JUNGIAN ANALYTICAL METHOD AS A PROCESS FOR TRANSFORMATIVE CATECHESIS

Robert Brancatelli
Santa Clara University

This paper elaborates a theory of catechesis that is concerned with the psychological transformation of adult Christians. It offers a definition of this new type of catechesis as well as a comparison with experiential catechesis. It then presents a process for transformative catechesis based on the analytical method of Jungian depth psychology. This process includes *anamnesis,* interpretation, discernment, and ritual commitment, with the ultimate aim of helping adults identify and experience the paschal mystery in their own lives. It begins by examining the suitability of Jungian psychology for a catechetical process, presents the actual process, and then explores the theological implications of Jungian-based catechesis for those working in ministry.

Like most forms of catechesis, transformative catechesis helps Christians understand "the mystery of Christ in the light of God's word, so that the whole of a person's humanity is impregnated by that word."[1] Unlike other forms, however, it achieves this through adult transformation. In transformative catechesis, adult Christians understand the mystery of Christ through their own dying, death, and resurrection in a process of psychological transformation.[2] Thus, understanding the mystery of Christ is related directly to understanding the mystery of one's humanity. In transformative catechesis, being impregnated by the Word of God is an adult experience requiring a degree of maturity and self-awareness not needed in other forms of religious education. Transformative catechesis does not relate doctrine, liturgy, or scripture to

[1]John Paul II, Apostolic Exhortation, *Catechesi Tradendae* (16 October 1979): *Acta Apostolicae Sedis* 71 (1979): 1277–1340, no. 20.

[2]For an introduction to transformative catechesis, see Robert Brancatelli, "Discipleship and the Logic of Transformative Catechesis," in *The Spirit in the Church and the World*, ed. Bradford E. Hinze, The Annual Publication of the College Theology Society 2003, vol. 49 (Maryknoll, NY: Orbis, 2004), 219–44.

Robert Brancatelli is assistant professor at Santa Clara University (Santa Clara, CA 95053) where he teaches courses in catechesis, liturgy, and the catechumenate. He holds a Ph.D. from The Catholic University of America. He has published articles on Hispanic popular religion in Worship *and* Pastoral Music *and on transformative catechesis in the annual volume of the College Theology Society (2003). His most recent work appears in* Trent and Vatican II: Change and Renewal *(Oxford University Press, 2005). He has been awarded several grants for research on catechesis and liturgical inculturation in El Salvador and Guatemala.*

HORIZONS 35/1 (2008): 72–93

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

human experience as in experiential catechesis and theological reflection. Nor does it teach the "four pillars" of the *Roman Catechism* (1566) and the *Catechism of the Catholic Church* (1992): creed, sacraments, Decalogue, and Lord's Prayer. *Rather than reconcile the content of faith to human experience or instruct the faithful in the "depositum fidei," transformative catechesis helps adults overcome personal obstacles to discipleship.* It does not reject the experiential and doctrinal dimensions of catechesis, but situates both of these within adult conversion. Its process is neither experiential nor instructional but psychological.

This paper will present a process for transformative catechesis based on the analytical method of Carl Jung, which helps adults attain wholeness by resolving internal conflicts and integrating unconscious elements of their psyches into consciousness. This is important for transformative catechesis, which treats religious conversion primarily as an unconscious phenomenon rather than a conscious choice. Jung himself believed that religions are not conscious constructions, but that "they arise from the natural life of the unconscious psyche and somehow give adequate expression to it. This explains their universal distribution and their enormous influence on humanity throughout history, which would be incomprehensible if religious symbols were not at the very least truths of man's psychological nature."[3]

This paper will examine the suitability of analytical psychology for transformative catechesis, paying particular attention to Jung's theory of archetypes. Next, it will present an overview of analytical method and its use in the psychological transformation of adults. It will then introduce a process based on this method that can be used in adult catechesis. Finally, it will explore the use of transformative images in current clinical trials.

I. Analytical Psychology and Transformative Catechesis

Underlying much of contemporary catechesis is an understanding of religious conversion as a conscious activity whose goal is identity-formation and the socialization of children and youth into the ethos of the church. Conversion is seen as the result of critical choices made in response to moral, cognitive, and affective development. Thus, catechists often focus on the outward expressions of conversion such as participation in programs and activities intended to deepen social bonds and group identity. However, contemporary catechesis neither

[3]Carl Gustav Jung, *The Collected Works of C. G. Jung*, ed. Herbert Read, Michael Fordham, Gerhard Adler, 16 vols., trans. R. F. C. Hull (Princeton, NJ: Princeton University Press, 1954–1969; hereafter *CW*). See *CW*, vol. 8, *The Structure and Dynamics of the Psyche,* 409.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

explains *how* those being catechized understand their faith, nor the underlying process of conversion. In its experiential, instructional (Confraternity of Christian Doctrine), and sacramental forms, contemporary catechesis offers no sustained treatment of the ways individuals or groups of Christians appropriate the faith. At most, it focuses on the stages Christians move through as they mature and the pedagogical implications of this movement. But without considering the psychology of conversion as well as the ways Christians interact with their environment, contemporary catechesis is limited in its ability to fulfill its own mission.

Transformative catechesis addresses this problem by focusing on the processes that support conscious activity and play a key role in the ongoing conversion of adults. This reflects a post-conciliar shift in the ministry, which has moved from an instructional to a ministerial model of handing on the faith that emphasizes evangelization and intimacy with Christ. Today, the debate is no longer over issues like content-versus-method or how catechesis and the liturgy are related, as important as these may be, but how to assure maturity in the faith and lasting conversion, especially with adults. Pope John Paul II's "new evangelization" charges catechists with the task of inspiring the faithful to "know Christ" and not just "know about" him in a phenomenological sense.[4] This has become a serious concern for church leaders, since many believe that "entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the Church and live a life far removed from Christ and his Gospel."[5] Given this situation, catechesis has now become a missionary activity directed at baptized adults for the development of mature faith. Transformative catechesis aids in this effort by looking beyond traditional catechetical methods to the underlying experience of conversion.

