is also ennobled by intellect. The intellect determines useful and harmful to good and therefore to natural urges. The intellect is not absolutely determined by an object because it can know universals. Man experiences a wider scope of activity in relation to objects by ennoblement of faculties. So, there is a possibility of choice even in the senses. They are not just based on instinctual action but rational comparison and judgment. Other powers and especially the estimative power are permeated and modified by intellect.

**CONTENT**

What is the influence of the experience of useful and harmful? Just as instinctive drives lose them their urgency by the universal consideration of intellect SO experiences of harmful and useful lose their aspect of need and urgency in the present instance. In the estimative power the intellect judges usefulness and harmfulness of a thing in general, and also judges the value of past experiences for subsequent particular actions. The estimative power of utmost importance in man.

***** For all man's acts, except those purely pleasurable, the aspect of usefulness plays a role to some degree. Man employs this faculty continually for practical purposes. He uses the cogitative power or particular reason.

Certain disorders can be traced to the penetration of purely sensory estimative power by reason which constitutes one of the most important development processes of the human reason. A retarded or impaired
penetration of the estimative power by reason results in a psychopathic personality. A precocious or excessive penetration will result in neurosis.

Read: Feeling and Healing Your Emotions, pp. 1-103

MORALS AND PSYCHOLOGY LESSON FIVE

SENSE APPETITE

So far, we have been treating for the sense knowledge common to man and animals. There is also a sense desire in both. Man like animals is a creature of desire. Knowledge itself does not guarantee the performance of necessary tasks within the field of knowledge. There must be a compliment to cognitive acts. They are sterile and do not produce fruit in practice. Knowledge brings only the forms of things to us. These forms are separated from matter and deprived of rightful existence. Though the soul is intentionally all it knows, it does not possess them. A cognitive organism is not satisfied with knowing. Object is also not complete in being only known in an intentional way. It cries to be absorbed whole and entire. This produces a desire to possess the object. Aspiration projects the soul towards a union which is real, not merely intentional. We do not just want to have it in our mode of being, but in a more real way in the thing’s mode of being itself. Our life and the beasts would end in vain unless they could pour themselves out in desire. We are supplied with appetites. The law of appetite is the law of love and in turn begets action.

NOTION OF APPETITE

The act of appetite is desire or appetition also called in more academic terms orexis. Aquinas distinguishes these according to the sort of appetite. There is a natural orexis in creatures lacking knowledge, proceeding from their properties and powers. There is a chemical-natural affinity to enter into combination; in a plant, a natural desire to feed and propagate which is limited by a number of properties in the plant. In sensitive orexis, knowledge proceeds from sense knowledge. Man shares this with animals. These seek goods of a material and transitory nature which is limited to particulars. Intellectual orexis is proper to men only and based on rational insight. This is the will, which is limited only by the finite character of concepts. "There is pleasure not only in touch and taste, but in the exercise of every sense; and not only in the exercise of the senses, but in the function of the intellect, as when our rational speculations bring us certitude about various matters. Among the operations of sense and intellect, those yield us most pleasure which are most perfect in their
results ... and so we may conclude that every cogitative act is pleasurable, to the extent that it is perfect.”

Sensitive and intellectual orexis is DETERMINED BY KNOWLEDGE. Sensitive orexis thus the passions or emotions. These respond to the kind of knowledge found in the senses. Thomas Aquinas says: "The function of a cognitive power is completed by the very fact that the object which is known is in the subject that knows. The function of an appetitive power is completed only when the subject which desires is carried towards the object that is desirable."

The terms of the process differ in each case. The cognition power is completed in the object which is the mind intentional existence. This is a real existence by a real existence in the mode proper to mind. The appetitive power is completed in the object itself which is also a real existence but now the real existence in the mode proper to the thing.

In both cases, the subject is united with object, but in appetition, the union is closer. Knowledge is perfected in object known experienced in the knowing subject. Love is perfected when the lover is united with the object love on that object’s terms. The union of lover with loved thing is more intimate than union of known with the knower. Union of appetite is closer than union of sense knowledge with object.

CONCUPISCIBLE AND IRASCIBLE APPETITE

There are two ways to experience sense desire. Even in things devoid of knowledge one discerns with Aquinas two basic kinds of desire. One is an impulsion to conserve what is proper to one's own being (libido) which is oriented to experiencing the object itself. The other reflects the urgency to combat what would endanger or destroy this existence (as useful or harmful) also called aggression (death wish).

The same fundamental desires are found in those creatures with knowledge: to obtain things suitable to nature and to impugn things opposed to nature. So these divided the sense appetites into the simply good called the concupiscible appetite or pleasure appetite where an object is desired for its own sake. The other appetite is for the arduously good which is the irascible appetite also called the utility appetite and represents struggle for pleasure's sake.

An animal must secure victories in irascible appetite to enjoy sense delights in concupiscible appetite without hindrance as in sex and food which lead to the major battles in animal kingdom. In some cases the animal occupies itself in unpleasant things only to exercise irascible things. Though distinct, all passions in irascible faculties arise from the concupiscible ones and are completed in them. Anger arises from sorrow and finishes in joy. The concupiscible appetite involves the pleasures of sense moved by perception and imagination; the irascible appetite involves hardship which is moved by estimation and memory.
MEANING OF PASSION

An act of the sensitive appetite is a passion. Today passion means things of an erotic or angry nature. It seems unfitting to use a term so evidently connected with passivity to mean something which involves such active and strong behavior.

Passivity is used in a rarefied way as opposed to an active. Here it means a reactive condition; power being acted upon, or the ability to suffer, being acted upon by objects of sensitive life, responding according to demands of sensitive life. A living power is passive in the sense that in order to be able to exercise its proper function, it requires an intrinsic complement, a sort of informing co-principle to complete its aptitude and to determine the direction of its activity. Now we use feeling and emotion as terms to express this. This is fine if feeling and emotion mean a different intensity of orexis. Feeling and emotions simply express differences in the amount of the reaction. One will desire the object as good or bad, the other as useful or harmful to obtaining something else.

The concupiscible desire is attracted by pleasure. The irascible to obtain some other pleasurable good. A dog exerts considerable effort to obtain a piece of meat outside its reach. A rat to get out of a trap.

THE PLEASURE APPETITE (CONCUPISCIBLE APPETITE)

There is only one pleasure appetite although its objects are many and variable. Like Freud's idea of the libido as the sum of pleasure instincts. However, libido cannot be reduced to the sex urge. Sex experience is one of the objects of the pleasurable appetite, but not the only or the most important one. Any sense good is the proper object of the pleasurable appetite. When one experiences something as pleasurable there is naturally a movement of the pleasure appetite to it. There are different kinds of sensory goods from more materialistic to less materialistic.

Man's sensory life is permeated by the spiritual and intellectual and so expanded and ennobled immeasurably. There is an essential difference between pleasure in animal and man. A person can be an object of pleasure. Fundamentally as objects all exert equal influence on appetite, though depending on individual constitution, one may do so more than another. When the striving of the pleasure appetite is inhibited towards one thing, it intensifies towards another. Man's energy will be oriented in another direction.

There are several emotions in pleasurable appetite. These emotions when fully developed and integrated with higher faculties are the "heart". There are six emotions in this appetite which are the opposite of each other:
If the object is good, there are three emotions which relate to pleasure: 
love which is the attractiveness of the object, desire to unite with it, joy in union 
with the object. If the object is evil, there are three emotions which relate to 
displeasure: hatred which expresses a perception of lack of union with the 
object, aversion to avoid it, sadness when the evil is present. 

Yet objects are all desired for good in the same power. Formally the 
object is the same. The first emotion to manifest itself when an object is seen to 
be a good is pleasure or love. This is not the delight which comes from good 
possessed. It is a feeling of complacency (co-pleasingness) caused by an object 
which pleases. Love is defined as complacency in the object. The proper object 
of love is the good. This connotes a certain connaturality or complacency of the 
lover to the loved object. There is a certain likeness in being. Natural love is 
aroused by a certain knowledge of the fact that the thing is like us in being on 
some level. Knowing the object is good, the lover wants to possess it by desire. 
When the lover takes possession of the loved object he experiences joy which is 
the last emotion experienced. 

Here is an example of the process: you takes pleasure by falling in love 
with a beautiful watch. The longer you admire it, the stronger the desire, then 
you buy it, or receive it as a gift and rejoice. 

Hatred is the opposite. You must take cod liver oil for illness which is 
unpleasant and so you experience aversion and sadness at swallowing it. 

These same emotions may be experienced under many different names: 
pleasure, love, complacency, affection, sympathy; desire=longing, 
concupiscence, craving, drive; joy or satisfaction, delight, happiness. Each term 
may express subtle differences in the experience. 

Negative emotions to a known evil can also be expressed using many 
different names. For example, displeasure, dislike, hatred of evil; aversion; if 
evil is possessed nevertheless, sorrow or sadness. To not obtain desired good is 
evil and therefore sorrow; to escape evil averted is good, joy. The reactions of 
the concupiscible appetite differ depending on somatic constitution. Their 
function depends on the condition of matter in which they are rooted. One 
enjoys sooner and more intensely than another.

THE IRASCIBLE APPETITE-UTILITY APPETITE

The emotions in this appetite are not directly concerned with pleasure 
and displeasure, but pursue the means to obtain or avoid it when it is difficult 
to obtain or avoid. They serve the emotion of desire. Emotions in this appetite 
operate to enable desire to attain its object, filling what is lacking and removing 
what inhibits desire. This is characterized by assertion or in Freud's terms the 
"aggressive drives". Emphasis is on the manner of reaction of the person to 
many possible ways of attaining good or avoiding something hateful or 
displeasing.
If the reaction is positive (I can do it), then there is hope or energy which allows a person to obtain the good or courage and bold assertion to avoid evil. If the reaction is negative (I can’t do it), then there is despair, dejection and weakness that I cannot obtain the good or fear that the evil is unavoidable or inescapable. If one must resist evil but still suffer it, then the reaction is anger and presupposes the presence of the threatened evil.

All enjoy sparkling teeth, none love dental work. These emotions constantly change in each person and are completely determined by a concrete object. For example: in children not yet influenced by intellect the child laughs and immediately after cries. Some people are more energetic in certain points and weaknesses than others. One can be energetic and fearful at the same time for different objects. The modification of environment factors is an influence.

Here is a diagram of the passions:

**Concupiscible:**

<table>
<thead>
<tr>
<th>Love</th>
<th>affective complacency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good desire</td>
<td>affective approach</td>
</tr>
<tr>
<td>Joy</td>
<td>affective possession</td>
</tr>
<tr>
<td>Hatred</td>
<td>affective repugnance</td>
</tr>
<tr>
<td>Evil aversion</td>
<td>affective retreat</td>
</tr>
<tr>
<td>Sorrow</td>
<td>affective possession</td>
</tr>
</tbody>
</table>

**Irascible:**

- Arduous good
- Hope - affective desire to attain
- Despair - affective desire to avoid

- Arduous evil
- Courage - affective retreat from conquerable evil
- Fear - affective retreat from unconquerable evil
- Anger - affective possession of evil

(ultimate emotion)

**PRIMACY OF LOVE IN EMOTIONAL LIFE**

Love is the root of every passion. "Love is the cause of everything the lover does." All hatreds, hopes, and sorrows point to the place where love lies. If there is no love, there is no hate. We hate what endangers love. We are judged on love, things we love no longer exist for their own account, only for the sake of the pleasure they give us. We estimate character of men by the price
they set on what they love. The Hedonist loves material things which fill his appetite. Love is the principle of action as it is the principle of our passion. Here we are expressing only the love which characterizes animal nature, not will. This is what St. Augustine means when he says all emotions of the soul spring from concupiscence. Every passion implies a movement and repose in something, a kinship or likeness in being. There is a connaturality between appetite and object, a likeness which is the basis of love. The kinship of the thing with the soul in being causes it.

Every emotion has a somatic relation, partly of soul, partly of body. Emotion establishes the substantial union between soul and body. There is a psychic factor which is the inclination of appetite to object; a somatic factor which is expressed in the glands, tissues, organs or physiology of emotions. But they all constitute one affective phenomenon, for in emotions body and soul act as one. Physiological changes are part of the essence of the emotion. Both are united to produce whole emotional experience.

THE RELATION BETWEEN IRASCIBLE AND CONCUPISCIBLE APPETITE

The guidance of emotional life is based on natural relationship of the appetites. ST, I-II, 9 "The irascible passions both arise from and terminate in the passion of the concupiscible appetite." Utility appetite acts to serve the pleasure appetite. It is directed to the pleasure appetite and subordinated to it. The main accent in sensible mental life is placed naturally on the concupiscible faculty because it is oriented to shared esse (being) a perception of shared being. Love has its foundation on the gift of being which brings forth similarity and connaturality. If the emphasis is shifted to arduous or irascible appetite, there is disharmony in emotional life with possible disastrous consequences in mental life.

Some say the irascible appetite is higher because it is more immaterial. It is true that knowledge from the estimative sense may be more immaterial than the knowledge derived from the direct knowledge of the external sense. In the concupiscible emotions there is a direct contact with the object itself.

Estimative sense and irascible appetite share more in the nature of the intellect, free from concrete limitations. Yet the irascible still arises from and terminates in the concupiscible. The irascible appetite is more spiritual in the sense shown above, but the emotional life is still dominated by the concupiscible appetite. Irascible passions are a mean between the concupiscible passions which mean motions to good and evil and concupiscible passions which mean rest in good and evil. This is because being itself takes primacy over being as useful.

Sensual pleasure is not to be restricted to gratification of taste and touch. The spiritual also ennobles the sense life, including the concupiscible appetite. Most perfect and beautiful human feelings can be found in the appetite in spiritualized sensory objects. What man ultimately strives for is the
important thing. When possible objects of stimulation of appetite are present and he chooses in will what is most proper to him and subordinates irascible striving to that, he does full justice to human nature. "What matters is what a man strives for, not the striving itself."

PREDOMINANCE OF IRASCIBLE APPETITE

When the irascible appetite predominates, though this is more rationalistic it leads to an extreme materialistic spirit and stifles the emotional life. Today this is caused by a premature development of the intellect in the emotional life before it has matured sufficiently. The irascible oversteps its bounds if reason exercises an undue influence on emotions. This disturbs the proper order and causes emotional illness.

THE FEELING REVOLUTION

The good side of the feeling revolution of today is learning the importance of emotions. People are becoming freer and more spontaneous. We perhaps stressed "thinking" for "feeling" too much in past. The controlling of unpleasant feelings became the most important thing in morals. Kant reacts to Hume’s esse percipi est by proclaiming an ethics of pure duty. Scheler saw the difficulty in making everything duty with no place at all for emotions as against the psycho-somatic union of the composite of substantial form and matter.

The bad side for the feeling revolution is a general and widespread failure to substitute for past neurotic feelings and emotions a non-neurotic manner of dealing with them, e.g. in the sexual area, instead of sexual neurosis, now there are other sexual dysfunctions and new forms of immaturity which produces more impotent playboys and frigid playmates. With greater sexual freedom, there is more post-coital depression and inability to relate in non-genital ways. The result of a genitally hyperactive experience is a frustration in feeling loved and wanted which leads to a new narcissism.

Man is not an irrational animal and his feelings cannot be treated as such. Not all feelings are emotions. Hunger and fatigue are feelings but not emotions, etc. They are somatic feelings or bodily sensations alerting us to our needs.

An emotion is a psychic reaction to stimuli from the world around us. It is a response. It comes from ex motus, emotions cause us to be moved. Passion means to be acted upon generally by a likeness of object. The feeling revolution involves emotions.

A lot depends on how the emotion is acted upon like moving the will in a determined way. This limits freedom which is a result of evil. The emotions
can also be moved by cooperating in the universal movement of the will towards
good.

Note: sexual feelings stimulate specific organs in our erogenous zones, in
the same way pain is felt. These stimulations may be felt by calling to mind
any person we love, thought, fantasy or memory with sexual connotation.
Though these feelings closely relate to the emotions of love, this does not mean
they are emotions. They are a vegetative experience. It is because of the
intensity and ease of arousing sexual feelings that they are at the center of the
feeling revolution.

Emotions exist per se for the benefit of the one who has them. Only
under the influence of the intellect which provides more information than the
primary experience of the emotions can the emotions become oriented towards
the good of others. The child's selfish joy at possession becomes the adult's
selfless love, desire and joy. Animals do not enjoy this.

Some examples of emotional stimulation (pleasure) are freedom: prison
gates opening, etc. Thoughts, ideas, opinions stimulate emotional responses via
the products of imagination. Man's instinct is poorly developed. In the past, it
was perhaps easier to develop the passions slowly. Now there is certainly less
chance to develop the passions slowly in children because of the eagerness of
parents to have them do useful things (roots of the work ethic) and warn them
against potentially harmful things (roots of over-protectiveness). The child cannot
discover harmful and useful things naturally. Today is characterized by
the phenomenon of "sophistication". As child lacks a natural instinct, his
education and training by adults or his worldly experience may be deceptive or
misleading which leads to the chance of developing emotional malfunctions.
This may develop a wrong sophisticated reason (particular reason) and
memory.

For example, the child may be told that sexual feelings are evil in
themselves and so when they arise the child reacts only from fear. He may
control his actions, but not from love of the good, rather from fear alone.
Emotions controlling emotions cannot lead to virtuous maturity.

SENSORY POWER OF LOCOMOTION

The power of motor reactions is only discussed here for the senses, not
for vegetative life like metabolism. The sensory locomotive power is the sum
total of movement which results from sensory stimulus. They are:

A. The reflexes of the stimulation of external sense which are
immediately followed by specific bodily movement. A stimulus affects the
sensory nerve which gives rise to the motor nerve via sensory and motor nuclei
in spinal cord without passing through the brain.

With sense cognition, this movement follows sense knowledge without
the appetite being involved. Examples of the most elementary form are the
snail shrinks, or the chameleon turns color. These sense the most essential
needs of self-preservation and procreation. In the higher forms of locomotive power, the motor reaction is activated via emotions, not directly by external stimulus; sense nerves conduct the stimulus to brain then to the motor nerves.

B. The psychomotor reaction. The anatomic center is situated in optic thalamus. This is caused by a natural somatic expression of the emotion. The happy person laughs, the unhappy weeps, the angry tremble. This depends on the somatic disposition of each sex, age, and different age levels. It is a very individual response.

C. The voluntary motor reaction. This is not directly a consequence of an emotional experience. The desire to obtain a specific emotional object requires movement as means to end, for example, speech, etc. These movements are the means to obtain a perceived goal.

In the psychomotor the emotions may be expressed in the body e.g. one cannot speak. This is a change in bodily conditions in direct relation to a sensory good. Thomas Aquinas calls this *transmutatio corporalis*. The body must experience the thing towards which the striving is directed. The stronger the emotion, the more pronounced the striving. Emotions are behind many of these physical changes like changes in glands, for instance.

To consider the emotion in its entirety includes the psychomotor reaction and the emotion as the "materia determinata" (determined matter).

\[
\text{Psychomotor reaction} \leftrightarrow \text{mental activity} \\
(\text{material aspect}) \quad \text{(formal aspect)}
\]

D. The voluntary motor is not an emotion itself. Instead it is a response to an emotion to obtain good. *Vis motrix* or *potentia locomotiva*. This is related to the irascible appetite. An object is sought by irascible appetite following a judgment of particular reason. The emotions of desire and aversion move the irascible appetite to obtain a goal by a proper means and so uses movement to obtain this goal. This may not be on a conscious level. The pleasure emotions in man may enjoy the world directly. When one is joyful he breaks into song and dance or other celebrations.

THE EMOTIONS SHOULD NOT BE FEARED OR THOUGHT EVIL IN THEMSELVES. If MORTIFICATION, ANNIHILATION, SUPPRESSION, REPRESSION are understood in a Stoical way, then they are not human ways of dealing with the emotions. If they are understood to control emotions which lead to sin, but not destroy all emotions then they may be properly used. An example of their proper relation is: The girl riding the horse.

\[
\text{Sympatikus} \quad \rightarrow \quad \text{Parasympatikus} \\
\text{Girl riding horse} \quad \text{nervous system.}
\]

The girl knows and understands the horses’ temper. For Plato, the separated soul is its natural condition; and the union of the body with the soul
is violent. For Aristotle, the separated soul is violent; and union of the soul with the body and emotions natural.

INTELLECTUAL LIFE

The concept. We experience union with things intellectually by means of the concept. In ancient philosophy, the concept is a means of union with the being of another thing which expands man. To modern man the concept is a mere "effigy" even an "impoverishment of sensation." For modern philosophers, it is the concept we understand. For St. Thomas Aquinas the concept is the means by which we understand reality. What is proper to human life is intellect and will, not plant or animal life. The intellect is a spiritual immaterial faculty which enables us to know universals and have abstract ideas. The very fact of having abstract ideas leads one to point to the necessity of this faculty.

