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The feminine and the spiritual: Renowned spiritual figures studied from a feminist point of view

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The University of Arizona, 1991
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THE FEMININE AND THE SPIRITUAL: RENOWNED SPIRITUAL FIGURES STUDIED FROM A FEMINIST POINT OF VIEW

by

Maxwell Boudinot Lewis

A Thesis Submitted to the Faculty of the
SCHOOL OF FAMILY AND CONSUMER RESOURCES
For the Degree of
MASTER OF ARTS WITH A MAJOR IN COUNSELING AND GUIDANCE
In the Graduate College
THE UNIVERSITY OF ARIZONA

1991
STATEMENT BY AUTHOR

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April 11, 1991
Date
ACKNOWLEDGEMENTS

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ABSTRACT

The feminine character, shaped by nurturing experience, includes fundamental spiritual training. Feminist spiritual writers value nurturant other-oriented personality characteristics. Although not necessarily having fulfilled nurturing social roles, men may develop spiritually advanced characteristics by undergoing experiences Christ recommended.

Examining four spiritual figures, this study sought to ascertain whether exposure to the experiences recommended by feminists and by Christ facilitates development of spiritually advanced characteristics. The findings did not demonstrate that exposure to the experiences recommended by feminists facilitated this development. Nor did exposure to the experiences recommended by Christ predict this development. Females did not develop spiritually advanced characteristics to a higher degree than males. Exposure to a combination of the experiences recommended by Christ and by feminists did correlate with development of spiritually advanced characteristics. Exposure to a modicum of the experiences recommended by feminists may be necessary. Recommendations for counselors are included.
CHAPTER 1

RATIONALE

What permits us to distinguish the true mystic from those who often resemble him is the quality of saintliness. A pure love, a love that does not seek egotistical satisfactions, that seeks the good of others . . . such a love can be believed when it declares that it has encountered a reality that goes beyond itself and is not a thing of this world. . . . So if some ordinary person tells me that he has encountered God, I don't believe it. But when a saint tells me, I must pay great attention to what he or she says. . . . The saintliness of the life is therefore the criterion; because if there is saintliness it is manifested in the life. The reason for believing in Simone Weil's mystical experience is embodied in her life (Petrement, 1973, p. 341).

Introduction

Recently some men have sought counseling experiences in order to facilitate their growth in both the emotional and spiritual spheres (Pittman, 1990). Feminists have seen spiritual growth, femininity, and access to one's emotionality as being linked (Weaver, 1986; Donnelly, 1982; Lorde, 1989). It is posited that the feminine is, in fact, closely allied with spiritual growth (Christ, 1980; Hellwig, 1985; Ruether, 1986; King, 1989). Feminist spiritual writers believe appreciation of the feminine character and exposure to spirituality derived from feminine experience and insights will assist both men and women in the appropriation of a wholly integrated spirituality (King, 1989; Christ, 1980). These writers closely associate the feminine with spiritual development; feminine awareness and attention to relating are seen as necessary precursors to spirituality (de Castillejo, 1977; Weaver, 1986). Some noted theorists believe these feminine characteristics can be integrated with characteristics traditionally thought to be masculine, thus
creating an androgynous position, uniting the virtues of strength, independence and nurturance, as a vehicle for a more satisfying spiritual life (Adler, 1927; Mosak, 1979).

It has been thought that Christian spirituality consists, in large part, of attempting the imitation of Jesus Christ (A Kempis, 1989). Some feminists would like to see Jesus Christ held up as a model for imitation (Schneiders, 1986; Ruether, 1986). Sandra Schneiders (1986), among others (Hellwig, 1985; Callahan, 1989), was of the opinion that the historical Jesus Christ possessed largely feminine characteristics (Schneiders, 1986). Institutional Christianity has not necessarily labelled Jesus’ characteristics as feminine. Further, the behavior of churches considered as entities and of individual Christian men has not necessarily been so labelled, even when the label would have applied. Insight into the feminine character of Jesus and of Christian behavior may be gained, in part, via the historical documents of Christianity (Schneiders, 1986; Hellwig, 1985; Ruether, 1986; Christ, 1980).

As Jesus showed, males may possess feminine characteristics. So the terms female and feminine are not necessarily coterminous. Men and women both have a high or low level of feminine characteristics. But in striving not to be thought feminine, men have sought to distance themselves from the feminine character and behavior (Adler, 1927; Mosak, 1979). Feminist spiritual writers suggest that rather than discounting feminine experience, exposure to the feminine character might serve as a vehicle for spiritual growth (Adler, 1927; Christ, 1980; King, 1989).

**Purpose of the Study**

The purpose of this study was threefold. First, an attempt was made to ascertain the extent to which four spiritually renowned individuals were exposed to selected
experiences that feminist spiritual writers believe may help to produce a spiritually advanced personality. Second, the lives of these individuals were examined to ascertain the level of their exposure to a select group of experiences that Jesus Christ exhorted his followers to have. Third, a set of six personality characteristics feminist spiritual writers believe represents healthy spirituality was identified: correlation between exposure to the two kinds of experiences and development of the personality characteristics was assessed. This study discussed the interaction between these variables in the life of each individual subject.

**Significance of the Study**

Feminist spiritual writers note that many men have traditionally discounted or compartmentalized the spiritual experience of women (Ruether, 1986). Men have striven to be seen as masculine, and have avoided feminine experience and characteristics (Adler, 1927; Mosak, 1979; Pittman, 1990). Consequently, both male and female individuals within patriarchal society have not fully integrated the feminine into their character (Christ, 1980; King, 1989). The underrepresentation of feminine traits has resulted in a society that has not achieved optimal health, in the feminist view (Christ, 1980; Ruether, 1986; Adler, 1927).

Feminist spiritual writers believe that a greater emphasis on the integration of feminine spiritual experience may enhance the life-orientation of society, enabling men and women both to be freer to live authentically (Christ, 1980; Ruether, 1986; Goldenberg, 1989). Alfred Adler joined with modern feminists in suggesting that a more thorough integration of what some observers describe as feminine values, such as cooperation, nurturing, and power-sharing, may help to foster more effective justice
within society (Adler, 1927; Ruether, 1986). Many modern observers feel that Western society is at a critical juncture and could benefit from an infusion of a peace-oriented mentality, which is believed by some feminists to be readily available via exposure to the feminine character (Liias, 1990).

The benefit to women of a more thorough societal integration of the feminine character has been widely discussed (Weaver, 1986; Ruether, 1986; King, 1989; Leddy, 1989; Goldenberg, 1989; Christ, 1980). Christian anthropology would say that a human being knows inherently that he/she is created to interact cooperatively: psychic dissonance arises to the degree that cooperation is not the basis of relationships (Rahner, 1967). A more thorough prioritizing of cooperation, nurturance, and power-sharing is thought by many to offer overall benefits for society and enhanced individual psychic development (Adler, 1927; Christensen, 1983, 1990). Feminists argue that the psychic development of men and women will be enhanced as they are able to integrate more traditionally feminine values and are able to consider themselves androgynous (Christ, 1980; Mosak, 1979; Pittman, 1990). They advocate a prioritization of everyday relating as opposed to abstract reasoning (Ochs, 1983). Loving relationships are valued by feminist authors as the ultimate avenue of satisfaction; peacefulness is seen as the highest standard of dignity (Ochs, 1983; Harrison, 1989; Donnelly, 1982; Clark, 1975). The acts of giving and nurturance associated with motherhood are cited as being paradigmatic of a healthy spirituality (Christ, 1980; Ochs, 1983).

Many feminists find communal interest to be a potent indicator of spiritual health (Callahan, 1989; de Castillejo, 1977; Ochs, 1983; Adler, 1927). Similarly, spiritual feminists are attempting to veer away from egoism, and find in the feminine character a
vehicle for so doing (Llias, 1990). To the modern feminist, relatedness is the highest value (de Castillejo, 1977).

Questions for Study

Feminist spiritual writers believe that spiritual growth in the life of an individual may be facilitated by exposure to the feminine character (Christ, 1980; Weaver, 1986; de Castillejo, 1977). By nature and by role-derived experience, women have been able to develop personality characteristics that represent healthy spirituality (Ochs, 1983; Llias, 1990; Christ, 1980).

Jesus and feminist spiritual writers seem to value similar personality characteristics and to commend similar experiences to their followers. It may be that the personality characteristics that feminist spiritual writers prize were modeled by the historical Jesus Christ. Feminists claim that women potentially have spiritual advantages by virtue of natural gifts. Not addressing the issue of the possibility of women and men having different natures, Jesus claimed that his followers can be reborn if they will adhere to his experiential guidelines; in effect altering their nature.

The desirable personality characteristics posited by Jesus Christ and the feminists are capable of being observed in the lives of individuals. Similarly, it is possible to ascertain through anecdotal information whether an individual has been exposed to the experiences that are recommended to develop the desirable personality characteristics.

Questions to be answered in this study are as follows:

1. In studying particular subjects, are the desirable personality characteristics that Jesus and the feminists believe represent healthy spirituality found more frequently in the female than in the male subjects?
2. Does exposure to the experiences that feminists find conducive to the development of healthy spirituality assist in developing personality characteristics that represent healthy spirituality?

3. Does exposure to the experiences that Jesus Christ recommends to his followers assist in developing personality characteristics that represent healthy spirituality?

**Assumptions**

Although there are many possible perspectives from which to study these points, this study's observations and conclusions are based on these assumptions.

1. This investigation assumed that there is reason to study women and men as if there were differences between them in traits and developmental history.

2. This investigation assumed that the feminist assessment of patriarchal society and of the typical behavior of its male members is fundamentally correct. It also assumes that the feminist characterization of the feminine character is fundamentally accurate.

3. Feminist spiritual writers assume that if the desirable feminine characteristics become more prevalent in society that society will become more benevolent. This investigator shares this assumption. Further, this investigator assumes that these characteristics are worthy of development for their own sake.

4. This investigation assumed that the canonical gospel accounts are reliable in terms of historicity and in terms of their depiction of the life and character of Jesus Christ. The various claims of recent Biblical criticism were not weighed. All Biblical quotations were taken from *The New International Version* (1973).
5. This investigation assumed that the experiences Jesus recommended to his followers are similar to those the feminist spiritual writers recommend to their readers. Jesus and the feminist spiritual writers have quite similar criteria in terms of personality characteristics representing spiritual advancement.

**Definitions**

Definitions in this area of study are imprecise and substantially affected by point of view. In this sense they are similar to assumptions, and as such are closely related. The following definitions were followed in this study.

**Feminine:** The feminine is here defined as that aggregate of traits and characteristics that corresponds in an approximate way to the description of femininity used traditionally and by many modern feminists. Feminine is approximately equivalent to the feminist desirable personality characteristics.

The word "feminine" is not necessarily coterminous with the word female. A male can be possessed of a preponderance of feminine characteristics, just as a female can be possessed of few feminine characteristics. Consequently, females, like males, can benefit from and be thought to be in need of the feminine personality characteristics.

The distinction between feminine and female often becomes blurred in the writings of feminist authors, presumably because in terms of historical experience the feminine character is found far more frequently and thoroughly in female than in male individuals. Further, the male-dominated society typically is not characterized by feminine characteristics.
**Feminism:** Feminism is here defined as that tendency of thought that values women and the feminine as a remarkable entity and believes that the feminine, in its orientation toward relationships, nurturance, peace and cooperation, and power-sharing, has a unique and essential contribution to make the overall society.

**Spirituality:** Spirituality is that which finds a greater and deeper reality to be present in the midst of life. It bestows meaning and direction and fullness of life. It represents experiential knowledge of God, rather than solely knowledge about God. It implies an orientation toward a reality larger than one's own life, and is, in that sense, a transcendence of self.

**Patriarchy:** Patriarchy is here defined as that system that places men in position of power and privilege in society and relegates women, for the most part, to particular and narrowly defined roles such as homemaker, caretaker and mother. Patriarchy assumes the superiority of the masculine. It is here assumed that this has, in fact, obtained during the course of much of Western history. The term also refers to the concomitant overvaluation within society of male personality traits and values.

**Feminist Select Desirable Personality Characteristics:** This is the set of characteristics that, for the purposes of this study, represents the characteristics sought as evidence of spiritual advancement by the feminist spiritual writers cited most often in the study. It also corresponds to the spiritual characteristics Jesus sought in his followers. The set is comprised by six characteristics: Nurturant, Valuing Everyday Life, Relationships Paramount, Nonegoistic, Nonacquisitive, and Noncoercive.
Feminist Experiential Matrix: This is the set of experiences believed by the feminist spiritual writers cited most often in this study to serve as a potential staging-ground for spiritual growth. The matrix includes Childbearing, Childrearing, caring for Family Members, Caring for the Sick, Extrafamilial Roles Assigned to Women, and Oppression.

Jesus' Experiential Matrix: This is the set of experiences Jesus exhorted his followers to undergo. This study sought to test whether this matrix functions analogously to the Feminist Experiential Matrix in producing the Feminist Select Desirable Personality Characteristics. The matrix includes the Corporal Works of Mercy, Oppression, Peacemaking, Loving Enemies, and Sacrifice. The Corporal Works of Mercy include such experiences as feeding the hungry, clothing the naked, burying the dead, visiting those in prison, and the like.

Summary

Feminists believe that the feminine character represents healthy spirituality. Women and men alike can benefit from exposure to the feminine virtues. The characteristics that Jesus sought to foster in his followers are similar to those found desirable by the feminists, as are the experiences that both recommend to their followers. The lives of four subjects were examined in order to assess their level of exposure to experiences feminists and Jesus believe enhance the development of personality characteristics they equate with healthy spirituality. Their level of attainment of the desirable personality characteristics was assessed. The study sought to ascertain whether exposure to the experiences recommended by Jesus facilitate development of the desirable personality characteristics.
CHAPTER 2

FOUNDATIONS AND METHOD

Introduction

This chapter explores the foundations in feminist thought and the personality of Jesus Christ that underlie the study. The personality characteristics that comprise the feminine character are described. The traditional experiences of women that have formed the feminine character are discussed. The place of Jesus in the thinking of feminist spiritual writers is outlined. The similarity of his exhortations to his followers and those of the feminist spiritual writers is explored.

The chapter's second focus is on the method used in the study. The procedure used for selecting subjects is described. The methods used in assessing the subjects for the personality characteristics found desirable by Jesus and the feminist spiritual writers are explored. Next, biographical sketches of the subjects are presented. Following the sketches is a discussion of the method used to collect and analyze information about the subjects. Finally, the limitations of the study are noted.

The Feminine Character

Introduction

Feminist spiritual writers believe that feminine personality traits can benefit society. Feminists highlight the unique features of feminine awareness. The feminine character prioritizes everyday life and relationships highly. Cooperation is the hallmark of the feminine character. The feminine character has been built partially upon
experiences women have typically had; some feminists believe women are endowed with natural gifts that also contribute to this character formation.

Jesus has been cited by feminist spiritual writers as a model of the feminine character. His exhortations to his followers recommend experiences that are similar to experiences typically undergone by women in patriarchal society. The personality characteristics he prized in his followers are similar to the characteristics of the feminine character.

**Feminine Personality Traits and Society**

Feminist spiritual writers refer to specific personality traits and attitudes that they believe are natural to the feminine character (Christ, 1980). These writers believe that these traits represent a good staging ground for healthy spirituality (Weaver, 1986). They also eschew many traits and attitudes found frequently within patriarchal society (Ochs, 1983). If women and men can come to possess more of the desirable personality traits comprising the feminine character and can come also to deemphasize the negative traits learned from patriarchy, they can be spiritually and emotionally healthy (Weaver, 1986; Christ, 1980). Many feminist writers would like to see society use feminine as well as masculine traits in defining human character and experience (Belenky, Clinchy, Goldberger, & Tarrule, 1986).

Gilligan (1982) discovered that girls and women think of their moral development in terms of care and responsibility rather than in terms of rights. Many women traditionally have channelled their sense of self into the capacity to care for others (Belenky et al., 1986).
Lyons (1983) found that when men define themselves in terms of connection and relatedness, as women so frequently do (Belenky et al., 1986), they are also more likely than other males to frame their moral judgments in terms of care and responsibility, as women frequently do, than in terms of rights, as men frequently do (Belenky et al., 1986). This finding illustrates an instance of the feminine character crossing gender lines. Presumably, although not certainly, the men in the Lyons study who defined themselves in terms of relatedness also had been substantively exposed to experiences of relatedness.

Diffuse Awareness

Irene Claremont de Castillejo (1977), a noted Jungian analyst, has emphasized in her writings that the feminine character includes a way of knowing that may be referred to as diffuse awareness. Traditionally women have often led lives that have facilitated the development of this type of epistemology. Connected to the earth immanently by childbirth and the menstrual cycle, women have often been able to develop a holistic awareness, uniting body and spirit (Liias, 1990). The feminine character holistically integrates all facets of experience, seeking a unity of the rational, irrational, and superrational (Christ, 1980; Ochs, 1983). The feminine character eschews asceticism, and seeks a new valuation of physical life (Donnelly, 1982).

Feminine epistemology is intuitive and experiential (de Castillejo, 1977); contextual knowledge is deemed more reliable than abstraction (Lorde, 1989). Feminists have been referred to as affective existentialists (King, 1989). They see themselves as not being limited by fixed pseudo-scientific categories and discursive, linear thinking (Ochs, 1983). Bodily and emotional experience inform feminine awareness (Donnelly, 1982). The feminine character utilizes passion and feeling as a basis for action and
decision-making (Lorde, 1989; Goldenberg, 1989). Feminists recommend consensus from mutual understanding as a worthy basis for decision-making (Belenky et al., 1986). Feminists understand that one knows best through loving (de Castillejo, 1977). Organic life is prioritized above mechanical things (Goldenberg, 1989; Grote, 1990).

Everyday Life

The feminine character prefers gleaning spiritual awareness from the events of everyday life to the traditional \textit{via negativa} of fasting and purgation (Ochs, 1983). Feminists advocate investing one's energies in, and hence spiritualizing, the normal personal events of everyday life (King, 1989). The intimacy between mother and daughter at the breakfast table is touted as the ideal site for spiritual advancement. Feminist spiritual writers advocate the remembrance of one's mother-in-law's birthday as a spiritual exercise (King, 1989). The routine rituals of relatedness recognize the spiritual in the normal round of human existence (Ochs, 1983; Weaver, 1986). Theology is judged by feminists according to its ability to elucidate everyday life (Christ, 1980; Ochs, 1983).

Relationships

Feminist writers believe that the essential spiritual qualities of compassion, empathy, and love are facilitated by the comparatively fluid ego boundaries within the feminine personality (Christ, 1980; Donnelly, 1982). Egoism is seen as not being a natural component of the feminine personality; the feminine concept of self is rooted in connection and relatedness (Weaver, 1986; Belenky et al., 1986). Relationships are paramount within the feminine psyche and hence are the object of a great deal of
attention (King, 1989). Feminists stress human relating as the paramount value (Weaver, 1986).

Recent spiritual commentators have observed that in the Christian tradition women have often been depicted as the exemplars of compassion (Dietrich, 1991; Ruether, 1986). The feminine characteristic of nurturing those with whom one is in contact was a key tenet of New Testament teaching. Saint John the Evangelist emphasized early on that Christian love must be concerned with relationships with one's neighbors: "If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother" (First John 4:20-21).

Feminist spirituality places nurturance at the pinnacle of spiritual virtues, relegating intrapsychic qualities—the "inner life of the soul"—to a comparatively minor position (Lorde, 1989; Ochs, 1983). Feminist spirituality reveres relationship: One achieves spiritual maturity as a function of one's relationships with others (Ochs, 1983). One is formed as a spiritual being by the other (Donnelly, 1982). Interdependence is the key virtue (Liias, 1990).

Cooperation

Being oriented toward the other, toward harmony, feminists value communal health (King, 1989). Politics becomes the art of community nurturance (Harrison, 1989). As in the sayings of Christ, the poor are prioritized highly (Ruether, 1986). Social action on behalf of the disenfranchised and underprivileged becomes absolutely essential (Ruether, 1986). Social forms such as capitalism are not seen as consonant with the
feminine character, in that they have not adequately prioritized the welfare of every citizen (Ruether, 1986; King, 1980). Feminists seek a new social order based upon nurturance and relatedness; on cooperation rather than competition (Leddy, 1990; Weaver, 1986).

Perceiving an inextricable connection to others, the feminine is motivated to cooperate with them (Weaver, 1986). Each individual is valued and prized for his/her own uniqueness and afforded equality and proper care (Miles, 1982; Lorde, 1989; Harrison, 1989). Power sharing and consensus-based decision-making are seen as the key to societal relating (Hellwig, 1985; Liias, 1990). The feminine character sees power as meaning the power to create personal bonds (Miles, 1982). Hierarchies are eschewed; institutions serve people (Ochs, 1983). Peace, expressed as the substantial desire for harmony rather than simply an absence of hostilities, is integral to the feminine nature (Christ, 1980). It is believed that the feminine is inherently nonviolent and life-oriented (Weaver, 1986).

The feminist movement, in fact, is rooted in the United States in reaction to the barbarism of the Civil War; the Vietnam War era saw its resurgence (Liias, 1990). Valuing relationship above possessions, the feminine character is not motivated primarily by acquisitiveness or materialism (Christ, 1980). The feminine is free to be androgynous --strong and nurturant, compassionate, and assertive (King, 1989).

Feminine Nature and Experiences

Feminist spiritual writers believe that those participating in the feminine character have an advantage in pursuing a spiritual direction in their lives (Christ, 1980; Weaver, 1986). Prominent theologians such as Teilhard de Chardin have acknowledged this
Recent research has suggested that the intrapsychic image of God in both women and men is likely to be feminine (King, 1989). The feminine character is a logical starting place in the quest for spiritual health for women and men alike (King, 1989; Christ, 1980; Ruether, 1986). Feminists believe that a more humane society will be built upon feminine virtues (Ruether, 1986). The ripple effect may be of extraordinary significance (King, 1989).

Some feminists focus on the possibility that women are naturally possessed of different personality characteristics than men (de Castillejo, 1977; Christ, 1980; Ruether, 1986). This study, however, focused on the matrix of experiences women have traditionally undergone that might serve as a staging found for spiritual growth.

Some feminists believe that women possess the desirable personality characteristics in part because of the experiences they have typically had (Ochs, 1983). Women have had training for spirituality via their assigned roles (Ochs, 1983). They have been taught to seek joy, love, nurturance, and harmony (King, 1989). In many ways, the special province of the feminine has been pain and suffering, which have classically constituted the avenue to advancement in Christian spirituality (Donnelly, 1982). They have certainly known oppression and poverty of spirit (Hellwig, 1985). They have given birth, raised children, cared for the sick, borne each others' burdens (Hellwig, 1985).

Feminists believe experiences of menstruation and childbirth are paradigmatic of spirituality, in that they are connected to the created order in a unique way (Liias, 1990). The act of giving birth has a unique potential to engender celebration of life (Ochs, 1983). It is not likely that the temptation to renounce the world will visit the woman who has just given birth (Ochs, 1983). For a mother, everyday tasks become a stage for
spiritual growth (Ochs, 1983). A mother gives primarily out of her own abundance, rather than from her own need (Ochs, 1983). She necessarily embraces circumstances beyond her control, in contemplating the pain, suffering, and mortality of her children (Ochs, 1983; Hellwig, 1985; Ruether, 1986).

In addition to childbearing and childrearing, women have traditionally been assigned roles that have provided them with spiritually enhancing experiences (Ochs, 1983). In caring for sick relatives, being present to old people as they approached death, women have had opportunities to learn to care (Ochs, 1983). Traditional women's careers, such as nursing, have often provided such opportunities as well (Ochs, 1983; Hellwig, 1985; Callahan, 1989; Rahner, 1967).

The early childhood of women has also helped equip them for caring. The works of Freud and Jung suggest that the male child's chief developmental task at an early stage is to separate from the mother (Christ, 1980). The female child does not share this task to the same extent, and may develop less rigid ego boundaries as a result (Christ, 1980). Consequently, she may be more open to identification and empathy, which are widely considered precursors both to caring and to spiritual development (Christ, 1980). It has long been an axiom of Christian spirituality that the ego is the chief obstacle to loving and to spiritual maturity.

The oppressed are praised in the New Testament and by feminist spiritual writers for the character formation their particular response to oppression has occasioned within them. If the oppressed respond to their oppression with feminine virtues, it can be an opportunity for spiritual growth. Because women have long been oppressed, they have had the opportunity to learn spirituality advanced motives:
To be deprived of the power of domination, to have little or no access to bullying power, to be unable to compel or persuade by threat or use of institutional sanctions, is necessarily to be thrown back upon other resources. And that may well be to discover that divine power, the power of grace, is of a very different kind, effective inasmuch as it empowers and liberates human freedom -- freedom for self-transcendence, freedom for true communion with others, freedom for God and God's purposes in creation and history. On the other hand, to have access to bullying power is inevitably to be sorely tempted to use it. Christ's way by the empowerment of human freedom to transcend is likely to be more immediately apparent to women (Hellwig, 1985, pp. 25-26).