Analytical psychology appears especially suited for this task since it heals the whole person, which, according to Jung, is the ultimate goal of therapy. It does this by helping the individual integrate unconscious elements of the psyche into consciousness. Generally, this characterizes the second half of life, when the psychological task is to reunite what had been divided in youth and early adulthood for the purpose of creating an independent identity. However, by mid-life unconscious elements are brought back to consciousness as the person moves from ego-centeredness to ego-transcendence in a process Jung called "indi-

[4]For the "new evangelization," see John Paul II, Encyclical Letter, *Redemptoris Missio* (7 December 1990): *Acta Apostolicae Sedis* 83 (1991): 249–340, no. 33. See also *Catechesi Tradendae,* no. 20.

[5]*Redemptoris Missio*, no. 33.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

viduation."[6] The purpose of individuation is to balance the ego with the unconscious psyche, thus producing a balanced self. Interestingly, individuation and the dying, death, and resurrection of the ego that it entails are not restricted to later years but often appear earlier as the individual develops a basic orientation to life and a formative set of values.[7] At the same time that young adults engage the world and enter the larger community, they do so in a way that prepares their psyches for individuation later in life.

As Episcopal priest and Jungian analyst John Sanford has noted, the process of individuation is similar to Christian conversion, which consists of self-transcendence and a life of selfless love in response to the gift of God's grace.[8] Analytical psychology and transformative catechesis involve the dying, death, and resurrection of the ego into something greater than itself, which means that they are concerned with psychological structures beyond critical thinking. For Jung, this meant selfhood, or self-realization, in which individuals fulfill their true destinies. For transformative catechesis, it is the acceptance of the mystery of Christ in one's life.[9] Both involve a fundamental change of attitude or life stance. Both involve the ability to give new meaning to old things. Both involve an awakening of consciousness or transformation as a result of surrendering control and allowing the unconscious to emerge. But how, exactly, do they relate to one another, and is it possible for analytical psychology to provide a model for catechesis when its ultimate referent is the human psyche and not God?

The answer to these questions may be found in Jung's understanding of the unconscious and the process by which adults integrate their personalities. According to Jung, the ego constitutes only one—albeit important—component of the personality. In his early work on complexes, he concluded that "ego-consciousness is merely the marionette that dances on the stage, moved by a concealed mechanism," and that

[6]*CW*, vol. 7, *Two Essays on Analytical Psychology*, 173–76. See also *CW*, vol. 9, bk. 1, *The Archetypes and the Collective Unconscious,* 275–354. Jung explains individuation from 275–89 and then demonstrates it in the case study of "Miss X" from 290–354.

[7]Murray Stein, *Transformation: Emergence of the Self* (College Station, TX: Texas A&M University Press, 1998), 50.

[8]See John Sanford, *Mystical Christianity: A Psychological Commentary on the Gospel of John* (New York: Crossroad, 1993), 136–42.

[9]"The man who wishes to understand himself thoroughly—and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being—must come to Christ with his unrest and uncertainty, and even his weakness and sinfulness, his life and death. He must, so to speak, enter into Christ with all his own self, he must 'appropriate' Christ and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself'" (*Catechesi Tradendae,* no. 61). See also John Paul II, Encyclical Letter, *Redemptoris Hominis*, *Acta Apostolicae Sedis* 71 (1979): 257–324, no. 10.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

this mechanism is the unconscious psyche.[10] Later, he identified two parts of this psyche: the personal and collective. The latter he also called the "collective unconscious." Like Freud, he viewed the former as consisting of repressed memories, subliminal impressions, and feelings that are incompatible either with one's conscious identity or the prevailing moral code.[11] However, breaking with Freud, he concluded that repressed sexual fantasies and desires account for only a portion of this psyche and that the unconscious cannot be reduced to "primitive sexuality."[12] Through his work with psychotic patients at the Burghölzli Klinik in Zürich in the early 1900s, he identified another, more profound influence on conscious behavior.

While the personal unconscious begins in infancy, the collective unconscious is the human memory one inherits at birth. Jung theorized that it constitutes humanity's "phylogenetic substratum" and that it is independent of individual experience and personality.[13] Just as the personal unconscious is made up of complexes, the collective unconscious consists of preexistent forms, or "archetypes," that reflect "the mind of our unknown ancestors, their way of thinking and feeling, their way of experiencing life and the world, gods and men."[14] Archetypes are distinctly human ways of organizing experience just as certain inherited behaviors constitute animals' ways.[15] Since they are universal, Jung believed that they are not restricted to one culture, region, or linguistic group. Moreover, as *ways* of perceiving, they do not contain specific content but provide a form for such content to take. When a

[10]Liliane Frey-Rohn, *From Freud to Jung: A Comparative Study of the Psychology of the Unconscious*, trans. Fred Engreen, Evelyn Engreen (New York: Jung Foundation for Analytical Psychology, 1974), 15. For complexes, see ibid., 29–40. Jung viewed complexes as independent entities that are separated from the ego as a result of trauma or incompatibility with the conscious. For a fuller description, see *CW,* 8, 92–104, 120–25.

[11]*CW*, 7, 66.

[12]*CW*, vol. 4, *Freud and Psychoanalysis,* 239.

[13]*CW*, 9/1, 286. "The collective unconscious is a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have been forgotten or repressed, the contents of the collective unconscious have never been in consciousness, and therefore have never been individually acquired, but owe their existence exclusively to heredity" (ibid., 42).

[14]Ibid., 286–87. "There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first as *forms without content,* representing merely the possibility of a certain type of perception and action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimensions, that is to say, a neurosis" (ibid. 48; italics in original).

[15]*CW*, 8, 133.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

form becomes filled with content, or activated, it produces an image (*die Vorstellung*) with a transcendent quality.[16] For example, the mother archetype has been activated in history as the Madonna, *Nuestra Señora de Guadalupe,* the Egyptian Isis, Ancient Rome's *Mater Matuta*, and the Buddha's mother, Maha-Maya.[17] Although Jung rejected the notion that archetypes are culturally conditioned, recent feminist scholarship has revealed their male orientation and proposed the existence of archetypes unique to women, such as the independent woman and goddess. Such criticism views traditional female archetypes as projections of the male psyche rather than true archetypes.[18]

Archetypes and their content-filled images appear in artwork, dreams, myths, and rituals. They permeate religion, reflecting the presence of a God archetype related to the archetype of the Self.[19] Since the archetype of the Self appears in religious visions and experiences as an *imago Dei*, Sanford has compared it with the early church's concept of Christ as the indwelling Logos and Wisdom of God.[20] Psychotherapist Edward Edinger has even proposed the existence of specific Christian archetypes corresponding to the life, death, and resurrection of Christ.[21] Moreover, just as the church emulates the life of Christ and experiences the paschal mystery in its pilgrimage on earth, individual Christians do the same through individuation.[22] "The death of the Church as a collective carrier of the process opens up this archetypal cycle to psychological understanding and transfers its symbolism to the individual. This is what Jung means by 'continuing incarnation.'"[23]

"Continuing incarnation" involves the central symbols of Christianity (e.g., Trinity, Eucharist, crucifixion), which Jung believed are

[16]*CW*, vol. 11, *Psychology and Religion: West and East,* 149.

