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THE ACTION OF THE HOLY SPIRIT IN FREEING FROM UNCONSCIOUS MIMETIC BEHAVIOUR

Violence originates from unconscious mimetic behaviour that can be observed in different cultures since the beginning of human history. Scapegoats were the way to deal with unbearable internal tensions, not only in individuals but also in whole societies. This process was thoroughly investigated by René Girard and Raymond Schwager. In my work, I would like to briefly describe this process and then show the role of the Holy Spirit in the liberation from these mechanisms. In the third part, based on the teaching of the fruits of the Holy Spirit, I will show how the active presence of the Paraclete creates completely new attitudes and virtues in a human person in response to these unconscious mimetic behaviours.

INTRODUCTION

Christian anthropology is very clearly distinguished from the horizontalism and naturalism of anthropologies promoted by post-modern philosophers. Also the analyses of philosophers of Christian provenance, such as R. Girard, show the necessity of supplementing the philosophical perspective of man with the dimension of transcendence. In this article we want to compare two perspectives of anthropology: mimetic (philosophical) and pneumatological (theological), in order to emphasize the existence of a constant influence of the Holy Spirit on human being's life in freedom. In his final words on the cross, Jesus prayed to the Father that he would forgive those who participated in His Passion, because: "they do not know what they are doing." (Luke 23:34). These words reveal how deep within us are the unconscious mechanisms that control our behaviour, and what each of

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us can do out of this unconsciousness. This condition of human nature can lead to anthropological pessimism and the hopelessness associated with it. In this work, I would like to show these mechanisms described by researchers R. Girard and R. Schwager, as well as describe how the promise of Jesus announcing the Holy Spirit, who is to teach us everything, is fulfilled (cf. Jn 14:26). It is he who, through his sanctifying action, frees us from the unconsciousness, breaks the mechanism of the sacrificial goat and builds mature personalities that manifest his fruits.

THE MECHANISM OF THE SCAPEGOAT

The *mimesis* term in the period of classical philosophy was understood in four ways: as ritualistic expression (during mystery rituals), imitation of natural attitudes (Democritus), copy of nature (Plato), free creation in artistic work based on nature (Aristotle).¹ The last of the above mentioned thinkers also found the source of learning in the world of animals and people in the ancient category of *mimesis*.² According to neurologists, this process is fundamental for learning, developing behavioural patterns, and is the genesis of the processes of socialization, the creation of culture and language as its tool.³

Apart from the learning process itself, it is a very primordial force in the human being, which determines his/her relations with the world and other beings. Girard, speaking of mimeticism, uses the distinction between desire and need or appetite, different from Freudian libido or sexual instinct. He believes that it is something much more complicated,⁴ a feature that distinguishes people from the world of animals. He considers it as a cultural phenomenon that has been created by interpersonal relationships. It is not a linear relationship between a desired object and the coveting self, called *catexis* by psychoanalysts. According to Girard, there is also a third element here – something different or an intermediary – a force that awakens desire, pursuit of similarity like the romantic idea of knighthood in Don Quixote.⁵ These hidden desires lead to mimetic rivalry. This phenomenon occurs when two desires are addressed to one object.

¹ *Dictionary of the History of Ideas* [Mimesis], W. Tatariewicz, <http://xtf.lib.virginia.edu/xtf/view?docId=DicHist/uvaBook/tei/DicHist3.xml;chunk.id=dv3-27> [access 20.02.2019].

² Aristotle, *Poetics* 1448b, 4–10.

³ R. Girard, *Things hidden since the foundation of the world. Research undertaken in collaboration with J.-M. Oughourlian and G. Lefort*, transl. P. Bann, M. Metter, Stanford 1987, p. 7.

⁴ B. Strączek, *René Girard's Concept Of Mimetic Desire, Scapegoat Mechanism And Biblical Demistification*, "Seminare" 35 (2014), No 4, p. 47–56.

⁵ R. Girard, *Deceit, Desire and the Novel. Self and Other in Literary Structure*, transl. Y. Freccero, Baltimore–London 1966, p. 1–2.

