Spiritual Fatherhood according to St John Chrysostom's Homilies on Penance in the light of the Psychology of Depth

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ABSTRACT
Spiritual Fatherhood according to St John Chrysostom's Homilies on Penance in the light of the Psychology of Depth

By Spyros Tsitsigkos

Chrysostom delivered his Homilies on Penance in order to strengthen the faith of his flock, or to recall them to it, using the Pauline model of spiritual birth. Spiritual birth constitutes the full, canonical and organic induction of a believer into the ecclesiastical body. The task of spiritual birth entails both "paedagogy" and "therapy". Thus, the holy father interchanges the models of parent and physician. It is precisely the use and interchange of these models that gives us the right to employ in our analysis criteria from depth psychology, since at least the maternal substitute (according to Adler), as well as the psychotherapeutic one, are inherent *a priori* in the therapeutic method of depth psychology. The parallelism which we have attempted in this thesis, is primarily morphological and we have found it very useful in our attempt to understand more deeply the psychological relations between spiritual father and spiritual children in the context of the contemporary catechetical and counselling effort of the Church.

The Homilies on Penance appear to be not only theological texts of moral kerygmatic character, but also paedagogical lessons, through which the psycho- therapeutic principles are set in operation, as they were known to the rhetor, so that he might "form according to Christ" his spiritual "disciples" and help them to "grow" in spiritual statute by means of an appropriate spiritual "knowledge". Hence, the renovation "in Christ" of a believer, which entails: a) psychological conversion (μετάνοια), birth (κατήχησις) and rebirth or regeneration (βάπτισμα). Since, however, the holy father sees this spiritual relation of spiritual father and spiritual children in the light of St. Paul's experience and the entire Judaeo-Christian tradition, as "childbirth" (τοκετός), it follows that "knowledge" (based on λόγος) will be conceived biblically as "participation-communion" (μετοχή- κοινωνία-συνουσία). Throughout this entire work we have encountered a process of "sacred marriage" (ἱερὸς γάμος) between the spiritual father and his spiritual children, according to the prototype of the revelation of God the Father within the entire history of the Divine Economy (Dispensation).

More specifically, we develop in the first chapter the catholic possibility of spiritual fatherhood in man, accompanied by the appropriate spiritual charisms and virtues, whenever spiritual vigilance (νῆψις) and sanctity of life are constantly present. In the second chapter we provide an analysis of the love of the spiritual father, which reaches the point of sacrifice for the sake of his spiritual children and simultaneously his joy for their "communion" and "salvation" "in Christ", through him acting as a means and/or mediator. Archetypes of this mediatorial role are for Chrysostom, Jesus Christ himself, Moses, the holy Prophets and St. Paul. We also point out the spiritual father's triple task of, a) counselling, b) encouraging (παραίνεσις) and c) criticism (ἔλεγχος), through the use of a word-therapy technic (communication, contact and dialogue) and through employment of three models: a) of the human body, b) of a physician and c) of parents (father and mother as ἀμφιθυμία). In the final chapter we explore the model of "childbirth" (τοκετός), which the rhetor uses almost exclusively, uniting the divine factor with the human one in a process of spiritual pregnancy of spiritual children by a spiritual father.

Spiritual fatherhood, which occupies the centre of Patristic Theology (Pastoralia, Counselling, Confession) is not interpreted by Chrysostom in the narrow sense of "granting forgiveness" (ἄφεσις), but in the wider sense of psychological spiritual counselling and care. For Chrysostom, spiritual fatherhood constitutes an instrument in the service of repentance and salvation of the believing spiritual children and not the other way round. Spiritual fatherhood constitutes an event which is much larger than any professional psychoanalytic therapy. Theology and Psychology can serve together the birth of the "son of man" by God, the common Father of all. Such a service, however, cannot operate outside the Church as a divine-human body. Chrysostom emphasizes this on many occasions, producing a perfect balance between every member and the entire body according to St. Paul's model.

SPIRITUAL FATHERHOOD ACCORDING TO ST. JOHN CHRYSOSTOM'S HOMILIES ON PENANCE IN THE LIGHT OF THE PSYCHOLOGY OF DEPTH

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At a time like ours, when contemporary human beings have rejected paternal authority, or have consciously or unconsciously enslaved themselves to new spiritual "parents", Theology is called to bear witness to the roots of the Patristic Tradition, so that it may contribute decisively to the rediscovery of the spiritual identity of the "son of man".

I chose the Homilies on Penance of St John Chrysostom, because I believe that within the Admonitory Pastoralia of repentance there is psychological material which is much more fruitful than any other with regard to the relations that are developed between a spiritual father and his spiritual children.

I am particularly grateful to my supervisor, Father George D. Dragas for his academic paternal support during my present research, especially in helping me with the English text of my thesis, since I first wrote it in my native Greek tongue.

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ABBREVIATIONS

ΑΑΠ	Ἅπαντα Ἁγίων Πατέρων, ἐκδ. ΩΦΕΛΙΜΟΥ ΒΙΒΛΙΟΥ
AB	Analecta Bollandiana
AJPh	American Journal of Philology (Baltimore)
GCC	Griechiche Christliche Schriftseller
CPh	Classical Philology
ΔΒΜ	Δελτίον Βιβλικῶν Μελετῶν (Bulletin of Biblical Studies)
ΕΕΦΣΘ	Ἐπιστημονικὴ Ἐπετηρὶς Φιλοσοφικῆς Σχολῆς τοῦ Ἀριστοτελείου Πανεπιστημίου Θεσσαλονίκης
ΕΠΕ	Ἕλληνες Πατέρες τῆς Ἐκκλησίας, ἐκδ. "Γρηγόριος Παλαμᾶς", Θεσσαλονίκη.
JPT	Journal of Psychology and Theology
LBTh	*Vocabulaire de Theologie*, Xavier Leon-Dufour Paris 1971 Greek translation by S. Agourides).
ΜΠΕ	Μεγάλη Παιδαγωγικὴ Ἐγκυκλοπαιδεία.
MPG	*Patrologia Graecae Cursus Completus*, J. P. Migne.
MSR	Melanges de Science Religieuse.
POC	Le Proche-Orient Chretien, Jerusalem.
RHE	Revue d' Histoire ecclesiastique.
RSR	Recherches de Science Religieuse.
SBKAW	Sitzungsberichte der k. Akademie der Wissenschaften in Wien.
SEJG	Sacris Erudici, Jaarbock voor Godsdienstwetenschappen.
SJT	Scottish Journal of Theology
ΘΗΕ	Θρησκευτικὴ καὶ Ἠθικὴ Ἐγκυκλοπαιδεία, ἐκδ. Α. Μαρτίνου, Ἀθῆναι 1965ff.
ThQ	Theologische Quartalschrift.
ZAM	Zeitschrift fuer Aszese und Mystik.

INTRODUCTION

1. St. John Chrysostom and his work

According to Freud the choice by an author of a subject, especially of a subject which has to do with a great personality, presupposes the "identification" of the author with the person he has chosen to analyse.(1) The choice of Chrysostom is not due only to the glow of his personality, but also to his unrepeatable work.(2) The holy Father incarnates the Christian spirit of what is more harmonious, more essential, of greater depth and authenticity, or height and fruitfulness, especially at the period of the "golden age" of the Church, when he was beyond all doubt one of the Church's most illustrious constructors and representatives, and more generally one of the most wondrous and dignified prototypes of Christianity, as well as one of the first great ecclesiastical rhetors if not the father and chancellor of preachers (Bossuett).

Chrysostom is justly regarded as the saint of the social order *par excellence*, one of the three great Hierarchs and spiritual Fathers, who expressed the catholic truth of the Church, so that even today his thoughts continue to be the subject of intensive scientific research.(3) Indeed we witness today an ever growing international bibliography about this saint and his work.(4) Thus, the authentic Christian point of view is better served in this research through the choice of a Father whose indisputable authority serves as criterion of high theology and accurate interpretation of the Scriptures.(5)

It is true that the boundaries of this research are extended to the family context of this Father, as well as to his social and political situation. His biography is indeed most valuable, if not necessary, from a psychoanalytical point of view. This psychoanalysis of Chrysostom's work, however, is primarily based on an analysis of the symbols of his

work under investigation and only secondarily on an analysis of the saint's personality and biographical data.(6) Since, however, a psychoanalysis of Chrysostom's personality would require a separate study, we shall restrict ourselves here to what can assist our understanding of the psychological "formation" of this *"most successful and modest healer of souls"*, this restless shepherd with a penetrating concern for his rational flock. Thus, in this brief introduction we shall examine psychoanalytically(7) only three points: a) his sanctity(8) and ascetic personality, b) his weakness of health(9) and c) his profound knowledge.(10)

Chrysostom (349-407)(11) is not so well known for his ability to enter the depths of human souls, as for his social work. At the same time he is in no way lacking in ability to treat the "inner man" as well as he treats the "outer man" and can, therefore, be considered as an "experienced psychologist"(12) and "reliable rule of theory and praxis". He wrote fully conscious of his role as Spiritual Father and Shepherd of the Royal City of Constantinople. His Homilies specified, without exaggeration, most important and, at times, crucial moments in the life of the State. They were not simply part of the Divine Worship, nor did they simply adorn the ecclesiastical celebrations of panegyric religious anniversaries or feasts. They were at the same time marvellous social and catechetical devices for the formation of orthodox ethos and practical application of Christian principles, as well as means of a fruitful and manifold cultivation of the mind of the faithful.(13) Chrysostom's consciousness, then, was chiefly pastoral and this is what his six Orations on the Priesthood clearly reveal.(14)

The relation of the saint with the faithful brethren "in Christ" was not simply com-passionate ("sym-pathetic") but mainly therapeutic.(15) The spiritual-mystical (inner) relation of Christ with John Chrysostom is

best described by the words P. de Saint Victor used for the legendary hosting of Asclepius by Sophocles. *"The divine healer of bodies wished to be hosted by the captivator of souls".*(16) Thus, no violation of the work of this Father is done by our search and discovery in it of deep psycho-therapeutic data. He seems to have had clear knowledge of what we call today "psychology of the unconscious", which he used in his sermons, his homilies, his pastoral admonitions and dialogues and, especially, in his Homilies on Penance, where he applied psychotherapy to the high office of ministering to those who were sick in soul and spirit.

At the time of this Saint, the Church was a huge therapeutic centre of free spiritual life. Indeed, the Christian Temple, as a social-cultural epicentre, was the supreme "hospital and pharmacy" (ἰατρεῖον καὶ φαρμακεῖον) of human society. It was there and by means of catechetical and moral homilies that "the mouth of the Church", as Theodoret calls Chrysostom, applied a kind of group word-theraphy(17) - perhaps the best of its type for that time - and Christian catechetical psychology, displaying in the pulpit the dialectical living Word instead of soulless and abstract social psychology. It was there again, at the Christian Temple, that healthy and sick, saints and sinners, men and women, rich and poor, gathered together to hear the "golden tongue", who confronted them not with abstract theoretical ideology but with the living Word of God incarnated in the sacrament of his Body and Blood.(18) It is clear that this holy Father had studied the depths of the human heart. He used both Scripture and Greek paideia (θύραθεν σοφία) and engaged in constant ascesis of self-knowledge and public dialogue and action so that he developed a unique profile as an expert in human psychology, embracing the individual and the society who could provide therapeutic solutions to the deeper psychological problems of humanity.(19) This is seen in his vocabulary, which is reminiscent of Medical Semiotics and in

his typological interpretation of holy Scripture, which approximates the Symbolic and Analytic Psychology of C. Jung.

Chrysostom's work is, of course, many-sided and spherical. It covers almost every aspect of Theology(20) and, apart from its literary excellence, it is rich in primary information for the historian and other experts in modern disciplines, including science and medicine. Like the work of many other Fathers, Chrysostom's work is unrepeatable, due to its peculiar "historicity". This is especially the case with his work on Penance, which is the fruit of his life experience and which reveals that which Jung says: "My words say much more than they actually appear to be saying; they go beyond me".(21) At the same time, in spite of the close relation between creator and "creation" the personal psychology of a creator alone cannot fully interpret his work, since there is also the "collective unconscious".(22) History prepares the "collective unconscious" of the individual, for that which in point of fact contains the archetype of the unconscious of the Father under investigation, is, according to Young, the great collective events of his time.(23) Thus, this residuum of the "unconscious" specifies the agony of the Saint in question for the alleviation (redemption) of the burden of guilt of every unrepentant soul. But then, the Homilies on Penance are nothing else than a "response" to the intransigence of the lawless society of Chrysostom's times.(24) This means, in turn, that the holy Father is not the exclusive "creator" of his Homilies on Penance, for it is "Penance" itself that has played a decisively creative role in this creation.(25) Indeed, we would say with Jung, that Chrysostom constitutes an answer to the "sickness" of the 4th century AD, as S. Freud would be in the 19th century.(26) Thus, the Homilies on Penance are a sort of "cathartic" work,(27) to use Jung's most apt expression.

The angle of the Psychology of Depth which has been employed in

this research necessitated the systematic exploration of only one relevant work of John Chrysostom, the Homilies on Penance. This choice was determined not only on account of the plethora of relevant works in Chrysostom but also because this particular work presents features which match the parameters of the Psychology of Depth and of Pastoral Psychology, and is connected with the ecclesiastical period of Lent which is of special importance from an anthropological and psychological point of view.

2. The fundamental schools of the Psychology of Depth.

The Psychology of Depth, as the title of this research indicates, has been chosen as the criterion or angle of the present study of Chrysostom's Homilies on Penance. The question naturally arises, whether Chrysostom, who has been an ecumenical teacher(28) in the catholic consciousness of the Church, actually needs such a Freudian or psychoanalytic treatment or even vindication. An adequate answer to this question can only be given if one seriously considers what Psychology of Depth stands for and what its relation to Pastoral Care is.

Depth Psychology in general is a term which can specify all the moral existential philosophers, such as Socrates, Pascal, Dostoyevsky, etc. The particular use of this term specifies the founders of mainly three schools of modern psychological theory, S. Freud, A. Adler and C. Jung, and their contemporary successors.(29)

As it is not possible to present here the vast material production of these schools,(30) we have decided to present here only the works of the three founder figures, especially as these represent the subsequent tendencies and developments in this field. Selection and comparison was used as a method by Chrysostom himself, as also by Adler, in his exploration of theological issues (biblical/exegetical and pastoral

problems) as well as issues relating to the "outer wisdom" (medical, philosophical, etc.), in a way that the opposite to the statement "neurosis means choice" did not apply, i.e. choice does not always mean neurosis!

The Psychoanalysis of Freud (1856-1939) was called, as indeed is, "Psychology of Depth", or "Psychology of the Unconscious" (*Tiefenpsychologie*). Psychoanalysis is not only a general psychological theory, but also a psychological methodology and therapeutic technic, or even an entire theory of life. As Psychotherapy Freudian Psychoanalysis is based on psychological means for treating an illness, i.e. it belongs to the "Insight therapies". The psychoanalytic technic, however, does not represent the last word, as it were, in the sphere of Psychiatry. As a theory, psychoanalysis is subject to both advantages and disadvantages. Furthermore, one finds within Freud's system traces of Individual Psychology, as, for example, the notion of "super-compensation" or the role of "sociability".(31)

According to Adler, Freud did at last, due to his influence, give some indication that he is interested in the social aspect of psychic problems. These latest views of Freud, approximate, according to Adler, a better understanding of the problem, since he speaks of the unconscious with the Ego: *"This, naturally, gives to Ego a completely different profile, which was first recognized by Individual Psychology"*.(32) Freud, then, *"knew much more than he understood"*.(33) Adler rejects those fatalist theories which regard impulses and instincts as the basic causes of our behaviour.(34) This is why he finds Freud's views quite "unacceptable".(35) Freud, according to Adler, could not but end in error, when he forced himself to concentrate all the psychic phenomena around one unique leading principle, the sexual urge of *libido*.(36)

It has been about one century since its appearance on the spiritual scene, and Psychoanalysis continues to constitute the subject of a

mighty conflict between fanatic supporters and opponents. Up to the first years of the twentieth century Psychoanalysis was regarded as a *"cursed movement"* for two reasons, its Jewish origin and its essential focus on sexuality.(37) As Zweich put it, *"Today, the ideas of Freud, which were regarded as blasphemous and heretical twenty years ago, appear to be so natural that greater effort is required so that one may reject them instead of accepting them"*.(38)

Yet, on the basis of ethical political and philosophical criteria, Psychoanalysis in one third of our contemporary world, officially and without any testing, is either ignored or ejected from the official (academic) Psychiatry, and more generally from scientific and spiritual life, by being characterised as ideological and, therefore, unscientific theory.(39) From a purely psychological point of view, however, the authority of Psychoanalysis has been recognised everywhere.(40) What indeed was the reason that preserved it and rejuvenated through a whole array of Neofreudians (K. Horney, F.-F Reichmann, Alexander, H.S. Sullivan, E Fromm and S. Rado)? According to Jung, it was the fear which Freud's stress on the dark unconscious had caused, that produced by counterbalancing the *"wonder of this impurity"*.(41)

The Psychology of A. Adler (1870-1937) was originally called "Comparative Psychology" and later, "Individual Psychology". The term "Individual Psychology" is derived from the emphasis which Adler placed on the uniqueness of the individual and on the creation of his own "plan of life" (*Lebensplan*), in contrast to the emphasis which Freud gave to the instincts or impulses in general, which happen to be common to all individuals.(42) Adler, like the other two depth-psychologists (Freud and Jung) was not very systematic in his published work.(43)

In the prologue to his book, *"The social interest"*, he recognizes the

elasticity of his psychology, inasmuch as it is not governed by stereotyped rules or a strictly unified line.(44) We gladly accept, he writes, the comparison; we are conciliatory. We are obliged to study other theories and other points of view. Compare all carefully (I Thess. 5:21) and do not believe in a blind fashion any "authority", not even myself",(45) since *"no one has the blessing to possess the absolute truth"*.(46)

Individual Psychology is based on the understanding of a feeling of inferiority and on the tendency to overcome it by a feeling of superiority which follows it, i.e. on the principles of the transaction of the Ego with its environment.(47) Adler accepts that he benefited from Freud's mistakes, but he does not accept the characterisation of "Freud's disciple".(48) Individual Psychology is in fact a Social Psychology.(49) *"Above all"*, says Adler, *"we tried to prove that our own view of life is more objective than the views of other psychologists; and then, we know that our philosophy of life predisposes us in some way"*.(50) Adler's theory and its psychotherapeutic system, although still applied, are essentially *"defunct along with their founder"*, as O. S. English points out.

Both theories, Freud's and Adler's, are regarded by Jung (1875-1961) as *"therapeutic tools"* and *"medical poisons"*, which render no benefit if they are used on their own without the prescription of an experienced doctor.(51) Jung's Analytical Psychology is a kind of synthesis of Freud's and Adler's theories.(52) Seeds of Analytical Psychology can be found within Freud's works, especially in his *Totem und Tabu* (p. 88), where he speaks about *the archaic idiosyncrasy as a result of atavistic remainder"*. Thus, Jung appears at many points to be a commentator of Freud's work, since he develops more analytically, by means of a mythological, *religionsgeschichtlich* and ethnological garment, for example, his idea of "Collective Unconscious" or "the Law of

opposites" and the "Atavistic inheritance of the Unconscious" for which he is criticised by Adler.(53)

Today Jung's work, despite being characterised as "conservative romanticism",(54) has met with a sudden revival, acquiring many followers, especially in the USA where it is widely applied. The causes for this can be summarised as follows: a) the general interest in ethnology, b) the anti-psychiatric movement in Great Britain at the end of the decade of the 1950's, and c) the great wave of student uprising of "May 1968" against ossified intellectualism (*Intellektualismus*) and Western consumerist society in preference of Nature and the East. For 15 years, or so, works of Jung were being translated, while in England a complete translation of all his works has been published.(55)

3. The Relation of Depth Psychology to Pastoral Care

There are two reasons for relating Psychoanalysis to Practical Theology (Pastoralia): a) the fact that, scientifically, Psychoanalysis is not a pure search, but a practised relation,(56) and b) the fact that Psychoanalysis constitutes above all a "therapeutic" praxis, since *"it does not try to prove, but to change something"*.(57) But more generally, Psychiatry and Pastoralia resemble each other in that both are confronted today with the question as to what their content ought to be, as well as their orientations, aims, rights and responsibilities.(58)

Pastoralia is the oldest and youngest branch of Theology; it starts with the Chief Pastor, Christ, who gathers the Church, and extends to our days, when the efforts and the hopes of the Christian world are centred on Clinical Theology, since Ecclesiastical History has proved, on the basis of what actually happened, that, finally, it is praxis that really matters.(59) It is then, on account of the sensitive and "crucial" place that Pastoralia occupies as a practised application of the Gospel that, as

expected, it receives and exerts greater influences.(60)

Chrysostom, the Father of the priestly science *par excellence*, raises Pastoralia(61) to the height of the angelic order. Referring to the mystery of the divine Eucharist, he writes: *"Therefore, when you draw near, you should not think that you partake of the divine body as from a human being, but should think that you partake of this body as from the Seraphim through the spoon of fire, which Isaiah saw".*(61) Then, comparing the Royal office with the Pastoral one, he observes: *"What can a King do? To release from a prison; but he cannot free from the gehenna; he can grant material goods, but he cannot save a soul".*(62) Besides, the saint himself was engaged in the art of Pastoralia and, therefore, often called himself a pastor, or used bucolic images, or called his audience "a flock of sheep".(63) Pastoral care of souls is for a priest a responsibility and duty: *"But if the priest dispenses well all his life, but fails to care with exactitude for your own life, i.e. the life of all, he will be thrown with the wicked into the gehenna".*(64) Just as for Chrysostom High priesthood constituted *"a heavy burden"*, so for Jung Psychology was *"a heavy burden"* as well,(65) although he stated that *"to make life bearable is the first duty of every living human being".*(66) We can say, then, that not only Chrysostom's Homilies on Penance but also the totality of his works are obviously psycho-pastoral(67) The holy Father applies the Apostolic Pastoralia of St. Paul the Apostle,(68) and he does it in a systematic way: *"Just as the doctors chose the most difficult cases of diseases and write them down in books, and thus teach the method of such an amendment, so that, training others in what is greater, they might deal with what is lesser more easily"...*(69)

Given that one does not need to be a psychiatrist in order to recognize(70) the human being who is psychically ill, this task can also be given to Pastoral Psychology; because, any social or human profession

brings the sick person with the healthy person in a relation of exchange. Every human being that suffers or fears that he suffers, i.e. is spiritually, morally, socially deficient, presents corresponding psychic reactions which will inevitably fall under the perception of a healthy person who is in dialogue with the former.(71) Besides, even Adler accepts that any other therapist of spiritual sciences - other than a psychiatrist or psychoanalyst - *"can improve the stance of an individual towards life to a large extent"*.(72) According to Chrysostom, *"the end of medicine is health; and whoever can make another one healthy, has everything, even if he may not have the skill of medicine"*.(73)

Today there is an increasing appreciation of the therapeutic power of religion;(74) especially the *"economic"* (maternal-feminine) spirit of the Eastern Patristic tradition which, as is known internationally, operated with clinical success.

Jung approves of *"religious therapeutics"*, because it responds better to his criterion of contribution to life.(75) Indeed, it is he himself that recognizes the existence of the archetype of *"sacred therapy"*, which appears in dreams with religious forms, either of the doctor as a magician or priest, or of the hospital as a sacred place or religious temple. Thus, as he says, *"it is not a privilege of the Christian church alone to procure psychic transfigurations"*.(76) All religions are for Jung psychotherapeutic systems.(77)

Christian soteriology, having received innumerable fermentations in breadth and depth, was finally established in the third century AD with the notion of delivery from death and exaltation to the Triadic life (*theosis*)(78) which was understood in *"perfectly realistic terms as a pharmacological process"*.(79) Consequently, we have the right genetically-historically, but also essentially, to speak about *"redemption"* with depth-psychiatric methods. It would be no exaggeration if we were to say

that prophetic Judaism and its successor, Christianity, had appeared for the first time in the twentieth century, would have been most probably characterized not as "religions", but as "medical sciences", or "arts", relative to Psychiatry.(80) The Church with its sacraments(81) has the divine grace to heal psychosomatic diseases.(82) It is notable that the therapeutic property of the sacraments is located by Jung in the living operation of the assimilation-assumption: *"whatever ceases to be assimilated-assumed, is deprived of life and dies"*.(83) The Lord, as the Archetype *"Animus-Christus"* is himself the therapist; he is the doctor who heals the patient and shares with him the psychic disturbances.(84)

Chrysostom repeatedly admonishes his audience *"in all disasters"* to seek from God *"God's solution"*,(85) like the harlot Rahab, who in faith *"ascribed her salvation to God and not to gods"*.(86) *"See, then, you too, my brother, if you see any of the undesirable things to have fallen on you and bother you, not to turn to human beings, seeking as it were a mortal help, but, bypassing all, rise with your mind to the doctor of the souls"*;(87) because, *"if the body that was corrupted was healed by God, how much more will he provide a cure for the soul that became sick? for as much as the soul is more valuable than the body, so much more care, as it is obvious, will God show for it"*.(88) God is both able and willing to provide cure for us: *"Knowing these things, o brethren, we must always turn to God, who is willing and able to deliver us from calamities. For when there is a need to intercede before men, we are previously obliged to meet with the doorkeepers, and to intercede before parasites and flatterers, and to go a long way; but nothing like this occurs in the case of God, for we intercede with him without a mediator, without payment, without expenditure, he responds to the supplication"*.(89) In conclusion the holy Father proposes: *"Why do we turn to him constantly for all these things and ask in every despair for his consolation, in every disaster for his solution, his mercy, in*

every temptation for his help; for whatever the disaster might be, whatever the magnitude of the calamity, he is able to resolve all and make them pass away; and not only this, but his goodness will supply us with every security and power and good thought, and health of body and philosophy of soul, and good hopes and the ability not to fall quickly into sin".(90)

"Pastoral medicine"(91) is already found in the Old Testament,(92) but it is also imposed by the Dominical command: "cast out demons".(93) Besides, Ecclesiastical History and Patrology recognize the Spiritual Fathers as "doctors of souls".(94)

Comparing a spiritual Father to a psychotherapist(95) one sees the ontological (qualitative) difference which exists beyond the morphological likeness, given that a spiritual Father becomes a type of Christ in order to achieve an "inner Christification" inside the spiritual hearts of his spiritual children, and, from there, any sort of psychosomatic health and salvation (redemption). It is from this also that spiritual catechism acquires its special value as compared to a common psychological consultation, from the fact, that is, that in the former therapy is not achieved by means of tying the positive transference to the person of the psychotherapist but by means of a "Christ-transference" in which the spiritual Father plays the role of a spiritual womb, i.e. of a transformer.

4. Historical/literary examination of the Homilies

4.1. Authenticity

Volume 49 of J. P. Migne's Patrology includes under the name of Chrysostom nine Homilies on penance (*de Paenitentia*, cls. 277-350), some of which have been published in other languages, apart from Latin, such as Armenian (the 2nd and the 5th), Georgian (the 3rd and the 5th), Arabic (the 9th) and church Slavonic (the 9th).(96) These Homilies have long been the subject of historical/literary critics Critical

research initially led to the rejection of the 7th,[97] while today the 5th, the 7th, the 8th and the 9th are regarded as pseudonymous works of Chrysostom.[98] For the first four and the 6th there is no doubt as to their authenticity. Indeed for the 1st one we know from an internal witness that it was delivered by Chrysostom after his return from the countryside.[99] Consequently, we shall restrict our present investigation to these five Homilies of the holy Father which are universally accepted as his genuine works. For the sake of scientific accuracy we shall include here a brief report on the findings of modern criticism concerning the Homilies 5, 7, 8 and 9.

a) Homily 5 was questioned by J. Aldama who, based on Beck,[100] attributed it to Germanus of Constantinople (1222-1240).[101] Montfaucon (PG 49: 273-276) had already denied its authenticity. The recent reference work *Clavis Patrum Graecorum* agrees with attributing it to Germanus (p.500).

b) Homily 7 was the first to be questioned as an authentic work of Chrysostom but almost all the patrologists, B. Marx, H.C. Lea, M. Geerard, P. Chrestou, C. Martin, J. Quasten, etc.[102] This Homily is attributed to Severianus of Gabala, although it is closely related in content and style with the 5 genuine Homilies; for example, the paradigm which relates to fasting is common to this Homily and to the 6th and in both cases it is connected with almsgiving;[103] there is also the argument concerning the spiritual upbuilding of the believer which is common to Homilies 6 and 7;[104] finally, there is a close relation in content between this Homily and the 1st and the 5th, especially concerning the wealth of philanthropy and the despair of the sinners.[105]

c) Homily 8 was questioned by Montfaucon (PG 49: 273-276) in *Ecloges* 3, 9 and 35. It is classified as unauthentic by J. Aldama (p.34)

and the *Clavis Patrum Graecorum* (p.500). It is true that here the form of penance is clearly differentiated, since a lengthy discourse is produced about *"shame"* which presupposes a private or public confession.(106) Yet, in this Homily too the notion of self-criticism(107) is preserved, while many common points exist between this one and the 1st, especially with regard to seeing penance as *"conversion"* (change), *"not in nature ... but in disposition"*.(108) Here too one finds Chrysostom's general manner of thought and reference to the same incident (indecent peeping in theatres) as an example of immorality.(109) The identity of views on divine forbearance in refraining from punishing the impious of Homilies 7 and 8,(110) and the reference to the divine love for mankind (*philanthropy*) in Homilies 1, 7 and 8,(111) leads to the view that a) it is not impossible for Severianus to have been the author of Homily 8, since there is also a similarity in thought between this Homily and the 7th even with respect to the antithetical literary style,(112) and b) Severianus' theological stand is very close to Chrysostom's despite their personal antitheses.

d) Homily 9 was attributed by J. Aldama, on the basis of the observations of Assemani,(113) to Ephrem (p.213). It is also classified as unauthentic by Montfaucon(114) and the *Clavis Patrum Graecorum* (p.500).

4.2. Time and Place

The critics do not agree as to whether these Homilies were delivered at a certain period, more specifically in the period of the fasts of the Great Lent, as it is assumed on the basis of internal evidence,(115) or whether they were delivered at different times and later on collected as a unified corpus.(116) The fact is, however, that the holy Father celebrated the Liturgy and delivered Homilies on Sundays and Fridays for twelve years (*"Twice a week I spoke to you"*),(117) while in Lent and in the New

Week which followed Easter he preached every day, going round the churches of the city of Antioch, the small chapels (at the tombs of the martyrs, etc.) and, more often, at the *"Great Church"* of octagonal style which Constantine the Great has erected in Antioch.(118) Sometimes he preached at the *"Old Apostolic Church"*, as it is disclosed in one of his Homilies delivered there due to reconstructions being carried out in the *"Great Church"*.(119) Homily 1 was delivered in the autumn of 387, after the holy Father had returned from the country side, where he had departed for health reasons. Thus, if finally the other Homilies were not delivered during the same year, they must have been delivered sometime during the ten year period extending from 387 to 397 AD.

5. Methodological Diagram

It is true that "no one can apply an already existing plan, because there is always something in the material itself that often interferes which demands from us to depart from our initial dispositions; even a simple task, such as the classification of a known material does not always comply with the author's desire. It takes place in its own way and one asks afterwards how did it happen in this way and not otherwise?"(120) Yet, we ought to state certain methodological matters, which mainly refer to the technique of hermeneutics and to the classification of the material, because, according to Freud, "every satisfactory explanation ought to be historical and psychological".(121) It seems to be a common patristic hermeneutical method(122) that the Father interprets himself; if this is applicable to other Fathers, it is much more so with Chrysostom, because he used to draw his own conclusions from the Bible and to use the arguments, thoughts, acts, stances, attitudes, conversations of the biblical personages within the psychological context of every "historical situation".(123)

It is necessary, because Chrysostom's work, like that of most of the other Fathers, is not systematically laid out,(124) to explore other related works of his which refer to spiritual fatherhood either directly or indirectly. Besides, it could be one-sided and fragmented generalisation to draw conclusions from some phrase or hermeneutical comment of his which emerges within the rhetorical rhythm of his inflated discourse. Consequently, I have sought to extend my analysis to the Homilies on Penance which are not regarded as genuine, especially those which seem to be in accord with Chrysostom's general view point, and to other related treatises or psychological models of the holy Father which have to do with spiritual fatherhood, in order to lay bare the more refined nuances of these psychological situations. I have also turned to certain events in the personal life of the Saint, which bear additional witness to, or supply information about, or clarification of his mind on any particular matter.

On the other hand, I have tried to structure the whole work not only on the basis of depth-psychology development of the relation of a spiritual father to his spiritual children, but also to observe the particular views of Chrysostom from the three main schools of depth psychology, without restricting myself to them alone, but making use, at certain points, of general psychology, as well as of certain younger psychoanalysts, if they have anything to contribute. Thus, I have applied to Chrysostom's work the following principle: "I shall not rest before I thoroughly examine the whole phenomenon having taken hold of it; because even the vine dresser does not abandon the vine once it has been harvested before he cuts the rods. Since I now see the thoughts hidden by the letters as the grapes by leaves, come then, and let us harvest them with accuracy using reason instead of a sickle".(125) This method will, naturally, make necessary the repetition of some points of

the holy Father, but they will be always examined from a different angle. As a master of divine discourse, universal scientist of his time, spiritual father and humanist hierarch, Chrysostom enriches each of his Homilies with elements from all four properties of discourse in accordance with the contemporary fourfold hermeneutical procedure: medical, nursing, humanistic and pastoral.(126)

I have used all the available editions of the Homilies on Penance and, wherever necessary, I have made grammatical and syntactical comments, comparing especially the two main editions of Migne and Montfaucon.

CH. 1: THE PERSONALITY OF THE SPIRITUAL FATHER

a. Definition of a spiritual father

On first consideration the examination of the problem of spiritual fatherhood from the point of view of depth psychology presents many difficulties, since the identification of pastoral counsellor and psychotherapist is not at all obvious. On the other hand, depth psychology provides some sort of encouragement to Christian pastors and spiritual counsellors. Thus the primary question that is raised here, is how far it is possible for us to speak of spiritual fatherhood and depth psychology together. Before, however, we provide an answer to this question through this entire work, it is necessary to examine what the terms "spiritual fatherhood" and "spiritual father" actually mean. To specify exactly this meaning we are obliged, in our opinion, to turn to the history of the institution, given indeed that the term "spiritual fatherhood" presents a semantic breadth depending on the various theological angles from which it can be viewed.

The term "father" is polysemantic in theological and religious literature. It is only in Christianity, however, that we come across that peculiar relation between father and child which is analogous to divine paternity and sonship.(1) The name "father" was already attributed in the Old Testament to priests,(2) prophets(3) and wise men,(4) on account of their authority as teachers.(5) In its vertical meaning a spiritual "father" is the beginning of a line of spiritual descendants and the bond of a spiritual generation. By producing children spiritually the "father" is himself perpetuated.(6) Thus, he contributes to the preservation of his spiritual race, since the transposition of family goods to spiritual heirs who are derived from him is secured.(7) To die without spiritual children is seen as punishment from God.(8) In the New Testament the necessity for a Christian to have Abraham as a father, is not based on race but on

repentance[9] and on imitation of the patriarch's deeds, i.e. his faith.[10] According to St. Paul, human paternity is derived from God, but the opposite is not the case.[11] As Christ calling the "gentiles", raises spiritual fathers and descendants from them,[12] so today spiritual fathers can be raised from everywhere through the enlightening power of the Holy Spirit. Through the sacrament of Baptism a spiritual race of *"children of Abraham"* is raised *"according to the promise"*,[13] the church, whose first representatives will soon come to be called them- selves *"fathers"*.[14] Thus, the existence of a spiritual father is established in Scripture[15] but also in the fathers of the Church (Gregory Nazianzen, Anastasius Sinaita, Theodore Studite, etc.).[16]

The term *"spiritual"* was derived from the ecclesiastical ministry of a *"teacher"* which is already present in the New Testament. According to St. Paul,[17] spiritual fatherhood ought to be understood on the basis of Judaism, which regards anyone who teaches the Torah to his neighbour's child to have begot him.[18] The *"teachers"* are mentioned sometimes with the charismatics,[19] and sometimes with the permanent ministers of each community.[20] They differed from the "prophets" in that they were less enthusiastic and gradually became permanently settled in certain communities. This ministry was preserved in the East, especially in Egypt, for a much longer time than anywhere else. Many of these fathers lived an ascetic life, having the sages of Hellenistic times as their models. Due to their engagement with sacred studies, they were considered to be possessors of divine spirit and divine knowledge and, therefore, were called *"spiritual"*, as Clement and Origen point out. Thus, in the fourth century the term *"father"* was applied, apart from the bishops, to hegumens of monasteries who organized ascetical life precisely on this spiritual relationship between a spiritual master (father abbot) and his spiritual subjects the monks.[21] If indeed these *"spiritual*

masters" happened to be priests as well, they exercised the sacrament of confession.(22) It was they that taught the catechumens in the famous catechetical school of Alexandria.(23) Such spiritual masters or fathers existed up to the fifth century.(24) Since catechetical instruction was a presupposition to the sacrament of Baptism, the spiritual father who administered such an instruction was closely identified with the ministry of spiritual regeneration, especially because, as Clement, the Alexandrian catechist, pointed out, words are offsprings of the soul. It is because of this connection, then, that the *"catechists are called Fathers"* (Πατέρας τοὺς κατηχητὰς φαμέν).(25)

The term *"spiritual father"*, especially in Chrysostom, and indeed in accordance with his 2nd Baptismal Catechism, denoted:

a) the priest (ιερεύς) in general - *"priest"* meaning either a presbyter or a bishop; a priest, says Chrysostom, *"is father of the ecumene"* (πατήρ ἐστι τῆς οἰκουμένης),(26) because he *"regenerates" "by means of water"*, i.e. through Baptism, those who are *"initiated"*, and then, feeds them as spiritual children *"with blood and flesh"*;(27) while in the fifth Homily on Penance he says that St. Flavian, Bishop of Antioch (320-404), who had ordained Chrysostom presbyter,(28) and who was present when he delivered his Homilies,(29) was a "spiritual Father";

b) the sponsor or godfather,(30) and

c) the spiritual guide,(31) counsellor, or "righteous" man(32) - presupposing in this last case the holiness of his life.(33)

All the above reveals the necessity of a spiritual guide in the spiritual life of a Christian.(34) According to Chrysostom, the necessity of the existence of spiritual counsellors, the role of whom could be often fulfilled not only by one individual (clerical or lay), but also by an entire church community as a counselling body,(35) is derived:

a) from the fact that at crucial times for the spiritual health of the

believer a direct intervention(36) on the part of a spiritual counsellor is required, so that the problem into which the person concerned has fallen may be decisively resolved; such was the case, as the holy father profoundly explains, of the prophet Nathan, who led David to repentance after his double grievous sin, i.e. the murder of his general Uriah and the adultery he committed with Uriah's wife Bathsheba;(37) similar is the case of the incestuous person in Corinth, for whom St. Paul, as Chrysostom points out, pleaded with the Corinthians, asking them to snatch him from the devil's mouth.(38)

b) Spiritual guides are also necessitated from the great spiritual benefit which is derived from the divine preaching; Chrysostom used to call his flock "disciples", thus placing the relation of pastor and flock in parallel with the relation of teacher and disciples.(39) The holy father found this model in St. Paul and particularly in St. Paul's relation to his brethren in Christ. Indeed for Chrysostom the Apostle is a perpetual teacher who continues to teach for ever, even though he had lived 300 years before him! For Chrysostom Paul was a "disciple-centred" father *par excellence*, a counsellor or guide, a spiritual father (ἀεὶ τοῖς μαθηταῖς προσήλωτο τοῖς αὐτοῦ).(40) Actually Chrysostom saw all the holy Apostles as catechists and teachers,(41) and the work of catechising as the supreme ministry, since it has to do with *"such goods that no eye saw, nor ear heard, nor human heart conceived"*.(42) A spiritual father coordinates the work of catechising like a perfect musician with the help of the clergy who are charged with the task of divine preaching: *"For we whistle with a thin pipe, like young shepherds, under an oak tree or poplar tree, as it were, sitting under the shade of these sacred things, while he, like a perfect musician who has prepared a golden harp, raises up an entire theatre by the harmony of instrumental sounds; he too acts similarly, installing a great benefit in us, not by the harmony of instrumental sounds, but by the*

harmony of words and acts".(43) The perfect catechist and spiritual counsellor does not simply try to prevent his spiritual children from falling into certain things by means of sentimental, moral and rational arguments, but by indicating to them - through the presentation of relevant prototypes - approved solutions and actions. Thus, according to the example of St. Paul, Chrysostom uses the infinitive "ἐντρέψαι" (to be affected, to be influenced) in the later sense of "being interested" or "caring for something" and "turning towards something", rather than "being moved or affected by something".(44) This sense of "putting something to motion", i.e. the sense of providing an instrument for stirring with or moving, attributes to divine preaching a paraenetic,(45) advisory(46) and suggestive character.

c) Finally the need of a spiritual guide can be seen from the powerful paedagogical value of an example for imitation and

d) from receiving spiritual strength from God through the *"prayers"* of a spiritual father.(47)

b. Value and charisms of a spiritual father

According to Chrysostom, who follows St. Paul, the main and essential feature of a spiritual father is the ministry of the divine word.(48) It is on this account that the person of a spiritual father acquires a special value,(49) which ought to be recognized by his spiritual children.(50) It is not accidental that in two separate biblical persons, which hold the position of spiritual counsellor (The prophet Jonah in the OT and St. Paul the Apostle in the NT) and perform the same spiritual function, Chrysostom describes their preaching as *"royal" "affirmation"*(51) and *"authority"*(52) respectively. The adjective *"royal"* denotes in this case, a) the integrity of the speaker, b) the certainty and infallibility of his affirmation and c) the authoritative style of the speaker.

