

THE

WOUNDED HEALER

Ministry in Contemporary Society

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INTRODUCTION

In the middle of our convulsive world men and women raise their voices time and again to announce with incredible boldness that we are waiting for a Liberator. We are waiting, they announce, for a Messiah who will free us from hatred and oppression, from racism and war—a Messiah who will let peace and justice take their rightful place.

If the ministry is meant to hold the promise of this Messiah, then whatever we can learn of His coming will give us a deeper understanding of what is called for in ministry today.

How does our Liberator come? I found an old legend in the Talmud which may suggest to us the beginning of an answer:

Rabbi Joshua ben Levi came upon Elijah the prophet while he was standing at the entrance of Rabbi Simeron ben Yohai's cave . . . He asked Elijah, "When will the Messiah come?" Elijah replied,

"Go and ask him yourself."

"Where is he?"

"Sitting at the gates of the city."

"How shall I know him?"

"He is sitting among the poor covered with wounds. The others unbind all their wounds at the same time and then bind them up again. But he unbinds one at a time and binds it up again, saying to himself, 'Perhaps I shall be needed: if so I must always be ready so as not to delay for a moment.'" (Taken from the tractate Sanhedrin)

The Messiah, the story tells us, is sitting among the poor, binding his wounds one at a time, waiting for the moment when he will be needed. So it is too with the minister. Since it is his task to make visible the first vestiges of liberation for others, he must bind his own

wounds carefully in anticipation of the moment when he will be needed. He is called to be the wounded healer, the one who must look after his own wounds but at the same time be prepared to heal the wounds of others.

He is both the wounded minister and the healing minister, two concepts I would like to explore in this last chapter.

I. THE WOUNDED MINISTER

The Talmud story suggests that, because he binds his own wounds one at a time, the Messiah would not have to take time to prepare himself if asked to help someone else. He would be ready to help. Jesus has given this story a new fullness by making his own broken body the way to health, to liberation and new life. Thus like Jesus, he who proclaims liberation is called not only to care for his own wounds and the wounds of

others, but also to make his wounds into a major source of his healing power.

But what are our wounds? They have been spoken about in many ways by many voices. Words such as "alienation," "separation," "isolation" and "loneliness" have been used as the names of our wounded condition. Maybe the word "loneliness" best expresses our immediate experience and therefore most fittingly enables us to understand our brokenness. The loneliness of the minister is especially painful; for over and above his experience as a man in modern society, he feels an added loneliness, resulting from the changing meaning of the ministerial profession itself.

1. Personal loneliness

We live in a society in which loneliness has become one of the most painful human wounds. The growing competition and rivalry which pervade our lives from birth have created in us an acute awareness of our isolation. This awareness has in turn left many with a heightened anxiety and an intense search for the experience of unity and community. It has also led people to ask anew how love, friendship, brotherhood and sisterhood can free them from isolation and offer them a sense of intimacy and belonging. All around us we see the many ways by which the people of the western world are trying to escape this loneliness. Psychotherapy, the many institutes which offer group experiences with verbal and nonverbal communication techniques, summer courses and conferences supported by scholars, trainers and "huggers" where people can share common problems, and the many experiments which seek to create intimate liturgies where peace is not only announced but also felt—these increasingly

popular phenomena are all signs of a painful attempt to break through the immobilizing wall of loneliness.

But the more I think about loneliness, the more I think that the wound of loneliness is like the Grand Canyon—a deep incision in the surface of our existence which has become an inexhaustible source of beauty and self-understanding.

Therefore I would like to voice loudly and clearly what might seem unpopular and maybe even disturbing: The Christian way of life does not take away our loneliness; it protects and cherishes it as a precious gift. Sometimes it seems as if we do everything possible to avoid the painful confrontation with our basic human loneliness, and allow ourselves to be trapped by false gods promising immediate satisfaction and quick relief. But perhaps the painful awareness of loneliness is an invitation to transcend our limitations and look beyond the boundaries of our existence. The awareness of loneliness might be a gift we must protect and guard, because our loneliness reveals to us an inner emptiness that can be destructive when misunderstood, but filled with promise for him who can tolerate its sweet pain.

When we are impatient, when we want to give up our loneliness and try to overcome the separation and incompleteness we feel, too soon, we easily relate to our human world with devastating expectations. We ignore what we already know with a deep-seated, intuitive knowledge—that no love or friendship, no intimate embrace or tender kiss, no community, commune or collective, no man or woman, will ever be able to satisfy our desire to be released from our lonely condition. This truth is so disconcerting and painful that we are more prone to play games with our fantasies than to face the truth of our existence. Thus we keep hoping that one day we will find the man who really under-

stands our experiences, the woman who will bring peace to our restless life, the job where we can fulfill our potentials, the book which will explain everything, and the place where we can feel at home. Such false hope leads us to make exhausting demands and prepares us for bitterness and dangerous hostility when we start discovering that nobody, and nothing, can live up to our absolutistic expectations.