For the French thinker, there are two possibilities to experience this desire: a) externally, where “the distance is sufficient to eliminate the contact between the two spheres of opportunity whose representative centres are occupied by the subject and the intermediary”,⁶ or b) internally, the subject and the model are separated from the object of desire neither by time or space nor by social, life or spiritual distance.

In the external case, the subject manifests the nature of the desire and “worships the object openly and declares himself his disciple.”⁷ What is important is to imitate the same values that unknowingly draw not so much to the object of desire as to the unconsciously hidden intermediary.

In the inner experience, Girard shows a mimetic desire to unconsciously blur the differences between the rivals. The intermediary, who earlier encouraged imitation, now becomes a rival and an obstacle. There are two imperatives in this rivalry: the demand for an intermediary to imitate him and the simultaneous warning not to do so. The source of the conflict is therefore the presence of contradictory imperatives.⁸

The ambivalence of emotions is the reason for the process of unconscious imitation described above. The unfulfilled desires caused by desire and hatred for the same Intermediary come from the internally experienced irritability. There is a similarity between the Girard system and Freud’s psychoanalysis, which describes the case of the “Oedipus Complex,” where the father can be a model for the child but also a rival in accessing the mother.⁹ For Girard, culture is merely a “regulated system of distinctions, where differences between individuals are used to establish their identity and their mutual relationships.”¹⁰

In such understanding, society is doomed to constant frustration resulting from the impossibility of overcoming the mimetic crisis. Internal tension leads to total collective violence, which can take two forms: all against all or all against one. Violence in this mechanism seems to be the only solution to the internal conflict of individuals, and thus of entire societies, which are subject to unconscious, endless rivalry.

Girard believes that this rivalry is contagious and can reach a peak not only in individuals but also in communities. The response to this tension makes communities that have previously been broken up become deeply unanimous. This

⁶ Ibidem, s. 18.

⁷ R. Girard, *Deceit, Desire and the Novel...*, p. 10.

⁸ R. Girard, *Violence and the Sacred*, Baltimore 1977, p. 147.

⁹ S. Freud, ‘Group Psychology and the Analysis of the Ego’, *The Standard Edition of the Complete Psychological Works*, vol. 18, transl. J. Strachey, London 1953–66, p. 105.

¹⁰ R. Girard, *Violence and the Sacred...*, p. 49.

unconscious consensus manifests itself in collective community violence against the individual. These behaviours have taken place in different cultures since time immemorial, where in rituals the sins of the community were transferred to sacrificial victims, where the sacrifice seemed necessary in order for the group to cope with the inner tension and return to harmony. He describes this phenomenon as “the mechanism of the scapegoat.” This process is particularly evident in the words of the High Priest about Jesus, in which the priest declares: “You do not understand that it is better for you for one man to die for a nation than for the whole nation to die.” (Jn 11:50).

The persecutors are not aware of their unconscious choices. Sacrificial victims are selected for inadequate reasons, and may even be completely random. This tendency to violence is not a matter of a social contract, but of irrational and spontaneous reactions.¹¹

In his research, the French thinker shows a multitude of examples of sacrificial violence hidden under the cover of religious, social and political myths. For him, myths themselves are “retrospective transformations of sacrificial crises, a reinterpretation of these crises in the light of the cultural order that arose from them.”¹²

Summing up the analysis of the scapegoat mechanism, we can create the following scheme: from imitation to competition giving rise to internal frustration manifested by aggression, the increase in violence, which at its peak leads to the selection of the scapegoat, then its collective murder, liberating the community from violence for some time.

THE ROLE OF THE HOLY SPIRIT IN FREEING FROM UNCONSCIOUS MIMETIC BEHAVIOUR¹³

Philosophers who observe typical manifestations of human nature and define the resulting mimetic social behaviours, common in the world, nevertheless remain in the area of a certain anthropological fatalism. Christian anthropology, on the other hand, which is optimistic at its basis, emphasizes the positive characteristics of human nature, such as freedom, self-awareness, relational quality, transcendence, morality and development. In response to the mimetic cycle of unconscious sacrificial behaviour, we can certainly put forward the achievements of pneumatological anthropology, which was born from the observation of various types of actions of the Holy Spirit, called fruits or sanctifying gifts. This influ-

¹¹ B. Strączek, *René Girard's Concept...*, p. 51.

