

Foundation Theology
2015

Foundation Theology 2015



Essays for Ministry Professionals

Edited by
Bernard J. O'Connor

Graduate Theological Foundation

Foundation Theology 2015: Essays for Ministry Professionals

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Published by the
Graduate Theological Foundation
Mishawaka, Indiana 46544 USA

Copy Editor: Dr. Ann-Marie Neale

Printed in the United States of America on recycled paper
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In Memoriam



The Rev. Dr. Bernard Joseph O'Connor

(March 13, 1951 - May 10, 2015)

The Reverend Dr. Bernard J. O'Connor was a native of Nova Scotia and ordained to the priesthood in 1977 for the Diocese of Antigonish. He was Fellow and John Henry Cardinal Newman Professor of Theology and Ecclesial Mediation at the Graduate Theological Foundation in Indiana, USA, where he served from 1996 to 2015. Fr. Bernie was named John Henry Cardinal Newman Professor Emeritus in the spring of 2015 prior to his passing. A renowned expert on papal diplomacy, he authored two books on the subject, *Papal Diplomacy: John Paul II and the Culture of Peace* (St. Augustine's Press, 2005) and a forthcoming book from St. Augustine's Press on Pope Benedict XVI. He also taught on the Oxford Theology Summer School of the Department for Continuing Education at the University of Oxford and the Summer Programme in Theology of the Institute of Continuing Education at the University of Cambridge.

He received his B.A. in history/philosophy from St. Francis Xavier University, Nova Scotia; his M.A. (Spirituality) from Creighton University; the M.Div/S.T.B. from St. Paul's University in Ottawa; the M.C.L./J.C.L. (Canon Law) from the University of Ottawa and S.T.L. and S.T.D. (Systematics) from the Gregorian University. In 1994 he received the J.D. from the University of Tennessee. His numerous certifications and awards over the past 20 years include an Advanced Negotiation Certificate from Harvard Law School and certificates in international diplomacy and conflict management from the U.S. State Department at the Foreign Service Institute and from the UN Institute for Training and Research. He was twice named Michigan Professor of the Year by the Carnegie/CASE Foundation. In 1998, he was the recipient of a Templeton Award for curriculum design in religion-science dialogue. Between 1994 and 2004, Fr. Bernie was Assistant Dean at Eastern Michigan University and Visiting Professor for the Straus Institute at Pepperdine Law School and for Ave Maria College and Law School. He was designated a "national expert in Constitutional philosophy" by the We The People Program in civic education, served on the State of

Michigan Board of Ethics, and was appointed to the U.S. Army National Committee on ROTC Education.

In 1999, Fr. Bernie received the degree of Doctor of Humane Letters *honoris causa* from the Graduate Theological Foundation for “exceptional accomplishment in conflict resolution education.” In 2004, Fr. Bernie was called to the Vatican to serve the Congregation of Eastern Churches. In 2011, Fr. Bernie was appointed Chancellor's Visiting Professor of Law and Humanities at Indiana University (Kokomo). In the summer of 2011, he served as Scholar-in-Residence at the Graduate Theological Foundation for his book on Pope Benedict XVI, later joining the GTF's administration in 2014 as Chief Counsel for Catholic Affairs to the President. In May of 2013, Fr. Bernie served as Runcie Lecturer in the Graduate Theological Foundation's annual Lord Robert Runcie Convocation Lecture Series where he spoke on the topic of “The Papal Resignation of 2013: A Pilgrim's Journey to Emmaus.”

The Holiness and Prudential Wisdom of Pope St. John XXIII

Dennis J. Billy, C.Ss.R.

[This paper was originally delivered as the annual Edith Stein Lecture at Immaculata University, Immaculata, Pennsylvania, on October 8, 2014.]

It is a privilege for me to deliver a lecture this evening dedicated to celebrating the dialogue between faith and reason and in honor of Edith Stein (1891-1942), a 20th century Jewish philosopher whose journey of faith took her not only from atheism to belief in God, but also to embrace Catholicism, enter Carmel, and ultimately die a martyr's death in a Nazi death camp of the Second World War. Teresa Benedicta of the Cross, as she was known in religious life, gave up everything—her standing in the Jewish community, her university position and academic prestige, her life in the world and its alluring attractions—to pursue her love for Jesus Christ as a contemplative nun in the Discalced Carmelites, one of the strictest orders of contemplative observance in the Church and the spiritual home of three of the Church's most renowned saints and doctors, St. Teresa of Avila (1515-1582), St. John of the Cross (1542-1591), and St. Thérèse of Lisieux (1873-1897).