Principle: There must be a proportionate relation between the faculty and the object. If the object is immaterial, the faculty is immaterial. It need not be immaterial in every respect. The human intellect depends on the internal senses for act, the proper object of the intellect is to know the essence of material things (*id quod est*). Yet despite this, the act in itself of intelligence is purely spiritual.

The functions of spiritual cognitive power then are to know things in themselves which is the office of the speculative intellect and to know things in relation to appetite which is the function of the practical intellect. The practical intellect is the place where we find morality, particular rules of behavior, conscience, and the judgment which most directly influences the passions and their formation.

RELATION BETWEEN INTELLECT AND SENSORY COGNITIVE POWERS

The source of intelligence is abstraction from the data of sense knowledge. *Nihil est in intellectu quod non prius fuerat in sensu* (nothing is known in the intellect which was not already experienced in sense). The general order then is first sense knowledge which occurs through the power already examined: the external sense, the common sense and the imagination ordered to knowledge of the thing in itself and the estimative sense and memory ordered to the thing as useful/harmful.

Then comes intellectual knowledge which is determined only to the truth. The intellect is the source of freedom because of its immateriality thought the will is actual power in which freedom is found. No material good can have an ultimate character so as to be identified with happiness and so no sense experience determines us to love it.

These immaterial concepts provide the intellect with a complex of immaterial knowledge. The intellect is dependent on body for operation. Only
God can directly infuse knowledge into the intellect which would be supernatural knowledge. The more perfectly developed the brain, the greater our knowledge. Brain disease, etc. affects knowledge, even though the act of knowledge is purely spiritual. This is because brain disease affects the way the senses experience reality.

Sense knowledge in man is presented to the intellect to be illuminated. Every act or technique depends on this light of the intellect. Even human acts are affected by the influence of the intellect on sense knowledge. What seems good to sense must be judged in light of the superior good valued in the intellect.

Knowledge is complemented by appetite, for example an appetitive power which causes man to long for immaterial goods such as knowledge in the intellect. Immaterial appetites operate on an entirely different level than sense appetites and are based on the intellect. By nature, the appetite, also known as the will is no more bound to matter than intellect. The proper object is the good as such. The will is free. In the intellect only one spiritual power exists because of the universal. Just as there is one intellectual power of knowing so there is only one of loving, the will. There is not a distinction between many appetites like there is in the sense powers. The aspect of universal good permeates every good. Spiritual appetite can tend to a particular good (object of sense appetite) insofar as particular good is seen to fall under the aspect of universal good.

The difference of objects is shown in the difference in striving. Sense is a compulsion. Sense desire always begins to function when particular goods are present. The will is compelled only by universal good. For a particular good, which is not a good in every respect, the intellect can always see a non-good aspect and thus as the judgment of the intellect is not compelling, so the movement of the will is not compelled. Freedom of will found here. There is no particular good which compels the will to act. Only the good as such which is good under every aspect can do that. The free exercise of will may diminish when exterior factors, e.g. disproportionate influence of emotions, bind the will to act.

Both spiritual and sensory powers are used by man to pursue good. Though distinct they belong to unity of man and thus belong in harmony. Since a particular good is part of the universal and absolute good, it is subordinate to it by nature. True human good is universal good and goodness of senses falls under it and must function in accord with it. Appetitus sensitivus natus est obedire rationi (The sense desire is born to be obedient to reason). Still the senses as such are drawn to the compulsion of particular goods. See Thomas Aquinas, Summa Theologiae, I-II, 74, 3, ad 1.

The animal knows an object only as a particular sensory good and strives for it as such. Man knows a sense object as subordinate to reason and strives for it as such. If man were perfect by nature, sensory life could desire nothing in conflict with reason. But man's nature is disrupted by sin. The relation of
the appetites to the will manifests this break. Flesh desires against spirit. We must deny the gratification of these desires by act. Yet the break between the emotions and the will is not complete. Our tendency is still oriented to what is objectively right. Therefore, even a fully mature person has conflicts.

This introduces the possibility of making the person an object of use. The saints advance each day in purity of conscience and the knowledge of divine things. For being is still ordered to the objectively right. Being seeks unity of soul with emphasis on intellect and will.

If reason denies the demands of emotions, no matter how great, the emotional life will submit to the judgment of reason. The soul experiences a balance with reason guiding. THIS DOES NOT CAUSE ABNORMALITY, for to be subject to reason is natural to the emotions. If reason eliminates a particular object of striving in favor of the universal good, then the emotional life will attain the good to which it is directed by nature, to be subject to reason. The guidance by reason is not imposed from the outside like an alien body to the emotional life, but man's emotional life has an intrinsic need to be guided by reason to attain perfection.

If the emotional life acts contrary to reason via will (sin), there is a defect in that life. This is not a defect in sense appetites which are quiet when they attain their good (e.g. both sense appetites in sense goods are both quiet as is the case in both the conjugal act of adultery and abstention from the conjugal act in those who practice the virtue of chastity), but in relation of sense appetite to reason. This leads to a psychological incompleteness in the human act which in turn produces a FEELING OF DISCOMFORT AND UNEASINESS. THIS IS MORE THAN AN INTELLECTUAL AWARENESS OF WRONGDOING, for it includes an emotional feeling of incompleteness. This is true guilt in mature individuals which involves the psychological incompleteness of the human act. This occurs as a result of an intellectual awareness of having done wrong in the conscience. This occurs in essence without feeling based on the practical moral judgment. In a mature and ordered person this is accompanied in the emotions by a well balanced feeling of guilt in the passions. This is the accompanying reaction of the passions to a perceived lack of interior order in the soul. Neurotic guilt is not be substantiated by rational judgment for it involves either a complete lack of feeling when true wrong is perceived or a feeling of guilt when in fact one has not done anything wrong and there is no disorder in the soul. In true guilt one has a sensible experience of a good out of order with nature ordered to the universal good.

THERAPY DEPENDS ON whether guilt MAY BE PRESENT WITHOUT any disorder (SCRUPULOSITY). In scrupulosity, a person feels guilt when there is nothing to be guilty about; in an absence of guilt as in the psychopathic personality, one does not feel guilt when he should. In the psychopathic personality, the possibility of the subordination of sense desire to reason is greatly diminished or lacking. Emotional life is totally directed by particular sense object. It involves mere responses to the concrete aspects of
objects with no intelligence present. No guilt feelings. There is no deficiency because in this sort of personality the emotions operate independently of reason.

In neurotics the natural innate tendency of emotions to act in accord with reason is preserved, but the person cannot do this in act because of distortions and internal tensions in sense life. The will cannot enter as such. The development of emotions has not been harmonious, but the tendency remains to be guided by reason. When these distortions are removed, natural growth to maturity is possible again. Animal sense is not permeated by reason and therefore concerns only the good of the subject as it is a selfish type of appetite.

The will is different for it has the true good as its proper object. Man is emotionally fulfilled when he is enjoying the greater good. **Man as a Limited Good Considers Himself as a Particular Good in Relation to the Universal Good.** He desires his own good under the aspect of universal good. Man must respect the rights of the Creator. He is not purely egocentric, but seeks good for its own sake. He seeks the good of others. This is the psychological basis of charity when all is willed for the sake of God, universal good. The Nuptial Meaning of the Body is also based on this. Sense life in man loses its egocentric character when accompanying the gift of self to another. The sense life can also desire the good of others. This is the elevation of sense life in becoming more unselfish, e.g. sexual urge.

In an animal the sex urge seeks only the gratification of the appetite.

A mature human person sees this as an intimate expression of love. The body is looked upon as means of gift, so it may or may not enjoy it based on choice and control. This is due to the ennobling of the passions by the intellect in order to affirm the other person and the order of being or creation. One must put a caveat: In faculty analysis, it is always the whole person who knows or desires or feels, not just the power. The person acts, not just the faculty alone.

*Read: Feeling and Healing Your Emotions, 104-234
Listen: CD 4*

**MORALS AND PSYCHOLOGY LESSON SIX**

**Kinds of Emotional Illness**

**THE PSYCPATHIC PERSONALITY**

The psychopathic personality is not determined by the intensity of feelings in a person’s life. Some normal people just have violent tempers. The primary deviation in this personality is that the higher part of the soul’s ability to guide the lower part of the soul is lacking. In a psychopathic personality, there is a limited penetration of intellect and will. The normal penetration is
not present. The objects of sense desire are only of the sensual order for them. In man, the senses are naturally born to be governed by reason. Psychopaths lack this ability. This lack of control is constitutionally determined unlike the neurotic. In the neurotic it is compromised, but not constitutionally determined. The neurosis is acquired.

In the neurotic, an attitude has caused the distortion. Not in psychopaths. They cannot normally control the spiritual life as it normally would be. There is disagreement as to origin. It could be in the body. Some pseudo-psychopathic states may result from things like trauma. The modern world is characterized by the desire to gratify themselves like an animal. Cf. Chapter Nine, *Psychic Wholeness and Healing: Emotional Maturity*.

Following Freud, conscience became suspect and people allowed emotions to go unchecked. Mere egocentricity is the basis for truth in the emotions. It’s only the person themselves and their ego which matters, not anyone else. This is only characteristic of emotional life of animals. Much of life is spent on gratification on things like drugs, sex, etc. The more a person opposes real authority and obedience, the more they experience a narcissistic gratification, which less and less satisfies. This is not determined constitutionally, but rather is developed by sin. True psychopaths have a physically determined condition. As a rule they remain that way. They may change as the body becomes more mature. Some infectious diseases may produce this.

Some characteristics of this condition are: Imbalance – when the intellect insufficiently penetrates the emotions, the person cannot guide his emotions so their reaction is strange. Reaction to the wrong greetings may be a strange and prolonged silence. A correction may lead to suicide. They cannot realistically evaluate emotional objects. There is a lack of direction because they only respond to particular objects. They change projects sometimes hour by hour. There is no ability to moderate emotions.

Instability – They become like a child, and may have a violent love and hate for the same thing immediately. Their moods change hourly. One can never depend on them. What they do is always a surprise. For them there is a short step from extreme bravado to extreme despair. This is because there is no guidance from the universal.

Egocentricity – The intellect allows us to experience common good. For the psychopath all goods turn around himself. They have no experience of common good. So there is no order of goods. The normal person would be ordered. In a normal person intelligence provides the objective standards. He may be weak but not completely lacking intellect. For the psychopath his own well being matters and that is all. True love and friendship demand being other centered so the psychopath cannot experience friendship. They only experience friendship if they are advantageous to them. A psychopathic woman tries to make everyone subservient to her. If she does housework, this is not because of interest in others but to get others to be preoccupied with her.
They cannot experience pity. If children suffer, the psychopathic mother may suffer but not because of them because of herself. Moral standards are only observed in light of private good. Piety extends to themselves alone. What mansion am I on. They are devout when there is a personal appeal. He cannot see what he does wrong. He has no remorse of conscience.

There are different kinds of psychopath:

1. the hysterical – this characterized by a morbid urge to attract the attention of others. They use only the irascible appetite and experience only insincerity in relationships. They are constantly creating relationships in which they can mean something to others. Imagined illnesses are an example of this. Priests who deal with spiritual counseling should be aware of this kind of personality because they try to get attention by means of visions, revelations or the stigmata. Priests are often victimized by slanderous accusations of this type of personality.

2. the pathological liar – he tells the most fantastic stories with no relationship to reality to draw attention to himself. Man’s imagination should be highly permeated by the intellect, but this is diminished in psychopath. A counselor should calmly try to introduce reality into the situation.

3. the amoral – there are no high moral feelings here. High desires have no bearing on practical actions. They can become callous criminals as they have no shame. They may publicly adhere to moral standards but for a selfish motive.

4. the hypomaniac – he experiences unlimited optimism. Since he had no direction of intellect he cannot easily judge situations. Thus he is unrealistic about means to carry out the end. He may be willing to help the priest, but has no discretion. His whole life is restlessness.

5. the sexual – this is the mass murderer who is exhilarated by the blood of his victims. Messalina is a good example who had a contest with the chief prostitute of Rome to see who could have the most sex without tiring. In men this is satyriasis; in women – nymphomania; in a precocious child – there is danger to other children.

Their whole personality is marked by superficiality.

What can lead to recovery or even guidance for the psychopath?

The basis for therapy is rationality and affection

Since this is a constitutionally determined emotional illness the person with it lacks the direction of reason. Teaching cannot correct this so the director has to use much patience. If the person is a Christian, he may be justified by grace but he cannot act this out in emotional life. Instead he must bear this as a cross. Someone else must give rational guidance. He cannot see the results of his concrete reactions so director is like a parent to a child. But the psychopath does not have the normal docility. The director must stand his ground. If he will not obey, leave him with the consequences of his actions.
Moral education is the basis for every authentic therapy. It is best to impress him with the concrete evil which may result.

The director can best touch him in his emotions, e.g. loss of health, etc. Under no circumstances must the director consent to letting him do what he wants. It is fine to show emotions to the person provided the emotions are honest. The director must have a sincere affection for him as a person. They are often repellant, but the Good Samaritan is relevant here. Tell him: This is indecent of you. If he likes the priest, he may be open.

THE REPRESSIVE NEUROSIS

A good description of psychic wholeness can be found in the description Aristotle gives of the magnanimous man. Aristotle says in the *Nicomachean Ethics*: "The magnanimous man rejects useful things in his soul, because they are subordinate to what is good and pleasurable." 1125a 10

Thomas Aquinas describes this type of person in ST, II-II, 129, 3, ad 5. Objection 5: "Further, the properties of every virtue are praiseworthy. But magnanimity has certain properties that call for blame. For, in the first place, the magnanimous man is unmindful of favors; secondly, he is remiss and slow of action; thirdly he employs irony towards many; fourthly, he is unable to associate with others; fifthly, because he holds to barren things rather than those that are fruitful. Therefore magnanimity is not a virtue." St. Thomas answers: ad 5 - "These properties in so far as they belong to a magnanimous man call not for blame, but for very great praise. For in the first place, when it is said that the magnanimous is not mindful of those from whom he has received favors, this points to the fact that he takes no pleasure in accepting favors from others unless he repay them with yet greater favor; this belongs to the perfection of gratitude, in the act of which he wishes to excel, even as in the acts of the other virtues. Again, in the second place, it is said that he is remiss and slow of action, not that he is lacking in doing what becomes him, but because he does not busy himself with all kinds of works, but only with great works, such as are becoming to him. He is also said in the third place to employ irony, not as opposed to the truth, so as either to say of himself vile things that are not true, or deny of himself great things that are true, but because he does not disclose all his greatness, especially to the large number of those who are beneath him, since Aristotle also says, 'it belongs to a magnanimous man to be great towards person of dignity and affluence and unassuming towards the middle class.' In the fourth place, it is said that he cannot associate with others: this means that he is not at home with others than his friends because he altogether shuns flattery and hypocrisy, which belong to littleness of mind. But he associates with all, both great and little, according as he ought. It is also said, fifthly, that he prefers to have barren things, not indeed any, but good, i.e. virtuous; for in all things he prefers the virtuous to the useful, as
being the greater; since the useful is sought in order to supply a defect which is inconsistent with magnanimity."

General introduction.
Neurosis arises as a result of repression. Freud discovered this. 2 factors cause neurosis: an emotion arises in the mind and a force which opposes or represses the emotion. When this happens, the emotions do not disappear but are buried alive and show pathological symptoms. The reason is not as Freud thought that superego represses the emotions. Repressive conflict exists among the emotions themselves not the intellect and will and emotions.

Remember: According to Freud, man was a sublimating animal whose instinctual animal energy was made sublime by being directed in behavior conforming to ideals of society. This was not rational conformity, but unconscious and essential to emotional health. If the process fails to resolve tensions, neurosis and repression result. Therapy should be based on instinct without social pressure. To understand this we need to know the cause of the conflict.

How do emotions conflict and what is the results of this conflict?
First, this does not refer to consecutive stimulation by man's appetites by different and contrasting objects, but results from the limited character of human knowledge. One object of appetite may first be looked on as a good and them as evil. In this experience there is no clash, but simple replacement. For example, food is pleasant when one is hungry; food, painful when one is filled. Simple replacement brings about a change of disposition in emotional life.

A conflict occurs when opposing emotions are simultaneously present for the same object. These must be in two different appetites for it is not possible for two opposing emotions to exist for the same thing in one appetite. An object is pleasing or displeasing. If pleasurable, there is a striving to. If displeasing, a striving con. An object is not good or bad under the same aspect. In two different appetites, each appetite responds from a different aspect. The object which is pleasing to one becomes harmful to another.

There are three appetite faculties: concupiscible, irascible, and intellectual (will). So there are two possible conflicts in the appetites: between the sensory desires and the will and between the sensory appetites themselves.

Here are some examples. In a conflict between concupiscible and will, the object which is pleasurable to sense is not willed because it is not considered a real good by the intellect. It does not accord with reason. For example, the diabetic and candy or cod liver oil and health. Another is the pleasure of sexuality with someone to whom one is not married. Another similar conflict is the one between the irascible appetite and the will. For example, one undergoes a very painful operation (fear) to prolong life. The third conflict is the most important which is the one between pleasure and the irascible appetite. Concupiscible (good) <-> irascible (harmful). An example: one experiences sexual desire but is afraid of the object of desire itself. Or
something unpleasant is pursued as useful only (like an operation). Another example is the puritanical idea of someone who has a sexual desire of which he is afraid for procreation only. Another is the excessive pain of excessive mortification to become a saint.

The origin of this third conflict is that there is no developed instinct in man. In man, the particular reason is not determined solely by sense good. Since man is such a varied creature, there is no good which in itself can be always useful to him. MAN ALONE CAN HAVE NEUROSIS.

FIRST THE CONFLICT BETWEEN SENSE AND WILL

The conflict between sense and spiritual striving does not lead to an abnormal condition. It is natural for senses to follow reason. Non-gratification of an appetite in conflict with will is a natural fulfillment of the appetite as well as the actual attainment. Repression is impossible when intellect and will are giving their proper guidance. One experiences the antecedent and consequent emotion of virtue.

The dictates of the natural law can never exert repressive action when properly understood and applied. This is because the natural law explains how man should act in every circumstance. The rules of morality formulate what is intrinsically rational; what words, deeds and desires are fitting for a human person in acting and willing.

This guidance may also be reason in part and sense in part. Concerning singular acts, rational motives always reverberate in particular reason. When the estimative power is activated, the utility appetite (irascible appetite) is set in motion. As long as the irascible appetite is subject to reason, all is fine. When it is not actually subject, its action will not stay within the proper limits of reason but proceed beyond them. When the pleasure appetite is not guided by reason and will, but in part at least by utility, then a conflict between pleasure and utility takes place. No magnanimity here.

The source is often a childhood neurosis. For the child, everything in the ideas and rules of morality is understood with an emphasis on sense knowledge. Ideas and rules strongly influence fear and utility. This fear can have an excessive influence. This can lead to an abnormally sensitive adult, where to control his actions means to control himself in an unreasonable manner by repression and leads to further aggravation. The harmful comes to the fore in every experience. The will rushes in and controls pleasure by a great outpouring of fear or anger. There is no reasonable order. A person does not control himself by a judgment of reason but by an excess in the irascible appetite. Love is controlled by emotional fear, not by truth.

4. For Freud, morals, norms, laws, and social mores cause repression because they impede libido or pleasure appetite. If moral norms are interpreted in a sensory non-intellectual fashion, this is true. But when a universal and rational good replaces and individual and sensitive good, this is
not true. Freud was not aware of such a distinction. He saw only the pathological character.

*****DIGRESSION Here is an application of this idea regarding the sexual urge in John Paul II, *Love and Responsibility*, p. 61 "This deviation in the direction of exaggerated rigorism - in which we have nonetheless discovered a peculiar manifestation of utilitarian thinking (*extrema se tangunt*) - is however not so common as its antithesis, which we shall call here the 'libidinistic' distortion. This term derives from the Latin word *libido* (enjoyment resulting from use), which Sigmund Freud used in his interpretation of the sexual urge. Let us refrain here from a broader discussion of Freud psychoanalysis, and of his theory of the sub-conscious. Freud is thought of as a representative of pansexualism because he tends to interpret all the phenomena of human life from earliest infancy onward as manifestations of the sexual urge. True, only some of these phenomena have a direct and express reference to sexual objects and values, but all of them, if only indirectly and vaguely have enjoyment, *libido*, as their aim, and this always has a sexual significance. Hence Freud speaks above all of the pleasure principle (*libido, trieb*) and not of the sexual urge. What matters here is that the sexual urge as he conceives it is fundamentally an urge to enjoy. This way of putting it is a consequence of a narrow and purely subjective view of man. In Freud's conception we must look for the essence of the sexual urge in the most intense and strongly felt element in human sexual experience. This, in Freud's opinion is enjoyment or the libido. Man immerses himself in it when it comes his way, and longs for it when he is not actually experiencing it. He is then internally conditioned to seek it. He seeks it continually and in practically everything he does. Pleasure, it would appear, is the primary aim of the sexual urge, and indeed of the whole of man's instinctual life and an end in itself. The transmission of life, procreation, is in this conception only a secondary end, an end *per accidens*. [...] Man is depicted by psycho-analysis only as a subject, not as an object, one of the objects of the objective world. This object is at the same time a subject, [...] and this subject possesses an inner self and an inner life peculiar to itself. A characteristic of this inner self is the ability to know, to comprehend the truth objectively and in its entirety. Thanks to this, man -the human person- is aware also of the objective end of the sexual urge, for he recognizes his place in the order of existence, and at the same time discovers the part which the sexual urge plays in that order. *He is even capable of understanding his role in relation to the creator as a form of participation in the work of creation."