[17]For more on the mother archetype, see *CW*, 9/1, 75–110.

[18]See Ricki Stefanie Tannen, *The Female Trickster: the Mask that Reveals: Post-Jungian and Postmodern Psychological Perspectives on Women in Contemporary Culture* (Oxford: Routledge, 2007); *Jung's Challenge to Contemporary Religion*, ed. Murray Stein and Robert L. Moore (Wilmette, IL: Chiron, 1987); *Feminist Archetypal Theory: Interdisciplinary Re-Visions of Jungian Thought*, ed. Estella Lauter and Carol Schreier Rupprecht (Knoxville, TN: University of Tennessee Press, 1985); and Jean Saul Rannells, "The Individuation of Women Through the Study of Deity Images: Learning from a Jungian Perspective" (Ph.D. diss., University of Wisconsin, 1986), 20–21, 36, 139.

[19]Peter Homans, "C. G. Jung: Christian or Post-Christian Psychologist?", in *Jung and Christianity in Dialogue: Faith, Feminism, and Hermeneutics*, ed. Robert L. Moore and Daniel J. Meckel (New York: Paulist, 1990), 25.

[20]Sanford, *Mystical Christianity,* 138.

[21]Edward F. Edinger, *The Christian Archetype: A Jungian Commentary on the Life of Christ*, Studies in Jungian Psychology by Jungian Analysts, ed. Daryl Sharp (Toronto: Inner City Books, 1987), 15–17.

[22]Ibid., 17–18. "According to Hugo Rahner, 'The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves toward a death'" (ibid., 17).

[23]Ibid., 17–18.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

archetypes in the collective unconscious that resonate with all human beings, Christian or otherwise. Although he viewed the traditional Christ image as incomplete since it did not include evil, or what he called "the animal side" of humanity, he regarded Christ as a symbol of the archetype of the Self and the prime Western example of individuation.[24] His understanding of the relationship between the human and divine may even be said to parallel the distinction drawn in the dogmatic theory of the hypostatic union. While that theory identifies two natures in the one person of Christ and the way those natures are related, analytical psychology identifies two "natures" in the self, the conscious and unconscious, and the way these are related through archetypes. However, although the ancient dogma separates the human and divine without any mingling of the two, in analytical psychology the conscious and unconscious are directly connected through the archetype of the Self. And, while the gap between the human and divine is crossed only once, namely in the Incarnation, in analytical psychology the human psyche makes the connection repeatedly through individuation. The archetype of the Self becomes the transformative image or pattern by which the individual becomes whole.

Although not perfect, this parallelism offers catechesis an alternative way of handing on the faith, particularly given the emphasis in analytical psychology on the resolution of internal conflict and the integration of the self, producing a transformed person in touch with the numinous. Transformation requires becoming aware of the archetypal images with which one identifies and then distancing oneself from them in order not to be "controlled or possessed" by them.[25] Transformation occurs after the grip that such images have on one's unconscious is loosened and the individual has had an opportunity to break free.[26] Since transformative catechesis focuses on interior transformation, there may be no better way of catechizing adults than by helping them identify overly dependent associations with these images so that they may become more aware of the whole self. As they do so, they will encounter the underlying religious experiences that gave rise to creedal and dogmatic formulations like the hypostatic union and, according to Jung, are the source of conversion.

II. Jungian Analytical Method

A major obstacle to becoming aware of and distancing oneself from archetypal images is the projection of unconscious content onto these

[24]*CW*, vol. 9, bk. 2, *Aion: Researches into the Phenomenology of the Self,* 41.
[25]Stein, *Transformation*, 48.
[26]Ibid.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

images, thus inflating them with a personal significance that binds the individual to damaging patterns of behavior and thought. For instance, those who have been rejected in love may expect a stranger to come along and rescue them from loneliness. But the expectation of a lover archetype may derive from psychic elements that have not been fully explored or identified. In addition, the archetype itself may be projected onto a real person believed to be the personification of the archetype. This take place unconsciously, thereby concealing the true nature of the dilemma, which may lead to the control or possession mentioned above. Thus, Jung cautioned that it is not enough to identify these images and the projection of unconscious material but that one must do something about them. "We allow the images to rise up, and maybe wonder about them, but that is all. We do not take the trouble to understand them, let alone draw ethical conclusions from them. This stopping short conjures up the negative effects of the unconscious."[27]

Technically, projection refers to the act of transferring unconscious content from the patient to the analyst in therapy. This is a complex dynamic that both Freud and Jung regarded as central to transformation.[28] To withdraw the projection, the patient has to acknowledge its presence and try to overcome it with the help of the analyst. Admitting the projection is crucial, since Jung believed that nothing in the psyche can be changed unless the patient first accepts it. This is the beginning of individuation, when the patient becomes aware of but is no longer ruled by unconscious identification with archetypes or their images. Further, Jung speculated that projections may come from either the personal or collective unconscious. The withdrawal of projections from the personal unconscious produces ego strength, "with authority passing from an outer other (the analyst or parent) to the ego," while the withdrawal of archetypal projections "results in a religious attitude, with authority passing from the outer carrier of the projected imago to a sense of the inner other. The ego becomes subsumed once again under higher authority, but now to an inner authority, the unconscious, or the self."[29]

Following the process of individuation, analytical method consists of four stages: *confession, elucidation, education*, and *transforma-*

[27]C. G. Jung, *Memories, Dreams, Reflections* (New York: Random House, Vintage Books, 1965), 192.