The feminine character has been built, in part, on the experience of oppression and solidarity with the oppressed (Hellwig, 1985). Since the feminine character uses experience as a basis for knowledge and action, it is equipped to appropriate the wisdom that can come from the experience of having been abused and excluded (Hellwig, 1985). Spiritual growth is built on compassion, which the feminine has gained through this experience (Hellwig, 1985).

The Characteristics of Jesus

Feminist spiritual writers have cited Jesus as a model consonant with their vision of femininity (Schneiders, 1986). By his life and preaching he extended the definition of personhood beyond the patriarchal definition (Schneiders, 1986). He eschewed the very characteristics which feminists eschew: He embodied power-sharing, peacefulness, cooperation, and nonresistance (Schneiders, 1986). He was nonviolent and nonaggressive. The traits he espoused approximate a catalogue of traditional feminine traits: meekness, humility, patience, spiritual awareness, and nurturing concern (Ochs, 1983). He was particularly concerned with the sick, the hungry, the poor, sinners, the oppressed, women and children. He validated feminine traits, awareness and lifestyle (Hellwig, 1985; Schneiders, 1986). His traits would have appeared less remarkable in a woman
(Schneiders, 1986). He may have seen himself as feminine: "O Jerusalem, Jerusalem, city that murders the prophets and stones the messengers sent to her! How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me" (Matthew 23:37).

Jesus' Exhortations

The feminist matrix of experiences is comprised partly by experiences particular to women, such as childbirth. But a man can clothe the naked, feed the hungry, and visit those in prison (Matthew 25:34). Jesus exhorted his followers to behave in this manner, and did so himself. He felt pain and suffering and compassion and empathy, as the feminine has long done. Perhaps undergoing the experiences of caring, as women have traditionally done by role assignment, helps men seeking to follow Jesus to become more caring individuals.

The idea that the performance of nurturant acts will help to produce desirable personality characteristics is of course not foreign to the Christian tradition. Alyosha, the saintly monk in Dostoyevsky's The Brothers Karamazov was asked by an acquaintance how one can come to love God. He replied, "If you doubt whether you love God, go out and love your brother."

In the Sermon on the Mount and through his conversations with his disciples and with the public, Jesus exhorted his disciples to behave in a manner that appears quite similar to the spiritually advanced behavior of the feminine character which is praised by feminists. Perhaps even more significantly here, he predicted that if an individual was truly his disciple, he/she would necessarily undergo suffering and sacrifice.
In many respects the personality characteristics feminist spiritual writers find desirable correspond closely with those recommended by Jesus. Jesus seems less concerned with epistemology than are the feminists. His spiritual, paradoxical attitude does correspond to diffuse awareness. His treatment of the woman taken in adultery suggests contextual understanding. His paradoxical parables certainly are examples of nonlinear thinking. His delight in feasts indicates that he did not carry asceticism to an extreme. This and his focus on healing suggest that he valued everyday life. He is cited repeatedly as having been moved; as weeping: He did not avoid emotion. Even so, there is only an approximate correspondence between Jesus and the feminists in the broad category of awareness.

In the realm of personal and social relationships, however, the correspondence is virtually complete. Jesus defined love as the laying down of one's life for one's friends: Relationships clearly appear to be paramount in his thinking. In his discussions of the union between himself and his disciples, and between a wife and a husband, it is evident that he did not subscribe to the concept of rigid ego boundaries. He clearly felt that one's value has to do with one's giving to the community. His relations with the Scribes and Pharisees testify to his view of hierarchy.

Feminists believe that women who possess the desirable personality characteristics possess them in part because of natural gifts and in part because of role-derived experiences they have undergone. The personality characteristics that feminists find desirable are the very characteristics that Jesus praised in his disciples. He recommended to his disciples experiences and tasks that correspond to the role-derived experiences of women. His disciples will suffer pain and oppression as women have done. They are to
feed the hungry, clothe the naked, and in general focus on nurturing and bearing the burdens of others, as women have done for millennia.

Feminists cite menstruation and childbirth as key factors in the advanced spiritual potential of women (Liias, 1990). Although childbirth is a persistent New Testament image, Jesus' male disciples obviously are not able to experience it. So there appears to be a gap between men and women in this respect. Similarly, childrearing has been the distinct province of women until recently. But men have other opportunities to develop feminine characteristics. One such opportunity may be to undergo the experiences Jesus recommended to his disciples.

As the personality traits that Jesus sought in his disciples are similar to those desired by the feminist spiritual writers, so also the experiences he exhorted his disciples to have are similar to the experiences the Feminist Experiential Matrix. It would seem that Jesus and the feminists hope that their auditors will be moved by their words to a quite similar direction of energies. Perhaps feminist theologians are in fact asking that Christians imitate Christ.

Overview of Method

This study assessed the presence of feminine personality characteristics in the lives of four renowned Catholic spiritual figures. The study further assessed the exposure of each figure to experiences thought by feminists and by Jesus Christ to assist in the development of these characteristics. Documents providing anecdotal information about the manner in which these subjects related to other people are analyzed in a manner similar to content analysis.
Personality Assessment

Feminist Desirable Personality Characteristics

Codifying a personality structure is a difficult, perhaps impossible task, yet there are personality characteristics cited repeatedly in the work of feminist spiritual writers as being indicative of spiritual advancement (Christ, 1980; de Castillejo, 1977; Donnelly, 1982; Goldenberg, 1989; Harrison, 1989; Hellwig, 1985; King, 1989; Leddy, 1989; Liias, 1990; Lorde, 1989; Ochs, 1983; Ruether, 1986; Schneider, 1986; Weaver, 1986). Several of the most prominent characteristics fall roughly into four categories, Awareness, Relationships, Cooperation and Peacefulness, and may be referred to as the Feminist Desirable Personality Characteristics (Figure 1).

Personal Relating. While the feminist spiritual writers clearly wish to address each aspect of an individual's interface with the environment, this study focused primarily on the manner in which the subjects carried out their personal relationships. In choosing personality assessment categories, therefore, this was borne in mind. The Feminist Experiential Matrix and Jesus' Experiential Matrix contain categories that pertain to the subject's interface with the larger environment, but the personality characteristics are limited to those impacting upon and exhibited within personal relationships.

Personality Characteristic Selection. Six personality characteristics were selected from the 27 Feminist Desirable Personality Characteristics. These six characteristics, labeled the Feminist Select Desirable Personality Characteristics, were used to assess the subjects.
Awareness

- Diffuse Awareness
- Nondualistic
- Nonascetic
- Intuitive
- Contextual Understanding
- Nonlinear Thinking
- Nonavoidant
- Valuing Everyday life

Relationships

- Relationships Paramount
- Fluid Ego Boundaries
- Compassionate
- Empathic
- Loving
- Nurturant

Cooperation

- Communal Orientation
- Social Action
- Nonhierarchical
- Not Institutionally Bound
- Anticapitalist
- Nonindividualistic
- Nonegoistic

Peacefulness

- Desire for Harmony
- Nondominate
- Noncoercive
- Nonaggressive
- Nonviolent
- Nonacquisitive

Figure 1. Feminist Desirable Personality Characteristics
Categories Not Selected:

The primary consideration in this selection was the study's primary focus on personal relating. Several of the Feminist Desirable Personality Characteristics are not directly concerned with personal relating or are not readily confirmed by means of anecdotal information related to personal relationships.

Characteristics pertaining specifically to the subject's awareness were not selected, in that they were not subject to confirmation by examination of the subjects' interaction with other people. The category of Fluid Ego Boundaries was not readily confirmed in this manner. The categories Compassionate, Empathic, and Loving were less able to be confirmed in this manner than was the category Nurturant. Politically-oriented characteristics such as Communal Orientation, Social Action, Nonhierarchical, Noninstitutional, and Anticapitalist were not used as categories. Of the two categories, Nonindividualistic and Nonegoistic, Nonegoistic was selected in that it was more easily subject to confirmation in personal interactions, whereas individualism is to some degree a philosophical stance rather than an interactional style. The category Desire for Harmony was not as subject to confirmation in personal interactions as were the others.

Categories Selected:

There were characteristics, however, within the Feminist Desirable Personality Characteristics that were judged observable in anecdotal information about the personal relating of the subjects. The characteristic, Valuing Everyday Life, was able to be confirmed in that the emphasis the subject places on this was observable in the subject's actions. Similarly, whether or not the subject considers Relationships Paramount in his/her life was able to be confirmed in his/her interactions with others. The category
Nurturant was selected because it can be comprised of particular actions taken with respect to others. The category Nonegoistic was selected because it was judged crucial in assessing the nature of the subject's personal relationships.

The selection was accomplished also by means of combining similar characteristics. The category Noncoercive was selected because it may be said to subsume the categories Nondominating, Nonaggressive, and Nonviolent. The category Nonacquisitive was selected because evidence of this trait was found present or absent relatively easily in the presence or absence of material possessions.

The Feminist Select Desirable Personality Characteristics. As a result of this process of selection, six characteristics remained for use in the study, which were referred to as the Feminist Select Desirable Personality Characteristics. They are Nurturant, Relationships Paramount, Valuing Everyday Life, Nonegoistic, Nonacquisitive, and Noncoercive.

Jesus' Desirable Personality Characteristics

The messages of Jesus Christ to his followers were complex, subtle, and at times paradoxical. And yet, it is possible to through consulting the New Testament and its commentators and theologians (Callahan, 1989; Chesterton, 1959; Chilson, 1987; Cunningham, 1989; Evely, 1964; Foley, 1970; Hellwig, 1981; Muto & van Kaam, 1989; Valles, 1990; Wilhelm, 1981) to outline the main themes of his discourses to his disciples that pertain to personality characteristics. The follower of Jesus is to be Nurturant (Mt. 9:36), possess Childlike Innocence (Mt. 11:25), Humility (Mt. 11:28), Poverty of Spirit (Mt. 4:23-24), and Meekness (Mt. 5:4). He or she must be Nonegoistic (Mt. 20:16),
Nonacquisitive (Mt. 6:19), and Noncoercive (Mt. 12:20). These were referred to as Jesus's Desirable Personality Characteristics (Figure 2).

There is considerable similarity between the Feminist Select Desirable Personality Characteristics and Jesus' Desirable Personality Characteristics. For the purposes of this study they were equivalent, as will be shown below (Figure 3).

- Nurturant
- Diffuse Awareness
- Childlike Innocence
- Humility
- Poverty of Spirit
- Meekness
- Nonegoistic
- Nonacquisitive
- Nonviolent
- Noncoercive

Figure 2. Jesus' Desirable Personality Characteristics
Figure 3. Similarities between Jesus and Feminist Desirable Personality Characteristics

Convergence of Feminist Select Desirable Personality Characteristics and Jesus’ Desirable Personality Characteristics. Jesus’ Desirable Personality Characteristics include a cluster of categories—Childlike Innocence, Humility, Poverty of Spirit, and Meekness—which bear a relationship to each other. They also bear a strong relationship to the category Nonegoistic, and were considered for the purposes of this study to be subsumed under that category. The feminist categories Valuing Everyday Life and Relationships Paramount were considered consonant with Jesus’ message. Thus the Feminist Select Desirable Personality Characteristics and Jesus’ Desirable Personality Characteristics are equivalent. For the sake of clarity the label Feminist Select Desirable Personality Characteristics was used.
Experiential Matrices

Both Jesus and the feminist spiritual writers cite experiences that they believe will serve as a staging ground for spiritual growth for their followers. This study sought to determine whether this belief was well founded: whether subjects' development of the Feminist Select Desirable Personality Characteristics was enhanced by having been exposed to these matrices. The study assessed the degree of exposure of a subject to each matrix and the subject's level of exhibition of the Feminist Select Desirable Personality Characteristics to ascertain whether a high level of matrix exposure corresponded to a high level of exhibition of the characteristics. The study also attempted to determine whether exposure to both matrices enhanced the exhibition of the characteristics. Unlike the Desirable Personality Characteristics, the two matrices are not equivalent, although Jesus and the feminist spiritual writers believe they both enhance spiritual development. The two matrices are described below.

Feminist Experiential Matrix. Feminist spiritual writers cite certain experiences traditionally available to women as being of assistance in the development of the Feminist Desirable Personality Characteristics. Childbearing is, of course, an experience available naturally to women and not to men. Childrearing, nurturing children and spouses, and caring for the sick are experiences that have traditionally been largely assigned to women within patriarchal culture. Similarly, roles assigned to women outside the family, such as nursing, teaching, and social work, have focused on nurturance. Finally, women have suffered oppression under patriarchy without access to the aggressive or assertive styles of action to redress grievances that have been available to males. The experience of oppression has produced characteristics within some women that have centered around
the ability to have compassion, literally to suffer with the other. Taken as a group, these experiences have, according to feminist spiritual writers, facilitated the development of more advanced spiritual characteristics. They may be referred to as the Feminist Experiential Matrix (Figure 4).

**Jesus' Experiential Matrix.** As the feminist spiritual writers maintain that having been exposed to the Feminist Experiential Matrix assists in the development of the Feminist Desirable Personality Characteristics, so too Jesus recognized experiences that were necessary for his followers. A follower of Jesus must be reborn: Jesus stated that this rebirth is a result of having sacrificed oneself for other people, of having laid down one's life for the sake of one's friends (Mt. 7:20). The follower of Jesus will suffer

![Diagram](image_url)

**Figure 4. Feminist Experiential Matrix**
oppression because he/she has staked out a lifestyle that proceeds on a different, and therefore threatening, foundation, and must suffer this oppression nonviolently, lovingly, without resorting to coercive and conflictual tactics he or she observes in the society at large (Mt. 16:25; passim).

The follower of Jesus must clothe the naked, feed the hungry, give drink to the thirsty, shelter the homeless, tend the sick, bury the dead, and visit those in prison, (Mt. 25:34; I Jn 3:17). These have been referred to as the Corporal Works of Mercy.

The follower of Jesus must be a peacemaker (Mt. 1:9) and a reconciler (Mt. 5:23). These actions were referred to as Peacemaking and refer to actions having specifically to do with war and peace and the conditions affecting same, rather than interpersonal relations, which are referred to under the category of Loving Enemies.

The follower of Jesus must not resist evil (Mt. 5:39), but rather love his/her enemies (Mt. 5:44) and return good for evil (Mt. 5:41). He/she must forgive those who have wronged him/her (Mt. 6:14). These actions were referred to as Loving Enemies.

These experiences, taken in sum, comprise Jesus’ Experiential Matrix (Figure 5).
This study considered the subject to have undergone Jesus’ Experiential Matrix if he or she had the experiences that comprise it and specifically understood his/her experience of these events in Christian terms. He/she is to have intended to undergo them as a part of his/her Christian discipleship and have reflected upon them as such. He/she is to have suffered oppression directly as a result of the activity undertaken, in his/her understanding, specifically as Christian behavior. It is this type of activity that is understood, for the purposes of this study, to comprise Jesus’ Experiential Matrix. The subject is to have understood Christian discipleship as the cognitive context as he/she was undergoing the experiences.

Assessment of Subjects per Study Questions

Each subject in this study was assessed for the extent to which he/she displayed the Feminist Select Desirable Personality Characteristics. Each subject was also assessed to determine the extent to which he/she was exposed to the Feminist Experiential Matrix. Each subject was assessed to determine the extent to which he or she was exposed to Jesus’ Experiential Matrix.

Conclusions were reached as to whether the Feminist Select Desirable Personality Characteristics were displayed more frequently and thoroughly in females than in male subjects. Were all subjects who displayed the Feminist Select Desirable Personality Characteristics exposed to the Feminist Experiential Matrix? Did exposure to Jesus’ Experiential Matrix enhance development of the Feminist Select Desirable Personality Characteristics? Were there subjects exposed to both matrices who failed to develop the
characteristics? Were there subjects who developed the characteristics but were not exposed to the matrices, or were exposed to only one matrix?

**Analysis of Information**

**Weighting**

Some experiences and characteristics contribute more than others to a matrix having potentially influenced a subject. Similarly, the development of some characteristics speaks more strongly than the development of others of the subject's level of conformity to the Feminist Select Desirable Personality Characteristics. Therefore, the categories of experience within the matrices and the individual characteristic categories within the Feminist Select Desirable Personality Characteristics have been weighted according to importance. This weighting follows the investigator's sense of the significance of the individual categories within the context of the subjects' overall experience and personalities (Table 1).

**Weighting Factors**

Within the Feminist Experiential Matrix, Childrearing, Care of Family, and Care of the Sick are all deemed to be of the highest level of importance and assigned a numerical factor of 10. These three categories seem to be the core of the matrix, as all have to do with being invested in caring for others. It is this sustained experience of caring behavior that most closely summarizes the themes of the feminist spiritual writers. Childbearing is important to many of the feminist spiritual writers, and would perhaps speak to investment on the part of the subject; it is assigned a factor of 8. The extra-familial roles traditionally assigned to women, or roles analogous to them, may be
Table 1. Weighting

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<th>Factor</th>
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<tr>
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<td>10</td>
</tr>
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<tr>
<td>Extr familial Assigned Roles</td>
<td>7</td>
</tr>
<tr>
<td>Oppression</td>
<td>7</td>
</tr>
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**Jesus’ Experiential Matrix**

<table>
<thead>
<tr>
<th>Item</th>
<th>Factor</th>
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</thead>
<tbody>
<tr>
<td>Corporal Works of Mercy</td>
<td>10</td>
</tr>
<tr>
<td>Loving Enemies</td>
<td>9</td>
</tr>
<tr>
<td>Sacrifice</td>
<td>8</td>
</tr>
<tr>
<td>Oppression</td>
<td>7</td>
</tr>
<tr>
<td>Peacemaking</td>
<td>5</td>
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**Feminist Select Desirable Personality Characteristics**

<table>
<thead>
<tr>
<th>Item</th>
<th>Factor</th>
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<tbody>
<tr>
<td>Nurturant</td>
<td>10</td>
</tr>
<tr>
<td>Noncoercive</td>
<td>10</td>
</tr>
<tr>
<td>Relationships Paramount</td>
<td>9</td>
</tr>
<tr>
<td>Nonegoistic</td>
<td>8</td>
</tr>
<tr>
<td>Valuing Everyday Life</td>
<td>7</td>
</tr>
<tr>
<td>Nonacquisitive</td>
<td>5</td>
</tr>
</tbody>
</table>
important in providing similar experiences, but the type of investment by the subject is potentially somewhat different in that it is possible to compartmentalize one’s career involvement. These roles are assigned a factor of 7. The experience of oppression has been an important part of female experience, and may provide important experience for males. However, its level of impact upon the individual is not as clear. It has been assigned a factor of 7.

Within Jesus’ Experiential Matrix, the corporal works of mercy—feeding the hungry, clothing the naked, visiting those in prison, caring for the sick, burying the dead—have been assigned a factor of 10, the highest weighting. Within the New Testament these are very highly stressed; their performance is equated with discipleship. Similarly, loving one’s enemies is stressed frequently, and seems to express the heart of Christian doctrine. This category has, accordingly, been assigned a factor of 9. Sacrifice seems to be essential to Jesus’ view of loving behavior. However, it is subsumed to some extent by the preceding categories, in that when one is performing the corporal works of mercy and performing acts that offer love to one’s enemies, one is at the same time subordinating one’s own putative needs to the needs and welfare of others, to a certain extent. Consequently, Sacrifice has been assigned a factor of 8. As with the Oppression category within the Feminist Experiential Matrix, Oppression within Jesus’ Experiential Matrix is not quite as clear in its impact upon the individual. As in the Feminist Experiential Matrix, it has been assigned a factor of 7. Peacemaking is clearly important to Jesus, but is not mentioned nearly as often in the New Testament, nor stressed as forcefully as the other categories. It has been assigned a factor of 5.
Nurturance seems to be at the heart of the concerns of the feminist spiritual writers and, hence, central to the Feminist Select Desirable Personality Characteristics. Accordingly, it has been assigned a factor of 10. Coercive behavior of whatever sort is eschewed by each of the feminist spiritual writers cited in this study. It is difficult to conceptualize behavior that is simultaneously nurturant and coercive within the world view of these writers. Consequently, noncoerciveness has also been assigned a factor of 10. Although relating and nurturance would seem closely related, it is conceivable that a nurturant subject might prioritize relationships less highly than the feminist spiritual writers might wish and still retain a nurturant personality. Therefore, Relationships Paramount has been assigned a factor of 9. Although the connection is not as clear as with the preceding categories, it would seem that an egoistic personality often does not succeed in producing in others the perception that they have been nurtured. This is, therefore, an important category, and has been assigned a factor of 8. While it is important to the feminist spiritual writers that an individual value everyday life highly, it is conceivable that an individual can fail to do that adequately and still be nurturant and prize relationships. Therefore Valuing Everyday Life has been assigned a factor of 7. While nonacquisitiveness is mentioned frequently by feminist spiritual writers, it is not cited as being as central to their overall concerns as the preceding categories, and thus has been assigned a factor of 5.

Degrees of Exhibition of Characteristics and Exposure to Experiences

It was possible within the scope of this study to obtain a significant picture of the degree to which the subject exhibited a particular personality characteristic. Similarly, it
was possible to ascertain with some degree of confidence to what extent a subject was exposed to a particular type of experience within the Feminist Experiential Matrix and Jesus' Experiential Matrix. It was not within the scope of this study to measure the exhibition of characteristics or the exposure to particular experiences in a precise manner. Therefore, based upon the preponderance of the evidence available from the anecdotal information and the corroborating information available from commentators, the subjects' level of exposure to the experiences within the matrices (Tables 3, p. 136; Table 4, p. 137) and their degree of exhibition of the characteristics (Table 5, p. 138) within the Feminist Select Desirable Personality Characteristics have been rated on a straightforward scale appropriate to a study of the behavior of complex human subjects exhibited over a lifetime.

Rating Scale

The scale rates the highest degree of exhibition of a characteristic or exposure to an experience as "High" and the lack of exhibition of a characteristic or exposure to an experience as "None" (Table 2). The exhibition of a characteristic is rated "high" if there was an abundance of evidence of the exhibition of the characteristic and if there was no appreciable evidence of the subject displaying the antithesis of the characteristic. Intermediate levels of exhibition of characteristics and exposure to experiences reflect a lesser amount of positive evidence and/or some amount of evidence of the antithesis of the characteristic having been exhibited. These levels are rated "Relatively High," "Moderate," "Relatively Low," and "Low." Exposure to the experiences of Childbearing and Childrearing has been rated as "High" if the subject had the experience and "None" if he or she did not. The ratings have been assigned numerical values. A subject's
Table 2. Rating scale for degree of exposure to matrix experiences and degree of exhibition of characteristics

<table>
<thead>
<tr>
<th>Degree</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>10</td>
</tr>
<tr>
<td>Relatively High</td>
<td>8</td>
</tr>
<tr>
<td>Moderate</td>
<td>6</td>
</tr>
<tr>
<td>Relatively Low</td>
<td>4</td>
</tr>
<tr>
<td>Low</td>
<td>2</td>
</tr>
<tr>
<td>None</td>
<td>0</td>
</tr>
</tbody>
</table>

overall rating for a matrix or for the Feminist Select Desirable Personality Characteristics matches these numerical values (if divided by 10).

Computing the Category Score

The information about a particular category for a particular subject, then, was analyzed by multiplying the raw score, which is equivalent to the numerical value assigned to the level of exposure to an experience or degree of exhibition of a characteristic, by the weighting factor for the particular category. The product is the Score.

Computing the Overall Score

The subject’s overall degree of exposure to one of the matrices or overall degree of conformity to the Feminist Select Desirable Personality Characteristics was ascertained
by multiplying the total of his or her Scores on that section by a multiplier that facilitates the Overall Score being expressed as a percentage of 100. These multipliers were arrived at by determining what decimal, when multiplied by a possible perfect Score, would equal 100. The multiplier for the Feminist Experiential Matrix is .192. The multiplier for Jesus' Experiential Matrix is .256. The multiplier for the Feminist Select Desirable Personality Characteristics is .204.