Thus, every one who *"speaks"* the word acquires the *"royal office"* of the Lord Jesus Christ, as long as he preaches in his name.(53) Indeed, the value of the person of a spiritual father is not so much based on his abilities, or his knowledge, as on the divine grace which called him to this task: *"And when I say these things, I do not ascribe the authority to Paul's tongue, but refer it all to the grace of God, concerning whom he said; If you seek a test of Christ who speaks in me"*.(54)

According to Chrysostom, however, divine grace supplies the charisms of the Holy Spirit only to those who are worthy of it.(55) Chrysostom always appears to lay great stress on whether a person is worthy or unworthy if he is called to be a spiritual father to the faithful. Thus, he said that *"where there is an unworthy pastor, there we have many shipwrecks* of souls".(56) The reason for this is that the *"word of the Cross"* does not automatically secure for the prophet or the apostle either *"his own" (gnomic will)* infallibility(57) vis-a-vis *"the wisdom of this world"*, nor the ruling authority(58) vis-a-vis an earthly kingdom, since the moral and spiritual authority of a spiritual father derives not from the offices that one is given but the holiness that one has. Speaking on the inability of the Lord's disciples to perform miracles at the time of his Transfiguration, he distinguishes between those who are *"pillars"* and those who are *"weak"* in terms of the magnitude of their faith and the gift of the divine grace which is relative to it.(59) Thus, it is not paradoxical for the holy Father that *"even priests who sit on a throne and teach"* could be *"entangled in sins"*.(60) This is why, Chrysostom attributes, beyond all educational and social skills that a spiritual father needs to have,(61) special weight to his "personal experience" of the Christian faith. Indeed, for the fathers of the Church, as for the entire Judaeo-Christian tradition, no discarnate or naked word, merely theoretical or technical, makes sense. On the contrary, the word of faith

is always

incarnated, alive and ontological.(62) Thus, the holy father of our investigation notes that "the divine words are words of virtue".(63) Consequently, above every didactic and catechetical work it is necessary to have the actual example of the teacher.(64) *"For what is the use of dogmas, if the godly life which the Lord came to plant on earth is absent?* asks the holy father.(65) Indeed, if a spiritual counsellor has not himself been previously purified, he is only fit to be in a herd ("ἀγελαῖος"),(66) and in this case his preaching not only will lack in persuasiveness,(67) but also will scandalize the believers and, much more so, the unbelievers (Gentiles), *"giving them a cause for blasphemy through their failure to sort out their own lives".*(68) *"If you fail him because of your life, you will run the risk of an ultimate danger ... So that if you are entrusted with his salvation, you should apologize for these things, not with words but with deeds... Indeed, are you not ashamed of confessing yourself as Christian and sending messages to others, when you are not able to exhibit the characteristics of the Christians? ... Thus, if you wish to deliver him from a scandal and to gain a thousand rewards, do correct your own life, and make sure that you shine in all respects, so that people may see your good deeds and glorify our Father who is in heaven".*(69)

In this way the fulfilment first of all by a spiritual teacher himself of all that he teaches, ought to be, according to Chrysostom, the *sine qua non* of spiritual fatherhood. It is in line with this that Chrysostom criticizes in his Homilies on Penance the prophet Jonah's disobedience to God,(70) while approving of his confession *"having gone under in the belly of the seabeast".*(71) Such an occurrence, of a prophet repenting before and confessing to another prophet, is not unusual to Biblical psychology, as the Fathers of the Church point out. As an example one may refer to the case of David, the prophet-king, who sinned and was reprimanded by

the prophet Nathan.(72) Another case is that of Paul, who, as Chrysostom points out, confessed his previous sinfulness publicly, and did it both orally and in writing.(73)

Through his faith and his example the spiritual father becomes the recipient of the charisms of the Holy Spirit, especially of those virtues which are necessary to him for carrying out his function of spiritual fatherhood and consultation, such as meekness,(74) humility(75) and, of course, discernment,(76) As regards this great patristic virtue of "discernment", we could, on the basis of Chrysostom's spirit, as this is revealed in all his works, since he does not mention it in his Homilies on Penance, attribute to it the following elements: a) the ability of the spiritual father to distinguish and to separate through some sort of analysis the positive from the negative elements of the believer's personality, so that, keeping them in mind, he may use them appropriately, stimulating the relevant instruments which introduce exhortation and dehortation;(77) b) the type, the stance and the manner of the spiritual contribution (guidance), appropriate on the one hand to the problem itself and on the other hand to the dispositions of the spiritual child (age, sex, degree of maturity in the faith, etc.):(78) *"God to him and make a little praising complement to the brother, from the other qualities he has; and so using the praises like hot water, treat the magnitude of his wound; call yourself a wretched person too, criticize the common species of humanity, indicate that we all fall in sins, ask him for forgiveness because you look for things which are greater than him, but note that love always persuades to dare to do everything"*;(79) and c) the skilful premonition of the right time to intervene as a brother or friend: *"When he found them friendlier and having come to their senses"*.(80)

The grace of the Spirit, however, in the case of a spiritual father, is not manifested only by his moral and spiritual charisms; such a spiritual

teacher, whose entire life sheds the aroma of sanctity, cannot but reflect in his person the brightness of the divine light in the "glorification" of his existence like Moses, the divine visionary.(81) Thus, we can better understand the *"purity that exceeds the rays of the sun"* of a priest, which was the constant aim of Chrysostom's labour; because, if a spiritual father loses his spiritual interest or his divine zeal, then, *"the Holy Spirit departs from him"*.(82) This is the reason that made Chrysostom insist that a spiritual father should be ever so careful and vigilant to preserve the divine grace. The priest, in particular, will have to be on his guard *"through coordinated study and constant vigilance in his life"* so that he may not be morally traumatised; for, just as fire needs wood, so *"grace needs our alacrity, so that he may be always fervent"*. Consequently, it is up to us, as Chrysostom points out, to put out or to keep alive the spiritual charism which was granted to us. This charism, of *"the care for the Church"*, is put out, according to the holy father, *"through negligence and indolence"*, but is revived *"through vigilance and attentiveness"*.(83)

CH. 2: THE FATHER'S CARE AS MINDFUL BOND/SCHACKLE

a. Sympathy as "tyranny of love"

Chrysostom begins his Homilies on Penance, using as an excuse his residence in the countryside where he had gone on holiday for health reasons. His bodily absence did not mean, as he explains, that he was oblivious in his soul of his spiritual children, but that he was keeping them in his mind. This interest of the spiritual father in his spiritual children that makes him abandon the quietness of his holiday in order to be close to the problems of his flock manifests his psychological qualities, his alertness, alacrity, decisiveness, liveliness and flexibility. His phrase *"I stood up and run"* is not so much topological (geographical) as it is existential; its biblical and dynamic archetype is to be found in Abraham's call by God.(1) Imitating the loving kindness of God the Father as it is portrayed in the parable of the prodigal son,(2) the holy father teaches about fatherly concern, proving that *"God seeks only a small excuse"*, since *"his love for mankind is like an ocean". "But let me tell you that parable which confirms this".*(3) The prodigal son is identified, according to Chrysostom, with the *"order of the faithful"*, who *"fell into worse sin"* after baptism. There are three reasons that make Chrysostom see the son of the parable as the sum total of the faithful: a) *"because no one can be called son without baptism"*, b) *"because before baptism no one has a right to receive paternal property, or to receive inheritance"* and c) because *"he was the brother of the other one who had a good fortune, and would not have become his brother without the spiritual regeneration which baptism grants".*(4)

Going further, as a perfect psychologist, Chrysostom analyses the acceptance stance of the father of the Parable, who as is known, denotes the heavenly Father: *"Then the father did not count against him the evil*

which he did, but accepted him with open arms".(5) Indeed at this point Chrysostom brings in the related parable of the lost sheep(6) in order to show the active role of therapeutic pastoral care which is not played simply by man but mainly by God. God *"comes to seek those who went astray"*, says Chrysostom. Thus, spiritual fatherhood is seen in the context of an interpersonal meeting (return to ecclesiastical "intercourse" - communion) of two agents: man and God. In this meeting it is both the "sheep" that seeks to find the "shepherd" and the "shepherd" that seeks to find the "sheep", just as the "son" sought to find the "father" and the "father" the "son".(7) The "shepherd" in this case *"did not lash the sheep, but placed it on his shoulders and brought it back to the flock"*, *"and his joy was much greater for this lost sheep, than all the rest that were safe"*.(8) Indeed he did not rejoice about this alone, but *"organized dancing and rejoicing and the whole household was full of smiles and joy"*.(9) Thus, an accomplishment is made of St. Paul's wise psychological prompting of the brethren in Corinth to accept the incestuous brother who repented: *"Reassure him about your love"*. *"what are you saying? is this how evil is paid off? No, o man, it is not evil but return from it, not sin but repentance, not seduction but change for the better"*.(10) True pleasure is found only within the father's house of repentance, not in the sense of some sort of secured "sonship", nor in the sense of some sort of "brotherhood", but exclusively in the sense of indebtedness to the man-loving grace of God the Father, since *"the eldest son"*, i.e. his own brother *"was indignant about all these"*.(11) But *"the Father instructed him too with calmness, saying to him, You were always with me, but he was lost and is found, he was dead and is now revived"*.(12) Indeed, to make up for his love towards him, the father recalls on the one hand the self-inflicted punishment of the younger son (*"even if he had to be punished , this was sufficiently inflicted on him by having to stay in a foreign land"*)(13) and on the other hand the

appeal to the man-loving emotions of the eldest son, reminding him, according to Chrysostom, of the bond of kinship: *"it is your brother that you see and not a foreigner"*.(14) He does not belong any more *"to a foreign land"* , but *"he alienated himself and made himself by means of repentance a member of the flock of Christ"*. (15)

Since the sense of fatherhood theologically supersedes the sense of brotherhood,(16) we ought to search for those elements which constitute the image of that father of the parable, whose magnitude of loving kindness, according to Chrysostom, can be compared with the vastness of the ocean. To make the mercifulness of God the Father towards the repentant man better understood by his audience, the holy father compares two models of fatherhood according to his preferred custom: a) a father and judge and b) a father and medical practitioner;(17) *"For he was a father and not a judge"*,(18) Chrysostom notes. Thus, *"he did not lash him"*, because *"when the sinner must be saved, there is no time for court judgments, nor for detailed examination, but for loving kindness and forgiveness alone ... even if it was necessary for him to be punished, he had been punished enough by having remained in a foreign land"*.(19) The spiritual father, then, not only should abstain from using the authority of a judge, but should use as much as possible a therapeutic treatment: *"No medical practitioner fails to give a medicine to a patient, because he wants to press charges for his irresponsibility"*.(20) *"This is why the prodigal did not say what he did, but what he suffered; he did not recall that he spent all the resources, but that he fell into a thousand misfortunes"*.(21) Such, then, are the properties of spiritual fatherhood: sympathy, mercy, loving care, and moderate treatment (spirit of condescension and economy), as it befits those who bear children.(22) A true father, as God is,(23) never holds anything against his sinning children,(24) but, on the contrary, when they show humility(25) and repentance(26) he makes them inheritors *"of his*

kingdom", which has been prepared for "*those who love God*".(27) Because, God the Father (the archetype of every spiritual father on earth) remembers "*only those things which can be led to sympathy*", i.e. his loving kindness can specify humanely the function of his memory. Out of the entire material of his memory, God freely chooses "mercy" as a most fitting characteristic of a begettor: "*sparing attitude which befits the begettors*".(28) Chrysostom connects his previous and his present absence with the mutual remembrance of himself and his spiritual children: "*Did you actually remember us, when we were separated from you for some time? As for me, I was never able to forget you, for although I left the city, I never left my memory of it*".(29) Here the word "*sympathy*", which is derived from the root word "*pathos*"(30) and denotes the loving kindness, and mercifulness of the father of the parable towards his repentant prodigal son, implies a kind of passion to which one "can be led" (ἀγαγεῖν δύναται),(31), i.e. it includes the property of the moving cause. Indeed, Chrysostom who was so mobile in body as to move in and out of a city, was equally mobile in spirit as to move in and out of a human heart using the word as his only means!

Replacing his "absence in body" by his "presence in spirit",(32) the holy father moves on a rather existential level,(33) where the key notion, as he explains, is that of "disposition"(διάθεσις).(34) As we shall see further on the holy father specifies the various functions of the soul using "memory" as the major one.(35) Yet, the function denoted by the term "disposition", which is found in the prologue of his 8th Homily,(36) is much wider inasmuch as it is connected with the "function of the mind" (διάνοια).(37) Thus, he speaks of his "disposition" or "mindful thought" as being "tyrannised",(38) not in a negative but in a positive and pleasing sense, since the "tyrant" is nobody else but his love for his spiritual children. What is interesting here from the psychological point of view is

the fact that the teacher, using this term, obviously wishes to stress the quality and the magnitude or intensity of the emotion which takes hold of him, so that he arrives at a state of being captivated in his mind by the object of his love, his flock.(39)

The term "disposition" (διάθεσις) was synonymous for the Atticists with the term "covenant" (διαθήκη), which, in turn, denoted the secret ordinances securing the common good, i.e. a kind of oracles.(40) In classical Greek "disposition" signifies arrangement or sale, and in modern Greek tendency or desire. Used in the plural it can mean emotions or aims. Likewise in psychology this term denotes either "inclination" or "tendency". In Chrysostom the term is used with a variety of senses from a psychological point of view, although it is used only once in the 1st Homily and extensively in the spurious Homilies.(41) However, its use in the 8th Homily is the same with that in the 1st. The main sense of the term(42) appears to be that of "predisposition"(43) as a mindful tendency, although it does more generally mean "mind-set" and "thought",(44) psychological state (good spirits, appetite), spirit, the conscious or unconscious impetus of the soul. "Disposition" is such a powerful notion that it can replace in the imagination of a subject reality itself.(45) The author of the 8th Homily uses this term to denote the sense of free choice or disposition, which makes the soul turn towards something. This inclination, predetermination or predisposition ought to be taken as an internal (innate) need, impulse and libido, and not as a simple desire, since, as the holy father explains elsewhere, it is like a "violent passion", a "tyranny", or "shackles". Psychical disposition, then, is a constant orientation of Ego towards a specific object. This is strengthened by the antithesis of "willingness"-"unwillingness" which is found in the related verse from the 8th Homily that we have already seen. At first glance the "unwillingness" (οὐκ ἐκών) indicates some sort

of conscious choice of the holy father. The context of the Homily, however, and the negative sense of the phrase "being compelled" (ἀναγκασθείς) - i.e. the fact that he wanted to be close to his spiritual children, but was compelled not to be and, therefore, the one need (the outer one) specified the other (the inner one) -, suggest that "disposition" rests on deeper grounds (the ground of pre-consciousness, as we would say in depth psychology) of our being.(46) Chrysostom uses the verb "λογίζομαι" in the sense of mindful syllogism, as P. Stamos observes,(47) but, it looks as if the holy father employs this verb as comprehensive of the whole dynamism of the conscious attachment and rational elaboration of thought. Mindful attachment, according to Chrysostom's text, is due to great desire, acute eros and unquenchable passion, which compel consciousness to be constantly attached to a thought or image. Psychology knows of "compelling ideas" (*zwangsvorstellungen*), i.e. thoughts or ideas which "persist" in consciousness, even when the subject does not desire them and in spite of recognising them as disturbing; the basic cause of these compelling ideas is the relegation to the unconscious of pressing and vital needs and emotions (*counter- transference*), which do not lose (despite the repression they have undergone) their vitality, and thus constantly appear with demands laid upon consciousness, in most cases dressed up with symbolic garments.(48) The holy father is aware not only of the absorption by the unconscious of information from consciousness during the course of the day, with the result of the accumulation of "material" during the night which is "thrown up" by the unconscious in the form of dreams or repetition of a persistent impression,(49) but also of the fact that simple daily thought can become "food" for the unconscious: *"And not only during the day ... because it is natural for the soul to see in her dream at night those things she thought about during the day, which is the same as what happened to us at that*

time".(50) Thus, according to the holy father, conscious thought (image, Bild) can be imprinted and rooted so deeply inside the soul (in the unconscious) on special occasions of intense emotion or attention that it can emerge from there again and again, night and day, bombarding the conscious Ego: *"This is why I could never remove you from my mind"*, but *"whether we remained at home or went away, whether we went walking or remained resting, or whether we went in or out, we ceaselessly turned your love round and round in our imagination"*.(51) These compelling thoughts were so intense that they caused sleeplessness.(52) So, it is with justification that the holy father characterises these as "tyrant":(53) *"Because the need of sleep weighed down our eyelids, but the great power of your love expelled all sleep from the eyes of our soul to the extent that I often thought I was speaking with you"*.(54) The careful study of the text shows that what happened to Chrysostom on that occasion was not a simple sleeplessness, because the verse from the Song of Songs, which precedes this point in the holy father's discourse, speaks about a sleepless heart,(55) revelling *"in imaginations"*.(56) At the same time the context leads to the view that what happened included the father being in a state of doze which caused him to be half-conscious. Recent psychological research has shown that there are two kinds of sleep: normal or orthodox, and dreaming or paradoxical; and also that dreaming only occurs in the latter form, which can be identified by, *inter alia*, movements of the eye (without opening the lids) and slow voltage electroencephalic (brain) waves. It also seems likely that the function of dream-sleep is to enable the brain to process the intake of the previous day.(57) In spite of the spiritual reasons for sleeplessness, which are echoed in the 7th Homily,(58) Chrysostom, as a very sensitive individual, confesses his sleeplessness,(59) and, as an experienced psychoanalyst, explains their reasons. It is not accidental that he chose the verse from

Solomon, *"I sleep but my heart is alert"*, which refers to the erotic desire of the bride, who awaits for her bridegroom in bed. *"This is what we too suffer"*, says the holy father. He regards, then, himself as a bride and his spiritual children as a bridegroom. The model of maternal love exceeds the model of conjugal eros! And it is natural for every unmarried pastor, especially for a bishop, to be spiritually married with the Church. This is the perfect transcendence of virginity, a spiritual marriage of souls, which C. G. Jung calls *Hierogamia*. It was, then, the acute spiritual eros, arising from this spiritual marriage, that did not leave the tireless pastor "to close his eyes", but to be always worrying for the fortunes of his flock, experiencing a stress which over-stimulated his nervous system to the extent that he remained sleepless.(60)

The main psychological function, which, as is known, plays a primary role in the challenge of the "compelling ideas" which cause sleeplessness in the case of Chrysostom, is that of memory.(61) Indeed, remembrance occupies psychologically the greater part of "disposition" and constitutes the first factor in the indication of attention and interest towards a certain person or event.(62) In the 1st Homily on Penance the holy father refers to three distinctive functions of the soul - memory of his spiritual children, imagination and dreams - and especially to a hierarchical arrangement which has the shape of a ladder. As in the whole of his theology Chrysostom follows Paul, so here in the case of memory, not only did he constantly think of Paul(63) and carried his icon with him, but also imitated the example of his bearing the faithful in his memory, so that he too (Chrysostom) bore ceaselessly in his own memory his own spiritual children. *Did you actually remember us, when we were separated from you for some time? As for me, I was never able to forget you, for although I left the city, I never left my memory of it*".(64)

Here Chrysostom's memory can be characterised as an "agapetic"

and holy memory, which is simultaneously positive, i.e. therapeutic and redemptive, for both the one who remembers and the one who is remembered; because, it is derived from an honest and guileless heart which is imbued only with love and spiritual interest. The acute love of the holy father, as he himself confesses, contributed to his thinking only of what is profitable, peaceful, joyful and happiest for his spiritual children, and also to his being unable, consciously (oppression) or unconsciously (isolation), to think of anything negative or dark about them, whether objectively (in relation to them) or subjectively (in relation to himself). Thus Chrysostom "suppressed" (*unterdrucht*)(65) in his memory all expressions of hatred of his enemies (negative transference), keeping only those agapetic ones, or again understood the negative ones as deriving again from love: *Staying there, I learned of your complaints through the constant epistles that I received, and paid more attention to these than to praises for me, because they were all derived from a soul which knows how to love*".(66) This manner of tactics of Chrysostom is acquired at the start by spiritual asceticism, and it is a good "psychotherapeutic" medicine.(67) Afterwards, however, it becomes a habit which occurs unconsciously.(68)

It is typical that with reference to his daily memories-aspirations the holy father uses the participle "dreaming" (ὀνειροπολοῦντες), while for those of the night he uses the phrase "we revel in imaginations" (ἐνετρυφῶμεν ταῖς φαντασίαις). Indeed, according to C. G. Jung, imaginations (*phantasien*) are distinguished from the "dreams in a state of alertness" (*wachttraeumen*) or dream-like visions (*visionen*) and inspirations (*inspirationem*). According to Chrysostom, there is a very close relation between thought and imagination. And whereas it is possible during the course of the day that one finds the distinctive limits of these psychic functions, at night this is almost impossible, *"because it*

is natural for the soul to see at night in her dreams what she thought about during the day".(69) In other words, the psychological material which is variously elaborated by imagination during the course of the night, is basically derived from the syllogisms of the day.(70) It was on the basis of this realisation that Chrysostom took the soul as the seat of imagination. The reference to, use of and identification with a bride of the lyric verse from the Song of Songs, *"I sleep and my heart is alert"* (5:2) obliges us to recognize, within the psychological context of the function of imagination and deliberate-dreaming, some sort of pre-psychoanalytic paideia in the holy father, especially the knowledge of the existence of such a field which S. Freud called pre-consciousness. The reason is that the description of the psychological condition in which Chrysostom found himself leads to the "place", as it were, of "preconscious" experience, which S. Freud describes as an Ψ-Systeme, i.e. a mixed material from preconscious and unconscious elements. One can easily find himself in this condition, given that it is promoted in a state of psychosomatic relaxation, especially after night rest.(71) Imagination, writes Jung, appears where there is a relaxation of the care of consciousness, as happens during sleep.(72) "Censorship" (*Zensur*)(73) on the part of the conscious Ego of rational reality, during "dream-work", allows the emergence of driving (*Trieb*) desires (libidinous ones) through the mechanism of "regression"(74) of the preconscious remainders of the day, where certain verbal representations (thoughts) are transformed into corresponding representations of things (image) as fantasising (fantasised representations)(75) and "daydreamings" (*Phantasies*).(76) Chrysostom, then, seems to have experienced very often deceitful pseudosensory psychosis from images derived from memory (*Regrediente Richtung*). Indeed, according to S. Freud, when we are at the point of falling asleep, even abstract thoughts are changed into optical images.(77) Ascesis,

spiritual work, fasting and natural sleeplessness on the part of the saint certainly contributed to the stimulation of pseudosensory experience.(78) Besides, the fact that the holy father was an optical type, can be gathered from various data, as, for example, from the excessive use in his discourses of parables, metaphors, comparisons, images, or from Palladius' narration concerning the spiritual light in his cave, or from the special attention he pays to the problem among his flock of frequenting public spectacles, etc. The case of Chrysostom, however, ought to be not just one of simple hallucination,(79) but rather of a pseudo-hallucination,(80) both visual and audible. In other words, Chrysostom did not see with his bodily eyes, but with the eyes of his mind.(81) Comparing the bodily eyelids to the psychical ones, the holy father often writes that he had the sensation of actually speaking to his spiritual children as if he saw them in front of him. Indeed, love has its own "eyes", which see with a qualitative difference: *"And as I did not see you with the eyes of the body, I saw you with the eyes of love"*.(82) The holy father, as, in any case, the entire patristic literature does, personalises the "mind" (διάνοια) as if having eyes.(83) These are the "eyes", then, which made Chrysostom see those images, which he called *"characters"* (χαρακτῆρες). According to Analytic psychology, every imagery is derived from memory recall (ἀνάμνησις) and is but a bearer of emotive symptoms (παθητικῶν τόνων).(84) By the term *"character of soul"* (χαρακτῆρ ψυχῆς) the holy father means:

1) The optic image of the soul of the spiritual children which has been imprinted (inscribed) in the mind and which is shaped by imagination by means of *"a great variety of the colours of virtue"*.(85) In other words, Chrysostom personalises the spiritual charisms of the virtues of the soul as a unified *"bright image"* which depicts and reflects the *"beauty of the soul"*: *"Because I certainly could never forget you, and although I left the*

city, yet I never left your memory; but like those who like bright bodies,(86) *wherever they may go, carry with them the person they desire, likewise we too who have loved the beauty of your soul carry it always with us".*(87) This beauty of the soul of his spiritual children the holy father traced to a) their "attentive care during the church gatherings" (σπουδὴ ἐν ταῖς συνάξεσιν), b) their "eagerness to listen" (προθυμία περὶ τὴν ἀκρόασιν), c) their "favour towards the speaker" (εὔνοια περὶ τὸν λέγοντα) and d) "the rest of their achievements" (τὰ ἄλλα πάντα κατορθώματα).(88)

2) It also means the special characteristic feature of individual peculiarity.(89) As regards the audible pseudo-hallucinations of the holy father, we ought to differentiate them from all others of a schizophrenic nature and catatonic echopraxia, since the saint himself characterises these as a "cry" of "disposition", of which he was fully aware, since he notes characteristically that *"he knew that he was in dialogue in his dreams".*(90)

Our investigation, so far, shows that Chrysostom not only is aware of the active and purposeful creation of imagination,(91) but also that the latter can substitute reality.(92) Indeed, the holy father notes that *"at night too we found pleasure with these imaginations".*(93) In other words, the night seemed to be more receptive to the unconscious or preconscious operations of the soul. Chrysostom uses the term "imagination"(94) twice in his 1st Homily, while the verb "to imagine" appears both in the 1st and in the 7th Homily.(95) Given the important verse from the psychoanalytic point of view of the Song of Songs,(96) and in order to specify more accurately the psychological condition in which Chrysostom found himself, we prefer the term "daydreaming", which combines both "dream" and "imagination". According to Freud, daydreaming satisfies a desire,(97) reducing its driving intensity; this is followed by an "anticathexis"(98) (*Gegenbesetzung*) of the image which is

thereby created with loads of energy (*Energiequanten*) from the conscious or preconscious, and then the attachment of the "substitute image" (*Ersatzvorstellung*) occurs. The whole process of the function of imagination within the soul (moving between the unconscious and the conscious, i.e. on a preconscious level) never ceases, as the first column of Chrysostom's 1st Homily reveals. The same conclusion is reached by A. Adler: *"Imagination never comes to a point of rest, even when it is condensed into daydreamings"*.(99)

The accumulation-condensation of many daydreamings often results, according to Freud, in the creation of the same dream; what happens on this occasion is that the daydreaming has entered entirely into a dream and presents itself through it.(99a) Chrysostom explains the function of dreams through imagination: *"... and many a time I thought that I spoke with you. Because it is natural for the soul to engage in imaginations at night ..."*.(100) Indeed, it is not the dream that creates the imagination, but the unconscious imaginary activity(101) that plays an important role in the formation of the imaginary thoughts.(102) The manifest dream material is produced from latent dream thoughts and the process of such production is called "dream work".(103) Now, the production of dream thoughts belongs to preconscious thought, i.e. is derived from desires of conscious life.(104) As a spiritual father, responsible for the spiritual health of his flock, Chrysostom felt some kind of "sacred egoism"(105) derived from an excessive zeal(106) for keeping his spiritual children close to him and inside the Church. On the other hand, as a person of "golden words", it was natural that he would dream about his preaching which was one of his activities he loved most. Thus, he can say, *"and many times I thought in my dream that I spoke with you. For it is natural for the soul to see at night in her imagination what she thought during the day, and this is what actually happened to us on that occasion"*.(107) That the

holy father spoke in his imagination with his spiritual children while being in a situation of "falling into dreaming",(107a) does not mean that he was under delusive ideas; this is simply a well known psychological phenomenon, according to which in certain cases the dynamically charged dream images stimulate the motion centres of the brain, so that the dreamer can speak in his sleep. Naturally, since the dreamer himself is aware of this activity, it is clear that he could distinguish the dream conversation from the the real one, especially as he makes the infinitive "διαλέγεσθαι" (to converse) dependant on the verb "ἐδόκουν" (I thought).

It is obvious that Chrysostom saw dreams very often.(108) In his 1st Homily the term "dream" (ὄναρ) appears once, while in the 4th Homily it is used metaphorically.(109) It is not strange that this great father does not reject dreams, for he acknowledges that he had personal experience of them (*"this happened to us as well"*) and actually interpreted them in a way which stands very close to the "interpretation of dreams" that depth psychology came to develop many centuries later. To start with the holy father recognizes that a dream is a dream and cannot be confused with reality (hence, his statement, *I thought that I spoke with you"*, as we saw). Then going further he proceeds to explain psychologically, how *"the soul gives birth to these"[dreams]"*: *"It is natural"*, he says, *"that whatever the soul thinks during the day, should be brought back to her imagination during their sleep at night"*. This statement constitutes, as is known, the fundamental principle of the psychoanalytical interpretation of dreams. Indeed, when Chrysostom speaks of *"a vigilant heart"*, or of *"the love of your tyranny"*, or of *"disposition" and "imagination"*, it is obvious that he attempts to enter into an analysis of the elements and functions of dreams.(110) We see already from the elements of the dreams that he had that he knows clearly the "hint" and the "depiction", while from the actual operations of dreams he knows the "transference" (of thoughts to

optical images),[111] as we observed earlier.

The *"tyranny"* to which the holy father refers, is not exhausted only on the level of the mind; he was much more "affected" by the level of emotions. Indeed, he was fully aware of this affection of "counter-transference"[112] and even used it in the interpretation of Holy Scripture.[113] Besides, he accepts this *"tyranny"* and he neither rejects it nor despises it, because it helps him to keep in front of his eyes the image of his beloved children and to maintain their memory in his soul undiminished. But why is all this psychological activity described as "tyranny"? Chrysostom's answer is connected with his infinite love for his flock: *"And as I did not see you with the eyes of the body, I saw you with the eyes of love".*[114] Here too, the prototype of this love is for Chrysostom the love mind-set[115] and erotic passion "in the bowels of Christ"[116] of St. Paul towards his flock.[117] The difference is that whereas Chrysostom projected the love of his spiritual children towards him instead of his own love towards them, Paul projected the love of the Lord Jesus Christ towards human beings instead of their love for the Lord.[118] Nevertheless this is basically a common stance and shows something else; that this kind of pastoral love (St. Paul's and St. John Chrysostom's) was not derived from some kind of natural sympathy, but from dedication and reference to Jesus Christ. It was not due, then, to any irrational or blind emotion,[119] since this love was not self-obtained (innately or by inheritance), but was born after spiritual participation (faith, communion, learning,[120] full knowledge, ascesis) in the divine Word. Only such a "rational love"[121] can be just and true.

Furthermore, it is on this basis that one can adequately explain why the holy father regarded the criticism of himself by others as a genuine product of authentic love, since he had lived with these people in the past and had "shared with them in their emotions" (*Einfuehlung*),[122]

i.e. had empathised with them psychologically. It is on account of his humility that Chrysostom refrains from saying that this love is his, and prefers to say that he responded to *"the force of their love"*, thus honouring his spiritual children. In fact, however, it is his love that appears, whatever the angle of the investigation is, theological or psychological. The whole matter is obviously related to the problem of interpreting the love of the "children", but there is here the mechanism of "projection", according to which whatever one feels inside, that he "projects" as something that is said, thought or done by others. The holy father seems to rejoice for the love his spiritual children acquired (not from him, nor for him, but for themselves),(123) as he writes; but he is careful not to show his own love towards them, although this love becomes implicitly clear in another statement he makes: *"because these complaints came out of a soul that knows how to love; and this is why I stood up and ran to you, because I could not remove you from my thought"*.(124) Here, then, the holy father presents his own love response to the love correspondence of his spiritual children. Thus, this love appears to be not a casual one, nor monosemantic, but mutual, from him and from his spiritual children. Personalising, as he is accustomed to doing, this love of his spiritual children towards him, the holy father ceaselessly recalls in his imagination the pictures of his beloved persons. He can do so because love has its own eyes (*"the eyes of the mind"*) and with these he can always see his people wherever he might be bodily, either awake or asleep.

It was again due to his humility that in comparing his own love with that of St. Paul, Chrysostom regards his being much inferior in quality and spiritual value (morally), since the holy father was on holiday in the countryside (and thoughts of such nature naturally occurred, especially given the fact that he was not under any special pressure on account of

pressing problems, except his ill health), whereas the Apostle *"was in bonds and imprisoned, and was exposed to countless dangers and despite this he was able to live in prison as if he was in a meadow and to remember his brethren"*.(125) Indeed, in order to show the love of the Apostle, he projects that symbol, of which he was especially fond,(126) his*"bonds of love"* for his brethren in Christ. Clearly, then, love is endowed with powerful possibilities,(127) since it is derived from power and causes power. Because, *"the force of love"* was also the moving power which pushed to full operation all the psychical powers of the holy father, as well as the powers of his body, since *"it cried out"* and *"never ceased to bother him"*, *"persuading"* him to leave and return to his flock *"before the time had come"*, in spite of his need to stay in the countryside for the cause of his health. He saw his being with his flock as *"health and pleasure and their company as the source of any other good"*.(128) Applying to himself "the bonds of love", according to the example of the spiritual bonds of St. Paul, Chrysostom begins his 1st Homily on Penance with assimilating the "charm of the disciples" (φίλτρον τῶν μαθητῶν)(129) of St. Paul to the bonds of love which bonded him with his own spiritual children.(130) He does this in order to show a) the connection, and b) the stability of this bond. The spiritual chain which bonded Paul with his brethren, was made from love (ἐξ ἀγάπης ἐγεγένητο).(131) Comparing it with the other powerful love bond which conjoins mother and child,(132) Chrysostom demonstrates the superiority of the former, *"so that you may learn that birth pangs for spiritual children are far more terrible"*,(133) because "there the pain is confined to the flesh, whereas here pain does not torture the belly, but cuts through the power of the soul".(134) Thus, we see that the holy father understands Christian love: a) as a personal/spiritual conjunction(135) and b) as an immovable/unbreakable friendship,(136), full of

zest and fire, i.e. as a "communication",(137) personal and visible,(138) or even as a restoration of an interrupted relation which is now secured through steady and heartfelt faithfulness and mutual trust.

Thus, these shackles-bonds(139) are interpreted by Chrysostom himself on the basis of the Pauline Philip. 1:7 (τὸ ἔχειν με ἐν τῇ καρδίᾳ).(140) The phrase *"to keep me in the heart"* corresponds to the sentence: *"wherever the mothers are found, they are ceaselessly bonded with the children they bore"*.(141) Consequently, it is the spiritual bond in the soul of a father, and especially his "keeping his spiritual children in his heart" like a mother, that exerts pressure on his soul like a "tyrant" who has entered into it and taken hold of its innermost parts.(142) It is clear, however, that this spiritual bond was a source of pleasure for the holy father who was always ready to express it in his love for his spiritual children. This kind of maternal-fatherhood constitutes the quintessence of Chrysostom's pastoral outlook. Powerful as this is, it incurs dependencies which may lead to special problems for the individual concerned depending on the strength of his character.(143) Full attachment of a spiritual father to his spiritual children is seen by Chrysostom as a sort of imprisonment which resembles the imprisonment of St. Paul.(144) Actually he uses the middle pluperfect προσήλωτο (lit. nailed on) to describe this attachment and elaborates it by referring to St. Paul and to natural mothers. Indeed *"St. Paul was attached to his disciples with much greater force than natural mothers, since spiritual children are much more lovable than natural ones"*.(145)

In this connection Chrysostom also turns to another powerful model of a love-bond, that of spiritual wedding, since a spiritual birth of a disciple in the heart of a teacher(146) presupposes a spiritual marriage.(147) Thus the model of the love-bond of mother and child is succeeded in Chrysostom's exposition by the closely connected

love-model of bride and bridegroom as this is presented in the Song of Songs 5:2.(148) The spiritual father is here represented by a bride who remains sleepless as she waits eagerly for her bridegroom. As we shall see it is not an accident that Chrysostom chose the female and not the male role in the model of marriage to describe the role of a spiritual father. The deeper reason for doing this lies in his realisation that spiritual fatherhood is best represented by natural motherhood, which constitutes his initial point. Thus, as the bride saw the bridegroom positively and attractively, so the holy father saw his flock, through memory and imagination, as "bright" (λαμπρό).(149) The reason for this was the strong love of the spiritual father which resembles the strong eros of a bride. Every positive counter-transference(150) is due to emotional frustration.(151) ' Counter-cathexis restores the current emotional privation an individual feels on account of mutual projection of emotions, which are mutually embedded in the unconscious.(152) If we take into account the law of opposites which is applicable here, according to Jung, a person that socialises a lot, feels much greater loneliness than a person who remains at a distance from others. On the contrary a person who remains at a distance from others could enter into relations with others much more easily than a person who socialises a great deal. Thus, the forcefulness of this "eros from a distance" (*und die Liebe per Distanz*)(153) of Chrysostom could be explained from the fact that he was very lonely and had no close partner or friend, as the Synod of the Oak (AD 403) also noted. He always ate alone and very little, lived alone, was a monk for four years near a hermit, did spend two whole years in a cave as an anchorite.(154)

b. Empathy as spiritual intercourse

The alertness or vigilance of a spiritual father for the preservation of his

spiritual charisms (νῆψις), which we saw in the previous chapter, is morally expressed in Chrysostom as readiness, receptivity and tolerance for any personal or ecclesiastical (collective) problem of his spiritual children. Such a spiritual father never lives for himself, but spends all his life for the love and care of his children. Chrysostom has been characterised as *"the prophet of love"*,(155) because he loved passionately, even his enemies, to the very end of his life. He used to call his fellow human beings *"beloved"* (ἀγαπητέ),(156) personalising their virtues, as well as their vices. This agapetic and sympathetic, as opposed to aggressive and defensive, policy of the holy father, is again a copy of the divine empathy,(157) according to which, as Chrysostom himself puts it, *"the impassioned person imitates a passionate human being, or, rather, a mother imbued with love. My heart was turned, as a woman could say about a child; my heart after the mother"*.(158)

Paul's, as well as Chrysostom's, spiritual care (agapetic memory and psychical bond) towards their spiritual children on the one hand, and the biblical examples, on the other (e.g. the forgiving of the Ninevites) have, according to Chrysostom, one common aim: to demonstrate the ceaseless "solicitude" (κηδεμονία) of the divine Providence(159) towards man which is rooted in God's "philanthropy" or love for mankind. It is within this context of divine "philanthropy" that Chrysostom inserts the "God sent wrath" (θεήλατος ὀργή),(160) which is aimed at inciting a pedagogical fear in human beings that may lead them out of indolence. "God wanted to increase their fear and lead them out of the grip of indifference, in acting as he did".(161) But God's "philanthropy" is not demonstrated only by the fact that he did not put "restrictive terms to his decision" (μὴ προσθεὶς διορισμὸν τῇ ἀποφάσει) to punish the Ninevites, neither by the fact that he was reconciled to them when they repented, nor by the fact that "he made his decision analogous to their attitude",

but also by the fact of a time span in his forgiveness.(162)

Proportionately to the divine paternal "solicitude"(163) we could equally talk about Chrysostom's "solicitude" as spiritual father of his spiritual children, with regard to his pastoral care for them. Already as a presbyter in Antioch the holy father heavily felt his duty for the spiritual progress of his flock. This very heavy sense of duty was not due to any advantage of popularity, nor to any socially dependent relation, but to a pure,(164) guileless and sincere spiritual interest, which knows of no reward or recognition, since Chrysostom saw himself(165) not simply as a member equal to others, but even lower, in accordance with the prototype of St. Paul towards the other members of the ecclesiastical body.

The demonstration of a sincere and fervent interest in the healing and salvation of our "neighbour" is a matter of highest and absolute necessity not only for the person that suffers, but also and principally for us, since *"if you remain careless and indifferent, you may also be caught in it at some point; therefore, you should show interest, if not for the sake of your brother, for your own sake, so that you may inhibit the advancement of the disease, prevent the rot and avert the destruction".*(166) Indeed, our love and interest towards our repentant brother ought to supersede our usual love, so that our previous aversion to him resulting from his excommunication might be truly counteracted. *"For he did not say, love him only, but reassure him about your love, i.e. manifest your assured and unshakable friendship, and offer him now your love with warmth, zest, fire and equal strength with the preceding aversion".*(167)

In any case, Chrysostom points out that spiritual care for souls includes a great prize from God: *"If, seeing royal sheep or herd of horses, having no shelter and being exposed to danger, you take the initiative and built a shelter and a stable, or if you acted as a shepherd, how could a king*

fail to offer you a reward? But now that you gather the flock of Christ and act as a pastor, how could you think that this is not a very great task? And what do I say? If he who scandalises the flock is exposed to such a great punishment, tell me, how could he who saves the flock be deprived of a great salvation? The answer is obvious. Is there a sin that he could have from doing this, and if there could be one, how could he not wipe it out by this very action? You can learn of the reward for the one who saves from the punishment of the one who scandalises. If the salvation of a soul is not a most important concern for God, he would not have stipulated such a punishment for its loss".(168)

Thus, Chrysostom's spiritual zeal(169) and true interest for his spiritual children made him not only a spiritual physician, but also one who suffered psychically,(170) to the extent that he could not be separated from his beloved flock. *"This is why I got up and ran back to you ...",* he writes.(171) It is clear that he would have been deeply distressed had he not communicated with his spiritual children, although he referred to the sorrow which "their love" would have experienced had he not been in touch with them! - a point which is not at all impossible given Chrysostom's popularity with his flock, but which could not be the ultimate cause of his own action. Chrysostom had to choose between his physical health and the spiritual health of his flock, and he chose the latter. Indeed he saw in this case the possibility of spiritual death for his spiritual children,(172) and therefore, chose to give his own personal physical health a lower priority. This does not mean that he was not interested in their physical welfare, but rather that he was principally concerned with their spiritual health. The driving force in all this attitude was his love which bonded him with his flock and drove away separation and discouragement on his part,(173) and sorrow and disappointment on the part of his people as a result of his departure.