¹² R. Girard, *Violence and the Sacred...*, s. 64.

¹³ R. Girard, *Wenn all das beginnt*, transl. P. Veldboer (Thaur: LIT Verlag, 1997), s. 174.

ence of His is the source of the breakthrough of the subconscious negative pattern mentioned above. Theology, in defining human nature, reaches for the category of original sin, whose influence is not only not absolutized, but is reduced by the doctrine of grace. The scheme of action of the Holy Spirit-Paraclete can be traced in the following scheme:¹⁴

1. The Paraclete comes to help one understand the evangelical truth,
2. He strengthens the persecuted, who bear witness to Jesus' innocence, revealing the mechanism of the scapegoat,
3. He assists persecutors in changing their attitudes towards victims by understanding their guilt and accepting the sacrificial victim's side.

Many wanted to receive Jesus, but did not because of fear of their fellow countrymen. They could not overcome it without the assistance of the Holy Spirit, who bestows sincerity on the persecuted and terrified, both in their profession of faith and in living according to it.

The Holy Spirit convinces us of our sin, which changes our attitude toward others. We stop accusing and despising others as inferior to us, and He also arouses our compassion for them.

Girard introduces the opposition of the "Accuser-Defender," where man, rejecting the rules of the Kingdom of God, exposes himself to the power of Satan, i.e. the Accuser, and stands in opposition to the Holy Spirit, the Defender, the Advocate. The French thinker believes that Satan is also the personification of the entire mimetic system, whose enemy is the Holy Spirit.¹⁵

According to Girard, the only way to escape violence is through positive mimeticism. It means love of enemies as opposed to mimetic rivalry. The introduction of the principles of the Kingdom of God is a reversal of the scapegoat culture. The fruit of this process is the rejection of revenge.¹⁶

¹⁴ Łukasz Mudrak made a thorough analysis of Schwager's contribution in his article: *Breaking the Vicious Circle of Violence: The Correlation between Girard's Reflections on the Holy Spirit and Schwager's Pneumatology*, p. 2, https://www.academia.edu/37265772/The_Correlation_between_Girard_s_Reflections_on_the_Holy_Spirit_and_Schwager_s_Pneumatology [access: 12.02.2019].

¹⁵ R. Girard, *Things Hidden since the Foundation of the World*, transl. S. Bann, M. Metteer, Stanford 1987, p. 199, 211; *I See Satan 2*, p. 42; R. Girard, *The Scapegoat*, transl. Y. Freccero, Baltimore 1986), p. 208–209.

¹⁶ R. Girard, *I See Satan Fall Like Lightning*, transl. J.G. Williams, Maryknoll 2001, p. 13–14; idem, *Evolution and Conversion...*, p. 63, 56–7; idem, *Wenn all das beginnt...*, p. 74, 213; idem, *Battling to the End*, East Lansing 2010, p. 120.

Schwager develops the idea of positive mimeticism on the basis of biblical exegesis. The moral condition of the Israelites is very weak, as soon as they abandon their relationship with God, they fall into the slavery of violence, destroying human bonds.¹⁷ A concrete sign of God's intervention is the creation of a new community by giving law of the Ten Commandments. It gets rejected in favour of human lust. The inability to accept God's rules of the Kingdom of Peace results from the condition of the human soul. The solution to this problem is prophetically proclaimed by Ezekiel and Jeremiah (Ezekiel 32:36; 11:19; Jr. 31:33) as a change of heart. Only God can do this. In the power of the Holy Spirit, people will be able to accept and live the divine laws that lead to love and peace.