Summary

The personality of each of the four subjects was assessed for exposure to the Feminist Experiential Matrix and Jesus' Experiential Matrix. Each subject's personality characteristics were assessed for their level of conformity to the Feminist Select Desirable Personality Characteristics. Pope John XXIII was exposed to the Feminist Experiential Matrix to a relatively low degree, and to Jesus' Experiential Matrix to a relatively high degree. He exhibited the Feminist Select Desirable Personality Characteristics to a very high degree. Daniel Berrigan was exposed to the Feminist Experiential Matrix to a moderate degree, and to Jesus' Experiential Matrix to a very high degree. He exhibited the Feminist Select Desirable Personality characteristics to a relatively high degree. Dorothy Day was exposed to the Feminist Experiential Matrix to a very high degree, and to Jesus' Experiential Matrix to a relatively high degree. She exhibited the Feminist Select Desirable Personality Characteristics to a relatively high degree. Simone Weil was exposed to the Feminist Experiential Matrix to a low degree, and to Jesus' Experiential Matrix to a relatively high degree. She exhibited the Feminist Select Desirable Personality Characteristics to a moderate degree.
Weighting factors were used to assess each subject’s overall degree of exposure to the matrices and exhibition of the Feminist Select Desirable Personality Characteristics because certain matrix experiences and personality characteristics were judged to be more crucial to each matrix and to the Feminist Select Desirable Personality Characteristics than were others. Within the Feminist Experiential Matrix the sustained caring represented by childrearing and care of family members and sick people were judged most important. Within Jesus’ Experiential Matrix the corporal works of mercy and loving one’s enemies were judged most important. The most important characteristics within the Feminist Select Desirable Personality Characteristics were judged to be nurturance and noncoerciveness. A rating scale was described to assess the subject’s level of exhibition of a characteristic and his or her degree of exposure to a matrix experience.

Subject Selection

The first task in selection of subjects was to identify two women and two men who met the subsequent criteria in order to examine the feminist theory from the vantage point of its differential application to women and men.

The primary criterion for selection of the subjects was renown within their own spiritual tradition. The subject must be widely viewed by many members of the Catholic tradition as a model of spiritual development and advancement. Determining whether or not a potential subject met this criterion was necessarily an unscientific process. Some of the questions asked of each potential subject were as follows: Is material by and about the subject widely available in Catholic bookstores (presuming that lack of availability will indicate with some accuracy lack of interest by the store’s patrons)? Is the subject discussed by Catholic churchgoers with any regularity? Have other notable
Catholic figures credited the subject with having been influential for them? Is the subject widely discussed in Catholic literature as a model of spiritual advancement?

In the interests of uniformity and the investigator's sufficient acquaintance with their world view, the subjects were to have been Catholic. Three of the subjects were Roman Catholic. One subject never officially joined a Catholic church, but considered herself Catholic. She is widely revered as a pioneer of Catholic spirituality.

The pertinent behavior of the subject toward others must have been widely observed and documented by others. All of the subjects were famous: their behavior met this criterion. Discussion has taken place in the public arena about their behavior. Each of the subjects took public action deliberately designed to illustrate his/her beliefs.

It has seemed desirable to select subjects for whom the other salient factors in their lives were as comparable as possible, in order to better isolate the factors relevant to the feminist theories under investigation.

All of the subjects lived within Western culture. Two were American, one was French, and one was Italian. One was an assimilated Jew. The Italian subject was influenced by French culture, as were both of the American subjects. Three of the subjects were members of the lower middle class. One was from the upper middle class.

All of the subjects were born between 1873 and 1921. Three were born in the quarter century between 1897 and 1921. All were adults during World War II. The year 1960 found three of them at the peak of their activity. The climate of their upbringing seems to have been comparable.

Insofar as an individual's interests and development may be influenced by his/her vocation, and insofar as a vocational choice may be said to represent a person's enduring
interests, it seemed desirable to find subjects with similar vocations. All four subjects were spiritual writers. Two were clergy; the other two led what might be called cleriform lives—their activities and lifestyles conformed closely to those of clergy.

Three of the subjects never married. The remaining subject was married only briefly. One of the subjects bore one child.

Each subject must be the subject of ample extant published material. More than one biography was available for three of the subjects. Shorter biographical material is available for the other subject. Three wrote autobiographies. All have journals extant. Collections of essays are available for three. Collections of correspondence are available for all. Commentary on their behavior and its public and historical significance is available for all four. Volumes of collected reminiscences by other people are available for all four subjects.

A conscientious attempt has been made by the investigator to select subjects solely on the basis of their success in meeting the criteria. However, some degree of bias in the selection process probably cannot be ruled out. All of the subjects are admired by the investigator: Other potential subjects who might have met the criteria might have been omitted from consideration. All four may be said to be relatively liberal politically and relatively conservative theologically. Not surprisingly, this represents a stance taken by the investigator as well. However, since all four meet this criterion, this might, in fact, represent a further achievement of uniformity of subjects.
The Subjects

Simone Weil, Dorothy Day, Pope John XXIII, and Daniel Berrigan were the subjects chosen for the study based on the subject selection process outlined earlier. The following is a brief biographical sketch of each, highlighting their spiritual lives and the characteristics that resulted in their being spiritually renowned figures within the Catholic tradition. Chapter 3 is largely comprised of an in-depth description of the lives of these subjects, viewed from the perspective of the experiential matrices and Feminist Select Desirable Personality Characteristics.

Simone Weil

Simone Weil (1909-1943) is perhaps the most unique intellectual and spiritual figure in this century. Such diverse minds as T. S. Eliot, Albert Camus, and Andre Gide have named her the greatest spirit of our time (Panichas, 1977). A philosopher by profession, Weil wrote about spirituality in a uniquely profound and incisive manner. Weil was a self-styled martyr, eventually starving to death due to her refusal to eat more food than that allotted to the poor.

Simone Weil was born on February 3, 1909, the second child of a distinguished and wealthy physician and his wife. Her only sibling, her brother Andre, was born 3 years earlier. When Simone was 5 years old her father was mobilized into the French Army. Her family followed him on his assignments. Simone received schooling via correspondence. After the war ended she attended public high school and junior college. At age 12 Simone began to suffer the violent headaches that were to plague her the rest of her life.
At age 15 she began studying philosophy, earning her baccalaureate degree in 1925. She then studied for 3 years under the philosopher Chartier. Entering the Ecole Normale she came into contact with a syndicalist movement and was in sympathy with Marxism, pacifism, and the labor movement. She finished Ecole with high honors in 1931. She began teaching philosophy at a girls' school near Lyons at age 22. While in the Lyons region she was transferred, having scandalized the school administration and townspeople by her support of unemployed demonstrators. She was subsequently terminated from her new teaching position due to her unorthodox teaching methods (Petrement, 1976). At this time she visited Germany in order to observe the political situation just before Nazi accession (Petrement, 1976).

In 1933, in yet another teaching position, she acquired a reputation for being a Communist and an atheist (Petrement, 1976). She took part in protests against unjust labor conditions in a march sponsored by the National Labor Confederation. In 1934, Weil requested a leave from her teaching duties in order to work as a factory worker in an electrical works. She also worked in the metallurgical and automotive industries. After approximately a year she returned to teaching, this time with more success (Petrement, 1976). At this point she was giving away most of her salary. Her focused interest in Christianity also began during this time. At the outbreak of the Spanish Civil War she traveled to the Republican Front in Barcelona. She returned to France after several weeks, having suffered a serious accident. The accident left her too ill to teach; her convalescence was spent writing about labor and war. In 1937 she visited Assisi and underwent a conversion experience. In 1938 her headaches were so severe that she was again unable to teach. Despite this, she went to a Benedictine Abbey and enjoyed a
mystical experience. She began to read the English metaphysical poets. Her writing was more consistently spiritual from this point on.

When the German troops invaded Czechoslovakia, Weil jettisoned her pacifism. At the outbreak of World War II she returned to Paris with her family. In 1940 her proposal for a front line nursing squad was rejected. She was dismissed at this time from her teaching post because of her Jewish heritage. Weil spent much of 1940 through 1942 in intense spiritual contemplation. In 1941 she again became a laborer on a farm near Marseilles. In 1942 she and her family emigrated to New York, having spent time in a refugee camp in Casablanca along the way. While in New York, she began attending daily Mass. But she was desperate to participate in the war effort and soon sailed for England. Upon her arrival there she was placed in a detention camp because of her revolutionary and pacifist history.

During this period she wrote about political reorganization for France while working at the Ministry of the Interior. Her commitment to the French people extended further: because of starvation in France, she refused to eat. In August of 1943, at 34 years of age, Simone Weil died of starvation, still refusing to eat.

Dorothy Day

Dorothy Day (1897-1980) was the best known and most effective activist in the history of the U.S. Catholic church (Paulsell, 1990). She founded the Catholic Worker movement. While investing a great deal of energy on behalf of the homeless and the need for peace, she wrote about spirituality extensively. She is currently being considered for sainthood.
Dorothy Day was born in Brooklyn on November 8, 1897. She had two older brothers and one younger sister. Her family moved around the country a good deal during her childhood due to her father's employment difficulties as a sports reporter. Her family experienced periods of poverty. She was a bright child who enjoyed reading. She was raised in a very strict atmosphere. Although her family did not encourage religious observance, she had some interest in Catholicism on her own.

During her last year in high school she began to take an interest in leftist political writing and activity. In 1914 she entered the University of Illinois at Urbana, supporting herself through menial work and participating in the writing club. She was briefly a member of the Socialist Party at that time. In 1916 she left school and began a series of writing assignments for various leftist periodicals. She began to attend protest events, and was arrested several times as a result of her participation. She had a circle of leftist friends, among them Eugene O'Neill.

Feeling that she was not doing enough for suffering people, Day underwent nurse's training. She began a tumultuous affair with a patient, and had an abortion. In 1920 she married a wealthy publisher, and moved to Europe with him. She divorced the following year and returned to leftist journalism. She was again arrested for protest activity. She had a novel published, which fared miserably. She moved to New Orleans and continued journalistic pursuits.

Moving back to New York, she fell in love with a young Englishman; they lived together idyllically at a beachhouse. In 1927 she had a daughter; Day's lifelong relationship with her daughter was somewhat tempestuous. During this period she converted to Catholicism; this conversion ended her romantic relationship.
In 1933 she returned to New York after writing in Los Angeles and Mexico City. At this time she began publication of *The Catholic Worker*, a radical newspaper covering issues related to labor, pacifism, and poverty. She soon began opening houses of hospitality to offer food and shelter to homeless people. By 1935 there were 35 Catholic Worker houses in various cities; as of this writing, there are hundreds throughout the United States and other countries. She had become quite well known in radical and Catholic circles.

Day's spiritual activities were increasing, and she participated in many religious retreats. She encountered a great deal of opposition during World War II for her vocal pacifism and during the Cold War for her support of leftist causes. By the time of the publication in 1952 of *The Long Loneliness*, her autobiography, her renown had increased to national proportions.

In the second half of the 1950s she was repeatedly jailed as a result of her participation in protests against civil defense and nuclear testing. She escaped an assassination attempt during civil rights activity. In 1962 she visited Communist Cuba, attempting a journey of reconciliation. She was deeply involved in the movement against the war in Vietnam and in the farm worker movement. In 1970 she met with Mother Teresa. In 1972 she was sued by the Internal Revenue Service for her refusal to pay war taxes.

In the same year she was honored with the highest award of Notre Dame University, the Laetare Medal. Long suffering cardiac infirmity, she resigned from active duties with the Catholic Worker Movement in 1975, but continued writing, travelling, and
Speaking. She died on November 29, 1980. She was survived by her daughter and five grandchildren.

Pope John XXIII

Perhaps the most beloved Pope in History (Hebblethwaite, 1984), John XXIII (1881-1963) initiated the historic Second Vatican Council. In addition to having helped to dramatically reshape his church, Pope John is remembered for his loving and joyous manner with heads of state and peasants and workers. He too is now being considered for sainthood.

Angelo Roncalli was born November 25, 1881 in Sotto il Monte, Italy, the fourth of 12 children. His parents were poor tenant farmers when he was born; in ensuing decades they became somewhat more comfortable. At 11 he entered seminary, having been long desirous of becoming a priest. He studied in Rome from 1901 to 1904.

From 1905 to 1914 he was secretary to Bishop Radini-Tedeschi, in the Bergamo diocese in northern Italy. This diocese was at the forefront of social action in the Italian Church; John was substantially influenced both by the diocese and by the activist Radini-Tedeschi. He spent from 1914 to 1920 in various administrative posts in this diocese.

In 1921 he was appointed president of the Italian section of the Vatican society for foreign missions. From 1925 to 1934 he was papal representative to Bulgaria. This appointment, although it included promotion to Archbishop, was made in part to remove him from the Italian scene because he was suspected of leftist leanings (Hebblethwaite, 1987). It was a very difficult and unrewarding assignment. Bulgaria had very few Catholics, and the climate of the country was hostile toward the Vatican. Yet, he was enormously successful, thawing the atmosphere considerably.
From 1934 to 1944 he was papal representative to Turkey and Greece. This was quite similar to his posting in Bulgaria, in that these countries were quite hostile to their Catholic minorities and to the Vatican. He spent a great deal of time and effort in attempts to rescue victims of famine, prisoners of war, and refugees.

From 1944 to 1953 he was papal nuncio in France. He was outstanding in this assignment in the warmth of his diplomatic relations. He was able to a large extent to soften the antipathy often felt between Paris and Rome.

From 1953 to 1958 he was Patriarch of Venice, having been promoted to Cardinal. On October 28, 1958 Angelo Roncalli was elected Pope. Although elected as a transitional leader by a College of Cardinals not desiring change, in calling the Second Vatican Council Pope John instigated what may be one of the largest changes in the history of the Catholic Church (Hebblethwaite, 1984). The Second Vatican Council opened on October 11, 1962.

Perhaps even more important than the Council, John made an enormous impact on the world by virtue of his personality. His warmth and openness took observers by surprise. He consistently emphasized willingness to relate, to Communists, to laborers, to non-Catholics. His tenure as Pope has established a new style for the Papacy, which has resulted in the reigns of Pope Paul VI, Pope John Paul I and Pope John Paul II being marked by a far greater openness and ecumenical spirit than exhibited by previous Popes (Hebblethwaite, 1984). Pope John XXIII died on June 2, 1963.
Daniel Berrigan

Daniel Berrigan (b. 1921) a Jesuit priest, will be remembered historically primarily for his unique and dramatic anti-war activism during the era of the Vietnam war (du Plessix Gray, 1969). Having burned draft board files and assaulted nuclear devices with a sledgehammer, Berrigan spent many years in prison. He is currently a chaplain to AIDS patients. An award-winning poet, Berrigan brings this deep poetic sensibility to both his writing about spirituality and his activism (Deedy, 1981).

Daniel Berrigan was born in Minnesota in 1921, the fifth of six sons. His family was lower middle class. The family moved to a farm in upstate New York when was 5 years old. Conditions were difficult. Berrigan began the rigorous life of a Jesuit seminarian in 1939. He became celebrated in the seminary for having published a poem in America, the prestigious Jesuit journal, in 1942.

After completing seminary he taught at a Jesuit preparatory school in northern New Jersey. He spent most of 1953 and 1954 in France and other European countries studying and performing ministerial work, having been ordained a priest in 1952. He received an M.A. in Theology in that year as well. From 1954 to 1957 Berrigan again taught in a preparatory school. In 1957 he was awarded the Lamont Poetry Award. From 1957 to 1962 he taught New Testament at LeMoyne College in New York state. He was soon awarded a tenured position.

In 1963 he was exiled to Europe by Church authorities for having spoken out on racial issues, and spent time in Eastern bloc nations and in Africa. He co-founded the Catholic Peace Fellowship. While assistant editor of a Jesuit magazine, in 1965 he was again exiled by the Church to Latin America, but was recalled in only 10 weeks. He co-
founded what was at that time the largest peace group, Clergy and Laity Concerned about Vietnam. In 1967 Berrigan began chaplaincy work at Cornell University, the first Catholic priest to be hired by that institution. He was arrested at a peace rally at the Pentagon.

In 1968 Berrigan travelled to Hanoi in order to facilitate the release of three U.S. prisoners of war. In May of 1968 Berrigan participated in burning draft board files in Catonsville, Maryland. Nine people, including his brother Philip, burned records with napalm, remaining afterwards to be arrested. In 1970, having been sentenced to 3 years in prison for destruction of government property, he went underground, eluding the FBI for four months while still making public speeches. His play, The Trial of the Catonsville Nine, won the Obie and Los Angeles Drama Critics Circle awards. He was released from prison in 1972. In the fall of 1973 Berrigan addressed the Association of Arab University graduates. Although his address was equally critical both of Israel and the Arab states, it alienated many of his former admirers, in that they were largely supporters of Israel.

In 1979 he began working with cancer patients. He also taught at Yale University. In 1980 he was arrested for having damaged a nuclear nose cone at a General Electric plant in Pennsylvania. During the past decade he has visited Northern Ireland, El Salvador, and Nicaragua. He has taught at Loyola University, New Orleans. He is currently working with AIDS patients in New York City.

This study was concerned with experiences that were spiritually formative for the subjects and with personality characteristics the subjects displayed. In terms of personality characteristics, the study's primary focus was on the characteristics that impacted upon
the subjects' personal relating. Documents were sought, therefore, that could provide anecdotal information attesting to the pertinent characteristics as displayed in discrete incidents of personal relating. The documents used in this study included biographies, autobiographies, journals, collections of reminiscences, and historical commentaries.

Anecdotal information pertaining to the relationship between the subjects of the study and other people was the primary source material for this study. Biographical and autobiographical materials were valuable sources for these anecdotes and also for information pertaining to the exposure of the subjects to the Feminist Experiential Matrix and Jesus' Experiential Matrix. For purposes of reliability, only published material was utilized.

Autobiographies are invaluable in seeking data known only to the subjects, particularly with regard to exposure to the experiential matrices and the subject's own assessment of the impact of such exposure. Journals often contain minute reactions to events and influences unavailable in autobiographies. Both journals and autobiographies, however, are notorious for their bias and omissions, and the journals and autobiographies of the subjects of this study are no exception. Further, several were not chronologically comprehensive.

Given the biased and incomplete nature of many autobiographies, biographies were clearly crucial for this study. For one of the subjects, full-length biographies were not yet available: shorter biographical essays sufficed. A hazard existed in that biographers of figures as revered as these subjects often function as hagiographers. Therefore, multiple biographical evaluations of the subjects were sought.
Like biographies, collections of reminiscences about such revered figures often omit negative input. Bias is difficult to assess in these cases. However, these collections were very important to this study in that they often included anecdotes that provided instances of the subjects' actual concrete impact upon other individuals. These were primary sources for assessment of the presence of the desirable personality characteristics. Essays by social and historical commentators were relevant to this study in that such essays often contained anecdotal information of the sort required.

Essays and fiction written by the subjects do not usually provided anecdotal information. For a widely-read author, opinions and attitudes expressed in essays and fiction have great weight in the world: their influence upon readers is potentially enormous. However, materials of this sort were not be utilized in this study, since they did not shed direct light on the primary focus of this study, the relating of the subjects to other people. Interviews were not be utilized in this study because the study sought information primarily about the subjects' behavior rather than their statements. Correspondence between the subjects and their friends and acquaintances can perhaps shed light on the tenor of their relationships, but was eliminated for the same reason the interviews were eliminated.

**Document Analysis**

**Introduction**

The available documents were examined to assess the presence of the desirable personality characteristics and exposure to the matrices. The biographical and autobiographical documents were examined to assess the subjects' level of exposure to the experiences comprising Jesus' Experiential Matrix and the Feminist Experiential Matrix.
These documents were limited in that the subjects achieved renown for their spiritual accomplishments; those areas of their lives are highlighted. The cognitive context within which the subjects understood their activity was also sought in the documents.

The documents were analyzed for anecdotal information to either confirm or refute the presence of the Feminist Select Desirable Personality Characteristics individually. Anecdotes were sought that pertained to the subjects’ personal relationships. Most valuable were anecdotes that attested to the impact a subject's exhibition or lack of exhibition of a characteristic exerted on a particular individual; anecdotes documented by that individual were deemed particularly important. Five anecdotes were sought to confirm or refute the presence of each of the Feminist Select Desirable Personality Characteristics for each subject.

The method of document analysis used in this study was similar to content analysis. Rather than analyze communication per se, as is done in content analysis, personality traits as revealed in interpersonal interactions were the subject of analysis in this study. As in content analysis, a system of categories was used, i.e., the matrices and the Feminist Select Desirable Personality Characteristics. A reasonable picture of the subjects’ personality characteristics was obtained. Since this study, as some content analyses, relied heavily on the investigator's judgment, observable behavior of the subjects was valued more highly than attributions about them. The method used in this study also bore a resemblance to contextual analysis, which investigates the subject's own experience of his or her development and environment.
Feminist Experiential Matrix

Perhaps because of the nature of these subjects' renown, the documents available provided less pertinent information about this matrix than about Jesus' Experiential Matrix. More information was available, for instance, about Dorothy Day's relationship with Peter Maurin, an early mentor in the development of the Catholic Worker movement, than about her relationship with her daughter. Nonetheless, information was sought attesting to her relationship with her daughter and its significance to her. Similarly, the available documents provide much less information about the subjects' early lives, during which, presumably, much of their care of family members may have taken place. But again, this information has been incorporated to the extent it was available.

Childbearing, of course, is an experience that essentially does not admit of degrees. However, an attempt was made to assess the degree to which the experiences of childbearing and childrearing impacted upon Dorothy Day, the only subject to bear a child. The extent to which the subjects cared for family members was assessed; this category is limited to some extent by the sources. The subjects' experiences in Caring for the Sick also are pertinent to the category Corporal Works of Mercy in Jesus' Experiential Matrix; the extent of these experiences contributed to the subjects' scores in both categories.

Jesus' Experiential Matrix

The documents were also examined in order to ascertain the pertinent background for the experiences comprising Jesus' Experiential Matrix, particularly in terms of the subject's self-understanding and the cognitive context within which they understood their experiences. The criteria for having been exposed to Jesus' Experiential Matrix include
the subject's having specifically undergone the experiences that comprise this matrix within the context of the attempt to be a disciple of Christ. Therefore, an understanding of the subject's cognitive framework was important. A subject's experiences, to qualify as exposure to this matrix, must have been within the context of the subject's having understood the experience as part of his or her Christian discipleship. If the subject had the experience in the absence of evidence that he or she reflected upon it in this way, it was not included in this matrix.

Religious conversion, whether from one explicit faith to another or from an implicit to an explicit faith, is seldom actually a dramatic, sudden occurrence (Rahner, 1967; Hellwig, 1981; Foley, 1970). Berrigan and Pope John both date their Christian faith to early boyhood (Deedy, 1981; Elliott, 1973). Day and Weil both have stated that they were always influenced by Christianity, even though they had specific conversion experiences as adults because they had not previously joined churches (Forest, 1986; Petrement, 1976). Therefore, events experienced by all four subjects and characteristics exhibited in some sense qualify for inclusion in the pertinent information for the analysis. However, given the gradual nature of either type of conversion and the importance of an adult embrace and understanding of faith, the study focused on adult experiences and adult exhibition of the personality characteristics.

The sources' description of the subjects' participation in the corporal works of mercy largely pertained to the subjects' adult lives; and they did, in fact, understand this participation in a Christian context. The corporal works of mercy were considered to include actions taken by the subjects in the understanding that these actions would increase the number of hungry people being fed, naked people being clothed, and the
like. Such actions included participating in marches on behalf of labor unions and similar activities. The subjects were assessed to have undergone Oppression in this matrix if the oppression they experienced was specifically a result of their Christian endeavors. Peacemaking was understood as activity undertaken by the subjects specifically intended to lessen the degree of warmaking and militarism in their societies, not in terms of interpersonal reconciliation. Loving Enemies was understood as nurturant behavior towards individuals specifically opposed to the subjects’ Christian endeavors.

Feminist Select Desirable Personality Characteristics

In the case of the personality characteristics, anecdotes were sought to both confirm and refute the presence of a particular characteristic. Anecdotes were sought which attested to the subjects’ actual behavior and impact upon others, preferably contained in specific incidents; the mere opinion of those who knew them was not deemed as being of primary value. In the case of each of the six Feminist Select Desirable Personality Characteristics, up to five anecdotes were sought to attest either to the presence or the absence of the characteristic.

Unlike the experiences within the matrices, the characteristics included in the Feminist Select Desirable Personality Characteristics pertained to the subjects’ personal lives. Thus, for instance, the subjects were assessed for egoism within the context of their personal relating, and not their public pronouncements. For instance, if a subject performed a caring act as part of an organized effort directed towards a group of people --Day’s soup kitchen, for instance--that action was considered as an experience of the corporal works of mercy within Jesus’ Experiential Matrix; but if the caring act performed
was presented in the sources as a specific action directed toward an individual which reflected the subject's normal, everyday self-presentation it was considered as an exhibition of nurturance within the Feminist Select Desirable Personality Characteristics. Berrigan's antiwar activity undertaken in the public arena was not assessed for coerciveness; his interrelating with particular acquaintances about this issue was.