See: C.S. Lewis, *The Screwtape Letters*, Letter XVIII

C. CONFLICT WITHIN THE SENSE APPETITES

There is no unnatural repression in the conflict between the senses and reason. This is a natural subordination. The conflict is between the appetites

- *sense pleasure appetite* <-> *sense utility appetite*
- *concupiscible* <-> *irascible*
There is sense desire for a pleasurable object which is considered harmful by particular reason which is mistaken. Or there is the rejection of sensory evil, but which one embraces as useful as in excessive mortification. In this, the concupiscible appetite is not naturally subordinated to irascible appetite. There is no developed instinct towards every object of irascible appetite.

The syndrome develops in this way. A misinformed particular reason creates a desire for a pleasurable object which may be considered harmful in itself, e.g. the pleasure of the conjugal act which is connected with natural affirmation of other and respects the order of creation. Man is naturally drawn towards the sexual because of its connection to losing self, but because of bad education he looks ON THE FEELING ITSELF as evil. One is taught that because the sexual desire for pleasure can lead on to sin, the desire itself is evil and must be feared, not the sin which might result from it. In a conflict between two sense appetites, there is no natural means to resolve the conflict. Neither desire nor fear is integrated by guidance of reason. There are two emotional drives, one towards, the other away from the object. The conflict is restricted to senses with no interplay of reason. The more powerful wins. Usually the irascible appetite wins, if so, desired object is not attained. If the concupiscible overcomes, there is the repression of utility. There is no peace for the desire is not realized in a human way. One has fear of sex, yet a compulsion to participate in it. But this is as a sensory object. The intellect is prevented from being brought to bear because one appetite blocks the other from being placed under the judgment of reason. If there is a complete absence of regulation by reason, then one has a psychopathic personality. The resulting state of tension creates an abnormal situation. The personality is imbalanced.

This is the birth of neurosis. The repressed emotion is 'buried alive' and continues to act in a state of tension because it seeks to find peace. This increases the active character of repressed emotion. The emotions are outside control of intellect and will so that will power is of no avail. Some examples: somatic-conversion can create a psychopathic paralysis; an obsessive-compulsive represses the sexual desire, but a compulsive urge to view obscene pictures. A compulsive character has the will power to control this, but it just makes it worse. If there was the guidance of reason and will, this control would produce a moral habit (virtue). The repressed emotion cannot be controlled by reason and will. It is controlled by another emotion which does not admit the control of reason and will.

In repression, the pleasure appetite is not governed by reason, but by irascible emotion. If there is a repressive act, reason is suspended. The syndrome is: tension-> increase -> repressive emotion -> repetition. The more the repressed emotion increases, the more the repressing emotion buries it alive. The repressing emotion makes a wedge between reason and desire. Only when the repressing emotion recedes, can return to normal psychological life be
possible. The repressed emotion is a \textit{corpus alienum} in the soul as emotions need control by reason.

The presence of repressing emotion may be more or less conscious. To be voluntary is not the same question as consciousness. Consciousness in constituted by internal observation. The voluntary adds the control of reason and will. Lack of consciousness is a result of intensity of repression. There is an inner striving itself for the object as represented.

The repressing emotion may: attack psychomotor reaction and in this case the image and striving remain. It may attack the image itself which produces the emotion and this is more violent and radical for the image disappears from consciousness and there is no awareness of striving. Hence repressing emotions prevent imagination from reproducing images, and so they also disappear from memory. The action of repressed emotion is unconscious and thus more severe according to the degree of intensity. So to say: "I am aware of what I do, and so I do it voluntarily" does not follow.

Kinds of repression:

a) pleasure may be repressed by utility which is the more predominant. This is Freud's repressed libido.

b) pleasure wins over utility as where there is a fear of sexual urge, yet sexual urge gets the upper hand like in a fearful but flirtatious girl or compulsive desire for pornography. The repressing emotion may be partly under the influence of reason but in the repressing action it is still irrational

c) repression within utility appetite as where a person tries to repress anger. He cannot be fearful and angry about the same object, but fears emotion of anger.

WHICH ARE THE REPRESSING AND REPRESSED EMOTIONS?

As to the repressing emotion, the predominance of the emotions of the irascible appetites is determined by the particular disposition of persons to the intended object. If a person is well-disposed then he has courage (energy). If he feels inadequate, he has pessimistic fear or despair. If his irascible appetite has been correctly formed (estimative sense), then there is a healthy sense of discipline and control, e.g. a medical student who makes many sacrifices like sleep, food and a personal life to become a doctor.

If he has an incorrectly formed estimative sense, for example, the sex urge for pleasure then the usefulness judgment comes into play. If he judges it to be harmful, he can react in two ways: either confidence and assertion he can overcome it or fearful he cannot control it. Then there is no normal subordination and he acts beyond reason and will. The goal of both energy and fear is the same: to escape the pleasurable but unacceptable sex urge. Yet the psychic attitudes are diverse. This causes the difference in repression:

\textbf{REPRESSION BY ENERGY. OR REPRESSION BY FEAR}
As to the specific nature of repressed emotions. Before addressing this it is necessary to examine some preliminary considerations. There are many degrees of intensity in the emotions of both sense appetites, e.g. eating candy and enjoying beautiful music. The emotions of the concupiscible appetite which are those concerning sense goods are repressed most frequently also sense evils, as when "little sacrifices" demanded. This is true of people who ignore every suffering to be strong or practice exaggerated asceticism.

The proper sequence of emotions in the concupiscible appetite is love, desire and then joy. Or hatred, aversion and sorrow. Our psychomotor reactions correspond to these like sadness can cause one to weep. Repression can assail every stage of this development. The most penetrating is when love and hate are attacked at their foundations. Here feeling seems dead and only cold intellectual control reigns in the character.

The emotions of irascible appetite may also be repressed by concupiscible appetite, for example, a sensuous but fearful girl in love with a boy trying to seduce her. Also, one irascible emotion can be repressed by another. One may use fear to overcome energy or courage. One may fear his own fear or try to repress energy by force. He exercises rigid control.

The common modern failure is to repress emotion of anger by fear or anger. Anger is a capital sin. But one neurotically addresses uncontrolled anger by the desire to escape any punishment by overly conforming. Assertion therapy and sex education create new psychic disorders which come from a misunderstanding of anger. Assertiveness training encourages a person to become irrationally angry without an object and sexual education often emphasizes only pleasure and does not connect it to the self surrender involved in loving a person.

With these preliminary aspects out of the way, one can now address the objects of the repressed emotions. Sexual desire is not the most efficacious thing like food, drink or oxygen in human life. One can live without sex, but not without food, drink or oxygen. As to man's innate drives and acquired inclinations (fundamental inclinations), the basic human drives are best served by biological inclinations, for example, the procreative drive has intense consequences for his emotions because it reflects the most fundamental of human goods.

Sexual feelings have great consequences. The sex urge differentiates during biological growth. In puberty, one has awareness and seeks the object which progresses from undifferentiated object to natural heterosexual partner. The development prior to puberty is not the sexual desire itself, but rather the gratification of sense of touch prompted by infantile sex drive. Oral and anal erotic stages are not sexuality, but sensuality influenced by procreative drive. The repression of infantile sex drive is the cause of many but not all neuroses. Food and drink neuroses are very limited because one cannot live without satisfying these. An example would be one who dies from dieting (anorexia nervosa)
As to the assertive emotions like the domineering father in conflict or overprotective and smothering mother the emotions connected to this are very difficult to develop properly. One can see this in the difficulties of the priesthood. It should be the most virile of vocations. He must be a friend and gentle companion and also teacher, leader, protector and fighter. He represents man the fighter so that he should not negotiate with and come to terms with the power of evil. Today security is the ultimate value caused by resolute worldliness, an earthly optimism and a middle class metaphysics anxiously bent on security. We have to address the experience of evil we do or evil we suffer. Many things require courage and risk from us, a readiness to be hurt and to die. People, especially priests and religious are called to fight the evils of society: Men by attack with power and physical strength, woman by kinship to pain and closeness to being. We cannot feign blindness to the evils of society. Pacifism is not the solution. Instead one seeks peace for the sake of coexistence rather than truth and goodness. When evil overcomes, the very opposite of truly brave men who can bear with it equanimity without his spirit being broken by grief while preserving serenity of mind and cheerfulness exists. The priest must use the assertiveness emotions to resist evil unlike modern man, who when overcome by evil, lacks the patience which excludes sadness and confusion of heart but not energetic and forceful activity. Modern man lives as a semi-invalid, a half-man who wants good but is at a loss as to what to do with evil.

He must be prepared in the psychic order to carry out his good intention. Much energy is senselessly dissipated in psychic battle between emotions and search for self-affirmation and self-fulfillment. One does not distinguish well between emotions and expression of anger, between neurotic repression and rational direction. Psychology and religion have kept man from using anger well. Rather his emotions must be experienced and directed by reason. The more the integration, the more the good is loved and non-good hated. Instead in modern life there is no integration, but training to rely on pleasing emotions only or even on sheer will power. This leads to a pseudo-Christian mask of meekness. One is content to combat less personal evils, not personal evil itself. The evil of structures is much less intimidating than evil of self.

Love is not enough. Excessive emphasis on love produces apathy towards evil. Truth and goodness do not satisfy of themselves. For example, love one’s enemy authentically interpreted means: "In addition to feeling the emotions of hate towards your enemy and thus being prepared both psychologically and physiologically to defend yourself when attacked, you must also will him well." This is what it means to turn the other cheek.

**PSYCHIC AND SOMATIC UPHEAVAL CONNECTED WITH REPRESS I ON**

What is the activity of repressing emotion *before repression*?

The pleasure emotion arises, grows and tends, but may be attacked at any stage. An attack on the emotion itself is the worst. It is least grave when it
prevents utility from obtaining its object. The control or denial may be normal if judged by reason, but if it is only based on feelings, then repression may occur. For example, if one has strong sexual feelings, but does not indulge in intercourse even if married because of fear, not reason. At this stage, it is not deep. The tension is not resolved, but the emotion is not distorted. When the repressing emotion assails the emotion itself, then the emotion does not wait for a request of means, but attacks the emotion itself. It does not permit the emotion itself to enter psychic life. The emotion conquers evil. The psychomotor reactions do not develop because there is a forced lack of spontaneity. The pleasure emotion develops a little but is blocked. When a strong psychomotor reaction develops somewhat, the object disappears from consciousness, but the tension continues to exist. It forces the image from the imagination. *(Temporary unawareness)*

If even the smallest striving of emotion is repulsed, there is no development of the psychomotor reaction. Repression occurs of the cognitive image and refuses to allow imagination to produce any images of a similar nature. The emotion is no longer seen as relating to a given object. The emotion still exists, but the awareness of striving is eliminated. There may be some degree of arousal, especially if sex still exists. The reserve or withdrawal involves the senses. He shuts himself off from outside world, especially if the emotions seem sinful. In an extreme action of repressing emotion, there is absolute withdrawal. A strange and unnatural attitude which does not allow any relationship to exist which is characterized by a pronounced egocentricity.

What are the examples of the repressing and repressed emotion after repression. Some examples would be, the repressed emotion does as it pleases. The repressed emotion is free to go its way with no interference from the repressing emotion as a girl who has repressed sexual urge engages in flirtatious conduct. A conversion reaction may occur which presumes the continual but unconscious existence of repressed emotion. Or the repressing emotion pursues repressed emotion. One manifests repressed emotion, but with fear and tension. In this case there is no conversion reaction.

Some characteristics of this condition after repression are: the repression is less consistent when the repressed emotion is free to go its way than when pursued by repressing emotion. In other types of neurosis, the repressing emotion pursues the repressed emotion in a more consistent manner. Not just the strength of repressing emotion but also its penetration in psychic life is determined by the constitution of individual and especially of intellectual power of the individual. The better the intellect, the deeper its introspective power, there is a greater awareness of activity of repressed emotion and need for continual repression.

Every repression grows and spreads in 2 ways: First, by intensity which strengthens the roots and never stops at a single expression. Every subsequent expression requires less effort except in children. A conscious recognition of real good as harmful and conscious repudiation is necessary. The awareness of
the emotion disappears gradually in repeated repression. In treatment the person repressed becomes aware of this. Second, by expansion where it spreads to other objects BECAUSE of the similarity between the new object and repressed objects. A new object calls up images of the old one. This re-enkindles the repressing emotion which represses not only old object, but also a new one. This may also occur by way of intellectual interpretation where in rejecting one object with reason, it is possible to reject all other objects for the same reason, e.g. one rejects sexual feelings as too sensual and represses all sensual feelings, first, taste and touch, then all feelings. Here the mind enlarges objects. Sexual difficulties can cause anorexia.

HOW DOES THIS GROW?:

It can grow by ASSOCIATION in people of lower intelligence. Memory and imagination are important here. Or it can grow in an INTELLECTUALLY DETERMINED way which occurs in people of higher intelligence and so is more inclusive than association and therefore an intellectual complex are more pronounced, serious and expanded than associational ones.

Read: Psychic Wholeness and Healing, 33-88

Listen: CD 5

LECTURE SEVEN

THERAPY OF REPRESSIVE NEUROSIS

Therapy for Hysterical Neurosis: The purpose of this therapy is to bring the emotions back under the control of intellect and will. It has two phases: first, bringing repressed emotions into consciousness. This is the traditional Freudian psychoanalytic therapy. Second, teaching the patient how to deal with emotion rationally. This may require a radical change in personality which is not possible for these patients as they have low intelligence and little introspective power.

Therapy for Obsessive-Compulsive Neurosis. This demands a different approach. Instead of bringing the repressed emotion into consciousness, the therapist must treat repressing emotions of fear or energy. This patient is very aware of life, but his forceful restraint of pleasure emotions by the utilitarian judgment, perverts and hypertrophies utilitarian appetite.

It makes no sense to bring more repressed material into consciousness. To do this without alleviating repressing emotion just makes repression worse. Psychoanalysis is counter-indicated. First one must reduce the repressing
emotion. When this happens, the repressing emotions will lose force and repressed material gradually surface to consciousness. The patient can then be open to guidance of reason. A cornerstone of this therapy is that one cannot presume the first acts of the newly released emotions are rational or controlled human actions.

The manner in which this happens depends on the different repressing emotions. For fear neurosis, the therapy of emotional trust is necessary. One must combat fear. Only when the fear diminishes can a cure be effected so the purpose of the therapy is to lessen fear. As a result, trust in the therapist is the primary requirement. The patient does not trust himself so he must trust another person. Safety is the foundation of therapy. This trust must not simply be a rational reasoned trust, but an emotionally felt trust or feeling of confidence. Rational considerations do not touch a person dominated by emotional conflict. Thus: hysterical neurosis demands impersonal relationship; fear neurosis on the contrary demands a personal relationship.

Transference has a whole different meaning in this kind of therapy. In hysterical neurosis: the patient’s feelings for the repressed object has found an analogous object in the person of the psychoanalyst in hysterical neurosis. This is not a wholesome emotional thing. In the fear neurosis, such a bond is healthy and will naturally loosen as fear diminishes. Therefore, transference in hysterical neurosis is a pathological manifestation of the repressed concupiscible emotion; in fear neurosis it is a normal expression of utility emotion.

This trust is in the therapist’s understanding of emotional disorders. He must trust that he has knowledge of the particular illness and trust in his moral and psychological insights. If he is a Christian, he must trust that the therapist understands what it means to be a Christian. For a fear neurotic who as a Catholic has been misinformed about church teaching in early years, a Catholic is necessary with sound principles. A therapist whose ideas are in conflict with Magisterial teaching in this case is of no real value. Also, one already treated by psychoanalysis is distrustful of other techniques. The patient must also have confidence in him as a person. He must experience a sympathy that he and his actions are understood by therapist. This is like an intuitive knowledge. The art of psychiatry here is to cultivate sympathetic understanding. He must also have confidence in the sincere affection of the therapist within the physician-patient relation. He must trust that the therapist has a recognition of the patient as human being desiring the good. No matter what the patient does, he must have confidence in affection of therapist.

To further this purpose it is necessary for the therapist must become acquainted with patient’s individual fears. Dream analysis may be of diagnostic and therapeutic value to discover the repressing emotions. Here is the progression in dreams: evil happened, evil threatened, good was not attained, good attained. This may show the degree of the influence of the
intellect on the action of repressing emotion. Fear neurotics of superior intelligence dream of all kinds of reasons to prove that evil should overtake them. In dream analysis, the form of fear is not the object of fear.

As to the objects of fears: in the beginning, the patient may take tranquilizers as a superficial means to reduce acute fear. Generally there are 2 causes for fear: The first is a mistaken understanding of moral obligation regarding God, sex, religion, man and God, or sin. The second are concrete facts which initially aroused fears like a cruel father or a fault finding mother. Or there may be a combination of the two like a childhood experience coupled with mistaken notions of moral obligations.

The therapy for this problem involves an explanation of fears. It must be kept in mind that with a patient of limited intelligence, explanations may never be successful. The aim of this is a catharsis leading the patient to recognize, express and resolve fears. The usual businesslike attitude of Freudian psychology is not enough. Even though the fears may be unconscious, psychoanalysis is counter-indicated. In fear neurosis, emotions have not disappeared from consciousness altogether and one risks re-enkindling the fear. There must be no deliberate but a gradually spontaneous emergence of conflicts and hurts. When fear diminishes in therapy, this occurs automatically. The wedge between the intellect and will and the passion repressed slowly relaxes and reason can return to governing the actions of the person.

The therapist should refrain from urging the patient to express emotions. A fear neurotic perceives this from his point of view as an aggression and this causes him to withdraw more. Confidence and patience are essential. Repressive neurotics mistrust all experiences of feeling and rely only on reason. The patient must "Learn to trust feelings." The more feelings emerge, the more they are amenable to the guidance of reason. This is essential to develop well-formed feelings.

One should support the patient by convincing him of his good qualities. He holds back because he is afraid of committing sin. One must emphasize that: There is no question of sin unless knowledge and will enter. Then the therapist must provide a reasonable solution as fear diminishes. But one must permit feelings to be expressed, otherwise there is no chance of guiding them reasonably. Some of these feelings which must be expressed are things like: anti-religious feelings in a religious person, a strong urge for sexuality, a violent hatred of the family.

One should try to preserve reason. These feelings can be relieved, but not expressed to others. They should only be expressed to the therapist. It must be emphasized that the therapist must refrain from telling the patient to express his emotions. This leads to more spontaneous repression. Fear is expressed with emotions. Do not force fear. If the fear is too great, he should not be forced to overcome it. Instead one should allow the gradual emergence of repressed emotion. When this happens, entirely subjective emotionally
determined values can gradually become objectively rationally determined human values.

Energy neurosis on the other hand is unlike fear neurosis in that it demands more than emotional trust. It demands intellectual trust. It affects the same emotions as fear neurosis which would generally be the sexual drive and drive for self-realization. But it is completely different because the personality type involved is completely different. The person is courageous, not fearful. Courageous people overestimate their strength and believe they can achieve successful repression of emotional life so that they never experience a free expression of feelings, but rather everything is deliberate for them. There are two chief characteristics of this sort of neurosis: hypertrophy of irascible appetite and hypertrophy of concupiscible. The therapy is to diminish or dissolve the excessive energy, and so restore repressed emotions of concupiscible appetite to proper place. This is very hard for an energy neurotic because he is convinced his way of life is correct one. He has no insight into his illness.

Rest is the most important thing, especially in the face of mental and physical exhaustion. If energy respects especially interior life, bodily rest will have no effect. He must experience a real relaxation of soul. They are of two kinds of this neurosis: VOLUNTARY AND INTELLECTUALLY DETERMINED ENERGY NEUROSIS

In voluntary determined energy neurosis (will), the cause of the excessive energy is the determination of the will to reach a goal. The will becomes so strong it makes man eliminate or disregard his emotional life. His emotions are repressed to reach the goal. This does not produce neurosis, though it is erroneous because it does not respect the basic emotions of life. For example, he may repress the sex drive but cannot give up this drive. Will determined energy neurotics must understand these things correctly.