Many marriages are ruined because neither partner was able to fulfill the often hidden hope that the other would take his or her loneliness away. And many celibates live with the naïve dream that in the intimacy of marriage their loneliness will be taken away.

When the minister lives with these false expectations and illusions he prevents himself from claiming his own loneliness as a source of human understanding, and is unable to offer any real service to the many who do not understand their own suffering.

2. Professional loneliness

The wound of loneliness in the life of the minister hurts all the more, since he not only shares in the human condition of isolation, but also finds that his professional impact on others is diminishing. The minister is called to speak to the ultimate concerns of life: birth and death, union and separation, love and hate. He has an urgent desire to give meaning to people's lives. But he finds himself standing on the edges of events and only reluctantly admitted to the spot where the decisions are made.

In hospitals, where many utter their first cry as well as their last words, ministers are often more tolerated than required. In prisons, where men's desire for liberation and freedom is most painfully felt, a chaplain

feels like a guilty bystander whose words hardly move the wardens. In the cities, where children play between buildings and old people die isolated and forgotten, the protests of priests are hardly taken seriously and their demands hang in the air like rhetorical questions. Many churches decorated with words announcing salvation and new life are often little more than parlors for those who feel quite comfortable in the old life, and who are not likely to let the minister's words change their stone hearts into furnaces where swords can be cast into plowshares, and spears into pruning hooks.

The painful irony is that the minister, who wants to touch the center of men's lives, finds himself on the periphery, often pleading in vain for admission. He never seems to be where the action is, where the plans are made and the strategies discussed. He always seems to arrive at the wrong places at the wrong times with the wrong people, outside the walls of the city when the feast is over, with a few crying women.

A few years ago, when I was chaplain of the Holland-America line, I was standing on the bridge of a huge Dutch ocean liner which was trying to find its way through a thick fog into the port of Rotterdam. The fog was so thick, in fact, that the steersman could not even see the bow of the ship. The captain, carefully listening to a radar station operator who was explaining his position between other ships, walked nervously up and down the bridge and shouted his orders to the steersman. When he suddenly stumbled over me, he blurted out: "God damn it, Father, get out of my way." But when I was ready to run away, filled with feelings of incompetence and guilt, he came back and said: "Why don't you just stay around. This might be the only time I really need you."

There was a time, not too long ago, when we felt like

captains running our own ships with a great sense of power and self-confidence. Now we are standing in the way. That is our lonely position: We are powerless, on the side, liked maybe by a few crew members who swab the decks and goof off to drink a beer with us, but not taken very seriously when the weather is fine. The wound of our loneliness is indeed deep. Maybe we had forgotten it, since there were so many distractions. But our failure to change the world with our good intentions and sincere actions and our undesired displacement to the edges of life have made us aware that the wound is still there.

So we see how loneliness is the minister's wound not only because he shares in the human condition, but also because of the unique predicament of his profession. It is this wound which he is called to bind with more care and attention than others usually do. For a deep understanding of his own pain makes it possible for him to convert his weakness into strength and to offer his own experience as a source of healing to those who are often lost in the darkness of their own misunderstanding sufferings. This is a very hard call, because for a minister who is committed to forming a community of faith, loneliness is a very painful wound which is easily subject to denial and neglect. But once the pain is accepted and understood, a denial is no longer necessary, and ministry can become a healing service.

II. THE HEALING MINISTER

How can wounds become a source of healing? This is a question which requires careful consideration. For when we want to put our wounded selves in the service

of others, we must consider the relationship between our professional and personal lives.

On the one hand, no minister can keep his own experience of life hidden from those he wants to help. Nor should he want to keep it hidden. While a doctor can still be a good doctor even when his private life is severely disrupted, no minister can offer service without a constant and vital acknowledgment of his own experiences. On the other hand, it would be very easy to misuse the concept of the wounded healer by defending a form of spiritual exhibitionism. A minister who talks in the pulpit about his own personal problems is of no help to his congregation, for no suffering human being is helped by someone who tells him that he has the same problems. Remarks such as, "Don't worry because I suffer from the same depression, confusion and anxiety as you do," help no one. This spiritual exhibitionism adds little faith to little faith and creates narrow-mindedness instead of new perspectives. Open wounds stink and do not heal.

Making one's own wounds a source of healing, therefore, does not call for a sharing of superficial personal pains but for a constant willingness to see one's own pain and suffering as rising from the depth of the human condition which all men share.