Whenever available, information was sought specifically attesting to the impact of the subjects upon other individuals whose commentary is documented. For instance, if an individual with whom one of the subjects related experienced the subject as coercive based upon his or her personal interaction with the subject, that has been deemed valuable information. Similarly, if a subject performed specific nurturant acts that were recalled and documented by particular individuals that has been deemed valuable. Specific, observable behavior on the part of the subjects, such as the ownership or lack of ownership of possessions, has been sought. If the subjects took particular, documented actions that attested to their prioritizing of relationships or of everyday life, that documentation has been useful.

Although only one of the subjects, Simone Weil, was ever physically coercive; two others, Day and Berrigan, were verbally intimidating--this was considered as coerciveness.

Content Analysis

The methodology of this study bears some relationship to content analysis, which typically is concerned with studying the import and meaning of communication (Berelson, 1954). This study attempted the analysis, not of communication but of events in the lives of individual subjects and traits exhibited by the subjects.
Content analysis derives a quantitative classification from a given body of content (Berelson, 1954). This study attempted to assess the degree to which certain traits were present or absent in the personalities of the subjects, as derived from the body of content comprised by reminiscences about them and biographical material.

In content analysis it is said to be important to have devised a system of categories designed to yield meaningful data relevant to specific hypotheses prior to studying the content in detail (Berelson, 1954). The Feminist Select Desirable Personality Characteristics serve this function in this study.

Content analysis has been used to compare content with a standard established by the researcher (Berelson, 1954). "The relation between the content and the standard that it is supposed to meet serves as a basis for the conclusion. The standard may be implicit and assumed or it may be explicit and established" (1954, p. 517). In this study the standard established by the researcher was explicit, with conformity to that standard subject to a high degree of judgment by the researcher. Berelson pointed out that different bodies of content must be analyzed by the same set of categories. Each subject in this study was analyzed according to the same set of Feminist Select Desirable Personality Characteristics.

Allport (1942) pointed out that via content analysis the events and traits related to a particular individual, gleaned from a collection of personal documents, may in fact serve as a population for study. He felt that content analysis serves as an important "bridge between the statistical and clinical points of view" (p. 36). While it is not possible, and possibly not desirable, to construct a meaningful statistical study of the tenor of an individual's entire life, it does seem possible, through this type of analysis of the
documents available pertaining to the subjects of this study, to arrive at a reasonable picture of the subject's personality traits as they pertained to the feminist criteria.

Berelson (1954) pointed out that content analysis offers a technique to study the unique pattern of an individual personality. It has been used to study materials written by an individual subject and to analyze the case records of social work clients (Berelson, 1954). It has also been used to study interactions between people (Berelson, 1954). In this study it is the interactions of these particular subjects with other people that were analyzed, primarily utilizing materials written about the subjects rather than materials written by them.

Berelson (1954) acknowledged that judgments made concerning the data may range from the scientific to what amounts to guesswork. Analysis of anecdotal information such as the information used in this study must rely heavily upon the investigator's judgment in determining whether or not a particular action or set of actions on the part of the subject attests to the presence or absence of a particular personality characteristic. With this need for judgment in mind, efforts were made, where possible, to collect information that concerns actions on the part of the subjects rather than attributions about them. Content analysis is typically limited to the manifest content, although the data can be used later to speculate as to the possible latent content. This study concerned itself with the manifest behavior of the subjects.

In a content analysis the data often involves subtle discrimination, with some data subject to multiple classification (Berelson, 1954). In the present study, some anecdotal information could have been interpreted as pertaining to more than one of the categories comprised by the Feminist Select Desirable Personality Characteristics: the category that
derived the greatest degree of confirmation or refutation from the given anecdote was the category to which it was attributed.

The technique of contextual analysis used by Belenky et al. (1986) was relevant for this study, in that these researchers studied the manner in which the subject experienced his/her own development and how he/she experienced his/her environment. This study attempted to determine the importance of developmental events in the life of the subject, specifically exposure to the Feminist Experiential Matrix and Jesus’ Experiential Matrix, both in the opinion of the subject and in the opinion of observers of the subject.

Limitations

The goal of this study was to assess the overall tenor of each subject’s life according to certain feminist criteria. This goal necessitated methodology characterized by certain limitations, which are outlined below. Similarly, in order to render the feminist criteria meaningful, the observations made with regards to spirituality and personality development are set within a certain world view, which is also described below.

1. This study did not attempt to be descriptive or predictive of the behavior of any but the four subjects studied. No general trend can be suggested.

2. This study chose to focus on a limited number of subjects in depth rather than attempt general observations about females and males, but the study of each individual subject was not exhaustive.

3. There are inherent limitations in assessing the personality of a subject with whom one has had no personal acquaintance. Each source for characterizations about the subjects was biased, including the subjects themselves.
4. This study was limited to basically Catholic subjects. Also, the majority of the feminist spiritual writers cited were either Catholic by faith or background. This limitation was imposed for three reasons. First, it seemed reasonable to study subjects with whose perceptual and conceptual framework the investigator had a fair acquaintance. Second, this factor served to further reduce the differences between the subjects so that the questions pertinent to feminist theory were highlighted more effectively. Third, spirituality as it was defined in this study is perhaps discussed more frequently and in more depth in Catholic circles than elsewhere.

Therefore, observations made here with regards to spirituality were intended to apply to Catholic spirituality only, although they are presumably pertinent to some extent to Protestant spirituality as well. Behavior and characteristics that may represent spiritual growth and advancement within the realm of Catholicism might very well not represent growth and advancement within the context of Buddhism or Islam or secular humanism. Spiritual and philosophical traditions that proceed from quite different foundations and assumptions will perforce value quite different behaviors and personality traits.

5. The observations and assertions made herein by the investigator and, for the most part, by the feminist spiritual writers, are limited to Western culture. They may well not obtain in a different cultural milieu.

Summary

This study stressed four subjects for their conformity to personality criteria viewed by feminist spiritual writers as indicative of spiritual health. The subjects were further
assessed for the extent of their exposure to sets of experiences thought by Jesus and by feminists to be significant in producing advanced spiritual characteristics.

The two female subjects, the activist Dorothy Day and the philosopher/activist Simone Weil, and the two male subjects, Pope John XXIII and priest/activist Daniel Berrigan, were selected for their renown as Catholic spiritual figures born in the half century between 1873 and 1921. Attempts were made to select subjects for whom other salient factors were comparable.

The feminine character is marked by diffuse awareness. The feminine character places great emphasis on everyday life and relationships. Cooperation and peaceful sharing of power are hallmarks of this personality configuration. Women have traditionally undergone experiences, such as motherhood and caring for the sick, which may enhance the development of a spiritually advanced personality. The feminine character may serve as a model for women and men alike who are seeking to grow spiritually.

Jesus Christ has been cited as a model of the feminine character. The personality criteria he set forth for his followers are similar to the feminist personality criteria. He exhorted his followers to undergo certain experiences, such as feeding the hungry, which may also serve as a staging ground for the development of a spiritually healthy personality.

The presence of the desirable personality characteristics and exposure to the experiences recommended to their followers by Jesus and by the feminist spiritual writers were assessed in each subject. The study attempted to determine whether there was a positive relationship between exposure to the experiences and development of the
desirable personality characteristics. Biographical material and reminiscences by others were sources of anecdotal information; actual incidents of personal interaction between the subjects and other people were sought. These documents were analyzed in a manner similar to that of content analysis and contextual analysis. This study's concepts and understanding of spirituality are pertinent primarily to Catholicism. There are inherent limitations in a study that attempts to view the overall tenor of a subject's life.
CHAPTER 3

FINDINGS

In this chapter, the findings of the study are presented. The subjects are presented in the following sequence: John XXIII, Daniel Berrigan, Dorothy Day, and finally Simone Weil. Within the section on each subject, information is presented in the following format:

First, the subject's level of exposure to the Feminist Experiential Matrix is assessed. This includes bearing children, rearing children, caring for family members, and caring for sick people. The subject's level of participation in activities analogous to the extrafamilial roles traditionally assigned to women, such as nursing, teaching, and similar occupations is assessed. Finally, the subject is assessed for the extent to which he or she experienced oppression because of being a woman or experienced oppression analogous to that traditionally experienced by women.

Second, the subject's level of exposure to Jesus' Experiential Matrix is assessed. Included is a discussion of the subject's background and motivations for performing the acts contained within the matrix. The matrix includes the corporal works of mercy, peacemaking activities, loving one's enemies, sacrifice undergone for the sake of others, and oppression suffered as a result of one's Christian activities. Anecdotal information is used as well as commentary by others.

Third, the subject is assessed for the degree to which he or she displayed characteristics that conform or fail to conform to the Feminist Select Desirable
Personality Characteristics. Anecdotal information is used where available. The number of anecdotes is limited to five per category, including those that show conformity to the Feminist Select Desirable Personality Characteristics and those that show a lack of conformity. These characteristics include Nurturant, Relationships Paramount, Valuing Everyday Life, Nonegoistic, Nonacquisitive, and Noncoercive.

Fourth, there is a paragraph summarizing the subject's level of conformity with the Feminist Select Desirable Personality Characteristics, his or her exposure to the Feminist Experiential Matrix, and Jesus' Experiential Matrix.

After the four sections discussing the subjects, a brief section discusses the use of weighting in terms of importance for analyzing the subjects' exposure to the matrices and conformity to the Feminist Select Desirable Personality Characteristics. The method used to score the subjects in these areas is discussed. A chart follows which sets forth the information graphically.

**Pope John XXIII**

**Exposure to the Feminist Experiential Matrix**

**Childbearing and Childrearing.** Pope John was exposed to the Feminist Experiential Matrix to a relatively low degree. He of course did not bear a child, and did not participate in raising children.

**Caring for Family.** Throughout his adulthood John consistently cared for virtually all of the members of his extended family in one way or another. This did not generally include hands-on, physical care, but was usually in the form of financial assistance, advice and verbal comfort (Elliott, 1973; Trevor, 1968).
Caring for the Sick. John's experience of caring for the sick as a hospital orderly during World War I was important to his character development (Elliott, 1973), but his experience was time-limited.

Extrafamilial Roles Assigned to Women. His experience as a hospital orderly, his nurturing manner as a teacher, and the pastoral care activities he undertook in the Bergamo diocese are not dissimilar from the activities typically undertaken by women in their extrafamilial assigned roles, but they represent a limited period of time in his long career.

Oppression. John was oppressed in a fashion analogous to the oppression traditionally experienced by women to some degree in that in the Italy of his day working-class people were scorned in academic circles and he felt that (Trevor, 1968).

Exposure to Jesus' Experiential Matrix

There is no distinct conversion experience to be located in John's life; his faith seems to have been present since boyhood. Consequently, his behavior throughout his life may be assumed to have had his Christian faith as a motivating factor to some degree. His vocation was experienced very early on: "I do not remember a time when I did not want to be a priest" (Elliott, 1973).

Corporal Works of Mercy. John spent his early adult years in Bergamo, which was a center of social action in the Church; this was influential for him in terms of his determination to perform the corporal works of mercy (Elliott, 1973; Trevor, 1968). This family was also influential:
There was never any bread on our table, only polenta; no wine for the children and young people, and seldom meat; . . . And yet when a beggar appeared at the door of our kitchen, where the children--twenty of them--were waiting impatiently for their bowl of minestra, there was always room for him, and my mother would hasten to seat that unknown person beside us" (Trevor, 1968, p. 16).

John was exposed to Jesus’ Experiential Matrix to a moderately high degree. He carried out the corporal works of mercy, a very important part of the matrix, extensively throughout his career. By age 26 he was already writing about the need for the Church to intervene on behalf of the oppressed (Hebblethwaite, 1987). He helped women in Italy to organize (Trevor, 1968). He organized soup kitchens for strikers and their families (Elliott, 1973). He opened a soldiers’ home and an association for mothers and widows of soldiers (Trevor, 1968). In the military he worked as a medical orderly. "Working with the wounded gave a new depth and confidence to his character which is shown by his activities at the end of the war" (p. 111). As a Vatican diplomat in Bulgaria and Turkey, he went out of his way to perform the corporal works of mercy. One of his first acts as Papal Visitor in Bulgaria was to visit the victims of an explosion in the hospital (Trevor, 1968). He slept in tents at earthquake sites while helping natural disaster victims in Bulgaria (Trevor, 1968; Elliott, 1973). During a famine in Greece while John was sojourning there, a British Embassy official commented that John was one of the only people who was "really doing something" to feed the starving children (Trevor, 1968, p. 181). John is credited with having mitigated the famine in Greece, helping to save the lives of hundreds of thousands of people (Elliott, 1973). During World War II he was very effective in assisting refugees (Elliott, 1973). Onetime chief rabbi of Jerusalem, Isaac Herzog, claimed that "through him thousands of Jews were rescued from the Nazis" (p. 159). Chaim Barlas of the Jewish Agency’s Rescue
Committee wrote that "much blood and ink have been spilled in the Jewish tragedy of those years, but to the few heroic deeds that were performed to rescue Jews belong the activities of the apostolic delegate, Monsignor Roncalli, who worked indefatigably in their behalf" (Elliott, 1973, p. 159).

**Oppression.** In the early part of this century in Italy there was a great deal of anticlerical sentiment. While a hospital orderly in the military as a seminarian, he experienced a good deal of harassment as a result (Trevor, 1968). He may have been sent to Bulgaria by the Vatican as a result of his leftist leanings (Hebblethwaite, 1987). But other than that, John seems not to have suffered very much oppression as a result of his practice of his faith.

**Sacrifice.** He did, however, sacrifice for his beliefs to a moderate degree. While in Bulgaria he was advised to hide his pectoral cross on his travels throughout the countryside because of unrest and antipathy toward Catholics; in the recent past there had been fatal conflicts between Orthodox and Catholics. But John ignored the warnings because wherever he was posted he set out to meet as many of the local people as possible (Trevor, 1968). His decades in Turkey and Bulgaria were very frustrating for him, because he believed that not much could be accomplished due to the intransigent attitudes of the Vatican and the authorities in those countries. He felt ignored and scorned by Curia. And yet, he persisted, consciously sacrificing his desires in order to humble himself (Trevor, 1968).

**Peacemaking.** John did engage in peacemaking to a moderate degree, in that he often spoke out on the issue, both as Pope and in his previous positions, and at times
attempted diplomatic peacemaking activity. His speeches on the subject were unam­
biguous: "Experience has taught men that violence inflicted on others, the might of arms
and political domination, are of no help at all in finding a happy solution to the grave
problems which afflict them" (Trevor, 1968, p. 81). "War is and remains the greatest evil"
(Hebblethwaite, 1987, p. 86). At the beginning of his papacy he announced that peace
would be one of its two major themes (Hebblethwaite, 1987). While Papal Delegate in
Turkey during World War II, John tried to achieve peaceful relations between French,
Italians and Greeks living there, all of whom detested each other and blamed each other
for the current strife. In his Easter sermon in 1941 he reminded his parishioners that
"actually every one of us is at fault; there comes a time when every individual is involved
in what happens to all the rest" (p. 180). During World War II he was involved in
diplomatic attempts to end the war (Hebblethwaite, 1987). As Pope, he was instrumental
in deescalating the Cuban Missile Crisis (Trevor, 1968).

Loving Enemies. John is renowned for having displayed loving behavior towards
individuals who might be thought of as his enemies. "The difficulties Roncalli had to
meet are often obscured by his habit of praising the good qualities of those who opposed
or snubbed him" (Trevor, 1968, p. 51). There was a good deal of conflict between his
superiors in the Vatican and the ecclesiastical and governmental authorities in Turkey and
Bulgaria. But John consistently tried to see the good in these avowed enemies of
Catholicism. Once when discussing with Pope Pius XI a situation in which the Pope
supposed one of these authorities to have slighted the Vatican, John exclaimed, "Oh, no,
Holy Father, it was only because they were so busy!" (p. 142). When John was Pope a
saying circulated about him: "The sure passport to favors from Pope John is to have
treated him badly in the past" (p. 241). His private secretary, Monsignor Loris Capovilla, remembered that "if he ever heard a bitter word, a look of bewilderment came over his face, like a child when he first hears a strange sound. Pope John would answer patiently then, trying not to shame but to mitigate the impulsive anger he had been witness to" (p. 274). The rector of the seminary where John was a student, a Father Bugarini, was an opponent of students like John whom he suspected of having Modernist views. And yet, John later took Bugarini in to live in his house (Trevor, 1968).

Feminist Select Desirable Personality Characteristics

Nurturant. John conformed to the Nurturant characteristic to a high degree. Throughout his ecclesiastical career he thought in terms of pastoral concerns rather than ideology or theology (Hebblethwaite, 1987). He acted like a pastor as Pope (1987). He continually created an atmosphere, wherever he was posted, in which nurturing could take place (Pope, 1987). As Pope he took the unprecedented step of visiting the prison in Rome, saying to the inmates, "You can't come to me, so I have come to you." One inmate, convicted of murder, cried out to him, asking if a murderer could possibly be forgiven. In answer, Pope John rushed over to him and hugged him. He mentioned to the inmates that one of his own cousins was in prison for theft (Trevor, 1968; Elliott, 1973). At the time of the opening of the Second Vatican Council, he appeared at his window on St. Peter's Square and spoke to the crowd gathered below:

Dear children, dear children, I hear your voices. My voice is an isolated one, but it echoes the voice of the whole world. Here, in effect, the whole world is represented. Now go back home and give your little children a kiss--tell them it is from Pope John" (Hebblethwaite, 1987, p. 435).
Hebblethwaite (p. 435) commented that "one could almost touch the emotion" in the half-million people present on the square. "The patriarch gave and generated love with all his being." John's nurturance extended even to the despised Nazi, Franz von Papen, whom he tried to comfort with regards to the upcoming Nuremburg Trials (Trevor, 1968).

His nurturing seems to have been directed towards all sorts of people with whom he came into contact.

When he first went out into the Vatican gardens the gardeners all scuttled away ... [but] He liked talking to gardeners and to anyone else who worked for him. As soon as they discovered how approachable he was, the gardeners began to tell him their grievances ... He did succeed in getting the wage scale for Vatican employees raised (Trevor, pp. 259-260).

Once during his tenure as Patriarch of Venice he read during the Christmas season that a worker for Catholic Action had just lost his wife. He called the man and said, "This will be your first Christmas with an empty place at the table, Will you come, then, with your children, and have Christmas dinner with me?" (Elliott, 1973, p. 210).

While Patriarch of Venice, his secretary took ill. John himself stayed up all night with him. A worker at the patriarchal palace found him there in the morning:

"Eminence," said Borlui, aghast, "why have you done this? Surely the sisters could have looked after him, someone else . . . ."

"No, no," Roncalli replied briskly, "the sisters are busy with other duties. They need their rest. Besides, I know exactly when to give him his medicine" (Elliott, p. 217).

Once Roncalli saw him [his secretary] tipping a motor boatman a hundred lire and lectured him on the high cost of living: "What is a hundred lire these days, my dear Don Loris? A thousand is little enough. Come, where is my wallet? This good man deserves something more" (p. 217).

The concierge Vianello tells of the Christmas when Roncalli secretly tried to supplement the little gift envelopes which Capovilla had distributed to the staff ... As the patriarch shook his hand and wished him well for the holiday season, he tried to press a packet of money into Vianello's palm. The concierge, not realizing what was happening, let it fall to the floor, all fifteen thousand lire of
it. Then he stared at it dumbfounded—as did Capovilla. Only Roncalli was unflustered. He smiled and said, "Well, Bruno, now that you've given my secret away, pick it up and be off" (Elliott, 1973, pp. 217).

**Relationships Paramount.** Relationships were paramount in John's life to a remarkable degree. People were always the most important consideration in every situation (Hebblethwaite, 1987). "Throughout his life, he was always willing to talk with anyone" (p. 183). One acquaintance recalled that "He welcomed me with amusement and cordiality. A very lively talker, stout, friendly, words tumble forth from him so that it is hard to get a word in edgeways" (p. 206). Another recalled that even when giving a public address John's "face is constantly illumined by a confident and humorous smile. The listener feels that he is gradually caught up in a family atmosphere and that he is taking part in a conversation" (p. 297). A priest recalled that while an audience with Pope Pius XII was "rather like undergoing a particularly stiff oral examination, meeting John was more like chatting with one's favourite grandfather" (p. 300).

In whatever situation in life he found himself, he broke with tradition and expectation and altered his situation in order to facilitate this priority. There is some evidence that his emphasis on relationships caused others with whom he came into contact to improve their relating with each other, as well: at his various diplomatic postings his presence seemed to cause conflicting factions to begin treating each other with somewhat more respect (Hebblethwaite, 1987). A Vatican diplomat commented: "One thing struck me in my meetings in Prague and Budapest: it was quite evident that these Communist leaders were convinced that the Pope was sincere, trustworthy and loved them as well. These feelings of warmth and affection melted the miles of ice-floes
that had kept us apart for so long. Their judgment on Pope John was always positive" (p. 496). The Italian government did not exempt seminarians from military service. Roncalli was quite shocked by the difference between barracks and seminary. And yet, he soon made friends among the soldiers, some of them lifelong friends (Elliott, 1973).

When in Bulgaria and Turkey as a Vatican diplomat, he took great pains to learn the local languages, which surprised and delighted the local residents (Trevor, 1968). He insisted that the local languages be used in the church services as much as possible (Trevor, 1968). His ability to communicate what relating with people meant to him endeared him to people far and wide (Hebblethwaite, 1987). An example is contained in his farewell speech on leaving Bulgaria:

Dear brothers, nobody knows the paths of the future. Wherever I may go, if a Bulgarian passes my door, whether it's night-time or whether he's poor, he will find that candle lighted at my window. Knock, knock. You won't be asked whether you're Catholic or not; the title of Bulgarian brother is enough. Come in. Two fraternal arms will welcome you, and the warm heart of a friend will make it a feast-day. Such is the charity of the Lord whose graces have made life sweet during my ten year stay in Bulgaria (Hebblethwaite, p. 142).

Throughout his career he formed close friendships with people no one expected a Vatican diplomat to associate with at all. While Papal Delegate to Turkey he began a lifelong friendship with an Anglican priest, Father Austin Oakley (Trevor, 1968). Edouard Herriot was the mayor of Lyons during John's tenure in France. He was strongly anticlerical. Yet, he and John were close friends (Trevor, 1968). The President of France at that time was Vincent Auriol, an avowed atheist. Yet he too was close friends with John. Despite his atheism, he was greatly moved during John's coronation as a Cardinal (Trevor, 1968). Another surprising friendship was between John and M. Bogomoloff, the Russian Ambassador to France. This was a time when relations between
the Soviet Union and the Vatican were decidedly icy. The picture of John and Bogomoloff standing together chatting warmly under the Russian's umbrella was quiet testimony to John's prioritizing of relationships above political or bureaucratic issues (Trevor, 1968). Robert Kaiser, a Time correspondent (Elliott, 1973), reported that Pope John saw an old friend at the 1960 Rome Olympics, a Bulgarian general. The general was embarrassed when he received a messenger from the Pope with a dinner invitation, because it was not good politics for a Communist general to be dining with a Pope. "But the Pope apparently only wanted to reminisce, and the conversation, about old times and old friends, lasted long into the night. At least so the general reported to his skeptical colleagues, "He didn't ask me anything. He just said he loved Bulgaria very much" (Elliott, 1973, p. 121). As Pope he received a good deal of criticism for the main theme of his papacy, dialogue, be it with Communists, atheists, or whomever (Hebblethwaite, 1987).

His career caused him to spend most of his life away from his home. Yet, he spent a great deal of time thinking about his family, making provisions for them and communicating lovingly with them (Trevor, 1968; Elliott, 1973)

One of his students remembered that "He would look around in the manner of a man surprised to see us all there. He would ask after one or another of us. Perhaps he would tell us of something amusing that had happened to him that morning. Then he would begin" (Elliott, 1973, p. 54).

**Valuing Everyday Life.** John's tendency to place a very high value on everyday life seemed to be at the core of his personality. Early in his clerical career, when the Pope himself wanted to promote him to become a member of the Vatican administration,
he was reluctant, because he did not want to leave the everyday pastoral work in the Bergamo diocese (Hebblethwaite, 1987). When he was promoted to Cardinal, he said,

I'm not at all happy because I wanted to stay in France. I love France and I love Paris, and I hoped to stay a little longer. I can't really see myself in Rome, going along day after day to meeting after meeting and concerned with administration. That's not what I'm good at. I'm really a pastor (p. 233).

In the end he acquiesced because of his strong belief in obedience (Trevor, 1968). A journalist reported that "the face of Monsignor Roncalli lights up with real joy when he is speaking of our country and its simple, gentle peasants" (p. 141).

When he himself became Pope, John left the Vatican again and again--to visit people, to take walks. This was unprecedented. He exchanged the traditional white Papal slippers for sturdy, black walking shoes.