[28]For the transference (*die Übertragung*), see *CW*, 16: 164–87. Jung has described it as a "neurotic maladjustment of the patient" that is "*transferred*" to the analyst (ibid., 170–71; italics in original).

[29]Murray Stein, *Jung's Treatment of Christianity: The Psychotherapy of a Religious Tradition* (Wilmette, IL: Chiron, 1985), 57. Hereafter, *JTC*.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

tion.[30] In *confession*, the patient reveals parts of the personality that have been suppressed due to their difficult or painful nature. This usually has a cathartic effect, since it provides an opportunity for the patient to share personal dilemmas with another person, freeing the patient from what Jung referred to as the "burden of moral exile."[31] *Elucidation* is the uncovering of material that remains buried in the personal unconscious. The analyst interprets this repressed material so that a fuller picture of the patient's psychic history may emerge. In doing so, the analyst uses "reductive" and "synthetic" methods of interpretation. Reductive methods treat repressed material at face value and are used in the early stages of analysis; synthetic methods delve into the deeper structures of the collective unconscious.[32] These stages recur throughout analysis and reconstruct the patient's history as accurately as possible, deepening self-awareness and consciousness.[33]

Unburdened by neuroses, the patient now adapts to the external world through *education*, which extends the awareness gained in the earlier stages beyond the therapy room. Influenced by Adlerian psychology, Jung viewed this adaptation as a complex process in which the patient seeks independence from "infantile reliance on authority" and experiences "a powerful urge" to be unique.[34] However, self-awareness alone cannot achieve this, since independence requires an act of rebellion against society even as the patient is being socialized into it. Thus, in confession and elucidation, the patient remains a "mere child," unable to apply the newly released energy in a meaningful way, while in education the patient matures through interaction with others in the larger community.[35] This marks the end of the first phase of therapy and leads to *transformation* proper, in which the patient moves beyond issues of consciousness-raising and adaptation to the social sphere.

[30]Andrew Samuels, *Jung and the Post-Jungians* (London: Routledge & Kegan Paul, 1985), 177.

[31]*CW*, vol. 16, *The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects,* 58. "The goal of the cathartic method is full confession—not merely the intellectual recognition of the facts with the head, but their confirmation by the heart and the actual release of suppressed emotion" (ibid., 59). Regarding "personal dilemmas," Robert Boyd has defined them as unresolved "critical choices bearing on an individual's life course. There are three components common to all personal dilemmas, specifically: (1) archetypal elements; (2) personal history; (3) current existential conditions" (see Robert D. Boyd, "Facilitating Personal Transformations in Small Groups," in *Personal Transformations in Small Groups: A Jungian Perspective*, ed. Robert Boyd, The International Library of Group Psychotherapy and Group Process, ed. Malcolm Pines (New York: Routledge, Chapman, and Hall, 1991), 216.

[32]Stein, *JTC*, 44. See also *CW*, 7: 80–113 and *CW*, 6: 473–81.

[33]Stein, *JTC*, 33.

[34]*CW*, vol. 4, 284–85.

[35]*CW*, vol. 16, 67.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

Transformation includes the most important part of analysis—the transference—which involves the projection of unconscious content (usually in the form of images) onto the analyst. This takes place as the patient explores hidden areas of the psyche with the help of the analyst, who becomes the object of both projection and libido. For Jung, libido includes all psychic energy, not just sexual desire. Transformation occurs as libido is drawn away from the archetypal transference back to the self.[36] Ideally, the patient then recognizes two things: first, that the locus of decision-making, freedom, and moral autonomy lies in the self, not others; secondly, that there is a need to develop new patterns of relating. These patterns are often found in the analyst, who serves as the model for an integrated self.[37] Jungian analyst Murray Stein has observed that "the patient's psyche follows the rule of analogy and unconsciously reaches back to a time when a similar psychological relationship existed—typically in childhood. Jung called this parallel form of relating, 'empathy.' Whereas transference typically creates gross distortions in perception and expectation, it also creates an emotional sensitivity to the analyst that is often acutely accurate."[38]

Although the re-channeling of libido may result in an expanded consciousness, this does not take place solely on the conscious level. As the patient transcends personal dilemmas, archetypes become activated in the collective unconscious, opening up the numinous, or *religio*.[39] As libido is redirected and the patient deals increasingly with archetypal material, the *religio* assumes greater significance. Contemporary catechesis should be most effective at this point, since, having encountered the *religio* through exploration of the unconscious, adults may be more receptive to church teaching and better able to make the commitment required of discipleship. This is especially true given that the withdrawal of projections produces (1) an expansion of consciousness through the inclusion of unconscious material, (2) diminishment of the negative influence of the unconscious, and (3) a change of personality.[40] "This change of personality is naturally not an alteration of the original hereditary disposition, but rather a transformation of the

[36]Stein, *JTC*, 57.

[37]Ibid., 55 and *CW*, 4, 286, where Jung has observed that "the patient becomes conscious of the inadequacy of his own attitude through recognition of the analyst's attitude, which is accepted as being adapted to life's demands and as normal."

[38]Stein, *JTC*, 55.

[39]Ibid., 57. See also *CW*, 11, 7.

[40]*Encountering Jung: On Active Imagination*, ed. Joan Chodorow (Princeton, NJ: Princeton University Press, 1997), 66.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

general attitude"[41] similar to the "radical redirection of human life" observed in religious conversion.[42]

Another parallel can now be drawn between analytical psychology and transformative catechesis. As the old processes and structures of childhood give way to new ones learnt from the analyst, the patient's psyche is restructured, as are conscious attitudes. The process of transformative catechesis is based on a similar restructuring. This presumes that one becomes a Christian the same way one becomes a mature human being: through an act of self-realization in which the old self dies and is reborn. Thus, the catechist provides a model of Christian discipleship for adults to adapt once the former patterns have fallen away. And, although it is ultimately the individual's responsibility to identify projections, the process of transformative catechesis helps adults accomplish this through small group interaction under the leadership of the catechist. The catechist and group offer an alternative to materialism, secularism, and worldviews inconsistent with Christian faith, just as the analyst offers an alternative to unhealthy patterns absorbed by the unconscious in childhood.