There is also the intellectually determined energy neurotic which is a reaction to a mistaken understanding of moral and ascetic obligations. For example, Henry Suso who carved the name of Jesus in his chest. Their mistaken belief of repression of emotion is spread throughout their emotional life. (An angel told Henry Suso to throw your flagellum into the Rhine). A common cause is the emphasis on what man can accomplish spiritually by his own natural powers alone. Pelagianism is the heresy which reflects this attitude, whereas the proper attitude to God is surrender to him to receive the gift of grace which we cannot cause ourselves.

The keys to the therapy of this neurosis are the following: First, correct mistaken notions which must touch upon moral theology, philosophy, and religion. Second, aim to restore repressed emotions. He has become hardened and callous. He must see his passions as desirable and not imperfect qualities. The more his energy is tempered, the more his natural feelings emerge to find rightful place. Energy neurotics must aim at passivity in psychic life. The therapist should emphasize the practice of mental prayer, but not with a
method. The Rosary can be helpful here. Further, he should not push back repressed emotions which emerge. As long as he cannot guide them in a rational manner, hypertrophied emotions will take over. He should also not try to arouse repressed emotions. Again trust is necessary but not the emotional trust as in the fear neurotic. Rather, he should have intellectual trust that the instruction of therapist is true. There is no need for transference or of a warm personal relationship.

Should the therapist do psychoanalysis? No! This intensifies preoccupation with self and only encourages deliberate control. He should allow the emotion to grow spontaneously.

The third type of this neurosis is the camouflaged fear neurosis. In the formation of the neurosis, the fundamental reason for repressing is fear which is accomplished by energy. These are people forceful by nature, but who had a youthful fear of emotion and who therefore repressed emotions by will power. Therapy should be aimed at fundamental fear and energy activated thereby. Here repression is caused by the judgment of the intellect. The therapist must correct the patients' erroneous judgments. The proper thing is not to repress, but to guide by reason. This halts the repressive process and allows the repressed emotions to emerge. Again, intellectual understanding is necessary here. The patient does not possess a naturally energetic temperament, but rather his energy stimulated by fear. He may be fundamentally well-balanced, but experiences excessive energy from fear.

Again the therapy here is based on trust, but this trust is a more intellectual one. The appearance of fear may be striking here. His expression of fear leads to a catharsis. Fear expressed loses its stimulating force for energy and permits emergence of repressed emotions.

Mortification aspect of all therapies.

In all forms of therapy for the obsessive compulsive neurosis, THE GRADUAL PENETRATION OF THE LIFE OF REASON IN THE EMOTIONAL CRIPPLE must take place. For example, as fear of sexuality decreases, the sexual desire may come out with a vengeance and the patient may commit acts which are objectively evil like masturbation. Both the patient and the therapist must mortify the temptation to tell the patient to control himself here because control merely returns to fear, not reason. Some of these acts may have to be tolerated so that the control will not be from fear or energy but eventually from reason. Note: This is the most controversial part of Dr. Baars' work. It is put here for the sake of clarification. It can be easily misunderstood as moral license. Care must be taken to understand it in full therefore.

Mortification therapy is in full accord with Magisterium. Obsessive-compulsives are not capable of exercising free will and self-control in the things they repress. Objectively evil actions may occur in process of mortifying
repressing emotion which are objectively sinful. This is tolerated but not advocated by patient and psychiatrist. This is never advocated respecting psychotics or healthy people. This is only indicated for excessively repressed emotions in obsessive-compulsive neurotics.

Again a good example are repressed sexual feelings. Only in this case the therapist emphasizes the difference between may and must. There is a difference between toleration and Perception (as transient behavior). Some may think this is the end justifies means or therapy fails to meet criterion of moral laws. It is not. It is merely the recognition that the voluntary must be present in every human act.

Some important points to keep clear here is the danger in self-help. No one should proceed on his own; inner healing as in charismatic circles cannot sustain patients. Charismatic communities may give a great deal of support to people who are abandoned in difficult times by people lacking maturity. The sense of self-worth of the person is seriously compromized. Moral requirements must be respected.

Also, one must be sure moral theologians are fully informed on psychopathological aspects of therapy. This is in contradiction to Guidelines on Human Sexuality a famous book from the 70s which recommended masturbation etc. There is no reason to lower or abandon moral values in pastoral guidelines. To abandon them creates new emotional and spiritual disorders. Rather there should be rock solid moral and spiritual guidance of well-informed moral theologians to both patients and psychiatrists.

When a patient knows his psychiatrists advice is approved by moral theologians, he sheds any doubt. A spiritual director needs an exact diagnosis of patient's condition. The psychiatrist and spiritual director must agree on the basis of psychological and moral principles. The moral theologian must have certainty of therapy aimed at the mortification of emotions responsible for repression of sexual feelings.

The advice must also be directed against a mistaken educational process which seeks to avoid an overpowering usefulness judgment: "You must not". The moral law was a protest against or condemnation of sexual feelings as evil in themselves. This mistake identifies this interpretation with objective meaning of moral law. From it one draws the conclusion that human feelings of sex or negative emotions are dangerous and must be mortified or destroyed. This gives people the idea that all sexuality is an occasion of sin.

Read. pp. 115, 121, 122, Psychic Wholeness and Healing

The Therapist must teach that sex is a sense good to which the natural response is the arousal of the sense appetite for every emotional response has origin in object, not subject as a passion. Today everyone knows sex is good, but to know this intellectually is not the same as the sense knowledge of this. Every arousal gave rise to a response by utility the appetite, fear or energy.

He must develop the feelings according to the knowledge which helps him get rid of the cause of repressing emotion of fear or energy, i.e. the
usefulness judgment that pleasure is harmful. The Therapist encourages the patient to change: "You must not feel pleasure in sexual things" to "You may feel pleasure in sexual things." This is to set patient free. He must learn that fear of committing an evil act does not have to be fear of sexual feelings or fantasies.

MORTIFICATION THERAPY FOR REPRESSIVE NEUROTICS

THE KEY CONCEPT: THE MORTIFICATION OF THE EMOTIONS MUST EXPAND TO FEAR AND ENERGY. PEOPLE THINK OF MORTIFICATION AS ONLY ABOUT PLEASURE, BUT ONE CAN ALSO HAVE INORDINATE FEELINGS OF FEAR AND COURAGE.

Acts emerging from mortifying these emotions are not the acts of a free person and so not the acts of a morally responsible person. The repressive emotion is a wedge. The repressing emotion assumes the role of the will.

The therapist must give a flawless explanation of morals involved. The confessor should not allow him to include acts and thoughts like sexual thoughts or masturbation which lack free will in confession.

An objection may be made by the patient and sometimes even the confessor that he will not masturbate if he sets his mind to it. Since this is a repression, the control does not come from an act of will but the thought of masturbation intensifies the fear or energy. The symptoms that this is a result of obsessive compulsion and not of moral control is an increase of fear and restlessness when he denies the sexual urge. In a non-neurotic, a freely renounced act is followed by calm and peace. In a neurotic, the repressive mechanism will break down with frightening consequences. This is because he has relied on the repressing emotion to lead a moral life. The emotion of fear of sin is the only way he has led a blameless moral life. This is not intellectually chosen or directed fear, but only emotion of fear. The energy neurotic thinks he can "earn" heaven by unrelenting efforts and so needs no help.

Here are some directive to aid in this kind of therapy:

a. First directive: "Substitute you may for you must." Servile fear respecting all things must be transformed into filial fear or healthy reverence and love of God. You may or may not do everything. This is the help him make his moral life a matter of choice.

b. Second directive: There are no rules, laws or commandments. In fact there are for healthy individuals, but not for him. The neurotic's interpretation of the idea of law is the source of and continues to stimulate the repressing emotion. If the law is not interpreted as God has taught and willed the law, then a commandment is of no practical use to living a freely willed moral life. The patient has a life full of anxiety because of the commandments. For him a commandment is a pure duty divorced from being and nature. It is an action without truth or an appreciation of being, a second act without first act in the Aristotelian sense. To instruct him to ignore the commandments is to free him
from interpreting them in the wrong way. **One seeks to free him from morality to free him for morality.**

The obsessive-compulsive person has to walk the same road as a child in discovering his feelings and the intellectual knowledge of the moral laws. This should take less time than it takes for a child because he has a developed intellect and is spontaneous. Morals is a matter of free will and so one seeks to introduce choice again in the patient's life as God does. God who made us without ourselves will not redeem us without us. One must introduce reason again into the patient's choice. One encourages in education a fundamental orientation towards good. An educator who lacks this trust reverts himself to training to force the child to attain good by fear or energy, not from true reason. "Must" and "ought" belong to morals but do not express any obligation outside of reason and will. The moral law is primarily of one of spirit and reason and therefore is intelligible. It can be understood by reason and will and is connatural to being. The goodness of ought is attained by deliberate reason and in the beatitudes which makes one supremely happy.

Third directive: (Here read *Screwtape Letters*, 13) "The pleasure you experience by abiding by the other directives is the most perfect of all." This is most startling to the obsessive compulsive. He has used repressing emotions to repress all of the concupiscible emotions based on real things. This increasingly deprives the patient of joy. Unless this joy accompanies the will rooted in the truth of reality, unless willing is accompanied by joy, it is incomplete.

This joy both increases affectivity and decreases effectivity. It is seen in affectivity as: "the habitual disposition of the heart to be moved by the good of the other (and other things and beings) and to act on his behalf." The fully developed emotions of the pleasure appetite in their close interaction with the intuitive intellect realize this. One experiences the greatest happiness in what is good for the other more than what is good for himself. This capacity is made impossible or strongly diminished in obsessive-compulsive tension. When he is released he experiences the flowering of love, desire, joy, affection, tenderness, compassion and kindness.

It is seen in effectivity: "the habitual disposition of the mind to see and grasp the other (other things and beings) for his own utilitarian purposes." One must experience the reduction of this and the emergence of affectivity.

First, this slowly reduces the repressive force. One may say: "If the first two directives appeal to you, you may do the best thing. Second, this gives him time to experience the good. He has a slower life and time to appreciate art, food, truth. The constant support of the therapist's intellectual understanding is important. "You may do everything, for you right now there are no rules or laws, whatever gives you joy is the most perfect thing."

**WARNINGS AND COMMENTS OF THIS THERAPY**

The patient may ask the therapist if he can engage in sex acts with other persons. No. One cannot involve another person in an objectively wrong act.
This is seldom a difficulty. Most obsessive-compulsive neurotics have a well-developed sense of justice. The companion principle is that psychiatrists may never instruct the patient to practice an objectively morally wrong act. This is psychologically irresponsible and counter-productive of therapy. The patient must will these acts under the reasonable guidance of therapist. These acts do not contribute to therapy because they are not reasonable. The therapist merely tolerates objectively wrong acts because the patient could abstain from them only by repression. An example of the principle is found in Pius XII (Int. Congress of Psychotherapy and Clinical Psychology. 1953 L'Osservatore Romano, 16 April, 1953): "From this a conclusion follows for psychotherapy. In the presence of material sin, it cannot remain neutral. It can, for the moment, tolerate what remains inevitable. But it must know that God cannot justify such an action. With still less reason can psychotherapy counsel a patient to commit material sin on the ground that it will be without subjective guilt. Such a command would also be erroneous if this action were regarded as necessary for psychic easing of the patient and thus as being part of the treatment. One may never counsel a conscious action which would be a deformation and not an image of divine perfection."

So, in obsessive-compulsive therapy, the passivity of the therapist is of much greater importance than activity. Making the patient do things, training him to assert himself, are all counter indicated. Repressed feelings are never to be aroused intentionally. If the emotion arises in a natural and spontaneous way, this is fine and is the way. The same is true for the patient, esp. energy neurotic. One should facilitate: rest, eating slowly, bath, etc.

Obviously the therapist must have excellent appreciation of psychological and spiritual matters and live up to them himself. A very intelligent obsessive-compulsive who cannot see psychiatrist can treat himself if nature of illness and therapy are prescribed. A person should not diagnose himself. This is not limited to Catholic patients, but to all whom distorted teaching has affected. Sometimes patients were converted to Catholicism. There cannot be any fundamental conflict between sound moral theology and sound philosophical anthropology. One is not treating a psychological disorder, but a human being whose suffering is both psychic and physical in nature.

The aim of therapy is to restore the natural order in the patient by enabling the intellectual powers to assume normal direction and guidance of emotional life. The supposition is that a natural and healthy disposition of the inner life is to be subject to reason.

Objective sign which may aid in diagnosis are: muscle-stretch reflexes— influenced by conversion (in energy neurotics they are low; in fear neurotics, they are high); pupil dilation or expansion. Pupils are larger when person is fearful.

Read: Psychic Wholeness and Healing, 89-188
LECTURE EIGHT
PREVENTION OF REPRESSIVE NEUROSI$\underline{\text{S}}$

Here is where contribution of Catholic moral teaching enters. "To know the laws of God in nature and revelation, and then to fashion the affections and will into harmony with these laws --this is education." SF Scovell. What are the factors influencing the origin and development of neuroses as well as conditions under which repression becomes possible? Three areas contribute to repressive neurosis: pleasure appetite; utility appetite, intellect and will. Each one contains elements significant in the origin of neurosis.

The pleasure appetite is a fertile field. People with cold and insensitive natures do not become neurotic. They rarely experience repression and it is superficial. Only people with a rich emotional life experience repression. Artists easily repress and it can be very deep. Neurosis is a proof of an emotional life which is much richer than average. So neurosis is a qualitative defect, not an inferiority.

Stability or differentiation occurs sooner in children than adults. The lack of stability and differentiation has wider results. There is no guidance of the intellect as such. Enjoying the sense object is a more fundamental requirement for a child than an adult and so the child is represses much sooner than an adult.

The normal development of pleasure is a prerequisite for the harmonious growth of psychic life. The objective good for man must be experienced as a subjective good to form the full extent of innate powers. This means the gradual development from one emotion to the other. Every age has emotions and each age level must be perfected: infancy, childhood, puberty, adolescence. The earlier emotions are repressed, the graver the consequences.

In early years, the mother's love is necessary. The child must be free to possess, to enjoy or to be sad when reason dictates. He must not given everything he desires or before he has a chance to desire it. Gift and denial must be according to reason. The educator's reason and not whim or caprice must govern the child's emotional life. Then the will finds some natural harmony and peace which translates into St. Augustine's definition of peace, the tranquility of order.

Without rational guidance, child performs irrational acts and becomes attached to improper and irrational goods. As a result of a poor development of reasonable guidance, he is prey to emotional stirrings-the spoiled child. He may develop psychopathic traits and cannot deny himself anything. The opposite may happen. He may fail to develop the pleasure appetite at all. This makes a child so dutiful he has little opportunity for play and fun. Parents do not encourage play and games so he has no sense of relaxation.
Regarding the utility appetite, this depends on which is greater, fear or energy. It is easier to repress emotions. People differ here. Women have a tendency towards fear, men towards energy. Childhood experiences are also important. The hypertrophy of fear or energy can be caused by a misconception on the part of the parents. For example, a cold mother may inspire existential fear in her children. An energetic and utilitarian mother may form a brave child who cannot be fearful at all. The child in early years imitates the feelings of others. The mother laughs, the child laughs. It is the same for hope and courage. Parents may give repeated admonitions to be careful, to be brave, etc. Teaching someone to be brave is fine as long as it takes account of the existence and importance of feelings of fear. Parents may use there emotions in a good and constructive way by punishment or encouragement. Though both are necessary, it is better to be loved than feared. Emotions can and should be guided by reason. A neurosis imitates the intellectual and will by using the utility appetite to arrest the emotions of the pleasure appetite. There is no independent action in utility appetite. This process takes place in child from guidance of his parents. When the irascible appetite is subject to reason, the emotions are controlled. A reasonable use of fear exists when one punishes a child for sufficient cause. Prompting a child to greater efforts to bear disappointment or suffer pain is not repression. The only danger is undue influence.

The proper inculcation of AMBITION AND SELF-CONTROL is also important here. An excessive stimulation of emotional energy occurs when the parents push too hard and too often. The ambition of father or mother is often the cause of this. This leads the child to prefer utilitarian over pleasurable good. This also happens when the desire for self-control is not in keeping with the child's age. Neither a child nor preadolescent is capable of complete rational control, and it is unreasonable to expect this. Adolescents have a great need to express emotions. Excessive self-control, self-denial, and inner mortification is fine for adults, but far beyond capabilities of a child. Being presented with ideal of perfection, he enthusiastically embraces it. He becomes an exemplary boy, but suffers nervous collapse later.

A proper or unreasonable FEAR OF THE LORD can also contribute to this. Some more important factors are acting on fear. This can produce excessive fear. Fear of matters relating to religion is most important like the fear of evil in early childhood. The issue is: can a child who is taught nature of sin, etc. understand them as they should be understood? God as infinite spiritual good is known only to the immaterial cognitive faculty. Sin can only be understood by those who comprehend the nature of sin. A child is a long way from intellectual knowledge of sin. He fears doing sins as material things. He may experience sensory not intellectually guided fears. He may fear even God and commandments. The more often and more dramatic the teaching, the more the fear will grow. Especially if connected with moral matters, many identify sin exclusively with impurity. He must see sin as spiritual evil and
not think duty, law and sin are irrational because they frighten him. For children, the emphasis of the love of Christ is the most important truth and sin must be looked on in this regard. It is completely wrong to emphasize the punishments of hell to primary children. Though they are real, this is an extremely intellectual truth too, as hell is primarily the loss of the vision of God.

Intellect and will are necessary here in their proper order. Every striving presupposes knowledge. A cognitive act presumes knowledge. This is always an act of estimative power or particular reason. Particular reason is the guiding and tempering factor of irascible appetite. If an incorrect judgment is made that an object is harmful when useful, repression is set in motion.

A contributing factor to this is when the intellect has a dominant role too early in life of child. The penetration of particular reason is only a gradual process. The potential of the intellect is noticeable from the beginning. Only after puberty, does particular reason begin to rise above the emotional level. When intellect penetrates too early a child lacks spontaneity and instinct. The child acts according to the dictates of intellect although this does not constitute a participation of the emotions, but only voluntary motor activity. One becomes uncertain in feelings. The early influence of TV is important here. There is no time for games and play. This fosters an anthropocentric mentality with no time for faith and dependence on God. Man must depend on himself.

Where will the child be assured of the optimum development of its emotional life? NORMAL FAMILY LIFE is the answer. This forms the ideal relationship for a child to express and discover his emotions. Brothers and sisters are the natural place to do this. So, the first requisite is family life. Personality defects in parents which are the results of human nature is a defect here. The compatibility of parents aids in keeping the consequences of defects from children. This involves charitable tolerance, desire for self-improvement, belief and supernatural acceptance of grace of marriage. Foremost among neurotic contributing factors is divorce. The child suffers emotional shock when mother and father go their own ways. Both parents are necessary for development. Artificial means like farming the children out to strangers does not compensate. They may be worse for the emotional life than the natural bond. Family must form a unit emotionally. No stranger can replace parents like a day care center or something.

The role of the Father is also essential. The father’s support is needed for the tranquility and peace of mind of the wife to make her at ease enough to love others freely and truly especially the children. Read pp. 422-425 of Psychic Wholeness and Healing on the role of Father. These reflections are important also for the celibate male.

Here is good quote about the celibate from Roman Cholij, pp. 167-168, Clerical Celibacy in East and West:

"The a fortiori arguments used for the discipline of continence are of interest to us in light of our preceding study. It is precisely because the
priesthood of the New Testament has surpassed that of the Old Testament that continence has to be perpetual rather than temporary. The ministry to which the cleric has been called requires a total dedication - and not partial. The priest is 'on call' perpetually in virtue of his ordination, and not only at the times of his 'turn of service'. If continence is to be lived during times of worship even by lay people (even though marital relations in themselves are, at such times, quite licit), then with so much more reason should priests of God who are consecrated to a life lived in a spirit of perpetual worship be characterized by this immolation of self.

These reasons perhaps, taken in themselves, only give a partial explanation for the reason of the discipline of celibacy. The celebration of the Eucharist, the most sublime act of the priesthood, is the converging point for all other acts of the ministry and the most important and effective act of priestly mediatorship. It is not, in our opinion, the need for ‘cultural purity’ (understood as a bodily disposition required for worship) which dictates the requirement of continence. It is precisely the nature of the priesthood itself, understood as total consecration of self to God in the ministerial service of the Church, that dictates the offering or immolation of that which in itself is not an obstacle to ministry. Chastity lived in this way by lay people also renders worship - with personal sacrifice involved- more pleasing to God. A priest's consecrated continence, involving sustained personal sacrifice, is an eloquent and proper sign of the sustained personal sacrifice of the Virgin Christ whom he commemorates in the Divine Liturgy, and with whom he, as a priest, is in strictest union."