Chrysostom clearly saw the vital importance of the duty of a spiritual father to find his spiritual child like the good shepherd (Christ) of the parable of the lost sheep, which was particularly applicable to cases where the sheep did not seek to find the shepherd,(174) like the Prodigal of the other parable:(175) *"This is why, in testing us, Christ ... not only waited for those heavy laden to come to him, but he too turned to them with the offering of two great gifts; one of them being the gospel of the kingdom and the other, the healing of all illnesses"*.(176) Indeed, an experienced and truly responsible spiritual father, is never discouraged and never abandons his attempt to save his sheep, even when he meets with resistance,(177) but, as Chrysostom points out, he assumes the attitude of those pagan sailors in Jonah's boat who made every effort to get the boat (symbol of the soul here) close to the shore (symbol of consciousness and concrete surface) and *"to transpose themselves on to the dry land ..."*.(178)

Chrysostom is not satisfied with a mere "adaptation"(179) towards his spiritual children, but adopts a kind of "identification" which involves a "role play",(180) revealing "co-suffering" (συνοδύνη) after St. Paul's example. He was not only "disciple-centred", *"attaching himself ever more strongly to his own disciples"* (σφοδρότερον ἀεὶ τοῖς μαθηταῖς προσήλωτο τοῖς αὐτοῦ), but also co-suffering physically with his disciples, *"all the more so, since spiritual birth is stronger than the physical one; and because he suffered birth pangs for them not just once but twice"*(181) as we have already seen. This co-suffering of St. Paul, understood within its proper ecclesiastical context, was not due either to sympathy or to empathy, but to spiritual intercourse (unanimity of sympsychosis)(182) between spiritual father and spiritual children, since *"sharing of sufferings supplies consolation to those in pain"*.(183) This is why the holy father asks elsewhere, *"Do you not see the most soliciting of the physicians, who when*

they wash the head of those in exhaustion, they wash their own heads as well, although they are not in such a need? This is exactly why he too [the spiritual father] does all things for you who is in a state of exhaustion".(184) This therapeutic attachment of the physicians, is reminiscent of the therapy applied by the spiritual fathers which is not the result of a superficial or external sense of duty, but of an inner, ontological, function and communion of brother (members) with each other within the "body of Christ". Thus, Paul's interest in encouraging the repentant sinner is materialised in the pastoral corporate therapeutic which binds the whole flock in Corinth with the one sinner. As a result both flock and sinner are co-responsible for the latter's sin! *"Count, then, the blame on all, so that the therapy of the wound might become easier".*(185) But, why should the sin of one be counted against the entire ecclesiastical community? Because a) *"they too are blameworthy for his entire nonsense, inasmuch as they did not initially blame him and did not punish him",*(186) and b) *"they are all united as a body with its members".* Sin in this case is like *"a common and infectious disease which entered a city", or like "a little leaven which leavens the whole dough",* or like a fire which starts somewhere and then threatens the whole house with destruction.(187) Since no one is sinless and since all members of the church constitute one body, all should mourn and lament for sins committed by any one. *"What do you say? Somebody else sinned and I need to mourn for it? Yes, he says, because we are united like a body with members; and in a body we see the head to bend when the foot is injured. And yet, what is more venerable than the head? But it does not see its value at a time of disaster. This is what you too should do".*(188) When the entire ecclesiastical body assumes responsibility for the sin of one of its members then the healing of the wound is more perfect and faster.

Chrysostom's understanding of sin as disease runs throughout his

entire work. It results in the conviction that sin is not amended with punishment, but with prayer, confession, consolation.(189) "Since the person who suffers spiritually is unable, on account of his disease, to use for himself these spiritual medicines - prayer, confession, consolation - his spiritual brethren who are in a healthy state ought to supply these medicines to him. Indeed, St. Paul *"abandoned the person who had committed the sin and spoke to those who were spiritually healthy; just as the physicians do, when they abandon those who suffer and speak much more with their relatives"*.(190) Besides, such a therapy constitutes for the healthy the best precaution, since a wound in the body that receives no care or treatment gets rotten and, as a result, contaminates the entire body. The same applies to a fire in a city which may spread to all the houses including our own if it is not put out at the start. To undertake, however, somebody else's role, assuming his position, means nothing else than the archetype of the *"scapegoat"*,(191) where the *"great Bishop of our souls"*(192) entirely assumes to himself(193) all the responsibility for the sins of the people.(194) Thus, Chrysostom's Homilies on Penance seems to echo the view that love should not be applied only psycho-therapeutically, i.e. simply as a pastoral admonitory method, but as a real self-sacrifice which is understood within the mystery of the Lord's death and resurrection.

Explaining earlier the saint's views on dreams, we referred to his excessive zeal as a spiritual father with an increased sense of duty in ecumenical perspective. This duty, which is basically derived from his overabundant love, affected both his intellectual and emotional state, but, above all, led to a *"kenosis"* of his moral and volitional existence, to the extent that he spent it all as a *"witness and martyr"* (μάρτυς) for the spiritual growth and advancement of his flock. In other words, his love for his spiritual children reached the point of psychical and spiritual

self-sacrifice;[195] psychically, because he felt *"violent and total emotion"* (περιπάθεια), and spiritually, because he even wished to become *"anathema"* for his brethren like St. Paul. Indeed St. Paul's example of a spiritual parent was the primary model for Chrysostom, who saw it as exceeding in force the model of physical parents. Comparing the cries of women at childbirth to the cries of St. Paul in his agony for the salvation of his brethren - with whom he identifies himself - he uses the adjective *"more fully affected"* (περιπαθέστερον), in order to show that a spiritual father, like a physical mother, is dominated by the affection of motherly love and that he too is captured by the same affection as by a passion, or mental aberration or emotional fire.[196] Thus, Paul either asks that he suffers, according to the prototype of Moses,[197] so that his spiritual children may be saved,[198] or prays that he is punished excessively, if that could contribute to their salvation: *"And that you may learn that the pains for spiritual children are much more terrible, which mother that has given birth has ever wished to suffer in hell for the sake of their children? Paul, however, not only wishes to suffer in hell, but also prays to be cut off from Christ (to become "anathema") so that he may save his children, the Jews".*[199]

c. The male-female mating as model of ambivalent upbringing

As is known, a complete pastoral care is not discharged only through the emotional or existential supervision of a spiritual father towards his children, but includes also the relevant technical methods of their practical application. The family model[200] constitutes for Chrysostom the prototype of presentation and analysis of special findings. Just as the love of physical parents towards their children does not guarantee better nurture for them without the appropriate upbringing,

so in the case of a spiritual father good intentions and valiant efforts do not suffice without knowledge and application of the corresponding management(201) for the successful preparation and carrying out of spiritual birth. Psychoanalysis also follows this process, which according to Jung cannot be considered as a paedagogical method,(202) if by the term education we mean the *"cutting down of a tree by means of wonderful technology. It can, however, be considered as paedagogy when this term implies the cultivation of a tree so that the terms of its natural growth towards maturity (perfection) can be fulfilled"*.(203) Just as parenting, then, constitutes a theological model,(204) so it constitutes a model for the psychology of depth as well, in the sense that parental paedagogy functions under the double qualification of the male (paternal) and female (maternal) element.(205)

Comparing the value of natural parents to priests (when they perform the sacrament of Baptism), the holy Father clearly ascribes superiority to the latter: *"God gave greater power to priests than to natural parents; and so great is the difference between them, as the present life and the future one. Because the former beget for the latter and the latter for the former"*.(206) Thus, Chrysostom not only justifies the parental attitude of the spiritual Tutor,(207) but also takes its amphithymic character archetypically as an attitude of God the Father himself towards human beings.(208) According to the divine archetype of the parental model, the spiritual Counsellor ought to maintain an ambivalent attitude(209) between strictness and leniency towards his spiritual children,(210) corresponding to the dual nature of the psychical (the conscious and the unconscious) and biological (man-woman) human couple.(211) Thus, the priest ought to reproach Christians for their deviations, but not to the extent that they feel distress or bitterness; he ought to be *"variable"*, i.e. able to find the relevant method of action for each circumstance, like a

doctor or a captain. *"I say variable but not deceitful, nor flatterer, nor hypocrite, but imbued with much freedom and boldness, knowing when it is useful to apply condescension, in cases where the nature of things demands it, and to be both good and severe".*(212) Consequently, an experienced psychologist and counsellor uses all means and methods; sometimes he threatens and sometimes he condescends, without, however, contradicting himself or giving any impression of schizophrenia, but *"appropriately adapting himself to the opinions of human beings",*(213) becoming *"to the weak weak, to win the weak; to them all everything in turn, so that in one way or another he may save some".*(214)

Chrysostom's theology is balanced between grace and law, love and righteousness, paradise and punishment (hell): *"The Church is both Court and Hospital, both School of Philosophy and School of training the soul".*(215) The holy father exercised his spiritual fatherhood *"by feeding some with the salt of prudence, enlightening others with his teaching and watering others from the living springs of the Holy Spirit".*(216) In his Homilies on Penance and in the person of Nathan the prophet, we see Chrysostom frequently employing this ambivalent stance connected with the model of a physician, especially of a surgeon physician,(217) - a skill that existed at the time of the holy father, since surgery was the most important medical art -, although he avoids turning this into a painful experience. *"Do you also wish to go? Thus, it is necessary not to despise, nor to act against the disease of the many. Or do we not see the physicians doing this, i.e. making allowances to those who are exhausted, when this is permitted, and no longer sparing them, when the damage is working against them"?*(218)

Referring especially to the didactics of repentance (or penance), Chrysostom provides an analysis of psychopaedagogic ambivalence between courage and fear, on the basis of St. Paul's stance towards his

children who fell into sin but wish to repent, to avoid both *"hopelessness"* (ἀπόγνωσις) and *"indolence"* (ῥαθυμία), since *"both of these are fatal"*.(219) "hopelessness" is derived from lack of courage, while "indolence" is derived from lack of divine fear.(220) Chrysostom stresses that when St. Paul applied this paedagogical tactic,(221) *"he prescribed for the sinners a medicine of blessing and repentance which is aimed at salvation"*, using either threats or promises.(222) Here he asks, *"Why do you say this? Why that? Both are of good use; this, to cause fear, that to detach"*.(223) Equally relevant in this connection are Paul's words: to those who pursued virtue he said, *"If you feel sure that you are standing firm, beware, lest you fall"*,(224) but to those who remained in sin he spoke about the hope of repentance which is rooted in God's love for mankind (philanthropy).(225)

Turning to an examination of parental ambivalence, in general, we first observe its male (paternal) expression. This expression is clearly presented throughout the entire work of Chrysostom, and especially in his Homilies on Penance, in two ways that relate to the content of the word spoken and to the appearance of the speaker. As regards the material and the form of the threatening and reproaching words of Chrysostom, we could say that he mainly uses the prophetic model (therapeutic reproach). The quintessence, as is known, of prophetism, which cannot be differentiated from the entire theology, is the kerygma of God's eschatological judgement. Chrysostom refers to Moses as a divine prophet who forewarned the Israelites about the consequences of their apostasy from God. Indeed the divine Seer, foreseeing *"what was going to happen in the future, namely, that [the Israelites] would overlook the traditions"*, calls upon the natural elements to bear him witness and says: *"Hear O heaven, and pay attention O earth, to the words of my mouth! I call upon the witness of heaven and earth, says Moses, that if you enter*

the land of the promise and abandon the Lord God, you will be dispersed among all the nations".(226)

Ultimately, of course, it is God, who like a good doctor(227) forewarns(228) through his prophets of the terrible consequences of spiritual disease and of the timely therapy of repentance. Thus, the prophet Jonah preached to the Ninevites that *"Nineveh would be destroyed in three days".*(229) What was the purpose of this warning of destruction? *"On what account do you foretell of these sufferings which you are going to cause? So that I might not do what I foretell! This is why he threatened about the gehenna, so that he may not lead you to it. Be fearful, then, of the words, that you may not be sorrowful of the things".*(230) It is within this *"harsh"* pastoral language that the manner of expression of Jonah's prophesy is placed: *"Although the decision planted in them; for, he did not say that if they repent, they will be saved, but simply, that Nineveh will be destroyed in three days; yet, God's threats and the prophets cries and the lack of delay and direction of the decision, did not cause them to fall, nor to abandon good hope. It is for this reason, then, that he did not add any direction, and did not say that they would be saved, if they repented, so that when we too hear of God's decision put forward without any directive, we might not fall into* hopelessness *or inhibition, but look to this example ... So he did this, because he wanted to increase their fear and to attack their indolence".*(231) *This threat of God is a forewarning, because after death, faith and repentance are impossible".*(232)

Prophetic threats are not directed only against the impious, but include the righteous. *"Everywhere God appears to be heavy towards the righteous ... It is to the righteous that he says: If a man does every righteousness and every truth and then turns away and sins, I will not remember his righteousness, but he will die in his sin. O what exactness* (ἀκρίβεια) *he uses towards the righteous"!*(233) God does this, of course, in

order to confirm the righteous in their faith and protect them from spiritual boasting. *"Since sins are recorded as debts ... he demands interest from the righteous ... why did you not give my silver to bankers, so that when I come I may ask for it? I say this, not because God has a hostile disposition towards the righteous (for nothing is more lovable to God than the righteous), but that he may induce fear in the righteous and thereby support him ... he speaks with exactitude about what might happen, because he wants the righteous to be absolutely free from any deficiency".*(234)

The content of the forewarnings of the prophetic oracles is mainly(235) the proclamation of the imminent(236) coming of the Final Judgement at Christ's second parousia. The notion of a divine eschatological righteous judgment, which will take account of the sins of human beings, is a firm patristic teaching.(237) Referring to the final eschatological Judgement(238) of *"that terrible day"* for psychopaedagogical reasons, i.e. in order to induce repentance on the part of the fallen believers, Chrysostom speaks about the fire of hell, the impossibility of repentance after death and the inescapability from the law of recompense in accordance with divine righteousness. *"Knowing these things and remembering that terrible day and that fire and recalling in our mind those terrible punishments, let us turn back from our deceitful path. For the hour is coming and the present appearance* (θέατρον) *of this world will be dissolved; nothing can be worked out after this life is passed, no crowns can be won after the dismissal of the present appearance. This is the time of repentance and that one, the time of judgement; this is the time of contests, that of crowns; this one, of labour, that one of rest; this one, of hard toil, that one, of recompense".*(239) *There is, then, an eschatological judgement seat, before which "all our nature is going to be judged".*(240) The judge to carry out this judgment will be God,(241) while the accuser will be the devil.(242) The judgment will be positive in the case of patience in the

trials of this life,(243) and negative in the case of sinful acts arising from either preconscious considerations or conscious intentions. *"All of us will stand before the awesome judgement seat of Christ, clothed with our own actions and seeing with our own eyes, on the one hand the tears of the orphans and on the other hand the shameful debauchery which contaminated our souls, as well as the sighs of the widows, the insults imposed on the labouring persons, the robberies of the poor; and not only these and what is like these, but whatever else has been indecently committed in our mind".*(244) In any case, the divine judgment will be both impartial and infallible: *"Thus, even God at the time of the judgement seat will not be able to convince the judge ... No rhetorical art will be able to dissuade the great judge; no rank will silence him; no office will persuade him; no personality will affect him; no possessions can corrupt him; but he will bring out a terrible, impartial, righteous judgement".*(245)

It is true, however, that the threat of punishment (hell) *"disturbs the heart".*(246) According to Chrysostom, Paul makes the believers *"agonising"* (ἐναγωνίους),(247) psychopaedagogically inserting in the souls of his spiritual children(248) the *"fear"* (φόβος) of spiritual contamination caused by the moral participation of the whole ecclesiastical body in the sin of one member of the Christian community.(249) Paul did this on the one hand to keep them in constant spiritual alertness, and on the other hand to instil in them a secure hope of salvation.(250) This is because, according to Chrysostom, every Christian, and especially he who *"acts righteously"*, can become *"more successful"* and *"more secure"* if he has the fear of falling into sin and *"if he sees many who have been better than him to have fallen"* so that *"he may become more prudent on their account".*(251). Naturally this psychopaedagogic fear should not be turned into *"phobia",*(252) since this would be against God's will and the aim of the pastoral counselling, which is encouragement of repentance and

spiritual therapy and not falling into despair or indolence. Here again measure is very useful.

The implanting of anxiety to some appropriate measure as a metaphysical and spiritual device, produces a saving sorrow,(253) which constitutes, according to Chrysostom, the perfect medicine of repentance. Like every medicine, however, sorrow needs to be supplied to a spiritually sick person in the appropriate dose, otherwise - supplied in a wrong measure - it becomes fatal for the soul, as the case of Judas reveals, which produced despair and suicide (psychosomatic and spiritual death).(254) This pastoral threatening, however, whatever distress it may cause, produces positive results in the psychical and moral behaviour of the spiritual child. Thus, the memory of the future punishment dispels anger,(255) strengthens the faith,(256) gives birth to humility,(257) and generally constitutes a suspensory factor in the operation of sin.(258)

As an excellent psychologist and using the divine Scriptures as his main weapon, Chrysostom is not satisfied only with the content of the prophetic and apostolic word; he also borrows and uses the paedagogical and therapeutical style of the prophet or the apostle who speaks, since his Homilies are not produced as demonstrations of rhetorical skill but in order to entice people to repentance.(259) His model again is the surgeon physician,(260) while his prototype is God himself, as well as the prophets, the holy and spiritual fathers,(261) and even the very consciousness (superego) of the human psyche.(262) Thus, maintaining a psychological balance, the spiritual father is obliged, as far as his personal contact is concerned, not to *"deal favourably"* with the *"righteous"* (good Christians), developing with them special social relations, because *"if you call the righteous blessed, you will inflate the tone of his virtue, and as one who has already arrived at a state of blessedness, he will be ready not to be vigilant any more"*.(263) On the contrary, a spiritual counsellor is

obliged not to show any special sympathy towards his spiritual child,(264) but, when he deems it right, he can become strict,(265) hard, cold, stern and grim,(266) or even wild.(267) Indeed, Moses, who was reputed to have been *"the most meek of all human beings"*, as Chrysostom reports, *"used anger"*, as St. Paul also did when he confronted *"injustice"*.(268)

We saw the male (paternal) stance of a spiritual father both with regard to *"harsh language"*(269) and to *"rough style"*; nevertheless, for the necessary psychopaedagogical balance to be achieved in the parental model, the other side of the stance of the spiritual father, the female (maternal),(270) should also be studied, because isolation of the one side incurs negative implications for the other and, as a result, no balanced psychospiritual growth of a spiritual child is achieved. Chrysostom once again will take the prototype for the female (maternal) behaviour and the words of a spiritual father from God himself, analysing the prophetic acts on the basis of the well known model of surgical operation.

Since God is not vindictive(271) against sinners, but *"makes his sun rise upon the evil ones and the good"*,(272) so the spiritual father is bound to *"accept"* his entire flock, like a mother who feeds her children without making any discrimination.(273) Indeed, *"God is merciful and longsuffering and repents for the evil deeds of human beings"*,(274) without demanding *"accountability for sins"*.(275) Thus, the father of the parable accepts the prodigal son, unconditionally, showing tenderness, longsuffering, charity, sympathy, mercy and pity: *"To a father he returned, who was unable to recall any of the previous matters; or rather to a father who could remember only those things which can lead to compassion and mercy and love and forgiveness which are proper to begettors"*.(276)

Since the heavenly Father *"is love"*(277) and his Church *"is greater than an Ark"*, which not only preserves like a loving and caring mother

but also regenerates her spiritual children,(278) the earthly spiritual father is likewise bound to be a lover of humanity and lenient,(279) indeed much more than the pagan sailors in Jonah's ship were. *"For it was God who by economy (dispensation) directed these things to happen in the way they did, so that he might train the prophet to be a lover of human beings and tame, and not only that, but cried to him saying: Imitate the sailors, who are senseless men; for they do not think down on any soul, nor do they spare even of one body, yours ... Indeed even after the accusation of the sea, and the proof that came with the lot, when he had accused himself and confessed his flight, not even then, did they rush to destroy the prophet".*(280)

It was always Chrysostom's basic principle that *"all things must be dealt with leniency"* (μετ' ἐπιεικείας ἅπαντα μετιέναι) and that *"a wounded person cannot be healed in any better way than with leniency* (ἐπιείκεια); *for leniency is more powerful than any violence".*(281) Speaking elsewhere about the power of leniency(282) the holy father explains more eloquently its great value: *"Do you see what a great beneficence leniency is? It is leniency that pierces our hearts with mighty force and makes a wound much sharper. For as in the case of scirrhous (hardened) bodies, the blow against them is not strongly felt, but one hits them more violently after rendering them softer through manipulation, so here one needs first to soften and then to hit. This softening is not achieved by anger, nor by strong accusation, nor by pain, but by leniency; for all the above intensify the induration (porosis), but leniency neutralizes it. So, if you wish to touch someone who has been treated unjustly, you need to offer yourself to him with much meekness".*(283) On the other hand, *"it is with leniency that one must extirpate the disease"*, because "he who becomes better through human fear, very quickly would return to his evil ways".(284) Or, there is also the case *"of leading a sinner, who has remained in sin and has been*

threatened, to despair and loss of hope".(285) This is why St. Paul suggested to the Corinthians, as regards their attitude towards the incestuous sinner who had been previously anathematized, "*Confirm, then, to him your love ... He did not simply say love him, but confirm to him your love, i.e. show him that your friendship is assured and immovable, warm and fervent and full of fire*".(286)

If a spiritual father is to achieve such an internal and external psychological disposition and attitude towards his spiritual children, he needs, according to Chrysostom, to acquire an affable and amiable manner in expressing his views as spiritual counsellor, similar to that of the prophet Nathan, who weaved "*the drama having the iron hidden inside the sponge*".(287) Indeed, going further still, Chrysostom does not hesitate to make use of flattery as word-therapy, as this becomes extensively apparent in his epistles to Olympias. As he explains he does this by using the skill of the physicians: "*For just as in the case of children, when they receive an unpleasant therapy, as for example a cutting, or a burning, or a bitter medicine, we flatter them needlessly*",(288) likewise we must do to our fellow believer who needs our assistance. "*Go to him and give him a little praise, making it up from all the other advantages which he enjoys*".(289)

In any case, for the spiritual father who feels empathy for his spiritual children, kindness, or leniency or fervour, or consideration do not constitute flattery, for they are necessary psychical operations which are connected with his co-suffering with his spiritual children and the shackles with which he is attached to them after the example of St. Paul, as we have already explained.(290) This is why the spiritual counsellor is obliged, according to Chrysostom, to use every kind of consolation (παράκλησις) and even tears and lamentations in order to persuade and influence emotionally the sinner so as to turn him to repentance. "*Alas!*

he imitates a wailing woman, and well he does ... But this is not on the soul, for if you lament, you will raise the dead many times in his soul ... See a fornicator and lament; and you will raise him many times. This is why Paul not only wrote and admonished, but lamented with tears, in advising each person. Perhaps, you admonish, why not shed tears as well? So, if admonition is not enough, the tears will assist. Thus the prophet laments. Our Master, seeing Jerusalem fallen, says, Jerusalem who kill the prophets and stone those sent to you. He recalls the fall of the city and imitates a person who laments. And the prophet? alas! o sinful nation, people full of sins; there is no health in the body. Do you see these being pulled? An evil seed, lawless sons. Why do you lament, tell me? You have abandoned the Lord, you have enraged the Holy One of Isreal. What other plage will you suffer"?(291)

This maternal attitude, can operate, according to Chrysostom, in balance with the paternal one, in an experienced spiritual father and counsellor who possesses the charisma of discrimination, not only periodically but also simultaneously, as is manifested in the case of Nathan when he led David to repentance. Indeed, according to Nathan's example, which is particularly important for Chrysostom, in so far as it exhibits a clear application of this paternal/maternal technique the prophet is like a physician who acts on the one hand like a caustic iron and on the other hand like a forgiving and caring mother. This double measure which is imposed by the divine economy (dispensation),(292) appears to be a perfect combination of the fine balance that is necessary in these circumstances between leniency and austerity - an austerity involving *"harsh language"* but going as far as permissible, because to stretch the rope too far might mean the loss of every effort. However, when it comes to balancing justice and love it is the second that should prevail, since the spiritual father *"is a father and not a judge"*.(293)

CH. 3: THE DIVINE *KERYGMA* AS SPIRITUAL INSEMINATION

a. The divine-human factor of the human conception

Maintaining St. Paul's allegorical method of understanding Christianity in terms of a spiritual birth, Chrysostom elaborates the particular elements of this birth, in his attempt to enter deeper into the Pauline mind for reasons dictated by his pastoral-kerygmatic considerations within the context of his relation to his own spiritual children. Thus, he transfers the model of childbirth to his own time and circumstance. In order to find the elements of spiritual birth, the holy father attempts, as we said, a certain comparison between this spiritual birth and physical childbirth. In doing this, he emphasises the importance of the former, inasmuch as this one is not achieved by the power of nature, but by the Holy Spirit. The holy father recognises the limits of nature, beyond which it is unable to act and operate. The spiritual birth of his archetypical example (ancient Greek, or Old Testament, or New Testament, or Patristic model) is dependent upon two factors: God and man, as it also happens with every act of natural or physical birth. In this case Chrysostom holds, against the Stoics, that man's natural self-therapy is impossible. If that was the case, then divine Providence would be reduced to mere redundant luxury. The holy father recognizes possibilities within nature, embedded in it by the creative energy of divine Providence, as for example, the ability of the limbitic operational powers (nature) for self-arrangement (*Selbstregulation*) and replacement- compensation (*Kompesation*) in accordance with depth psychology (mainly that of A. Adler and C. Jung), up to a certain degree, but without rendering them absolute or autonomous. The mystagogical act of the holy catechism, which calls a human being to "repentance" (μετά-νοια) or conversion of mind, is not materially (*materialiter*) and formally (*formaliter*) a natural

procedure, because it is carried out exactly in order to heal the falling nature, and is not credited to it alone, but to a synergy (cooperation) of the divine and human will. This is why the holy father stresses: "... that in physical childbirths this is impossible".(1) But what does ultimately "spiritual birth" mean for St. John Chrysostom?(2) It means that someone should make some others his "disciples". Thus, the spiritual father transcends in essence, according to Chrysostom, the usual "teacher-catechist" (or guide and paedagogue), since "discipleship" for the former constitutes a "spiritual birth".(3)

Indeed, spiritual fatherhood as "spiritual direction" appears to be a birth into life and not a simple paedagogy.(4) This does not simply constitute by analogy (*analogia entis*) a Platonic allegorical-symbolic act of natural birth, but a qualitative condition of psychical formation and "conformity" to Christ in the hearts ("wombs") of the spiritual children. Consequently, the difference of the physical from the spiritual father on the one hand, and of the natural children from the spiritual children on the other, is ontological (qualitative) and not simply quantitative, i.e. morally higher or better. This is corroborated by the preceding adjective *"from above"* (ἄνωθεν), which the holy father uses and which reveals the synergistic relation of the divine grace with the human factor, corresponding by analogy to the relation of spiritual father and spiritual children.(5) Chrysostom speaks about this very eloquently in his 25th Homily on the Gospel according to St. John. *"Unless a man has been born from above, he cannot see the kingdom of God; i.e. if you are not born from above, even if you have come to know the slightest detail of the dogmas, you have missed the target and you lie far away from the kingdom of heaven ... This actually means, that if you are not born from above and do not partake of the Holy Spirit which is granted to you at Baptism, you cannot have the right perception about me ... This "from above" is interpreted by some as*

"from heaven", and by some others as "from the beginning" ... but, the fact is that it does not specify only what we see, for we need a different set of eyes in order to see Christ ... for nothing is darkened as much as human syllogism, which speaks in the light of its experience with earthly things and without allowing itself to be enlightened from above; the reason is that earthly syllogisms are full of mud. And so we are in need of the waters from above, so that when the mud sets, that which is pure may rise above and, with the teaching which is found there, may mingle. This can be achieved when we show a prudent (righteous) soul and a right life; for, it is possible for the mind to be darkened not only by curiosity out of season, but also by destructive habits ... because the passionate soul cannot see anything very heroic, but becoming blurred, as it were, by some sort of eye gum suffers a worse vision. Let us cleanse ourselves, then, let us enlighten them with the light of knowledge, let us not sow on thorns ... because as these tear apart those who touch them so do the passions of the soul to those who are attached to them".(6)

It is a fact that perhaps no one else among the great fathers of the Church was as popular as St. John Chrysostom, either during his life time or afterwards. Indeed, *"Chrysostom came to be loved by the people more than any other father of the Church on account of the power of his word and his character".*(7) The holy father himself recognizes the love, favour, trust, sympathy and assistance which the people showed towards him: *"... your interest in our gatherings, your eagerness*(8) *to hear, your love for the speaker and all the other goods of yours ..."*(9) The holy father accepts this favouritism and thanks the people for it; and he does not simply thank them, but the whole of his existence is deeply pleased with the pictures in his memory of his beloved persons. *"It was not only during the day, but also during the night that we derived from these images of imagination great pleasure".*(10)

We examined previously at some length the direction of the love of the holy father towards his spiritual children within the psychological bond of the "shackles" of St. Paul. We are now called to see this mutual bond from another angle, that of the spiritual children towards their father: *"and on the inside, the chain of the "affection" (φίλτρου) of the disciples"*.(11) By the word φίλτρον the holy father expresses the width and depth of the semantic content of the term love, because φίλτρον does not simply imply the mere emotion of love but the means which arouses love and especially eros.(12) Indeed, the interpretation of this sort of language harmonises the instrument of the material bond (shackle, chain) with the instrument-means of the psychical bond (φίλτρον). Naturally, as in the perspective of father towards children, so here the power of the bond is the same, since the iron shackles keep powerfully together both the one side and the other.

We also saw previously the use of another metaphorical image by the holy father as descriptive of his bond with his spiritual children; this was the image of the mother with her child. This second metaphor is also used by St. Paul himself to describe the inner-organic(13) dimension of this bond as a kind of "hatching" (ἐκκόλαψις).

It is worth noting that from a psychological point of view Chrysostom does not cite any other related verses from St. Paul, except only Gal. 4:19, where the unique case of Paul's tender use of the diminutive "little children" (τεκνία) instead of "children" (παιδία) occurs.(14) It was natural for this very close and familiar relation to have procured in the spiritual children a kind of psychic dependence on their spiritual father. Indeed this dependence of the spiritual children was such that even the bodily absence of their spiritual father would be unbearable.(15) As a perfect and personal (and hence, fruitful in depth psychology research) example of positive "transference" (*Uebertrag-*

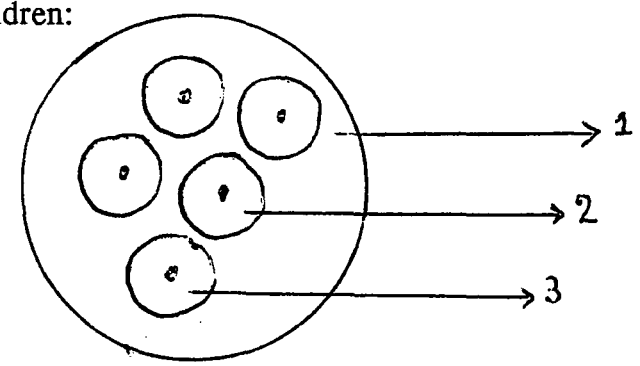
ung)[16] of a spiritual child towards Chrysostom we may mention Olympias, who *"made herself dependant upon his entire tendency and tongue"*.[17] From the moment of the exile of the holy father Olympias shared in all his sorrows and tribulations as if they were hers (empathy). Indeed, because she was known as a "Johannine" (Ἰωαννίτις) she was persecuted and suffered *"an unjust exile"*[18] at Nicomedia, according to Palladius' Lausiac History, finally succumbing to death after "internal pressure of her heart".[19] This self-sacrifice of the spiritual child for the sake of the spiritual father is not due to a blind fanaticism,[20] nor to an emotional partial (personal) adoration; it is rather due to faith (trust) and to mutual faith and love, which procures a kind of obedience[21] based on the spirit of sonship in Christ.

b. The phenomenology of the spiritual creation

1) The Logos as divine seed

Since the Logos is the cause of God's Wisdom,[22] the "seed" ("wheat"-Christ)[23] should be implanted in the spiritual children so that it might grow little by little inside them and they may arrive at the spiritual level of giving birth to "Christ", i.e. become "Godbearers" (Θεοτόκοι). Yet all this procedure will take place in the context of a spiritual cradle, the intelligent "womb" of the spiritual father.[24] In other words, the spiritual father will have to "form" inside his spiritual children the archetype of the (small) Christ (babe), which will first grow in the spiritual "bellies" of these spiritual children and then will be born by them. Commenting on Gal. 4:19 (*"until Christ is formed inside you"*), Chrysostom observes that St. Paul *"does not think of this in relation to himself"*,[25] but in conjunction with the person of Jesus Christ. *"For I gave birth to you in Christ Jesus"*.[26] To understand the nature, character

and manner of this birth "in Christ Jesus", so as to specify the psychical "resistance" of the children that caused so much distress to Paul, we ought to take into consideration - from the context which is provided by Chrysostom's text - on the one hand the meaning of the phrase *"having them in the heart"* (τὸ ἔχειν ἐν τῇ καρδίᾳ), and on the other hand the meaning of the phrase *"until Christ is formed in you"* (ἄχρις οὗ μορφοθῇ Χριστὸς ἐν ὑμῖν), or the phrase *"having Christ in them"* (τὸν Χριστὸν ἔχειν ἐν ἑαυτοῖς).(27) This is not the case of simple information or elaboration(28) of the facts concerning Christ, but rather of a real presentation ("formation" - μορφώσεως)(29) of Jesus in the believer as a unique and exclusive revelation of God, under the perspective, of course, a) of the historical witness of Jesus, b) of the interpretation of him in the given present moment and c) of the personal experience of him as resurrected and glorified.(30) The following schematic presentation depicts the manner of this *"in-christation"* (ἐνχρίστωσις)(31) within the context of the Christological mysticism of the Apostle Paul, which Chrysostom describes, with regard to Paul's spiritual pregnancy and birth of spiritual children:



1. Paul's womb 2. the womb of the spiritual child 3. the seed of the Divine Logos.

The spiritual father basically plays the role of the womb, which provides the "means" or the "transformer"; but these functions of the spiritual father are attributes of the Animus-Christ, which are acquired by the

former through his "identification" with Christ.(32)

The spiritual father, however, is called in the second phase of the "formation" of the spiritual child "in Christ" to provide a kind of spiritual "technical insemination", by placing inside the "wombs" (hearts) of his spiritual children, which are enclosed in his own "belly" (γαστέρα), i.e. "mind" (διάνοια), the divine sperm (the Logos of God).(33) Thus, the spiritual father, as a "belly" contains within him all the possibilities of childbirth.(34) Finally, during the third phase, the spiritual father plays the role of the spiritual obstetrician, assisting in the process of birth, i.e. the commencement of the extrauterine spiritual life of the new existence.(35) On the other hand, the person of Jesus Christ also appears to play a triple role in the spiritual birth of every believer, according to St. John Chrysostom: a) He is identified with the womb of the spiritual father, and accordingly with the womb of the spiritual child,(36) since he is primarily the *"transformer"* of the spiritual conversion (ἀλλοίωσις); b) he is himself the sperm (the spiritual sperm) and c) he is the One who is to be born by the spiritual children who are born and who become, on this account, *"Christ-bearing"* (Χριστοφόρα), *"as having Christ in them"* (ὡς τὸν Χριστὸν ἔχειν ἐν ἑαυτοῖς)(37) like the Mother of God.(38)

ii) The spiritual father as a female womb

Interpreting the agapetic stance of St. Paul towards his spiritual brethren, Chrysostom likens every spiritual father in the Pauline tradition as an intelligent mother,(39) switching from the model of conjugal eros to the model of spiritual pregnancy.(40) Thus, the bonds or "shackles" of St. Paul are now likened to the instinct of maternal affection (φίλτρον) towards the natural children *"which binds the mothers with the children they bore ceaselessly and wherever they may find themselves"*.(41) This is because the mothers *"tasted the pain"* which was necessary for the birth of

these children. Consequently, anyone who has been exposed to as great a pain as the mothers, cannot help but bear with him this child, suffering for him and holding him constantly in his heart.

The premature widowhood of Anthousa, the natural mother of the holy father, deprived him in his early years of the influence of his father; thus, we could say, that little John became the exclusive object of love of a mother, who saw him as her only consolation. Indeed, John constantly reminded the young widow of the form of her deceased husband.(42) For this reason, she addressed to him with tears the most moving words in order to prevent him from going to the desert, a little before she died.(43) But, of course, there was a mutuality of feelings; her son himself put her forward as a model of a *"young widow"* to all Christian widows and recalled the words of Libanius: *"Alas, what women there are among the Christians"*!(44) Thus, unconsciously, it was easy on account of this secondary identification(45) with his natural mother for Chrysostom to acquire the notion of maternal qualities of a spiritual father. Besides, such a notion, without constituting any hysteric imagining (Freud)(46) or any imagining of 'male protest' (Adler),(47) rooted, according to Jung, in the archetype of motherhood, was common to Judaeo-Christian literature.