Canonized by John Paul II in 1998 and named by him one of the patronesses of Europe in 1999, Stein possessed the mind of a philosopher, the faith of a child, and the heart of a mystic. She was

also able to integrate these various aspects of her life in a way that enabled her to live the Gospel on a deep level of consciousness and thus continuously rest in God's presence within the hidden confines of a monastic cloister. For her, the one thing that mattered in life was taking up the cross of discipleship and following in the footsteps of Jesus Christ. Holiness, for her, meant letting go of her own will and allowing the will of God to have precedence in everything she did. When she entered the Cologne Carmel in 1933 at the age of 41, she had little or no idea where her journey of faith would lead her. And lead her it did. As one biographer puts it: "She ran to Carmel, singing for joy, like a child to its mother's arms, never doubting her almost blind enthusiasm for even an instant" (Herbstrith, 1985, p. 123). She was a philosopher, a saint, and a mystic, someone whose deep love for Christ elicits from us a sense of awe and continues to inspire Christians the world over to open their hearts to the call of Christ and humbly take up the cross of discipleship.

This evening I have been asked to speak about faith, reason, and the pursuit of holiness in someone whose spiritual journey was very different from that of the saint whose name and memory we honor in this annual lecture. I will address the role of faith and reason in one of her contemporaries, someone she never knew and possibly had never even heard of, but someone whose entire life was motivated by the same deep desire to love God with one's whole heart, mind, and soul. Pope John XXIII, who was canonized just a few months ago on April 27th, whose feast is celebrated not on June 3rd, the day of his death, but on October 11th, the day the Second Vatican Council opened in 1962, some 20 years after the death of Edith Stein, played a major role in shaping Catholicism in the second half of the twentieth century. By calling for the Second Vatican Council and presiding over its first session, he set in motion the forces that would bring the Church in dialogue with the modern world and set it on a path of ongoing renewal. He viewed himself not as someone trying to overturn the established order (as some would have it), but as a guardian of tradition who wanted to put the Church back

in touch with her deepest intuitions. He did not wish to start a revolution, for he recognized, as one commentator puts it, that in the history of Christianity “the only true ‘revolution’” is the mystery of the Incarnation (Doyno, Jr., 2012).

Good Pope John

Angelo Roncalli (1881-1963), the future Pope John XXIII, (now Pope Saint John XXIII) was born 10 years before Edith Stein and died more than 20 years after her death. Unlike her, his journey of faith did not move from an open denial of God’s existence, to an embrace of the contemplative life, and finally to the gas chambers at Auschwitz, but instead from a simple, unquestioning piety of his Catholic upbringing, to the clever and subtle nuances of Vatican diplomacy, and ultimately to the secluded and heavily guarded chambers of the Papal Palace. If Edith Stein was imprisoned by the Nazis, Pope John felt at times that he was a prisoner of the Swiss Guard and Vatican security forces, especially when they prevented him from mingling with the faithful and limited his movement to the confines of the Vatican. “Here come my jailers,” he would often jest when he saw them coming (Klinger, 1964, p. 53). He gave his life for Christ not through martyrdom, but through the daily acts of humility and self-sacrifice that were the hallmarks of his career in the Vatican diplomatic core, his tenure as Patriarch of Venice, and finally his historic time in the papacy.

The fourth of 14 children, Roncalli was born into a family of peasant sharecroppers in the village of Sotto il Monte in the northern Italian region of Lombardy. He entered the seminary at an early age and was ordained to the priesthood in 1904. He served in the Italian military during World War I and resumed his priestly training after the war. He held a number of important posts throughout his priestly ministry, including spiritual director of the seminary at Bergamo (1918-1920), service in Rome at the Office of Propaganda Fide (1920-1925), and assignments in the Vatican Diplomatic Corps as the

apostolic visitor to Bulgaria (1925-1935), the apostolic administrator to Greece and Turkey (1934-1944), and the papal nuncio to France (1944-1953). He was made a cardinal in 1953, named the Patriarch of Venice the same year, and elected to the papacy in 1958 at the age of 77.