Read: Psychic Wholeness and Healing, 189-224

Listen: CD 9

LECTURE NINE

NATURE OF THE FRUSTRATION NEUROSIS

The frustration neurosis is a new one discovered by Baars and Terruwe. Their research shows that there is a kind of neurosis which differs from the obsessive-compulsive. It is characterized by an intelligent person with infantile emotional life and much anxiety. They could not explain the neurosis in this type of person in normal repressive way. The patient just said: "Doctor, for six months I've been sitting here hoping you would take me to your heart."

These type of people often have a cold business-like mother who never gave them any affection and so they needed love like a child. They experienced a lack of motherly love and tenderness. Is this sufficient to bring about a
neurosis? A child frustrated in natural need for love, tenderness and protection can develop neurosis. This is essentially different from repression.

Psychiatrists have long known about the La neurose d’abandon which is characteristic of orphans when a child is abandoned at an early age. This may be a real or imagined abandonment. The progressive development of emotional life demands that the further stage may develop only if the lower stage has attained full development. The patient believes they have been abandoned for no good reason. A child must feel and live as a child. This is especially true in the adolescent as here one experiences the disintegration and reintegration of puberty. A lack of proper affection at this time can cause retardation without repression if the emotional life is not guided. This leads to a deep-seated dissatisfaction and unrest. This is the affirmation or frustration neurosis.

Some symptoms of this new neurosis are: First, an abnormal rapport with others because the lack of development of emotional life has an important influence on one’s relationship with others. This comes from the difference between an adult and child emotional life. The child has contact with others as others direct themselves to the baby and this contact has significance for the baby’s well-being.

An adult has outgrown this egocentricity. He can direct himself to the other and experience good of other as his own good without them directing themselves to him. True adult love means to be happy with the well-being of another as much as with one's own. So, one who has never grown beyond the emotional development of childhood relates to others in a self-centered, egocentric way. On the other hand, in mature love the expression of feelings and the response is other centered. Frustration neurotics are incapable of such a relationship. They can only establish a relationship to the extent that the other directs himself to them. All relationships to them are parent-child. Ordinary people are never as considerate of the feelings as frustration neurotic would like. They are expected to have normal reactions and feelings appropriate to their age, but cannot. People withdraw from them and when they attempt to show real feelings, they are considered, childish, abnormal and silly. Frustration neurotics consider it a matter of course that adult relatives and friends should always take the initiative in directing themselves to them.

If they do experience a rapport, it is a WILLED RAPPORT. As they are physically adults, they must keep up a superficial relationship with others to maintain their position in society. But relationships based on pure will are not spontaneous. They maintain the relationship from practical usefulness, not from inner desire and need to be with the other person. There is no conviviality.

The less energetic withdraw. They know they should have contact with others. Man is a social animal, but to do so by sheer will power is a limit to the freedom of moral action. They are robbed of emotional freedom which a virtue like friendliness and the affability of eutrapelia bring with them. Some frustration neurotics do not realize that their situation is abnormal. This is
especially true of those who are successful establishing external relations just by mere will power.

They do not know friendship with adults. No mutual exchange of feelings is possible. They never find an emotionally satisfying relationship and so can be quite lonely. They fall short in marriage. In marriage, one must be a gift to the other. Frustration neurotics cannot do this. They may in the beginning relate to husband and wife as a father or mother figure. The marriages of frustrations neurotics lack the psychic quality necessary to marriage which is the emotional orientation and surrender to each other. Frustration neurosis may be considered an impediment to marriage because of the lack of consent necessary for a truly human act.

The children of frustration neurotics experience this disintegration. In mothers after delivery there is confusion, fear and bewilderment about their coming tasks. These types of mothers can deal with babies, but not older children. They are frightened by aggressive or critical children.

As to being spiritual advisors, the incapacity to direct oneself to another is forceful here. Spiritual advisors must direct themselves to the spiritual welfare of their fellow men. Frustration neurotics can do this only with a cold and businesslike attitude. Frustration neurotics lack any feeling of sympathy. For priests, in the seminary, all directed themselves to his welfare, but not in the parish. They have no personal contact so they exhibit a lack of spontaneity. If they become teachers, as long as relationship is businesslike they are fine. Difficulties arise when the relationship must include feelings as with grade school teachers. Primary teachers must establish a relationship with children emotionally. They cannot radiate true and mature authority. They try to dominate children to obtain order in class. Frustration neurotics who are nurses prefer pediatric ward. Retardation also exists in their pleasure appetite for love, desire and joy. Here the distinction is similar to fear and energy neurotics. Their orientation is either to excessive fear or excessive confidence in success. A good example an ex-professor of a student who maintains his status only by intellect and will.

They are also characterized by feelings of uncertainty and insecurity. The cause of this is their non-affirmation in childhood and as a result a childish way of feeling which makes them unsuited to adult life. This results from the instinctive need to be cared for in an infant. The infant needs to experience it is not alone and is accepted as an existing being. As an infant, this requires the perfection of the tactile sense. This is the complement to the filling of its physical needs. This is the most basic affirmation. As intellect grows, the child experiences more security in being loved. Otherwise there is a frustrated psychic life. They grow up and live like adults, by sheer will. Will and intellect determine all without the participation of feelings. In mature people, the feelings share in will-determined acts. Certainty is lacking in their personal acts.
They also have hesitation and indecisiveness. They find it difficult to make decisions. When emotions are involved, they cannot decide. In the business world, where emotions are not important, it is easy.

They experience oversensitiveness to the opinions of others. They need compliments, etc. The treatment is repeated affirmation. They are easily hurt by critical remarks and slights. They cannot hide their reaction to criticism. The neurotic does not disagree, but he does not forget. They develop a false sense of security from being "nice". They have some security in knowing who their enemies are. One can never do or say something to please everyone. As a result they never dare to be themselves. They cannot distinguish teasing from criticism.

They have a disordered desire to please others. This is because their kindness and consideration are determined by their concern to protect themselves from the unkind disapproving and critical remarks of others. Since they cannot adapt to others in their feelings by emotional rapport of sympathy that we are all in the same boat, they do so only in their wills. They are afraid not only for themselves, but also for others of criticism. They do not dare to ask a service of others, e.g. when a frustration neurotic is admitted to a hospital, he makes his bed, and runs errand for the other patients.

Another symptom is helplessness. They are ill at ease in company. They are at the mercy of a sales clerk or traveling salesman. They justify their behavior. But it results from a fear against which they are utterly helpless. They inwardly react against it with rebellion. Spiritual individuals consider this humility, but it is not.

Hoarding as the desire to collect and hoard useless things is also a characteristic. What they possess represents a certain security because it belongs to them. Also kleptomania is common because it causes a greater sense of security to take things home.

The distinction between fearful and energetic personality also applies here. The energetic personality is aware of his inner uncertainty and forces himself to act as if it did not exist, by will alone. Those who are perceptive know of the fear. They risk repressing fear like camouflaged fear neurotics. Fear repressed grows in all directions and breakdown is possible.

The fearful neurotic finds it hard to keep up with others. Their lives are characterized by a generalized anxiety or existential fear.

Another characteristic of this neurosis is feelings of inferiority and inadequacy. They fail repeatedly in whatever they undertake. Many feel unloved and this seems especially to be the case in girls. They are not worth loving because they did not receive love when young. They are unable to love as adults, devoid of feelings of love, because they do not think they are lovable in themselves. Suspicious of affection, they doubt if it is possible for another to really love them. They want to be continually told they are loved. Normal adults take it as a matter of course that such declarations of affection need not be endlessly repeated. This strengthens inferiority. They become demanding.
and so lose the sympathy of others. In marriage, the result can be disastrous. A frustration neurotic woman lives in constant fear that her husband does not love her. Any slight failure leads to great depression, violent reproaches and intense jealousy.

In a man his wife may love him and he knows it, yet he lives in constant fear she will love someone else and causes him no end of sorrow. They look for reasons why others do not love them. Women think they are ugly. Or they rely heavily on looks for confidence. In boys, they experience an inadequate virility and masculine physique. Read Healing the Unaffirmed, p. 151 concerning the experience of one such young man. They may also have a feeling of being intellectually incompetent with strong feelings of intellectual incapacity. It is easy for them to begin things and give them up, etc.

Again the reactions are different in different personality types. The energetic becomes aggressive, especially to people they know will not hurt them in return. The fearful become depressed and not being able to face life weighs heavily on them. Occasionally they end in suicide.

Frustration neurotics often experience unreasonable guilt feelings because they attach an ethical significance to their inadequacies which their acts do not possess. Their inability becomes a fault imputed to will. One example: A girl who tried to please men reproached herself for wanting to seduce men, but was only impelled by the need to be affirmed. This is difficult to change because it results from a deep-rooted judgment of their own personality. It may result from an environment in which too much emphasis in early years was placed on the obligation to control oneself and avoid sin. The inclination to introspection is also important here. "To accept oneself as one is." Guilt should be attached to acts of sin, not inadequacy or incompetence. The least of these my brethren may be the "me" to which I must be kind.

FRUSTRATION AND EXISTENTIAL FEAR

There are two characteristics the frustration neurosis: retardation of emotional life and its difference from repression.

In repression neurosis (henceforth RN) there is a hypertrophy of fear or energy in which the emotion of the pleasure appetite is guided by an emotion of irascible appetite instead of reason and will. This neurosis develops only after a long period of time when repressive emotion comes to dominate life. In frustration neurosis (henceforth FN), many times the only symptom is an infantile emotional life and feeling of uncertainty with no trace of excessive fear or energy. The patient may be filled with only one desire: to be loved.

Again there are differences between the fearful and the energetic personality. Many do have pronounced fear flowing from deep-seated inner uncertainty and thus this neurosis is much different from fear neurotics who are trying to escape something to be safe.

With FN, there is no object desired by one emotion and directed by another. The person accepts emotional strivings because these are present.
Fear only develops when they do not receive desired object and so are frustrated. In repressive neurosis, the fear is primary and the emotional non-development secondary. The fear is a conative-volitional fear. In frustration neurosis, the emotional non-development is primary and the fear secondary. It is what people call existential fear or angst.

The existential fear grows over the years with the inability to cope with life. They may be faced with certain situations which prove too much for them. This fear results from non-development rather than a wrong development of the emotions. In frustration neurosis, the person only clings to fear as long as the retarded development in dealing with everyday life remains. A repressive neurosis may superimpose itself on a frustration neurosis and then differentiating between them is difficult. There may also be pseudo-neurotic reactions which are not internal but result from seemingly insurmountable external situations which readily develop with the frustration neurosis.

There is also a difference regarding the attitude to pleasure. In repressive neurosis, the intra-psychic rejection of certain feelings considered as harmful is caused by stimulation of utility appetite and results in the hypertrophy of the repressing emotion of fear or energy. Also there is an ever deeper rejection of the repressed emotions. The pleasure appetite causes inhibition. In therapy, the hypertrophied emotion must diminish. One is incapable of enjoyment. One has sex to relieve tension, but there is no real enjoyment.

On the other hand in frustration neurosis there is no rejection of the sense good. This desire is not inhibited but cannot be attained because of external circumstances. Gratification is frustrated. There is no inhibition. Here the person can enjoy. But he takes things belonging to others because he assumes they exist for him. There is no inner rejection but a persistent activity of the frustrated emotions. This grows without activating the repressing emotions of fear or energy. When changed circumstances make fulfillment possible, they easily give in to it, to enjoy it to the fullest. They are capable of enjoyment, e.g. patients who lacked a mother's tenderness are only too willing to be spoiled and coddled like babies by those they find willing to do so. TO BE LOVED BY A SIGNIFICANT OTHER ON THE EMOTIONAL LEVEL is what they need.

Another characteristic is that their FEAR LACKS AN OBJECT. In repressive neurosis there is an object for the fear. Here fear is not determined by the situation. In frustration neurosis, fear is determined by the uneasiness of the subject. To not face life causes fear. A new situation overwhelms them, e.g. marriage, baby, pregnancy, etc. Their fear is rooted in failure to adjust to circumstances.

Some symptoms which express themselves in ABNORMAL SENSATIONS AND BEHAVIORS are:

The sensory cognitive powers, the external and internal senses are strongly influenced by the emotional life. Physically these are normal, but their
acts may be retarded by the emotional life. Their sense of touch is not well-developed from inadequate tactile tenderness by the mother. They have an undeveloped sense of touch. So they have difficulty in disposing of objects. The sense of taste is totally non-developed in frustration neurotics. They swallow food without being aware of taste. Since taste is underdeveloped, they desire to eat sweets. In the sense of sight, the lower senses may determine their impressions of other persons. They cannot remember what other persons look like, what things smell like, etc.

Their ability to observe the world is very diffused because they see the world without details like children. Regarding the internal senses, they exhibit an inability to form engrams which are sense impressions. So, they cannot learn. They are intelligent, but not able to receive sense impressions. Or they can remember and learn but cannot associate general rules with concrete facts, because their sensitive life has failed to be adapted and integrated with intellectual life.

This general condition is also reflected in external manifestations. They are surrounded by hopeless disorder. Their room is always in chaos. Females complain their homes are always in disorder. They cannot discipline children. Order into concrete things is intellectual order dealing with sensory order. The penetration of the sensory order by the intellectual order is lacking. They cannot assume responsibility for a profession as they have an inner feeling of being unfit. They physically appear younger than chronological age. The feeling of subjective fatigue is a frequent complaint. They have little enjoyment in life, little repose and relaxation with friends. Their energy is directed to counteracting feelings of inferiority. They usually have no difficulty in falling asleep and sleeping through the night. As to diagnosis, a therapist may be tempted to diagnose them as paranoid or schizophrenic because of the intense function of the feeling of insecurity, or a hysterical psychopath or neurotic because of the need for attention.

THERAPY FOR AND PREVENTION OF FRUSTRATION NEUROSIS

The theoretical aspects reflect the underdeveloped condition of their emotions. The approach of repression therapy is not relevant here. There is no abnormal action of excessive fear or energy. So there is no repression. The only symptoms are the conditions for normal development of the emotional life were lacking during childhood.

As a result, therapy has some important aspects. First, restoring the conditions lacking in childhood to make it possible for emotional development to resume normal growth. Then keeping the growing process in normal channels.

Man's growth is a natural process. When proper conditions are present, man's nature resumes proper growth which it was prevented from doing before. The foremost condition is the affirmation of being. The child is completely
dependent. He needs to be accepted and protected by someone else. This affirmation is of two kinds: emotional and intellectual.

Emotional affirmation is rooted in normal psychology. This is the condition which is brought about when the child feels the love of his parents. In the emotional sense he experiences this in earlier years by the affection of the mother; in later years by the dedicated and loving concern of father. For a baby the tactile experience of affection is most important. The caresses of a mother are as necessary as milk. In later years, the intellectual affirmation of the father is also necessary. For the father, tactile expressions are important but intellectual affirmation by reasoning guidance is even more important. Girls need more tactile consideration than boys. The emotional life in boys is more deeply penetrated by reason. So the lack of the affirmation of a father is disastrous for them.

Therapy seeks to give them the emotional affirmation lacking in childhood. This helps them to experience the feelings of affection denied them (not equated with thinking). They can only develop this when they sense the sympathy and affection of the therapist for them. Competence is not enough. They feel safe only when they sense that they mean something to the therapist's feelings. The therapist must express the affection as a mother or father by dedication, personal interest, concern and patience. They test the therapist to see if he cares for them.

The therapist is TO BE PRESENT TO THEM LIKE GOD because this is the way the parents are to be present. This demands that they be other directed in will and emotions for the good of the other. As God creates and saves by affirmation of the goodness of being, so human beings must reproduce this appreciation in both the intellect and the passions.

Intellectual affirmation is also important and does not mean being nice. The child or the patient need not only to feel the truth, but also to know how to live the truth according to the laws of God. Read for this: Feeling and healing your Emotions, pp. 173-175.

For the adult patient, emotional affirmation is not enough. He needs approval for everything, but especially intellectual approval. He needs to be sure that nothing can damage the therapist's favorable opinion and affection for him. In repressive neurosis, the patient telling all about his live is necessary for discharge. But in frustration, they need to know the therapist maintains sympathy for the patient regardless of knowing them through and through respecting their bad points. As long as something remains which they have not told, they cannot accept the therapist's opinion of them. This takes time, because patients hide themselves from the therapist and are afraid. An aggressive therapist frightens the patient.

With all these principles it is possible to make a comparison of this therapy with psychoanalysis. No psychoanalysis is indicated here because the patient has no conflicts to be solved. Also, they are not ready for such an analysis. They must pass through all their feelings to experience maturity and
they will find many of these foreign to them. The therapist must show the patient that these new feelings are not strange or inferior.

Environment understood as the factors which influence the outcome of therapy is very important here. The ultimate success of therapy depends on external circumstances. In someone is deprived of motherly tenderness, there must be someone who can give motherly tenderness. If patient should want to play like a child, there must be circumstances in which he can do so. External factors greatly influence the cure.

A handicap for therapy is that people in immediate environment of the patient do not understand him. Many add to the patient's suffering. One cannot expect more of him than he can give emotionally. The patient may need to be removed from his environment and be hospitalized. One should consider the reasonableness of the measure.

With children, a foster home may be indicated but it may be more disastrous if members in the natural home cannot understand the patient. This is really difficult if there is a close relationship with another frustration neurotic. Superiority and pseudo-tolerance on the part of family members who think the psychiatrist needlessly afflicts the patient can retard growth. A religious community presents special difficulties. Most have no stability, a rigid schedule, and a gamut of temperaments. Further, religious often have no time or patience to devote themselves to neurotic members. A sudden unexplained interruption in therapy is the most difficult, especially when placed under obedience by a religious superior.

Read: Healing the Unaffirmed and Feeling and Healing Your Emotions, 207-269

Listen: CD 10

LECTURE TEN
PRACTICAL ASPECTS OF THERAPY AND PREVENTION OF FRUSTRATION NEUROTIC

There are a number of PRACTICAL ASPECTS in the therapy for frustration neurosis. First, love and tenderness are important coupled with an expression of sympathy. Female patients need the tactile more; whereas men respond better to cordiality, dedication, and such like things.

Female patients must genuinely experience the feeling of affection from some other. It must be someone who possesses the motherly affection of a parent and is ready and willing to express this in treating the patient more or less as a child. But it must be a genuine affection. It is dishonest to give a tactile affection of love which does not exist. This is one of the dangers of going through group weekend sensitivity. It is not real. Rather the person must be like a foster mother. To wish well to the other expressed in the emotions is the
thing. True love in female patients is expressed in the need of older woman who are emotionally mature. This includes the need for fatherly concern and help. This is reflected in the firm support and steadfastness of a father in words, understanding and manly cordiality.

Some have the need to play and they may bring a teddy bear to college. One thinks of Linus and his security blanket in *Peanuts* or Aloysius the teddy bear in *Brideshead Revisited*. Crafts may be important here. One thinks of the father who plays with the child's electric train. So they may manifest the desires proper to the development of children, not adults.

This is oriented to the integration of the emotions and reason. They are like a *Puber* in Latin which is like an adolescent whose parents have to provide him with the norms of actions in which they show their love because his reason and emotions do not operate together harmoniously. If the therapist gives him license too soon, he becomes fixed in emotional semi-maturity like a spoiled child. He does not learn to respect others and take their feelings or selves into consideration.

As to psychosexual maturity a young man with an affirmation neurosis may look only for tenderness in a girl. This may lead to disappointment in a girl who wants the give and take of a normal erotic experience, not one of mother to child. She develops feelings of unselfish love. He does not reciprocate. "Like the husband who was an ex-priest. She brought him back to the bishop and said: 'Here you can have him back. I thought I married a man two years ago, but I only married a little boy'." Many think the neurosis is at the origin of the weakness of the exhibitionist or homosexual who had a mother who was smothering or cruel, and so could find no good in women. Girls often have a close relationship but this is not necessarily homosexual. It rather reflects an intense feminine need for tenderness.

The point is that when the emotional life develops normally, egocentricity disappears. People either accept married life or vowed life. If healed, sometimes the married get divorced if there is no love reciprocated. Religious may seek renewal or dispensation from their vows.

A wrong religious attitude may lead to a frustration neurosis. Generally religion means nothing to them. Religion is in essence the act of a mature adult individual. For an adult, religion is an attitude towards the ultimate goal of existence and presumes a psychic being in which the spiritual dominates and the sensitive is subject to the spiritual, always a hallmark of real maturity. The religion of children is a spontaneous expression of feelings which develops and becomes harmoniously integrated with the intellect.

Frustration neurotics have no religious values. Not that they have no faith, but the external acknowledgement of faith may be impossible to them. They may abandon the practice of religious beliefs during therapy, but return when problems with loved ones become solved, especially if they can begin to see God as a supernaturally loving God. Too much emphasis on legalism and punishments can repel people in fear. Defections from priesthood are more due
to loneliness of lack of affirmation than repressed sexuality. Sadly this is often coupled with a hierarchy not capable of affirmation because they engage in too much doctrinal compromise.