Then suddenly Pope John was there, standing up in the back of his car, or walking about without fuss, talking to everybody. It was impossible to think of him as a sovereign, a rival statesman to the rulers of Italy. Nor was there any sacred mystique about this shortish, stout, smiling old man in his big hat and sturdy shoes, so obviously happy and enjoying the opportunity to bless and encourage the people he met" (Trevor, 1968, p. 254).

He startled Vatican staffers one day by appearing in the Vatican carpentry shop with wine for the workers which he proceeded to sit down and drink with them (Elliott, 1973). While in Turkey, he loved the bazaars, the gossip, and haggling in Istanbul. He frequently strolled there to absorb the atmosphere (Elliott, 1973).

Noncoercive. Another of John's hallmarks was his noncoerciveness. "One of his strongest attractions as Pope was his open determination not to exercise a dictatorial authority but to allow others freedom to operate" (Trevor, 1968, p. 57). He encountered a good deal of opposition within the Curia to his reforms. "Yet it was not Roncalli's way to reach his goal by removing men from office or by imposing a new order from above.
He worked toward it by widening the distribution of power at the top and by a personal and visible renunciation of autocratic methods and privileges (p. 269). "He has transformed the autocratic Papacy into a ministry of fraternal love" (p. 87).

His private secretary, Loris Capovilla, remembers: "He would always rise when a visitor came to see him; he tried to overcome the rigidity of protocol with the warmth of his gestures. Before he began a solemn act, there would always be a brief friendly word and look, as if to increase the "circulation" of understanding among his listeners" (Trevor, 1968, p. 275).

Earlier in his career also his noncoerciveness was evident.

He never could bring himself to make stern decisions on those under his authority. He knew that this was sometimes regarded as weakness, not charity. Nevertheless he would try every method to appeal to the conscience of the one causing trouble, except the stern decision... he was urged to proceed against a priest. "If you drop a glass, it's smashed. You can't put it together again." Colleagues thought him weak, in this case. Yet the priest afterward returned to the line of duty" (Trevor, 1968, p. 182).

Once when he was assistant to Bishop Radini-Tedeschi in Bergamo, he came to

... the luncheon table a bit late and, when the conversation stopped abruptly, shrewdly guessed, "I take the sudden silence to mean that you have been talking about me, perhaps not too kindly." By their stricken expressions, he saw that he was right. "Well, priests have to give up so much," he calmly continued, "marriage, children--so many pleasures forbidden. They must be allowed the greatest clerical sport: criticism of superiors" (Elliott, 1973, p. 182).

In a rather remarkable exchange with another church official, John demonstrated that he did not wish to impose the Church's ideas and standards on people as a condition for loving them. One day while he was Patriarch of Venice he was walking with Cardinal Vagnozzi, who recalled that they

... were confronted by a beggar... Roncalli gave him twenty francs.

"Excellency," Vangnozzi scolded as they walked on "that man is fit to work. He deceives you. Why do you give him charity?"
"He has to live," Roncalli said. "He has a wife."

"That woman is not his wife! They have never been married—at least not to each other."

"That may be, but they still have to live," he said firmly. "I prefer to be deceived by nine people rather than deny help to one who needs it" (Elliott, 1973, p. 181).

**Nonacquisitive.** John was decidedly not an acquisitive person. Money and wealth and possessions seem not to have been important to him except as they could be used to nurture people. He was frequently overdrawn at the bank, and rarely knew his account balance (Elliott, 1973). While Papal Delegate, his pay from the Vatican was the equivalent of $2,500 annually (Elliott, 1973). Out of that he donated one-third: He provided for two of his sisters, supported an orphanage and the parish church of his home town, and underwrote the tuitions of several seminarians (Elliott, 1973). When he was a soldier, John was known to give away his entire day's pay, which was tiny, to others (Trevor, 1968). He used his own demobilization pay from the army to open a youth hostel (Elliott, 1973). While he was Papal Delegate he received a large sum of money for his own personal use. He gave it all away (Trevor, 1968).

**Nonegoistic.** John was nonegoistic to a relatively high degree. He battled throughout his life with his ambition, his desire to be recognized. At the beginning of his career he realized that "It is only with the greatest effort that I can resign myself to the thought of real obscurity such as Jesus experienced and such as he taught men to desire" (Trevor, 1968, p. 54). His ambition was a persistent trial for him (Trevor, 1968), but he did not let this inner prompting influence his behavior in the world: "He recognized the temptation to make his own way in the ecclesiastical world. He had the
energy, convictions and ability to carry him far, if he chose. But he would not choose, if it meant pushing himself forward" (p. 113).

In other respects he appears not to have been an egoistic person. He is certainly known for that in his presentation of himself as Pope. His most authoritative and critical biographer, Peter Hebblethwaite (1987, p. 302), described him as "the pope who forgot he was pope." As Pope he spoke of being reminded when carried on the papal throne not of his august office, but rather that he had once been a little boy carried on his father's shoulders; he was reminded that "we have to let ourselves be carried by the Lord, and so carry the Lord to others" (p. 343). A contemporary novelist commented that "I was moved and won over. John XXIII understood that the first duty of the vicar of the One who became man is to remain human" (1987, p. 343. The customary first appearance of the newly elected Pope from his balcony is usually full of pomp, with the Pope being carried to the balcony on a portable throne with courtiers in attendance. John came alone, on foot, and stood so "still and unassuming that seconds passed before most of those below were aware of what happened" (Elliott, 1973, p. 9). He refused to continue many of the customs that had tended in the past to create a personality cult around the Pope (Trevor, 1968). He exclaimed to one aide who was following the custom of genuflecting three times when coming into the presence of a Pope, "Have you got St. Vitus' Dance? Once is enough! Don't you think I believe you the first time?" (p. 256). As Pope he won the Balzan Peace Prize. He insisted on receiving the award privately, so as not to draw attention to it or himself. In the obligatory acceptance speech, he emphasized that the award was not really due him, but rather his predecessors (Hebblethwaite, 1987).
Throughout his career he was quite loathe to express his own opinions, preferring to let others express their opinions and act on them (Trevor, 1968). Even as the instigator of the historic Second Vatican Council, he only intervened once to change the course of a meeting (Trevor, 1968).

Despite being a man of far-ranging and almost continual charitable endeavors, he continually begged his family never to mention them outside of the confines of their own family (Elliott, 1973).

Summary

Pope John conformed to the set of Feminist Select Desirable Personality Characteristics to an outstanding degree. His exposure to the Feminist Experiential Matrix was at a relatively low level. His exposure to Jesus’ Experiential Matrix was moderately high.

Daniel Berrigan

Exposure to the Feminist Experiential Matrix

Childbearing and Childrearing. Daniel Berrigan has been exposed to the Feminist Experiential Matrix to a moderately low degree. He has neither borne nor raised a child. Although he at one time wished to adopt a child, he did not do so. He has had no experience of childrearing.

Caring for Family. However, he did devote energy to caring for his family members as a youth. As a young boy, he was unable to help with the indoor farm chores as his brothers did, due to sickness and weak ankles. Consequently, he spent a great
deal of time inside helping his mother care for the family. She served as an example for him (Deedy, 1981)

**Caring for the Sick.** Berrigan also has had a good deal of experience caring for the sick, including his work with cancer patients, AIDS patients and at various other points in his career. He feels a need to have physical contact with suffering people (Deedy, 1981).

**Extracommunal Roles Assigned to Women.** Berrigan has had quite a bit of experience in roles similar to those normally assigned to women. He has comforted the sick and carried out errands for them; he has been a teacher, and has carried out a variety of pastoral duties as a chaplain.

**Oppression.** Berrigan has not experienced oppression as a woman. However, he did experience oppression during his childhood. He attributes his rebelliousness in part to his father’s having exulted in his aunt’s having starved him during his mother’s period of convalescence. He refers to his father as a “tyrannical, brutal man who made me bristle against authority (du Plessix Gray, 1969, p. 61). However, his overall level of exposure analogous to that which women have traditionally experienced must be deemed relatively low. Oppression analogous to that experienced by women appears not to have been a major factor at other times in his life.

**Exposure to Jesus’ Experiential Matrix**

**Corporal Works of Mercy.** Berrigan has experienced a high degree of exposure to Jesus’ Experiential Matrix. He has devoted a good deal of energy performing the
corporal works of mercy. His father transmitted the tradition of Irish progressivism, consistently agitating for the underdog. There were always homeless people eating at the Berrigans' table (du Plessix Gray, 1969). He and his brothers were sent by their parents to distribute food to the needy (Deedy, 1981). His family subscribed to The Catholic Worker, a periodical advocating the corporal works of mercy, since Daniel was a boy (Deedy, 1981). Berrigan's mother recalled that as early as age six he showed signs of being obsessed with the suffering of the world (du Plessix Gray, 1969). He spoke of wanting to be a priest from this age as well (du Plessix Gray, 1969). While on trial for having burned draft board files at Catonsville, Berrigan cited his mother's Christian motivation for simple acts of mercy as being influential on his present action (Deedy, 1981).

As a seminarian he was also preoccupied with the poor (du Plessix Gray, 1969). While teaching at a Jesuit preparatory school after seminary, Berrigan led his students to work with the poor with Dorothy Day's Catholic Worker movement (du Plessix Gray, 1969). He was radicalized to some extent with regard to pacifism and the needs of the poor by this experience and regretted that his Jesuit training had deflected him from the experiences and attitude he had gained growing up in his family (Deedy, 1981). Having spent time in France on two separate occasions, Berrigan was influenced by the ideology of the French resistance and the philosophy and theology associated with it. Cardinal Suhard and Abbe Pierre, ministering to the poor and homeless, were heroes for him (du Plessix Gray, 1969). U.S. Representative William R. Anderson, not a natural ally or admirer of Daniel Berrigan, wrote that "rarely do we see [a person] so committed to the poor, the oppressed..." (Casey, 1971).
Oppression. Berrigan has experienced a remarkable degree of oppression as a result of his actions inspired by his Christian faith. He has repeatedly been exiled by the Church in order to discipline him and remove him from a scene in which he was behaving in a manner deemed subversive to the status quo. He has been exiled for involvement with the poor and for having challenged the barrier between student and professor, as well as for his challenging racism and militarism. Roger La Porte, a young man who immolated himself in protest to U.S. Vietnam involvement, was eulogized by Berrigan. As a result of daring to eulogize a man who opposed the Vietnam war when Cardinal Spellman was praising the war effort, Berrigan was exiled to Latin America by the Church. Ten thousand nuns and priests signed an advertisement protesting his exile; several hundred Jesuits threatened to leave the Order. Despite the fact that the New York chancery had intended the exile to be permanent, he was allowed to return in 10 weeks.

He has been harassed and subject to unjust prosecution, confinement and surveillance by the Federal government as a result of his anti-war activities (du Plessix Gray, 1969; Casey, 1971; Deedy, 1981). Each time he has been harassed by Church or State he has transformed the experience into an education into the universality of poverty and oppression (Deedy, 1981). During his exiles in Latin America and the Iron Curtain countries, he has grown stronger in his faith through contact with the poor and the oppressed (du Plessix Gray, 1969). His friend Dorothy Day observed that after having returned from his exile to France, during which he immersed himself in the worker priest movement, he had lost his parochial air and become serene (du Plessix Gray, 1969). Reflecting on these experiences and on being on the run from the FBI, he said,
What does it mean literally to have nowhere to go in America or to be locked out of America? It must mean to us—let us go somewhere in America, let us stay here and play here and love here and build here, and in that way join not only those who like us are recently kicked out also, but those who have never been inside at all, the blacks and the Indians and Puerto Ricans and Chicanos . . ." (Berrigan, 1971, p. 211).

**Sacrifice.** His degree of sacrifice has rarely been equalled in the annals of American Christianity. Berrigan has been greatly influenced by the philosophy of kenosis, of self-emptying. Although this philosophy does not necessarily emphasize the value of everyday life, it stresses sacrifice highly. This theology of poverty, prevalent in France as a result of the Resistance and worker priest movement, believes that the truest Christians are those who are poor and persecuted, not subservient to secular power, living in communities of resistance. The kenosis theologians prize the early Church of the first three centuries after Christ, when the Christians were being fed to the lions rather than cheering the gladiators. The church is to be the dissenting minority, concerned with voluntary poverty, protest, and pacifism (du Plessix Gray, 1969).

He has been imprisoned repeatedly for his peacemaking activity. He went to prison because he envisioned the common fate of people in this era as being akin to that of prisoners, and deliberately sought imprisonment in order to share in that common fate (du Plessix Gray, 1969). He attempted in his defense at Catonsville to express this, knowing he would be sentenced to prison: "We tried to achieve clarity about our faith, to manifest a visible unity between the events in the courtroom and . . . by implication, between ourselves and the larger world of victims created by the war" (Deedy, 1981, p. 92).
His sacrificial behavior has also acted as a witness to others on behalf of his faith:

"It was Berrigan who awoke me to Christian justice and for once I felt proud of the Church too. . . . Somebody was really offering his life for other men and the whole Mass became significant; the whole idea of community became significant again" (du Plessix Gray, 1971, p. 156). James Forest, chair of the Catholic Peace Fellowship during the Vietnam era, noted the effect upon him of Berrigan's sacrifice:

I learned about the Catonsville incident while I was in California last May. I had been feeling depressed about the peace movement. There wasn't enough peace or brotherhood in it, it had acquired a dehumanizing, bureaucratic atmosphere. And all our means of protesting this insane war, over four years, had failed. One day I picked up the Los Angeles paper and I stared, with enormous emotion and elation at the time, at the picture of the nine women and men on the front page: there was Dan Berrigan . . . putting his life on the line for the second time in a row" (p. 151).

Forest later joined in a radical action and felt transformed. As the Protestant theologian Robert McAfee Brown reflected as he viewed the photograph of Berrigan being led off to prison by an FBI agent, "here were two men, one of them smiling, free, and clearly liberated, the other scowling, uptight, and clearly in bondage. But it was not the FBI agent who was free; the free man was Daniel" (Brown, 1971, p. 63).

Sacrifice seems to be essential to Berrigan's faith and personality; and seems to stimulate his joie de vivre. On the way to the Catonsville action, knowing he would spend years in prison, he was smiling, more joyous than his friends had seen him in years. He was full of remarks like "This is going to be a picnic . . . what a beautiful day" (du Plessix Gray, 1969, p. 132). After the action, he sent illustrated invitations to his trial.

Berrigan's trip to North Vietnam to arrange release of three U.S. prisoners of war involved sacrifice in that the U.S. bombing of Hanoi was continuing for the duration of
his stay there. He was forced upon several occasions to take refuge in air-raid shelters.

He was moved by the little boy he cradled in one of the shelters:

Our apologies, good friends, for the fracture of good order, the burning of paper instead of children, the angering of the orderlies in the front parlor of the charnel house. We could not, so help us God, do otherwise. For we are sick at heart; our hearts give us no rest for thinking of the Land of Burning Children. And for thinking of that other Child, of whom the poet Luke speaks. The infant was taken up in the arms of an old man, whose tongue grew resonant and vatic at the touch of that beauty. And the old man spoke: this child is set for the fall and rise of many in Israel, a sign that is spoken against. Small consolation; a child born to make trouble, and to die for it, the first Jew (not the last) to be subject of a "definitive solution." He sets up the Cross and dies on it; in the Rose Garden of the executive mansion on the D.C. Mall, in the courtyard of the Pentagon. We see the sign, we read the direction; you must bear with us, for his sake. Or if you will not, the consequences are our own" (Deedy, 1981, pp. 84-85)

This statement was part of the press release issued by Berrigan prior to the Catonsville action.

Peacemaking. Daniel Berrigan has been one of the premiere peacemakers of our era. His form of peacemaking during the Vietnam Era consisted largely of an attempt to influence the general public to end the carnage in Vietnam. Given that he was just one individual, he was quite successful in this effort. It may be said that his actions significantly escalated the protests against the war in the United States (Chomsky, 1969).

Catholics had been, before Berrigan's influence, the most staunchly promilitary group in the country (du Plessix Gray, 1969). Subsequent to his influence, Catholics were the most radical anti-war activists (Brown, 1971). He caused people to see the Vietnam war as an ethical rather than a foreign policy question (Clifford, 1971). He and the segment of society he influenced made it more difficult for the United States to continue to wage the war (Chomsky, 1971; O'Brien, 1971; Zahn, 1971). Two students who were later
imprisoned for their anti-war efforts stated that "he raised the ante for all of us" (Brown, 1971).

Many religious observers saw Berrigan’s anti-war activity as a priestly and healing task (Raines, 1971). He did not allow abstract principles to take priority over human life. He said that "there is no principle worth a single human life" (Deedy, 1981). Berrigan equated warmaking with original sin.

Speaking in Biblical terms, God is superseded by the ape of God, which is actually personified death. This is the shrine at which we worship. This, I think, is the practical consequence of our war on life. Our real shrines are nuclear installations and the Pentagon and the war research laboratories. This is where we worship, allowing ourselves to hear the obscene command that we kill and be killed—a command which, it seems to me, is anti-Christ, is anti-God (Deedy, 1981, p. 128).

Referring to his actions at Catonsville, he emphasized his remove from abstraction; "I was trying to be concrete about death, as I have tried to be concrete about the existence of God, who is not an abstraction" (du Plessix Gray, 1969, p. 201). Berrigan described his motivation for his activity:

The New Left suffers from American pragmatism. It fights violence with the tools of violence, I fight it with the Gandhian and Christian dimension of nonviolence. They measure effectiveness by pragmatic results, I see it as immeasurable, as the impact of symbolic action" (p. 140).

His example stimulated many individuals to intensify their own anti-war efforts. He substantially influenced the first man to illegally burn his draft card and many students and faculty at Cornell to return theirs (du Plessix Gray, 1969). Further, his mode of protest was such that his message could not easily be ignored. The psychiatrist Robert Coles (1971, p. 218) was at that time working extensively with lower middle class groups. He found that "the Berrigans have succeeded rather well; they have pressed their ideals and deeds upon the policemen I talk with and the students I teach at Harvard and my
colleagues in medicine and psychiatry—to the point that none of us can easily be rid of
them."

**Loving Enemies.** Berrigan is dedicated to loving his enemies. Mark Barlow, then
vice president of Cornell, commented on Berrigan's style of interaction: "Dan has infused
charity into our SDS [Students for a Democratic Society]. That's quite a feat. Dan has
the magnetism of nonviolence, he practices what he preaches, that's why he's in trouble,
that's also why he's so influential (du Plessix Gray, 1969, p. 140). Even during his
Catonsville trial, observers noted that a powerful atmosphere of tenderness had been
infused into the very courtroom itself (du Plessix Gray, 1969)

Berrigan was able to look with compassion, literally to suffer with, his enemies.
In a letter to the Weathermen, a violent radical faction, he encouraged them to eschew
violence and to see in those they deemed their enemies that which might unite them:

I think of all those who so easily dismiss and whose rage against us is an index
of the blank pages of their real lives, those to whom no meaning or value has
ever been attached by politicians or generals or churches or universities or indeed
anyone, those whose sons fight the wars, those who are constantly mortgaged and
indebted to the system . . . We must never refuse, in spite of their refusal of us,
to call them our brothers . . . if the people are not the main issue, there is simply
no main issue . . . the mark of inhuman treatment of humanity is a mark that also
hovers over us. It is the mark of the beast, whether its insignia is the military or
the movement . . . no principle is worth the sacrifice of a single human being
(Berrigan, 1971, pp. 207-208).

**Feminist Select Desirable Personality Characteristics**

**Nurturant.** Daniel Berrigan is a highly nurturant individual. One observer
referred to "the Berrigan smile: impish, luminous, irresistible" (du Plessix Gray, 1969, p.
68). Another cited "the Berrigan charm, a blend of solicitous warmth and sly teasing,
wafting subtly towards his disciples (1969, p. 136). His students recall his affection toward them. His unparalleled intimacy with students was one of the things that rankled the hierarchy (du Plessix Gray, 1969). Carl Takamura, an SDS member at Cornell stated that "I chose the ministry when men like Dan . . . showed me how to be both radical and charitable" (du Plessix Gray, p. 141). No one was injured in the Catonsville action, but a few people were treated brusquely. Berrigan sent flowers to the cleaning lady in the Selective Service office whose keys had been seized (Du Plessix Gray, 1969; Deedy, 1981). Once he performed a wedding ceremony for an inmate with a life sentence at Attica penitentiary. Having discovered that the man’s family lives in poverty, he has been helping them ever since (Deedy, 1981).

While on the run, he helped soothe the loudly anxious young daughter of one of his hosts. The host was surprised by this, thinking her loud behavior would draw attention to their party and make Berrigan nervous about getting caught (Cowan, 1971). This fear of getting caught would have been quite reasonable, since at one point 95 FBI agents converged on him at a wedding ceremony (Deedy, 1981).

**Relationships Paramount.** Relationships are of crucial importance to Berrigan. He saw relationships as superseding any other concern, any program, any ideology. In a letter to a violent left-wing faction he wrote: "My hope is that affection and compassion and nonviolence are now common resources once more and that we can proceed on that assumption, the assumption that the quality of life within our communities is exactly what we have to offer" (Berrigan, 1971, p. 210). Berrigan is a highly social person: wherever he lives or has his office is the site of a great deal of socializing (du Plessix Gray, 1969). He is said to "attract people as a magnet attracts metal (Deedy,
1981, p. 9). His friends have often noted his great suffering when he is deprived of them. He is terrified of solitude, needing warmth and attention (du Plessix Gray, 1969). During one of his periods of exile he wrote of being "deprived of the faces of those I love, of their voices, of evening gatherings, of the Eucharist shared with those I love" (p. 104). Whenever he returns from a trip he is always laden down with presents for his friends (du Plessix Gray, 1969).

The efficacy of Berrigan's social action was amplified by the fact that he was able to relate to those who did not share his views. He was arguably the most radical opponent of the war in the United States: one would not necessarily expect nonradicals to relate easily with him. Yet, frequently he was able to impress and impact upon such individuals. During his trial in Catonsville, Maryland, for burning draft board records, one Federal Marshal was overheard explaining to his colleagues that although he had expected to be appalled by the Berrigan brothers, in fact they were "a great bunch of regular guys" (Deedy, 1981). William R. Anderson, U.S. Representative, war hero, and a hawk on Vietnam prior to his involvement with Berrigan, attempted to advocate for Berrigan with J. Edgar Hoover at the time when Hoover was pressing rather wild charges against Berrigan for supposedly conspiring to kidnap Henry Kissinger.

Berrigan has long been concerned with breaking down the barrier between clergy and laity (du Plessix Gray, 1969). At the time that he entered the priesthood, relations between these groups were rigid indeed. Berrigan consistently acted as if that barrier was not operative for him. He disclosed fully to the laity. One observer stated that he revolutionized relations between clergy and laity more than anyone else in the United States (du Plessix Gray, 1969).
During his Vietnam protests two of his brothers and their families denounced Daniel bitterly. But "Dan refused to take as a final insult any affront that was directed at him, and his patience was rewarded. The breach closed bit by bit, with final reconciliation being achieved around the death of Tom’s wife Honor in 1979" (Deedy, 1981, p. 40), partially as a result of Dan’s decision to visit his brother Tom’s wife in the hospital, despite the schism between himself and his brother’s family.

One of the Church authorities responsible for exiling Berrigan was Jesuit provincial James McGinty. When McGinty was terminally ill years later, Berrigan sent him a letter saying that "there was reconciliation in the air and I hoped we could be friends, and that I was keeping him in my prayers" (p. 71). Berrigan felt that a personal visit might be too shocking to McGinty. McGinty sent a note back expressing how much Berrigan’s offer of reconciliation had meant to him, and then Berrigan went to see him and they had a good visit (Deedy, 1981).

While on the run, Berrigan was sensitive to every nuance of communication and relating with his hosts, to their surprise, since they expected him to be preoccupied with the possibility that he would be caught, which he was (Cowan, 1971). Despite his worries, Berrigan was able to focus on relating with his hosts to the point that "we found that Dan became a real and personal presence in our lives, a beloved friend" (Anonymous, 1971, p. 196). One host noticed after Berrigan left them that her child was radiant after having dreamt of him (Anonymous, 1971).

Valuing Everyday Life. Berrigan appears to value everyday life to a moderate degree. There is evidence that he values it, but not that he gives it the highest priority. Berrigan, who at one point had a 6-foot-high plastic Superman floating over his desk and
a poster advising "Damn everything but the circus!", is no friend of asceticism: he
criticized his friend Thomas Merton for "leading a whole generation into the cloister
whom you'll never get out" (du Plessix Gray, 1969, p. 73).

Berrigan's measure of value was the life of the human being. "If we have
awakened to the world it is probable that our salvation is near" (Berrigan, 1969, p. 9).
He talked at one point about wanting to adopt a child, a revolutionary idea for priests
(du Plessix Gray, 1969). He has agitated against compulsory celibacy (du Plessix Gray,
1969).