According to Chrysostom, the basic, fundamental and magnificent quality of a woman is her motherhood,(48) which corresponds to her main and basic biological function. The reverence revealed in his words about the woman-mother and the miracle of creation as the pinnacle and perfection of the female person on the one hand, but also the prototype of the agapetic relation of a spiritual father and his spiritual children which constitutes for Chrysostom the instinct of maternal affection - a result of the birth of natural children which provides the archetype for the spiritual birth - mark the limits of the intelligent context of a mother's role. In this context a woman on the one hand is positively

appraised on account of the great pangs of natural birth and the constant bond between her and her children which results from this and, on the other hand, is negatively appraised as rejecting the same pangs after the experience of birth, in contrast to the maternal bewailing of St. Paul, which went on after the experience of spiritual birth.(49)

If we compare the natural with the spiritual pregnancy *"until Christ is formed inside"*, we will clearly see the superiority of the latter. The reasons for this superiority are many, but two of them seem to stand out in Chrysostom's mind: a) the fact that the spiritual father is more dedicated (literally *"nailed on"* - προσήλωτο) to his spiritual children, since the *"spiritual children are more loved than the natural ones"* (ὅσῳ τῶν φυσικῶν τόκων οἱ τοῦ πνεύματος εἰσὶ θερμότεροι),(50) and b) that the spiritual father runs the risk of experiencing pain not only once but twice over (καὶ γὰρ καὶ οὗτος ὠδινεν οὐχ ἅπαξ, ἀλλὰ καὶ δὶς τοὺς αὐτούς), *"something which is impossible for a natural mother who could not undergo again the same birth pangs"*.(51) Indeed, the double pain of the spiritual father can last not one moment, as it happens with the natural birth pangs *"which appear suddenly and disappear immediately as soon as the birth of the child has slipped out of the womb"*, but they can be perpetuated for months as the case of St. Paul reveals which caused him many pains for an entire year.(52) Besides, it is obvious that spiritual pain is far greater than the physical one. *"For there the pains are fleshly, but here the pains are far more terrible since they do not affect the belly but tear apart the very power of the soul"*.(53) Indeed, the spiritual pains are far more severe than the physical ones in the context of the soul, since as Paul describes them they are worse than the "gehenna" (hell) and the "separation" (anathema) from Christ.(54) Spiritual pain, then, is characterised by the Apostle on the one hand by its severity and intensity and on the other hand by its long duration and prolongation. *"I*

feel great sorrow and I experience constant pain in my heart", says the Apostle.(55)

The superiority of the spiritual pain over the physical one implies respectively a superiority of the spiritual "womb" (νηδύς)(56) over the physical one, especially because the first one sends forth a man who is regenerated in Christ and is a spiritual offspring. The place of pregnancy indeed plays an important role in the thought of the holy rhetor.(57) The "womb" on the one hand, as the female symbol par excellence(57a) and the principal instrument in the process of pregnancy and birth, and the "belly" on the other hand, acquire archetypical functions in Chrysostom's thought which are of particular relevance in the understanding of the characteristics of spiritual birth. Actually, the holy father, praises most eloquently this spiritual womb of St. Paul for three reasons which are primarily theological: a) this womb could produce children who had Christ inside them (qualitative value); b) this womb was so fruitful that it provided regeneration for the whole ecumene (quantitative value); and c) this womb had the ability, in contrast to any other physical womb, to assume again within it those who had been already born, but in the sense of premature abortion, and give birth to them again, having first reshaped them and reformed them according to the divine Archetype (Christ Jesus), so that any future health disorder in the spiritual life of this spiritual child might be averted. It was on account of such reasons that St. Paul's spiritual womb was infinitely more valuable than any other physical womb, since it not only gave birth, or brought beings into life, but regenerated them and offered the "better life" (τὸ εὖ ζῆν).(58)

On the other hand, even the swelling of the belly and the kicks and movements of the embryo, have not escaped the sharp eye of Chrysostom. He actually refers with reverence and dignity to the various parts of the female body, "womb", "belly", "bowels" (νηδύς, γαστήρ,

σπλάγχνα). The "belly", a very important archetypical symbol in depth psychology, parallel to the "womb" in the sacred texts of all religions, in myths, traditions and dreams, appearing as an ark, cradle, basket, cave, nest, house, etc.,(59) plays the first and most basic role, along with the "womb", in the creation of a sound, healthy and normal child. The spiritual belly will specify in turn its spiritual product. Besides, the time of incubation in the belly,(60) the conditions existing in it and generally the entire prenatal behaviour of the embryo will determine considerably the time of its development. The "belly" in the Old Testament can represent the entire human being.(61) It is used in this sense by Chrysostom, first for St. Paul and then for himself. In other words, Paul, as well as any other spiritual father in general, ought to become a incubatory instrument (technical womb), so that he may contribute to the spiritual incubation or formation of human beings "in Christ".(62) According to this model Christ borrows the body or the mind of the spiritual father so that spiritual children might be incubated in them. Thus, the spiritual children do not belong to either Paul or Chrysostom or any other spiritual father, since they were not inseminated by them, but by Christ within the body of his "bride", the Church, which is represented by the maternity of every spiritual fatherhood.(62a)

"It is for entire months that spiritual pains last, since it took an entire year for Paul feeling constant pains and finally giving birth to those he wanted to regenerate".(62b) This hermeneutical comment of Chrysostom on the Pauline understanding of spiritual pregnancy helps us to enter into a psychological analysis of the prenatal period.(63) Chrysostom touches on two particular points in this connection: a) that Paul *"did not give birth to those he carried inside him"* immediately and naturally, and b) that the period of pregnancy plays a basic role in the formation of the character and personality which the child shall develop later.(64) In other

words, in spiritual birth, there is no need to speed up the birth, but to delay it, since Paul as a pregnant woman did not take any medicine to speed up the birth, in spite of his terrible pains. Indeed, he even *"carried again inside him those had been already born", "stretching for the second time the maternal belly with pains".*(65) Why did Paul not give birth to his disciples in a normal way? Because he wanted them first to become quite mature and then to let them run on their own.(66) Otherwise, had he left them half developed - immature - in the catechism and in the faith, they would run the danger of becoming oblivious to him and his spiritual teaching if the occasion arose for him to be removed from their midst.(67) Here Chrysostom anticipates prophetically, as it were, the contemporary psychoanalysts (e.g. D. Cooper), since he connects regression to sin with return to the womb.(68) But, this phenomenon does not leave the spiritual father indifferent. Like the woman who feels pain, he feels pain psychologically(69), as he sees his spiritual children falling again into sin, i.e. into prenatal condition.(70) Paul, however, does not feel pain only psychologically but also spiritually, because he observes this spiritual regression of his spiritual children and feels again the pains of spiritual birth after the archetypal model of a physical mother who undergoes physical child birth. Thus, Chrysostom mixes together the bodily with the psychological pain, and refers to the bodily pain of the belly (ἀλγηδόνες τῆς γαστρός) as a model for the psychosomatic pain (ἄλγος) of a spiritual father on account of his spiritual children.(71) In his comments on Gal. 4:19 Chrysostom appears to attribute therapeutic value to spiritual birth pangs.(72) The Apostle not only *"suffered pain always and ceaselessly"*, but was also exposed to postnatal complications. The extent to which the spiritual obstetrician suffers and identifies himself with the child is quite amazing! Paul feels a deep sorrow because he was not able in certain cases (mainly involving

Jews) to transform himself into a spiritual mother.(73) On the other hand this co-suffering of St. Paul, as we see it in the context of the Chrysostomic exposition, presupposes a great psychological endurance, patience and tolerance.(74) This passive attitude of a spiritual father, which resembles the function of a womb, implies superiority and initiative in the spiritual child. In other words, spiritual birth is based not only on the mother (the womb) but also on the child itself.(75) Freedom here is an indisputable fact. The spiritual child precedes the father, because his birth depends upon his will, in contrast to the natural birth, which is not dependent upon the offspring.

Comparing the natural with the spiritual child,(76) Chrysostom sees love as the common cause of both, since every child birth constitutes an act of love for mankind.(77) Thus elsewhere, the holy father notes concerning spiritual adoption: that "this is not realised either with pain, or with achievements alone, but with love, and only with love but with our own virtue as well.(78) Since, according to Chrysostom, holiness makes man a "son of God" by grace, our spiritual adoption by holy fathers will secure for us the corresponding relation with divine paternity.(79) Indeed, by the verb "to bear" (γεννᾶν) Paul "wanted to specify only affinity".(80) "Adoption" is transformed in Scripture from a Graeco-roman legal term to a term specifying a dynamic "filial relation" which can operate on three levels: a natural, a spiritual and an eschatological level.(81) On the second level the souls of those spiritually born actually acquire a consciousness of divine adoption.(82) When Chrysostom refers to spiritual birth (γέννησις), he means the birth-creation of a faithful member of the Church through the process of catechism, but when he speaks of rebirth (ἀναγέννησις), he means the sacrament of Baptism. Thus, for Paul, God delivers us from slavery and "adopts" us(83) by means of the faith which is confessed at Baptism.

And so the holy father can write, that "no one can be called a son without Baptism".(84)

The anagogical(85) "adoption" of a believer by the earthly father towards the heavenly father is expressed in the mutual faith-trust and love (parental bond) of father and child. The holiness of the spiritual father contributes to the holiness of a spiritual child, i.e. to the transposition, as it were, as from a womb, from the human to the divine "adoption", but the holiness of a child witnesses simultaneously to his being a "child of God." According to Chrysostom, St. Paul was fully conscious of his spiritual fatherhood and motherhood. The whole nexus and structure of the Homily of the holy father, the examples he uses, the terminology he employs and the images of his metaphors, all have the tendency to provide a demonstration of the reality of spiritual birth as transcending that of natural birth. The spiritual son who is spiritually conceived in a spiritual womb, was spiritually impregnated, caused spiritual pain in the "belly" (mind and psychosomatic existence) of his spiritual mother and, finally, was spiritually born. The parental bond (as father and mother) reaches the pinnacle of its possibility!

iii) Spiritual formation, birth and rebirth

1. Spiritual formation

St. Paul used to call his "children" even those "who had not been born of him",(86) i.e. all those people who had not yet consciously become members of the "body of Christ" (the Church). On the one hand his love for the salvation of his brethren, and on the other hand even the smallest initial response of some of them, gave him the right to act in this way, although in the last analysis this was not a right but a privilege.(87) Hence, in the case of spiritual birth, in contrast to the natural one, one becomes a father before giving birth, "so that you may

learn that this is not the first time when he suffers birth pangs".(88) To elaborate more tangibly this understanding of the commencement of the spiritual formation up to the point of production through spiritual birth, as regards a psychosomatic organism which is under development in a similar way with the embryo inside the womb, Chrysostom uses another model, that of rebuilding.(89) The habit of relating the first model (of insemination) with the second is derived again from the allegory of the prophets. Thus, the biographer of Chrysostom notes: "For this is peculiar to wise architects, first to destroy the building of falsehood and then to lay down the foundation of truth,(90) as it is specified in the case of the prophet: 'I placed you over nations and kingdoms, to root out and to plant again, to dig up and to rebuild; doing the former, as a farmer and the latter, as a builder".(91) At the start we ought to consider as self-evident the common use, derived from the Biblical and Patristic literature, of the symbolism of "insemination" as referring either to the earth, or to the female womb. Then, as we previously saw, the divine kerygma, being therapeutic in character, cuts off and cleans, like a surgeon's lancet, or as a farmer does with the soil. In other words, it is like the farmer's work, which entails both "uprooting" and "planting". These two operations become more obvious in the art of building,(92) where the architect on the one hand digs up the ground and on the other hand build up on it. Likewise the seed that enters into the earth first rots and then increases. Something like this also happens with the divine seed of the spiritual sower, which, entering into the hearts of spiritual children, causes a certain upheaval, or moral pricking, testing, compunction, upset, spiritual shake up, psychical destruction, shattering. Thus, only with birth pangs is the commencement of the flourishing of the seed possible!(93)

Since Chrysostom, in accordance with the tradition of the holy

fathers,(94) sees man as a building, which stands upright as long as it is maintained by the divine Builder, while it loses its security and falls to the ground without the latter's care, he admonishes his spiritual children to observe whatever they hear in the divine kerygma , so that the word may not remain a theory in which case it is of little use. As an example, he asks his audience: "What benefit will you have if you attend here and there (theatre)? I train, he corrupts; I produce medicines for the disease, but he adds further causes to it; I put out the fire of nature, but he lights up the flame of desire. What is the benefit, tell me? One is the builder and one the purifier. What use have they been any more and what labours? Not, then, here and there, but let us dwell only here, so that we may rip the benefit here, and you may not be here in vain, nor be confused and condemned. One is the builder and one the purifier; what use did they produce beyond labours"?(95) Thus, the model of rebuilding presupposes one gradual manner of building,(96) like the embryo which is carried in the womb of his natural mother for nine months. Indeed, the realisation of the spiritual maturation is seen by Chrysostom as taking place gradually, like ascending steps (ἀναβαθμούς).(97) One could depict graphically the process towards moral perfection in a spiritual father by means of a ladder, the basis of which is on the earth (like the foundation stone of the Church) and its end in heaven. He who arrives at the end of the ladder is the one who is assimilated to God by grace.(98) Actually, the holy father, notes that spiritual building is a much more difficult and slow task than spiritual deterioration (moral ruin); thus, referring to the therapeutic process applied by God through the prophet Nathan to the case of David who fell into sin, he writes: "Why did he not apply amendment as soon as he sinned? Because he knew that the soul of the sinners is blinded by the vigour of sins and the ears of those that are immersed in the depth of sin go deaf. He refrains, then, from giving help

when the passion is in its height and the exposure is made at a later time; and then comes the moment of repentance and forgiveness. ... Do you see that he is quick as far as salvation is concerned? He does the same with the others; he delays of course the destruction of sin, but he accelerates the supply of his help. I mean this by what I say: buildings are erected by us human beings in the course of many years and it takes us a long time to build a house; it is true, of course, that a long time is required for building something, whereas the time for pulling it down is very small. In the case of God, however, when he erects something, he does it speedily; when he destroys something he does it slowly. Thus, God is speedy in construction and slow in destruction, because both of these are fitting to his nature. the former shows his power and the latter, his goodness. He is speedy because of his excessive power, and slow because of his great goodness".(99)

2. Child birth

As we can divide natural children into passive and active,(100) so we can distinguish spiritual children into dependable and irritable. The former undergo an easy spiritual birth because they do not project any resistance but obey their spiritual father (earthly or heavenly).(101) The second need greater care, which can reach to the point that they re-enter the spiritual womb of the spiritual pregnancy, since the first time they were born prematurely or traumatically. In any case the ultimate aim of the spiritual father is to render his children Christ-bearing. Such indeed are the spiritual children which Chrysostom raised and raises to this day as we gather from church history. The reason is that every great person creates - by a spiritual birth - followers, spiritual children. Chrysostom borrowed, as we know, the model of spiritual paternity from St. Paul.(102) St. Paul was for Chrysostom himself something beyond the true prototype of a spiritual father. Consequently, not only do we see

that the holy father recognizes the existence of the human spiritual paternity, since he himself regarded as his spiritual fathers, apart from bishop Flavian, the monks Karterios and Diodore,(103) speaking especially of his filial relation to the latter, but also himself acted towards his flock as a father imitating the attitude of St. Paul.(104) The "Johannites" were (schismatics for a certain time) faithful followers of St. John Chrysostom.(105) The most distinguished among the clergy who were dedicated to Chrysostom as his spiritual children are the following: Tigrius, Paul, Proclus, Philippus Sidetes, Germanus, Cassianus, Stephanus, Helladius, Neilus the ascetic (Ancyranus), Isidore of Pelusium and Serapion.(106) It is also well known that the holy father had gathered around him a great circle of ecclesiastical persons, e.g. deaconesses,(107) widows, female disciples and spiritual daughters. The most important among the deaconesses with whom he maintained his correspondence during his exile are, Olympias,(108) Pentadia,(109) Amprucla (Procla?), Asyncritia and Chalcidia.(110) On the other hand the most distinguished female disciples were: Silvina(111) and Procla.(112) Finally the holy father corresponded from his exile with another 19 different women, who were his spiritual daughters.

The holy father did not imitate St. Paul only in producing well-favoured spiritual children, but also, and more so, in producing many of them.(113) Interpreting the fertility of the spiritual womb of St. Paul, he says: "And what could be more fertile than this one which gave birth to (ἀπεγέννησε) the entire ecumene"?(114) Particularly interesting here is the verb ἀπογεννῶ, which means to give birth from something,(115) because it implies not just a horizontal expansion of the divine Word but also a spiritual growth in depth. To say, then, that St. Paul ἀπεγέννησεν the entire ecumene is to say that he Christianised it, healed it saved it.(116) The holy father uses the term ecumene (οἰκουμένη) to denote the

world as it was known at that time,(117) but among the Atticists the word had a qualitative nuance and designated only the (spiritual) Greek world in contrast to the barbarian lands.(118) Thus, Chrysostom was well known for his missionary care for Persians, Scythians and the pagans of Phoenéce; Paul on the other hand reassured the members of the Church in Colossai of his prayer that they may be filled with the full knowledge of the will of God.(119) As Chrysostom explains: "He says to be filled, not that you may receive; because they did, but that what was missing might be supplied.(120) Echoing Chrysostom, Theophylactus of Bulgaria(121) points out that the the spiritual growth of the Church is achieved internally through the operation of the Holy Spirit, who is sent by Christ-the Logos to her members who are attached to him as their head. "The whole Church shall grow as long as it is attached to the head".(122) This, the growth of the Church is not an abstract event conceived by the mind, but an existential and personal state, since it takes place in the persons-members of the Church according to the measure and the welcoming power of each member of Christ. Growth in this case is not to be identified with maturity, since man grows in "full knowledge" (ἐπίγνωσις) of God and his will.(123) According to Oecumenius growth is understood spiritually and sensibly, i.e. either through charisms, or through knowledge, or through faith.(124) According to Chrysostom human beings "get wise little by little".(125) The encomium, then, which the holy father constructs for St. Paul's "womb" on account of the fact that "it gave birth to the entire ecumene", has to do with pastoral therapy as the product of an evolutionary procedure, full of failures but also of intensive efforts; it has to do with gradual spiritual fruitfulness. A spiritual birth presupposes a long time of pregnancy and at the same time an internal feeding of the embryo and special care on the part of the mother. This is indeed what is also implied by rebirth as

we shall see below: it has to do with a gradual evolutionary formation "in Christ" of the spiritual children.

3. Rebirth

Continuing the archetypical analysis of the spiritual child birth of St. Paul (Gal. 4:19), Chrysostom underlines two noteworthy features of spiritual pregnancy: a) that in spiritual pregnancy it is possible, in contrast to the natural one, "to conceive again those who have been born once",(126) and b), that in spiritual pregnancy there is no time limit for the incubation of the embryo, like the limit of nine months of the natural pregnancy, but all depends on the individual case, as we gather from Paul who had had such a pregnancy last for over a year,(127) so that no premature birth might occur. Thus, Chrysostom sees in Paul the phenomenon of the prolonged pregnancy, which, on the spiritual level depends on the bearer of the pregnancy - in this case St. Paul - as well as on the embryo for paedagogical and psychological reasons. Like an experienced and healthy spiritual mother Paul never gave birth prematurely. Thus, the spiritual father combines the role of both womb and obstetrician, since he places as an obstetrician the spiritual children into a womb which is his own! This is why such an act is so painful to him. This reason for the existence of spiritual pains ought to have an effect on the spiritual children, who should feel ashamed,(128) because, apart from anything else, they torture their spiritual father again with a similar pain as before and even worse.(129) "For this reason the Apostle used a sharp and tense voice, with emotion far greater than any woman-mother, when he cried and said: My children, it is for you that I suffer birth pangs, until Christ is formed within you".(130) Chrysostom explains the deeper pastoral purpose of this attitude(131) and relates it to the theology of repentance, which he applies to his own situation. More specifically he applies it to his own spiritual children who were

born and grew up[132] but were later aborted. Thus, he both encourages and threatens them and he does it "by saying 'until Christ is formed in you', since he reveals both, that the formation had not yet taken place - a fact which caused agony and fear - and that it was still possible that such a formation could happen - a fact that made them gain courage".[133] Indeed, every disobedience, insubordination, and obstinacy on the part of certain spiritual children, i.e. every psychical "resistance"[134] or regression on their part, caused him grave difficulty of delivery. In turn, difficult delivery involved a grave risk for both mother and child, inasmuch as the final outcome of a repeated child birth (rebirth) was unpredictable.

The archetype of repeated birth or rebirth (ἀνακυοφορία)[135] denotes the resumption of the counselling function of the catechist and of all the psychical symptoms that come with it (pains of pregnancy, harassment, disappointment, hope, trust, etc.). The spiritual father is expected to start again the process of spiritual therapy of the children who "fell" into sin on account of immature spiritual conception, or still "resist" the acceptance of the Gospel as a matter of faith and life. Such spiritual children do not simply grieve their spiritual father, but "re-crucify" the whole body of the Lord (the Church), causing bruises and wounds, which are experienced by spiritual leaders[136] like Paul. According to Chrysostom spiritual maturity is not self-evident, nor something simple and readily acquired. Its acquisition entails great efforts, labour and even sacrifices, on the part of the "shepherd" who is entrusted with the task of regaining the lost (immature) sheep. It is unthinkable that a spiritual physician would rush to leave alone his patient,[137] thinking that he has matured and is ready for spiritual emancipation. Spiritual post-cure requires not only close post-natal "paediatric" care, but also a full retrogression of the catechumen to

infantile age,[138] as well as repetition of the pregnancy itself through "technical incubation" so that a complete and secure re-formation of the "embryo" might be achieved.

EPILOGUE

Having gone through all the Homilies of Chrysostom on Penance, we have noted that the holy father delivered them in order to provide the necessary spiritual preparation of his spiritual children with useful psychological signals in view of the great event (prospect) of repentance. Already in his 1st Homily he makes plain his purpose in this task, which is to strengthen the faith of his flock, or to recall them to it, using the Pauline model of spiritual birth.

Spiritual birth constitutes the full, canonical and organic induction of a believer into the liturgy of the ecclesiastical body.

The task of spiritual birth entails both "paedagogy" and "therapy". Thus, the holy father interchanges the models of parent and physician. It is precisely the use and interchange of these models that gives us the right to employ in our analysis criteria from depth psychology, since at least the maternal substitute (according to Adler), as well as the psychotherapeutic one are inherent *a priori* in the therapeutic method of depth psychology.

We ought to confess, of course, that depth psychology, wishing to remain a "science", attempts some sort of "demythologisation" of the Christian dogmas and the sacred persons. The parallelism, then, which we have attempted, is primarily morphological and, as we have found, quite useful in our attempt to understand more deeply the psychological relations between spiritual father and spiritual children in the context of the contemporary catechetical and counselling effort of the Church.

The general impression, which can be gained from these Homilies, is the widely diffused expression of the emotions of the holy father, which reveal, through intense and vivid elevations, the psychical sensitivity and warm spiritual disposition of the spiritual father towards his spiritual children, as well as his moral counselling and care for their spiritual

problems. The first point that we have observed here is that there is no private counselling (although this was not totally absent from Chrysostom as we see in other circumstances) and no "responses" on the part of the flock (although it is known that the holy father did on many occasions invite dialogue during his Homilies and actually engaged in it), as it happens in classical psychoanalytic therapy. Consequently, in the context of a proportionate comparison, we can speak only for the therapeutic kind of discourse of the holy father. This psychotherapeutic discourse was also paedagogical. The spiritual father healed through spiritual birth "in Christ". Hence, either through therapeutic act, or through catechetical guidance, spiritual birth justifies the comparison with the therapeutic and parental morphology of depth psychology.

Indeed, the structure of all the Homilies covers all three factors of paedagogical action (the well known paedagogical triangle): a) the person of the holy father, b) the spiritual children and c) the relation which binds them together.

Thus, the Homilies on Penance appear to be not only theological texts of moral kerygmatic character, but also paedagogical lessons, through which the psychotherapeutic principles are set in operation, as they were known to the rhetor, so that he might "form according to Christ" his spiritual "disciples" and help them to "grow" in spiritual statute by means of an appropriate spiritual "knowledge". Hence, the reformation "in Christ" of a believer, which entails: a) psychological conversion (μετάνοια), birth (κατήχησις) and rebirth or regeneration (βάπτισμα).

Since, however, the holy father sees this spiritual relation of spiritual father and spiritual children, as we have seen, in the light of St. Paul's experience and the entire Judaeo-Christian tradition, as "childbirth" (τοκετός), it follows that "knowledge" (based on λόγος) will be conceived

biblically as "participation-communion" (μετοχή-κοινωνία-συνουσία).

Thus, throughout this entire work we have encountered a process of "sacred marriage" (ἱερὸς γάμος) between the spiritual father and his spiritual children, according to the prototype of the revelation of God the Father within the entire history of the Divine Economy (Dispensation). Divine 'philanthropy' has never ceased, since Adam's creation, from moving 'erotically' towards humanity, providing for it, suffering with it and being buried with it "in Christ", until the insemination and fruition of the new seed has been carried out through the Resurrection.

More specifically, we saw in the first chapter the catholic possibility of spiritual fatherhood in man, accompanied by the appropriate spiritual charisms and virtues, whenever spiritual vigilance (νῆψις) and sanctity of life are constantly present.

In the second chapter we provided an analysis of the love of the spiritual father, which reaches the point of sacrifice for the sake of his spiritual children and simultaneously his joy for their "communion" and "salvation" "in Christ", through him acting as a means and/or mediator. Archetypes of this mediatory role are for Chrysostom, Jesus Christ himself, Moses, the holy Prophets and St. Paul. Finally, the spiritual father engages in a triple task: a) counselling, b) encouraging (παραίνεσις) and c) criticism (ἔλεγχος), through the use of a word-therapy technic (communication, contact and dialogue) and employment of three models: a) of the human body, b) of a physician and c) of parents (father and mother as ἀμφιθυμία).

In the final chapter we have explored the model of "childbirth" (τοκετός), which the rhetor uses almost exclusively, uniting the divine factor with the human one in a process of spiritual pregnancy of spiritual children by a spiritual father.

Spiritual fatherhood occupies the centre of Patristic Theology

(Pastoralia, Counselling, Confession) and runs through the entire history of Patristic Tradition. It is most notable that Chrysostom does not interpret it, as we saw, in the narrow sense of "granting forgiveness" (ἄφεσις), as it is the habit with some, but in the wider sense of psychological spiritual counselling and care. In other words, for Chrysostom, spiritual fatherhood constitutes an instrument in the service of repentance and salvation of the believing spiritual children and not the other way round; i.e. repentance is not dependent upon spiritual fatherhood, since a spiritual father is not a judge, but a "womb" which is freely offered for the incubation of "repentance" in spiritual children who have fallen into sin and need to be reformed "in Christ".

Under this dimension, spiritual fatherhood constitutes an event which is much larger than any professional psychoanalytic therapy. Contemporary researchers recognize on the one hand the catholic (universal) character of religion,(1) while they speak, on the other hand, for the concept of the totality of human nature as a dynamic whole (the wholeness of mankind).(2) Thus, psychotherapists no longer recommend simply "secular ministers of souls", but "fathers" and "mothers" in a process of "psychoreligion".(3) Indeed, we saw depth psychologists (mainly Adler and Jung) to understand and appreciate both, the therapeutic value of the parental role of a psychotherapist and the power of the counselling word (word-therapy).

The whole investigation has also shown that spiritual fatherhood enhances faith and knowledge between spiritual father and spiritual child and is aimed at assisting growth of such relations (of faith and knowledge) between spiritual child and God the Father. Terms like confidence, love, guardianship, maturity, intercourse, communion, disciples, children, word-seed, etc., reveal in an ample way the truth of the matter. Thus, human spiritual paternity constitutes a means and a

step for the realisation of divine fatherhood and spiritual adoption.

Theology and Psychology can serve together[4] the birth of the "son of man" by God, the common Father of all. Such a service, however, cannot operate outside the Church as a divine-human body. We saw Chrysostom emphasizing this on many occasions, producing a perfect balance between every member and the entire body according to St. Paul's model. It is, then, within the ecclesiastical context that spiritual birth acquires its full and real theological significance and fulfils psychotherapeutically the physiological outcome of its destination, the spiritual welfare of humanity.

FOOTNOTES

FOOTNOTES TO INTRODUCTION

(1) S. Freud, Ἅπαντα, τ. 10, σ. 90.

(2) Ουδεὶς ουν των απ' αιώνος τοιούτων λόγων ηυπόρησεν εύροιαν, ην μόνος αυτός επλούτισε, και μόνος ακιβδήλως το χρυσούν τε και θείον εκληρονόμησεν όνομα (Suidas' *Lexicon*).

(3) Metrop. Antonios, "A brief historical review of the institution of common ownership" (in Greek), ΕΚΚΛΗΣΙΑ, 1-2-1986, νο 3, σ. 74.

(4) Ν. Γ. ΝΕΥΡΑΚΗ, Αἱ ἀλήθειαι τῆς Πίστεως κατὰ τὸν ἅγιον Χρυσόστομον, σ. 25.

(5) Μηναῖον, 27 Ἰανουαρίου. Cf. L, Meyer, *Saint Jean Chrysostom, maitre de perfection chrètienne*, Paris 1933.

(6) Cf. D. Lagache, S. Freud, Ἅπαντα, τ. 4, σσ. 57, 73.

(7) For full bibliographies the works of the following authors in the bibliography below: C. Baur , Χ. Παπαδόπουλος 1970, Π. Γ. Στάμος 1960, J. Quasten 1960, Harkins 1960, Π. Χρήστου ΘΗΕ σ. 1170, A. Moulard 1941, A. Puech 1923, C. Georgiou 1960.

(8) Cf. B. Ἰωαννίδου, "The divine factors in the holy life of St. John Chrysostom, ΕΕΘΣΠΑ 1957. J. Neander, *Der heilige Johannes Chrysostomus*, Berlin 1848. L. Schläpfer, *Das Leben des heiligen Joh. Chrysostomus*, Düsseldorf 1966.

(9) According to Palladius Chrysostom suffered from very serious stomach problems because of his severe fasting (cf. Epistles to Olympias 6:1, 17:1, MPG 52). His frequent health troubles are also eloquently and fully described in his Epistle to Olympias 12:1. Cf. also Epist. to Olympias 4:1 on the effect the bad conditions in the case of his asceticism on mount Sylpio had on him. According to Robert Payne the holy father must have suffered from tuberculosis and he was constantly ill during the last twenty years of his life. (cf. Στάμος, ΑΑΠ, τ. 9, σ.13 υποσ. 1).

(10) Cf. ΘΕΟΛΟΓΙΑ, 1 (1986) 189ff.

(11) On the discussion about the year of the saint's birth and his age see, Π. Χρήστου, Οἱ περὶ Ἱερωσύνης Λόγοι, σ. 11.

(12) Μ. Σιώτου, περιοδ. ΕΚΚΛΗΣΙΑ, 3 (1986) σ. 78 υποσ. 359.

(13) If the triad of Chrysostomic discourses, διδαχή - κήρυγμα - ὁμιλία, correspond to the three Chrysostomic categories of human beings, ἄπιστοι- κατηχούμενοι- πιστοί, then the Homilies on Penance were addressed to the baptised Christians. Homily was connected with teaching, didache, with catechism and kerygma, with message to the unbelievers. The receivers of the Homilies, the audience, were believers. After the reading from the Bible, the preacher elaborated on the

passages read. It was usually a speech prepared to explain, defend, persuade, or inspire. The Homily was informal almost taking the style of a dialogue. Cf. C. A. Perialas, *St. John Chrysostom* ..., p.284.

(14) In his Homilies on Penance Chrysostom does not address only Priests as he does in his Homilies on Priesthood.

(15) This is a clear implication that changes in belief, attitude and behaviour are effected through words: "By it (word of mouth) we rouse the soul's lethargy to reduce its inflammation, we remove excrescences and supply defects, and in short, do everything which contributes to its health" (Chrysostom, *On the Priesthood*, p. 115 from C. A, Perialas, *St John Chrysostom*... p. 269).

(16) *Les deux masques*, p. 7.

(17) The word is the means; persuasion is the end. "When all is said and done, there is only one means and only one method of treatment available, and that is teaching by word of mouth. That is the best instrument, the best diet, and the best climate. It takes the place of medicine and cautery and synergy" (John Chrysostom, p. 115, from C. A. Perialas, *St. John Chrysostom* ... p. 270).

(18) Cf. Φ. Βαφείδου, *St John Chrysostom and his activity in the Church (in Greek)*, Thessaloniki 1932.

(19) Cf. Σ. Κυριακίδου, Ἰωάννης ὁ Χρυσόστομος ὡς λαογράφος, ΛΑΟΓΡΑΦΙΑ 11 (1934) ss. 634-641. From 381 to 398 Chrysostom engaged in psychosociological researches about the people of Antioch: MPG 58: 629, 60, 94-97. Cf. N. Θ. Μπουγάτσου, "From the Sociology of the Fathers" (in Greek), in the periodical ΚΟΙΝΩΝΙΑ, 4 (1988) p. 483.

(20) Cf. ΘΗΕ, τ. 6, σ. 1178.

(21) C. G. Ἡ αναλυτική Ψυχολογία σε σχέση με το ποιητικό έργο, σ. 271.

(22) C. G. Jung, Ψυχολογία και Ποίηση, σσ. 251-252, 258, 267.

(23) C. G. Jung, *Analytical Psychology*, pp. 182-183.

(24) C. G. Jung Ψυχολογία και Ποίηση, σ. 266, Cf. A. Puech, *S. Jean Chrysostom* ... Paris 1891. On the immorality of the people at the time of Chrysostom, see Θ. ΖΗΣΗ, "Ανθρωπος καὶ Κόσμος ... σ. 17.

(25) C. G. Jung, "Psychology and Literature", in *The Spirit in Man, Art and Literature*, p. 159.

(26) C. G. Jung, *Freud*, p. 294.

(27) C. G. Jung, *Odysseus*, p. 307.

(28) He is ὁ διδάσκαλος τῆς οἰκουμένης according to Gregory of Alexandria, κοινὸς τῆς οἰκουμένης πατήρ according to Leo the Wise and οἰκουμενικὸς διδάσκαλος according to Theodosius II.

(29) Freud regards Adler and Jung as heretics (cf. S. Freud, Ἡ

Ψυχανάλυση καὶ ἡ Ζωή μου, σ. 54).

(30) According to Jung there are as many psychologies as philosophies (cf. C. G. Jung, "Basic postulates of analytical psychology" in *The Structure and Dynamics of the Psyche*, p. 659).

(31) S. Freud, *Totem und Tabu*, pp. 95f.

(32) A. Adler, *Social interest*, pp. 211, 220.

(33) A. Adler, op. cit., p. 227.

(34) A. Adler, op. cit., p. 132.

(35) A. Adler, op. cit., p. 229.

(36) A. Adler, op. cit. pp. 227f.

(37) R. Jaccard, *Freud*, p. 67. Cf. Α. Πιερίου, Ἡ Ἀθανασία τῆς ψυχῆς, σσ. 124-125.

(38) S. Sweich, *Freud*, p. 14.

(39) Κ. Στεφανῆ, Μαθήματα Ψυχιατρικῆς, p. 68, Cf. Σ. Στυλιανίδη - Μ. Τριανταφύλλου, «Μαρξισμός και Νεύρωση» in the periodical ΑΓΩΝΑΣ, 3 (1978).

(40) Α. Παρασκευοπούλου, Ἡ Θρησκεία κατά τους Ψυχοαναλυτικούς, σ. 96.

(41) C. G. Jung, *Seelenprobleme der Gegenwart*, p. 133.

(42) A. Adler, *The problem child*, p. 7.

(43) Χ. Λ. ΑΝΣΜΠΑΤΣΕΡ, *A. Adler:* Ἡ ἐπιστήμη τοῦ πῶς νὰ ζοῦμε, σ. 12; J. Jacobi, *The Psychology of C. G. Jung*, p. ix. Cf. also R. C. Erickson, ""Spirituality and Depth Psychology", in *JRH*, vol. 26 (1987) p. 200.

(44) A. Adler, *Social Interest*, p. 7.

(45) A. Adler, *The problem child*, p. 285.

(46) A. Adler, *Social Interest*, p. 131.

(47) Γ. Σ. Φιλιππόπουλου, Δυναμικὴ Ψυχιατρική, σ. 545.

(48) A. Adler, *Social interest*, p. 229.

(49) A. Adler, *Lebenskenntnis*, p. 15.

(50) A. Adler, *Social Interest*, p. 139.

(51) C. G. Jung, *Über die Psychologie des Unbewusstein*, p. 44.

(52) Α. Παρασκευόπουλου, Ἡ Θρησκεία κατὰ τοὺς Ψυχοαναλυτικούς, σ. 12.

(53) A. Adler, *Social Interest*, p. 208.

(54) E. Fromm, *The Crisis of Psychoanalysis*, p. 19.

(55) Γ. Σ. Φιλιππόπουλου, Δυναμικὴ Ψυχιατρική, σ. 545. Cf. C. Delacampagne, «Κ. Γιούνγκ - φωνὴ ἐκ τοῦ τάφου, Ἡ Ψυχανάλυση πέθανε, Ζήτω ἡ Ἀναλυτικὴ Ψυχολογία», in the Newspaper ΤΟ ΒΗΜΑ, 31/8/1980, σ. 19.

(56) D. Lagache, in Ἅπαντα, τ. 4, σ. 69.

(57) S. Feud, Ἅπαντα, τ. 13, σ. 93.

(58) Cf. π. Φ. Φάρου, «Ποιμαντολογία ἀντιποιμαντικῆς» in the periodical ΓΡΗΓΟΡΙΟΣ ΠΑΛΑΜΑΣ, 62 (1979), σσ. 48-50, and of the same, «Ποιμαντικὴ Θεολογία ἡ Θεολογία Ποιμαντική» in the periodical ΑΠΟΣΤΟΛΟΣ ΤΙΤΟΣ, 5 (1981) σσ. 435-437.

(59) Cf. the dictum πρᾶξις γὰρ ἐπίβασις θεωρίας (Gregory Nazianzen, Or. 20:12, MPG 35:1080B).

(60) Cf. Archimandrite Γ. Καψάνη, Ἡ σημασία τῆς Ποιμαντικῆς καὶ ἡ Ἑλληνικὴ Βιβλιογραφία αὐτῆς, ΑΘΗΝΑΙ 1968, and I. Κορναράκη, Σχέσις τῆς ποιμαντικῆς Θεολογίας πρὸς τὸν σύγχρονον κόσμον, Θεσσαλονίκη 1971, and also Α, Μ. Σταυρόπουλου, Ποιμαντική Θεολογικὴ ἐκπαίδευση καὶ ἡ συμβολὴ τῆς ποιμαντικῆς Ψυχολογίας, ΑΘΗΝΑΙ 1980.

(61) Cf. Κ. Στρατιώτου, Ἡ Ποιμαντική τοῦ Ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, Θεσσαλονίκη 1935.

(61a) John Chrysostom, ΕΠΕ, τ. 30, σ. 316.

(62) John Chrysostom, ΕΠΕ, τ. 30, σ. 296.

(63) John Chrysostom, MPG 49: 302B-C, 289C-D.

(64) John Chrysostom, MPG 59: 471f.

(65) E. Jones, Ἅπαντα, τ. 7, σ. 32.

(66) S. Freud, Δοκίμια Ψυχανάλυσης, σ. 296.

(68) John Chrysostom, ΕΠΕ, τ. 30, σ. 160.

(69) John Chrysostom, MPG 57: 340D.

(70) John Chrysostom, *On the Priesthood*, p. 114: How can they (the Priests) keep it (the Body of Christ - the members of the Church) spotless and sound, unless they posses superhuman wisdom and fully understand the treatment suitable for each soul?" Cf. Plato, *Phaedrus*, p. 275: "He who would be an orator has to learn the differences of human souls".

(71) Κ. Στεφανῆ, Μαθήματα Ψυχιατρικῆς, σ. 5.

(72) A. Adler, *Problems of Neurosis*, p. 26.

(73) John Chrysostom, MPG 60: 565C (Cf. Καὶ γὰρ ἐπὶ τῶν τὰ σώματα καμνόντων ....τύχωσιν ὄντες - Πρὸς Σταγείριον, λόγος Α' , 155B).

(74) Ι. Κορναράκη, «Θρησκεία καὶ ψυχοθεραπεία στὴν Αὐστρία» in the periodical ΕΚΚΛΗΣΙΑ, τ. 30, ΑΘΗΝΑΙ 1953, σσ. 351-352. Also Η.

Gruntrip, *Psychotherapy and Religion*, Harper Bros, N. York 1957, and L. R. Kivley, "Therapist attitude toward including religious issues in therapy" in *J. of Psychology and Christianity*, 5 (1986) 37-45.

(75) C. G. Jung, *Psychology and Religion: West and East*, p. 167.

(76) C. G. Jung, *Uber die Psychologie des Unbewusstein*, pp. 99, 103. That false religiosity can lead to psychosis is expounded in Μ. Λ. Φαράντου, Προλεγόμενα εἰς τὴν Θεογνωσίαν, ΑΘΗΝΑΙ 1980, σ. 40κ.εξ.

(77) The activation of Divine grace outside the "narrow circle" is accepted in Orthodoxy according to Professor I. Καρμίρης (cf. his «Ἡ παγκοσμιότης τῆς σωτηρίας» in the periodical ΘΕΟΛΟΓΙΑ, τ, 52:1 (1981) σσ. 14ff. & 20).

(78) Cf. Γ. Π. Πατρώνου, «Ἡ Θέωσις τοῦ Ἀνθρώπου», ΘΕΟΛΟΓΙΑ, τομ. 51-52 (1980-81).

(79) A. Harnack, Ἡ Ἀνατολικὴ Ὀρθόδοξη Ἐκκλησία, σ. 15. But certainly Christianity is not only a psychotherapeutic system, for in that case it would end in *Säkularismus* and *Immanentismus*.

(80) π. I. Ρωμανίδου, «Ἰησοῦς Χριστὸς ἡ Ζωὴ τοῦ Κόσμου», μτφρ. Μάξιμου Λαυριώτη, ΟΡΘΟΔ. ΤΥΠΟΣ, 4 Μαρτίου 1988, σ. 3. Cf. M. T. Kelsey, *Healing and Christianity*, 1973, and *Talmud Berakoth* 3:1, *Madsar sheni* 53.3, *Shab.* 14.3.

(81) Tertullian *Ad Scapulam* 4, Mk 6:12-13, Π. Ν. Τρεμπέλα, Ὑπόμνημα εἰς τὴν πρὸς Ἑβραίους καὶ τὰς Ἑπτὰ Καθολικάς, σ. 225, Σ. Χ. Ἀγουρίδη, Ὑπόμνημα εἰς τὴν Ἐπιστολὴν τοῦ ἁγίου Ἰακώβου, σ. 90, B. J. Tyrrell, *Christotherapy*, pp. 198ff, Κ. Ράλλη, Περί τῶν Μυστηρίων της Μετανοίας καὶ τοῦ Εὐχελαίου, ΑΘΗΝΑΙ 1905.

(82) Mt. 10:1-8, Mk. 16:18, Lk. 10:9, Acts 5:15-16, Cf. B. J. Tyrrell, *Christotherapy*, pp. 182ff.

(83) C. G. Jung, *Mysterium Coniunctionis*, p. 455. Cf. the principle τὸ γὰρ ἀπρόσληπτον ἀθεράπευτον (Gregory Naz. *Epist.* 101, MPG 33: 181D-184A and John Damascene, *Expositio*, iii, 6, MPG 94: 1005B).

(84) C. G. Jung, *Analytical Psychology*, p. 181.

(85) John Chrysostom, MPG 49: 309A.

(86) John Chrysostom, ΕΠΕ, τ. 30, σ. 262, Cf. Jos. 2:9.

(87) John Chrysostom, MPG 49: 496E.

(88) John Chrysostom, *On Prayer* from A. Πιέριου, Ἡ Ἀθανασία τῆς Ψυχῆς ..., σ. 205.

(89) John Chrysostom, MPG 49: 307A-B.

(90) John Chrysostom, MPG 49: 308E-309A.

(91) I. Κορναράκη, ΘΗΕ, τ. 10, σσ. 486-488.

(92) Lev. 13:9, 13:20.

(93) Mt. 10:8, Cf. I. Κορναράκη, Τὸ πρόβλημα τῶν Σχέσεων, σ. 53.