Therapy must create an atmosphere of calm and safety. It must encourage the patient. The surrender to God's providence can aid in courage to carry on! Those without strong supernatural faith develop many depressions. One should try to do what is right rather than please others. They even begin to develop taste, discover sense pleasures of world, taste spices, music, etc. This is the opposite of self-affirmation. When one has self-affirmation or pseudo-affirmation, he uses all things as objects to prove to himself that it is good that he exists.

The therapist must provide patient with intellectual insight into his condition. Adults cannot permit the emotional life to evolve unless they understand. He must feel himself understood by another person and therefore not be alone.

Finally it is important to understand the nature of harmful self-affirmation. Dr. Baars says: "We consider it necessary to draw the reader's attention to the fact that not every treatment or counseling center, nor every psychiatrist or psychologist claiming to provide affirmation therapy can be assumed to practice this therapy correctly, as described in this book." Frequently investigation of such claims will reveal little more than a form of self-affirmation or assertive training and some probing type of psycho-therapy. Non-affirmed individuals experience polarization, violence, hostility, torture, abuse of political power, corruption, alcoholism, drug addiction, sexual promiscuity and economic chaos. It becomes increasingly difficult to look on affirmation not as a way of doing, but as a way of being. Pseudo-affirmation which is effectivity born of will-training, instead of born in and from the person's affectivity, is another form of self-affirmation. This affective being-in-the-world cannot develop by training; it requires for its development the authentic affirmation by another, already affirmed person. The end result of assertiveness training is the replacing of one form of unhappy existence by another.

Best example of difference comes from the popularity of TM and related efforts to escape unrest, tensions and frustrations of our much too busy world. One must attempt to reverse hypertrophy of utilitarian appetite versus concupiscible appetite. When affectivity is more primary that effectivity, there is a need for fewer material goods.

**PREVENTION OF FRUSTRATION NEUROSIS**

The cornerstone of prevention is the experience and development of mature unselfish love. The principles are easy, but the application is very difficult. The emphasis here is on the state of being for and with another, of being moved inwardly by the goodness and unique worth of another prior to
doing anything for him. In human love the first requirement is love on the part of the parent and then the action of love on the child. Genuine human love is both emotional and volitional. The love of the will is object of the commandments. When emotional and volitional love interacts, we experience mature human love. Spiritual gladness and feeling of joy are things a man strives for naturally and by necessity.

There are also emotional aspects of love. There is a psycho-physical reaction. As to the somatic changes this engenders, environment or culture may play a role. Love also involves tenderness which is the ability to communicate the reality of delight in someone as a loveable object. Some signs of this are: a tender touch. The infant pushes away because he can sense possessiveness. A tender expression of eyes and a tender tone of voice.

Affirmation is key here. Without genuine affirming love, the child arrives at the conclusion that he is good because of what he does or accomplishes. This never provides him with a self-love which is authentic. The lacunae of emotional development can only be filled by unselfish love of another person. Affirmation as the soul of love's fruitfulness enables the child to become himself, affirms the other whether he reciprocates or not, and ordinarily awakens a reciprocal love in the one affirmed.

**SELF RESTRAINING LOVE** is the basis of the prevention of frustration neurosis because it is a state of being and not doing. Acts of love may be harmful. It is the proof of mature love to do nothing when the well-being of the other demands it! The emotions should be restrained from operation by reason not fear or energy. If this is not done, the act will not rational and generates disharmony in emotional life or repression. One must never repress the emotion of love but must rationally guide it. Love for the irrational good must not proceed beyond this stage. One does not experience sensitive joy, but spiritual joy. Spiritual maturity is founded on the joy of self-restraining love. There is a proportion between the degree of one's unselfish love of another and the depth and joy of the happiness of self-retraining love. One sacrifices utility.

There are a number of indications for self-restraining love. First one must always restrain love when a particular manifestation of love is morally evil. This is true of sexual behavior especially. Also, if one psychologically considers the person incapable of a proper response to a certain manifestation of love, then he must restrain his desire to show this act of love. This is to keep children from being spoiled. One must keep good direction of the will guided by temperance.

Non-affirmation is also an indicator for this. The greatest obstacle to affirmation lies in the non-affirmed person himself. This prevents him from affirming others, even his spouse and children. Self-affirmation is another obstacle. One of the major contributing factors to this neurosis is to go from one pleasure to another to find some complete human good. Some seek to affirm themselves in sexual pleasure, or pleasure in general; others in riches, status, power over others, or even aggression expressed by homicidal tendencies.
towards his fellow men. Self-affirmation is only possible for those on the way to recovery. Only the other person can unlock the door to self or others. Only unselfish love of another can compensate for this. Sartre: "My loneliness is my prison, my punishment for a crime I am not aware of."

Alcoholism and Affirmation

There are an increasing number of non-affirmed people which leads to a large percentage of chronic alcoholics. In attempting to describe an alcoholic personality people almost always describe the main characteristics of a frustration neurosis. The rejection by AA of psychoanalysis shows up in this idea of frustration neurosis. Rich people suffer more from non-affirmation than the poor. First one must experience unselfish love, and then change the surroundings.

Abortion on demand and Affirmation

Affirmation of the unborn is needed by mothers. The murder of immanent human life is most extreme of form of non-affirmation. Abortion is non-affirmation of both fetus and mother. The pregnant mother who is affirmed leads her to be who she is. With a pregnant mother who is unaffirmed one must assure her she is not guilty because she cannot affirm her child. She can affirm her child by protecting it from harm and delivering it. To advise her to abort is to affirm here less and push her closer to depression and loneliness.

Affirmation is shown in the ability to criticize less, to not belittle or find fault easily and to be more open and sensitive. One shows it by the expression of approval and admiration for goodness.

PREVENTION AND ASSERTIVENESS DRIVE

Former difficulties regarding procreative drive now are seen to turn more around the assertiveness drive or overcoming obstacles to moral fulfillment and in this the emotions of courage or anger must come into play.

All emotions occur both in response to external stimuli and the thoughts and ideas of the intellect. What would happen to an animal if it lacked nothing but emotional response, the ability to be affected or moved on the sensitive level. The emotions are not the sole human drives. There is no integration of feelings and will in psychopath or with the successful repression of feelings or mortification without the guidance of the will.

In theory a man could act solely on the level of the will. But there will be no spontaneity, rather will and emotions must cooperate. Hate and anger are no exception. It is not man's capacity to hate or be angered which interferes with his love for others, but self-centeredness and preoccupation with his inner conflicts. Migraine, hypersensitivity, unhappy marriage, resentment and self-absorption cause this.

Temper tantrums in children must be resisted but for the right reasons. Here one must emphasize that though the feelings of anger may be approved an expression which is out of proportion to reason cannot be. One should punish a child for behavior, not for anger. When one trains a child to be docile
and good according to socially accepted standards, others become the judges of behavior and there is no ease or spontaneity. Irrational acts of anger on the part of parents lead to a person who cannot stand having anyone angry with them because of highly irascible parents. One may have injured someone in angry behavior and decided never to be angry again.

There may be a reversal of parental roles where passive submissive father relinquishes his rightful position of head of family to domineering overbearing wife. A belittling father or non-expressive mother can lead to this neurosis. No affection from significant others leaves one with the impression that it is not good that they exist. In the expression of anger one must always be guided by the saying, “Be angry, and do not sin.”

Listen: CD 11 and 12

LECTURE ELEVEN

THE VOW OF OBEDIENCE PSYCHOLOGICAL ASPECTS

Here is a good application of positive psychological principles and these emotional weaknesses to the vow of obedience.

To understand the vow, one must first understand the virtue. Being a religious adds something to obedience. Before "arriving" at that stage, one has to submit one's will to another even in the virtue of justice. I will what another wills instead of willing what I on my own would will. In religious life, the motive is reliance on God. St. Thomas compared this to the sacrifice of holocaust.

Why do I submit my will to the will of another? Because the other's will is naturally higher than mine? NO! Young people are very confused about authority. They have the idea that a given decision must always be the best possible decision based on consensus for one to submit. The more consciously deliberate the act is, the freer the obedience. No one wants an automaton or a puppet. Christ was not like that. Perfect obedience is founded on perfect freedom which in Christ is also experienced as perfect pain.

In observing obedience, one must return to the first principle and the same law found in physical beings in universe of nature. As God acts through secondary causes in nature so this is proportionately found also in the universe of men in deliberate and moral acts. In nature, the lower is directed to objective purposes by a higher being which is in turn directed by God as first cause. It is so in the world of the will. God acts through human wills to bring his truth and goodness to the world. So human authority refers in the last analysis to the authority of God.

But there is a difference in the way God works through secondary causes in the world of nature and in the world of the will. Physical causes work on another by physical connection and influence from force. The stronger in
energy imparts energy to the lower like fire heats a log. But in the moral universe one will works on another by thought or by truth. If there is some act to be done, this is expressed by command. Sometimes this makes the will less free as in punishment, but punishment exists to introduce more freedom. Pure obedience however is not constraint, but freedom.

In the physical world, the more powerful as to form directs the less powerful as to form. In the moral universe, it is not the more powerful as to form, but the more powerful as to truth and good, in other words the common good. A superior is not superior in his or her own right, but only by virtue of the common good. The authority is an authority because he is in charge of the common good. This is more extensive than the individual will and the individual will is implied in it.

The universe is ordered to God as the common good and so the common good is separated from the universe. He is the being in whom essence and existence are one. All human authority is in some sense a participation in divine authority. In the political or domestic community this is through the natural order. In the Church, the origin of authority is in direct relationship to Christ as Priest, Prophet and King. In religious life, authority is given by the church in view of the counsels and a fixed way of life through the constitutions approved by the Church.

In life lived in society and the duty of obedience one begins to acquire an objective basis for the expansion of one’s personality by will when it springs not only from an engagement of one person to another, but also with the community.

Up to now we have not been treating strictly of obedience as a vow, but of prudent submission of one will to another which characterizes all obedience. The aim of obedience is to attain to a good which isolated self-will could not reach. Obedience is submission not resignation. This allows one to arrive at a goal which left to oneself one could not attain. This is the common good or greater good. The aim of obedience is never the individual good of the one who commands. The choice of the person exercising authority does not come directly from God but may come from the ones who obey. God working through nature gives the gifts capable of governing. This is divine delegation by the medium of office which may be more or less remote from God.

For example: In a barracks, the obligation to obey the adjutant, no matter how disagreeable or stupid when exercising authority in his department according to truth is from God because of the common good. He has very limited authority because it comes from the common good of the universe.

The Virtue of obedience

What is the psychological maturity necessary for true obedience? Psychologically this involves an interior disposition to submit oneself to a higher will because one recognizes in this will a good beyond the individual good and it is clearly delineated what the common good demands. One makes
over the service of our will to that. This attitude which must be free and deliberate is not the same as emotional weakness like an inferiority complex or desire for security. It is a virtue, i.e. an inclination one can use as one likes. Veneration for the person of the master who commands is not obedience. This may prepare for or accompany obedience.

There are therefore forms of pseudo-obedience:

First, it is wrong to demand obedience just on the basis of authority or for self-interest.

On the part of the subject there are acts which seem like obedience and bear an external resemblance to it, but which are actually the subject satisfying their own emotional needs, instead of the truth. Servility or exaggerated meekness is often mistaken for docility. Docility comes from *docere* which in Latin means to teach. This is like people pleasing which is just a desire to satisfy the emotions of pleasure in the one who pleases. It has nothing to do with the good of the other person. The person who obeys must use intelligence and not just serve pleasure or usefulness emotion like a fear of superior's reaction. It is not training like animal. One does not always have to agree but has to submit for the common good. These types usually fail when put in a position requiring independent action and personal responsibility.

Another form of pseudo-obedience is identification with one's superior. It is normal in children to have to identify with those who command them. It is not normal in adults. This is a big problem because of the dysfunctional families of today. Young people enter just at the age they are beginning to develop ideas of their own and are emptied of everything. If emptying is done too rapidly or too radically, they feel impotent and become exaggeratedly dependent.

One may also obey not from fear, but from emotional energy. I obey because we accomplish things. Usually this is because of a cold, unfeeling, rigid superior who is businesslike and boring. Some women superiors are great administrators and brilliant women, but cannot relate to the problems of women. Lack of feelings begets lack of feelings. One has a tendency to become an old maid not a loving good spouse. When this sort of superior is not present, the subject tends to disregard all authorities but the one who commands when outside the control of that superior. Mother superior is the only authority I recognize, not the Pope. One is just satisfying the utilitarian emotions here.

Another form of pseudo-affirmation is abdication of responsibility. There seems to be something naturally attractive in women to the idea of giving up the will. This is translated into abdication of responsibility. One wants to be like a perpetual child and make the superior continually occupied with her. This masks as spiritual childhood and giving up the will. But this is not an adult response. It is not responsible freedom but the surrender of responsibility. They do not take responsibility for determined choices like an adult. The person may cease to think or judge at all, which leads to sterility of mind and mediocrity of spirit.
Some obey to shame others. They are like a petulant child trying to shame others. I go to all the exercises and the others don't. This makes me better than they are. This is also not obedience but a constant desire to be noticed and singular. Again what is at issue is the desire of satisfy one’s own feelings.

TRUE OBEDIENCE IS A COMPLICATED ACT

To understand this one must first discuss the modern lack of a realistic idea of obedience. Modern ideas of education cause a lack of any spirit of obedience. Any direction is looked on as an interference in freedom. This even extends to education. Rousseau said that the ideal teacher would not appear to command Emile. Emile will naturally discover truth and goodness if left to himself. The child is a moral philisopher in his own right. No obedience to another or authority is necessary.

The essence of obedience is to submit one’s actions to the direction of another, but this is only because the other represents the common good and the whole community. All authority not according to law is dangerous when linked to an individual will. One cannot obey a committee. It is a misuse of terms to think about obedience to a team. This is not the same thing as the confrontation of the individual will with the common good expressed by the superior.

In religious obedience there are a number of factors added to the common idea of obedience. In ordinary life we must give way to others in certain things as an adult. Even a private life is even one of dependence. In religion the aim is union of soul with God by love. Somehow Christ must be seen in the superior, as the person who occupies the office. Ecclesial and religious obedience is a sacrament of the authority of Christ. So one must not allow the superior to lose character of a father or mother and become the head of an ordinary human bureaucracy for union with God is not only a common good, but also an individual good. The positive aspect of obedience is that in binding myself to a certain form and order of sanctifying life I have confidence that I am practicing humility and learning to depend on God as a way of life which can lead me to heaven. The rule is more important than the superior. The negative aspect is that this leads me to divest myself of self-will. As a result, the person who embodies this takes on considerable importance. As to government, again group government will never do.

THE AIM OF OBEDIENCE

It is a means of perfection. The virtues and observances of religious life are not ends in themselves. They lead to the perfection of charity and developing God’s way of looking at things. The mere act of obeying comprises a renunciation of one’s own will, not without a reason but because the one whom you are obeying is the superior who represents the common good. This does not demand a multiplying of commands. The formality of obedience is that of
myself I should choose to do x, but I am ready to do y if the superior commands it. It is self-will I hold most dear. I surrender of liberty of choice which means to deny myself. Obedience is not the only means of renunciation. For example, it would not have been in the state of innocence. In man's present state, it is the chief means. To go beyond self, one must be directed and guided. The exterior activity is not in itself important, but union with God.

Obedience is a wonderful means of constant and actual conformity of the human will with divine providence. One must RENOUNCE SELF AND ADHERE TO GOD. Charity finds in obedience, especially one which is vexation and crucifying an outstanding basis of expressing itself. Some people object that Christ obeyed God, not men. This is not true for he even submitted to the authority of Pilate and to his parents. The fruit of obedience is that it affirms in us the love of God leading to a docility to Holy Spirit.

What is the strict domain of obedience? It is not interior acts. Whatever is done by means of body can come under obedience. Normally this would not include the internal forum. Health? In some ways, yes. But the superior cannot command a surgery or treatment if subject does not want it. Medication may come under this vow if the subject is abusing it for example. Work? Yes, but a large field should be left for initiative and industry once the kind of work is determined. Micromanaging is not good for a religious superior.

What is the form and obligation of religious rules? Not many religious rules bind under sin except the formal precept. A common command may bind under sin if the motive for breaking it is contempt of authority. It is hard to transgress a direct order given without contempt of authority. But this is from the standpoint of the intention and not the object of the moral action.

Qualities of obedience. Given the psychological explanation already explained, it is obvious that the quality of religious obedience is not depression of spirits or a desire to give up responsibility for one's life. Nor should it be characterized by doing merely what is obligatory. It must be supernatural and dominated by spirit of vows. I obey God. The right to command comes from formation by the Church of the community under ecclesiastical law. One obeys not because one likes it or one has participated in the decision, but because it is the will of God expressed in a personal command. Obedience is interior. One must obey as a free being with intellect and will. This is not by compulsion or resignation or to satisfy some psychological weakness but because one recognizes the right of the superior to command. So one obeys not as realizing either fear or energy, but as a concrete choice to surrender the direction of a given activity to what is good for the whole. As one loves the common good, one should wish the superior to have this right, so love the order laid down with the same love one has for the common good.

Does obedience do away with judgment? To what extent can judgment be subservient to will? In faith, it is. Faith includes an action of both the intellect and will. Since the object of faith, which is God, cannot be exhausted
by our knowledge, the will must continue to trust in the person revealing the truth.

There are several different kinds of intellectual judgment. The judgment of value (this is good or evil), general judgment (two plus two equals four), opportunity of a certain action (this will be effective), and speculative judgment (a thing cannot be and not be the same thing at the same time in the same respect) are not concerned with obedience.

Obedience concerns only the practical judgment. This here and now action is good for me to do because on some level I am serving the common good. I cannot refuse an order on the basis of conscience if it is not a sin. The adherence of will does not mean something is most opportune or effective as this would be a utilitarian frame of mind. My career will suffer? This consideration is not really important. The only issue should be my relationship with God as realized through my relationship with my neighbor. Does this action advance the good of others and the truth of the gospel in some way however remote? St. Ignatius says it would help if one were to consider really good what is commanded because it is very difficult to obey for long if we judge an order to be absurd.

The greatest sacrifice a human being can make is the judgment. Again this is not the speculative judgment. It is the sacrifice my own idea (opinion), but not the truth. There is no right to ever sacrifice the truth. One does not have to agree with the judgment of the superior, especially about the effectiveness of a suggested action. One may think: “In the superior's place I would have acted differently.” But the FORMAL MOTIVE is: THE DECISION IS NOT MINE TO MAKE. Countless times one must say it is not mine to make. Instead it is rather like a baseball umpire. No matter how unpopular the call, he alone has the right to make it.

One regulates his will according to the judgment of the superior. This is self-denial. The fact that I give up acting on my own judgment does not mean that I have no judgment of intellect to think with. So obedience is not psychological immaturity.

Obedience may be more meritorious provided we have reconsidered to see if it is not the superior who is right. This is necessary because all our judgments are so limited. It is necessary for prudence, because one could be mistaken. It is a glorious lesson to realize that one could be mistaken. The judgment of many people in community is faulty. Everyone has weak points and gossip and murmuring do no one any good. “Grapevine has it” is not a good basis for judging things. The superior often has a broader basis for his experience. I should want the superior to be right.

True obedience should be active so there should be great initiative in obedience. One should anticipate the command in obedience. Whoever has the virtue of obedience loves to practice it. One willingly submits to the control of others making decisions not because one cannot make decisions for oneself, but so that one may truly practice humility. One should always be at the superior's
disposal, always working in conjunction with authority. It is easy not to sin against obedience, but much more difficult to attain its object.

Active obedience demands that one should not hesitate to offer resistance in order to serve authority better. One has a responsibility to make one's views known, for example, possible difficulties with a situation. The obligation of obedience does not consist in remaining passive as long as a distinct order has not been given. Zeal for the common good is part and parcel of obedience. The common good demands that one express the truth insofar as it may affect the common good. However, when the order is given, it is a most sacred obligation to obey because of zeal for the common good.

Obedience is not an inferiority complex creating a habit of resignation and submission, but a spontaneous and inner freedom based on the experience of supernatural grace. One who is really in union with God finds the ordinary decisions of life mean very little outside of the good one can bring to others. There may be many ways of doing something besides my own. Do not put your heart in situations. They change easily.

OBSERVANCE AND KEEPING THE VOWS

The observance of the rule is not a secondary obligation added to religious vows. It is the matter on which they are exercised, the concrete frame on which they are put into practice and their spirit born out. Dress, behavior, food, order of the day, relation between religious and the common life, relation between religious and superior, going out and communication with seculars all are the practical matters where the general attitude of the vows are carried out. The personal practices of asceticism and spiritual exercises, retreats, examen, reading, prayer and liturgical life also add to this.