During his early days as a chaplain at Cornell, Berrigan was criticized by his
diocese for participating in liturgical experimentation. Although willing throughout his
career to be in conflict with Church authorities, Berrigan backed down, much to the
dismay of some of his Cornell colleagues, and explained his reasoning in this way: "If I
am to be removed someday from the New York scene [by Church authorities], it should
be on a real issue, something having to do with the man in the ditch, rather than on the
issue of liturgy" (Deedy, 1981, p. 64).

While on the run from the FBI, despite many pressing issues on his mind,
Berrigan showed his hosts that he cherished sharing the routine, everyday lives of their
families with them. One family member remembers that "he ceremonially got everyone
a glass of water" (Cowan, 1971). With another family, he played with the children and
tickled their ribs (Anonymous, 1971).

Noncoercive. Berrigan is not a physically coercive person. However, he has been
seen by many people with whom he has associated as being intimidating and aggressive
verbally. This would seem to constitute coerciveness; his use of words, the skill for which he has won awards, is a forceful means to control others.

At times Berrigan's ideology appears to have interfered with his compassion. He has displayed anger with regards to opposition to his anti-war activities. His eyes at times were seen as cynical and hard. He could be harsh with those whom he perceived not to be risking as much as he was. He even deemed draft card burning to be too "establishment", despite the fact that a man who burned his draft card could be imprisoned as a result (du Plessix Gray, 1969).

His words, both in conversation and in writing, can be "pure acid" (Deedy, 1981, p. 129). During the Vietnam War he referred to the Joint Chiefs of Staff in the following manner: "...hypocritical expressions of sympathy will always be sown along the path of the latest rampage. Such grief is like that of a mortician in a year of plague" (Berrigan, 1971, p. 209) On one occasion, when conversing with a white civil rights activist who objected to what, in his view, was the violent stance of the Black Panthers, Berrigan cut him off with the comment, "That's a typical white man's reaction" (Deedy, 1981, p. 79). Referring to a prison chaplain, Berrigan says, "One morning after Mass I approached him on the subject. I was met by his blank stare, a classic one, which was his typical response to all prisoners, especially when any decision was required that would demand balls on his part" (Deedy, 1981, p. 100).

While Berrigan was on the run from the FBI, one of his hosts noted that Berrigan could be intimidating. "We, sensing his disapproval, withered in his gaze ... We feared his anger and disappointment" (Anonymous, 1971, pp. 197, 200).
Nonacquisitive. Berrigan is a nonacquisitive individual. He is not interested in acquiring material possessions. His apartment is meagerly furnished, although his income would permit other arrangements (Deedy, 1981). He donates most of his income to charity (Deedy, 1981). He urges his friends to sell their homes and live in the ghettos in Christian poverty (Deedy, 1981). When asked by a Cornell University student how to live the Christian life, he replied characteristically, "Read the Gospel, get poor, get with it; it's that simple" (du Plessix Gray, 1969). He has disdain for the American Dream, for capitalism (du Plessix Gray, 1969).

In 1970 Berrigan, by then an author whose books had been selling widely for many years, transferred his publishing business to Beacon Press and other small publishers from the large publishers he had been using such as Doubleday, Macmillan, and Random House. He felt that the larger publishers, by participating in the multicorporate world, participated in the oppression of people and the exploitation of resources. He lost a great deal of money as a result of this decision, due to the smaller distribution and marketing abilities of the smaller publishing houses (Deedy, 1981).

Nonegoistic. Berrigan is moderately nonegoistic. He has at times been thought to be presenting himself in a proud and arrogant fashion (du Plessix Gray, 1969). Referring to his counseling sessions with fellow prisoners, he said that he and his brother Phil (also serving time in Danbury prison for the Catonsville action) "... were the chaplains at Danbury. Those other birds were either despised or ignored" (Deedy, 1981, p. 99).

Apparently with one family with whom he stayed while on the run from the FBI he appeared to them to think rather much of himself, to see himself as a special figure:
"It was wrong for him to pretend to be, or for us to accept him as, our spiritual guide" (Anonymous, 1971, p. 198).

But Berrigan is frequently able to see himself as part of his community or group, and not necessarily place his needs above those of others. A Congressperson trying to help him while in prison noted that "Father Berrigan . . . asked that any plea related to the treatment he received be addressed not to his case, but in behalf of all prisoners . . . (Casey, 1971, p. 234). Despite having become a uniquely famous individual in his rather specialized field, with many accomplishments of an unprecedented nature, Berrigan does not display egoism about it. There is no testimony in the form of documents or pictures or citations in his apartment. In fact, the only relevant picture present mocks him (Deedy, 1981).

William Sloane Coffin, another cleric arrested for anti-war activities, spoke to Berrigan's lack of egoism in an interesting way: "The problem for us Protestants in all this radical action is that we worry about whether we're being fools for Christ's sake, or just damn plain fools. The great thing about the Berrigans is that they don't care to know the difference" (du Plessix Gray, 1969, p. 149).

Summary

Berrigan conforms to a moderately high degree to the set of Feminist Select Desirable Personality Characteristics. He is highly nurturant, and relationships are indeed paramount to him. He is not at all acquisitive. He has some egoism, however, and appears to value everyday life to a moderate degree. His use of words as weapons constitutes a type of coercion. Berrigan has been exposed to the Feminist Experiential
Matrix to a moderately low degree. His level of exposure to Jesus' Experiential Matrix is high.

**Dorothy Day**

**Exposure to the Feminist Experiential Matrix**

**Childbearing and Childrearing.** Dorothy Day was exposed to the Feminist Experiential Matrix to a high degree. She bore a daughter, Tamar, and raised her to adulthood, and was closely involved with her all her life, although her career caused her at times to be distracted from rearing her (Forest, 1986). She felt that "woman is saved by child bearing" which provides her with "a rule of life which involves others" and through which "she will be saved in spite of herself" (Forest, 1986, p. 85).

**Caring for Family.** Day cared for her little brother when she was a girl (Forest, 1986), and in later life spent a good deal of time caring for her grandchildren (Forest, 1986; Miller, 1982). For 45 years she cared for the physical needs of those with whom she lived at the Catholic Worker house of hospitality; she considered homeless people her family.

**Caring of the Sick.** She had experience caring for the sick in her nurses' training and caring for the Catholic Worker's clients when they were ill.

**Extrafamilial Roles Assigned to Women.** While her role as head of the Catholic Worker movement was relatively unusual, it corresponds closely to the role of social worker, a role traditionally assigned to women.
Oppression. She experienced oppression as a woman to a high degree. She was jailed for her participation in a demonstration on behalf of Women's Suffrage, and was beaten by a policeman (Forest, 1986). Her first attempts to find work as a journalist were frustrated; she was told that it was not suitable work for women. Her father called editors to convince them not to hire her (Forest, 1986; Paulsell, 1990). Finally accepting a position at a minimal wage, she rented a furnished room in a tenement with vermin in the mattress (Forest, 1986).

One of her first lovers, Lionel Moise, also oppressed her because she was a woman: she was to be "his woman", and was not allowed to work or to write; she made his clothes and darned his socks. He was also oppressively jealous (Forest, 1986).

In her late adolescence, she experienced oppression second-hand, in that her best friend, a Jewish girl, was the victim of anti-Semitism (Forest, 1986). She observed oppression in many forms through her journalistic coverage and participation in the causes of many oppressed groups, from striking miners to the desperate unemployed (Forest, 1986). In 1922 her second experience of arrest and imprisonment, for being suspected of Communist leanings, caused her to feel oppressed and enhanced her awareness of the oppression of others (Forest, 1986).

Exposure to Jesus’ Experiential Matrix

Corporal Works of Mercy. Day was exposed to Jesus’ Experiential Matrix to a relatively high degree. In her commitment to the poor, she was highly involved in the corporal works of mercy. The Catholic Worker newspaper spent a great deal of energy advocating better treatment for the poor and the oppressed. The Catholic Worker
houses of hospitality fed and housed thousands of homeless people. Before the houses existed, Dorothy cared for the homeless in her own apartment (Forest, 1986).

Even before her conversion to Christianity, she was committed to the poor. As an adolescent she sought out exposure to the poor neighborhoods of Chicago, and knew that "from then on my life was to be linked to theirs, their interests were to be mine: I had received a call, a vocation, a direction in my life" (Forest, 1986, p. 17). It is worthwhile to note here that she had several instances of exposure to Christianity through the families of friends, though not in her own home (Forest, 1986; Coles, 1987; Miller, 1982).

As a young adult she was drawn by the Marxist commitment to the poor masses (Forest, 1986). She had become disillusioned with the Church at this point because it did not open its doors to the poor (Forest, 1986). Even during that time of her life, however, she was given to attending churches. "After spending the night in a waterfront tavern, she would frequently stop at St. Joseph's Church on Sixth Avenue and kneel for the early-morning Mass" (Roberts, 1984, p. 22). She was also reading the Bible:

"But I did read the Bible, even in my most political times, when most of my friends were Communists and Socialists" (Coles, 1987, p. 27, emphasis in original).

And always there was the New Testament. I could not hear of Sonia's reading the gospel to Raskolnikov in Crime and Punishment without turning to it myself with love. I could not read Ipployte's rejection of his ebbing life and defiance of God in The Idiot without being filled with an immense gratitude to God for life and a desire to make some return" (Coles, p. 36).

In addition to reading the New Testament and A Kempis' The Imitation of Christ, she was deeply immersed in Russian authors such as Tolstoy and Gorky (Roberts, 1984). For Day reading Dostoyevsky was "a profound spiritual experience that made me cling to a
faith in God" (Roberts, p. 8). Her friend Eugene O'Neill used to drunkenly recite Francis Thompson's famous poem of conversion, "The Hound of Heaven" to her (Roberts, 1984). Day recalled later that "The idea of pursuit by the Hound of Heaven fascinated me. The recurrence of it, the inevitableness of the outcome made me feel that sooner or later I would have to pause in the mad rush of living and remember my first beginning and my last end" (Day, 1952, pp. 81-82).

During one round of imprisonment, she came to feel that "I should struggle for my soul instead of political rights." She wondered if the extension of the vote to women was worth fighting for, since she believed that women voters would vote for war as the men did (Forest, 1986, p. 37). Although not yet adopting a thorough Christian perspective, she experienced a sense of generosity and community among the prisoners (Roberts, 1984). She felt solidarity with them:

That I would be free again after thirty days meant nothing to me. I would never be free again, never free when I knew that behind bars all over the world there are women and men, young girls and boys, suffering constraint, punishment, isolation and hardship for crimes of which all of us are guilty . . . People sold themselves for jobs, for the pay check, and if they received a high enough price, they were honored. If their cheating, their theft, their lie, were of colossal proportions, if it were successful, they met with praise, not blame . . . I was the mother whose child had been raped and slain. I was the mother who had borne the monster who had done it. I was even that monster, feeling in my own breast every abomination" (Forest, 1986, pp. 38-39).

Two days later this relatively secular young woman asked for a Bible (Forest, 1986). She had been referring to the Bible periodically for years (Berrigan, 1982).

In addition to the impetus provided by the birth of her daughter, she was also influenced toward conversion by her observation that most of the poor people with whom she had come into contact were of the Catholic faith: "My whole experience as a radical, my whole makeup, led me to want to associate with others, with the masses, in loving and
praising God . . . The Church . . . claimed and held the allegiance of the masses of people in all the cities where I had lived. They poured in and out of her doors . . ." (Forest, 1986, p. 64). Her year spent living in Mexico City in a poor neighborhood was influential: "For the first time, Day was living amidst people for whom Catholicism was integral to life" (Forest, p. 71; Coles, 1987).

Robert Coles pointed out that Day "had become a Catholic in hopes of continuing the efforts she had made earlier as a political activist, now sub specie aeternitatis" (Coles, 1987, p. 71). "Whatever the public acts of resistance in which Dorothy participated, she never did it as just Dorothy Day. She once said she did it as "a daughter of the church" (Miller, 1982, p. 441). She felt a connection between Christ and those who worked for justice for the poor: "How our dear Lord must love them, I kept thinking to myself. They were His friends, His comrades, and who knows how close to His heart in their attempt to work for justice" (Forest, 1986, p. 74)

Solidarity with the poor was, in fact, a criterion by which she judged the Church. The lack of it had initially kept her out of the church, and it pained her to see priests who ignored the poor. But the fact that other priests lived in voluntary poverty and "gave her lives daily for their fellows" helped her to make her decision (Forest, p. 68).

**Oppression.** Day experienced a good deal of oppression as a result of her Christian activities. She was arrested many times in connection with her work with the Farmworkers Union, for organizing protests against Civil Defense, and the like (Miller, 1982; Forest, 1986). The FBI investigated her for years; J. Edgar Hoover attempted repeatedly to have the Federal Government brand her as seditious (Roberts, 1984). She was vilified for her pacifist stand and for her support of attempts to eliminate the
causes of poverty and injustice. She was harassed by the Church for her support of workers striking the diocese (Miller, 1982; Forest, 1986). She was prohibited from speaking in many dioceses; The Catholic Worker was banned in many parishes (Roberts, 1984).

**Sacrifice.** Day sacrificed herself to a moderate degree. Her repeated periods of imprisonment may be seen as sacrificial. On sentry duty for an interracial farm in Georgia in the 1960s, she was shot at, with the bullet missing her head by a foot (Miller, 1982; Forest, 1986). Once during her work with the United Farmworkers she escaped assassination when the driver of a car narrowly missed her (Forest, 1986).

**Peacemaking.** Day was highly committed to peacemaking activities. Her newspaper, The Catholic Worker, was an act of peacemaking, in that it consistently advocated peace and argued against war, even during World War II, when to do so lost it many, many supporters (Forest, 1986; Miller, 1982). The dominant issue in The Catholic Worker was pacifism (Roberts, 1984). Often appearing in The Catholic Worker was a picture of Saint Francis beside a wolf he had tamed, over the slogan "Peace Without Victory" (Forest, 1986). In addition, Day herself spent a great deal of energy organizing and attending demonstrations against war and militarism. Most of the Catholic conscientious objectors during World War II were associated with the Catholic Worker; during World War I there had been one American Catholic conscientious objector, but during World War II there were 200 (Roberts, 1984). Day and The Catholic Worker were very influential among Catholics during the Vietnam war, causing many to question the U.S. role (Roberts, 1984).
Loving Enemies. Day may be said to have loved her enemies to a moderate degree. She was capable of being quite intimidating verbally (Miller, 1982; Coles, 1987: Forest, 1986), but there was a moderate amount of evidence suggesting that she attempted, despite her fierce tendency with words, to relate to her opponents in a temperate manner. While there is not a great deal of evidence suggesting that she took active steps to do this, it is clear that she attempted to relate to her enemies was an active consideration for her and something she often achieved (Miller, 1982; Forest, 1986).

Feminist Select Desirable Personality Characteristics

Nurturant. Dorothy Day was a relatively nurturant person. While on the one hand, there is not an abundance of anecdotal information attesting to her nurturant qualities, it must be noted that her life's work at the Catholic Worker houses of hospitality was comprised of nurturing activities. Marc Ellis (1978, pp. 82-83), who spent a year as a Catholic Worker, recalled "how many men and women come and comment to us on why, despite the fact that the food is far less substantial here, they prefer the Worker because they are treated like human beings and not herded like animals." On one occasion Robert Coles came to visit Day and found her in conversation with a homeless alcoholic woman who was speaking to Day with great enthusiasm but little reason. After a while Day (1987, p. xviii) asked Coles, "Are you waiting to talk with one of us?" The fact that Day did not act as if she assumed that Coles was there to talk to her, that he could have wished to converse with the homeless woman, indicates a deep level of respect directed towards the homeless woman.
Another incident shows Day granting respect to someone who in all likelihood received precious little of it. Once a well-dressed woman visited the Worker and donated a diamond ring, which the staff planned to sell to pay rents. Instead, Day gave it to an old woman. When her staffers protested, she stated that the woman had dignity and should be left to do what she deemed best with the ring, and that a poor person deserved to wear a diamond ring just like a rich person. She asked her staff, "Do you suppose that God created diamonds only for the rich?" (Forest, 1986, pp. 90-91).

When Coles' wife was quite ill, Day wrote to them every morning without fail (Coles, 1987). In fact, she was quite a faithful correspondent with many of her friends and acquaintances (Ellis, 1978, Miller, 1982).

There must have been many occasions in which Day's abrasiveness clouded any intention to nurture. She cherished her relationship with her sister Della, referring to her as "a loving friend and sister" (Miller, 1982, p. 516). But her response to Della's urging that Tamar use birth control was to walk "firmly" out of the house. Della ran after her, weeping, saying "Don't leave me, don't leave me. We just won't talk about it again." (p. 516).

She made a great effort to answer her voluminous mail, even carrying sacks of it with her on her travels, to answer in spare moments (Roberts, 1984).

Relationships Paramount. Despite her harshness, relationships seem to have been moderately important to Day. She wrote on more than one occasion to beg forgiveness of former staffers toward whom she believed she had been harsh and critical; she realized that she needed to tone down her criticism. She noted on one occasion that the
tendency to criticize was not a trait former staffer shared with her (Forest, 1986; Miller, 1982). Another staffer remembered that

She knew that if she bawled me out one day, I would take it to heart and so she’d always make it up to me the next. She’d take me out to Chinatown or to one of those little joints on Mulberry Street or Mott Street for a plate of spaghetti or what have you . . . or take me to Della’s and cook a little of something, and chat . . . she loved to chat and I loved it more than anything (Roberts, 1984, p. 101).

An unemployed man, frequently a guest at a Worker house of hospitality when not in prison, remembered her talking to him, and other men on the bread line. He thought enough of her relating to write to a newspaper in Brooklyn to counter criticism of her, ending his letter to the editor with, "that is how the saint’s crown of glory is formed, isn’t it?" (Miller, 1982, p. 323).

At one point staffers in some of the Catholic Worker houses began to object to housing people with psychiatric problems. Day insisted that they must stay, referring to them as members of the family: "We feel and have always felt since the work started that when we accepted a man in the group and gave him a bed, we were accepting him as one of a family, as a brother. It is hard to remake men. It is not a matter of a few months, or even a few years" (Miller, 1982, p. 330).

Day was, in many instances, very inclusive in her conception of relationships.

Whether she was in jail, simply walking in the street, buying groceries, asking directions, browsing in a bookstore, or waiting in line to enter a theater or a museum, Dorothy Day was constantly noticing people, constantly ready to engage with them and let them become, even for a few moments, part of her life (Coles, 1987, p. 6).

A young Catholic Worker volunteer recalled that even when she was 76 and in ill health, she was "warm, wanting to know about you and your background, and often relates stories of her own life to you. She loves company" (Ellis, 1978, p. 51). She
insisted that every subscriber to The Catholic Worker be treated as a significant individual, sometimes answering their letters personally, and at great length (Roberts, 1984). "She insisted that the donor of the smallest sum be thanked, even when the cost of the thank-you letter exceeded the donation" (Roberts, 1984, p. 46).

But relating with Dorothy Day was not always easy. One of her biographers, who knew her relatively well personally, believed that "a smiling, affable and warm-handclasp-ing Dorothy . . . would never be . . . (Miller, 1982, p. 309). Miller believed that for Day "to be gruff and indifferent to people was a technique of survival" (1982, p. 309). He goes on to say that "the pathway of her life was crowded with people whose sensibilities had been bruised by her harshness. Over a long and close association, she could sometimes be difficult to deal with" (1982, p. 376).

Day seemed at times to value familial relationships less highly than her vocation. She elected to send her daughter to boarding school, largely because of the physical distance it would provide. Day recalled that even when Tamar was at home, "there were plenty who laid claim to my sympathy and loving care to the extent of forgetting that I had personal family obligations" (Forest, 1986, p. 106). At one point, feeling that her daughter was too dependent on her, she warned her that she must learn to be self-reliant, to depend on herself, to learn to stand alone (Miller, 1982, p. 371). This was an admonition Day later regretted. On another occasion she wrote to a friend about her still very much alive daughter, "I have buried Tamar" (1982, p. 492).

Valuing Everyday Life. Dorothy Day valued everyday life highly. With Day as editor, The Catholic Worker consistently ran columns and stories, which she often wrote herself, about everyday life, a practice not necessarily followed by very many radical or
political periodicals. Day's own column often included stories from her life as a mother and grandmother (Roberts, 1984). She wrote compellingly of the daily lives of ordinary people (Roberts, 1984). "Her monthly column, 'On Pilgrimage,' was written for a newspaper aimed not at intellectuals but ordinary working people" (Coles, 1987, p. 138).

Journalism professor Nancy Roberts (1984, p. 52) commented that:

From the start the paper has been distinguished by a personalized writing style that focuses on the details of people's lives and is presented with the warm appealing quality of small talk. Conversational and unpretentious, The Catholic Worker is a personalist newspaper expressing a personalist movement. This is especially true of Dorothy Day's writings. Her supreme talent was the ability to link the everyday and the ultimate, to cut through abstractions. All her life she was committed to addressing plain, ordinary working men and women.

For Day it was important to "work from the bottom" (Coles, 1987). The modus operandi of the Catholic Worker was consistently "an intense, persisting localism. not as a step toward an eventual national effort, but itself the ultimate effort" (p. 90).

She was once asked if she had visions. Her answer was, "Hell, no; the only visions I have is of unpaid bills" (Miller, 1982, p. 361).

Noncoercive. Day was quite a coercive person, in her own way, according to her staff and associates. One of her biographers was also a longtime friend and supporter, but notes that she could be quite dictatorial, difficult to work with, and undemocratic (Forest, 1986). Many staffers at the Worker found her autocratic, with rigid standards (Miller, 1982). One former staffer recalled that "there wasn't a democratic bone in her body" (Roberts, 1984, p. 95). She was often seen by staff as harsh and imperious, and did not believe in elections or majority rule or meetings (Miller, 1982). "When Dorothy made up her mind about something, there was little point in trying to change it by
recourse to a higher and finer logic. She already had the answer and, determined to have her way, she could strike out wildly" (Miller, 1982, p. 365).

Dorothy was thin-skinned; and she could not overlook or really forgive what she took to be any mark of defection from the way she saw things. She could recognize Peter's [Peter Maurin, a long-time friend] submissiveness as a mark of saintliness, but she did not have that spirit nor could she develop it. In her inability to accept gracefully a course which a Communist would have labeled "deviationist," she was, again, like her father (p. 376).

In addition to being abrasive and dictatorial, Day at times used words as weapons. One former staffer recalled that she was "sarcastic", with a "cutting edge to her tongue. She had a habit of cutting people down to size if they were ornery or proved to be too disagreeable. This was a fault she freely acknowledged and prayed to overcome" (Roberts, 1984, p. 96). Another remembers that she would dispense harsh words to her staff "to keep them in line" (Roberts, p. 95). At one point there were young couples living in Catholic Worker apartments whom she felt were not living in conformity with her sexual standards. "Dorothy, in one of her moments of towering righteous anger, threw them all out. So awesome was her performance that it was thereafter referred to around the Worker house as "the Dorothy Day stomp." Dorothy explained her action in a letter to the mother of one of the girls who had been tossed out. The girl had been "one of the crowd in a CW apartment renting for $21 a month. She was part of a group that reversed all standards, turning night into day, clinging together, a dozen of them, to the extent that they all began sharing apartments, girls and men" (Miller, 1982, p. 484).

Selected aspects of her relationship with her daughter display a use of manipulation in addition to the same domineering behavior she employed with staff. In a letter to her daughter she wrote: "When you come home this time, let's go in for early hours and hard work. No moping around the way you did at Christmas. If you're sick, you
stay in bed. If well, you work. You are grown up now and must take responsibilities, which makes me very happy" (Miller, 1982, p. 351). At one point she decided that Tamar should not go to high school because

...my two brothers went one year to high school and were practically illiterate when they launched themselves into the world. Now one is the editor of the Journal American here and the other speaks four languages and has been a foreign correspondent for twenty years. This high school business is the bunk" (Miller, p. 366).

Later Tamar was engaged to a young man. But Day did everything she could to keep them apart, finally sending Tamar to a school out of state to increase her distance from her fiance (Forest, 1986). She worried about her daughter's ability to get by financially. At one point, she wrote her advice to Tamar and her husband in this regard. Her letter upset them to the point that her son-in-law asked his wife not to answer her mother's letter and asked his mother-in-law not to visit them. A longtime friend and biographer of Day's, William Miller (1982, p. 407), wrote of this incident, "Whatever she suggested, she must have said it in the blunt, direct manner she used when she thought the air needed clearing." She later felt that she had caused her son-in-law to suffer, and wished that she was able to be less dominating (Miller, 1982).