To some, the concept of the wounded healer might sound morbid and unhealthy. They might feel that the ideal of self-fulfillment is replaced by an ideal of self-castigation, and that pain is romanticized instead of criticized. I would like to show how the idea of the wounded healer does not contradict the concept of self-realization, or self-fulfillment, but deepens and broadens it.

How does healing take place? Many words, such as care and compassion, understanding and forgiveness,

fellowship and community, have been used for the healing task of the Christian minister. I like to use the word hospitality, not only because it has such deep roots in the Judaeo-Christian tradition, but also, and primarily, because it gives us more insight into the nature of response to the human condition of loneliness. Hospitality is the virtue which allows us to break through the narrowness of our own fears and to open our houses to the stranger, with the intuition that salvation comes to us in the form of a tired traveler. Hospitality makes anxious disciples into powerful witnesses, makes suspicious owners into generous givers, and makes closed-minded sectarians into interested recipients of new ideas and insights.

But it has become very difficult for us today to fully understand the implications of hospitality. Like the Semitic nomads, we live in a desert with many lonely travelers who are looking for a moment of peace, for a fresh drink and for a sign of encouragement so that they can continue their mysterious search for freedom.

What does hospitality as a healing power require? It requires first of all that the host feel at home in his own house, and secondly that he create a free and fearless place for the unexpected visitor. Therefore, hospitality embraces two concepts: concentration and community.

1. Hospitality and concentration

Hospitality is the ability to pay attention to the guest. This is very difficult, since we are preoccupied with our own needs, worries and tensions, which prevent us from taking distance from ourselves in order to pay attention to others.

Not long ago I met a parish priest. After describing his hectic daily schedule—religious services, classroom

teaching, luncheon and dinner engagements, and organizational meetings—he said apologetically: “Yes . . . but there are so many problems. . . .” When I asked, “Whose problems?” he was silent for a few minutes, and then more or less reluctantly said, “I guess—my own.” Indeed, his incredible activities seemed in large part motivated by fear of what he would discover when he came to a standstill. He actually said: “I guess I am busy in order to avoid a painful self-concentration.”

So we find it extremely hard to pay attention because of our intentions. As soon as our intentions take over, the question no longer is, “Who is he?” but, “What can I get from him?”—and then we no longer listen to what he is saying but to what we can do with what he is saying. Then the fulfillment of our unrecognized need for sympathy, friendship, popularity, success, understanding, money or a career becomes our concern, and instead of paying attention to the other person we impose ourselves upon him with intrusive curiosity. (See James Hillman: *Insearch*, Charles Scribner’s Sons, New York, 1967, p. 18.)

Anyone who wants to pay attention without intention has to be at home in his own house—that is, he has to discover the center of his life in his own heart. Concentration, which leads to meditation and contemplation, is therefore the necessary precondition for true hospitality. When our souls are restless, when we are driven by thousands of different and often conflicting stimuli, when we are always “over there” between people, ideas and the worries of this world, how can we possibly create the room and space where someone else can enter freely without feeling himself an unlawful intruder?

Paradoxically, by withdrawing into ourselves, not out of self-pity but out of humility, we create the space for another to be himself and to come to us on his own terms. James Hillman, director of studies at the C. G. Jung Institute in Zurich, speaking about counseling, writes:

For the other person to open and talk requires a withdrawal of the counselor. I must withdraw to make room for the other . . . This withdrawal, rather than going-out-to-meet the other, is an intense act of concentration, a model for which can be found in the Jewish mystical doctrine of Tsim-tsum. God as omnipresent and omnipotent was everywhere. He filled the universe with his Being. How then could the creation come about? . . . God had to create by withdrawal; He created the not-Him, the other, by self-concentration . . . On the human level, withdrawal of myself aids the other to come into being. (*Insearch*, p. 31)

But human withdrawal is a very painful and lonely process, because it forces us to face directly our own condition in all its beauty as well as misery. When we are not afraid to enter into our own center and to concentrate on the stirrings of our own soul, we come to know that being alive means being loved. This experience tells us that we can only love because we are born out of love, that we can only give because our life is a gift, and that we can only make others free because we are set free by Him whose heart is greater than ours. When we have found the anchor places for our lives in our own center, we can be free to let others enter into the space created for them and allow them to dance their own dance, sing their own song and speak their

own language without fear. Then our presence is no longer threatening and demanding but inviting and liberating.

2. *Hospitality and community*

The minister who has come to terms with his own loneliness and is at home in his own house is a host who offers hospitality to his guests. He gives them a friendly space, where they may feel free to come and go, to be close and distant, to rest and to play, to talk and to be silent, to eat and to fast. The paradox indeed is that hospitality asks for the creation of an empty space where the guest can find his own soul.