(94) John Chrysostom, MPG 48: 630.50, 653. Cf. Athanasius MPG 26: 965, Gregory Nazianzen MPG 55: 425A, 473A, Basil the Great MPG 31: 993A, 1040CD, John Climacus 1,15, Anastasius Sinaita MPG 89: 369D-372A. Chrysostom professed that medicine treats the body, the sermon treats the soul. Plato had written that medicine treats the body and rhetoric would treat the soul if it were an art (*Phaedrus* p. 273). If an individual desires to be a doctor of souls, he must first ascertain that his own soul is healthy. The individual's morality precedes all else, according to Chrysostom. (Cf. John Chrysostom, *Homily on The Acts of the Apostles* XXIX, NPNF, vol, XI, pp. 182-188).

(95) A. Esterson characterises the psychotherapist as "a counsellor of the spirit", from H. J. Cooper, *Soul Searching*, p. 129).

(96) For more details on editions see, *Clavis Patrum Graecorum*, p. 500.

(97) Ch. Martin, "Une Homélie de paenitentia de Sévérien de Gabala", in *R.H.E.*, 26 (1930), pp. 331-343. Cf. J. Quasten, *Patrology*, vol. 3, p. 453.

(98) Cf. M. Aubineau, CCG i, p. 299, R. E. Carter, CCG ii, p. 98, iii, p. 160.

(99) John Chrysostom, ΑΑΠ, τ. 9, σσ. 12-13, ὑποσ. 1.

(100) *Kirche und theol. Literatur* 668, in Eclogis 3,4,24,25.

(101) *Repertorium Pseudochrysostomicum*, p. 197.

(102) *Clavis Patrum Graecorum*, pp. 499-500. H. C. Lea, *A History* .... p. 79 ftn 2.

(103) ΕΠΕ, τ. 30, σσ. 210-270.

(104) ΕΠΕ, τ. 30, σσ. 214, 256.

(105) ΕΠΕ, τ. 30, σσ. 110, 190, 250, 252.

(106) ΕΠΕ, τ. 30, σσ. 290κ.εξ.

(107) ΕΠΕ, τ. 30, σσ. 292.

(108) ΕΠΕ, τ. 30, σσ. 102, 286.

(109) ΕΠΕ, τ. 30, σσ. 210, 288, 296.

(110) ΕΠΕ, τ. 30, σσ. 258, 306.

(111) ΕΠΕ, τ. 30, σσ. 110, 250, 286, 288.

(112) ΕΠΕ, τ. 30, σσ. 260, 312.

(113) G. 3, pp. 608-610.

(114) PG 49: 273-276 (Ecloga 47).

(115) Cf. Π. Γ. Στάμου, ΑΑΠ, τ. 9, σ. 12.

(116) J. Quasten, *Patrology*, vol. 3, 1966[3], p. 453. Cf. Κ. Λουκάκη, Ἰωάννου τοῦ Χρυσοστόμου Εργα, τ. Α, σ. 143.

(117) *Homily on the Acts XXIX*, γ, ΑΑΠ, τ. 78, σ. 231.

(118) Π. Κ. Χρήστου, ΘΗΕ τ. 6, σ. 1173. S. Freud received patients every day, even on the Sabbath, while each session lasted one hour (R. Jaccard, *Freud*, p. 51).

(119) *In inscript. Act. Hom. II*, MPG 51: 77.

(120) S. Freud, Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 327.

(121) S. Freud, *Totem und Tabu*, p. 137.

(122) On "method" see, M. A. Schatkin, *John Chrysostom as apologist*, Πατριαρχικὸν Ἵδρυμα Πατερικῶν Μελετῶν, Θεσσαλονίκη 1987, σσ. 40-42.

(123) Chrysostom psychoanalysed persons and circumstances from Holy Scripture, especially St. Paul. In his 8th Epistle to Olympias he writes that "Paul's sorrow in his departure is not our own conclusion, but his" (8, 11e). For another example see his 10th Epistle to Olympias (10, 13e).

(124) Bishop Daniel, "On Divine Philanthropy from Plato to John Chrysostom", ΘΕΟΛΟΓΙΑ, τ. 54·3 (1983) 592.

(125) John Chrysostom, ΑΑΠ, τ. 15, σ. 81.

(126) M. Dombeck - J. Karl, "Spiritual issues in mental health care", in *JRH*, vol. 26:3 (1987) 183-197.

FOOTNOTES TO CHAPTER 1

(1) G. Kittel, "Abba", in *Theologisches Woerterbuch.*

(2) Judg. 17:10, 18:19.

(3) IV Kings 2:12.

(4) Prov. 1:8, Is. 19:11.

(5) Cf. Schrenk in *ThWNT*, vol. 5, p. 977.

(6) Gen. 21:12. 48:16.

(7) Gen. 15:2ff.

(8) Num. 3:4, 27:3ff.

(9) Lk. 19:9.

(10) Jn. 8:33, 39ff.

(11) Eph. 3:15. Cf. Α. Σταυρόπουλου, Στοιχεῖα Κατηχητικῆς Ψυχολογίας, ΑΘΗΝΑ 1980, σ. 7. For the divine fatherhood in relation to

pastoralia see, I. K. Κορναράκη, Ἡ νεύρωσις ὡς ἀδαμικόν πλέγμα, σ. 83, and his Μαθήματα Ἐξομολογητικῆς, σ. 128. On the spiritual father as a type of God see, J. Chryssavgis, "Obedience and the spiritual father", ΘΕΟΛΟΓΙΑ, 58 (1987) σ. 568.

(12) Mat. 8:11.

(13) Gal. 3:27ff.

(14) II Pet. 3:4.

(15) Jn. 20:23, Mt. 18:18, Jam. 5:16.

(16) Hergenröther, *Photius*, iii, 607. Cf. Χ. Ανδρούτσου, Δογματική τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας, ΑΘΗΝΑΙ, 1956[2], σ. 387, and Α. Σκρίμπα, «Ἡ παράδοσις τοῦ Πνευματικοῦ Πατρὸς εἰς τὴν Ἀνατολικὴν Ἐκκλησίαν», ΑΝΑΠΛΑΣΙΣ, 228 (1974) 5ff, and Gregory Nazianzen, 8:22, MPG 35: 813C: <<ὦ σύ πάτερ ἐκείνης πνευματικέ».

(17) Philem. 10, I Cor. 4:15, Gal. 4:19.

(18) Sanh. 19b, Cf. Σ. Χ. Ἀγουρίδη, Ἀποστόλου Παύλου Α' Πρὸς Κορινθίους Ἐπιστολή, σ. 91.

(19) Acts 13:1.

(20) Eph. 4:11.

(21) Π. Χρήστου, Ἑλληνικὴ Πατρολογία, τ. Α, σ. 23. Cf. also Σ. Σμυρνόφ, Ὁ Πνευματικὸς Πατὴρ ἡ Στάρετς, ΒΕΣΤΝΙΚ, τ. Α-Β, 1904 (in Russian) and Ν. Σοθβορόφ, Τὸ πρόβλημα τῆς Ἐξομολογήσεως καὶ τῶν Πνευματικῶν στὴν Ἀνατολικὴ Ἐκκλησία, Μόσχα 1906 (also in Russian).

(22) Cf. Metrop. Ε. Ι. Καρπαθίου, «Φύσις καὶ ἔννοια τῆς πατρότητος παρά τῷ πνευματικῷ, ΕΚΚΛΗΣΙΑ, τ. 18 ΑΘΗΝΑ (1940) σσ. 138-140, 204-205, 214-215., τ. 19 (1941) ss. 6-7, 12-13, Metrop. Μ. Κωνσταντινίδου, «Ὁ Πνευματικὸς πατήρ» ΕΚΚΛΗΣΙΑ, τ. 19 (1941) σσ. 13-14, 178, Metrop. Ι. Βελανιδιώτου, «Ὁ Πνευματικὸς Πατήρ», ΕΚΚΛΗΣΙΑ, τ. 19 (1941) σσ 26-27.

(23) On the Catechetical School of Alexandria see, ΕΕΘΣΠΑ, τ. 24 (1979-80), σσ. 41ff.

(24) Cf. Β. Κ. Στεφανίδου, Ἐκκλησιαστικὴ Ἱστορία, ΑΘΗΝΑΙ 1978[4], σσ. 42, 95.

(25) Strom. i,i,2, Cf. also Π. Ν. Χρήστου, Ἑλληνικὴ Πατρολογία, τ, Α, Θεσ/κη 1976, σ. 22.

(26) MPG 62: 529. Every "spiritual counsellor", even lay, participates in spiritual priesthood, on account a) of his general priesthood and b) his self-sacrifice of his humanity (Gregory of Nyssa, MPG 46: 316A, John Climacus *Clim.* 1:14, Symeon the New Theologians ch. 1.

(27) On the Gospel according to St. John, Hom. 85, 19-20, γ, Cf. *De Sacerdotio* or. 3, 384D, 398E.

(28) MPG 47:3, Cf. Β. Κ. Στεφανίδου, Ἐκκλησιαστικὴ Ἱστορία, σ. 326.

(29) Hom. 5 on Penance, 17:26, ΕΠΕ τ. 30, σ. 206.

(30) Catech. 2:16, ed. A. Wenger, Sources Chrétiennes, no 50, Paris 1975.

(31) Catech. 2:16. According to Theodoret, if political leaders constitute the "head" of humanity, the spiritual fathers constitute its "heart" (1st verse of 1st chapter of Isaiah, cited by Ι. Γιαννακόπουλος, Η Παλαιὰ Διαθήκη, τ. 18, σ. 27).

(32) In his Commentary on Jeremiah Chrysostom speaks of Noah and Abraham as "fathers". Cf. On Penance Hom. 6, 4:25 ΕΠΕ τ. 30, σ. 226 and Jer. 38-32).

(33) John Chrysostom, MPG 54: 637. «ἡ ἀρετὴ ποιεῖ πατέρας».

(34) Cf. Metrop. Θ. Καναβοῦ, «Ἔχομεν ἀνάγκη καὶ ἀπὸ πνευματικό», ΕΦΗΜΕΡΙΟΣ, 29 (1980) 116-117. According to Freud the presence of a Counsellor is necessary, because, although most people can fight on their own mild forms of phobia, they can never cope on their own with neurosis, but require the assistance of another person (S. Freud, *Totem and Taboo*, p. 31). Adler's views are similar (A. Adler, *Social Interest*, p. 65), while Jung elaborates the necessity of a spiritual father as an inner need which is revealed in dreams (C. G. Jung, *Bewusstes und Unbewusstes*, p. 107).

(35) John Chrysostom, On Penance 1st Homily, 284D. Cf. ΑΑΠ, τ. 9, σ. 21.

(36) Cf. A. Adler, Συγκριτικὴ Ἀτομικὴ Ψυχολογία, σ. 330, where the necessity of a psychological counsellor for coping with neurosis is psychologically explained.

(37) II Kings 12, ΑΑΠ τ. 67, σ. 154 υποσ. 8.

(38) John Chrysostom, On Penance 1st Homily, 284D. Cf. C. G. Jung, *Tiefenpsychychologie und Selbsterkenntnis*, p. 17, and M. R. Jordan, *Taking on the gods: the task of the pastoral counsellor*, Nashville, Abington, 1986. Finally P. L. Entralgo speaks of the mediation of a third person as forming an important "trinity", from Ι. Σ. Μαρκαντώνη, Βαθυψυχολογία καὶ Ἀγωγή, σ. 232.

(39) The teacher attempts to educate the child so that, as the child grows, he is tamed. Chrysostom viewed the role of the speaker as a teacher who is attempting to correct the ordinary person(s) from disorderly conduct and to steer the person(s) away from unprofitable pleasures (C. A. Perialas, *St John Chrysostom* ..., p. 295). On the distinction between the pairs of teacher and pupil (Meister-Jünger) or him who teaches and him who is taught (Lehrer-Schüler) see, Γ. Ι. Μαντζαρίδης, Κοινωνιολογία τοῦ Χριστιανισμοῦ, Θεσσαλονίκη 1981, σσ. 29κ.εξ., αand J. Wach, *Meister und Jünger*, Leipzig 1925. Paul Brown sees the Jewish Rabbi mainly as a "spiritual guide and teacher" - from H.

J. Cooper (ed), *Soul Searching*, p. 129.

(40) John Chrysostom, On Penance 1st Homily, MPG 50: 280A-B, and 655.

(41) John Chrysostom, On the Acts of the Apostles Homily XVIII, 3, ΑΑΠ, τ. 77, σ. 271.

(42) John Chrysostom, Catechism 9:1, 14-18, ΕΠΕ, τ. 30, σ. 518.

(43) John Chrysostom, On Penance 5th Homily, ΕΠΕ, τ. 30, σ. 207. Cf. Mt. 5:19.

(44) It is in this sense that Π. Στάμος interprets the Chrysostomic phrase «... καὶ ἐντρέψαι βουλόμενος αὐτούς ...» (Cf. John Chrysostom, Ἔργα, τ. 9, σ. 15).

(45) J. H. Newman likens the Jewish Rabbi who plays a counselling and psychotherapeutic role as a "trigger" which sets processes in motion - from H. Cooper, *Soul Searching*, p. 175. Although Chrysostom wrote that speaking in the churches takes the form of instruction, he did not suggest that persuasion is not also taking place. The preacher instructs his audience in the teachings of the Church. He persuades them to behave in a fashion compatible to the teaching. There is both instruction and persuasion needed in the sermon (C. A. Perialas, *op. cit.*, 285).

(46) Counselling has become a special branch in many Psychology and Theology Schools and for this reason there is plenty of bibliography. As regards the Psychology of depth, although Freud's biographer, R. Jaccard, writes that theoretically Freud rejected the role of a Mentor and saw the work of the a psychoanalyst as no interference in the openness of a patient (D. Lagache, Ἅπαντα, τ. 4, σ. 59), yet he appeared as paedagogue and his psychoanalysis as catechism (S. Freud, pp. 61-62). Freud himself wrote that psychoanalytic therapy is a kind of re-education (Εἰσαγωγή στὴν Ψυχανάλυση, σ. 394. Cf. also Α. Παπανα- στασίου, Σύγχρονα Ρεύματα τῆς Γενικῆς Ψυχολογίας, σ. 142), which served as substitute for parents (*Abriss der Psychoanalyse*, p. 720 especially for persons who had been deprived of parental support. Indeed, to such persons the psychoanalyst was both an educator and a physician (Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 377). Adler not only recognizes the value but also encourages the promotion of counselling therapy (*Der Sinn des Lebens*, p. 36), especially on matters of marriage and family (*Lebenskenntnis*, p. 149), understanding it as suggestive, in the sense of the English proverb of leading a horse to the water but not forcing it to drink from it (*Social Interest*, p. 264). Adler quotes the dictum of the German physician Rudolf Virchow (1821-1902), founder of Cell Pathology, that "Physicians will become the educators of Humanity" (Συγκριτικὴ Ἀτομικὴ Ψυχολογία, σ. 294). Cf. D. Dinkmeyer, "Conceptual Foundations of counselling: Adlerian Theory and Practice", in *The School Counsellor*, 11 (1964) 174-178, and T. L. Brink, "Adlerian theory as pastoral counselling", in *JPT*, 5 (1977), 143. C. Jung speaks of the Archetypal (collective unconscious) nature of counselling by an adult man

- a Guru (*Ueber die Psychologie des Unbewusstein*, p. 102 and cf. M. Eliade, *Le Yoga*, p. 186) and especially of the important work of spiritual shepherds ("The Theory of Psychoanalysis" in *Freud and Psychoanalysis*, p. 433) as enabling assistance (*Analytical Psychology*, pp. 108, 147-148). Cf. also J. Magonet, "Religious Tensions in Counselling" in H. Cooper (ed.), *Soul Searching*, p. 143ff. More generally on "existential counselling" see, A. Esterson, in H. Cooper (ed.), *Soul Searching*, p. 165.

(47) John Chrysostom, On Penance, 5th Homily, 316C-D, «Διόπερ ἀνάγκη καταπαῦσαι τὸν λόγον; καὶ γὰρ τῆς τοῦ πατρὸς φωνῆς ἐπιθυμῶ ἀκοῦσαι. Ἡμεῖς γὰρ κατὰ τὰ παιδία τὰ ποιμενικά, λεπτῷ τῷ καλάμῳ συρίζομεν, ... δυνηθῆναι καταξιωθῆναι τῆς βασιλείας τῶν οὐρανῶν», In *Nomocanon*, J. B. Cotelerius, *Ecclesiae Graecae Monumenta*, I, Paris, 1677, p. 68, where it is written: «Ὥσπερ σπόρος οὐκ αὐξηθήσεται δίχα τῆς γῆς καὶ ὕδατος; οὕτως οὐδὲ ἄνθρωπος σωθήσεται, ἑκούσιος ποιῶν, ἐκτὸς πατρὸς πνευματικοῦ», *Nomocanon* 262; esp. in monasteries).

(48) Chrysostom concerns himself with the delivery of the sermon: "Form most people usually listen to a preacher for pleasure, not profit, like adjudicators of a play of concert", *De Sacerdotio*, p. 127.

(49) As it is known Freudian psychotherapeutics is physiotherapeutics, i.e. the analysis ends up in a transference to the person of the psychotherapist, whom Freud vests with ability, experience and understanding (*Darstellungen der Psychoanalyse, p. 27)*, Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 397, 197). "Hysteria", Freud writes, "is healed not by a method by by a doctor" (Ἅπαντα, τ. 12, σ. 183).

(50) John Chrysostom, PG 61: 377D. « Εἰ δέ ἰατρῶν παῖδες καίουσι καὶ οὐκ ἐγκαλοῦνται, πολλάκις καὶ διαμαρτάντοντες τοῦ τέλους, ἀλλὰ καὶ ἀλγοῦντες οἱ καιόμενοι καὶ τεμνόμενοι, εὐεργέτας εἶναι νομίζουσι τοὺς τὴν ἀλγηδόνα ταύτην διεφείροντες...`

(51) John Chrysostom, On Penance 5th Homily, 4, ΕΠΕ, τ. 30, σ. 200, «ἀνέγνω τὴν ἀπόφασιν, καθάπερ ἐπιστολὴν βασιλικὴν κόλασιν ἔχουσαν καὶ ἐβόα».

(52) John Chrysostom On Penance 7th Homily, 1,1, ΕΠΕ τ, 30, σ. 238, «...οκ ἐξ οἰκείας γνώμης ἁπλῶς φθεγγόμενος ἀλλ' ἐκ τῆς βασιλικῆς αὐτοῦ αὐθεντίας προφέρων τὰ δόγματα», Πρβλ. Π. Μπρατσιώτου, Αὐθεντία καὶ ἐλευθερία ἐν τῇ Ὀρθοδόξῳ θεολογίᾳ, ΑΘΗΝΑΙ 1931 and Π.Δ. Ξωχέλλη, Αὐθεντία καὶ Ἀγωγή, ἡ σημερινὴ κρίση τῆς παιδαγωγικῆς αὐθεντίας καὶ ἡ ἀντιμετώπισή της, in ΕΕΦΣΑΠΘ, 10 (1978) 238-248.

(53) Since every human being has two "births", like the human archetype, the God-man Jesus, (one from a physical mother and another from a spiritual father), it follows that he is in need of two kinds of fertility, a natural-biological one (Jesus as the Son of Joseph according to the Law) and a spiritual one (Christ as Son of God the Father). Thus, every work of a spiritual father will be crowned with success, only if he exercises his paternity in "the name of the Father", according to Lacan (Cf. Δ. Κυριαζή, «Ψυχανάλυση καὶ Ἐξομολόγηση», in the periodical ΣΥΝΑΞΗ, 25 (1988) 73.

(54) John Chrysostom On Penance 7th Homily, 1, ΕΠΕ τ. 30 ,σ 238, 240, cf. II Cor. 13:3 and Β. Ἰωαννίδου, «Οἱ θεῖοι παράγοντες ἐν τῇ ἁγίᾳ ζωῇ τοῦ Ἰωάννου τοῦ Χρυσοστόμου», ΕΕΘΣΠΑ, (Αθῆναι) 1957. On the contrary, psychoanalysis alone "not only was unable to improve the scientific level of the psychoanalysts and increase their reputation, but more generally, failed to make any lasting contribution to character formation. This will always remain for me a disappointment. I was probably wrong to have hoped for it", (S Freud, from his his letter to James), Putnam, 13 November 1913.

(55) According to C. A. Perialas, it is unclear what Chrysostom meant by "those who have an ability". Nevertheless it is a fact that the holy father, in order to maintain a balance between divine providence and human free will, distinguished clearly, in his reference to public speaking, between those who are gifted in the art of public speaking and those who do not have this gift. Indeed, it is well known that Chrysostom considered that this gift does not come naturally but by instruction, and therefore, even if a man reaches the acme of perfection in it, still it may forsake him unless he cultivates its forces by constant application and exercise" (John Chrysostom, On the Priesthood, p. 30, from C. A. Perialas, *op. cit.* p. 277).

(56) John Chrysostom, from, Β. Μουστάκη, «Ἡ στενὴ Πύλη», ΕΦΗΜΕΡΙΟΣ, 9-10, 1-15-1986, σ. 156.

(57) According to the Individual Psychology of Adler, the authority of the psychotherapist is necessary for the dissolution of doubts, reservations or, even, prejudices on the part of the patient; but this should not be turned into egoism (super-authority), but be derived naturally from the whole personality of the psychotherapist (*Ueber den nervösen charakter*, p. 29, 39; and *Social Interest*, p. 263). Cf. also C. A. Seguin, "The Concept of Disease", in *Psychosomatic Medicine*, vol. 8 (1946) 4.

(58) On paternal authority in combination with power, see S. Freud, "Moses and Monotheism" in his Ἅπαντα, τ. 7, π. 74. Cf. I. Κορναράκη, «Μιὰ σύγχρονη ὄψη τῆς κρίσεως τῆς πατρικῆς αὐθεντία», ΑΝΗΣΥΧΙΕΣ, Ὀκτώβρ.-Δεκέμβρ. 1982, σσ. 3-4.

(59) According to Chrysostom for a miraculous therapy to happen there is a need of the patient's faith, or of the spiritual power of a charismatic therapist. At the time of the Transfiguration the disciples were unable to do any miraculous acts, because "they were weak, but not all of them; for the pillars were not there" (MPG 58, 561A-C). Indeed, according to the words of the Lord, the prayer and fasting of the therapist are medicines even for the heaviest psycho-spiritual illnesses (Mk 9:28-29).

(60) John Chrysostom, MPG 50, 728, In the Acts, Hom. XVIII, 4, ΑΑΠ, τ. 77, σσ. 273-274.

(61) The perfect model for Chrysostom, as is known, was Apostle Paul; throughout his sermons, Chrysostom referred to Paul as the

spokesman of Christianity (John Chrysostom, On the Priesthood, pp. 121-122), but Paul had not studied rhetoric. On the other hand, Chrysostom was himself an example of a person who had knowledge of his subject. The subject for Chrysostom's priest is Christianity. The material is the Holy Scriptures. Chrysostom's knowledge of the Bible was complete. He was able to quote, relate, parallel verses from all books of the Bible with ease (C. A. Perialas, *St John Chrysostom* ..., p. 276). On the various qualifications of the psychoanalyst-counsellor, see D. Lagache, Prologue to « Ὁμαδικὴ Ψυχολογία καὶ Ἀνάλυση τοῦ ἐγώ», in Ἅπαντα, τ. 4, σ. 78.

(62) John Chrysostom On Penance 8th Homily, 2, 18-19, ΕΠΕ, τ. 30, σ. 290: «ἤλουσας, ἀπῆλθες καὶ ἥρπασας; οὐκ ἐπεδείξω διὰ τῶν ἔργων τὸν λόγον;» Cf. Gregory the Theologian (Nazianzen), Or. 4, 113, MPG 35: 649B-652A: «ἡμῖν μὲν ἀμφότερα δι' ἀλλήλων εὐδοκιμεῖ, καὶ γὰρ θεωρίαν συνέκδημον πρὸς τὰ ἐκεῖθεν ποιούμεθα, καὶ πρᾶξιν θεωρίας ἐπίβασιν» and Rom. 10:14. In Jewish thought act (*Davar*) precedes theory (*T. Avot*, 1:17. 1,17, Cf. M. H. Spero, *Sin as Neurosis*, p. 282). Depth Psychology (Freud, Adler, Jung) is unanimous on the precedence of act over theory (cf. J. W. Jones, "Context and Practice, Practice of Content: A Psychotherapeutic Meditation", in *Journal of Religion and Health*, vol. 26:4 (1987) 261-269. Χ. Λ. Ἄνσμπατσερ, Α. Adler, Ἡ ἐπιστήμη τοῦ πῶς νὰ ζοῦμε, σ. 14. C. G. Jung, *Analytische Psychologie und Weltanschauung*, pp. 76-77).

(63) John Chrysostom, On Penance 3rd Homily, τ. 30, σ. 136.

(64) John Chrysostom, On the Priesthood, p. 109 from C. A. Perialas, *St John Chrysostom* ..., p. 274. "For after all, no one who is not a builder would dare to undertake the building of a house, and no one who has not studied medicine would try to tend the bodies of the sick ... And will not the man, who is to be entrusted with the care of so many souls, first examine himself"? Likewise, in depth psychology, as Jung says, "a psychotherapist, like me, always adapts his himself to the methods he uses" (C. G. Jung, Ὀδυσσέας, σ. 302).

(65) John Chrysostom, On the Gospel according to St John 4th Homily, MPG 59, 50. Cf. I. Κορναράκη, Ποιμαντικὰ Θέματα, σσ. 150-152. Also his, «Ὀρθόδοξη Ποιμαντικὴ Ψυχολογία», ΣΥΝΑΞΗ, 25 (1988) 26.

(66) John Chrysostom, On the Priesthood, modern Greek translation by Χρήστου, ἔκδ. Ρηγόπουλου, σ. 120. On the contrary, according to Jung, if a man is able to lead himself to a responsible life, then he is conscious of his duties in the community of his fellow human beings (*Rueckkerzum einfachen Leben*, p. 56.

(67) John Chrysostom, MPG 60:41, «Αὕτη γὰρ μείζων ἡ διδασκαλία ἡ διὰ τῶν πραγμάτων». Because, however, persuasion of the audience is not based as much on the content of the words as on the reputation of the preacher, Chrysostom viewed the ethic of persuasion from the speaker's motive (C. A. Perialas, *op. cit.*, p. 27 and John

Chrysostom on the priesthood, p. 128).

(68) John Chrysostom, MPG 53:61, «Οὐ χρὴ ἀπογινώσκειν τῆς τῶν ἀπίστων σωτηρίας καὶ διδόναι λαβὴν αὐτοῖς βλασφημίας ἐκ τοῦ μὴ καλῶς οἰκονομεῖν τὸν ἑαυτὸν βίον».

(69) John Chrysostom, On Romans Homily XXVII (Vulgo XXVI), 717B-718, ΑΑΠ, τ. 82, σσ. 252-254. As G. Gusdorf proved (*La Découverte de soi*) we ought to distinguish the example from the influence, because, while the last one takes place from outside, the example operates from within and suddenly "like an inspiration". The lower forms of imitation (transmission, advice, imposition) have a character of enforcement; the example, however, is followed freely, like a kind of "transference of experience". According to Bergson, the operation of the "invocation of the hero" has to do with our own decision to realize Nitze's dictum: "give what you are". It is not, then, a servile imitation, nor one based on rivalry or competition, in which case the spiritual distance between him who invokes and him who responds would disappear. It is rather the case of a spiritual union, where the disciple's (the child's) faith and the inspiration of the teacher (father) do not alter their personalities (J. Maisonneuve, Κοινωνικὴ Ψυχολογία, σ. 46).

(70) John Chrysostom On Penance 5th Homily, 3, 21-22, ΕΠΕ, τ. 30, σ. 198. «Καὶ σὺ μέν, ἐμοῦ κελεύσαντος ἀπιέναι καὶ πρὸς σωτηρίαν αὐτοὺς ἀνακαλεῖσθαι διὰ τοῦ κηρύγματος οὐκ ὑπήκουσας...». Particularly interesting here is Jonas' tendency to sleep, as Chrysostom points out, which reveals a neurotic condition resulting from indolence. Freud sees sleep as an interruption of one's interest in the outside world (Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 66). Chrysostom also sees in Jonas' sleepiness lack of compassion and disobedience (On Penance, 5th Homily, 3, 12-13, ΕΠΕ, τ. 30, σ. 198). The importance of soberness and composure on the part of the psychoanalyst is fully stressed by the depth psychologists: A. Adler, *Social Interest*, p. 166; C. G. Jung, *Analytical Psychology*, pp. 157, 167 and his *Allgemeine Gesichtpunkte zur Psychologie des Traumes*, p. 303.

(71) John Chrysostom, MPG 49: 314B, Cf. also Π. Ν. Τρεμπέλα, Ὁ προφήτης Ἰωνᾶς, σ. 49.

(72) John Chrysostom, On Penance, 2nd Homily, 289B, ΑΑΠ, τ. 9, σ. 28. For the confession of a father confessor, see W. Worthridge, Ψυχολογία καὶ τὸ ἔργον τῆς καθοδηγήσεως τῶν ψυχῶν, σ. 175. Also Jam. 5:16. The International Psychoanalytic Society have ruled that every finalist psychotherapist ought to undergo a psychoanalytic test by somebody else (Cf. Κ. Στεφανῆ, Μαθήματα Ψυχιατρικῆς, s. 65). Adler has confessed that he has never been psychoanalysed in the Freudian sense (*Social Interest*, p. 229). On the contrary, Jung insists on the Freudian principle that psychoanalysts ought to be themselves psychoanalysed, and actually arrange to have a father-confessor and a mother-confesssor, since no one is perfect or infallible (C. G. Jung, *Analytical Psychology*, p. 157).

(73) Cf. John Chrysostom, Εἰς τὸ Ὄφειλον ἀνέχεσθέ μου μικρὸν τῇ

ἀφροσύνη, MPG 51: 305-306.

(74) John Chrysostom, Catechism III, 26, ΕΠΕ, τ. 30, σ. 400. Cf. also Freud's comments on self-control (Ἅπαντα, τ. 9, σ. 399).

(75) That Chrysostom, being 40 years of age, did not regard himself ready to be a spiritual father is typical of his humility which more generally exemplifies the spirit of the fathers of the church. Cf. On Penance, 5th Homily, 17-18, ΕΠΕ, τ. 30, σ. 206, ΜΠΓ 49· 289B. See also, A. Adler, *Social Interst*, p. 263.

(76) Spiritual father is primarily the person who has been born of the Holy Spirit and has the charisma of fervent prayer, knowledge of the heart, ability to discern spirits and thoughts (P. Evdokimov, *L' Orthodoxie*, p. 389). On discernment, see I. Κορναράκη, Μαθήματα Ἐξομολογητικῆς, σ. 64. and his Εἴδωλο τῆς κρίσεως, σ. 4. Cf. also B. J. Tyrrell, *Christotherapy*, p. 12; Σ. Τσβάϊχ, *Freud*, σ. 103; A. Adler, *The Problem Child*, pp. 267, 268 and C. G. Jung, *Analytical Psychology*, pp. 141-142.

(77) John Chrysostom, On Penance, 1st Homily, 279B, ΑΑΠ, τ.9.

(78) John Chrysostom, On the Priesthood, Orat. II, 4 and III, 19. Cf. the Greek translation of Π. Χρήστου, σ. 23 and N. Καλογερᾶ, Ποιμαντική, ΑΘΗΝΑΙ 1883, σσ. 235κ.εξ.

(79) John Chrysostom, MPG, 61: 579. See also MPG 49: 283 where Chrysostom links counselling to divine παραίνεσις and MPG 49: 289C, where he says that criticism should always be in the third person.

(80) John Chrysostom, On the Acts of the Apostles, Homily X, α, ΑΑΠ, τ. 76, σ. 299. Cf. also his point in On Penance, 5th Homily, 1,4, ΕΠΕ, τ. 30, σ. 184, where he advises spiritual fathers to exploit the opportunity granted to them during Lent. See also S. Freud, *Darstellungen der Psychoanalyse*, p. 14, C. G. Young, Ἡ ἀνάλυση τοῦ Ἐγώ, σ. 80, and A. Adler, *Social Interest*, p. 270, where they speak of specially appropriate times for psychoanalytic counselling.

(81) John Chrysostom, Catechism III, 25, ΕΠΕ, τ. 30, σ. 398. Cf. here the comments of Freud on the characteristics of the great spiritual fathers and teachers, in his «Ὁ Μωϋσῆς καὶ ὁ Μονοθεϊσμός», (Ἅπαντα τ.7, σ.65). See also, C. G. Jung, Ἡ ἐξέλιξη τῆς ἀνθρωπότητας, σ. 204; J. Maisonneuve, Κοινωνικὴ Ψυχολογία, σσ. 94,96; Π.Ν. Τρεμπέλα, Ὑπόμνημα εἰς τὸ κατὰ Λουκᾶν Εὐαγγέλιον, σ.677; S. Freud, *Dartellungen der Psychoanalyse*, p.28; B. Bettelheim, *Freud and man's soul*, Fontana paperbacks 1982, p. 35.

(82) John Chrysostom On the Priesthood, Greek translation by Π. Χρήστου, σσ. 84, 200. Cf. also the Freudian position on the perfection of the person of a psychoanalyst in D. Lagache, *S. Freud*, Ἅπαντα, τ.4, σ.64.

(83) John Chrysostom, On the Priesthood, *op. cit.* σσ. 110-112, ΜΠΓ 62, 603. Cf. also Lagache, *op. cit.* σ. 79, and C. G. Jung, *Civilisation in transition: The Meaning of Psychology for modern man*, p. 236, and Ἡ

ἐξέλιξη τῆς προσωπικότητας, σ. 204.

FOOTNOTES TO CHAPTER 2

(1) Cf. Gen. 12: 4-5.

(2) Cf. Chrysostom's comment in this context: Διὰ ταῦτα οὐδέποτε ὑμᾶς τῆς διανοίας ἠδυνήθην ἐκβαλεῖν τῆς ἐμῆς, MPG 49: 279B-280A.

(3) John Chrysostom, On Penance, 1st Homily, 3, ΕΠΕ, τ.30, σ. 104.

(4) John Chrysostom, *Ibid.* 4, σ. 106.

(5) Cf. MPG 49: 283: «Οὐκ ἐμνησικάκησεν ὁ πατήρ, ἀλλ' ὑπτίαις αὐτὸν ἐδέξατο χερσί».

(6) Chrysostom was able to tie the various subjects of his discourse into the major theme of the sermon (C. A. Perialas, *op. cit.* p. 290). Cf. also Chrysostom, Homilies on the Statutes, XIV, LNPNF, v, p. 149: "Therefore, we make these frequent appeals preparing for you a discourse that is most varied, since it is likely that in such a city there are diseases of all kinds. It is our duty to cure not only one wound but many and different ones. Hence it is necessary that the medicine of instructions be varied".

(7) Cf. Chrysostom, On the Epistle to the Hebrews, Homily XXII, MPG 63: 153: «Ὅτι οὕτω δεῖ διηνεκῶς ζητεῖν τὸν Θεόν, ὃν τρόπον ζητεῖ τις υἱὸν ἀπολωλότα».

(8) Cf. MPG 49: 284 : «Οὐκ ἐμάστιξεν, ἀλλ' ἐπὶ τῶν ὤμων φέρων καὶ βαστάζων ... ». Cf. Lk. 15: 10,7. See also MPG 49: 286B where Chrysostom explains that a spiritual master cares more for the salvation of persons who are nearly dead than the welfare of persons who are healthy.

(9) Cf. MPG 49: 283: «καὶ χοροί, καὶ θαλίαι, καὶ πανηγύρεις λοιπόν, καὶ φαιδρὰ καὶ περιχαρὴς ἦν ἡ οἰκία πᾶσα».

(10) Cf. *Ibid.* «Τί λέγεις; αὗται τῆς κακίας αἱ ἀμοιβαί; οὐχὶ τῆς κακίας, ἄνθρωπε ἀλλὰ τῆς ἐπανόδου, οὐχὶ τῆς ἁμαρτίας, ἀλλὰ τῆς μετανοίας, οὐχὶ τῆς πονηρίας, ἀλλὰ τῆς ἐπὶ τὸ βέλτιον μεταβολῆς».

(11) Cf. *Ibid.* «Καὶ τὸ δὴ μεῖζον, ἠγανάκτησεν ἐπὶ τούτοις ὁ υἱὸς ὁ πρότερος».

(12) *Ibid.* «ὁ δὲ καὶ τοῦτον πράως ἔπεισε λέγων, Ὅτι σὺ μὲν ἀεὶ μετ' ἐμοῦ διέτριβες, οὗτος δὲ, ...». To emphasize his point the rhetor repeats word for word the text of Lk. 15:31.

(13) Cf. *Ibid.* «εἰ καὶ δίκην αὐτὸν ὅλως δοῦναι ἐχρῆν, ἱκανὴν ἔδωκε δίκην τὴν ἐν τῇ ἀλλοτρίᾳ διατριβήν».

(14) Cf. *Ibid.* «ἀδελφὸν ὁρᾷς, οὐκ ἀλλότριον».

(15) MPG 49: 282, «ἀλλότριος αὐτοῦ γέγονε λοιπόν, καὶ τῆς τοῦ Χριστοῦ ποίμνης οἰκεῖον ἑαυτὸν διὰ τῆς μετανοίας κατέστησεν».

(16) «πρὸς τὸν πατέρα ἐπανῆλθεν», says Chrysostom and not primarily to his brother! For a comparison on brotherly and fatherly or motherly love, see E. Fromm, *The art of Loving*, pp. 61-62.

(17) Chrysostom, like Plato and Aristotle, compared the speaker to a doctor who tries to keep his patient in good physical health. A speaker should try to persuade his audience toward becoming better persons, toward developing healthy souls (C. A. Perialas, *St John Chrysostom*, p. 274). Cf. also Eccl. 20:25 and John Chrysostom, Catechetical Instructions to Catechumens, I, LNPNF, v, p. 163.

(18) MPG 49: 283, «ὅτι πατὴρ ἦν καὶ ὁ δικαστής».

(19) *Ibid.*, «ὅταν δὲ τὸν ἀπολωλότα διασῶσαι δέῃ, φησίν, οὐ δικαστηρίων καιρός, οὐδὲ ἀκριβοῦς ἐξετάσεως, ἀλλὰ φιλανθρωπίας καὶ συγγνώμης μόνον».

(20) *Ibid.* «οὐδεὶς ἰατρὸς ἀφεὶς ἐπιθεῖναι φάρμακον τῷ κάμνοντι, τῆς ἀταξίας αὐτὸν εὐθύνας ἀπαιτεῖ καὶ τιμωρίαν».

(21) MPG, 49: 284, «Διὰ τοῦτο οὐχ ἅπερ ἔπραξεν εἶπεν, ἀλλ' ἅπερ ἔπαθεν..» Cf. also his statement «ὅτι οὐ τὸ πάσχειν κακῶς, ἀλλὰ ποιεῖν, ἐστι χαλεπόν» (Homily XXV On Hebrews, MPG 63: 171).

(22) *Ibid.* «... ἅπερ εἰς συμπάθειαν ἀγαγεῖν δύναται καὶ ἔλεον καὶ στοργὴν καὶ φειδὼ τὴν τοῖς γεγενηκόσι προσήκουσαν». To understand the meaning of this text we need to look at the way he used to same terminology to explain maternal love which resulted in pain (Homily I,α).

(23) John Chrysostom, «Πῶς δεῖ ἀγαπᾶν τὸν Θεὸν καὶ τῶν αὐτοῦ εὐεργεσιῶν συνεχῶς μνημονεύειν», MPG 60: 267. In the 6th Homily God's love is expounded along with the fear towards him. Cf. the phrase, « ... καὶ πρὸ τῆς γεέννης τοῦ Θεοῦ τὸν φόβον καὶ τὴν ἀγάπην πρὸ ὀφθαλμῶν ἔχοντες ... ».

(24) MPHG 49: 283, «οὐκ ἐμνησικάκησεν ὁ πατήρ ... Τί δήποτε; Ὅτι πατὴρ ἦν καὶ οὐ δικαστής». Adler says that we need to abandon the role of the judge and assume that of the physician (*Kindererziehung*, p. 88).

(25) MPG 49: 304, «καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει. Οὐδὲν γὰρ οὕτως ἀποδέχεται ὁ Θεὸς καὶ ἀγαπᾷ, ὡς ψυχὴν πρᾶον καὶ ταπεινόφρονα καὶ εὐχάριστον».

(26) MPG 49: 338, The author of the 8th Homily repeatedly refers to love, reprimanding the faithful for the lack of coherence between their words and acts.

(27) MPG 49: 299.

(30) MPG 49: 283.

(29) MPG 49: 277.

(30) MPG 49: 283.

(31) Sympathy is the attempt through imagination to put oneself in another person's place with all the fallacies which this necessarily involves (C. R. Shaw, *The Jack Roller*, Chicago 1930, p. 194. Cf. M. F. Scheler, *The nature of the sympathy*, Routledge and Kegan Paul, London 1954. According to Scheler "we suffers with others to the degree and to the depth that we love" (*Zur Phaenomenologie und Theorie der Sympathizefuhle und von Liebe und Hass*, 1923). Cf. also Μ. Λ. Φαράντου, Δογματικὴ καὶ Ἠθική, ΑΘΗΝΑΙ 1973, σ. 58 ὑποσ. 3. On the contrary A. Adler interprets the ecumenical responsibility and superconsciousness which we come across in the tragic poets, the existentialist philosophers and the holy fathers of the Church as a false sense of superiority (*Zwangsneurose, Problems of neurosis*, p. 27).