God also announces sending His Spirit, which will enable every person to understand this Law directly, without any help from anyone. Only when people have found the fulfillment of their most intimate desires in God can they be free from the mimeticism that generates violence and jealousy. An example of unmet desires is the story of Cain (Genesis 4:7), who could not control his own sin.¹⁸ It is in the power of the Holy Spirit that the heart of man is slowly transformed and violence is renounced as a means of resolving the inner conflict in man.

The transformation of a person's heart consists in freeing him or her from the circle of violence by leaving unconscious behaviours and giving the freedom of choice. Unfortunately, this process is made difficult because, as Schwager emphasizes, we are exposed to Satan's lie, which is a distortion of God's truth.¹⁹ This constant struggle emphasizes the necessity of the assistance of the Holy Spirit who uncovers the sin and mechanisms of Satan's perversity. Without the Holy Spirit we cannot discover what is really good in us and what is bad (Jn 16:8).

God's intervention and sending the Holy Spirit are a manifestation of His mercy. He does everything in his power to prevent the self-destruction of humanity, to which a life according to the mentality of the scapegoat leads. This destructive way of thinking is manifested in the crowds that gathered around Jesus as he preached and worked miracles and later wanted to kill him. Another group are those who conspire against Jesus, who gather to kill him as a scapegoat, because it is better for one to die for the nation (Jn 11:50).

The Church born under the cross is the opposite of these mimetic groups. This congregation has the Holy Spirit as its foundation, given to them by Jesus. This gift is the source of true unity, which is no longer a conspiracy "against," but living

¹⁷ R. Schwager, *Für Gerechtigkeit und Frieden*, Innsbruck–Wien 1986, p. 18–23.

¹⁸ R. Schwager, *Must there be Scapegoats? ...*, p. 125.

¹⁹ R. Schwager, *Erlöser des Menschen. Soteriologie in der Verkündigung von Johannes Paul II. und die Herausforderungen unserer Zeit*, in: *Kirche als universales Zeichen. In memoriam Raymond Schwager SJ*, ed. R. Siebenrock, W. Sandler, Wien–Münster 2005, p. 84.

life “for” others. The Innsbruck theologian contrasts here the term “little peace,” which is achieved by the mechanism of the “sacrificing” of one for the whole, with the “full peace” which flows from the Holy Spirit present in the Church.²⁰

According to Schwager, this decision to be led by the Holy Spirit and being opposed to Satan is a long-term process that is the only way out of violence and its deep sources.²¹ The role of the Holy Spirit is to show the truth about sin, to convince people of guilt and to unite around the innocent sacrifice of Nazareth as the foundation of unity among people.

THE RESULTS OF THE SANCTIFYING ACTION IN THE PERSON OF THE BELIEVER

St. John Paul II writing about the Holy Spirit in his encyclical *Dominum et Vivificantem*, mentions his role as the Paraclete (Another Comforter) announced by Jesus. According to the Pope the main objectives of the Third Person of the Trinity, acting in man, are: to stimulate the spread of the Gospel, its proper understanding, and the continuity and identity of the Good News in spite of changing conditions.²² He will also convince us of sin by giving the truth of conscience and the certainty of Redemption,²³ which will enable us to accept the truth and the guilt for the demonstrated sin, but only in the perspective of the cross of Jesus.²⁴ This conversion will purify consciences and forgive sins (Jn 20:22n). From the moment of the Incarnation, there is also a new way of functioning of man. Creation is completed with the Incarnation and permeated with the powers of redemption²⁵ in the sanctifying grace, that is, in the Holy Spirit himself. It is in Him, as the real presence of God, that man can repeat after St. Augustine: “You were more inside me than what was most intimate in me.”²⁶ The Paraclete reveals God to us as the Father, thus overcoming alienation and fear of oneself, God and the world. It enables our inoculation with the “root of immortality” (Wisdom 15:3), which initiates New Life in the endowed person, no longer as the alienated self,

²⁰ Cf. L. Mudrak, *Breaking the Vicious Circle of Violence: The Correlation between Girard's Reflections on the Holy Spirit and Schwager's Pneumatology...*, p. 6.