Nonacquisitive. Day was manifestly not an acquisitive person. She lived in the Catholic Worker houses of hospitality for 45 years in almost total poverty (Paulsell, 1990). As Nancy Roberts (1984, p. 10) pointed out, "Catholic Workers live and work among the poor; they take their clothes from the same charity bins and eat the same food. Dorothy Day consistently set the example." Day's confessor for 40 years was surprised at her longevity, given the inadequate food and shelter she received for 45
years (Roberts, 1984). There is no indication of her having regretted this or complained about it (Miller, 1982; Coles, 1987).

**Nonegoistic.** There is little evidence to suggest that Day was egoistic. When Coles suggested to Day that her biography might be edifying to others, she responded, "In a world I won’t see, but I wish I would, the biographies of some others here, including a few whom we serve lunch to, could be written, and they’d be read as eagerly as you say one of me would be read.’ I detected no false modesty in her manner as she spoke those words" (Coles, 1987, p. 162). She consistently attributed the founding of the Catholic Worker movement to her friend Peter Maurin, although it proceeded more along the lines of her thought than his, and she in actuality was the founder (Ellis, 1978; Miller, 1982).

**Summary**

Dorothy Day conformed to the Feminist Select Desirable Personality Characteristics to a moderately high degree. She was relatively nurturant, and valued everyday life highly. She was not acquisitive or egoistical. She valued relationships moderately highly. She was, however, quite a coercive individual. Day experienced a high level of exposure to the Feminist Experiential Matrix. She experienced a relatively high level of exposure to Jesus’ Experiential Matrix.
Exposure to the Feminist Experiential Matrix

**Childbearing and Childrearing**. Simone Weil's level of exposure to the Feminist Experiential Matrix was low. She neither bore nor raised a child.

**Caring for Family and the Sick**. She is not known to have cared for family members. Nor did she spend a noticeable degree of energy caring for the sick.

**Extrafamilial Roles Assigned to Women**. She was a teacher, which is an extrafamilial role often assigned to women.

**Oppression**. She did experience oppression, in that she was eventually denied the ability to teach in Vichy France because of her Jewish heritage (Petrement, 1976). While fleeing the oppression of the Nazis with her family, Weil experienced a refugee camp in Morocco, and suffered hostile inquirers and unpleasant conditions (Coles, 1987b).

Exposure to Jesus' Experiential Matrix

**Corporal Works of Mercy**. Weil was exposed to Jesus' Experiential Matrix to a moderately high degree. By age 17 her school essays show sympathy towards Catholicism (Petrement, 1976). At 26 she had her first conversion experience (Coles, 1987b).

For Weil, the corporal works of mercy had to do with aiding the poor by participating in causes designed to advance their position and by refusing to accept benefits they were denied. Weil was preoccupied with the plight of the poor throughout her life. Christian commitment, for Weil, had also to do with solidarity with the poor.
As a child she was unable to eat, worrying about those who could not eat because of their poverty (Coles, 1987b). In her late adolescence her school essays were largely concerned with the condition of the poor (Coles, 1987b). As an adult she continually gave her food rations to people in prison camps (Petremen, 1976).

She spent many hours volunteering as a teacher for labor organizations (Allen, 1983). She marched in protests on behalf of the unemployed (Coles, 1987b). When her mother at one point hired a maid, Weil insisted she be paid at the going union rates, which were three times what other maids were paid (Petremen, 1976). "The condition of poverty to her was the essence of Christianity, an assumed situation of precariousness" (Coles, 1987b, p. 124; emphasis in original). "She identified particularly with the pastoral side of Jesus' ministry--the concern for the poor, the embrace of the ostracized, the powerless" (1987b, p. 163). Despite her intellectual preoccupations, her friend Simone de Beauvoir recalled that Weil would become upset if someone appeared to be placing intellectual questions ahead of the need to feed the masses (Springsted, 1986). She had at first regarded poverty as a moral outrage, but as her spiritual life progressed she regarded it as an opportunity for spiritual growth (Coles, 1987b). She noted that it seemed to be so for Jesus (Coles, 1987b).

**Oppression.** Weil accepted oppression as integral to the life of a Christian. She focused on the theology of the Crucifixion, and felt that the "badly oppressed . . . are at least existentially akin to Jesus in His last moments" (Coles, 1987b, p. 123). Her desire to experience solidarity with the poor extended to actually going to work in their fields and factories. She experienced her factory work as oppressive, referring to "the vise of their servitude" which "grips them through the senses, their bodies, the thousand and one
little details that crowd the minutes of which their lives are constituted" (Coles, 1987b, p. 84). She saw her fellow factory workers as slaves, as automatons (Coles, 1987b). She could not stop thinking about what she saw as their humiliation. "Never has the individual been so completely delivered up to a blind collectivity, and never have men been less capable, not only of subordinating their actions to their thoughts, but even of thinking" (Coles, p. 91). She was aware that for them and many others "the pressure exerted by necessity will never be relaxed for one single moment" (Coles, p. 97).

And, indeed, she experienced that solidarity:

As I worked in the factory, indistinguishable to all eyes, including my own, from the anonymous mass, the affliction of others entered into my flesh and my soul. . . . What I went through there marked me in so lasting a manner that still today [seven years later] when any human being speaks to me without brutality, I cannot help having the impression that there must be a mistake and that unfortunately the mistake will in all probability disappear. There I received the mark of a slave, like the branding of the red-hot iron the Romans put on the forehead of their most despised slaves. Since then I have always regarded myself as a slave (Coles, pp. 114-115).

She began to consider becoming a Christian while with the poor in Portugal and reflecting on the role of Christianity in their lives (Coles, 1987b). As Robert Coles (1987b) put it,

Jesus kept company with people Simone Weil would call slaves, and saw them to be not quite as desperate as some of the high and mighty. Simone Weil began to realize that among the Parisian powerful He would be rebuked and scorned, as He was twenty centuries ago—lowly, not fit for the elegance of the boss-world. The more she realized this, the more fully she understood the link between the simple faith of the Portuguese peasants and the message of the God they worshipped so earnestly, persistently, almost crazily, by the standards of the well-educated and well-off world to which she belonged (p. 12).

The wives of the fishermen were, in procession, making a tour of all the ships, carrying candles and singing what must certainly be very ancient hymns of a heartrending sadness. Nothing can give any idea of it. . . . There the conviction was suddenly borne in upon me that Christianity is pre-eminently the religion of slaves, that slaves cannot help belonging to it, and I among others" (p. 116).
Her decision not to formally join the Church was motivated by a desire to express solidarity with those who are unfortunate: she had, as she saw it, the "vocation to . . . move among men of every class and complexion, mixing with them and sharing their life and outlook, so far that is to say as conscience allows, merging into the crowd and disappearing among them, so that they show themselves as they are, putting off all disguises." She did not join a religious order because she would be separated by ordinary people by a habit (Coles, 1987b, p. 120). "I have sometimes told myself that if only there were a notice on church doors forbidding entry to anyone with an income above a certain figure, and that a low one, I would be converted at once" (Petrement, 1976, p. 333).

Sacrifice. Simone Weil is perhaps chiefly known for her embracing of sacrifice as integral to her calling, her vocation in life. She finally sacrificed her life by refusing to eat more than munitions workers were able to eat (Petrement, 1976). She perceived that the poor could not afford heat; she also would not heat her room (Petrement, 1976). Her working in agricultural and factory jobs knowing that her health did not permit it and in the midst of excruciatingly painful migraine headaches was also sacrificial (Coles, 1987b). Her participating in the Spanish Civil war was also. She begged to be allowed to sacrifice her life in the French Resistance (Coles, 1987b).

Weil's farm and factory work, and perhaps her refusal to eat substantially, was an attempt to model her life after Jesus (Coles, 1987b). She may have misinterpreted his life, in that he exulted in everyday life, whereas she seemed not to. "She was a radical Christian of the beggar and outcast variety, of the early Church variety: lucky to be alive today, tomorrow headed for a painful, desolate death, perhaps at the hands of a local
despot, a contemptuous villager, or even a scared acquaintance or so-called friend" (Coles, 1987b, p. 125). "Salvation," she said, "is consenting to die" (Coles, p. 126).

**Peacemaking.** Weil devoted intellectual energy to peacemaking, and wrote profoundly of the brutalizing effects of force on the human psyche. She wrote persistently of the need for peace, and was a pacifist until World War II. But her peacemaking efforts can only be described as low: her desire to be involved in parachute missions cannot, of course, be considered peacemaking.

**Loving Enemies.** There is some evidence of Weil's practice of loving her enemies, but it appears to have been a factor in her life only to a moderate degree. Petrement avers that Weil "felt neither hostility (on a personal level), nor disdain, but rather esteem and sympathy for M. Bernard [the manager of a factory she worked in]; and she hoped to collaborate from below with the manager of a factory" (Petrement, 1976, p. 256). This is significant because she certainly, on a political level, saw this man as her enemy.

During a meal with her family she

... wondered out loud what would happen if a young German parachutist landed on the terrace of their apartment and asked her parents what they would do about it... Her father answered that, if possible, he would hand him over to the police. Simone declared that she could not go on eating with someone who had such intentions. I thought at first that she was joking, but she seemed to be speaking quite seriously and in fact stopped eating" (1976, p. 344)
Feminist Select Desirable
Personality Characteristics

Nurturant. Weil was a highly nurturant person. A union associate said that she was attentive and indulgent to each person's personality (Petrement, 1976). Physical nurturance was apparently difficult for her. A friend, Albertine Thevenon, recalled that Weil once put her arm around her in a movie, but also stated that such a demonstration was extremely rare (Petrement, 1976, p. 194). Simone Petrement (p. 194), her friend and biographer, commented that Weil also put her arm around her on one occasion, and that this was so rare that "I thought then that I would remember this forever."

While not physically nurturant, Weil could use words to be comforting. A friend of hers complained that he was not accomplishing anything with his life. She replied to him, "there are those, who, because others love them, should be just content to exist" (Petrement, 1976, p. 194).

Weil was "greatly loved by all her students" (Petrement, p. 98). Former students wrote of her that

... she would go out of her way for her students, putting both her knowledge and her time at their disposal. For example, when one of us could not pass the bachot due to not knowing Latin, she immediately proposed teaching it to that student, and free of charge, it goes without saying. ... She was even concerned about our material needs. Did we need a book, for instance in French? We would see her arrive one day, carrying with great difficulty about twenty books that she had ordered and paid for in advance."

She could be remarkably thoughtful in her attempts to be nurturant. Petrement (p. 309) recalled that once

While she was in some Italian town ... she spoke one day with a poor fellow who seemed very hungry and completely demoralized; the difficulties of life had made him very cynical. ... Doubtless because he had understood that she was an enemy of Fascism he warned her that the Fascists paid a lot of money to anyone who denounced an anti-Fascist. Far from being startled into caution, she told him that she had fought in Spain in the ranks of the anti-Fascists. When I asked her
why she had done that . . . she said . . .: "I thought that a show of confidence in him could reawaken in him the emotions of honor, pride, dignity." Something of the sort must have happened in him . . . for he did not denounce her.

She was known to be quite generous with her time and energies. A soldier in a prison camp was brought to her attention. She immediately began sending him packages and sweet letters reminding him of the beauty of his native country (Petrement, pp. 399-400). At Bourges, a union associate recalled, she was seen frequently pushing a baby carriage to help working-class families (Petrement, 1976). "On another occasion a poor man presented himself at the girls' lycee, his eating utensils in hand. 'Mlle. Weil told me to come to eat here today,' he announced. She said that if there was enough food for three hundred and fifty, there would be quite enough for three hundred and fifty-one" (Petrement, 1976, p. 372). She lavished care on a disabled beggar whose illness had been brought to her attention by another teacher (Petrement, 1976).

**Relationships Paramount.** Relationships were a relatively low priority for Weil. She had a strange fear of close connection to others (Coles, 1987b). People thought of her as inhuman (Petrement, 1976). She cringed when touched (Coles, 1987b). An unusual story is told about her by a trade union associate that may be indicative of her difficulties with relating: "Le Boul [another union associate] used to sing songs that he had learned in the African battalions, such as "I shall always remember/ Theresa, my little French girl." One day Le Boul sang it with a new ending and a little bow: "I shall always remember/ Simone, my little French girl." Simone Weil stood up abruptly. She looked at each of us in turn and then gave Le Boul a very cold stare. She had brought the evening to an end. She seemed to be constantly afraid to see anyone, even the most humble friend, attach himself to her. Had she perceived behind Le Boul's gracious words
a kind of crude tenderness whose homage she feared? Le Boul must not be permitted to see in her an object of adoration... (Petrement, 1976, p. 193).

However, there is also testimony to her prioritizing relating highly. She had friendly relations with farmers and workers in the towns where she taught (Petrement, 1976). She took part in the harvests and helped out in the factories of these towns (Petrement, 1976).

One day a group of workers who appeared to be waiting for someone was seen in the lycee's courtyard [the school where she taught]. When asked what they were doing there, they answered, "We're waiting for Simone." They were told that they had to wait outside; they were then ushered out and the courtyard gate was carefully locked behind them" (Petrement, p. 166).

A member of one of farming families she worked with wrote a letter to a colleague of Weil's: "All the intellectuals we knew put barriers between themselves and the peasants. Simone Weil threw down these barriers and put herself on our level" (p. 259).

Valuing Everyday Life. Weil placed a low value on everyday life. Robert Coles (1987b, p. 35) referred to "the fierce assault she launches on every aspect of ordinary being in the Gravity and Grace essays." She did without sleep and food (Petrement, 1976). A longtime friend of hers commented that people who had come into contact with her were left feeling uneasy because "her lack of interest in earthly and secular affairs, the new light in which she presented herself, aroused a curious emotion" (Petrement, p. 458). She was irritated to hear parishioners speaking of everyday affairs when leaving church services (Petrement, 1976).

However, there are other indications that she valued everyday life highly. Her decision to work in factories and as an agricultural labor may be taken as valuing everyday life. Her comment on this was, "Above all, I feel I have escaped from a world
of abstractions, to find myself among real men--some good and some bad, but with a real goodness or badness" (Coles, 1987b, p. 146). Her ideas, unlike those of many intellectuals, called for taking into account the lives of ordinary people (Coles, 1987b).

Noncoercive. Weil was a coercive individual, in her own unique way.

She was cranky, isolated. She intimidated any number of people . . . by the force in her, intellectual and emotional both, a force which had become her personality, her self-presentation. Her utterly demanding, potentially scornful eye spotted all pretension, fear, reserve, hypocrisy, and uncertainty. What could anyone who met her do but surrender to this exhausting judge of all things, all people? (Coles, 1987b, p. 101).

She could also be physically coercive, as the following anecdote indicates.

The Thevenons then lived at Saint-Etienne on a busy, populous street in an apartment whose vestibule was one of those long, dark hallways customary in houses in the old working-class districts. Simone rang the bell. Albertine went to open the door, one hand wrapped in a sock she was darning. Simone asked, "Is Monsieur Thevenon in?" When Albertine said he was, Simone shoved her aside with a thrust of her shoulder, and before Albertine had time to close the door and turn around, she had already rushed down the hallway and stepped into Thevenon's room, where he was surprised to see her suddenly appear (Petrement, p. 79).

Another union associate told of Weil's physical coercion:

One morning when our staying up after the lecture had lasted until dawn, we organized a kind of encampment in our comrade's accommodating quarters, so as to doze off for a while, while waiting for daylight . . . . Simone had retired to stretch out on the bed in the next room . . . . Less than hour later Simone Weil was already up, her briefcase under her arm, and, walking on tiptoe, had reached the door to the apartment. I knew that she had a train to catch for a trade union meeting at Lyons. But she could have left later. I got quickly to my feet and opened my arms wide to stop her. Before I could say a word, I was flung away from the door and, as she shoved me, she struck me with the side of her hand under the chin, in a gesture that was both brutal and maladroit. This episode always amazed me. I mentioned it to her afterward. She would avoid it by saying, "I don't know" or "I was in a hurry" (Petrement, 1976, p. 192-193).
Weil had mentioned that she sometimes felt like striking someone on the forehead (Petrement, 1976).

**Nonacquisitive.** Weil was a highly nonacquisitive person. Her friend Simone Petrement recalls that "she left her money lying anywhere in her apartment. One day her money disappeared. Her comment to a friend was simply that "Whoever took it undoubtedly needed it" (Petrement, 1976, p. 254). She would often make gifts of money. One of these gifts was to a Spanish prisoner of war. In attempting to assuage his guilt at accepting the gift, she wrote: "When I have a little money in my hands, I never have the impression that this money belongs to me. It just happens to be there. And if I send it to you, I don't get the feeling that I have given it away. It simply passes from my hands to those of someone else who needs it" (p. 415).

**Nonegoistic.** Weil was moderately egoistic. She seemed grandiose at times. Many, many Jews in Europe during World War II were desperate to get to the United States. But Weil found the idea repugnant. Writing to her brother who had already fled to the United States, she said, "Their hospitality [that of the Americans] is a purely philanthropic matter, and it is repugnant to me to be the object of philanthropy. . . . It is more flattering, taking it all in all, to be the object of persecution" (Coles, 1987b, p. 25). In another letter she wrote that "I did not mind having no visible successes, but what did grieve me was the idea of being excluded from that transcendent kingdom to which only the truly great have access. . ." (p. 112). Anna Freud found her to be consciously self-dramatizing (Coles, 1987b).

Gustav Thibon, a devout Catholic layman with whom Weil associated, had interesting reflections about Weil's egoism:
She loved her neighbor with all her being, and in her devotion she often overlooked the real desires and needs of other . . . the way she mounted guard around her void still paid witness to a terrible preoccupation with herself, her ego, as it were, was like a word that she may perhaps have succeeded in obliterating, but that was still underlined (Petrement, 1976, p. 425; emphasis in the original).

On the other hand, her decisions to work in factories and fields to see what this type of work was like for those for whom there was no choice seems a very unself-centered thing to do. She saw her political involvement as a way out of centering on the self (Coles, 1987b).

The recollections of her former students testify to a more selfless side of Weil: "Her smile—everything about her emanated a feeling of total frankness and forgetfulness of self, revealing a nobility of soul that was certainly at the root of the emotions she inspired in us" (Petrement, 1976, p. 98).

She even went so far as to put us ahead of her own peace and personal interests. Indeed, one afternoon, during the second trimester, she approached our group and asked us if we were still satisfied with her. A bit surprised, we answered in the affirmative. She then explained that the administration, wanting to ride Le Puy of her, had offered her a post near Paris, where her family lived, but since we felt strongly about it, she intended to stay on. Our protests and our sincere concern at seeing her turn down a proposal that from every point of view was to her advantage, did not change her mind. She was adamant, and in such cases we knew that it was futile to insist, just as futile as trying during a hike to pull off her shoulders the Troilean knapsack that contained the provisions for the entire group (p. 99).

An informal spiritual advisor of Weil's, Father Perrin, remembered that when she would come to see him, "with her extreme consideration for others, she used to wait quietly in the passage, letting two or perhaps three people pass before her. After they had gone we talked for whatever moments remained" (Petrement, 1976, p. 412.

Robert Coles (1987b, p. 116) pointed out that "others with migraine have gone from doctor to doctor . . . though she needed rest, she did not slow down . . ."
Kierkegaard might have . . . noted Simone Weil's sense of 'heartrending sadness' as a touching moment of moral empathy; he might have commented on the ethical energy at work."

Summary

Simone Weil may be said to have conformed to the set of Feminist Select Desirable Personality Characteristics only to a moderately low degree. She was highly nurturant, and not at all acquisitive. But the priority she placed on relationships in her life was relatively low. She was moderately egoistic. She was quite coercive, and placed little value on everyday life. Weil's exposure to the Feminist Experiential Matrix was low. Her exposure to Jesus' Experiential Matrix was moderately high.
CHAPTER 4

CONCLUSIONS

Introduction

This chapter begins with a summary of the findings of the study. First the findings with regards to individual subjects are summarized. Then each subject’s level of exposure to the matrices and level of exhibition of the Feminist Select Desirable Personality Characteristics is summarized.

Next, the level of attainment of the purposes of the study is assessed. Conclusions are drawn with regards to the study questions. The relationship between these conclusions and feminist theory is discussed. Next, the implications of the study are explored. The impact of gender differences and exposure to the matrices is reviewed. Factors not considered in this study and unexplained results are discussed.

Suggestions are then made for possible avenues for further study. These include studying different subjects, studying exposure to different experiential matrices, and different methodologies for studying the impact of experience upon personality formation.

Finally, recommendations are made for counselors working with clients seeking spiritual growth. The counselor is encouraged to avoid assumptions about gender. The limitations of the counselor’s role in this area are highlighted. The counselor may encourage the client about the potential for growth. Lifestyle is commended to the counselor as a valid issue for discussion.
Summary of Findings

Pope John XXIII

Feminist Select Desirable Personality Characteristics. John conformed to the Feminist Select Desirable Personality Characteristics to an outstanding degree, with a score of 96.7. His was the highest score. His level of conformity was high in all but one category, nonegoistic, which was relatively high. His high score for the noncoercive category stood out, in that the other three subjects all scored low in this category.

Feminist Experiential Matrix. John had a relatively low level of exposure to the Feminist Experiential Matrix, with a score of 39.2. This was the second lowest score among the subjects. He did not bear or raise children, and was exposed to the other matrix items to a moderate degree.

Jesus' Experiential Matrix. His relatively high level of exposure to Jesus' Experiential Matrix, with a score of 72.2, was still the lowest level of exposure of the four subjects. His levels of exposure to the corporal works of mercy and loving his enemies were high. His levels of exposure to sacrifice and peacemaking were moderate, and his level of exposure to oppression for his faith was low, the lowest of the four subjects.

Dorothy Day

Feminist Select Desirable Personality Characteristics. Dorothy Day and Daniel Berrigan's level of conformity to the Feminist Select Desirable Personality Characteristics was very similar, with scores of 72.2 and 71.4, respectively. Day scored high in valuing everyday life, being nonegoistic, and being nonacquisitive. Her nurturance was rated as
relatively high; relationships were rated as being of moderate importance to her. Her noncoerciveness, however, was rated low.

**Feminist Experiential Matrix.** Day was the most highly exposed to the Feminist Experiential Matrix by far, scoring high or relatively high in every category.

**Jesus’ Experiential Matrix.** Day’s exposure to Jesus’ Experiential Matrix was the second highest, with a relatively high score of 82.4. She scored high in the corporal works of mercy, peacemaking, and having been oppressed for her faith. She scored moderately in loving enemies and sacrifice.

**Daniel Berrigan**

**Feminist Select Desirable Personality Characteristics.** Daniel Berrigan scored relatively highly on the Feminist Select Desirable Personality Characteristics, with a 71.4. He scored highly on nurturance, nonacquisitiveness, and his prioritizing of relationships. He was rated as moderately nonegoistic, and also moderate in his valuing of everyday life. His noncoerciveness, however, was rated as low.

**Feminist Experiential Matrix.** Berrigan had the second highest score on the Feminist Experiential Matrix, a 46.9. This, however, still represented only a moderate amount of exposure. He was rated highly on care of the sick and participation in activities analogous to extrafamilial roles traditionally assigned to women. His care of family members was rated as moderate. He was rated as having a low level of exposure to oppression within the context of this matrix, and neither bore nor raised a child.

**Jesus’ Experiential Matrix.** Berrigan had the highest level of exposure to Jesus’ Experiential Matrix, with a high rating in each category.
Simone Weil

Feminist Select Desirable Personality Characteristics. The subject whose personality characteristics conformed the least to those comprising the Feminist Select Desirable Personality Characteristics, Simone Weil, registered a score of 54.7, which represented a moderate level of conformity. She was highly nurturant and nonacquisitive, but only moderately nonegoistic. Her prioritizing of relationships was relatively low, the lowest among the four subjects. She valued everyday life to a low degree, also representing the lowest valuation among the four subjects. Her noncoerciveness was low, a level which she shared with two other subjects.

Feminist Experiential Matrix. Weil also had the lowest level of conformity to the Feminist Experiential Matrix, with a score of 21.5, representing a low level of exposure. She neither bore nor raised a child; there was scant evidence of her having cared for family members or sick people. She had a moderate degree of exposure to traditional extrafamilial assigned female roles, and experienced a high level of oppression.

Jesus' Experiential Matrix. Her level of exposure to Jesus' Experiential Matrix, at 73.2, was relatively high, but the second lowest of the four subjects. Her level of exposure to the corporal works of mercy was high, and her level of sacrifice was also high. Her experience of oppression for her faith and loving her enemies was moderate. Her level of peacemaking activity was low, the lowest among the four subjects.

Categories

Feminist Select Desirable Personality Characteristics. The overall conformity of the four subjects to the Feminist Select Desirable Personality Characteristics was
moderately high; their scores of 96.7, 72.2, 71.4, and 54.7, if averaged equal 73.7, which is slightly closer to the "Relatively High" rating than the "Moderate" rating. John scored considerably higher than the others, and Weil considerably lower. All subjects were highly or relatively highly nurturant. All were nonacquisitive. Only one was highly noncoercive, with the other three scoring low in this category. Two valued everyday life highly, one moderately, and one only to a low degree. One subject scored high on the nonegoistic category, one relatively high, and two moderate. Two prioritized relationships highly, one moderately, and one assigned them a relatively low priority.