(32) "This so beloved to Chrysostom Pauline expression of being absent in the body but present in the spirit does not imply anything particularly important from an anthropological point of view. It is rather an expression of 'common use' in the language of the time" (Σ. Χ. Ἀγοθρίδη, Ἀποστόλου Παύλου Πρώτη πρὸς Κορινθίους Ἐπιστολή, Θεσσαλονίκη, σ. 99). At the same time we ought to add that such a phrase must have had a certain origin and that this origin was in Stoicism with which both St Paul and St John Chrysostom were quite familiar. Since, however, in this verse the holy father speaks primarily about psychological representations, as it also appears in his own interpretation of St Paul's use of this phrase elsewhere (Cf. his Epistles to Olympias), the 'body' ought to be understood as 'person' (Cf. Π. Γ. Στάμου, ΑΑΠ, τ. 9, σ. 13), while the bodily absence (ἀπ-ουσία) - presence (παρ-ουσία) ought to be interpreted rather psychologically, and not just philologically as a mere figure of speech. For a deeper understanding of persons that co-exist, as it were, psychologically, we suggest that the work of P. L. Entralgo is particularly useful. Entralgo distinguishes between someone "co-exsiting" (*coexistens*) as a person (*personeidad*) and someone "co-being" (Coessens) as a personality (*personalidad*) - a "neighbour" in a dyadic relation (*diada*) (Cf. I. Σ. Μαρκαντώνη, Βαθυψυχολογία καὶ Ἀγωγή), σ. 231.

(33) On absence-presence in existentialism, see the example of J.-P. Sartre concerning Peter in a coffee-shop. (J.-P. Sartre, Τὸ εἶναι καὶ τὸ Μηδέν, 1943, p. 43-44).

(34) MPG 49: 277, «μὴ παρὼν ἡμῖν τῷ σώματι, παρήμην ὑμῖν τῇ διαθέσει». The same idea is found in the 8th Homily: «εἰ καὶ χθές ὑμῶν ἀπελείφθην, ἀλλ' οὐχ ἑκών, ἀλλ' ἀναγνωσθείς· ἀπελείφθην δὲ τῷ σώματι, οὐ γνώμῃ· ἀπελείφθην ἀπουσίᾳ σαρκός, οὐ διαθέσει διανοίας».

(35) According to S. Freud, "Memory" and "Disposition" concur: see, Τοτέμ καὶ Ταμπού, σ. 48.

(36) MPG 49: 277.

(37) The Atticists use this term in the sense of thought and exchange it with the term «καρδία». In Chrysostom it denotes thought

(διανόημα, 5th Homily 305), persistent thought (1st Homily 277), what is kept in mind in combination with initiation (4th Homily 302, 304, 305, 2nd Homily 289, 8th Homily 335, 338), the psychic image - depiction (1st Homily 277), the whole soul (the unconscious and the conscious, 2nd Homily 291, 4th Homily 303-304, 8th Homily 335), having eyes (the mind is regarded as the eye of the soul by many fathers, 1st Homily 277) and senses (8th Homily 335) and based in the "heart" (1st Homily 277, 4th Homily 304).

(38) MPG 49: 277, «ἡ δὲ τῆς ἀγάπης τῆς ὑμετέρας τυραννὶς ἀφύπνιζε τοὺς τῆς διανοίας ἡμῶν ὀφθαλμούς». For the personal dejection of the the exiled Archbishop, see «Ἀθυμία καὶ πόνος», ΕΦΗΜΕΡΙΟΣ, ἀριθμ. 10 (1987) σσ. 219κ.ἑξ.

(39) The expression is Chrysostomic and means strong impression, an imprint on the mind of a proposition of guidance or principle or of an image of a person or idea which cannot be wiped out. «Κατενόουν τὰ ὑπὸ τοῦ ἐπισκόπου ... γινόμενα, εἰς νοῦν τε ἔλαβον καὶ παρ' ἐμαυτῷ ἐταμιευόμην» (Homily On Titus XV, 3, MPG 11: 638, Homily On Matthew XLIII, 4, MPG 7: 464). «εἰς νοῦν βάλλω» (Homily on Matthew III, 5, MPG 7, 41A). The term «γνώμη» is also used in the sense of impression in Homily X (MPG 49: 330) and for this reason it is identified with the content of the verb «φαντάζεσθαι». Cf. Ἀνδοκ. 2·13, where, as in all the Atticists, it meant the conception of a thing that was formed in the mind which gives rise to the hope that it is as we thought of it (conviction, opinion, realisation, John Chrysostom On Penance 2nd Homily, 286).

(40) Α. Ν. Λιβέρη, Λεξικὸν τῶν Ἀττικῶν Ρητόρων, σ. 57.

(41) MPG 49: 277.

(42) In the 5th Homily «διάθεσις» is semantically related to the term «σπουδή» (MPG 49: 308), and in the 7th Homily it is related to the notion of strong faith (MPG 49: 330).

(43) The «ἀγαθὴ διάθεσις» towards God is taken by the holy father as a torch, or light of the soul and as a basis for rejection any discrimination among the members of the Church (Baptismal Instructions VIII, 8 and II, 13).

(44) In the 8th Homily thought is denoted by the term «γνώμη» (MPG 49: 335.

(45) MPG 49: 277.

(46) This supports the view that the term «καρδία» covers this preconscious area, and that «καρδία» is related directly with the sleepless state of the bride in the Song of Songs.

(47) ΑΑΠ, τ. 9, σ. 14.

(48) Χ. Χ. Τομασίδη, Εἰσαγωγὴ στὴν Ψυχολογία, σ. 260, where it is argued that the particular attachment to an idea, whatever the reason of its occurrence, is not necessarily a symptom of psychotic disease.

(49) The persistence of an impression in the unconscious can emerge sometimes in the form of a dream and sometimes in the form of a repetition or neglect of reparation, since the deceit committed persistently escapes us (S. Freud, Ἅπαντα, τ. 4, σ. 249, ὑποσ. 1).

(50) MPG 49: 277, «καὶ οὐκ ἐν ἡμέρᾳ μόνον ... Καὶ γὰρ καὶ πέφυκεν ἡ ψυχὴ ταῦτα φαντάζεσθαι νύκτωρ, ἅπερ ἂν μεθ' ἡμέραν λογίζηται· ὅπερ οὖν καὶ ἐφ' ἡμῶν τότε συνέβαινε».

(51) Thought cannot be easily extracted from the mind where it takes root. Hence Chrysostom writes: «διὰ ταῦτα οὐδέποτε ὑμᾶς τῆς διανοίας ἠδυνήθημεν ἐκβαλεῖν τῆς ἐμῆς» (MPG 49: 278; cf. also 277 «καὶ ταῦτα καὶ οἴκοι καθήμενοι καὶ διανιστάμενοι ... ἐστρέφομεν συνεχῶς, τὴν ὑμετέραν ὀνειροπολοῦντες ἀγάπην»).

(52) Chrysostom suffered from sleeplessness (ριπτασμός) and concentration of blood in his head (Palladius, Dialogue XII, MPG, 47: 39). He arrived at a point that he hardly slept for two years (*Ibid.* 18). George the Alexandrian reports that he was determined to live the ascetical life to the full and always worked until very late at night (*Ibid.* 27: 192).

(53) According to Jewish perception, sin and the emotional consequences of it cause sleeplessness on account of guilty restlessness (Cf. M. H. Spero, "Anxiety and Religious Growth: The Talmudic Perspective", in *Journal of Religion and Health*, vol. 16 (1977) 52-59. Cf. also Eccl. 2:23, «καί γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ».

(54) MPG 49: 277, «Ἡ μὲν ἀνάγκη τοῦ ὕπνου κατέστελλεν ἡμῶν τὰ βλέφαρα· ἡ δὲ τῆς ἀγάπης τῆς ὑμετέρας ἡ τυραννὶς ἀφύπνιζε τοὺς τῆς διανοίας ἡμῶν ὀφθαλμούς».

(55) On the "sleepless heart" see, R. Ravindra, *The Yoga of Christ*, ch. 20, pp. 215ff, where he places the relevant verse typologically in the mouth of Mary Magdalene while taking Christ as the Bridegroom (Song of Songs 5:2, 3:1-4, 6:3). Typologically also, it can be attributed to Christ himself, when he enters the sabbath in the grave, as "life placed in the grave", since he "falls asleep" in this situation but his "heart remains vigilant" as a sleeping lion (Gen. 49:9).

(56) MPG 49: 277. « ... ταύταις ἐνετρυφῶμεν ταῖς φαντασίαις».

(57) C. Rycroft, *A Critical Dictionary* ..., p. 155.

(58) MPG 49: 328, «πολλὰς νύκτας διήνυσεν ἀγρυπνῶν [ὁ μακάριος Σαμουήλ], περὶ τῆς τοῦ [Σαοὺλ] ἁμαρτήσαντος σωτηρίας».

(59) According to Freud sleeplessness is often the result of lack of satisfaction (Cf. Ἅπαντα, τ. 12, σ. 163, ὑποσ. 65), because on the one hand it reveals the defence of Ego against nocturnal impressions, and on the other hand the attempt to restore a situation of sleeplessness, which would be sufficient to supply to the suffering his alien impressions (*Ibid.* τ. 7, σ. 33). Adler thinks that sleeplessness is caused by a superiority complex (*Lebenskenntnis*, p. 77). which is born out of a feeling of

exaggerated sense of responsibility on the part of the individual concerned, who attempts to overcome the crisis by his own devised methods. Thus, Adler maintains that the individual psychologist will try to avoid sleepiness, or even yawning, so that he may not show lack of interest to his client (A. Adler, *Social Interest*, p. 263).

(60) Cf. E.J. Kollar - G.R. Slater - J.O. Palmer - R.F. Docter - A.J. Mandell, "Strew in subjects undergoing sleep deprivation", in *Psychosomatic Medicine*, 28 (1966) pp. 101-113.

(61) The Homilies On Penance of St John Chrysostom which were delivered extempore presuppose a powerful memory.

(62) The lack of memory on the part of a psychotherapist concerning certain clients (patients), which may have been caused either from lack of satisfaction of his Ego (narcissism) or of reception of some reward (moral or material), denotes, according to Freud, diminution or even total loss of interest in the persons concerned (S. Freud, Ἅπαντα, τ. 3, σ. 161. cf. also τ, 8, σ. 23 on superlative memory!).

(63) MPG 49: 278 «τῆς ὑμετέρας ἐμεμνήμην ἀγάπης, ὅπου γε Παῦλος ...».

(64) MPG 49: 277, «Ἆρα ἐμέμνησθε ἡμῶν, ἡνίκα τὸν μεταξὺ τοῦτον ἐχωρίσθημεν χρόνον ὑμῶν; Ἐγὼ μὲν γὰρ ὑμῶν οὐδέποτε ἠδυνήθην ἐπιλαθέσθαι, ἀλλὰ καὶ τὴν πόλιν ἀφείς, τὴν ἡμετέραν οὐκ ἀφῆκα μνήμην».

(65) Oppression is a conscious (purposeful) departure of undesirable material from the territory of consciousness (K. Στεφανῆ, Μαθήματα Ψυχιατρικῆς, σ. 277). The Freudian view that the oppressed *libido* is the cause of neurosis is not true, according to Adler, who argues that the opposite is the case (A. Adler, *Lebenskenntnis*, p. 162).

(66) MPG 49: 277, «καὶ γὰρ ἐκεῖ διατρίβων ἤκουον ὑμῶν τὰ ἐγκλήματα ... ψυχῆς γὰρ εἰδυίας φιλεῖν ἦσαν αἱ μέμψεις ἐκεῖναι».

(67) Chrysostom used to say that "Even if people cause sorrow for us, we should not feel sorrow in ourselves, for nothing is terrible to us. So to be sorrowful, or not to be, is up to us" (MPG 55:44). Cf. J.D. Guy - G.P. Liaboe, "Isolation in Christian Psychotherapeutic Practice", in *JPT*, 13 (1985) pp. 167ff.

(68) Isolation usually appears in cases of neurosis which is psychologically imposed. Cf. S. Freud, *The Problem of Anxiety*, Engl. Transl. by A. Strachey, Hogarth Press, London 1936, p. 74.

(69) MPG 49: 277, «πέφυκεν ἡ ψυχὴ ταῦτα φαντάζεσθαι νύκτωρ, ἅπερ ἂν μεθ' ἡμέραν λογίζηται».

(70) For the way speech functions see the profound analysis of S. Freud (*Abriss der Psychoanalyse*, p. 39 and Δοκίμια Μεταψυχολογίας, σ. 137, ὑποσ. 19).

(71) As regards conscious dreaming see, S. Freud, Ἅπαντα, τ. 10,

σ. 435, τ. 15, σ. 115, τ. 9, σ. 384, τ. 13, σ. 26, τ. 8, σ. 36.

(72) C. G. Jung, *Psychologischer Kommentar zu: Das Tibetische Buch der grossen Befreiung*, p. 517.

(73) In Freud's first formulations the mental agency responsible for dream distortion and repression was called the censor. The censor is the theoretical ancestor of the Superego (C. Rycroft, *A critical Dictionary* , p.17).

(74) Visual thought is closer to the unconscious than the verbal one and the former is more ancient than the latter both from a phylogenetic and ontogenetic point of view (S. Freud, *The Ego and the Id*, p. 22). Freud distinguishes between two kinds of regressions (returns to *libido*) which should be overthrown, lest they cause perversion. The first one is that which relates to the development of the Ego (pseudo-sensual satisfaction of desire) and the second, that which relates to the *libido* and its development (narcissism): cf. S. Freud, "Essays in Metapsychology", Ἅπαντα, τ. 13, σ. 20. Cf. also C. G. Jung *Ueber die Psychologie des Undewusstein*, p. 75.

(75) The old psychology was concerned with sensual perceptions, while contemporary psychology is concerned with the products of perception (*Wahrnehmung*). On symbolic representation (idolomorphism - Imago) see, S. Freud, Δοκίμια Ψυχανάλυσης, σ. 184. Cf. Λ. Σ. Σταύρου, Εἰσαγωγὴ στὴν Ψυχοπαθολογία, ΑΘΗΝΑΙ 1984^3, σ. 296, ὑποσ. 28.

(76) We ought to distinguish "phantasy", which is a common daydreaming, from "fantasy" (neurotic dreaming) and "fancy" (schizophrenic imagination), as well as "phantasme" (unconscious imaginary perceptions) from "fantasme" (conscious imaginary perception).

(77) S. Freud, Ἅπαντα, τ. 8, σ. 49, ὑποσ. 1. and Essays in Metapsychology, p. 100. Cf. also, O. Isakower, "A contribution to the patho-psychology of phenomena associated with falling asleep", *Introd. to psychoanal.*, 19 (1938) 331-345.

(78) This is why in his interpretation of Holy Scripture Chrysostom said: «καὶ τότε εἶδε τὴν ὀπτασίαν ἐκείνην, ὅτε ἐπιτηδειοτέρα αὐτῷ ἦν ἡ ψυχὴ πρὸς τὴν τοιαύτης θεωρίας ὑποδοχήν, ὑπὸ τῆς νηστείας κουφοτέρα καὶ πνευματικωτέρα γενομένη», MPG 47: 208.

(79) The holy father is aware of the existence of paraesthesia which he distinguished from normal sensual psychological states due to the eyes of perception and so he can write: "At night a man sometimes sees a rope and thinks he sees a snake; in the daylight he sees things as they are" (MPG 49: 233B).

(80) While in authentic hallucination we perceive of something which does not actually exist, as existing and we feel convinced about it, in unauthentic hallucination we still have the same perception but it is not accompanied by the same conviction (Χ.Χ. Τομασίδη, Εἰσαγωγὴ στὴν Ψυχολογία, ΑΘΗΝΑ 1982, σ. 122).

(81) On eyes of the mind and eyes of perception, see Clement Alexandrinus, *Stromateis* V,ii, ΒΕΠΕΣ 8, 142. Also, Origen: W. Völker, from A. Παπαδόπουλου, Θεολογικὴ Γνωσιολογία κατὰ τοὺς Νηπτικοὺς Πατέρας, Θεσσαλονίκη 1977, σ. 40).

(82) MPG 49: 277: «καὶ οὐχ ὁρῶν ὑμᾶς τοῖς ὀφθαλμοῖς τῆς σαρκός, ἑώρων ὑμᾶς τῆς ἀγάπης τοῖς ὀφθαλμοῖς». Cf. also MPG 47: 413, «τοιαύτας εἶχον καὶ οἱ ἅγιοι προφῆται ψυχάς· διὰ τοῦτο καὶ ἑτέρους ἔλαβον ὀφθαλμούς».

(83) MPG 49: 277, «καὶ πρὸ τῶν ὀφθαλμῶν τῆς διανοίας θέντες». This view was the prevalent one, because it was believed that «οὐ γὰρ ὁ ὀφθαλμός ἐστιν ὁ ὁρῶν, ἀλλ' ὁ νοῦς καὶ ὁ λογισμός» MPG 57: 258). In any case, the "eyes of the faith" were identified by Chrysostom with the "eyes of the spirit" (Stavronikita 2.9,10,17,28).

(84) C. G. Jung, Τὰ προβλήματα τῆς σύγχρονης ψυχῆς, σ. 9.

(85) The holy father is transformed into a spiritual artist, painter or sculptor, who shapes psychologically the image of each one of his spiritual children. Cf. O. Rank, *Der Kuenstler, Ansaetse zu einer sexualpsychologie,* Vienna-Leipzig 1907. In the unauthentic 7th Homily the "eye" is taken to be the very memory (MPG 49: 328).

(86) The notion of "brightness" is best presented in the 7th Catechetical Instruction and in connection with the baptismal garment which is explained metaphorically as brightness. As for the means for maintaining it, Chrysostom points to unceasing prayer: Catechetical Instruction VII, 25. Cf. also his Homily VII on II Corinthians (MPG 61: 441) where he speaks on the brightness of the bodies of the saints.

(87) MPG 49: 277, «ἐγὼ μὲν γὰρ οὐδέποτε ἠδυνήθην ἐπιλαθέσθαι ...». Cf. also what Chrysostom says in his Epistle VIII to Olympias ch. 12 (MPG 52).

(88) MPG 49: 277.

(89) Cf. Chrysostom's definition of χαρακτήρ in his Commentary on the Epistle to the Hebrews cited by Π.Ν. Τρεμπέλας, Ὑπόμνημα εἰς τὴν πρὸς Ἑβραίους καὶ τὰς ἑπτὰ Καθολικάς, ΑΘΗΝΑΙ 1941, σσ. 27-28 (« ... ὁ χαρακτὴρ τὸ ἀπαράλλακτον δηλοῖ, οὗ ἐστι χαρακτήρ, τὸ ὅμοιον κατὰ πάντα»).

(90) MPG 49: 277, «καὶ γὰρ τὰ ὦτα ἀεὶ ὑπὸ τῆς ὑμετέρας περιηχεῖτο κραυγῆς». On this kind of hearing see, C. G. Jung, *Analytical Psychology,* pp. 81-82.

(91) Cf. C. G. Jung, *Ibid.* p. 192.

(92) MPG 49: 277, «ἱκανὴν διὰ τῆς φαντασίας ταύτης ἐλαμβάνομεν τῆς ἀποδημίας παραμυθίαν».

(93) MPG 49: 277, «καὶ οὐκ ἐν ἡμέρᾳ μόνον, ἀλλὰ καὶ ἐν νυκτὶ ταύταις ἐνετρυφῶμεν ταῖς φαντασίαις».

(94) According to Suidas (τ. 2, σσ. 578-579) phantasy is a cognitive,

appetitive and vital power of the soul. It differs from sensual perception in that it obtains knowledge from within and not from without. On the significance of phantasy see, C. G. Jung, «οἱ βασικὲς ἀρχὲς θεραπείας» in his appendix to his Ἀναλυτικὴ Ψυχολογία, σ. 276. Cf. also Adler, *Social Interest*, p. 224; J. P. Sartre, *The psychology of Imagination*, the Citadel press, N. York 1966.; S. Isaacs, "The nature and function of phantasy," French transl. "Nature et fonction du phantasme", in *La Psychoanalyse*, vol. 5 (1959) pp. 125-182; J. Bernis, *L' imagination*, Greek transl. by A. Σ. Μόσχου-Σακοράφου, ἔκδ. I. N. Ζαχαρόπουλος, ΑΘΗΝΑ 1964.

(95) The author of the 7th Homily sees phantasy as : a) some kind of opinion or impression, b) something which is not seen, and c) a hidden perception of the unconscious which is projected or revealed (MPG 49: 330).

(96) Song of Songs 5:2. See here the interesting discussion of Archimandrite I. Γιαννακόπουλος in his Ἡ Παλαιὰ Διαθήκη κατὰ τοὺς Ἑβδομήκοντα, τ. 9, σ. 275, where he states that this is a case of dreaming or rather daydreaming. This explanation seems to be in accordance with Freud's view on *libido* and Jung;s view on the archetypal union of *animus* and *anima*. Cf. also A. Χαστούπη, Ἀμώς, Μιχαίας, Ἀββακούμ, ... ΑΘΗΝΑΙ 1978, σ. 72.

(97) Daydreaming is designed to satisfy a desire and is based on impressions made by symbols of childhood experience (S. Freud, Ἅπαντα, τ. 9, σ. 375). Daydreaming belongs to autistic perception and is identified with the dream of vigilance and the dream of sleep (Cf. Χ. Τομασίδη, Εἰσαγωγὴ στὴν Ψυχολογία, σ. 391).

(98) The energy invested in maintaining repression of a cathected process: cf. C. Rycroft, *A Critical Dictionary*, p. 16.

(99) A. Adler, *Social Interest*, p. 224.

(99a) S. Freud, Ἅπαντα, τ. 9, σ. 376, ὑποσ. 1.

(100) MPG 49: 277, «καὶ πολλάκις ὑμῖν ὄναρ διαλέγεσθαι ἐδόκουν. Καὶ γὰρ πέφυκεν ἡ ψυχὴ ταῦτα φαντάζεσθαι νύκτωρ ...».

(101) According to C. Jung the unconscious also has its own dreams and dreams accordingly (Τὰ προβλήματα τῆς σύγχρονης ψυχῆς, σ. 13)

(102) S. Freud, Ἅπαντα, τ. 10, σ. 450.

(103) S. Freud, *Abriss der Psychologie*, p. 44. The main mechanisms of dream operation are three: condensation, displacement and symbolization (cf. Γ. Φ. Κωσταρᾶ, Ψυχολογία τοῦ ἀνθρώπου, σσ. 135-136),

(104) S. Freud, Ἅπαντα, τ. 9, σ. 386. In other words a dream cannot be caused by either the "Id" (oppressed instinctive impulse - unconscious desire) or by the preconscious ego (desire arising in the state of alertness): cf. S. Freud, *Abriss der Psychoanalyse*, p. 45.

(105) Cf. S. Freud, Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 116.

(106) This zeal also implies a percentage of anxiety due to an exaggerated sense of duty which characterised the holy father. According to psychoanalysis a dream is not the cause of anxiety, but the anxiety is the preconscious elaboration of a dream (Freud. Ἅπαντα, τ. 10, σ. 444.

(107) MPG 49: 277, «καὶ πολλάκις ὑμῖν ὄναρ διαλέγεσθαι ἐδόκουν. Καὶ γὰρ πέφυκεν ἡ ψυχὴ ταῦτα φαντάζεσθαι νύκτωρ, ἅπερ ἂν μεθ' ἡμέραν λογίζηται· ὅπερ οὖν καὶ ἐφ' ἡμῶν τότε συνέβαινε». Chrysostom used the dream to satisfy his desire to see his spiritual children. According to Freud all dreams have as their objective the satisfaction of certain desires (Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 106).

(107a) Cf. Χ. Τομασίδη, Εἰσαγωγὴ στὴν Ψυχολογία, σ. 379, and S. Freud, Ἅπαντα, τ. 8, σσ. 36κ.ἑξ..

(108) According to Palladius, his biographer, and bishop Theodore, the soldiers who accompanied st John Chrysostom to his exile stopped at Bizeri. There the saint saw in a dream St Basiliscus who had previously appeared to the Antiochene priest Lucian asking him to prepare John for the journey (MPG 47: lxxix, κε').

(109) «ὄναρ καὶ σκιά», MPG 49: 302.

(110) On the elements of dreams see, S. Freud, Εἰσαγωγὴ στὴν Ψυχανάλυση, σσ. 122, 140-152, and J. Jacobi, *Die Psychologie C. G. Jung*, pp. 14ff.

(111) Chrysostom speaks about dreams in many other palces as well: Commentary on Matthew, Homily 42 (456E-457A, ΑΑΠ, τ. 66, σ. 298, Oration on the Rich Man and Lazarus IV (758A-B), and ΑΑΠ τ. 15, σ. 93).

(112) On transference in Chrysostom see, Cf. Ἀρχιμ. Ἀβαγιανοῦ, «Ἰ. Χρυσόστομος, «Αὐτοβιογραφικὲς σελίδες», ΣΑΛΠΙΓΞ ΟΡΘΟΔΟΞΙΑΣ, τ. 193 (1985) σ. 12, 245; Γ. Κατσούλα, «ἀθυμία καὶ πόνος κατὰ τὸν ἅγιον Ἰωάννην τὸν Χρυσόστομον», ΕΦΗΜΕΡΙΟΣ, ἀρ. 10, σ. 221κ.ἑξ.; and A. M. Malingrey, *Jean Chrysostom, Lettres à Olympias*, Paris 1947, p. 20.

(113) See Chrysostom's view on the resistance of Peter to Christ's saying which exposed him (MPG 49: 298).

(114) MPG 49: 277, and On Collossians Homily I, MPG 62: 299.

(115) Phil. 1:7.

(116) Phil. 1:6.

(117) See Chrysostom's characterisations of Paul as "captive of love", or "boarder of love" in connection with his relation to Titus (Π. Γ. Στάμου, Ἐπιστολαὶ πρὸς τὴν διακόνισσαν Ὀλυμπιάδα, Θεσσαλονίκη 1955, ἐπιστ. Η' , 12β, 13α, 11δ-ε).

(118) J. A. Bengel, from Π. Ν. Τρεμπέλας, Ὑπόμνημα εἰς τὰς ἐπιστολὰς τοῦ Παύλου, ΑΘΗΝΑΙ, 1937, σ. 494.

(119) According to E. Fromm (*The Art of Loving*, Unwin Books, 1971, p. 54) mature love follows the principle, "I am loved because I love".

(120) Cf. A. M. Σταυρόπουλος, «Ἡ τέχνη τῆς ἀγάπης», ΕΦΗΜΕΡΙΟΣ, 1-15/11/1984, ἀρ, φ. 21-22, σσ. 249κἑξ. and E. Fromm, *Ibid.*

(121) Cf. Τρεμπέλας, *op. cit.*

(122) It should not be confused with the term "insensitivity" which denotes the ability of the subject to recognize and to be conscious of its own psychodynamics.

(123) We come across such a "paedagogical love" of the spiritual father towards his spiritual children in the unauthentic 8th Homily on Penance (MPG 49: 338).

(124) MPG 49: 278, «Ψυχῆς γὰρ εἰδυίας φιλεῖν ἦσαν αἱ μέμψεις ἐκεῖναι. Καὶ διὰ ταῦτα ἀναστὰς ἔδραμον· διὰ ταῦτα οὐδέποτε ὑμᾶς τῆς διακονίας ἠδυνήθην ἐκβαλεῖν τῆς ἐμῆς». Cf. also MPG 49, 277, «ἀλλ' ὥσπερ οἱ τῶν λαμπρῶν ἐρῶντες σωμάτων, ὅπουπερ ἂν ἀπιώσι, μεθ' ἑαυτῶν τὴν ποθουμένην περιφέρουσιν ὄψιν, οὕτω δὴ καὶ ἡμεῖς τοῦ κάλλους τῆς ὑμετέρας ψυχῆς ἐρασθέντες, ἀεὶ μεθ' ἑαυτῶν τὴν εὐμορφίαν τῆς ὑμετέρας περιφέρομεν διανοίας».

(125) MPG 49: 278, «Παῦλος δεσμὰ περικείμενος καὶ δεσμωτήριον οἰκῶν, καὶ μυρίους ὁρῶν ἐπηρτημένους αὐτῷ κινδύνους, καθάπερ ἐν λειμῶνι τῷ δεσμωτηρίῳ διάγων, οὕτω τῶν ἀδελφῶν ἐμέμνητο» and given that «φόβου μὲν ἐπικειμένου ἠρεμεῖν, θαυμαστὸν οὐδέν· ὅταν δὲ παρέλθωσιν οἱ πειρασμοὶ καὶ τὸ χαλινὸν τοῦ φόβου περιέλῃ τις, τότε μοι δεῖξον φιλοσοφίαν ψυχῆς καὶ τὴν εὐταξίαν ἅπασαν» (MPG 49: 301).

(126) Cf. John Chrysostom, Ἐγκώμιον τῶν τοῦ Παύλου δεσμῶν καὶ ὅτι μᾶλλον ἡ φιλοκοσμία, δεσμά, in his Homily I on Collossians (MPG 62: 365).

(127) The activity of love reaches the point of "altering the very nature of things" (μετατίθησιν αὕτη τῶν πραγμάτων τὴν φύσιν, Homily XXXII on I Corinthians, MPG 61: 273). The holy father calls love "mother of all goods" (Στάμου, *op. cit.* 12δ). Cf. also the unauthentic 5th Homily on Penance, MPG 49: 308 and the citations from Chrysostom oin this theme in Trembelas' commentary on the Pauline Epistles (Π. Ν. Τρεμπέλας, Ὑπόμνημα εἰς τὰς ἐπιστολὰς τοῦ Παύλου, σ. 494).

(128) MPG 49: 277, «καὶ ὑγείαν καὶ τέρψιν καὶ πᾶν ὁτιοῦν ἀγαθὸν τὴν ἡμετέραν ἡγήσασθαι συνεβούλευσε συνουσίαν».

(129) The power of that love-bond (shackle) was much more powerful than the iron schackles of the prison: «κἀκείνην μὲν πολλάκις καὶ ἀπέθετο, ταύτην δὲ οὐδέποτε ἀπέῤῥηξεν», MPG 49, 278.

(130) Chrysostom believed that there must be a strong bond between teacher and student: "Scholars may display much solicitude about their teachers, and the teachers may have the same loving affection as Paul about those placed under them; not those present only, but also

those who are far away (John Chrysostom, Concerning lowliness of mind, p. 150, from C. A. Perialas, *John Chrysostom*, p. 298).

(131) MPG 49: 278, Hostile imprisonment is like a heavy iron schackle, whereas 'spiritual imprisonment' is made of the schackles of love. The latter is far stronger than the former.

(132) MPG 49: 278, «ἀλλ' ὥσπερ αἱ γυναῖκες ὅσαι πεῖραν ὠδίνων ἔλαβον καὶ μητέρες ἐγένοντο, τοῖς τεχθεῖσι παιδίοις, ὅπουπερ ἂν ὦσι, εἰσὶ διηνεκῶς συνδεδεμέναι».

(133) MPG 49: 278, «καὶ ἵνα μάθῃς, ὅτι θερμότεραι αὗται αἱ ὠδῖνες».

(134) MPG 49: 278, «Κἀκεῖ μὲν τῆς σαρκὸς ὁ πόνος, ἐνταῦθα δὲ οὐ γαστέρα διατείνουσιν αἱ ἀλγηδόνες, ἀλλ' αὐτὴν τῆς ψυχῆς τὴν ἰσχὺν καταξαίνουσιν».

(135) On Christian love in general see, Π. Μπρατσιώτου, Τὸ νόημα τῆς χριστιανικῆς ἀγάπης, Λόγος Πρυτανικός, ἐν Ἀθήναις 1956.

(136) On the significance of spiritual friendship see Chrysostom's comment in Homily II On I Thessalonians, MPG 62: 399. Cf. also his comment in the 2nd Homily on Penance, MPG 49: 307, and H. Μέλια, «Ἡ ἐκκλησιολογικὴ πράξη τῆς συμφιλιώσεως στὴν Ὀρθόδοξη Ἐκκλησία», ΕΠΙΘΕΩΡΗΣΗ ΚΑΝΟΝΙΚΟΥ ΔΙΚΑΙΟΥ, Σεπτ.-Δεκέμβ. 1984, σσ. 336-348. See also Adler's comment on friendship as indication of capacity for life (A. Adler, *Social Interest*, p. 160; R.S. de Carvalho, "Christian reconciliation: A psychodramatic contribution", in *Journal of Psychology and Christianity*, 5 (1986) pp. 5-10, as well as his article, "The process of psychotherapy in the process of reconciliation", in *JPCh*, 5 (1986) pp. 28-31.

(137) The characteristic feature of the personal relation between spiritual father and spiritual child is that at the final level each of them looks to the other not for gaining anything but recognizing the other as a unique person who is loved as oneself (J. Maisonneuve, Κοινωνικὴ Ψυχολογία, σ. 45). There is a plethora of bibliographical material on psychological communication. As far as depth psychology is concerned we may mention here C. G. Jung's "The state of Psychotherapy today": in *Civilisation in Transition*, p. 338, and his "Foreword in D. T. Suzuki's *An Introduction to Zen Buddhism*, London and New York 1949, from *Psychology of Religion*, p. 1904. But see also the following: H. S. Sullivan, *A Study of Interpersonal relations*, P. Mullahy (ed), Hermitage, N. York 1949; W. Snyder, *The psychotherapy relationship*, The Macmillan Co, N. York 1961; H. Colm, "The therapeutic encounter", in *Rev. Existent. Psychol. Psyciatr.*, 5 (1965) 137-159; C. R. Rogers, *The therapeutic relationship and its impact: a study of Psychotherapy with schizophrenics*, University of Wisconsin Press, Madison 1967.

(138) The necessity of the body in psychological love is well expounded by Π. Γ. Στάμος, Ἰωάννης Χρυσόστομος, *op. cit.*, Η' 12α', δ'.

(139) Cf. «πάλιν δεσμοὶ δυσωπητικοί ... δεσμὸς αὐτὸν ἐγέννησε,

φησίν, ὥστε καὶ διὰ τοῦτο ἄξιος πολλῆς τυχεῖν τῆς τιμῆς, ὅτι ἐν αὐτοῖς τοῖς ἄθλοις ἀπετέχθη» (John Chrysostom cited by Π. Ν. Τρεμπέλας, Ὑπόμνημα εἰς τὰς ἐπιστολὰς τοῦ Παύλου, σ. 708).

(140) Stamow is mistaken in numbering this verse as 4:7, altering the translation and changing the sense of what is found in Montfaucon. The Montfaucon citation is identical with the text from Nestle-Aland (Cf. MPG 49: 278).

(141) MPG 49: 278, «ὅπουπερ ἂν ὦσιν, εἰσὶ διηνεκῶς συνδεδεμέναι». Here the holy father agrees with depth psychology (Cf. E. Fromm, *The Art of Loving*, pp. 54, 64-65)

(142) "The child's eyes follow the mother everywhere. Even under loud protest there is the feeling: this child needs me" (cf. C. Cooper, "The Jewish mother? An overview of Melanie Klein", in *Soul Searching*, p. 15).

(143) Jung warns spiritual fathers against the danger of falling into the opposite extreme, namely that of certain natural parents "who live only for their children" (C. G. Jung, *Freud*, p. 293). Here too we may recall Chrysostom's warning to physicians, «Μεγίστης νόσου καὶ διαστροφῆς σημεῖον, ὅταν οἱ ἰατροὶ τὰς νόσους ἐπιτρίβωσιν» (MPG 56: 24A).

(144) On attachment as monomania see, S. Freud, Οἱ μεταμορφώσεις τῆς ἐφηβείας, σ. 144.

(145) MPG 49: 278, «Οὕτω καὶ Παῦλος, μᾶλλον δὲ καὶ πολλῶν τούτων σφοδρότερον ἀεὶ τοῖς μαθηταῖς προσήλωτο τοῖς ἑαυτοῦ, καὶ τοσούτῳ μᾶλλον, ὅσῳ τῶν φυσικῶν τόκων οἱ τοῦ πνεύματος εἰσὶ θερμότεροι».

(146) MPG 49: 277, Cf. Song of Songs 5:2, «Ἐγὼ καυεύδω καὶ ἡ καρδία μου ἀγρυπνεῖ». The way Chrysostom uses this verse indicates that he sees the spiritual relation between spiritual father and spiritual child in terms of a spiritual marriage (ἱερογαμία) between a spiritual bride and a spiritual bridegroom, especially if we take into account what he says about such a marriage in his 1st Baptismal Instruction (chs. 1-2 and 11-15). Cf. here the comments of Π. Γ. Στάμος, *op. cit.* 1959. As for the erotic relation between preacher and audience according to the model of teacher and pupil we can say that this echoes Plato's *Symposium*, but reflects a reciprocal relation between the holy father and his children.

(147) Cf. «πνευματικῶν [γάμων] ὀρέγεσθαι, ἄρχειν ψθχῶν, καὶ παιδογονεῖν πνευματικῶς» (Basil the Great, Inst. Ascet. 2, (2.200B, MPG 31, 621B).

(148) The allegorical interpretation of the Song of Songs is first met in Hosea as the relation of God to Israel. Church authors often refer to the Church as bride or betrothed. Thus Hippolytus is the first to transfer the Israelite model of bride to the Church of Christ. Gregory the Theologian sees the priest as the person who leads the bride to the bridegroom: νυμφαγωγός and προμνήστωρ, (cf. also John Chrysostom, On the Priesthood, VI, 8, and Ι. Πούλου, Ἡ Νύμφη καὶ τὸ Πνεῦμα,

ΑΘΗΝΑΙ 1951). It is Origen who first introduces the notion of "spiritual marriage" which reaches high elaborations in St Bernard of Clairvaux (1091-1153). Origen finds seven Songs in the Old Testament, corresponding to the seven stages of the Christian life, and forming a kind of ladder for a spiritual journey. The allegorical structure of the interpretation of the Song of Songs is based on the Platonic view that there are spiritual senses corresponding to the physical ones. It should be pointed out that this structure resembles the one that C. G. Jung follows which has to do with the two levels of the soul, the unconscious and consciousness. Chrysostom's image of the sleepless or vigilant soul that remains in constant expectation of the bridegroom resembles the interpretation of Gregory of Nyssa who stresses the wound that the soul (bride) suffers on account of a more intense desire. The connection between Gregory of Nyssa and Chrysostom here can also be seen from the fact that both see the soul ascending to God and being accompanied by other maids (saintly souls). For a fuller bibliography on this matter see, G. S. Wakefield (ed.), *A Dictionary of Christian Spirituality*, London 1983, p. 355, Β. Στεφανίδου, Ἐκκλησιαστικὴ Ἱστορία, σ. 557, I. K. Κορναράκη, «θεῖος ἔρως», in ΘΗΕ, τ. 5, σ. 893-897, and E. Fromm, *The Art of Loving*, p.69.

(149) MPG 49: 277, «ἀλλ' ὥσπερ οἱ τῶν λαμπρῶν ἐρῶντες σωμάτων ... καὶ καθάπερ οἱ ζωγράφοι, ποικίλα χρώματα κεραννύντες, τὰς τῶν σωμάτων εἰκόνας ἐργάζονται, οὕτω καὶ ἡμεῖς ...». For the connection between brightness and virtue or glory of sanctity, see MPG 53: 374).

(150) The term counter-transference may mean: a) the analyst's transference on his patient. In this, the correct sense, counter-transference, is a disturbing, distorting element in treatment, and b) by extension, the analyst's emotional attitude towards his patient's behaviour. According to Heimann (1950), Little (1951), Gitelson (1952) and others, the analyst can use this latter kind of counter-transference as clinical evidence, i.e. can assume that his own emotional response is based on a correct interpretation of the patient's true intentions or meaning. Cf. B. D. Lewin, "Countertransference in the technique of medical practice", in *Psychosomatic Medicine*, vol. iii:3 (1946), and B. Wolstein, *Countertransference*, Grune-Stratton, N. York 1959.

(151) I. Κορναράκη, Μαθήματα Ἐξομολογητικῆς, Θεσσαλονίκη 1981, σ. 81.

(152) C. G. Jung, *Analytical Psychology*, p. 157.

(153) Cf. S. Freud, Ἅπαντα, τ. 13, σ. 18, as little Hans felt.

(154) MPG 47: 339.

(155) G. V. Florovsky, «Ὁ ἅγιος Ἰωάννης ὁ Χρυσόστομος, ὁ προφήτης τῆς ἀγάπης», ΑΚΤΙΝΕΣ, 18 (1955) σσ. 5κ.ἑξ.

(156) Cf. the usual vocative address of Chrysostom in his Homilies on Penance: 3rd 297, 4th 304, 305, 5th 310, etc.