²¹ R. Schwager, *Theologie des Heiligen Geistes. Manuskript zur Vorlesung Pneumatologie...*, p. 74–79, 86–90.

²² Cf. John Paul II, *Dominum et Vivificantem* 4 (hereafter: DeV).

²³ DeV 31.

²⁴ DeV 32.

²⁵ DeV 52.

²⁶ St. Augustine, *Confessiones* III, 6, 11: CCL 27, 33.

but as the dwelling place of the Holy Spirit and the living temple of God.²⁷ This inhabitation in the souls of the faithful (cf. Jn 14:23) is confirmed by the Tradition of the Church from the beginning of her existence.²⁸

The new Life in the Holy Spirit has its concrete manifestations that break the unconscious mimeticism which leads to sacrificial behaviour towards others (cf. 2 Cor 5:17). It is Paraclete who educates us to consciously imitate God revealed in Jesus of Nazareth and leads us to the fullness of life.²⁹ Jesus is the perfect image of God which can be known – “for whoever saw the Son saw the Father” (cf. Jn 14:9) – but the resemblance and formation of man in the image of Christ is, in turn, the work of the Holy Spirit.³⁰ The Christian becomes the “source of grace”, modelled on Jesus, through the Spirit,³¹ who, like God’s Artist, shapes the image of God in man, according to his own design and the power of his gifts and perfection.³² In this way, he brings successive persons into communion with the Trinity by overcoming distrust, by forgiveness and making us aware of the human condition which Paul calls “the old man.” (cf. Rom 6:6).

The Old Man, that is, the one who lives on Satan’s lie expressed in the law of unconscious violence, reveals his slave-like and unhealed personality through the “deeds of the body”. (cf. Gal 5:19–21). These are earthly aspirations that exclude God’s guidance and, in effect, prevent communion with the Trinity.³³ For man, this is a sentence of self condemnation and death by dissociation from the source of life (cf. Rom 8:6). This death cannot be overcome by man himself, who needs and naturally strives for the Saviour (cf. Jn 15:5).

New life is born from the Paraclete dwelling in man, sanctifying and divinizing man. The concrete manifestations of this sanctifying activity are the fruits mentioned by St. Paul (cf. Gal 5:22–23). The term used by the Apostle of the nations [ho *karpos*] literally as well as figuratively refers directly to the effect, result, consequence or outcome of, for example, the laws of nature (e.g., Matt 12:33, as the biological birth of fruit) or the actions of persons (e.g., Matt 3:8, as the result of conversion).

²⁷ DeV 58.

²⁸ This opinion is confirmed by: St. Iraeneus, St. Hilary, St. Ambrose, St. Augustine, St. Cyril, St. Athanasius, Didym Of Alexandria, John Chrysostom, St. Thomas Aquinas and others.

²⁹ Cf. K. Guzowski, *Duch dialogujący*, Lublin 2016, p. 314.

³⁰ Y. Congar, *Słowo i technienie*, Kraków 2018, p. 43–65.

³¹ Cf. *ibidem*, p. 315.

³² St. Thomas Aquinas, *Summa Theologiae* I–II, q. 68, a. 4, ad 1 [Św. Tomasz z Akwinu, *Suma teologiczna*, I–II, q. 68, a. 4, ad 1. transl. and ed. F.W. Bendarski, S. Bełch, P. Bełch, A. Gładzowski, R. Kostecki, S. Piotrowski, Londyn 1963–1998].

³³ „Man will be inclined to see in God first of all a limitation for himself, not a source of liberation and full goodness.” Cf. DeV 38.

Saint Thomas Aquinas underlines the eschatological role of the fruits of the Holy Spirit. These are human acts produced by rational human nature in collaboration with God's grace, both here on earth and in eternity.³⁴ According to R. Cantalamessa, the fruits of the Holy Spirit can be identified with the philosophical category of virtue, i.e. permanent attitudes, or permanent effects of His action in the human person.³⁵ They are not only a gift from the Paraclete, but also the result of the cooperation of human freedom with his love.