Finally, Jung believed that the analyst is affected by the transference as much as the patient is and that their relationship constitutes the "touchstone" of therapy.[43] The analyst accepts the patient's influence as they work together through therapy. "Counter-transference" occurs as the patient struggles with projections and the analyst empathizes with certain aspects of this struggle, internalizing them.[44] That this is seen as a natural and even welcome part of analysis is evidenced by Jung's question: "How can the patient learn to abandon his neurotic subterfuges when he sees the doctor playing hide-and-seek with his own personality, as though unable, for fear of being thought inferior, to drop the professional mask of authority, competence, superior knowledge, etc.?"[45] In the counter-transference, the analyst must recognize the influence of the patient on her psyche as well as the symbols and

[41]Ibid. Jung has described this transformation as the "transcendent function."

[42]Walter Conn, *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender* (New York/Mahwah, NJ: Paulist, 1986), 212. See ibid., 208, where Conn has described this change as resulting in "not just a new story. But a new kind of story, a story with its own intrinsic requirements for cognitive, affective, and moral transformation. Authentic Christian conversion demands that one see, feel, and act in a new way."

[43]*CW*, 16, 137. In this relationship, "the patient confronts the doctor upon equal terms, and with the same ruthless criticism that he must inevitably learn from the doctor in the course of his treatment."

[44]Stein, *JTC,* 67. For the "counter-transference," see ibid., 58–63 and Samuels, *Jung and the Post-Jungians*, 187–93.

[45]*CW*, 16, 137.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

fantasies at work there, since the same is being asked of the patient.[46] The analyst and patient work together to identify projections and then separate from them. A similar dynamic is at work in the catechetical group and will be examined in greater detail in the following sections.

III. A Process for Transformative Catechesis

The *National Directory for Catechesis* (2005) lists six "tasks" of catechesis: promote knowledge of scripture and tradition, encourage participation in the church's liturgy and sacraments, "bring about personal transformation and conversion," teach prayer, nurture community, and instill a spirit of evangelization.[47] Further, the *Directory* lists eight tasks of adult catechesis, which "must give priority to the proclamation of salvation, drawing attention to the many challenges to living a Christian life posed by American society and culture.[48] With this in mind, transformative catechesis includes a stage of discernment that emphasizes moral autonomy, which is also a goal of analytical method. In addition, transformative catechesis includes a dimension of catechesis from the early church that has been restored to the ministry in recent years but is completely lacking in analytical method, at least in the communal sense: ritual.

Transformative catechesis does not accomplish the above tasks directly. Rather, it helps Christians meet the tasks themselves in a manner appropriate to their situation in life. Transformative catechesis cultivates the ground for sowing the Word of God, but it does not sow the Word in an intentional way. This is seen as the work of contemporary catechesis, which transformative catechesis supports by giving Christians an experience of the paschal mystery in their lives. It assumes that Christians must be willing to listen before they can hear the Word and open to new attitudes before they can learn them in the group. To achieve this, the process of transformative catechesis gives group members an opportunity to identify unconscious attitudes that have blocked wholeness and adult discipleship. In this way, it is similar to transformative learning theory as developed by Jack Mezirow, Patricia Cranton, and others, where the focus is not on what adults learn but the underlying processes and structures that support learning.

[46]Ibid., 73 and Stein, *JTC*, 67.

[47]*National Directory for Catechesis* (Washington, DC: United States Conference of Catholic Bishops, 2005), 59–63.

[48]Ibid., 189. Compare with Sacred Congregation for the Clergy, *General Directory for Catechesis* (Washington, DC: United States Catholic Conference, 1997), no. 175: "*to educate toward a correct evaluation of the socio-cultural changes of our societies in the light of faith*: thus the Christian community is assisted in discerning true values in our civilization, as well as its dangers, and in adopting appropriate attitudes. . . ."

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

In transformative learning theory, critical thinking and discourse lie at the heart of transformation, and learning is directed toward emancipation from distorted forms of thinking and perception. However, transformative catechesis attempts to achieve liberation by balancing conscious and unconscious parts of the psyche rather than relying solely on critical thinking and social analysis to attain freedom.[49]

As stated, individuation is achieved by recognizing unconscious identification with archetypal images and freeing oneself from them. In transformative catechesis, this is done through a process of *anamnesis*, *interpretation*, *discernment*, and *commitment*. In *anamnesis*, group members reveal parts of their personalities or personal history in connection with a visual symbol introduced by the catechist. This symbol may be of father, mother, the shadow, or an image from the Christian tradition such as a Gospel parable. Group members discuss the symbol and any personal dilemmas associated with it, since these may indicate the presence of a projection. Inevitably, archetypes emerge during the discussion, and the catechist *interprets* these in light of members' stories and the faith tradition. As this takes place, members gain insight into themselves and their relationship with God. They must then determine how to integrate this new knowledge into their lives. *Interpretation* is a dynamic stage in which the catechist interprets material from the collective unconscious and members respond to the interpretation. The aim of *anamnesis* and *interpretation* is for members to recognize their dilemmas and accept responsibility for the projections that lie behind them.

Discernment is the most important part of the process, but it also poses the greatest challenge to individuals and the group. Like education in analytical method, it moves group members beyond self-awareness to a declaration of independence from infantile reliance on authority and a true expression of selfhood. Ironically, as it does this it also asks for reliance in the form of a recommitment to Christ. By recommitting, adults are freed from the law but submit to it in a way that enables them to welcome the Spirit as mature disciples. They do this by discovering new ways of relating (*fides qua creditur*) to the faith of the church (*fides quae creditur*) that balance independence, freedom, and the rejection of authority with dependence, submission, and commitment to a faith tradition with other committed Christians. Thus, the adaptation sought in *education* appears here as adaptation-

[49]For transformative learning theory, see *Learning as Transformation: Critical Perspectives on a Theory in Progress*, ed. Jack Mezirow (San Francisco: Jossey-Bass, 2000); Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults* (San Francisco: Jossey-Bass, 1994); and Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass, 1991).

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

recommitment, requiring group members to hold these two values in tension. This moral maturity is a hallmark of individuation, "for the cure of neurosis is, in the last analysis, a moral problem and not the magic effect of rehearsing old memories."[50] The moral formation that occurs in this stage must include the doubt and ambiguity of adult life. For this reason, *discernment* is the cornerstone of the transformative process.