**Feminist Experiential Matrix.** The overall level of exposure of the four subjects to the Feminist Experiential Matrix was relatively low. Although Day scored high or relatively high in every category in the matrix, the scores of the other subjects were 46.9, 39.2, and 21.5. These scores represent at best only a moderate level of exposure. Three of the subjects neither bore nor raised a child. On the care of family category, one subject scored high, two moderate, and one was not known to have cared for family members. Two subjects cared for the sick to a high degree, one moderately, and one not at all. Two subjects scored high on extrafamilial roles traditionally assigned to women, and two moderate. Two subjects were rated as having experienced a high degree of oppression within the context of this matrix, one a moderate level, and one a low level.

**Jesus’ Experiential Matrix.** The subjects as a group scored relatively high on Jesus’ Experiential Matrix. One subject, Berrigan, scored high in every category. The other three subjects scored between 72.2 and 82.4. These were all relatively high levels of exposure. All subjects scored high on the corporal works of mercy. On sacrifice and
loving enemies, two subjects scored high and two moderate. On peacemaking and having been oppressed for their faith, two subjects scored high, one moderate, and one low.

Only one of the subjects had a high level of exposure to the Feminist Experiential Matrix, the others having moderate to low levels of exposure. All had relatively high levels of exposure to Jesus' Experiential Matrix, with one having a very high level. One subject conformed to the Feminist Select Desirable Personality Characteristics almost perfectly, two others conformed to a relatively high degree, and one conformed to a moderate degree.

Tables 3-6 and Figures 6 and 7 present data concerning the subjects' scores on the matrices and Feminist Select Desirable Personality Characteristics.

Conclusions

Purposes of the Study

All three purposes of the study were attained. It was possible to ascertain the extent to which the four spiritually renowned individuals were exposed to selected experiences which feminist spiritual writers believe may help to produce a spiritually advanced personality, the Feminist Experiential Matrix. It was possible to ascertain, through an examination of their lives, the level of their exposure to a select group of the experiences Jesus Christ exhorted his followers to have, Jesus' Experiential Matrix. It did prove possible to ascertain whether there is a relationship between exposure to the matrices and development of the Feminist Select Desirable Personality Characteristics.
Table 3. Feminist Experiential Matrix

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Table 4. Jesus' Experiential Matrix

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<table>
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<tr>
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Table 5. Feminist Select Desirable Personality Characteristics

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Table 6. Feminist Experiential Matrix, Jesus’ Experiential Matrix and Feminist Select Desirable Personality Characteristics

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Subject Scores:
- John
- Berrigan
- Day
- Weil
Table 6.—Continued

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Feminist Select Desirable Personality Characteristics

Figure 6. Ranking of subjects
Figure 7. Subject scores
Conclusions about Study Questions

1. In studying particular subjects, are the Feminist Select Desirable Personality Characteristics found more frequently in the female than in male subjects?

It is important to note that any conclusions necessarily applied only to the four subjects of this study.

The female subjects did not experience the Feminist Experiential Matrix appreciably more than the males: one female subject experienced it fully, and one only slightly; while both males experienced it to a relatively low or moderate degree. Both the males cared for their family members, cared for the sick and experienced extrafamilial roles traditionally assigned to women to a moderate or high degree; one female subject experienced these events to a high degree, the other to a relatively low degree. Both the female subjects experienced oppression to a high degree; the males to a moderate or low degree.

There was also not an appreciable difference between the degree to which the male and female subjects were exposed to Jesus’ Experiential Matrix. All four were exposed to Jesus’ Experiential Matrix to a relatively high or high degree. All four were highly involved in the corporal works of mercy. Males and females were involved in sacrifice to the same degree. One male was oppressed as a result of his activities motivated by his faith and one basically was not, whereas both females were to some extent. The males were somewhat more involved in peacemaking. The male subjects loved their enemies to a high degree; the females moderately.

The Feminist Select Desirable Personality Characteristics, among the four subjects of this study, were found to an outstanding degree in one of the male subjects, John.
The lowest degree of conformity to these characteristics was found in Simone Weil, one of the female subjects. The remaining subjects, one female and one male, conformed to the characteristics to almost the same degree. Both males and females were nurturant and nonacquisitive. Males and females exhibited equivalent degrees of egoism. The male subjects valued everyday life and relationships more highly. Both females were relatively coercive; one male was coercive and one noncoercive.

There did not appear to be a great difference here between the male and female subjects. Certainly, the Feminist Select Desirable Personality Characteristics did not appear more frequently in the female subjects than in the male.

2. Is there a positive relationship between exposure to the Feminist Experiential Matrix and development of the Feminist Select Desirable Personality Characteristics?

If exposure to the Feminist Experiential Matrix did indeed help the subject to develop the Feminist Select Desirable Personality Characteristics, then the subject’s score on the Feminist Select Desirable Personality Characteristics should have been similar to his or her score on the Feminist Experiential Matrix.

First, the information was examined that did not suggest that exposure to the Feminist Experiential Matrix helped the subject to develop the Feminist Select Desirable Personality Characteristics. This relationship was not reflected in John’s scores, in that he had a score of 39.2, the second lowest, on the Feminist Experiential Matrix, but a score of 96.7, by far the highest, on the Feminist Select Desirable Personality Characteristics. Berrigan’s score on the Feminist Experiential Matrix, 46.9, was considerably exceeded by his score on the Feminist Select Desirable Personality Characteristics, 71.4. John and Berrigan were able to develop the Feminist Select Desirable Personality
Characteristics to a high or relatively high degree without having had a high level of exposure to the Feminist Experiential Matrix. Day was the only subject who developed the Feminist Select Desirable Personality Characteristics to a relatively high degree and was also highly exposed to the Feminist Experiential Matrix; and she was also highly exposed to Jesus' Experiential Matrix. Further, her very high score on the Feminist Experiential Matrix was not matched by her score on the Feminist Select Desirable Personality Characteristics, which was 72.2.

Now the information which suggested that exposure to the Feminist Experiential Matrix did help the subject to develop the Feminist Select Desirable Personality Characteristics will be examined. Day was the only subject highly exposed to the Feminist Experiential Matrix, and she developed a relatively high degree of conformity to the Feminist Select Desirable Personality Characteristics. And Weil's low score of 21.5 on the Feminist Experiential Matrix was matched by her low score of 54.7 on the Feminist Select Desirable Personality Characteristics. She had the lowest score on both the Feminist Experiential Matrix and the Feminist Select Desirable Personality Characteristics, although her score on the latter was far higher than on the former. Perhaps Weil, although exposed to Jesus' Experiential Matrix to a relatively high degree, was not able to develop a high level of conformity to the Feminist Select Desirable Personality Characteristics because of her very low level of exposure to the Feminist Experiential Matrix. She was the only subject who lacked even a moderate level of exposure to the Feminist Experiential Matrix, and the subject scoring the lowest on the Feminist Select Desirable Personality Characteristics.
Perhaps at least a modicum of exposure to the Feminist Experiential Matrix was necessary to develop the Feminist Select Desirable Personality Characteristics to a high or relatively high degree. There would appear to be some relationship between a low level of exposure to the Feminist Experiential Matrix and lack of a high level of conformity to the Feminist Select Desirable Personality Characteristics. But that can only be speculative, as it is based on the experience of only one subject.

It could not be determined if Day's high level of exposure to the Feminist Experiential Matrix produced her relatively high level of development of the Feminist Select Desirable Personality Characteristics, because she was also exposed to Jesus' Experiential Matrix to a relatively high degree.

There did not appear to be a conclusive relationship between exposure to the Feminist Experiential Matrix and development of the Feminist Select Desirable Personality Characteristics.

3. Does exposure to Jesus' Experiential Matrix function analogously to exposure to the Feminist Experiential Matrix in producing the Feminist Select Desirable Personality Characteristics?

If this were true, the subjects' scores on Jesus' Experiential Matrix and on the Feminist Select Desirable Personality Characteristics should have been similar. There was some reason to doubt that such a relationship existed. John's score of 72.2 on Jesus' Experiential Matrix was relatively high, although the lowest in the group. This was not matched by his score on the Feminist Select Desirable Personality Characteristics, which at 96.7 was very high and by far the highest in the group. Berrigan had a perfect score on Jesus' Experiential Matrix, but only a relatively high score on the Feminist Select Desirable Personality Characteristics, in the middle range for the group. Weil had a
relatively high score on Jesus’ Experiential Matrix, but only a moderate score on the Feminist Select Desirable Personality Characteristics. Weil, who displayed the lowest degree of conformity to the Feminist Select Desirable Personality Characteristics, a moderate degree of conformity, was exposed to Jesus’ Experiential Matrix relatively highly, but exposed to the Feminist Experiential Matrix only to a low degree. So her lower score on the Feminist Select Desirable Personality Characteristics did not necessarily argue for a positive relationship. All of the subjects were exposed to Jesus’ Experiential Matrix to a relatively high or high degree, but their scores on the Feminist Select Desirable Personality Characteristics were not necessarily as high. There did not appear to be a direct relationship, in that comparatively higher level of exposure to Jesus’ Experiential Matrix did not necessarily correspond to higher scores on the Feminist Select Desirable Personality Characteristics.

On the other hand, Day had a relatively high score on both Jesus’ Experiential Matrix and the Feminist Select Desirable Personality Characteristics, although her score was higher on the former than the latter. John, who developed the Feminist Select Desirable Personality Characteristics to an outstanding degree, was exposed to Jesus’ Experiential Matrix to a relatively high degree, but only exposed to the Feminist Experiential Matrix to a relatively low degree. John and Berrigan both developed the Feminist Select Desirable Personality Characteristics to a high or relatively high degree and were highly or relatively highly exposed to Jesus’ Experiential Matrix but not highly exposed to the Feminist Experiential Matrix. Berrigan and Day both displayed the Feminist Select Desirable Personality Characteristics to a relatively high degree. They were both exposed to Jesus’ Experiential Matrix to a relatively high degree, but only Day
was highly exposed to the Feminist Experiential Matrix. The fact that Berrigan developed essentially the same level of conformity to the Feminist Select Desirable Personality Characteristics as did day without her exposure to the Feminist Experiential Matrix would seem to suggest that a high degree of exposure to the Feminist Experiential Matrix was not necessary for the subjects to develop the Feminist Select Desirable Personality Characteristics to a relatively high degree, but again, the results are inconclusive. Since each of the four subjects was relatively highly exposed to Jesus' Experiential Matrix, it was not possible to ascertain if a subject was able to develop the Feminist Select Desirable Personality Characteristics in the absence of exposure to Jesus' Experiential Matrix. Overall, the scores on Jesus' Experiential Matrix were not particularly predictive of the scores on the Feminist Select Desirable Personality Characteristics.

Exposure to Both Matrices. Exposure to Jesus' Experiential Matrix could be thought of as serving to augment exposure to the Feminist Experiential Matrix in producing the Feminist Select Desirable Personality Characteristics. Perhaps if the subject was exposed to both matrices his or her conformity to the Feminist Select Desirable Personality Characteristics was enhanced. If this was the case, then the combination of a subject's scores on both matrices should have been similar to his or her score on the Feminist Select Desirable Personality Characteristics. There would seem to be information suggesting that this relationship did not pertain. John's combined score on the two matrices, halved to bring it within the range of the other scoring ranges, was 55.7. This represented a moderate score, and the second lowest in the group, which did not match his very high 96.7 on the Feminist Select Desirable Personality Characteristics.
Day's score on the combination of the two matrices was 89.2, the highest of the group. This was not matched by her 72.2 on the Feminist Select Desirable Personality Characteristics, which was only relatively high.

On the other hand, Berrigan's score on the combination of the two matrices was 73.5, a relatively high score and the second highest in the group. This did match his score of 71.4 on the Feminist Select Desirable Personality Characteristics. Weil's score on the combination of the two matrices was 47.4, the lowest of the group. This was similar to her 54.7 on the Feminist Select Desirable Personality Characteristics. In both cases she had a moderate score, and in both cases she had the lowest score of the group. So in the case of Weil and Berrigan their scores on the combination of the matrices were predictive of their scores on the Feminist Select Desirable Personality Characteristics. In the case of John and Day, their scores were not predictive. So the combined scores of the subjects on the two matrices were only somewhat predictive of their scores on the Feminist Select Desirable Personality Characteristics. So it would appear that the effect of a subject's exposure to both matrices may bear some relationship, but not a conclusive one, to his or her development of the Feminist Select Desirable Personality Characteristics.

Relationship between Conclusions and Feminist Theory

The feminist spiritual writers cited in this study suggest that women have an advantage in pursuing a spiritual direction in their lives. That may be the case, but it was not demonstrated by the findings of this study. However, the findings did support, to a moderate degree, their contention that experience similar to the experiences typically
attributed to women in patriarchal society may bear some relationship to spiritual growth, as it is described by these writers. Some of the feminist spiritual writers suggest that Jesus may be a model of spiritually advanced feminine characteristics. The findings of this study tend to relate to that suggestion, in that exposure to Jesus’ Experiential Matrix seems to bear some moderate relationship to development of the Feminist Select Desirable Personality Characteristics.

Implications

Limitations

This study was limited by several factors. First, the number of subjects was quite small. Second, since all of the subjects were exposed to Jesus’ Experiential Matrix to at least a relatively high degree, it was not possible to ascertain whether the Feminist Select Desirable Personality Characteristics could have been developed in the absence of this matrix. Third, all of the subjects developed the Feminist Select Personality Characteristics to at least a moderate degree; it would be instructive to view a subject who did not.

Males Not at a Disadvantage

Despite the limitations, there were hopeful implications to be drawn from the findings. First, it appears that it was possible to develop the Feminist Select Desirable Personality Characteristics. Males were able, in fact, to be exposed, at least moderately, to the Feminist Experiential Matrix. Men were apparently not necessarily at a disadvantage in being nurturant, being nonacquisitive, being nonegoistic, and being noncoercive, at least if they had experienced these matrices to some degree. Men were able to prioritize everyday life and relationships highly. The findings did not indicate that
being female enhanced one's chances of developing the Feminist Select Desirable Personality Characteristics.

Exposure to Matrices

The findings did not demonstrate that a high degree of exposure to the Feminist Experiential Matrix was necessary in order to develop the Feminist Select Desirable Personality Characteristics. It may be that at least a modicum of exposure to this matrix was quite helpful in developing the characteristics, however.

Similarly, the findings did not demonstrate that a high level of exposure to Jesus' Experiential Matrix was necessary in order to develop the Feminist Select Desirable Personality Characteristics, but neither did they show that they were able to be developed in its absence. Development of the characteristics was not guaranteed by exposure to either matrix. However, the findings did suggest that a positive relationship may exist between a subject's combined exposure to both matrices and the development of the characteristics. It also may be that an individual with some potential for developing the Feminist Select Desirable Personality Characteristics through having been exposed to the Feminist Experiential Matrix to a moderate degree may have enhanced his/her potential for developing the characteristics by being exposed to Jesus' Experiential Matrix. This relationship, however, is speculative.

Factors Not Considered

There were factors in the lives of the subjects which may have been influential in their ability to develop the Feminist Select Desirable Personality Characteristics which were not taken into account in this study. One such factor is the possible effect of
having had comparatively toxic parents. Berrigan and Day's fathers appear to have been more toxic than the parents of the other subjects. Weil was the wealthiest of the subjects; conceivably this was an influence upon her. She also suffered from excruciating migraines, which may have influenced her relating with others. Also, she died very young; the picture we have of her might be different had she lived out a normal life span. Further, women who are public figures must be viewed somewhat differently from other females who are not public figures and from males. Women who are public figures often are atypical in that they choose to focus their energies in the public arena rather than primarily within the circle of their families. Culture is also a factor to be taken into account. The fact that the cultural milieu of John was more pastoral and traditional than that of the other subjects may have been influential.

The enormous influence of family tradition was not taken into account. Especially in the case of Berrigan and John, this influenced them to carry out the corporal works of mercy. Berrigan especially was the recipient of strong influence from his mother in the general direction of the Feminist Select Desirable Personality Characteristics. Both Berrigan and Weil were noted to have developed an interest in the poor as very young children; such developmental trends were not explored. Weil and Day were influenced by the demographics of the Catholic church; they were attracted to it by the fact that the poor were largely found among its communicants. Adult conversion, which occurred in the case of Weil and Day, can be a powerful psychological event, but was not a factor considered in the study. It is axiomatic within Christianity that there are as many views of Jesus Christ as there are Christians. The differing religious education, and consequently differing spiritual formation in each subject has not
been taken into account; it is probable that Daniel Berrigan and Pope John viewed Jesus rather differently.

**Images of God and Self**

A fascinating insight is available at this point. Earlier in this study, in the section titled "The Feminine Character," reference is made to the fact that the intrapsychic image of God in both women and men is likely to be feminine (Christ, 1980). Pope John's image of God seems to have been maternal. "God has launched upon me his most tender and motherly care" (Hebblethwaite, 1987, p. 36). To think of God this way in his culture was quite rare (Hebblethwaite, 1987). Further, throughout his life John's image of himself also may have been maternal: when he was a seminary professor he said, "I shall love my students as a mother her sons" (p. 93). Later, when he was Cardinal Patriarch of Venice, rather than focusing on his exalted position in the College of Cardinals, he thought of himself "like the mother of a poor family who is entrusted with so many children" (p. 239). Did having maternal, feminine images of God and of himself affect John's character development? Could this be one factor contributing to the fact that John developed the Feminist Select Desirable Personality Characteristics to a considerably higher degree than the other three subjects? It is interesting to note in this connection that Simone Weil, who exhibited the Feminist Select Desirable Personality Characteristics to a considerably lesser extent than the other three subjects, was known to think of herself as masculine and to wish to be male (Petrement, 1976). Or was John's ability to imagine God and himself in this way a result of having developed the personality characteristics he did? What other factors may have affected John's ability to imagine God and himself in this way? As in the Lyons study (1983) referred to in the
"Feminine Character" section of this study (Chapter 2), John's image of himself seems to have been an instance of the feminine character crossing gender lines. Lyons (1983) found that when men define themselves in terms of connection and relatedness they frame moral judgments differently than other men. John clearly saw his life in terms of connection and relatedness, and exhibited the Feminist Select Desirable Personality Characteristics to a remarkable degree. It may be that having maternal or feminine images of God and/or self is an important factor in personality development and spiritual growth.

Unexplained Results

Perhaps the most significant conclusion to be drawn from this study is that while the exposure to the matrices in all likelihood had an impact upon the development of the Feminist Select Desirable Personality Characteristics, many of the factors leading to their development remained unexplained. Why was John, who did not enjoy a particularly high level of exposure to the matrices, so much more successful in developing the Feminist Select Desirable Personality Characteristics than were the other subjects? Of course, to be exposed to a matrix and to appropriate it are two different things. What factors predispose an individual to appropriate the matrices in such a way as to lead to the development of the desired characteristics? What this study leaves unanswered is, in all probability, far more intriguing than what it has suggested.

It may be that it is difficult to adequately appreciate the development of a person's spirit without recourse to specifically spiritual categories.
Suggestions for Further Study

Introduction

Despite inherent limitations in this study, the use of the experiences contained in the Feminist Experiential Matrix and Jesus' Experiential Matrix and the characteristics within the Feminist Select Desirable Personality Characteristics as categories was viable, and could be used for other studies. Studying these historical figures in terms of their development has also proved to be viable. Further studies using this or a similar category structure and other biographical studies in this area could be conducted profitably. There are also questions raised by this study which could be investigated using different methodologies.

Different Subjects

Since it seems likely that the subjects of this study may have differed greatly from the general population in their exhibition of the Feminist Select Desirable Personality Characteristics, it might be instructive to study subjects who are not renowned for their spirituality, using the same category system used in this study.

Different Matrices

Since all four subjects had some level of exposure to the matrices, it might be instructive to structure a future study so that there is a control group lacking such exposure. It might be intriguing to attempt to discover if the matrices are necessary for the development of the desired characteristics, or if different matrices altogether might function analogously.
In-depth Biographical Studies

Perhaps a longitudinal study could be conducted, assessing the subjects at, for instance, age 20, 30, and 40. Further, a more in-depth biographical study which takes into account many of the factors not examined in this study would be instructive.

Personality Changes Resulting from Experience

One possible study would be one of volunteers at, for instance, a soup kitchen, measuring changes in their attitudes, values and behavior as observed by themselves and their significant others before, during and after their involvement with the soup kitchen, in order to attempt to explore their appropriation of the experience.

Coerciveness among Spiritual Seekers

Three of the subjects of this study failed to develop the trait of noncoerciveness. It would be interesting to study other spiritual seekers, as compared with individuals not so inclined, to assess for coerciveness.

Feminine Images of God and Self

Pope John had maternal images of God and self (Hebblethwaite, 1987) and developed the Feminist Select Desirable Personality Characteristics to a remarkable degree. Simone Weil’s image of herself was masculine (Petrement, 1976); she developed the Feminist Select Desirable Personality Characteristics to a considerably lesser extent than the other three subjects. These findings suggest areas for further study. How does one come to have a feminine image of God? How does a male come to have a feminine image of himself? How does a female come to have a masculine image of herself? Do
individuals having a feminine image of God develop different personality characteristics than individuals who have a masculine image of God? Are individuals who have a feminine image of self also better equipped for relationships? Subjects with feminine images of God and self and subjects with masculine images of God and self could be compared and contrasted according to the categories used in this study, or other categories could be used as criteria. There is much work to be done here.

Recommendations for Counselors

Spiritual Growth is Possible

In counseling, it is crucial to proceed according to the client’s goals. Not all clients have spiritual growth as a goal. Even for those who do have spiritual growth as a goal for their counseling experience, there is a wide variety of differing approaches to spirituality and definitions of spiritual advancement. Many clients will not find the values and assumptions of this study and of the feminist spiritual writers cited herein to be consonant with their own vision. However, when working with clients who have clearly stated spiritual growth as a goal for their counseling experience and find this study’s assumptions and values congenial, counselors may draw several hopeful messages from this study which they may pass on to their clients.

Their clients may be encouraged by the insight that the development of characteristics similar to those which comprise the Feminist Select Desirable Personality Characteristics need not be an achievement reserved for a select few, but is available to many types of people. The overall level of conformity to the Feminist Select Desirable Personality Characteristics was moderately high; it was possible for all of the subjects of
this study. Counselors may disabuse their clients of the notion that males are at a disadvantage in the pursuit of a spiritual direction in their lives.

Invalid Gender Assumptions

Counselors should be wary of assuming that female clients will have had exposure to experiences similar to those which comprise the Feminist Experiential Matrix. Nor should they assume that male clients will not have had such exposure. Nor should they assume that traits such as nurturance and nonacquisitiveness and nonegoism are more readily developed in females than in males, nor that males are constitutionally at a disadvantage in seeking to value everyday life or behave nonaggressively with adversaries or to prioritize relating highly.

Using the Matrices

Clients may want to expose themselves to experiences similar to those which comprise the Feminist Experiential Matrix, as it may be that this type of spiritual growth is hampered if the seeker is not exposed to these experiences at all. Counselors may want to explore with the client their reactions to these experiences. The counselor may recommend that the client who views development of the Feminist Select Desirable Personality Characteristics as an advancement in their spiritual health select experiences in order to be exposed to a combination of the Feminist Experiential Matrix and Jesus’ Experiential Matrix.

Lifestyle

One topic that is not addressed as frequently as it might be in counseling is lifestyle. This can be particularly important in spiritual counseling when the client shares
the values and assumptions of the feminist spiritual writers cited in this study. A fascinating trait shared by the subjects of this study was their nonacquisitiveness. They took this beyond simply not opting to own many possessions. Robert Coles trenchantly observed of Simone Weil that the "condition of poverty to her is the essence of Christianity, an assumed situation of precariousness" (Coles, 1987b, p. 124; emphasis in original). This is manifestly true also for Berrigan and Day. Exploring this theme with clients could provide a meaningful avenue which might result in a deeper spiritual commitment. The counselor may wish to caution the client that those who wish to be exposed to Jesus' Experiential Matrix are likely to encounter the sacrifice and oppression encountered by the subjects of this study.

Limited Role of Counselor

This study was not able to fully account for the development in the subjects of the Feminist Select Desirable Personality Characteristics. Perhaps most notably, the investigator is left somewhat in awe of a peasant boy from the foothills of the Alps who became, with very substantial reason, one of the most beloved spiritual figures in history, Pope John XXIII. To paraphrase T. S. Eliot, the function of the counselor in this type of counseling will be to lead the client to the place where the counselor is no longer able to act as guide.
REFERENCES