(157) "Empathy" (Einfühlung) from the Greek ἐμπάθεια, denotes the projection of ourselves into the experience of another person (cf. C. Rycroft, *A Critical Dictionary*, p. 42. According to R. S. Lee, empathy is to understand the other from within rather than from without, yet to carry into the identification the counsellor's own strength and maturity (*Principles of Pastoral Counselling*, 1968, p. 46). For the way depth psychology sees empathy see, S. Freud, Ἅπαντα, τ. 3, σ. 167, C. G. Jung, "Psychotherapists or the Clergy?" in *Psychology and Religion*, p. 519, or his *Paracelsus as a spiritual phenomenon*, p. 199, or his Ἡ ἀνακάλυψη τοῦ Ἐγώ, σ. 58). From the rich contemporary bibliography on this subject, see the following: P. Lyons - H. Zingle, "The relationship between religious orientation and empathy in pastoral counsellors", *JPT*, vol. 18:4 (1990) 375-380; R. L. Archer and others, "The role of dispositional empathy and social evaluation in the empathic mediation of helping", *Journal of Personality and Social Psychology*, 40 (1981) 786-796; C. B. Truax - J. L. Lister, "The effects of counsellor accurate empathy and non-possessive warmth upon client vocational rehabilitation progress", *Canadian Counsellor*, 4:4 (1970) 39-43; C. B. Truax and others, "Therapist empathy, genuineness and warmth and patient therapeutic outcome", *Journal consulting Psychology*, 30 (1966) 395-401; R. Tyner, "Elements of empathy care for dying patients and their families", *Nursing Clinics of North America*, 20 (1985) 393-401; P. J. Watson and others, "Dimensions of religiosity and empathy", *Journal of Psychology and Christianity*, 4:3 (1985) 73-85, and "Empathy, religious orientation, and social desirability", *The Journal of Psychology*, 117 (1984) 211-216, etc, etc.

(158) John Chrysostom, On Penance 8th Homily, 4, 2-4, ΕΠΕ, τ. 30, σ. 308 ανδ ΜΠΓ 49· 343. It is interesting that so many centuries after Chrysostom contemporary Pastoral Counselling sees motherhood as a perfect expression of "empathy", since a mother tries to grasp how her child feels using a communication technique which is not verbal but entails a sort of merger of mother and child (M. Davis - D. Wallbridge, *Boundary and Space: An Introduction to the Work of D. W. Winnicott*, Penguin 1981, p. 120).

(159) Cf. G. D. Dragas, "St John Chrysostom's doctrine of God's providence", ΕΚΚΛΗΣΙΑΣΤΙΚΟΣ ΦΑΡΟΣ, τόμ. ΝΖ' iii-iv (1975) σσ. 375-406.

(160) By this term Chrysostom means God's disposition expressed in an anthropopathic manner, as well as the externalisation of of this disposition as divine judgment (On Penance, 2nd Homily, 288-289).

(161) MPG 49: 280, «Αὐξῆσαι γὰρ τὸν φόβον βουλόμενος καὶ τῆς πολλῆς αὐτῶν ῥᾳθυμίας καθάψασθαι, τοῦτο ἐποίησε ...».

(162) MPG 49: 280, «Οὐ διὰ τούτου δὲ μόνον ἔστι τὴν τοῦ Θεοῦ φιλανθρωπίαν ἰδεῖν, ... καὶ αὐτὸς ὁ χρόνος τῆς μετανοίας δείκνυσιν αὐτοῦ τὴν ἄφατον φιλανθρωπίαν. Τί γὰρ ἡμέραι τρεῖς τοσοῦτον εἰργάσαντο, ὡς ἀφανίσαι κακίαν τοιαύτην»;

(163) MPG 49: 280, «Ὁρᾷς πῶς καὶ ἐντεῦθεν ἡ τοῦ Θεοῦ φαίνεται κηδεμονία»;

(164) Cf. John Chrysostom, Περὶ τοῦ μὴ ἐρᾷν ἀσέμνως, ἀλλὰ θαυμάζειν τὸν δημιουργόν, Homily VII On II Corinthians, MPG 61: 441. See also H. Ellis, "Studies in the psychology of sex", from S. Freud, *Totem und Tabu*, p. 155.

(165) "Where eros is awaken there Ego dies". Hence, egoism (melancholy-narcisism) can be overthrown by a violent (cf. Matth. 11:12) eros (Djelaledin Rumi, from S. Freud, Ἅπαντα, τ. 15· σ. 168). According to Freud, the more one loves oneself the less able one becomes to love other objects and *vice versa* (D. Lagache, Πρόλογος in «Ὁμαδικὴ Ψυχολογία καὶ Ἀνάλυση τοῦ Ἐγώ», from S. Freud, Ἅπαντα, τ. 4, σ. 21. On the dictum, "You shall love your neighbour as yourself", see E. Fromm, *The Art of Loving*, Unwin Books, 1971, p. 46, and H. J. Cooper (ed.), *Soul Searching*, London 1988, p. xxff.

(166) MPG 49: 281, «... ἂν ῥᾳθυμήσῃς καὶ παρίδῃς, καὶ σὲ καταλήψεταί ποτε. Ὥστε εἰ καὶ μὴ διὰ τὸν ἀδελφόν, διὰ γοῦν σαύτὸν διεγέρθητι, καὶ ἀνάστειλον τὸν λοιμόν, καὶ προκάτασχε τὴν σηπεδόνα, καὶ τὴν νομὴν διάκοψον».

(167) MPG 49: 281, «Οὐ γὰρ εἶπεν· Ἀγαπήσατε αὐτὸν ἁπλῶς, ἀλλὰ, Κυρώσατε εἰς αὐτὸν τὴν ἀγάπην, τουτέστιν βεβαίαν, καὶ ἀκίνητον ἐπιδείξασθε τὴν φιλίαν, θερμήν τινα καὶ ζέουσαν καὶ πεπυρωμένην, ἀντίῤῥοπον τῆς προτέρας ἀπεχθείας τὴν εὔνοιαν εἰσαγάγετε».

(168) John Chrysostom, On the Acts of the Apostles, Homily XVIII, 5, ΑΑΟ, τ. 77, σ. 277. Cf. also MPG 57: 362.

(169) MPG 49: 283. «οὐδεὶς ἰατρὸς ἀφεὶς ἐπιθεῖναι φάρμακον τῷ κάμνοντι, τῆς ἀταξίας αὐτὸν εὐθύνας ἀπαιτεῖ καὶ τιμωρίαν». Cf. also S. Freud, *Darstellungen der Psychoanalyse*, p. 49. As regards the value of zeal, it seems that Freud paraphrases Chrysostom's famous dictum: «ἀρκεῖ εἷς ἄνθρωπος ζήλῳ πεπυρωμένος ὁλόκληρον διορθώσασθαι δῆμον» (MPG 49: 34), cf. his «Τὸ μέλλον τῆς οὐτοπίας», Ἅπαντα, τ. 11, σ. 162. The superiority of quality over quantity in relation to individual - society, which was elaborated by Adler, is originally found in Heracleitus (from Π. Μπούμη-Παπᾶ, τὸ βιβλίο τῶν σοφῶν, ΑΘΗΝΑΙ, σ. 59).

(170) Cf. Π. Γ. Στάμου, ΑΑΠ, τ. 9, σ. 13, ὑποσ. 1, MPG 49: 279D. Cf. also MPG 52: 613C.

(171) MPG 49: 280A.

(172) See, S. Blanton, *Love or Perish*, N. York 1956; W. J. Bevers, «Ἀγάπης ἀνάγκη», in ΜΠΕ, τ. Α1 , σσ. 7-8, ΑΘΗΝΑΙ 1967; P. Tillich, "Being and Love", in *Pastoral Psychology*, 5 (1954), pp. 43-48. Chrysostom's love for his flock which makes him endure physical suffering if only to be with them, is well presented in the 5th Homily on Penance, MPG 49: 279D. See also MPG 49: 310E - 311A, where the holy father compares the relation of the spiritual father to his spiritual children to the relation between God and Adam, or God and Jonah,

commenting on the implications of the disobedience of the latter.

(173) That the aim of depth psychologists in psychoanalytic therapy is to rekindle love in the patient is expounded in, E. Fromm, Ψυχοανάλυση καὶ Θρησκεία, σ, 97, and A. Adler, *What life should mean to you*, 1931, p. 258, his *Social Interest*, p. 138, and his Συγκριτικὴ ἀτομικὴ Ψυχολογία, σ. 36. Cf. also S. Blanton, "The Bible timeless - and timely insights", in the *Reader's Digest*, August 1966, p. 95; B. J. Tyrrell, *Christotherapy*, p. 156ff; Π. Γ. Στάμου, Ι,ὠάννου Χρυσοστόμου ἐπιστολαὶ πρὸς τὴν διακόνισσαν Ὀλυμπιάδα, Η', 11δ, 12α; and C. A. Seguin, *Love and Psychotherapy*, Libra Publishers, Inc., N. York 1965.

(174) For the choice of a spiritual father or a psychoanalyst see respectively, Μον. Ἀνδρέα, «Ὁ ἐρχομὸς τῆς Φιλοκαλίας στὴν Ρουμανικὴ Ὀρθοδοξία», ΣΥΝΑΞΗ, 19 (1986) 51; S. Freud, Ἅπαντα, τ. 12, σ. 139, τ. 3, σ. 215. Cf. also J.-P. Sartre, *L' Existentialisme est un humanisme*, pp. 44-45; D. Lagache, Ἅπαντα, τ. 4, σ. 60; S. Freud, *Darstellungen der Psychoanalyse*, p. 28. Particularly interesting is Jung's comment on the choice of a spiritual father by priests or bishops (*Analytical Psychology*, p. 157) which actually corresponds to actual practice. Most clergy prefer to go to a simple monk as their spiritual father, whose simplicity and directness in spiritual matters is of priceless value to higher clergy who are overloaded with responsibilities and problems.

(175) MPG 49: 286A.

(176) John Chrysostom, On Matthew, Homily XXXII, ΕΠΕ, τ. 10, σσ. 374-376. Cf. also D. Lagache, S. Freud, Ἅπαντα, τ. 4, σ. 57.

(177) The denial of the spiritual father implies the denial of the archetypal father, God himself (S. Freud, Ἅπαντα, τ. 14, σσ. 70-71). On the consequences of such a denial see, S. Freud, *Ibid.*, τ. 12, σ. 144, and Εἰσαγωγὴ στὴν Ψυχανάλυση, σ. 396. Cf. also A. Adler, *Ueber den nervoesen charakter*, pp. 25, 39, and his *Social Interest*, p. 72.

(178) See, the comments of Chrysostom, Theodore of Mopsuestia and Cyril of Alexandria on this topic in Π. Ν. Τρεμπέλα, Ὁ προφήτης Ἰωνᾶς, ΑΘΗΝΑΙ 1962, σσ. 48-49. On the case of Jonah in the belly of the seabest see, E. Fromm, *The Art of Loving*, 1956, p. 39, John Chrysostom, On the Prophet Isaiah, Homily I, MPG 56: 583, 586, A. Νικολαϊδη, «Ὁ Ἠλίας τῆς ἐσχατολογίας», ΚΟΙΝΩΝΙΑ, 4 (1990) 528. We note also that Irenaeus relates Elijah to the case of Jonah (ΒΕΠΕΣ, 5, 162· 35κ.ἑξ..

(179) On the right adaptation of the spiritual father to the needs of his flock, see I. Κορναράκη, Ποιμαντική, ΑΘΗΝΑΙ 1972, σ. 121.

(180) Role play is an attempt to enter into someone else's situation, to feel what it is like to be there, to react spontaneously to the other characters in the play and, by reflection on the experience with the other members and with observers, to deepen understanding. Children use it in coming to terms with the strange and unknown world around them, e.g. playing at being parents. In the context of pastoral care, its specific use is to increase awareness, sensitivity and understanding,

particularly about relationships and communication (A. V. Cambell (ed.), *A Dictionary of Pastoral Care*, p. 242. cf. also M. van Ments, *The effective use of Role Play*, Kogan Page 1983).

(181) John Chrysostom, On Penance, 1st Homily, MPG 49: 280B; cf. also 8th Homily, 4, ΕΠΕ, τ. 30, σ. 304: «Διὰ τοῦτο καὶ Παῦλος οὐκ ἔγραφε μόνον οὐδὲ παρήνει, ἀλλὰ καὶ ἐθνήωει μετὰ δακρύων, νουθετῶν ἕνα ἕκαστον». Psychoanalysing the sacrament of penance, Jung sees the redemption derived from it in terms of the "transference" of the "shadow" (sins) of the penitent, through "contritio" or "attritio" to the spiritual father (*C. G. Jung, Bewusstes und Unbewusstes*, p. 88, ftn 43).

(182) Barsanuphius saw spiritual father and spiritual child as being ὁμόψυχοι and bound together by an eternal love (See, J. Chryssavgis, "Obedience and the Spiritual Father", *op. cit.* , p. 558).

(183) MPG, 49: 301.

(184) MPG 60: 454A.

(185) MPG 49: 280, «Ἐκοίνωσε τοίνυν τὸ ἔγκλημα, ἵνα ῥᾴδία γένηται ἡ θεραπεία».

(186) MPG 49: 280, «Ἄλλως δὲ καὶ οὗτοι τῆς ἀπονοίας αἴτιοι πάσης ἦσαν αὐτῷ, μὴ ἐπιτιμῶντες μηδὲ ἐπιπλήττοντες».

(187) MPG 49: 280-281, σώματος γὰρ καὶ μελῶν δίκην ἀλλήλοις ἐσμὲν συνδεδεμένοι ... σβέσωμεν τὸν ἐμπρυσμόν, πρὶν ἢ καταλαβεῖν τὴν Ἐκκλησίαν». Particularly interesting here is the phrase «... ὁδῷ τὸ κακὸν βεδίζον, καὶ τῶν λοιπῶν ἅψεται μελῶν», which is also used by the holy father elsewhere and implies the entry of the demonic operation into the soul (cf. MPG 4: 376).

(188) John Chrysostom, On Penance 1st Homily, 2: 16-23, MPG 49: 280 and ΕΠΕ τ. 30, σ. 98: «τί λέγεις ἕτερος ἥμαρτε, καὶ ἐγὼ πενθήσω; Ναί, φησί, ...». Cf. also 4th Homily 1, 5ff, ΕΠΕ, τ. 30, σ. 98, 164. See also Rom. 12: 15 and I Cor. 5:2. For a similar perspective in depth psychology, see A. Adler, *The problem Child*, p. 268. Cf. also J. Jaccard, *Freud*, p. 50, and T. Szasz, *L' Ethique de la Psychanalyse*, ed. Payot, 1975.

(189) MPG 49: 281, «Εὐχῆς καὶ ἐξομολογήσεως δεῖ καὶ ἱκετηρίας, ἵνα τὸ νόσημα ἀπελαθῇ τῆς πόλεως ἁπάσης».

(190) MPG 49: 280, « ... ἀλλ' ἀφεὶς τὸν ἁμαρτηκότα, τοῖς ὑγιαίνουσι διαλέγεται· καθάπερ οἱ ἰατροὶ ποιοῦσιν, ἀφέντες τοὺς κάμνοντας, πρὸς τοὺς προσήκοντας αὐτοῖς πλείονι κέχρηνται λόγῳ».

(191) According to Jung, the mythical image of Orpheus hides the archetype of the "good shepherd" (Ἡ ἀνακάλυψη τοῦ ἐγώ, σ. 71), who "lays down his own life for the sheep", or who "carries the sheep on his shoulders" (John Chrysostom, MPG 49: 286A). For Freud, however, whoever dies for others (e.g. Moses, Paul, etc.) specifies a tendency towards egoism and pride, which resembles 'Bismark's horse' that dies in his bridle because of its determination! (S. Freud, Ἅπαντα, τ. 9, σσ. 291-2,

Totem und Tabu, s. 103). Cf. also I. Κορναράκη, Ψυχολογία καὶ Πνευματικὴ Ζωή, σ. 200ff.

(192) Hebr. 13:20, I Pet. 2:25.

(193) Luke 15:5.

(194) Hebr. 5:1.

(195) Throughout Chrysostom's life, he showed himself to not only love his "flock", like a "good shepherd", but he was willing always to sacrifice himself for their welfare (C. A. Perialas, *St John Chrysostom*, p. 295). Similarly, we talk of the "self-sacrifice" of a psychotherapist in depth psychology. On the important of this attitude in depth psychology, see C. G. Jung, "Forward" in M. Fordham, *New Developments in Analytical Psychology*, London 1957, in his *Collected Works*, vol. 18, p. xiii, and A. Adler, *Problems of neurosis*, pp. 91-92.

(196) MPG 49: 279. Cf. II Cor. 12:15, 1:6-7, 6:12-13, I Thess. 2:7-8, Col. 1:24, Rom. 9:3, Mt. 11:29. Maximus the Confessor, Centuries on Love, 1:74 (Φιλοκαλία, τ. β', σ. 11) and Peter Damascene, "That the word of God is not in much talk" (Φιλοκαλία, τ. γ', σ. 85).

(197) Cf. John Chrysostom, On Romans, Homily XVII (Vulgo XVI), 605C-D, ΑΑΠ, τ. 81, σ. 270.

(198) MPG 49: 278, «καὶ ἵνα μάθῃς, ὅτι θερμότεραι αὗται αἱ ὠδῖνες, τίς ποτε ὑπὲρ τῶν τεχθέντων παιδίων ηὔξατο ὑπομεῖναι γένναν»; On the similar attitude of modern psychotherapists, see S. Freud *Five Lectures on Psychoanalysis*, p. 88. See also A. M. Σταυρόπουλου, «Συναντήσεις ζωῆς», ΕΦΗΜΕΡΙΟΣ, 12|1985, ἀρ. 3, σ. 24κ.ἑξ., and A. Ἀλεβιζόπουλου, «Μετάνοια καὶ ἐξομολόγηση στὴν Ἐκκλησία τῆς Ἑλλάδος», 1971, as well as *Rabbim* 53, 11-12b and W. Zimmerli, *Concise Theology of the Old Testament*, pp. 295-296.

(199) MPG 49: 278. See also Π.Ν. Τρεμπέλα, Ὑπόμνημα εἰς τὰς ἐπιστολὰς τοῦ Παύλου, σ. 76, and B. K. Διαμαντῆ, «ἀνάθεμα-κατάρα» in Λεξικὸ Βιβλικῆς Θεολογίας, ΑΘΗΝΑΙ 1982, σ. 27. See also S. Freud, *Totem and Taboo*, 1913, where Tabu is presented as an anthropological term for the setting apart of an object or person or of the absolute prohibition of some class of acts on the ground that it would be a violation of the culture's whole system of thought (*Weltanschauung*); i.e. an object is taboo if it is untouchable, an act is taboo if it is unthinkable in terms of the culture's structure.

(200) Although he did not say explicitly that mature individuals are as youth, he did consider the members of an audience to be in a child-parent role with the speaker: "The priest should treat those whom he rules as a father treats very young children. We are not disturbed by children's insults or blows or tears; nor do we think much of their laughter or approval" (John Chrysostom, On the Priesthood, p. 129, from C. A. Perialas, *op. cit.* p. 295).

(201) Chrysostom tried to circumvent any criticism of this view by

stating that the person is not deceiving, but, rather, managing: "Great is the power of deceit; only it must not be applied with a treacherous intent. Or rather, it is not right to call such action deceit, but good management and tact and skill enough to find many ways through an impasse, and to correct the faults of the spirit", (John Chrysostom, On the Priesthood, p. 50 (See C. A. Perialas, *op. cit.*, p. 291).

(202) Cf. C. A. Rycroft, *Psychoanalysis observed*, Constable, London 1966 (Harmondsworth Penguin).

(203) C. G. Jung, *Psychoanalysis*, p. 442.

(204) Cf. M. R. Chartier, "Parenting: a theological model", *JPT*, 6 (1978) 54.

(205) Apart from Jung's Analytical psychology Freud's theory also deals with the parental archetype (Cf. S. Freud, *Totem and Taboo*, p. 68).

(206) John Chrysostom, MPG 48: 644. In Freudian psychology the psychologists counsellor is regarded as a substitute of a natural father (S. Freud, Ἅπαντα, τ. 14, σ. 44).

(207) Aaron Esterson and Jeffrey Newman see the Jewish spiritual father and teacher, as a rabbi, or spiritual teacher (from H. J. Cooper, ed., *Soul Searching*, pp. 129, 171).

(208) Cf. Chrysostom On Penance 7th Homily, 2, 13, ΕΠΕ, τ. 30, σ. 246. See also MPG 58: 720.

(209) Cf. J. Aitman, "The ambivalence of religious leaders", in H. J. Cooper, ed., *Soul Searching*, p. 153.

(210) In the Διδασκαλία τῶν Ἀποστόλων (3rd c.) the bishop is both the judge of the sinners who can deprive them of ecclesiastical communion for a certain time (2-7 weeks)and also the merciful doctor who is obliged to forgive and to save the sinners (cf. Canon 102of the Fifth-Sixth Trullan Synod).

(211) S. Freud and C. Jung accept compromising as a role of a psychotherapist - arbitrating between the unconscious and consciousness (S. Freud, *Five Lectures on Psychoanalysis*, p. 47).

(212) John Chrysostom, On the Priesthood, Hom. 6:3; cf. also the statement in MPG 60: 326A, «Παντοῦ τὸ μέτρον τιμᾷν καλόν».

(213) John Chrysostom, On Penance, 7th Homily, 3, 14-15, ΕΠΕ, τ. 30, σ. 252.

(214) I Cor. 9:22.

(215) John Chrysostom, MPG 61: 510.

(216) Palladius, Dialogue, MPG 47: 19.

(217) MPG 49, 289D and 285D.

(218) John Chrysostom, MPG 60: 326A.

(219) MPG 49: 279, «ἑκάτερα γὰρ ταῦτα ὁλέθρια».

(220) MPG 49: 284, Μήτε ἐν πονηροῖς ... πέσωμεν». See also MPG 49: 279 where Chrysostom uses biblical examples to illustrate indolence and despair (the devil, Judas, the Pharisees), as well as "application and discipline (Paul and even the entire city of the Ninevites).

(221) For Chrysostom's views on Paul's knowledge of psychology, see MPG 49: 281B).

(222) John Chrysostom, One Penance, 8th Homily 4, ΕΠΕ, τ. 30, σ.240.

(223) *Ibid.* σ. 306.

(224) Cf. Chrysostom's comments on I Cor. 10:12 in MPG 49:284.

(225) Mpg 49: 284, χρηστὰς ... ἐννοοῦντες». For the dual form of psychology see D. Lagache, S. Freud, Ἅπαντα, τ. 4, σ. 60. Σεε αλσο B. J. Tyrrell, *Christotherapy*, p. 198, for the two sides of the sacrament of penance, the negative and the positive.

(226) John Chrysostom, On Penance, 8th Homily, 3, 19-22, ΕΠΕ, τ. 30, σ. 298. See also Deut. 32:1.

(227) Cf. John Chrysostom's use of the physician metaphor in MPG 58: 685B and 212,50 / *Byz* 16 (1907) 184.

(228) Cf. John Chrysostom, MPG 62: 617. See also the examples of F. Fromm (*You shall be as gods*, p. 190).

(229) John Chrysostom, MPG 49: 311, Cf. also John 3:4 and S. Freud, Ἅπαντα, τ. 15, σ. 172.

(230) John Chrysostom, On Penance, 5th Homily, 2, 5-6, ΕΠΕ τ. 30, σ. 190, MPG 49: 311A. Cf. also 7th Homily, 7, 6-10, ΕΠΕ , τ. 30, σ. 280. See also Adler's repetition of Chrysostom's position in his *Lebenskenntnis*, p. 7).

(231) John Chrysostom, On Penance, 1st Homily, 2, 2-15, ΕΠΕ, τ. 30, σ. 96. Cf. John 3:4.

(232) John Chrysostom, MPG 57: 417B, «Εἰ μέλλοιεν ... ἀνάγκης».

(233) John Chrysostom, On Penance, 7th Homily, 2, 14ff, ΕΠΕ, τ. 30, σ. 244. Cf. Ezek. 18:24.

(234) John Chrysostom, On Penance, 7th Homily, 2, 8ff, ΕΠΕ, τ. 30, σ. 248.

(235) For Chrysostom's reference to political law for psycho-paedagogical reasons see, On Penance, 7th Homily, 2, ΕΠΕ, τ. 30, σ. 242.

(236) On agony and hell see, S. Freud, Ἅπαντα, τ. 9, σ. 310, C. G. Jung, Ὀδυσσέας, σ. 300. See also Adler's comments on the end of the world in his Συγκριτικὴ Ἀτομικὴ Ψυχολογία, σ. 194, 228).

(237) John Chrysostom, On Penance, 6th Homily, 2,7, ΕΠΕ, τ. 30,

σ. 216. See also what Freud says on the relevance of moral and religious precepts in his «Τὸ μέλλον τῆς οὐτοπίας», Ἅπαντα, τ. 11, σ. 172-173.

(238) Chrysostom often uses the term δοκιμασία to denote God's eschatological judgment (On Penance, 4th Homily, 3, ΕΠΕ, τ. 30, σ. 170).

(239) John Chrysostom, On Penance, 9th Homily, 2, 3-10, ΕΠΕ, τ. 30, σ. 318. See also MPG 61: 459. It should be pointed out here that the Judaeo-Christian "Tsedakah" is clearly distinguished from the law of recompense in religion (e.g. "Karma" in Hinduism), in Law Science ("Jus Talionis"), or in Philosophy ("Vergeltung").

(240) John Chrysostom, MPG 49: 404, «Φοβερὸν ἔσται τὸ δικαστήριον ἐκεῖνο· πᾶσα γὰρ ἡμῶν ἡ φύσις μέλλει κρίνεσθαι καὶ παρίστασθαι τῷ φοβερῷ δικαστῇ».

(241) John Chrysostom, On Penance, 4th Homily, 3, 1-3, ΕΠΕ, τ. 30, σ. 172. Cf. Ps. 7, 10, Mt. 16: 27, Heb. 4:12. God is judge not in the sense of a secular judge who applies a suitable punishment to crimes committed, but in the sense that he is who he is and his very presence judges the sinner (Cf. Maximus the Confessor, PG 90, 364B).

(242) John Chrysostom, MPG 49: 287C, «Μὴ γὰρ σύ, σαυτὸν ἐάν μὴ εἴπῃς ἁμαρτωλόν, οὐκ ἔχεις κατήγορον τὸν διάβολον; Πρόλαβον καὶ ἅρπασον αὐτοῦ τὸ ἀξίωμα· ἐκείνου γὰρ ἀξίωμα τὸ κατηγορεῖν...».

(243) John Chrysostom, MPG 62, 412D-413A, «Νόσῳ παρέπεσας χαλεπῇ ... τοῦτο σοι μαρτυρίου στέφανον φέρει».

(244) John Chrysostom, On Penance, 4th Homily, 3, ΕΠΕ, τ. 30, σ. 170, 172. Also, MPG 49: 305E-306A. For the 4th century debates on the duration of hell, i.e. whether it is eternal or not, see, Π. Κ. Χρήστου, Θ.Η.Ε., τ. 6, σ. 1190.

(245) John Chrysostom, On Penance, 7th Homily, 6, 17-24, ΕΠΕ, τ. 30, σ. 268.

(246) Prov. 12: 25. See Chrysostom's comments in Ι. Γιαννακόπουλος, Ἡ Παλαιὰ Διαθήκη, τ. 9. σ. 78.

(247) On anxiety see, A. V. Campbell, *A Dictionary of Pastoral Care*, p. 16.

(248) Anxiety is related to both the physical and the spiritual birth according to S. Freud (1915).

(249) MPG 49: 281.

(250) MPG 49: 278-279.

(251) MPG 49: 300.

(252) Freud believed that the prospect of the Parousia is the cause of phobia in some persons. He corresponded on this with a pastor called O, Pfister who held the same views: cf. O, Pfister, *Christianity and Fear*, 1948, p. 22.

(253) MPG 49: 281. Cf. MPG 55: 135A-B. For λύπη as θλίψις see MPG 49: 288f.

(254) MPG 49: 282. Jung this that psychotherapy is a real martyrdom for many people who hold wrong views about themselves (cf. Ἀναλυτικὴ Ψυχολογία, σ. 24).

(255) John Chrysostom, «Περὶ τοῦ μὴ δημοσιεύειν τὰ ἁμαρτήματα», ΑΑΠ, τ. 20, 354A-B.

(256) John Chrysostom, On the Acts of the Apostles, Homily 18, 3, ΑΑΠ, τ. 77, σ. 271-272.

(257) *Op. Cit.*

(258) Jung regards the fear from a world catastrophe as a significant factor for the prevention of sin (C. G. Jung, Ἡ ἀνακάλυψη τοῦ Ἐγώ, σ. 73). See also John Chrysostom, On Penance, 7th Homily, 2, ΕΠΕ, τ.30, σ.250, τ.5, σ.266, σ.166.

(259) Cf. A. Schmemann, Πῶς πρέπει νὰ ἐξομολογοῦμε, σ. 14.

(260) John Chrysostom, MPG 59: 211C, «Καθάπερ τις ἰατρὸς ἄριστος, ὕδερον ἢ σπλῆνα, τοῖς ἔνδοθεν φαρμάκοις οὐκ εἴκοντα κατακαίων ἔξωθεν».

(261) John Chrysostom, On Penance, 5th Homily, 1, 25, ΕΠΕ, τ. 30, σ. 210. See also Maximus the Confessor, Φιλοκαλία, τ. β', σ. 128, θ', Cassian the Roman, Φιλοκαλία, τ. α', σσ. 70-71.

(262) John Chrysostom, On the Rich Man and Lazarus, 4th Homily, 759, ΑΑΠ, τ. 15, σ. 95. I Cor. 11:32 indicates the three stages of criticism: a) self-criticism, which is the normal condition for a believer, b) God's judgment/reminder to the believer who neglects self-criticism and c) the final judgment of God which follows the believer's failure to respond to god's reminders. See on this, Π. Ν. Τρεμπέλας, Ὑπόμνημα εἰς τὰς ἐπιστολὰς τοῦ Παύλου, σ. 232.

(263) John Chrysostom, On Penance, 7th Homily, 2, 1-2, ΕΠΕ, τ. 30, σ. 246. Adler does not encourage great familiarity between patient and psychotherapist (*Social Interest*, pp. 269-270) and the same opinion is found in Freud (D. Lagache, Ἅπαντα, t. 4. s. 67).

(264) Cf. A. Adler, *Lebennkenntnis*, p. 62.

(265) On some negative effects on the spiritual children of a severe policy on the part of a spiritual father, see J. Maisonneuve, Κοινωνικὴ Ψυχολογία, σ. 27.

(266) On the distinction between severity and pompousness see, J. Maisonneuve, Κοινωνικὴ Ψυχολογία, σσ. 35-36.

(267) Cf. C. M. -S. Grossman, *The Wild Analyst*, Barrie & Rockliff, London 1965.

(268) John Chrysostom, On Vanity (Περὶ Κενοδοξίας), 69, ΕΠΕ, τ. 30, σ. 684. On pastoral impatience and anger see, I. Κορναράκη,

Ποιμαντικὰ Θέματα, σσ. 116κ.ἑξ., 119κ.ἑξ.

(269) A. Adler, recommends avoidance of "hard language" (*Social Interest*, p. 263).

(270) "It is obvious that the seers, the saints, the great artists, the poets and the true lovers of nature are all blessed with a very developed and defined feminine side", e.g. Archetype of Anima, Great Mother, Sophia, Wisdom (See, M. Tuby, "Inner Man, Inner Woman: A Jungian Approach to relationship and self-fulfilment", in H. J. Cooper (ed.), *Soul Searching*, London 1988, p. 40. See here the comments of C. Jung on the hermaphrodite features of the spiritual therapist in his *Bewusstes und Unbewusstes*, pp., 49, 81-83.

(271) John Chrysostom, MPG 49: 307E-308A. Also, On Penance, 7th Homily, 2, ΕΠΕ, τ. 30, σ. 244. and 8th Homily, 1, ΕΠΕ τ. 4, σ. 288.

(272) Mt. 5: 45, John Chrysostom, MPG 57: 561-562.

(273) See Lk. 6: 35-36, C. G. Jung, Ἡ ἐξέλιξη τῆς ἀνθρωπότητας, σ. 189. Maternal love has no boundaries (E. Fromm, *The art of Loving*, pp. 54, 64-65).

(274) John Chrysostom, On Penance, 2nd Homily, 3, MPG 49: 291D, ΑΑΠ, τ. 9, σ. 31.

(275) John Chrysostom, On Penance, 3rd Homily, 4, MPG 49: 300C, ΑΑΠ, τ. 9, σ. 44.

(276) John Chrysostom, On Penance, 1st Homily, 4, MPG 49: 285E-286A, ΑΑΠ, τ.9, σ. 23.

(277) I John 4:8.

(278) John Chrysostom, On Penance, 8th Homily, 1, ΕΠΕ, τ. 30, σ. 286.

(279) Likewise Jung advises psychoanalysts to exhibit a stance of confidence, love, patience, and bravery (endurance and tolerance). See his *Bewisstes und Unbewusstes*, ss. 89-90.

(280) John Chrysostom, On Penance, 5th Homily, 3, MPG 49: 313D-314A.

(281) John Chrysostom, MPG 57: 561-562.

(282) See, Ι. Θ. Κολιτσάρα, «ἐπιείκεια» ιν ΘΗΕ, τ. 5, (1964) σ.771; Σ. Γ. Μακρῆ, «ἐπιείκεια», *op. cit.* σ. 772; Φ. Φάρου, «ἐπιείκεια», ΕΦΗΜΕΡΙΟΣ, 30 (1981), σσ. 26-27.

(283) John Chrysostom, On the Acts of the Apostles, 7th Homily, 1, ΑΑΠ, τ. 76, σ. 298. See also MPG 63: 212C-D, and A. Adler's comments on logotherapeutic affability in his *Kindererziehung*, p. 162.

(284) John Chrysostom on Matthew, Homily XXIX, MPG 61, 228, ΑΑΠ τ.65, σσ. 300-301. See also Chrysostom's On the Acts of the Apostles, Homily VII, 1, ΑΑΠ, τ. 76, σ. 298.

(285) John Chrysostom, On Penance, 7th Homily, ΕΠΕ, τ. 30, σ. 246.

(286) John Chrysostom, On Penance, 1st Homily, 3, 27-29, ΕΠΕ τ. 30, σ. 100.

(287) John Chrysostom, MPG 49: 289B-D, ΑΑΠ, τ. 9, σ. 98. On Adler's comments on the child's attachment to his mother see his *Problem of nevrosis*, p. 133; but see also his comments on the cordial, warm-hearted and polite manner of a therapist's attitude to a patient in his *Problem of nevrosis*, p. 33 and, especially in his *The Problem Child*, pp. 271-272.

(288) John Chrysostom, MPG 61: 502D. See also, S. Freud, Ἅπαντα, τ. 12, σ. 175. Hypocrisy and lies as "strategies" were extensively used in older times as means for psychotherapy: Plutarch, Περὶ παίδων ἀγωγῆς, 18; Clement Alexandrinus, Strom. 6,9. 7, 9; John Chrysostom, On Priesthood, I, 8-9, Xenophon, Κύρου Παιδεία Α, ς',31έξ.; Plato, Πολιτεία Γ', 3; Basil the Great, On the Beginning of the Proverbs, 12. Chrysostom approves of the use of deceit in cases of healing of psychical illness (see his 5th Homily on Paul, MPG 50: 499). Similar views were held by other fathers and early Christian authors, Origen, Hilary, Cassian, etc. (see Χ. Ἀνδρούτσου, Σύστημα Ἠθικῆς, ΑΘΗΝΑΙ 1925, σ. 260).

(289) John Chrysostom, MPG 61: 579, Cf. R. F. Creegan, "Remarks on the phenomenology of praise", in *Phil. Phenomenol. Res.*, 6 (1945) 421-423.

(290) John Chrysostom, MPG 49: 280C.

(291) John Chrysostom, On Penance, 8th Homily, 4, ΕΠΕ, τ. 30, σ. 302έξ. Cf. Is. 1:2-4, 5, Mt. 23:37. See here J. Maisonneuve's comment that the care on the part of the spiritual father should not lead to despotism (Κοινωνικὴ Ψυχολογία, σ. 27), and A. Adler, *Social Interest*, pp. 39, 265, and E. Fromm, *The Art of Loving*, 1956, p. 51.

(292) Cf. Π. Ι. Μπούμη, «οἰκονομία», ΘΗΕ, τ. 9, σ. 678, ΑΘΗΝΑΙ 1966. Ι. Κοτσώνη, Προβλήματα τῆς ἐκκλησιαστικῆς οἰκονομίας, ἐν Ἀθήναις, 1957. Π. Ι. Μπούμη, Ἡ ἐκκλησιαστικὴ «οἰκονομία» κατὰ τὸ Κανονικὸν Δίκαιον, ΑΘΗΝΑΙ 1971, Π. Μπρατσιώτου & Π. Τρεμπέλα, κ. ἄ. Ἡ ἐκκλησιαστικὴ Οἰκονομία (Ὑπόμνημα εἰς τὴν Ἱερὰν Σύνοδον τῆς Ἐκκλησίας τῆς Ἑλλάδος), ΑΘΗΝΑΙ, 1972.

(293) John Chrysostom, MPG, 49: 285C. In his work *Die Beziehungen der Psychotherapie zur Seelsorge* (1932) C. Jung tends towards the "maternal economic" spiritual therapy, excluding, as it were, the judging paternal attitude (p. 367). Cf. Adler, *Social Interest*, p.105.

FOOTNOTES TO CHAPTER 3

(1) MPG 49: 278-279. See also MPG 49: 233B, 61: 475C-476.

(2) It is interesting to note that according to the holy father Baptism is to be seen as "regeneration" or "rebirth", whereas catechisation is to be seen as "spiritual birth" (cf. Catechetical Instruction I, 11,1,2, (225-227), On John Homily X, 59, 75-76, Homily 40, 2 On the Acts, 60, 285). Thus, after the natural birth "the order of the believers" "is born" for three years through the holy Catechism, so that it may re reborn or regenerated afterwards in the baptismal font. There is first, then, the "psychical womb" of the spiritual father and teacher and then, the "spiritual womb" (the font) of of the sacrament of Baptism. There is, in other words, a qualitative progression: bodily, psychic, spiritual (MPG 49: 283). The holy father follows the triple dimension of St Paul: creation, anthropology, eschatology, Furthermore, he lays special emphasis on anthropology recognizing the three stages of purification or "katharsis" (bodily, psychic and spiritual) and clearly distinguishing among them (Cf. H. Clavier, from A. K. Παπαγεωργακόπουλος, Ἡ περὶ πίστεως διδασκαλία τοῦ Ἀποστόλου Παύλου, ΑΘΗΝΑΙ 1960, ὑποσ. 1).

(3) MPG 49: 278, «Οὕτω καὶ Παῦλος, μᾶλλον δὲ καὶ πολλῷ τούτων σφοδρότερον ἀεὶ τοῖς μαθηταῖς προσήλωτο τοῖς αὐτοῦ, καὶ τοσούτῳ μᾶλλον, ὅσῳ τῶν φυσικῶν τόκων οἱ τοῦ πνεύματος εἰσὶ θερμότεροι».

(4) Cf. I Cor. 4:15, Χ. Γιανναρᾶ, Ἡ ἐλευθερία τοῦ ἤθους, ΑΘΗΝΑ 1979^2, π. 204. For the "embryonic symbolism" as an ancient phenomenon in all the religions of humanity and especially in the ceremonies of the primitive peoples see, M. Eliade's, *Rites and Symbols of initiation*, transl. by W. R. Trask, Harper and Row, N. York 1965; his, *The Two and the One*, transl. J. M. Cohen, Harper-Row, New York 1965; his *The Quest: History and Meanining in Religion*, Chicago University Press, Chicago 1969; and his *Myths, Dreams and Mysteries: The Encounter between faiths and archaic reality*, transl. P. Mairet, Harper and Row, N. York 1960.

(5) That ἄνωθεν means "from God", see Π. Ν. Τρεμπέλας, Ὑπόμνημα εἰς τὸ Κατὰ Ἰωάννην Εὐαγγέλιον, s. 106, and N. Μ. Δαμαλᾶ, Ἑρμηνεία εἰς τὴν Καινὴν Διαθήκην, ΑΘΗΝΑΙ, σσ. 163-164.

(6) John Chrysostom, On the Gospel of John, Homily 25, ch. 3, β'-γ'. For the spiritual nature of the "birth from above" see, Π. Ν. Τρεμπέλας, *op. cit.* s. 106.

(7) See Π. Ν. Χρήστου, ΘΗΕ, τ. 6, σσ. 1178, 1180-1181.

(8) Chrysostom is highly appreciative of the readiness of his flock to listen to the word of God (cf. his 1st Homily On Penance, MPG 49, 277, 282, 284, and On the Gospel of Matthew Homily VI, 99B, ΑΑΠ, τ. 63, σ. 346).

(9) MPG 49: 277, «τὴν σπουδὴν ὑμῶν τὴν ἐν ταῖς συνάξεσι, τὴν προθυμίαν τὴν περὶ τὴν ἀκρόασιν, τὴν εὔνοιαν τὴν περὶ τὸν λέγοντα, τὰ ἄλλα πάντα κατορθώματα ...».

(10) MPG 49: 277, «καὶ οὐκ ἐν ἡμέρᾳ μόνον, ἀλλὰ καὶ ἐν νυκτὶ ταύταις ἐνετρυφῶμεν ταῖς φαντασίαις».

(11) MPG 49: 278, «καὶ ἔσωθεν ἄλυσις ἡ τοῦ φίλτρου τῶν μαθητῶν». Cf. Eph. 6:20, II Tim. 1:16. Every human being, says Jung, has his chain (catena), by which he joins (like a chain or ladder, Gen. 28:12) what is "above" (heaven-spirit) with what is "below" (earth-nature), in accordance with the archetype of the Homeric chain (catena Homeri) of Hermes Trismegistus in Alchemy (Cf. C. G. Jung, *Psychology and Alchemy*, p. 148).