In his letter (Galatians 5:22–23), St. Paul mentions love as the first of the fruits, because it is this love that bears witness to the positive mimeticism discussed above. Man, who experiences God in His generous love and mercy towards sinners, starts to imitate this love himself. It is not a feeling, but a conscious decision to be a gift of oneself, following the example of Jesus, who teaches about the love of enemies and then becomes its perfect example on the cross. In the tradition of the Eastern churches, "it is the presence of the Holy Spirit that precedes all actions in which the spiritual dimension takes flesh, becomes incarnate, becomes *Christophany* (the expression of Christ)."³⁶ Sacrificing oneself for others is in opposition to unconscious rivalry and violence in the mechanism of the scapegoat.

The presence of God in the deepest spheres of the human self liberates from alienation from one's self and the surrounding world, which in turn awakens an attitude of joy. This rejoicing of Jesus in the Holy Spirit (cf. Lk 10:21) becomes a model example of how fulfilling the will of the Father gives birth to joy. It is not just a momentary emotion, but a state of mind of a man who, despite all the hardships, has placed his hope in God and already enjoys fulfilling it. In the Greek translation of the Bible, we find the word *chaire* (cf. Soph 3:14; Jl 2:21; Ze 9:9; Lm 4:21), which is always an invitation to messianic joy.³⁷ Such a greeting, inviting us to rejoice in God's presence in our lives, is heard by Mary in the scene of the Annunciation (Lk 1:28). This divine action is the source of joy in the heart of man (cf. Ps 92:5). The specific feature of Christianity is that it can also be born out of accepted suffering.³⁸

Peace is the result of breaking the mechanism of rivalry. Mimetic violence gives way to the Holy Spirit, who allows us to gaze at the one who was a sacrificial victim but does not seek revenge. God's forgiveness allows us to give up our defenses and open ourselves up to mercy of the One who was pierced for our sins

³⁴ Cf. P. Duda, *Pneumatologiczny wymiar moralności chrześcijańskiej w Summa theologiae św. Tomasza z Akwinu*, Tarnów 2007, p. 152.

³⁵ R. Cantalamessa, *Pieśń Ducha Świętego*, trans. M. Przeczewski, Warszawa 2003, p. 373.

³⁶ P. Evdokimov, *Duch Święty w tradycji prawosławnej*, Poznań 2012, p. 125.

³⁷ Cf. J. Ratzinger, *Credo fur heüte*, Freiburg 2006, p. 58.

³⁸ Cf. W. Stinnisen, *Młode wino. O owocach Ducha Świętego*, Poznań 2016, p. 55–77.

(cf. Is 53:5).³⁹ Peace lived by the believer translates into his way of functioning in a society that starts to become the Kingdom of the Father. Forgiveness gained on the cross makes us aware of Satan's hypocrisy (cf. Lk 22:53; Eph 6:12) and changes social relationships. St. Augustine defines peace as: *tranquillas ordinis*, i.e. the time when everything is in order.⁴⁰ The return to this state was announced by the angels at the birth of Jesus (cf. Lk 2:14). The incarnation was the beginning of mankind's journey to the Father. Humankind, as the Church of Christ, calls out: *Abba*. This gives rise to a deep inner peace expressed by the author of the Confessions in the words: "For you created us as directed to you. And our heart is restless until it finds its rest in you."⁴¹ It is the certainty of returning to the Father and his forgiveness in Jesus, "who is our peace" (cf. Eph 2:14) which makes us always rejoice, for the peace of God protects our minds (cf. Phil 4:4–9).

Certainty of salvation and freedom from unconscious aspirations makes it possible to experience the dignity of one's own humanity despite the recurring patterns of the old man. Patience results from the certainty of being loved. Errors and falls are no longer something to be hidden (cf. Gen 4:6), but an opportunity to become like the Master (cf. Sir 18:11), to straighten the paths for him. Patience is also a state that overcomes the need for perfectionism and accepts the imperfect nature (cf. Ecclesiastes 3:1), which to this day still struggles with its limitations, and still does not manifest what it may be, through God's love (cf. 1 John 3:2).⁴² This expectation makes one similar to God (cf. 2 Pt 3:9,15), who wants to establish a new order before a new heaven and a new earth come (cf. Rev 21:1). But before this happens, God gives man time to bear fruit (cf. Lk 13:6–9), to repair the evil he or she committed (cf. Mt 18:23–35) and to return to the Father (cf. Lk 15:11–24).