Psychologist Robert Boyd has described discernment as an epistemology that transcends the rationality of the ego to plumb the depths of the unconscious. As such, it differs from cognitive tasks like building consensus, explaining, and reflecting, since it is not about "the understanding gained by taking things apart, by analyzing and reducing them to their basic components. Rather, discernment leads to a contemplative insight, a personal illumination gained by putting things together and seeing them in their relational wholeness."[51] Discernment leads adults to "a tacit knowledge of the mystery held within their own beings."[52] This distinction is important, since the reflection and sharing that occur in contemporary catechesis may yield intellectual conversion and even behavioral change, but they cannot resolve the unconscious conflicts that obstruct transformation. Even so, some degree of critical reflection is needed as members determine how to live and worship in a faith tradition patterned on authority and adherence to its teachings. In *discernment*, members both discern and reflect critically to arrive at an understanding of the self that is authentic.

Finally, *commitment* moves the process from therapy to ministry by putting it in the context of the community and giving ritual life to the ongoing work of discernment. By giving the process a kinesthetic dimension, commitment becomes an integral part of the process and not merely the expression of an a priori transformation. Further, it puts members in solidarity with the universal church and provides closure for the catechesis. Commitment may take place during the final catechetical session or later and consists of an eight-step ritual adapted from the preparation rites for Holy Saturday. These steps are: gathering activity, collect, scripture reading, act of commitment, petitions, Lord's Prayer, collect, and dismissal.[53] The act of commitment may be taken from the rites (e.g., the Nicene Creed or *ephphetha* rite), another part of

[50]*CW*, 4, 330. Also, *CW*, 11, 198.

[51]Robert D. Boyd and J. Gordon Myers, "Transformative Education," in *International Journal of Lifelong Education* 7 (1988): 274.

[52]Ibid., 275.

[53]See International Commission on English in the Liturgy, *The Rite of Christian Initiation of Adults*, rev. ed., (Collegeville, MN: Liturgical Press, 1988), nos. 187–92 and William Harmless, *Augustine and the Catechumenate* (Collegeville, MN: Liturgical Press, 1995), 42 (n.14), 5.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

the RCIA, the rite of confirmation, or a blessing, commissioning, or institution rite.[54] Whichever is chosen, the act must include a response by group members to a life of discipleship. The ritual as a whole may be used at any time during the catechetical period, except for the act of commitment, which is held until the end of catechesis.

Remembering and catharsis occur throughout the process as group members move beyond mere intellectualizing to a true "making-present" of an event from their past. However, this remembering should be done only in relation to the symbol introduced by the catechist. Such symbols carry archetypal significance and are helpful in identifying projections that may be causing certain behavior. This highlights a major difference between analytical method and transformative process. Whereas the former engages the unconscious primarily through complexes and dreams, the latter must rely on the symbol introduced by the catechist. Over several sessions, members react to the symbols and the interpretation of the catechist, forming new patterns for re-channeling libido. As this occurs, the catechist connects the symbol to personal stories and the faith tradition. This is intended to help members see their psychological death and rebirth in light of Christ's paschal mystery.

Related to this is another major difference between analytical method and transformative catechesis: the transference/counter-transference. As the most important part of analysis, the transference/counter-transference is crucial for individuation. In transformative process, it involves the entire group, not just the catechist and another person, as in analytical method. In the small group, members form relationships with each other as they work through the stages of the process, which are dynamic rather than static, and not always sequential. It is neither the catechist's expertise nor responsibility to act as therapist but simply to be attuned to these relationships. Their transformative effect is the result of individual discernment and group unconsciousness rather than an intentional act of the catechist. In actuality, it is not the catechist alone who serves as the model for discipleship, since any member may perform this function for another member, even unwittingly.[55] The transference/counter-transference takes place as members work together, searching for patterns of wholeness and discipleship.

Another important effect of the process is the unmasking of an

[54]For blessing, commissioning, and institution rites, see *The Rites of the Catholic Church,* vol. 2 (Collegeville, Minnesota: Liturgical Press, 1991).

[55]A group member who exercises such influence has been referred to as the "focal person" (see John M. Dirkx, "Understanding Group Transformation Through the Focal Person Concept," in *Personal Transformations in Small Groups,* 65–96).

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

individual's "external" projection, or persona, to the outside world.[56] This may be a harsh reality of group work, but without it transformation cannot take place. It involves admitting the existence of a false face and surrendering the protection it offers. Usually, this happens through confrontation with other group members as the identification with archetypal images diminishes and the group undergoes a collective transformation. Jung described the persona as a role that the ego creates to take the place of an authentic identity, but it is a false creation lacking any substance or relation to the unconscious.[57] The persona can become inflated after initial contact with the unconscious through the heightened awareness that this produces; in these cases, the persona feigns individuation but has little real knowledge of the unconscious.[58] Such self-deception must be unmasked before adults commit to Christ, which can be done effectively in the trust and safety of the small group.

The final difference between analytical method and transformative process concerns the catechist. In none of the situations described above (e.g., disengaging from archetypal images, negotiating the transference, unmasking personae), does the catechist play a leading role. The lead agent in transformative catechesis is and must be the Holy Spirit. The catechist provides opportunities for group members to respond to the Spirit through the introduction and interpretation of symbols, but transformation cannot be induced by controlling the process, directing the discussion, or manipulating personal stories. And, while individuation is an unconscious process independent of conscious activity, the analyst plays a direct role in helping patients integrate the self. Since this is beyond the training of most catechists, it should not be attempted. It is hoped that the group dynamic, the use of symbols, ritual prayer, and discernment may be all that adults need to deepen their commitment to Christ. The catechist should also recognize cultural and social influences in the group, since these have a formative impact on everyone.