The conscientious fulfillment of the observances is indispensable. A rule is necessarily a living thing in which the various observances unite to form a harmonious whole, each part contributing to the balance of the whole and deriving from them its chief value. If the way of life is a holy way of life and one has vowed to live it, then it is a part of the private good to fulfill the original consecration a person made. Modern souls feel ill at ease in the traditional atmosphere of religious institutes. They feel stifled. This is partially due to the materialism of the West and the consequent utilitarian culture it produces. The community must be adamant about sending away a postulant, novice or junior professed who are stifled and depressed by religious observance, who instead of finding God, loses their spirit. This leads to the mitigation of one thing after another until there is no observance left.

Yet, one does not live the observance blindly. Knowledge is necessary. This includes real knowledge of ideal of the order and the needs of the age; a knowledge of the spirit of the order in its objective aspect which can be investigated and discussed. This is not a vague, shifting reality whose deepest
meaning is the monopoly of a few privileged souls. The divine inspiration of the founder is crystallized in rules. One must take into account both the subjective aspect, the way the order lives the rule; the objective aspect, the characteristic and unchanging way of thinking underlying this which tradition allows us to discover in an order as an institution; and the letter, external element or general rules and principles which express these. Secondary elements can vary. Signs of charity or precedence might be adapted, for example.

One must be able to distinguish between tradition and traditions (e.g. pious devotions). Often every mother general adds her devotions to the community prayers which is fine. After 100 years though, there may need to be some rethinking about whether a given devotion is helpful to the community as a whole. The observances or essential letter embodies the spirit by stating precise principles within general laws that are definitively expressed. One must go from the abstract to concrete. Psychologically one must also have some understanding of the needs of the modern soul. Many have been taught to be his own master, master of everything, to enjoy everything as he wishes is the ideal which seduces modern child. The modern child is subject to boredom since he has tried everything. He also has an opinion on every subject.

LIVING THE LIFE
Faithful observance of the least of those rules which put the ideal into practice makes psychological sense when they express man’s relationship with God. As a result, it is necessary to obey all the laws in force with heroic fidelity. In doing so one must live up to the ideal and also show a kindly attitude to modern soul. The practice of meekness is extremely helpful here. This also means that the subject should be honest and the superior to be open to listening. It is important for emotional health to be aware of the need for the elimination of routine; present day souls frequently forget that the only reason religious life exists is an **exercise of love**. Because of this they find the observance an unbearable burden.

ADAPTATION:
Regarding obedience, modern souls are more educated but in superficial things. To listen to them you have the impression that no one but themselves has ever done anything worthwhile and that their mission is to reform everything. This is a profound misunderstanding of what religious obedience is and more than that of what Christian obedience is.

They have the impression that a human being is substituted for God. Democracy gives the impression that authority comes from group. People today just do not understand the idea of all authority coming from God, and having root in the supernatural order. The submission of a religious is made only to God when she submits to her rightful superior for the love of Him. This demands honesty which means one cannot sweep problems under the rug. On the other hand, one cannot always be discovering problems. One should get on
with life. A mature person learns to live with imperfections of their own and of others. Self-love is conquered far more efficaciously by an increase in the sincere love of God than by humiliation, trials and examination of conscience which can amount to an obsession. Concentration on the spouse is necessary. Real obedience is always made easier by a superior who knows how to command and a subject who knows how to obey in freedom and truth.

*Read: Doctor of the Heart*

**LECTURE TWELVE**

**PROPER ORDER OF SEXUAL LIFE FOR EMOTIONAL HEALTH**

**THE PROPER ORDER OF GOODS IN MARRIAGE TO INSURE THE ABSENCE OF UTILITARIANISM**

Since authentic family life is the most important place where the passions are formed, one must examine the correct moral theology of marriage and family.

To understand sexual ethics a mediation on the law is a necessary prelude. As to the nature of God’s law. God gives man directives not by inclination but by teaching him the truth. Freedom is not from the truth, but for the truth. This truth is about the acts which befit him which is expressed in laws. By laws, man participates in a likeness to divine Providence in governing himself. Law expresses the truth about man which should guide self-determination and only pertains to persons (rational creatures).

The purpose of God in creating man is the glory of God Himself which is the basis of the rational plan of divine providence proposed to the rational creature. The end of the person is to cling or hold fast to God. This determines his acts in accord with this end. Those acts are best by which man clings to God. The human mind must cling to God. The intention of divine law is to cling to God by various acts of love.

Man clings to God by intellect and will. He cannot cling to God by the lower faculties by only through intellect and will. By will man rests in what intellect apprehends as the true good by love. This is not based on fear because fear is always about the means to an end and so is utilitarian. The end of all legislation is to make man love God.

This law governs the relationship of the higher part of the soul to the passions and the body. There is a difference in this relationship. The soul governs the passions like a wise governor to a free citizen which is by political rule; the soul governs the body like a master to a slave by despotic rule. The people under the Old Law clung to God from fear; but because the New Law is primarily the Holy Spirit in the soul of the Christian, the people under the New Law cling to God from love. Yet there are not two laws, but two different stages in the progressive conversion of the human race.
The one common end of man produces a unity of affection in itself. Each
human person has the same end which is to cling to God and this gives rise to
mutual love. All men are loved into existence by God. We are called to love
what and as God loves. All help others to attain this end.

Man receives knowledge through the senses for there is a remainder of
divine things even in sensible matters. The Old Law is ordered to sensible acts.
Religion uses sensible acts. Man’s mind is raised to God by the use of sensible
and corporeal things in a proper way to revere him. Improper use distracts the
mind from God. To fix one’s end in inferior things or slow down the inclination
of the mind towards God is inhuman.

Individual things must maintain their proper order. External things
subserve the needs of man. To promote virtue which is the habit of the
integration of action and emotion there must be a spontaneous reference to
human values. This includes the inner emotions and the use of corporeal things
as regulated by reason. Divine law is ordered to this integrity. Man would not
follow laws unless all things properly human were subject to truth and true
self-determination. These things include all the factors proper to man. This
use of corporeal things includes the emission of seed in sex for example. This
demands the use of a corporeal thing in divine providence. Thomas Aquinas
quotes Aristotle who says that because the body is oriented to the soul and the
soul to God there is something divine in human seed.

PERSON AND THE SEX URGE
John Paul II distinguished two ways in which things could be employed
for the purpose of the soul in Love and Responsibility: use and enjoyment.

To use in its first meaning denotes a certain OBJECTIVE form of action
or in other words to employ some object of action as a means to an end. Here
the means is subordinated to the end and in some to the agent. Intelligent
human beings may appropriate living nature for their needs but they may not
destroy or squander them wantonly. As a result they must use them with
restraint to not impede the development of man himself. Their use must lead
to the coexistence of man in justice and harmony.

We have certain moral obligations towards non-personal beings or lower
living creature regarding suffering. These must be treated instrumentally (as
objects of use and exploitation) when this affirms the person or persons. One
can be cruel to an animal, but not unjust.

Persons however may not be an instrument of use. The proper attitude
to a person is expressed in the PERSONALISTIC NORM define by Gaudium et
Spes, 26. No person may be an object use but every person must be a subject of
love and a person can only realize his full potential in the sincere gift of himself
towards another. The value of persons is different from the world of non-
persons. Yet do we not use people in human relationships: worker-employer?
soldier-general? woman and man in marriage? No person can ever be used as a
means to an end. Even God does not redeem man against his will. John Paul
II: p. 27- *Love and Responsibility* ."This elementary truth-that a person, unlike all other objects of action, which are not persons may not be an instrument of action, is therefore an inherent component of the natural moral order." One must at least allow the person to have distinct personal ends which is the basis of all human freedom, especially freedom of conscience. "ATTITUDE TO TRUTH IS OF THE ESSENCE OF FREEDOM AND CONSCIENCE WHICH BINDS FREEDOM. FREEDOM IS NOT ABSOLUTE INDEPENDENCE, BUT A SELF-DEPENDENCE COMPRISING DEPENDENCE ON THE TRUTH ... WHICH FINDS ITS MOST STRIKING EXPRESSION IN CONSCIENCE. THE PROPER AND ENTIRE FUNCTION OF CONSCIENCE CONSISTS IN MAKING ACTION DEPENDENT ON TRUTH."

To Love means to desire the same good as myself in another. Again this is based on a special bond which is the common good. Love between two persons is unthinkable without some common good to bind them together. Two different people consciously choose a common aim. This can only be perceived and chosen by the will and the intellect. The common good is the good of the community in that it creates in a value sense the conditions of communal being. All action follows course set by it because it is a moral union of wills towards some good like love for patria, or love for family. The end and the order, touch above all on one sphere of existence (esse) in common with others. Actions done together do not reveal the common good.

The capacity for love depends on the willingness to seek a good together with others and is bound up with freedom of will. For men to do this it is necessary to free themselves from a utilitarian attitude. Love must be worked on. Love of friendship among men is the basis for community. In the civic community there is a certain common love; in marriage, the greatest nature friendship among men based on procreation and fidelity; in the Church, there is friendship based on faith in Christ and the experience of grace; in religious friendship, there is a friendship based on the supernatural order.

From the economic community, the danger of use is inherent in employers and employees. If both love the common end of the economic order (not a separated good with its own laws, but the family wage and providing goods and services to the society) both will serve this good and this will reduce the danger of using each other. It is the same with soldiers and officers who must not be motivated by private desires for glory but by love of country or victory, or even the good of the regiment. This often produces a universal camaraderie among soldiers even those on opposite sides.

In marriage, only love can preclude use. The two persons become one flesh or one common subject of sexual life. The ends of marriage separate this from other loves: procreation which is the good of mind from matter; and the continual ripening of relationship of intimacy between two persons. There is much potential in sex to use the other. It is not enough to want to affirm other; the act of good will must be an authentic and true act of love which means to be
objectively suited to the role agent's intention assigns. An imperfect understanding of the person must lead to an act in detriment of person. If using takes place in the name of love, there is a great danger. One must introduce love into love by respect and self-control.

To use in its second meaning denotes a SUBJECTIVE SENSE and means TO ENJOY. This is also necessary for a complete experience of integration in human relationships.

Thinking and willing are accompanied by emotional states and overtones. The emotions of pleasure or pain influence our acts for good or bad. We would be cold fish without them. These emotional experiences are especially deep with a person of another sex. To use (to enjoy here) means to take pleasure in both the act and the object of the act. The equality of subject and object in sexual activity becomes a special occasion of similarity which is at the root of emotional-affective love. The prime character of the emotion of love is the experience of similarity of thing to self. There is no real comparison between the sex life of man and animal, though there is a similarity in that animal life ends in reproduction and maintenance of the species.

The sexual life of animals is on a natural and instinctive level; that of man on a personal and moral level. Sexual morality is founded on the awareness of persons of the purpose of sexual life. Using is antithesis of this. Man can treat pleasure as one isolated phenomenon and make it the goal of his activity. Actions turn then only around the pleasure he wishes to obtain or pain he wishes to avoid. Only a man can make a person a means of pleasure. A animal's sexual urge is directed only to the generation of the species. Having a rational nature begets morality. The person must be treated as a subject and an object (the proper treatment of a person in the context of sexual pleasure). Only love can raise the personal relationship above use. "Caring precludes using."

There is a distinction between loving kindness and using masking itself under the guise of love. Contraception introduces mutual use into the marital relationship. As a result contraception is one of the principle sources for neurotic behavior in the contemporary world because it puts using before enjoying.

Utilitarianism

Man is a subject endowed with thinking and feeling. The senses desire pleasure and avoid pain. But in this philosophy his reason is at the service of obtaining maximum pleasure and avoiding pain. Maximum pleasure with minimum discomfort or maximum pleasure for greatest number of people is a good expression of the PRINCIPLE OF UTILITY. The mistake is making pleasure the highest good. Pleasure is an incidental and a contingent to the real good. Everything, even people become means to this good. Kant who was an opponent of this principle posited cold reason with no pleasure in ethics.
This is very dangerous in sexual area, so filled with pleasure. **HOW TO GET THE MOST OUT OF IT**. This principle expresses egoism to the core. Pleasure is a fleeting good. As long as the good of others is pleasant, they are a good for me, obligation; when others cause me pain, my obligation ceases. The only escape from egoism is recognizing beyond subjective good, an objective good which unites the person or an objective common good.

The common good expresses a true objective bond of love freed from egoism. If the two are seeking maximum pleasure, then there are two egoisms. This is never **LOVE BUT MUTUAL ADVANTAGE**. The moment advantage ends, there is no love or harmony left. In utilitarianism, love is a union of egoisms. It is a pretense for the reality of egoism. It involves exploiting each person to obtain maximum pleasure. They serve another's egoism to satisfy their own. When I treat another as a tool, I treat myself in the same way. This is the opposite of commandment to love. For example, in masturbation, one reduces oneself to an object of pleasure without any personal involvement at all.

**LOVE AND PERSONALISTIC NORM**

God created human persons who are distinguished from the material world by their resemblance to God. To begin with utilitarianism will never arrive at love, because it is not related to truth (the order of reason). The commandment to love becomes meaningless for pleasure is the highest value. In sin, the resemblance of the spirit to God is not clear. Revelation and grace makes it clear again.

The personalistic norm is not the utilitarian norm. Negatively put a person does not admit of use; positively put, a person must call forth love. The value of persons is always greater than pleasure. The only proper and adequate way to relate to a person is love. In justice which is determined by things in relation to persons the satisfaction of someone's minimum title to personal and material services is affirmed. In love which is determined by the person directly the affirmation of the essence of the person is affirmed.

In Philosophy, the person is viewed as something transient like God as spirit. As such, the person is a contingent being. In Theology, the transcendence of the person is most clearly seen because of its relation to the Trinitarian image. Kant, Scheler and Hume make the moral law completely extrinsic to man and so there is no development of virtue.

Love means to concede what is necessary to be a person. Sexual love sometimes lends itself to an interpretation along utilitarian grounds. The experience of pleasure can lead to the quest for pleasure for its own sake. Sexuality as an arena for conflict can only be satisfied in the personalistic norm. The supernatural love for God and neighbor does not contradict this, but cannot be practiced without it.

Sex: an instinct or urge?
Those who think it is instinct look on it as a reflex mode of action not dependent on conscious thought. This describes the action as not necessarily originating in the human being himself. Urge means it is a natural drive born of all human beings, a vector of aspiration developing and perfecting itself from within. Acting for man is an action originating in the being itself and so in a human being is perfected by will. Man has an innate principle making him capable of considered behavior, self-determination, man is by nature capable of rising above his instincts in action because of reason. This is also true in the sexual sphere. Sex urge is a property in man. A property manifests itself not only in what happens involuntarily in human body, senses and emotions, but also what takes shape in the will.

The sexual urge in a human being points to contingency based on the limitation of the persons themselves. It always is towards another human being and not simply another sex!!! It is the only potential ordered to the common good of man himself. It is at the basis of the natural tendency to develop into love because of persons involved. Of course, it must be perfected by acts of the will at the level of the person. The manifestations of the sex urge must be evaluated on the basis of love which is the social and individual aspect of sexual urge.

THE CONNECTION BETWEEN THIS URGE AND EXISTENCE

Is the sex urge determined by the natural law? The existence of the species Homo depends on it. Humankind can be maintained both as individuals and species only so long as men and women obey the sex urge. It furnishes the material for love between persons but only accidentally, as love between persons is essentially a creation of the human will. John Paul II says in Love and Responsibility, p. 51: "The proper end of the urge, the end per se, is something supra-personal, the existence of the species HOMO, the constant prolongation of its existence."

There is a similarity to animal world because it produces diverse species. Man is a part of the material nature and produced or generated in the same way. But there is a difference from the animal world. The mother and father provide the material cause of existence of a human person. But God directly creates the soul. They provide existence, the first and basic good of every creature. All the other goods derive from that good.

Because God must create the soul, the urge is never purely biological in man. Rather it is present in a species which has the production of the human soul as its final cause. The sex urge is oriented to the creation of the individual rational soul. Its existential meaning is the existence of the human person and so is governed by the Ius Gentium a law on which everyone agrees and generally expressed by the Jurists. The love between persons is shaped and channeled by procreation or the proper end of the sexual urge which is the existence of a human person. The its value is not only procreation, but experienced on many levels. Yet to make legitimate use of this urge, the first
meaning must always be taken into account. Even if new life is not born the spouses are reborn in love (procreation in love). This purpose is not independent of will and self-determination. Free will takes up this purpose. If one uses an artificial means to circumvent this purpose as a nuisance it has a most damaging effect on the participants. This may be regarded as a nuisance because man in his mind reduces the sexual urge to the merely biological or the merely pleasurable. This denies its objective link to the species homo.

**BOTH IUS GENTIUM AND NATURAL LAW ARE AT ROOT NATURAL TO MAN, NOT POSITIVE LAWS.**

Transcendence of person in act is shown in the ordering to truth. The inner dynamism towards the species *homo* is the motivation, not the enslavement of reason. There is no necessity, as though the will is bound, but rather this purpose determines the specific character of the relationship. Man and woman concretely facilitate the existence of another concrete person. The child is the affirmation and continuation of their love. The natural order is not in conflict with love, but in strict harmony with it by relation to truth. So the sex urge is created by God and must be respected as a good in itself though to be properly used, the goods involved in it must be respected also by the person using it.

**THE RELIGIOUS SIGNIFICANCE OF SEXUALITY**

The work of the creator is continually in progress. God continually creates, so the world continues. *Conservatio est continua creation* (The conservation of being is a continuous creation). The nature of a creature is an entity having no existence of and by itself and is not its own final cause. Creatures are not existence, but participate in existence. In this participation they exist in themselves and then they can transmit existence to other creatures. Human beings who use the sexual urge in doing so enter the cosmic stream of the transmission of existence. Parents take part in the genesis of a new Person. They generate not merely an organism, but the body is in a substantial union with spirit. The body has a natural passive potency to spirit. This corresponds to a natural active dispositive potency which is perfected by God in the creative act.

The essence of the human Person is the work of God Himself. He creates the spiritual and immortal soul which exists in consequence of the physical relations of man and woman. The dignity of participating in cosmos is constituted by God Himself, who participates directly in the genesis of a person. The child is introduced into a new context in family, and the parents accept it as an independent subject in relation not only to them, or other people, but also to God. The physical relationship must be prepared to accept a new spirit and so is perfected not only in physical relationship but also as the spiritual love of persons developed both as physical and spiritual. This is the education of children.
Education is a creative activity with persons as its only possible object. This must be not only education in the physical but also in the spiritual development of the person. Education is not training but the development of habits in the soul respecting reason and the emotions in relation with others. For the soul in grace one must add that these are carried on in relation to God. This is an activity of creation using human matter. God takes active part in the love of parents who by act of love create a new person. Parents as co-creators must be active morally also.

The sexual urge is essentially connected with the natural order of existence, which is a divine order realized by the Creator. This is a participation in divine providence. The order of existence is a divine order, but is not in itself supernatural though it is ordered to the supernatural.

The order of nature must not be confused with the biological order. The office of nature in Thomas Aquinas is from Providence. The order of nature in this case is a specific order of existence relating to God as first cause. Confusing the biological order of nature with the natural order is the result of modern empiricism. The sexual urge owes its objective importance to its connection with the divine work of creation. This importance vanishes if it is reduced to biological order for it is only directed to reproduction not procreation. The biological order extracted from Providence is at the use of man as simply a means.

The sexual urge connected with the value of existence in the human person is seen in its metaphysical perspective as a work requiring incessant creative activity from God. Is this a naturalistic fallacy? This is the idea that it is an error for “is” to become “ought”. In man, “is” respecting sex urge cannot be understood without “ought”, value or a reasonable existential dimension. If the assumption is made in advance that the sexual urge is only biological, then such an accusation makes sense, but fails to take account of the union of soul with the body as a substantial union. The biological aspect obscures the thing as a whole. There is no metaphysical recognition which tends to reduce the sexual urge to the same as freedom to grow (see Curran or Grisez, for example).

There is a connection between the sex urge and first commandment. This entails identifying the surrender to God alone in love with giving to another human being as a way of giving oneself completely to God. Justice towards the Creator demands respect for procreation which is the initiation of new human life. It is also obedience to divine providence. If this is simply biology and man is the Master of nature, why not use these things as he pleases. The biological order abstracted from larger reality is a product of human intellect as it has man as its immediate author.