The indwelling of the Holy Spirit leads to the rejection of rivalry, thanks to the certainty of being accepted and loved for free. This foundation makes it pointless to fight for salvation and the love, abundant in God (cf. Eph 2:4). Deep unity with God gives birth to kindness and goodness (cf. Jn 13:34). Positive mimeticism in relation to God leads to generosity and removes the fear of loss. The Holy Spirit, as a Gift himself, teaches us to be a gift to others. To be in a way that generates openness and joy in others (cf. 2 Cor 9:7). It removes the conflict between self-love and love for others.⁴³ Kindness towards oneself enables one to live like the Trinity, because it was the Trinity who in Jesus overthrew the wall that divided humanity (cf. Eph 2:14). It even encourages rivalry in showing respect to each other (cf. Rom 12:10).

³⁹ Cf. *Reconciliatio et paenitentia* 19–22, AAS 77 (1985), p. 229–233.

⁴⁰ Cf. St. Augustine, *De civitate Dei*, 19, 13; PL 41, 640.

⁴¹ Cf. St. Augustine, *Confessions* [*Wyznania*, I, 1, transl. Z. Kubiak, Warszawa 1987, p. 7].

⁴² Cf. G. D'Amore, *Owoce Ducha Świętego*, transl. W. Szymona, Kraków 2010, p. 168.

⁴³ Cf. W. Stinissen, *Młode wino...*, p. 127.

The solidarity of being with the other, who is like me, means that the believer no longer wants to burden others with responsibility, but accepts it in a mature way. Being children of a single Father (cf. Rom 8:16) frees one from shifting blame. It transforms the fear of the other into faithful love (cf. Deuteronomy 32:4) capable of sacrificing oneself for the other. It was God who first loved people with eternal love (cf. Is 40:8), which he wants to teach them. His constant and faithful Paternal love infinitely surpasses human love.⁴⁴ According to the French philosopher Gabriel Marcel, saying to someone: “I love you” is tantamount to saying: “You will never die” because love is eternal, as it “comes from God” (1 Jn 4:7).⁴⁵ Enlightenment by the Holy Spirit frees us from Marxist materialism, which found its way to freedom and independence in rebellion and revolution. This awareness of being a child of God and dependence on God makes it possible to reject the temptation of false liberty, which is a *de facto* alienation resulting from fear of others.⁴⁶

Careful listening to the Spirit, who convinces us of sin, justice, and judgment, before which no one can stand without the salvation coming from the cross (cf. Jn 16:8), gives birth to an attitude of gentleness. The believer who desires God’s guidance and forgiveness, realizing his own mistakes (cf. Rom 7:19), recognizes that God’s ways are not his ways (cf. Is 55:8). The new identity of God’s child, having the right to be mistaken and to learn from God, in addition to one’s own powers needs divine enlightenment, where he “will come and lead to the full truth” (Jn 16:13). Acceptance of God’s pedagogy gives rise to gentleness towards brothers and sisters who unwittingly submit themselves to Satan’s slavery. This experience of unmerited salvation and the constant presence of the Holy Spirit (cf. Ps 59:10) in spite of one’s falls leads to the rejection of the pharmacist’s accuracy, the righteousness resulting from comparison with the others and from the Pharisee perfection based on moral perfectionism.⁴⁷

God’s constant and faithful love bears in man the freedom from what was to serve him in building up the Kingdom of God⁴⁸ (cf. Gen 1:28). Self-control is the “result” of the reign of the Holy Spirit, who enables human person to choose what is good and what is in accordance with God’s will.⁴⁹ This is the awareness of being loved by the love of God, who takes active care of his child (cf. Matt 6:28).⁵⁰ This attitude stems from the humility of being aware of one’s lack of inner order. The

⁴⁴ Cf. *ibidem*, p. 166.