IV. Using Archetypal Images in Artwork

The archetype of Self represents a form or pattern for being human. Since it is also an archetype of the universal Self, it has a transcendent dimension that moves the individual from the conscious ego to the world of the numinous.[59] When it is integrated into consciousness

[56]*CW*, 7, 174.
[57]Ibid., 156–58.
[58]Ibid.
[59]See Frank M. Bockus, "The Archetypal Self: Theological Values in Jung's Psychol-

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

through the withdrawal of projections, it becomes the archetype of God, which Jung envisioned as the realization of a personal self and the universal Self at the same time (the macrocosm in the microcosm). To understand the mystery of God, one must embrace both of these selves, thereby touching the universal through the particular. This is Jung's theory of correspondence, in which the objective is encountered through the subjective. He believed that Jesus Christ exemplified this dual realization, since in Christ the transcendent became immanent, the universal particular, and the eternal a present reality.[60]

While the withdrawal of projections from the personal unconscious is helpful for psychological wellbeing, transformative catechesis challenges group members to identify and detach from projections from the collective unconscious, since these are often the cause of personal dilemmas. They also wreak the greatest havoc on the ego and one's conscious life. A catechesis that attempts to free adults from archetypal projections acts well within its mission, because of the connection that religion has with the collective unconscious through its rituals, symbols, and prayer forms. That these are related to archetypes is attested to by the religious expressions archetypes have assumed throughout history.[61] As Jung has argued, the fact that these expressions have lost their transcendent quality for many in postmodern society may indicate the need for new expressions rather than the loss of spiritual sensibility among Westerners. Ideally, transformative catechesis helps group members reconnect with these expressions, or, if needed, identify new expressions that resonate with them personally while at the same time manifest the church's faith.

Transformative catechesis achieves this through the use of archetypal images presented by the catechist in group sessions. Archetypal images are able to transform consciousness and provide a vision for organizing life. They provide human beings with meaning, purpose, and identity, and offer them opportunities for claiming their place in the world. But since they are symbolic, archetypal images are also ambiguous. The attachments that individuals develop toward them may be as damaging as they are positive and nurturing. In this sense,

ogy," in *Jung and Christianity in Dialogue,* 52: "The introduction of the archetype of the God-human here is not an inconsistency, but the elaboration of a new aspect of selfhood, its transpersonal extension. The archetype of self presupposes an indefinite extension beyond the single personality."

[60]Ibid., 53.

[61]See Stein, *Transformation*, 56: "Cultures and religions are repositories of transformative images from the past . . . From time immemorial, the cultures of humankind have housed and treasured the primordial images of the collective unconscious and made them available to people in their religious mysteries, sacred rites, and rituals. When a person experiences one of these images deeply, it has a profound effect upon consciousness."

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

they are value-free. The powerful effect these images can have is noted by Murray Stein, who recounts a visit to his home by a young man soliciting donations for a non-profit organization. The young man was nearly reduced to tears over the plight of "Mother Earth."

> Now I understood. He was moved by an image of the great Mother, and he was offering his energies in service to Her. A glimpse into the primordial world of archetypal images had galvanized his psyche and sent him on a mission. His psychic energy was being shaped and organized by this archetypal image and its implications. As the Great Mother, Earth was not just a disguised version of his personal mother ("My mother needs help"). This young man's passion was not Oedipal. He was moved by an age-old image of the Great Mother that has shaped and stirred human psyches from time immemorial. It is an image of Beauty (Plato), the Mother archetype (Jung); and its effect is to transform consciousness.[62]

Transformative catechesis helps adults identify negative archetypal images so that they can recommit to Christ in as free and authentic a way as possible. This is the stage of *discernment*, in which group members come to understand the impact archetypes have on their thinking and behavior. In the example above, the young man might come to see not that his concern for the earth is misplaced, but that his missionary zeal and spirit derive from an unconscious identification with an archetype. Given this insight, he may choose to continue working for the non-profit, or walk away from what he may judge to be an illusion. In either case, he has made a free, conscious decision and learned about himself in the process. This is the goal of all catechesis, which the *Directory* describes as leading Christians "to enter the mystery of Christ, to encounter him, and *to discover themselves and the meaning of their lives in him.*"[63] Similarly, transformative catechesis helps adult Christians move beyond facile understandings of their faith to a deeper appreciation of what is required for discipleship and a renewed commitment to Christ *as adults.*

During group sessions, the catechist introduces archetypal images through artwork, which members analyze and interpret in order to identify projections from the collective unconscious. With the exception of *commitment*, which consists of corporate ritual activity, transformative catechesis is an unconscious experience that needs an external structure to take place. Like commitment, the structure currently in use in clinical trials at Santa Clara University consists of eight steps:

[62]Ibid., 50.
[63]*National Directory for Catechesis,* 55 (italics added).

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

gathering and welcome; opening meditation; short introduction to a painting or other artwork by the catechist; journal writing; group discussion; further elaboration of the artwork by the catechist; group discussion; and ritual prayer.[64] The journal writing and group discussions have proven to be extremely effective in helping members with discernment. Journal writing offers an intimate way of facing one's fears, prejudices, and conventional images of God, while the discussions challenge individuals to identify the presence of archetypal images that may be affecting their thinking and behavior.

In journal writing, group members answer three questions in response to the artwork: "How am I affected by the 'other' as portrayed in the artwork?"; "How do I affect the 'other?'"; and "How do I affect myself in the presence of the 'other?'"[65] These questions draw them out of themselves to acknowledge a presence in the artwork that may be that of the artist, part of their own psyche resonating with the image, and/or God. In some cases, members have identified "other" as a shadow element or an animus/a projection from the collective unconscious that they have projected onto the church (e.g., the Bad Father). This occurred in dramatic fashion during a recent catechetical session involving Marc Chagall's famous stained glass, *The Sacrifice of Isaac* (1975), which stirred debate over individual conscience, fatherly love, and the apparent "cruelty" of God. The catechist helped group members distinguish between the rejection of an archetypal image and rejection of God, explaining that a personal dilemma concerning the father archetype does not have to be construed as a denial of God. As members move through *discernment*, it should become evident that freeing oneself from infantile reliance on authority does not require the rejection of all ecclesial bonds and religious tradition, even though it does mean reevaluating them.

Initial data from the clinical trials suggest that the one-on-one process of psychotherapy is replicated through group interaction and the individual's ability to separate (individuate) from others by the end of the catechesis.[66] This is done through "active imagination," in which members share their thoughts, feelings, and impressions of the artwork in a free-flowing manner that resonates with deeper structures of the

[64]Robert Brancatelli, *Catechist Guide for Transformative Catechesis: Graduate Program in Pastoral Ministries* (Santa Clara, CA: Santa Clara University, 2006), 8.