The order of nature expresses a cosmic relationship among really existing beings which includes the order of being, the order of causality, the order of knowing, and the order of love. The sexual urge and its relationship to truth has been misrepresented in two contrary errors: the rigorist and hedonistic theses.
RIGORIST THESIS

This is an erroneous thesis: it is a puritanical or rigorist thesis. This is close to XVII England’s Puritanism and sensual empiricism. In this error, God uses persons as means to an end, like a man uses a pen to write in sexual intercourse to produce the species HOMO. Conjugal life and sexual intercourse are good only in serving procreation. To use by man and woman in the understood in the first way is the most important. Using in second way accompanied by pleasure is wrong. The pleasure experienced in this relationship is a tolerated evil. The Manichees had this idea. This interpretation of sexual urge expresses only the concupiscible appetite relating to sex. It shows a false understanding of the relation between God as the first cause and persons as secondary causes. Man and woman unite in sex as free persons. Their action has a moral value of its own, if it flows from true personal affirmation. The means in this case are not things or solely objects of use but demand a true rational participation flowing from God's love of them and affirmation of their being. The gift of the child and the self-giving of the couple are a sign of this. The Puritans thought a cold heart was the remedy for soft heart. To give oneself as a gift is a part of personal being. God has written into creation the right to give oneself in the communio personarum which is the specific basis of marriage. Man chooses freely the end to which sexual intercourse is naturally rooted in Providence. Persons joining in choosing a good as end introduce the possibility of love into love. Sexuality in the conjugal act must be a means of giving the gift of self and not a necessity. In the rigorist thesis, use in the second sense (pleasure) is viewed as an end in itself separated from the sexual urge and the love of persons. This is the same as utilitarianism where things are done only for pleasure. The person still becomes a means to an end. John Paul II, Love and Responsibility, p. 60 “The problem for ethics is how to use sex without treating the person as an object for use. The way to overcome use is frui (St. Augustine), a joy which comes from collaboration in mutual understanding and harmonious realization of jointly chosen aims. Frui is bestowed by great variety of pleasures connected with the differences of sexes or in the enjoyment of conjugal relations. This joy is authentically linked with love based on sexual urge developing in a normal (rational) manner. This is worthy of man and woman.”

LIBIDINISTIC THEORY

This is the antithesis of the rigorist theory and is more common than the rigorist theory. Yet both these extremes touch each other. Freud is a principal contributor. For him, the sex urge or the death urge are pale representations of the concupiscible and irascible appetites. Libido is the enjoyment resulting from use. Freud speaks of the pleasure principle rather than the sexual urge. It is only an urge to enjoy. This is based on a purely subjective view of man.
Man is internally conditioned to seek libido. Man is depicted only as a subject. But in truth man is also an object with a peculiar inner life capable of knowing the truth objectively. Procreation for Freud is something *per accidens* to the urge. Man can recognize the objective end of sex urge only by seeing his place in the order of existence. He must understand and will to participate in the *work of creation*. The objective inner life is destroyed if the urge is reduced only to the emotions as in external animal enjoyment. The ends of existence are within the reach of reason which governs will to direct them according to moral values. The sexual need is *existential in character*. The use of sex urge cannot be abandoned to instinct, with enjoyment as its sole aim because the ethical purpose of this urge is then reduced to only utilitarianism.

This also has socio-economic implications like anxiety about population increase and economics. Malthusianism is an control sex urge but using the libidinistic interpretation. They seek to limit the responsibility of the sex urge and preserve only its subjective purpose. Utilitarianism is the philosophy of how to maximize pleasure. Ethics becomes a calculus of pleasure. But this is not the sole guide to a relationship with a person. A person can never be an object of use. To solve population problem one cannot subordinate persons to economics. In this way of thinking there are two basic instincts: self-preservation which emphasizes only the I and the sexual instinct which transcends limits of the I because it is the only act of man in itself ordered to the common good of the human race. It is an altro-centrism which begs for love. The libidinistic interpretation utterly confuses these concepts by making the sexual urge purely egocentric like self-preservation.

For an authentic understanding of the sexual urge, the three ends must be preserved: procreation as the means of continuing existence; *mutuum adiutorium* which is the conjugal life of friends; *remedium concupiscientiae* which is the legitimate control of desire. These ends are incompatible with the subjectivist interpretation but rather must be resolved on the basis of personalistic norm. Persons must will these ends as a mature and stable synthesis of nature's purpose and personalistic norm.

The fact that I love has a foundation in the objective foundation of personal dignity of object of action and this is the source of the personalistic norm. The way I love is founded in human nature (not biology). The powers of nature and the elements only generate moral duties as found in conscience. All these ends must be considered in reference to the rational freedom of other beings and express their personal character, otherwise they become utilitarian.

The norm is not an end but rather a *principle of order in realization* as it befits reasonable being. Order should be properly realized. The end is to practice of love as a virtue. *Mutuum adiutorium* is not the same as mutual love otherwise procreation may not be looked upon as love. Love as a virtue must move all three ends. Those who deny natural results of intercourse completely ruin spontaneity and depth of experience.
After examining the necessary connection of the moral and natural order in marriage, it is important to apply these principles to love as both a willed and emotional experience.

SEXUAL DIFFERENCES AND THE DEGREES OF LOVE

The Western world is an unloving and secularized world. It is characterized by the erotic stimulation in all areas of culture at all ages. Children experience physical development two or three years earlier than half a century ago; emotional and intellectual maturity occur several years later. There is a widening gap between puberty and the age at which the adolescent can perform the sexual act like a human being. The values of the older generation are absorbed by the younger. Adults themselves are in turmoil. There is a need to discover the true meaning of "eros". It has been reduced to sexual pleasure without essential components of human love.

Dr. Rollo May expresses this problem well:

“Eros in our day is taken as a synonym for ‘eroticism’ or sexual titillation ... One wonders whether everyone has forgotten the fact that Eros, according to no less an authority than St. Augustine, is the power which drives men toward God ... The end towards which sex points is gratification and relaxation; whereas Eros is a desiring, a longing, a forever reaching out, seeking to expand ... For Eros is the power that attracts us. The essence of Eros is that it draws us from ahead, whereas sex pushes us from behind ... Sex is a need, but Eros is a desire; and it is this admixture of desire which complicates love ... It can be agreed that the aim of the sex act in its zoological and physiological sense is indeed the orgasm. But the aim of Eros is not; Eros seeks union with the other person in delight and passion, and the procreating of new dimensions which broaden and deepen the being of both persons ... The French have a saying which ... carries more truth: ‘The aim of desire is not its satisfaction but its prolongation’." Love and Will, pp. 72-75, passim)

To understand this it is important to give a description of the God-given, non-genital sexual characteristics of the adult man and woman. Fully developed characteristics are necessary for happiness. The absence or distortion of them or exaggerated presence in a member of the opposite sex indicates that the faculty for loving is seriously impaired.

Characteristics:

WOMAN

Her most profound characteristic is motherliness, not necessarily motherhood, butcherishing life in others so that it may grow and unfold in all its glory. Wherever woman is most profoundly herself, she is so, not as herself but as surrendered; and wherever she is surrendered, there she is also bride and mother.
The woman tends to be involved in things more as a total being. This shows in her manner of loving. **SHE DEVOTES HERSELF WITH HER WHOLE SOUL AND ALL HER STRENGTH TO THOSE SHE LOVES, BUT BY THE SAME TOKEN SHE IS HURT MORE DEEPLY AND COMPLETELY WHEN HER LOVE IS NOT RETURNED.** There must be a total involvement in judging as opposed to the cold and analytical man. In her there is a close cooperation between the head and the heart.

**MAN**

He is very different. He must be a loving husband and father but he must also be dedicated to his work and profession and to the community. His head and heart, his intellect and emotions are less integrated than those of a woman. For that reason he thinks more clearly and logically, without interference from his emotions and feelings. This maintains competition, but can cause him to become aggressive and even violent when his passion is aroused. He must control his emotions, but without repressing them and thus destroying empathy and tenderness. He must experience the proper balance between work and home.

It should be evident that the attainment of mature manhood or womanhood presupposes a long and sometimes difficult process of development, of integrating the various sexual characteristics in both the wide and narrow sense. The integration of differences by human love is necessary.

**HUMAN LOVE**

In the modern world, the symptoms are selfishness and frustration. The healing power of human love must be brought to bear on this. What is human love? In general, the word "love" signifies the feeling of attraction or as Thomas Aquinas calls it the sense of affinity (**complacentia**) that one feels in relation to the good perceived in some person or thing. Anything may cause the movement of the pleasure emotion called love. Thomas Aquinas distinguishes between sensory love (the emotion of love) and the love which is the operation of will (volitional love). Most people identify love with the feeling of love. But their love is always operative on two levels: the stimulation of the emotion of love and the concomitant movement of the will. **Love God with the whole heart, soul, mind and strength expresses the union of all these powers of soul.**

And although it is true that the emotion of love is a lower type than volitional love, it is nevertheless extremely important for the cultivation of mutual love between human beings. **When we will good for another person, we are exercising spiritual volitional love for that person. This is possible even when we experience feelings of indifference or aversion for that person. Because of our volitional love, we will avoid doing what is evil or harmful to him; we may even do positive good for him, at least when duty requires it. But only the most mature among the most saintly will be able to will and likewise to feel love for our enemies.**
Emotional love belongs to the perfection of our human nature and so much so that without it, a person is not fully human; an integral part of human nature is lacking. Indeed, without it, a person is incapable of obeying Christ's twofold precept of charity: love and God and love your neighbor.

Volitional love transcends the emotion of love and therefore it cannot be perceived through the senses, although it may resonate on the level of emotional love. Consequently, unless the emotion of love comes into play, it is impossible to establish true human love between persons.

How are two types of love manifested? Volitional love is not necessarily accompanied by any physical changes. The emotion of love involves physical changes. This love may or may not be reciprocated. If the person who is the recipient of another's love is sad or antagonistic, he or she will not experience another's love as a good and therefore will not respond to that love. Volitional love does not automatically arouse the feeling of emotions of love in the one who is loved. The good deeds of another person's love may not touch ours. It may awaken sense of gratitude, but may not be expressed on the level of the emotions. This is of great importance for our union with God. Our belief in the goodness of God may not stimulate our feelings. It may leave us cold as a stone or even with antagonistic feelings. Emotional love must complete this, but presupposes the ability to love emotionally. With this, one may act only out of duty, not out of virtue.

How should emotion be manifested? Not every expression is appropriate. Reason must control these expressions according to appropriate circumstances, but never smother the spontaneity of the emotions. A mature individual is always reasonable when the emotions are aroused. Reason should not intervene too much but reason does decide if given expression is appropriate to the circumstances. There is great deal of difference in man and woman, child and adult, etc. The basis is self-restraining love.

DIFFERENCES BETWEEN SELFISH AND GENEROUS LOVE.

The good perceived in a person or things may be directed to myself. I want to possess and enjoy it. I do not love the good for itself. One person is attached to another, even in friendship for the sake of personal gain only as in utilitarian friendship. This is selfish love. In generous love, I love the other as a person. There is no need to dominate or possess him, but I am drawn out of myself, so to speak, and to the other person (the original meaning of erotic love). The person is a good for me, but not for a useful purpose. I do not seek myself in the relationship. I desire the happiness and well-being of the other. I am in so much union with the other that I experience his or her sorrow or suffering as my own.

Generous love is primarily a volitional love, due to the fact that the spiritual faculty of the will enables a person to experience the universal good and the good of the other. Emotional love is essentially selfish, volitional love makes it other oriented.
The purpose of our existence is to attain the perfection of generous love. The wound of original sin frustrates this. Only gradually can this be overcome with grace. Both God and neighbor should be loved as total human beings, with all powers of love.

PRACTICAL APPLICATIONS TO VARIOUS KINDS OF LOVE BOTH LICIT AND ILLICIT

MISDIRECTED SEXUALITY

MASTURBATION

Some say it is in accord with normal development. This opinion is based in Freud but contrary to the teaching of the church. Even many Catholic moralists think one should do this act to become mature sexually. It is normal. This is not true. It is normal only in the statistical sense. It happens. Masturbation makes it more and more difficult for an adolescent to give himself to another is real love because it involves no gift of self. HE DOES NOT KNOW HOW TO LOVE. Masturbation interrupts psychic harmony and integration completely because it is a complete occupation with self. Indeed, in masturbation, one uses oneself. Responsibility for this of the subject may be more difficult to gauge. Here the age and emotional maturity of the subject must be taken into account. The chaotic nature of adolescence as well as the increased activity of glands may lead to a mitigation of responsibility in this act. The adolescent feels the attraction of adult life without being an adult.

Because of the instability of the newly developing regulatory functions in the years of puberty, and the physiological and psychological changes that prevent the adequate integration of emotions and will, it is possible that the habitual adolescent masturbator is rarely capable of serious sin. One still must be concerned with these acts. Masturbation does not make sense and leaves one dissatisfied anyway. Instead of sexual technique and biology or simply the morality of sin, values like truth, friendship, love and respect and sympathy are more important to instill in the adolescent.

HOMOSEXUALITY

Boys and girls on the threshold of puberty make friendships with others of the same sex. One reason for fear may be puritanical environment and desire to repress everything sexual. Some may be oriented by default to their own sex because the other one is looked on as too dangerous. Fear of encounter with the other sex is often accompanied by hatred and scorn for the opposite sex. Effeminate behavior of a male may be a result of wanting to join the dreaded sex.
There is some evidence that it is the emotional climate of the home which is the origin of this complaint. For example, one had a mother who was hostile to men. The woman is the dominant personality with a weak husband who has surrendered being the head of the house to wife out of fear of ridicule. He spends as much time away from home. She smothers her son with affection. She lives for her family and you can tell it by their hunted expression. She breaks up all friendships because she is possessive and jealous. She makes her son feel guilty for disappointing her in any way. The boy represses his feelings. He consciously believes he loves his mother completely, at the same time subconsciously he knows that his mother is not a good to which his feelings are attached. The road to her and other women is blocked by hostility. His mother may not hide her contempt for men. The boy may become an aggressive bully to prove he is not a sissy; or surrender to his fear and become weak and passive to avoid unpleasant scenes.

The prototype of the father whose sons become homosexuals is someone who is bullying and abusive. He is fearful of his wife and he takes it out on his children. The weak and passive father avoids the responsibility of assuming leadership in the home and has little interest in his son's activities. In either type the son's need to identify with a masculine father is frustrated. He represses his own aggression and competitive inclinations and become an easy victim to homosexuality and loneliness. Even the dead father can be the cause of difficulty if boy's imagination is affected by it.

PREVENTION AND TREATMENT

Two to 6% of the population may be homosexual. This is too heavy a burden for individual counseling. Most of the former methods have proved inconclusive. Group therapy may help, but only because contact with a group diminishes loneliness. Prevention is of the utmost. If the person participates in group therapy, the group must encourage continence like COURAGE.

We must develop feminine women and halt the race for supremacy among the sexes. This is done best by emphasizing cooperation. A boy should experience love and trust for his mother without fear of losing his freedom. This is love as unconditional. This should also be nurtured by his father. The father nurtures this relationship not by endless activities, but by interest. He does not have to play football with his son to prove that he is a man, but to show interest in son. Masculine qualities are most clear in good judgment and common sense, when he respects his wife and children, their ideas and feelings, when he functions as head of the house in a democratic fashion.

SEX EDUCATION

There may be a realistic sex education but this must shun the present trend to base this education on a one-sided treatment of the body. Taboos do
not destroy an evil but foster and increase it sometimes. Children and adolescents are naturally curious and interested in changes occurring in them. The will power or do as you please mentality is equally destructive. Attention in both cases is focused on the sex organs and acts implying that genital sexuality comprises the essence and totality of sexuality. Sexuality involves the entire person. Integral sex education is an education of the entire person. One should answer all questions about sexuality honestly and simply but without detailed explanation. Premature descriptions of techniques can be very harmful. The sense of modesty is developed about the age of six. This should be respected by adults. Though this may sometimes seem excessive it is an element of a more general need for privacy. If a child is caught in the act of masturbation he should not be shamed or punished. Instead one should discuss it calmly. One father took a child caught masturbating down to the basement and opened the furnace and told him if he ever caught him playing with himself again he would burn in hell forever. The child became an active homosexual.

It is important not to treat masturbation as a laughing matter or with indifference. This gives tacit approval to it. This makes it difficult to develop a reasonable attitude towards sex.

CELIBACY

First one must recognize the positive value of celibacy and the vow of chastity as freeing us to love all without reserve. This practice give one the opportunity to sit at the feet of Our Lord. The priest does not exist for himself but for the whole church.

PSYCHOLOGY OF THE CELIBATE STATE

The perfection of marriage is not found in the sexual act, but in the unselfish and mature surrender of each one to the other. It may be expressed in the sexual act, but a choice and a gift. So, one may surrender spousal love for a human being to God in vows or in total consecration demanded by priesthood. One gives up realizing spousal love in an earthly manner and embraces spousal love in a heavenly manner as a response to the invitation of grace.

For the priest to experience this as the love of friendship two conditions must be fulfilled. First, he must possess at the time of his commitment to celibacy the selfsame qualities we have just indicated for those entering marriage, namely surrender and gift of self in freedom. Second, the whole environment of his formation must be such that the individual is not forced to repress and distort his emotional life. He may experience many difficulties but must practice self-restraining love. A celibate does not wait until later in life to develop a more spiritual orientation, he must do so right from the beginning. This is so he has no necessary involvement in temporal affairs. Richard Kraft-
Ebing said: "It shows a masterly psychological knowledge of human nature that the Roman Catholic church enjoins celibacy upon its priests in order to emancipate them from sensuality, and to concentrate their entire activity in the pursuit of their calling." In Dr. Baars' experience priests and celibates generally have neither more nor less sexual difficulties than married men. But their problems are more scandalous. He should not relate to persons as an object of self-satisfaction or utility but as a person worthy of love. The failure of priests and religious is usually due to their failure to love maturely in any case. Should they marry to resolve problems? What sort of thing is that? If they have problems with maturity in celibate love, they will have the same problem in married love.

A MATURE PRIEST will exercise volitional love, i.e. the will to serve others without seeking his own good. This is the standard. It is not enough for his work to be effective and fruitful, his spiritual love must also be expressed through feelings, because he can move others mostly through feelings. A warm cordial relationship is necessary. It is impossible for a religious person to have personal love for each one. Nevertheless, it is possible for the priest to have a "functional" love for people, a love that is expressed in dedicated service to his people. Fundamentally this is a volitional love, but one that is accompanied by feelings of kindness, compassion and affection.

The priest also needs friendships which differ from the functional love because in these he not only gives love but also receives love. He may receive affection from others based on service, but this will be based on gratitude and done in reverence for his position as a priest. He must also experience personal friendships where he is loved for himself alone. Friendship is largely the experience of loving and being loved. Functional love is more a matter of giving through love. His friendship may be with either sex, but only mature priests should develop friendships with opposite sex. The control of self-restraining love is necessary.

FREEDOM OF WILL IN NEUROTICS AND SUMMARY

The repressing emotion interferes with relation of repressed emotion and intellect and will. One must remove the influence. The actions under the influence of repressing emotions are not voluntary. They are passions arising before actions of the intellect without the possibility of their control. They are antecedent passions. In the hysterical neurotic, the conversion reaction is out of reach of will. In the obsessive-compulsive, actions which occur from repressing are out of the reach of the intellect and will. In frustration neurosis, the development of the emotions is infantile. In all, the emotional life cannot be intrinsically guided by intellect and will.
The purpose of therapy is to reestablish harmony. The patient is not free in those things in which he suffers emotional difficulty. These problems are more proper to psychiatry or medicine than morals to determine if patient is free. The confessor must judge freedom. In most cases, it is easy. In some, it is not. There is a general surrender of moral striving.

SUMMARY AND GENERAL CONCLUSIONS

1. The last completion of the goodness of the act of virtue consists in the fact that the irascible and concupiscible appetites follow the order of reason without difficulty. The actions which result from this integrity are spontaneous. In this, the subject responds to good in a human way.
2. Consequent passions add to the goodness of an act, even an act of justice. It clearly testifies to the fact that the will does things promptly and spontaneously. Denying oneself does not mean destroying the acts of the passions. The higher movement perfects the lower movement but does not destroy it. One must criticize the influence of the passions on judgment, but they are not evil in themselves.
3. The hardest or more painful thing is not always the best.
4. Willing which is pure or only willing is not complete in the human sense. It needs the human completion of the emotions.
5. The passions naturally obey reason.
6. Though psychological illness is caused by the fact that the estimative sense can be mistaken about the usefulness of harmfulness of a thing, properly instructed reason is always a calming influence on the person.
7. Natural goodness and the nobility of emotion in man is to be guided by intellect and will. Morals demands emotional involvement with an object for perfection.
8. Emotional illness has its source the distinction of the two appetites.
9. Freedom of will is seriously compromised in neurotics because the act is controlled by the emotions of one appetite being buried alive by another or by infantile development.
10. A therapist seeks to reorient the emotions so that they can again be submitted to the guidance of reason.
11. Morally evil conduct may be tolerated as a part of the therapy for obsessive-compulsive neurosis but never recommended.
12. Psychoanalysis is only indicated for the hysterical neurosis but not for obsessive-compulsive or frustration neurosis.
13. Moral norms do not in themselves cause neurosis. If they are taught in a wholesome way, they are always healing in practice. The moral law reflects the integral perfection of human powers and a person who controls himself and does not give into passions which may lead him to evil attains moral maturity by self-restraining love.
14. Psychology does not exist to free someone from morality, but for morality.

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