Why is this a healing ministry? It is healing because it takes away the false illusion that wholeness can be given by one to another. It is healing because it does not take away the loneliness and the pain of another, but invites him to recognize his loneliness on a level where it can be shared. Many people in this life suffer because they are anxiously searching for the man or woman, the event or encounter, which will take their loneliness away. But when they enter a house with real hospitality they soon see that their own wounds must be understood not as sources of despair and bitterness, but as signs that they have to travel on in obedience to the calling sounds of their own wounds.

From this we get an idea of the kind of help a minister may offer. A minister is not a doctor whose primary task is to take away pain. Rather, he deepens the pain to a level where it can be shared. When someone comes with his loneliness to the minister, he can only expect that his loneliness will be understood and felt, so that he no longer has to run away from it but can accept it as an expression of his basic human con-

dition. When a woman suffers the loss of her child, the minister is not called upon to comfort her by telling her that she still has two beautiful healthy children at home; he is challenged to help her realize that the death of her child reveals her own mortal condition, the same human condition which he and others share with her.

Perhaps the main task of the minister is to prevent people from suffering for the wrong reasons. Many people suffer because of the false supposition on which they have based their lives. That supposition is that there should be no fear or loneliness, no confusion or doubt. But these sufferings can only be dealt with creatively when they are understood as wounds integral to our human condition. Therefore ministry is a very confronting service. It does not allow people to live with illusions of immortality and wholeness. It keeps reminding others that they are mortal and broken, but also that with the recognition of this condition, liberation starts.

No minister can save anyone. He can only offer himself as a guide to fearful people. Yet, paradoxically, it is precisely in this guidance that the first signs of hope become visible. This is so because a shared pain is no longer paralyzing but mobilizing, when understood as a way to liberation. When we become aware that we do not have to escape our pains, but that we can mobilize them into a common search for life, those very pains are transformed from expressions of despair into signs of hope.

Through this common search, hospitality becomes community. Hospitality becomes community as it creates a unity based on the shared confession of our basic brokenness and on a shared hope. This hope in turn leads us far beyond the boundaries of human

togetherness to Him who calls His people away from the land of slavery to the land of freedom. It belongs to the central insight of the Judaeo-Christian tradition, that it is the call of God which forms the people of God.

A Christian community is therefore a healing community not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength.

When loneliness is among the chief wounds of the minister, hospitality can convert that wound into a source of healing. Concentration prevents the minister from burdening others with his pain and allows him to accept his wounds as helpful teachers of his own and his neighbor's condition. Community arises where the sharing of pain takes place, not as a stifling form of self-complaint, but as a recognition of God's saving promises.

CONCLUSION

I started this chapter with the story of Rabbi Joshua ben Levi, who asked Elijah, "When will the Messiah come?" There is an important conclusion to this story. When Elijah had explained to him how he could find the Messiah sitting among the poor at the gates of the city, Rabbi Joshua ben Levi went to the Messiah and said to him:

"Peace unto you, my master and teacher."

The Messiah answered, "Peace unto you, son of Levi."

He asked, "When is the master coming?"

"Today," he answered.

Rabbi Yoshua returned to Elijah, who asked, "What did he tell you?"

"He indeed has deceived me, for he said 'Today I am coming' and he has not come."

Elijah said, "This is what he told you: 'Today if you would listen to His voice.'" (Psalm 95.7)

Even when we know that we are called to be wounded healers, it is still very difficult to acknowledge that healing has to take place today. Because we are living in days when our wounds have become all too visible. Our loneliness and isolation has become so much a part of our daily experience, that we cry out for a Liberator who will take us away from our misery and bring us justice and peace.

To announce, however, that the Liberator is sitting among the poor and that the wounds are signs of hope and that today is the day of liberation, is a step very few can take. But this is exactly the announcement of the wounded healer: "The master is coming—not tomorrow, but today, not next year, but this year, not after all our misery is passed, but in the middle of it, not in another place but right here where we are standing."

And with a challenging confrontation he says:

O that today you would listen to his voice!
Harden not your heart as at Meribah,
as on that day at Massah in the desert
when they tried me, though they saw
my work. (Psalm 95.7-9)

If indeed we listen to the voice and believe that ministry is a sign of hope, because it makes visible the first

rays of light of the coming Messiah, we can make ourselves and others understand that we already carry in us the source of our own search. Thus ministry can indeed be a witness to the living truth that the wound, which causes us to suffer now, will be revealed to us later as the place where God intimated his new creation.

CONCLUSION