[65]Ibid. See also Melissa Jones, "The Perceptions of Jungian Analysts on the Individuation Process in Group Psychotherapy: A Descriptive Case Study" (Ph.D. diss., University of Pittsburgh, 1983), 147. The three questions come from her interview of a Jungian analyst.

[66]Jones, "The Perceptions of Jungian Analysts," 147–61. Jones specifically relates the stages of individuation to group process.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

unconscious, both individual and group.[67] For instance, one member might comment on a striking image or color in a painting and why it is significant for her, while someone else develops that idea by relating it to an event from his childhood. This continues until the flow of conversation diminishes and group members have had an opportunity to identify previously unexplored projections through the artwork. Thus, what ordinarily would be an individual process involving transference/counter-transference between patient and analyst becomes a group phenomenon through journaling and interaction with others in such a way that the catechist and one's peers replace the psychotherapist. The focus of the discussions and sharing is the artwork, which the catechist chooses for its potential as a bearer of archetypal images for the particular group with which he is working. The eight-step structure of each session is designed to move the group through the transformative process.

It should be noted that this is an ideal description of transformative process and that not all of the trials have produced the desired results. Occasionally, group members have resisted revealing aspects of their personal lives in a group setting, guarantees of confidentiality notwithstanding. Others have had difficulty with the concept of "other" and how this relates to religion, let alone artwork. There is also the problem of those who are familiar with religious education and expect adult catechesis to be run in a certain way, since transformative catechesis does not resemble anything they have experienced before. For these people, the process seems like therapy and not necessarily connected to their faith. Still others have had problems identifying projections and getting in touch with the image or images that they may be operating under like the young man in Stein's example. Generally, this has not been the case with those who have undergone therapy or spiritual direction. Overcoming these challenges depends upon whether the catechist can help members identify archetypal images in the artwork, understand how these images may be blocking psychological wholeness, and make connections with the faith tradition. Toward that end, transformative catechesis will require specific and intensive training for catechists that incorporates the study of analytical method and conversion theory. To date, such training is unavailable and will have to wait for further data from the clinical trials.

Finally, "restructuring" is one of the effects of analytical method, where it is presumed that the attitudes and patterns learned in childhood are not as socially adaptive as those of the therapist. In this case,

[67]For an introduction to active imagination, see *Encountering Jung: On Active Imagination* and Robert Johnson, *Inner Work: Using Dreams and Active Imagination for Personal Growth* (New York: HarperCollins, 1986).

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

the individual consults a specialist for treatment of a particular problem. But in transformative catechesis, there is no "problem" to be solved, nor is it presumed that earlier patterns of discipleship are automatically wrong. However, the catechist should challenge group members to grow in their faith by overcoming the dilemmas identified in the process. This means that the catechist does not act like an expert in psychological transformation but guides individual members toward deeper faith by uncovering the archetypal significance of the artwork. That this may be painful for certain members should not hinder the process. Jung noted that a formidable obstacle to individuation is the culture of narcissism.[68] This can be countered in the interaction of the group, so that the egocentric tendencies picked up from the surrounding culture are eventually replaced with the countercultural values of discipleship.

V. Conclusion

This paper has presented an outline of a process for transformative catechesis based on Jungian analytical method and the psychological transformation of adults. It is meant to contribute to the larger debate not merely about psychological development but a new evangelization that "asks for boldness, for enthusiasm, for new expressions, for the kind of heart that burned in Jesus Christ."[69] Transformative catechesis does this by showing that the effort to develop maturity in the faith is a human endeavor as well as an ecclesial one. It works on the adult Christian's relationship to self and how that relationship informs all others, including the one with Christ. In confronting dilemmas, individuals have an opportunity to free themselves from modes of thinking and behaving that impede their full development as adults. As a source of liberation, transformative catechesis prepares Christians for discipleship so that they will hear and respond to God's word in their lives,

[68]*CW*, 11: 341: "The modern man does not want to know in what way he can imitate Christ, but in what way he can live his own individual life, however meager and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile that he rebels against the force of tradition that would hold him to well-trodden ways. All such roads, for him, lead in the wrong direction. He may not know it, but he behaves as if his own individual life were God's special will which must be fulfilled at all costs. This is the source of his egoism, which is one of the most tangible evils of the neurotic state. But the person who tells him he is too egoistic has already lost his confidence, and rightly so, for that person has driven him still further into his neurosis . . . If I wish to effect a cure for my patients I am forced to acknowledge the deep significance of their egoism. I should be blind, indeed, if I did not recognize it as a true will of God."

[69]Frank DeSiano, "It Is Mercy I Want," in *A Time to Listen—A Time to Heal: A Resource Directory for Reaching Out to Inactive Catholics* (Washington, DC: United States Catholic Conference, 1999), 4.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press

thus fulfilling the original meaning of *katecheō*, which is to resound or echo the faith from within.

As much as this process may appear to be a version of transcendental method in its attempt to move adult Christians beyond conventional faith to authenticity, there are differences. For instance, transformative catechesis makes no claim to universality. The process does not necessarily reflect human cognitive structures but is an inculturated form of catechesis. As such, it may not work with all populations, particularly those that are uncomfortable discussing personal issues in small groups. Still, it is suited to the North American temperament and individuals used to therapeutic models of problem-solving. Secondly, although it does not present tradition and scripture in the manner of the "four pillars," it draws its references from classic catechesis and its inspiration from the ritual life of the church. It also leads adults back to the faith in a way that emphasizes independent learning and critical thinking.

As an inculturated catechesis, transformative catechesis offers a new way to do adult faith formation. It is certainly not the only way, and it may prove most effective when combined with other approaches, particularly at this point in its development. When conducted in conjunction with contemporary catechesis, it provides a foundation upon which the *depositum fidei* can be built. It must be remembered that its aim is intimacy with Christ and, therefore, it should never stray far from the central symbols of the faith. As adults identify and detach from archetypal projections, they will develop a hermeneutical consciousness concerning these same symbols that may result in new ways of relating and even new forms of community. Inevitably, the encounters with personal dilemmas will lead to encounters with ecclesial and political structures, the implications of which have yet to be explored, particularly for groups that historically have been marginalized.

https://doi.org/10.1017/S0360966900004989 Published online by Cambridge University Press