⁴⁵ Cf. *ibidem*, p. 174.

⁴⁶ Cf. *ibidem*, p. 193.

⁴⁷ Cf. *ibidem*, p. 111.

⁴⁸ S. Szymik, *Czyńcie sobie ziemię poddaną*” (Rdz 1,28). *Cywilizacyjny postęp ludzkości w świetle Rdz 1–11*, “*Verbum Vitae*” 31 (2017), p. 21–44.

⁴⁹ K. Guzowski, *Duch dialogujący...*, p. 321.

⁵⁰ J. Gawęł, *Jak żyć owocami Ducha Świętego?*, Częstochowa 2016, p. 169.

lack of consistency and purposefulness is the result of an unreflective response to unconscious lusts. This orientation towards God, who is the greatest strength and ultimate goal, means that we can satisfy desires and feelings only in Christ.⁵¹ The purpose of the reign of the Holy Spirit is our *Christomorphisation*, that is, our conformance to Christ. It requires vigilance and obedience in discerning “what is true, worthy, just, pure” (cf. Phil 4:8). Saying “yes” to the will of God and submitting ourselves voluntarily to the guidance of the Holy Spirit means that we enter into God’s action and make it our own (cf. Lk 1:38). The divine plan is to have self-control, following the example of Jesus, who said that: “No one takes life from me, but I lay it down of my own accord” (cf. Jn 10:18). As a result, everything that we possess, even ourselves and the presence of God, is a gift that we want to transmit (cf. Jn 19:30).

CONCLUSION

The selfless gift of the Holy Trinity expressed in creation, salvation and sanctification encourages imitation, which is no longer an unconscious mimeticism, but a free choice of Love, as a gift of oneself to the Other. God’s openness to man, His sacrifice and not giving in to the subconscious violence of the scapegoat mechanism, opens up a completely new supernatural perspective for all believers to function inside themselves, towards the others and towards the world. The Christian, through the salvation and indwelling of the Holy Spirit, realizes the lie of Satan. By rejecting the false identity of a rival, he or she becomes a free and conscious gift to others. Positive mimeticism makes him/her similar to Jesus, in whom the love of the Triune God was expressed most fully. Christian anthropology adequately shows the positive role of the grace of the Holy Spirit in building the freedom of man, created in the image and likeness of God. The adoption of a pneumatological perspective in anthropology removes fatalistic interpretations of human nature.

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Keywords: pneumatology, anthropology, release, Holy Spirit, fruits of the Holy Spirit, inhabitation, theosis, deification, mimetism, Girard, Schwager

DZIAŁANIE DUCHA ŚWIĘTEGO W UWALNIANIU Z NIEŚWIADOMYCH ZACHOWAŃ MIMETYCZNYCH

Streszczenie

Przemoc rodzi się z nieświadomych zachowań mimetycznych, które mogą być zaobserwowane w różnych kulturach od początku dziejów ludzkości. Kozły ofiarne były drogą do poradzenia sobie z nieznośnymi wewnętrznymi napięciami nie tylko w jednostkach, ale także w całych społeczeństwach. Ten proces został wnikliwie zbadany przez Rene Girarda i Raymunda Schwagera. W mojej pracy chciałem krótko opisać ten proces, następnie ukazać rolę Ducha Świętego w wyzwaniu z tych mechanizmów. W trzeciej części, bazując na nauce o owocach Ducha Świętego, ukazuję, jak dzięki aktywnej obecności Parakleta powstają w człowieku zupełnie nowe postawy i cnoty w odpowiedzi na omówione nieświadome zachowania mimetyczne.

Słowa kluczowe: pneumatologia, antropologia, Duch Święty, uwolnienie, owoce Ducha Świętego, *inhabitatio*, *theosis*, przebóstwienie, mimetyzm, Girard, Schwager