(12) Cf. Α. Λιβέρη, «Λεξικὸν τῶν Ἀττικῶν Ρητόρων», Αθῆναι 1975, σ. 229.

(13) John Chrysostom uses the word νηδύς, one of the meaning of which is σπλάγχνα-ἐντόσθια. According to Eustathius σπλάγχνα is the σπλήν, the καρδία and the ἦπαρ. in the OT the σπλάγχνα were the seat of emotions, especially of the soft psychological feelings of love, compassion and mercy. Thus the term came to mean compassion, pity and mercy (Cf. Trembelas, Commentary on the Gospel of St Luke, pp. 80f). In English the term "visceral brain" is connected with the "bowel feelings" and the substratum in the "limbisches system" (Lobus limbicus, W. Bargmann, 1971, *Organische Substrate aggressiven Verhaltens. Erkenntnisse der Gehirnforschung*. Universitas März, 1971, pp. 243-244).

(14) Cf. Trembelas, Commentary on the Epistles of St Paul, Athens 1937, where he cites Chrysostom's use of the model of childbirth in psychological and moral analysis.

(15) MPG. 49: 277-278. «Ταύτῃ δὲ πεισθέντες ἡμεῖς, εἰλόμεθα μᾶλλον ... αἱ μέμψεις ἐκεῖναι». Cf. Καλογερέα Ε. Α., «Μεταφυσική», Ἀθῆναι, σ. 296 where there is a fukl discussion of the relation of spiritual father to spiritual children and its impact on the health or sickness of the latter. Cf. also Fr. Ph. Pharos' article, "When you came, you looked to me like Christ", ΕΦΗΜΕΡΙΟΣ, 30 (1981) 85. According to Freud intensive love expels hatred (see his Ἅπαντα, τ. 15, σ. 41).

(16) Transference is the process by which a patient displaces onto the analyst feelings, ideas, etc., which derive from previous figures in his life; by which he relates to his analyst as though he were some former object in his life; by which he projects onto his analyst object-representations acquired by earlier introjections; by which he endows the analyst with the significance of another, usually prior, object. See, C. Rycroft, *A Critical Dictionary* ... p. 168. See also the following: S. Freud, Δοκίμια Ψυχανάλυσης, σ. 151); A. Adler, *Ueber den nervösen charakter*, p. 95; C. G. Jung, *Analytical Psychology*, pp. 122-155; and I. MacAlpine, "The development of Transference", *Psychoanalytic Qyarterly* xix:4 (1950).

(17) Cf. N. Kallistus, *Ecclesiastical History*, MPG 24: 1012. See G. S. Philippopoulos, *Dynamic Psychiatry*, p. 445 and S. Freud, Παιδικὴ Σεξουαλικότητα, σ. 92).

(18) See *Analecta Bollandiana*, vol. xv, p. 252.

(19) G. Katsoula, «Ἀθυμία καὶ Πόνος ...», ἀρ. 12, σ. 252.

(20) On phanaticism see, W. Revers, «φανατισμός», ΜΠΕ, τ. 5, σ. 481. According to Freud such a condition is characterised as "technical neurosis" (1914) and is caused by emotional (positive) transference.

(21) According to St Paul, obedience is due to faith (Α. Π. Παπαγεωργακόπουλου, «Ἡ περὶ πίστεως διδασκαλία τοῦ ἀποστόλου Παύλου, ἐν Ἀθήναις 1960, σσ. 107κ.ἑξ.). See also Nicatas Stethatos in Φιλοκαλία, τ. γ' σ. 311; Κ. Δ. Μουρατίδου, Ἡ μοναχικὴ ὑπακοή ἐν τῇ ἀρχαίᾳ ἐκκλησίᾳ, ΑΘΗΝΑΙ 1956; M. Galloni, "Obbedienza e libertà", *Oriente Cristiano*, 19:1/2 (1979) 8-39, 19:3 (1979) 32-55; J. Chryssavgis, "Obedience and the Spiritual Father", *Theologia*, tom. 58:3 (1987) 551ff. See also Freud's comments on obedience as a result of positive transference in his *Abriss der Psychoanalyse*, p. 64; A. Adler, *Menschenkenntnis*, p. 274, *Social Interest*, p. 106, 266; C. G. Jung, *Psychology and Religion: West and East*, p. 770; and E. Fromm, *The Dogma of Christ*, pp. 180-181.

(22) According to C. Jung, "animus", as mind and spirit, corresponds to the father's word (C. G. Jung, *Aspects of the Feminine*, pp., 171, 173. See also Symeon the New Theologian's comments on "Christ being sealed on the rational part of the soul" in Φιλοκαλία, τ. δ' 25 and Gal. 4:19; and Fr. Justin Popovitch, *Man and Godman (in Greek)*, Athens 1981, p. 15, ftn. 1, and C. Frankl's "Logotherapy" as "Christotherapy" (B. J. Tyrrell) or "Christopsychology" (M.T. Kelsey).

(23) The Son is archetypically the fruit of his mother (Christ is "the flower of virginity" according to Gregory the Theologian: Or. 62 On St Basil); as the Mother is the fruitful land (γῆ) for the primitive people, so the son is a divine weat (Jn 12:24), brother (Mt. 12:50), friend (Jn 15:14), neighbour of human beings and of God (G. Jung, "Soul and Earth", in Τὰ προβλήματα τῆς σύγχρονης ψυχῆς, p. 34). The beginning of spiritual birth in the hearts of Chrysostom's audience due to the divine word can be compared to Alcibides' leap of heart in Plato's Symposium!

(24) Cf. the statement of the *Nomocanon* : "As a seed does not grow without soil and water, likewise a man cannot be saved, even if he wishes to be so, without a spiritual father".

(25) Cf. Trembelas' *Commentary on the Epistles of St Paul*, p. 172 and the statement of I Cor. 3:22-23.

(26) MPG 49: 279. See also *Ibid.* 323 where the value of authority is explained in terms of the "evangelical authority of the Saviour". St Pal seems to be much more interested in the redemptive death of Christ than in his earthly existence.

(27) MPG 49: 278.

(28) In his Holimies on Penance St John Chrysostom does not seem to distinguish strictly between, homily, didache, kerugma, sermon, doiscourse and speech.

(29) On μορφή see Trembelas, *op. cit.* p. 28, 504, 678.

(30) I. Panagopoulos, Ὁ Προφήτης ἀπὸ Ναζαρέτ, ΑΘΗΝΑΙ 1973, σ. 187.

(31) According to Popovitch ἐνχρίστωσις is the incorporation into and assimilation with Christ, the becoming "Christs by grace" of St Symeon the New Theologian (Sources Chrétiennes, no 104, p. 116).

(32) See C. G. Jung, *Aspects of the Feminine*, p. 173, and P. C. Vitz & J. Gartner, "Christianity and Psychoanalysis, part iii: Jesus the transformer of the super-ego", in *JPT*, vol. 12 (1984), p. 82.

(33) "Whole body experiences of birth both as baby and mother. Visualise an unborn baby, a new soul, a new being, in a womb. The womb is in a woman. The woman is in a family". The family is in a Christian church. The Christian Church is in the earth, the universe. There is a series of concentric circles (A. Pirani, "Psychotherapy, Women and the Feminine in Judaism", in H. J. Cooper (ed.), *Soul Searching*, p. 55).

(34) In the language of depth psychology this procedure is called "introjective identification", i.e. i.i. is either the process of identifying with an introject, or the process by which a person imagines another to be inside and part of him (C. Rycroft, *A Critical Dictionary* ..., p. 68).

(35) Cf. the ἀρτίτοκον ἄνθρωπον of Gregory of Nyssa (Or. on Theophania).

(36) "God ultimately becomes the audience" (C. A. Perialas, *St John Chrysostom* ..., p. 300).

(37) On the understanding of projective identification as a process by which a person imagines himself to be inside some object external to himself, see C. Rycroft, *A Critical Dictionary*..., p. 67 and the following: S. Freud, Δοκίμια Ψυχανάλυσης, σ. 180, *Totem und Tabu*, pp. 133f; I. Caruso, R. Assagioli, W. Strinbderge, M. Robert, B. J. Tyrrell, *Christotherapy*, The Seabury Press, N.Y. 1975, pp. 59-60, 62. See also Ravi Ravindra, *The Yoga of the Christ in the Gospel according to St John*, London 1990, p. 7, and Jung's analysis of the 18th Sura of the Koran as an archetypal example of regeneration (*Four Archetypes*, p. 45).

(38) On the patristic notion of spiritual birth which is due to the preaching of the word of the Gospel, see, Gregory of Nyssa's "On Virginity" ch. ii, Maximus the Confessor's "Centuries" iii, ch. 8 (PG 90: 889), Symeon the New Theologian's Oration 57: 304, St Nicodemus the Hagiorite (Χρηστοήθεια, ἐν Χίῳ 1887, σσ. 253-254) and Is. 26:8.

(39) The notion of the spiritual father as "mother", which begins with St Paul (I Thess. 2:7) is discussed by St Gregory of Nyssa (*De Virginitate* 3, MPG 46: 332B and St John Climacus (4: 69). See on this J.

Chryssavgis, "Obedience and the Spiritual Father", p. 561, ftn 77). Depth psychologists also use it: S. Freud, "Un destin si funeste", cited by R. Jaccard, *Freud*, p. 11; A. Adler, *Problems of nevrosis*, pp. 34, 91, and *Social Interest*, p. 37; C. G. Jung, *Symbole der Wandlung*, Zürich 1952, p. 445 (he identifies the mother as a symbol of the unconscious).

(40) Cf. the OT notion of Israel as the "firstborn of God" (Ex. 4:22, Wisd. Sol. 18:13, Deut. 32: 6,18ff etc. See also the notion of Jerusalem as a mother in Isaiah 66:7-14. For similar NT notions see, Mat. 13:18-23, Jam. 1:18, 21, I Pet. 1:22-25, I John 3:9, 2:14, 5:18. Rom. 8:15ff, Gal. 4:6.

(41) MPG 49: 278, «τοῖς τεχθεῖσι παιδίοις, ὅπουπερ ἂν ὦσιν, εἰσὶ διηνεκῶς συνδεδεμέναι».

(42) Cf. Π. Κ. Χρήστου, ΘΗΕ, τ. 6, π. 1172.

(43) John Chrysostom, *De Sacredotio* or. 1, MPG 48: 623ff.

(44) John Chrysostom, "To a young widow", MPG 48: 601. Cf. Metr. Barnabas, «Ἀνθοῦσα», ΘΗΕ, τ. 2, σ. 789.

(45) Secondary identification is the process of identifying with an object the separate identity of which has been discovered. None the less, secondary identification with parental figures is held to be part of the normal developmental process (C. Rycroft, *A Critical Dictionary of Psychoanalysis*, p. 67). It is not a paradox that Chrysostom will enter after a while from secondary identification to introjective identification for the sake of the projectoive identification of the faithful (his spiritual children)!

(46) S. Freud, Ἅπαντα, τ. 12, σ. 128, ὑποσ. 73.

(47) A. Adler, *Ueber die nervösen charakter*, p. 48. See also his Συγκριτικὴ Ἀναλυτικὴ Ψυχολογία, σ. 79.

(48) According to Freudian analysis, women have a deeper sense of psychical operations (S. Freud, Ἅπαντα, τ. 3, σ. 160, ὑποσ. 1). See also C. G. Jung, Ἡ γυναῖκα στὴν Εὐρώπη, σ. 225; "The Spirit in Man, Art and Literature", in *Psychology and Literature*, p. 159, 157; F. Fromm, *The dogma of Christ*, p. 152 and C. G. Jung, *The development of Personality*, p. 289, as well as Mat. 5:45.

(49) MPG 49: 278-279. See also Trembelas, *Commentary on the Epistles of St Paul* (in Greek), p. 412.

(50) MPG 49: 278.

(51) MPG, 49: 278, «Καί τοι γε τοῦτο ἂν πάθοι ἡ γυνή, οὐδ' ἂν ὑποσταίη τὰς αὐτὰς πάλιν ὠδῖνας».

(52) *Ibid.* « αὗται δὲ οὐχ οὕτως, ἀλλὰ καὶ μῆνας ὁλοκλήρους μένουσι, καὶ γὰρ ἐνιαυτὸν ὅλον ὥδινε πολλάκις».

(53) *Ibid.* «κἀκεῖ μὲν τῆς σαρκὸς ὁ πόνος, ἐνταῦθα δὲ οὐ γαστέρα διατείνουσιν αἱ ἀλγηδόνες, ἀλλ' αὐτὴν τῆς ψυχῆς τὴν ἰσχὺν κατα-

ξαίνουσι».

(54) *Ibid.* «Καὶ ἵνα μάθῃς ὅτι θερμότεραι αὗται αἱ ὠδῖνες, τίς ποτε ὑπὲρ τῶν τεχθέντων ηὔξατο ὑπομεῖναι γέενναν; Οὗτος δὲ οὐ μόνον ἀρνεῖται ὑπομεῖναι γέενναν, ἀλλὰ καὶ εὔχεται ἀνάθεμα εἶναι ἀπὸ Χριστοῦ, ὥστε δυνηθῆναι τοὺς Ἰουδαίους ἀποτεκεῖν». This case implies the destruction, as it were, of the womb for the same of the newly born.

(55) MPG 49: 278. Cf. Rom. 9:2. See also Chrysostom, On Philippians Homily XV, MPG 62: 287: «ὅτι δεσμός ἐστιν ἡ θλίψις ἀῤῥαγής».

(56) According to Jung's analytic psychology "the spiritually regenerated person is he whose consciousness prevails over his unconscious. In this sense the "womb" of the spiritual birth, as a psychical operation, which leads the Ego from the unconscious (belly-womb) to consciousness, is interpreted archetypically. The meaning of "vessel" as womb was not unknown to the Fathers of the Church (Augustine, Ambrose, Tertullian and others). According to Jung it was taken from the "chalice" of the Song of Songs (7:3, cf. also III Kings 17:10, S. of Songs 1:3 and Ex. 16:33). Indeed Jung points out a parallel case in "Meisterlieder der Kolmarer Handschrift", where the Virgin Mary is likened to the "vessel" of the widow of Sarepta of Sidon (C.G. Jung *Aspects of the Feminine*, pp. 17-18. For other similar connotations of a "vessel" see, C. G. Jung *Analytical Psychology*, pp. 199, 122.

(57) Freud recognizes the importance of the liturgy of regeneration which is also present in pagan practice (M. P. Nilsson, *A History of Greek Religion*, p. 39). See S. Freud, Ἅπαντα, τ. 9, σσ. 306-307, and O. Rank, *Der Mythus von der Geburt des Helden*, 1909, where the examples of the mythical births of Adonis, Osiris, Moses and Bacchus are mentioned.

(57a) The woman's complacency is derived, according to Jung, from her genital organs (S. Freud, Ἅπαντα, τ. 12, σ. 150).

(58) Every spiritual rebirth (Jn 1:13, 3:3-4) constitutes a "renewal" (Eph. 4:23) so that the effulgence of the soul becomes the icon of the Holy Spirit (Cf. A. Pierios, *The immortality of the Soul* (in Greek), p. 221). According to Jung this renewal is interpreted as a consequence of cell intercourse (Δοκίμια Ψυχανάλυσης, σ. 73) and is directly connected with the growth inside the womb. Initially Jung took rebirth as "renovatio" or renewal (Cf. his *Four Archetypes*, p. 48).

(59) S. Freud, Ἅπαντα, τ. 13, σ. 63. Cf. O. Rank, *Der Mythus der Geburt des Helden*, 1922^2.

(60) See A. Pierios, *op. cit.* p. 224, for a comparison of the spiritual training of the soul during this life to the nine moth period of the growth of an embryo in the womb.

(61) Ps. 30:10, Cf. I. Giannakopoulos, *The Old Testament* (in Greek) , t. 24, p. 147.

(62) B. Bettelheim compares his role with that of a paedagogue or of a midwife, while Freud referred this to the psychoanalyst. See B. Bettelheim, *La forteresce vide* (ed. Gallimard), or his *Le coeur conscient* (ed. Laffont), or his *Un lieu ou renaitre* (ed. Laffont).

(62a) The spiritual birth should not be understood apart from Christ (cf. Chrysostom's «οὐκ ἐμαυτῷ τοῦτο λογίζομαι» and Trembelas, *Commentary on the Epistles of Paul*, p. 162).

(62b) MPG 49: 278, «ἀλλὰ καὶ μῆνας ὁλοκλήρους μένουσι, καὶ γὰρ ἐνιαυτὸν ὅλον ὤδινε πολλάκις, καὶ οὐκ ἔτεκε τοὺς κυομένους ὁ Παῦλος».

(63) We cannot explain in any other way the holy father's insistence on the "pregenital phase", during which the "libidinal development" takes place, with all the impulses and phantasies derived therefrom, except by accepting some sort of divine enlightenment.

(64) On the influence of a pregnant woman on her child see, L. W. Sontag, "Maternal anxiety during pregnancy and fetal behavior", in *Physical and Behavioral Growth*, Ohio 1958, pp. 21-24.

(65) It is interesting to note that St Paul does not use the verb γεννῶ but the verb τίκτω, which is right, of course.

(66) The notion of birth as a separation of a part from a body and its implications for psychology had been first grasped by Freud (cf. Ἅπαντα, τ. 9, σ. 297, ὑποσ. 1). O. Rank bulit on this notion in developing later his theory on the "trauma of birth". On the spiritual level it is understood that the newly born spiritual child runs the risk of many dangers. Jung points these out by recalling the snakes of Hera to which Hercules was exposed as a child, or Python who endanged Apollo, or the sword of Pharaoh which threatened baby Moses, or Herod who wanted to exterminate baby Jesus (C. G. Jung, Ἡ ἐξέλιξη τῆς προσωπικότητας, σ. 206). The attempt of the spiritual father to protect his spiritual child ultimately consists in finding a mediator, like Hermes, or like Christ in the case of the spiritual child, so that through a "Christ-transference" a "deconditionment" of the spiritual child from the spiritual father may be achieved, so that "counter-transference", i.e. rendering absolute the significance of the spiritual father, may be avoided. Freud too points out the importance of transference in this case as a therapeutic device (cf. Εἰσαγωγὴ στὴν Ψυχανάλυση, σ.395).

(67) This explains why Chrysostom began his first Homily on Penance as follows: Ἆρα ἐμέμνησθε ἡμῶν, ἡνίκα τὸν μεταξὺ τούτων ἐχωρίσθημεν χρόνον ἡμῶν; (MPG 49: 277).

(68) The positive and negative aspects of birth have been fully discussed by depth psychologists, some emphasising the one, and others, the other aspect. Chrysostom seems to emphasise the positive aspect, because he regards the act of birth as an act of divine "philanthropy". His views are clearly based on those of St Paul. See O. Ranke, *The trauma of birth*, New York, 1929; by the same, *Technik der psychoana- lyse und*

synthese der Existenz, p. 241; and A. K. Παπαγεωργακοπούλου, «Ἡ περὶ πίστεως διδασκαλία τοῦ ἀποστόλου Παύλου», ἐν Ἀθήναις 1960.

(69) MPG 49: 280B: «τῶν φυσικῶν τόκων οἱ τοῦ πνεύματος εἰσι θερμότεροι. Καὶ γὰρ καὶ οὗτος ὤδινε οὐχ ἅπαξ, ἀλλὰ καὶ δὶς τοὺς αὐτούς...», and elsewhere, «Καὶ γὰρ αἱ ὠδῖνες αὗται τῶν σωματικῶν δριμύτεραι, ὅσο καὶ ἡ φιλοσοφία μείζων καὶ τὸ ἁμαρτηθὲν οὐ τυχόν» (Trembelas, *Commentary, op. cit.* p. 62).

(70) MPG 49: 278: «καίτοι ἐκεῖναι μὲν αἱ ὠδῖνες ἐν μιᾷ καιροῦ ῥοπῇ κατατείνουσι, καὶ τοῦ παιδίου τῆς νηδύος ἐξολισθήσαντος, συνεξέρχονται· αὗται δὲ οὐχ οὕτως, ἀλλὰ καὶ μῆνας ὁλοκλήρους μένουσι· καὶ γὰρ ἐνιαυτὸν ὅλον ὤδινε πολλάκις, καὶ οὐχ ἔτεκε τοὺς κυομένους ὁ Παῦλος· κἀκεῖ μὲν τῆς σαρκὸς ὁ πόνος, ἐνταῦθα δὲ οὐ γαστέρα διατείνουσιν αἱ ἀλγηδόνες, ἀλλ' αὐτὴν τῆς ψυχῆς τὴν ἰσχὺν καταξαίνουσι».

(71) Cf. Rom. 9:2.

(72) The author of the 7th Homily regards the pain of childbirth as a punishment for the transgression of God's commandment (MPG 49: 332; cf. Gen. 3:16. See here A. Δανασσῆ-Ἀφεντάκη, ‚Ψυχολογία τοῦ ἀναπτυσσομένου ἀνθρώπου», ΑΘΗΝΑΙ 1978, π. 83. According to Jung "there is no birth of "consciousness" without pain" (C. G. Jung, "Marriage as a psychological relationship", *The development of Personality*, p. 331.

(73) The pain of Paul's love for his spiritual children anticipates the contemporary psychotherapists I. Caruso and Seguin (I Cor. 4:15 and see Trembelas, *Commentary, op. cit.* p. 172 where he cites Chrysostom's comments).

(74) MPG 49: 278, See especially the verbs, πάθοι, ὑποσταίη, ὑπέμεινε, ὑπομεῖναι, πάλιν ὠδίνω, φείσασθέ μου, ἀναγκάζετέ με πάσχειν ὑμεῖς. For similar descriptions in the tradition of depth psychology see, A. Adler, *Social Interest*, p. 166, p. 138 and C. G. Jung, Ἡ ἀνακάλυψη τοῦ ἐγώ, σ. 78.

(75) MPG 49: 278, «οὐδεὶς υἱὸς δεύτερον τὴν μητρικὴν γαστέρα ταῖς ὠδῖσι διέτεινεν, ὅπερ ἀναγκάζετέ με πάσχειν ὑμεῖς ... καὶ γὰρ ἐνιαυτὸν ὅλον ὤδινε πολλάκις, καὶ οὐχ ἔτεκε τοὺς κυομένους ὁ Παῦλος». See also PG 64: 1052, «οὐ τῶν διδασκάλων ἐστὶ τὸ πᾶν, ἀλλ, εἰ μὴ τὸ πλέον, τὸ γοῦν ἥμισυ τῶν μαθητῶν».

(76) MPG 49: 282-283.

(77) MPG 49: 296, «Ὁ Θεὸς σοὶ ἔδωκε τέκνα, καρπὸν κοιλίας ἔλαβες, ἵνα φιλάνθρωπος γένῃ, οὐχ ἵνα ἀπάνθρωπος· μὴ τὴν ὑπόθεσιν τῆς φιλανθρωπίας εἰς ἀφορμὴν ἀπανθρωπίας ἐκλάμβανε». Cf. A. Συκάκη-Δούκα, «Ὁ τοκετὸς εἶναι Ἀγάπη, ΑΘΗΝΑΙ 1984.

(78) See Archim. I. Kathreptides, «Υἱοθεσία θεϊκή», ΕΦΗΜΕΡΙΟΣ, 1/15 March, year 34 No 9-10 (1986) p. 150, where he cites Chrysostom.

(79) Cf. On the Epistle to the Romans, Homily XX (vulgo XIX), 654B-D, ΑΑΠ, τ. 82, σ. 169-170).

(80) MPG, 49: 279.

(81) D. Somerville, *St Paul's conception of Christ*, Edinburgh 1897, p. 46. See also C. H. Dodd, I. P. Bratsiotis, R. Bultmann, H. Clavier, Τὸ μέλλον τοῦ ἀνθρώπου κατὰ τὴν Καινὴν Διαθήκην, Newcastle 1952, p. 13ff. Also Ball, from A. K. Παπαγεωργακόπουλος, «Ἡ περὶ πίστεως ..», σ. 110, ὑποσ. 2.

(82) On the identification of sonship, justification and prayer of the Spirit in the heart see, I. Σ. Ρωμανίδης, «Ἰησοῦς Χριστός - Ἡ ζωὴ τοῦ κόσμου», ΟΡΘΟΔΟΞΟΣ ΤΥΠΟΣ, 4 Μαρτίου 1988, σ. 3. See also, A. Πιερίου, «Ἡ ἀθανασία τῆς Ψυχῆς», σ. 236., and Ἀρχιμ. Λ. Κ. Διαμαντοπούλου, «Ἡ υἱοθεσία τῶν Χριστιανῶν, ΑΘΗΝΑΙ 1984[2]. For the view of depth psychology on "sonship by adoption" see, E. Fromm, *The dogma of Christ and other essays on religion, psychology and culture*, pp. 55ff. Finally, see Ps. 2:7, Acts 2:36, 13:33, Rom. 1:4.

(83) Cf. Gal. 4:5ff, Rom. 8:14-17, Eph. 1:5.

(84) MPG 49: 282.

(85) Both John Chrysostom and Depth psychology have a lot to say on transference as a positive tool in dealing with patients, as we have already seen. We may point out here that there are three kinds of transference in the vcase of a spiritual child: a) from the natural father to God the creator-father, b) from God the father to the spiritual father and c) from the spiritual father to God the father-by-grace through Jesus Christ. We observe, in other words a circle which returns to God the father through a transference from the natural to the spiritual level. S. Kierkegaard spoke of this three-fold transference in terms of aesthetics (natural), ethics (psychological) and religtion (spiritual).

(86) MPG 49: 279. Christ calls the paralytic of Caphernaum "child" and thus implies paternal care (See P. N. Trembelas, *Commentary on the Gospel of St Mark*, p. 47). On spiritual paternity cf. Basil, Ἀσκητικὴ προδιατύπωσις, 2, MPG 31: 621B.

(87) Cf. I. Cor. 9:16.

(88) MPG 49: 279, «ἵνα μάθῃς, ὅτι [οὐ] ταύτας ὠδίνει ὠδῖνας».

(89) On spiritual architecture and upbuilding see ΦΙΛΟΚΑΛΙΑ, τ. Δ', σ. 17. Cf. II Esdras 10:30, I. Κορναράκης, «Ψυχολογία καὶ πνευματικὴ Ζωή», σ. 82. and his «Ἡ θεία Λειτουργία τῆς Ὑπάρξεως», σ. 88κέξ. Freud supplies a full symbolic of the human body taken from architecture (Ἅπαντα, τ. 9, σ. 267). For the Pauline anthropological architecture see, I Cor. 3:16-17, 6:19, II Cor. 6:16. As a general bibliography on spiritual upbuilding from the point of view of depth psychology we may mention the following: S. Freud, *Constructions in Analysis*, Standard edition, 1938. P. Greenacre, "On Reconstruction", *Journ. of the Amer. Psych. Ass..*, vol. 23 (1975), 693-712. N. Reider, "Reconstruction and Screen Function", *J.A.P.A.*, 1 (1953). V. Rosen, "The reconstruction of a traumatic event", *J.A.P.A.* 3 (1955). R.C. Erickson, "Spirituality and Depth Psychology", *J.R.H.*, 26:3 (1987) 204.

(90) Cf. here Eph. 2:20, I Cor. 10:4 and Isaiah 28:16. Also relevant is Philo's reference to Wisdom as stone (Νόμων Ἱερῶν ἀλληγ., 2·86. For the symbolism of stone in depth psychology see, C. G. Jung, *Four Archetypes*, pp. 74, and 67f Jung sees the stone as a symbol of the immortal "self" the archetype of which is Christ in Christianity and "Khidr" in Islam.

(91) Palladius, *Dialogue*, MPG 47:20.

(92) Jung regards psychotherapy as "synthetic or constructive method" (cf. his *Ueber die Psychologie des Unbewisstein*, p. 78).

(93) Chrysostom understands the development of consciousness as spiritual enrichment. (Jer. 5:4, I. Cor. 1:4-5, Chrysostom 7th Homily on Penance, 2:28ff, ΕΠΕ, τ. 30, pp. 248-250, MPG 751-752. Jung views this in terms of an enlargement of personality ("Concerning Rebirth", in *The Archetypes and the Collective Unconscious*, p. 215). See also Jung's, "Men, women and God", in *Daily Mail*, 28 April 1955; *The development of Personality*, p. 294; Commentary on R. Wilhelm's "The Secret of the Golden Flower", in *Alchemical Studies*, p. 24; also, A. Ἀσπιώτη, «Πρὸς ὁλοκλήρωσιν τῆς προσωπικότητας», ΑΘΗΝΑΙ 1955. G. Lowe, *The Growth of Personality*, Harmondsworth: Penguin 1972; J. D. Carter's "Personality and Christian maturity", in *JPT*, 2 (1974) p. 190 and his "Maturity: psychological and biblical", in *IPT*, 2 (1974) 89. D. J. A. Clines, "Sin and Maturity", in *JPT*, 5 (1977) 183.

(94) According to Origen the Church is the universal city. This view is derived from the platonic city (R. Seeberg, cited by Theodorou, *History of Dogmas* vol. 1, part ii, Athens, 1978, p. 383). St Barsanouphius sees the heart of a city (Cf. Nikodemus the Hagiorite, *Invisible Warfare*, p. 121. But see also Jung's comments in Ἅπαντα, τ. 11, σ. 129.

(95) John Chrysostom, 6th Homily on Penance, 2, ΕΠΕ, τ. 30, σ. 214. See also Sophia Sirach, 34:23).

(96) For the holy father every psychological therapy develops slowly (*To Olympias Epist.* 1. However, Prof. I. Karavidopoulos does not believe that there is in Chrysostom's thought any notion of gradual transformation (*Image of God and reflection of the image of God in the thought of St Paul*, Thessaloniki, 1964, p. 83.

(97) Chrysostom sees the Platonic realisation of the "particles" or parts" of virtue, as taking place in stages which he calls, "steps leading to higher places" (ἀναβαθμοί), MPG 55:339.

(98) John Chrysostom, MPG 63: 165. See further, A. K. Danasse-Aphentaki, *Matters concerning Paedagogical Science*, p. 51. According to the Neptic tradition, or spiritual growth, can be achieved according to St Nicetas, ""through three orders or steps: purificatory, illumionatory and mystical (see, ΦΙΛΟΚΑΛΙΑ, τ. 3: 335, σ. 41).

(99) John Chrysostom, 7th Homily on Penance, 4, 19ff, ΕΠΕ, τ. 30, σσ. 256-258. See also Chrysostom, *On the Priesthood*, p. 102, where he

says that: The speaker must also be very much aware of the delivery of the speech. The speaker must be extremely well organized in thought and fluent delivery. The method of delivery also pays a most important role in the speech situation: "People subject their casual doings to a minute examination, assessing the strength of their voice, the expression of their face".

(100) Cf. A. Adler, *Social Interest*, p. 114.

(101) For Onesimus as Paul's spiritual son, see Trembelas, *Commentary on the Epsitles of St Paul, op. cit.*, p. 708. For the Jewish background to sonship and obedience see, Α. Π. Χαστούπη, «Κεφάλαια Πατέρων», Θεσσαλονίκη, 1961 σ. 9).

(102) John Chrysostom, MPG 49: 293. Cf. C. G. Jung, "Answer to Job", in C. W. II, *Psychology and Religion*, p. 758.

(103) John Chrysostom, "In Laudem Diodori", 1, MPG 52: 761. It was his true sonship the made Chrysostom himself a spiritual father of the Church. According to M. Robert, Jung too saw Brüψke, Helmholtz, Meynert, Charcot and generally, Goethe, Schiller, Virgil, Sophocles and Shakespeare as his spiritual fathers (R. Jaccard, *Freud* ..., p. 14).

(104) For Paul spiritual birth-labour comprised first and foremost his Jewish compatriots and second, every child of spiritual Israel (See, MPG 49: 278, «ὥστε δυνηθῆναι τοὺς Ἰουδαίους ἀποτεκεῖν».) Freud is also aware that every spiritual childmay unconsciously experience fear from the possible spiritual birth of another child (see his, Ἡ σεξουαλικὴ ζωὴ τοῦ ἀνθρώπου, σ. 24).

(105) Archimandrite B. K. Stefanides, Ἐκκλησιαστικὴ Ἱστορία, σ. 209.

(106) Cf. P. K. Chrestou in Θ.Η.Ε., τ. 6, σ. 1174, and Nicephorus Callistus, Ἐκκλησιαστικὴ Ἱστορία, 14:53; Georgius Monachus, ed. C. de Boor 2, 599; P. K. Chrestou, Ἑλληνικὴ Πατρολογία, iii: 374, and John Chrysostom, MPG 52: 721.

(107) Cf. E. Theodorou, «Αἱ περὶ τὸν Χρυσόστομον Διακόνισσαι», in Ἡ αἰωνία ἀλήθεια, ΑΘΗΝΑΙ 1960, σ. 384.

(108) Olympias, ordained deaconess by Nectarius of Constantinople (Sozomenus, *Hist. Eccl.* MPG 62: 1537) became Chrysostom's faithful and dedicated spiritual daughter (E. D. Theodorou, «Ἡρωΐς τῆς γυναικείας διακονίας», ΕΦΗΜΕΡΙΟΣ, no 13, 1/15 July 1986, σ. 194). See also, MPG 52: 568; B. H. Vanderberghe, *St John Chrysostom and Olympias*, London 1959; G. Katsoula, «Ἀθυμία καὶ πόνος κατὰ τὸν ἅγ. Ἰωάννην τὸν Χρυσόστομον», in ΕΦΗΜΕΡΙΟΣ, ἀρ. 10, σ. 219κέξ., where there is also a relevant bibliography.

(109) Pentadia was a major's widow who became Chrysostom's deaconess (ΘΗΕ, τ. 6, σ. 1176).

(110) See *Letters*, 39, 60, 76-77, 94, 96, 98-99, 104, 185. Palladius, 10.

(111) Cf. P. K. Chrestou, in ΘΗΕ, τ. 6, σ. 1174.

(112) MPG 47: 35.

(113) If natural birth of many children reveals a tendency to overcome biological death (cf. A. Adler, *Problems of neurosis*, p. 169), spiritual birth has to do with overcoming spiritual birth (Nitze).

(114) MPG 49: 278, «τί δε εὐφορώτερον, ἢ τὴν οἰκουμένην ἅπασαν ἀπεγέννησε;»

(115) Cf. Δημάδη 180, 18, used with an identical meaning with that we meet here.

(116) Cf. John Chrysostom, MPG 50: 474, «Ὁ Νῶε ἑαυτὸν μετὰ τῶν παίδων διέσωσε μόνον· ὁ δὲ Παῦλος, πολὺ χαλεπωτέρου τὴν οἰκουμένην κατακλυσμοῦ καταλαβόντος ... τὴν οἰκουμένην ἅπασαν, καταποντίζεσθαι μέλλουσαν, ἐκ μέσου ἥρπασεν τῶν κυμάτων).

(117) «Διὰ γὰτ τοῦτο προσέθηκε, Περὶ ἧς λαλοῦμεν, ἵνα μὴ ἀφῇ τὸν νοῦν πλανηθέντα ἑτέραν τινα ἐπιζητεῖν», cited by Trembelas, *COmmentary on the Epistle to the Hebrews and the Seven Catholic Epistles* (in Greek) p. 38). Since the first century the term οἰκουμένη was connected with the Roman Empire. During the fourth century it referred to the unity of the Roman State, Eastern and Western. Atticus of Constantinople uses it in this sense when he writes to Cyril of Alexandria asking for the restoration of the name of John Chrysostom to the diptychs for the peace of the ecumene (MPG 77: 352). Ecclesiastically the term "ecumenical" also came to mean the ecumenical authority of any one who expressed the faith of the catholic Church (cf. Vlasios Feidas, Ἐκκλησιαστικὴ Ἱστορία, τ. ii, ATHENS 1977, pp. 144-146).

(118) Cf. A. N. Λιβέρη, «Λεξικὸν τῶν Ἀττικῶν Ρητόρων», σ. 172.

(119) Cf. Col. 1:9,

(120) MPG 62: 309.

(121) MPG 62: 83-84.

(122) MPG 62: 344, 83. Christ governs the Church and the Church governs with him. See O. Cullmann, Χριστὸς καὶ χρόνος, ΑΘΗΝΑ 1980, σ. 185).

(123) Cf. Styl. Papadopoulos, «Πατέρες, Ἅγιον Πνεῦμα», ΑΘΗΝΑΙ 1975, σσ. 43-44).

(124) On Ephesians, MPG 118: 1221D-1224AC and MPG 124, 1088D-1089A. See also Plato's Republic, 536 α,2 and John Chrysostom MPG 58: 614-615.

(125) John Chrysostom on Genesis Homil. XX, 172, ΑΑΠ, τ. 44, σ. iii, Cf also MPG 60:69, «Δεῖ ἐκ μικρῶν ἄρχεσθαι ἡμᾶς τῆς ἀρετῆς»: A. Adler, *Problem Child*, p. 16, and B. Daniel, "On divine philanthropy from Plato to John Chrysostom", in ΘΕΟΛΟΓΙΑ, vol. 54 (1983), σ. 594.

(126) MPG 49: 278.

(127) *Ibid.*

(128) *Ibid.* 279, «ὅπερ ἱκανὸν ἦν ἐκείνους ἐντρέψαι».

(129) *Ibid.* «Πῶς οὖν πάλιν με εἰς δεθτέρας ὠδῖνας ἐμβάλλετε; ...».

(130) *Ibid.* «διὸ καὸ σφόδρα δριμὺ καὶ πάσης γυναικὸς περιπαθέστερον ἀνωνόλυξε, λέγων, Τεκνία μου, οὕς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν».

(131) *Ibid.*, «τοῦτο γὰρ ἔλεγεν, ὁμοῦ καὶ θαῤῥῦναι καὶ φοβῆσαι βουλόμενος».

(132) As a wise paedagogue Chrysostom extends the model of the family (eros, marriage, birth) to the growth and maturation of spirityal children in Christ.

(133) MPG 49: 279, «Τὸ γὰρ εἰπεῖν, Ἄχρις οὗ μορφωθῇ, ἀμφότερα ταῦτα ἐστιν ἐνδεικνυμένου, καὸ ὅτι οὐδέπω μεμόρφωται καὶ ὅτι δυνατὸν μορφωθῆναι πάλιν.

(134) Resistance is a state of patients who oppose the Analyst's interpretations and have weak or strong resistances according as to whether they find it easy or difficult to allow their analyst to understand them. Resistance is a manifestation of defence (C. Rycroft, *A Critical Dictionary* ... pp. 142-143).

(135) The archetype of "falling back into the sea" (C. G. Jung, *Four Archetypes*, p. 73), as "re-immersion", which Freud characterizes as "a nigtht of fantasies", appears in myths and dreams archetypically as the devouring of a newly born baby by his mother (dragon) who sucks it back into her womb like a "mother sarcophaga" or "mater matura" (cf. C. G. Jung, *Analytical Psychology*, p. 102). See also Jung's comments on "libido" in his *Symbole der Wandlung*, Zurich 1952, pp. 504, 703; I. Kornarakis, Θέματα Ποιμαντικῆς Ψυχολογίας, s. 45; and C. Cooper, "The Jewish mother? an overview of Melanie Klein", in *Soul Searching*, p. 17.

(136) Jung identifies the tragic responsibility of ecumenical personalities with the identification of the personal and corporate unconscious (C. G. Jung, «Οἱ σχέσεις ἀνάμεσα στὸ Ego καὶ τὸ Unconscious», in *Analytical Psychology*, p. 140).

(137) MPG 62: 101A.

(138) MPG 58: 595, «Δεῖ ἡμᾶς τὴν τῶν παιδίων ἁπλότητα μιμεῖσθαι». Cf. E. Fromm, *The dogma of Christ*, p. 30 and *The Art of Loving*, p. 54. Also, Π. Α. Ζῆ, «Ἅπαντα S. Freud» τ. 1, σ. 15.

FOOTNOTES TO THE EPILOGUE

(1) Cf. J. Newman's use of Leo Naeck's definition: "Religion is not a part of life, it is life itself (from H. Cooper (ed.), *Soul Searching*, p. 172).

(2) Adlerian Psychiatrist Rudolph Allers (1953) writes: "human nature is what might be termed a dynamic whole ... the concept of totality is of the greatest importance for the study of human nature (from H. Cooper (ed.), *Soul Searching*, p. 153).

(3) Cf. "Psychoreligion according to Jeff Aitman", in H. Cooper (ed.), *Soul Searching*, p. 149ff.

(4) J. Aitman takes the rabbi as a spiritual consultant and concludes: "In my dream the rabbi and the doctor should have been standing side by side, neither in ignorance of the other's contribution to the alleviation of my pain, but each concerned with different aspects of it. Both are important, but without the rabbi if death came, even with medical help, I would have screamed in silence into the grave" (from H. Cooper, (ed.), *Soul Searching*, p. 154.

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3) Περὶ ἐλεημοσύνης, καὶ εἰς τὰς δέκα παρθένους, ὁμιλία γ'.

4) Περὶ μετανοίας καὶ εὐχῆς, ὁμιλία δ'.

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2) Λόγος περὶ μετανοίαας καὶ κατανύξεως, καὶ ὅτι ταχὺς ὁ Θεὸς εἰς σωτηρίαν καί βραδὺς εἰς ᾧ καὶ περὶ τῆς Ῥαάβ παράδοξος ἱστορία, ὁμιλία ζ', MPG 49, 323-336.

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