Roncalli's biography on the Vatican website (The Holy See, 2015) says "[h]e took the name of John in honor of the precursor [John the Baptist] and the beloved disciple [St. John the Evangelist]—but also because it was the name of a long line of popes whose pontificates had been short" (The Holy See, 2015). His choice of "John" was the first time in over 500 years that this name had been chosen by a pope, while the number "XXIII" settled a delicate question about the numbering associated with the name, since an antipope had chosen it several centuries earlier (Lorit, 1966, p. 187). The choice of name was also a foreshadowing of things to come, for his pontificate would last but five years, and he himself would, in time, be looked upon as a precursor of change, a disciple of peace, and one of the great evangelists of his time. His brief pontificate represents a watershed moment in the history of Church in its relationship to the modern world. Some 50 years later, his memory continues to inspire, his legacy of dialogue and *aggiornamento* endures, and his impact on both the Church and world persists in both large ways and small. If Pope John XXIII set the Church on a course of active engagement with the world, we are living today in the historical wake of his brief five-year reign. By every count, the impact of his papacy on the stage of world history was enormous.

"Good Pope John," as the people of Rome affectionately called him, is probably most remembered for his social encyclicals *Mater et Magister* (1961) and *Pacem in Terris* (1963) and, above all, for calling the Second Vatican Council in 1959 and presiding over its first session in 1962. One day, when asked what he expected from the Second Vatican Council he had recently convened, he moved toward a window of the Papal Palace and, making a gesture as if to open it, said: "I expect a little fresh air from it.... We must shake off

the imperial dust that has accumulated on the throne of St. Peter since Constantine” (Fesquet, 1964, pp. 156-57). From that moment on, the Vatican, indeed the entire Catholic Church, committed itself to ongoing renewal, a path from which there would be no return.

The Call to Holiness

Like Edith Stein, holiness was central to John XXIII’s life. He exuded belief in the innate power of goodness. “There is no human power,” he once said, “that is more effective than a good nature, a heart that is gentle, friendly, and patient. The good-hearted man may suffer mortifications and opposition, but he always wins through in the end because his goodness is love, and love is all-conquering” (White, 1969, p. 308). Gentleness, friendliness, simplicity were values he learned from his family of peasant sharecroppers. They were values he cultivated throughout his life, for he believed that they were the key to growing in holiness.

At the outset of his brief pontificate, Pope John said, “Everybody calls me ‘Holy Father,’ and holy I must and will be” (Nevins, 1966, p. 40). In his spiritual diary, *Journal of a Soul* (1965), published shortly after his death, he wrote:

Who am I? Nothing. What is my name? What are my titles of nobility? I have none. I am a servant and nothing more. I have nothing of my own, not even my life. God is my Master, absolute Master over life and death. No parents, no relations, no masters in this world. My real and only Master is God (Pope John XXIII, 1965, p. 84)

Pope John believed everyone was called to holiness. As a cardinal he wrote:

The daily anxious thought of the greatest importance, or rather the necessity, that the souls entrusted to our care

should be directed to the purest sources of human and Christian perfection is always near to our heart. They should turn back to the most solid foundations of the spiritual life, for safe guidance in the ways of righteousness, evangelical charity and holiness. Yes, holiness too, for we are all called to be saints. (White, 1969, p. 161)

Some years later, this same insight would be enshrined in chapter five of *Lumen gentium*, the Second Vatican Council's "Dogmatic Constitution on the Church," where holiness is presented as a part of God's salvific will and an integral part of the vocation of every man, woman, and child (Second Vatican Council, 1964, nos. 39-42).

We can tell a lot about people from their dying words. Jesus's seven last words from the cross remain as a lasting testament of his love for us and for the whole world. In a similar way, a person's parting words as he or she prepares to leave this earthly life often tell us something about his or her deepest aspirations and desires. Some of Good Pope John's final thoughts as he lay on his bed in the papal palace, suffering from terminable stomach cancer, tell us much about his outlook on life, suffering, death, and his deep longing for holiness:

This bed is an altar, and an altar wants a victim. I am ready. I offer my life for the Church, the continuation of the Ecumenical Council, for peace in the world, for the union of Christians.

The secret of my priesthood lies in the crucifix I wanted in front of my bed. Christ looks at me, and I speak to him. In our long and frequent conversations during the night, the thought of the world's redemption has seemed to me more urgent than ever. "And other sheep I have, that are not from this fold." (John 10:16)

Those outstretched arms tell us He died for everyone, for everyone. No one is refused his love, his forgiveness. But

especially that “they be one” he entrusted to his church. The sanctification of the clergy and of the people, the union of Christians, the world’s conversion are therefore urgent responsibilities of the Pope and the bishops.

I had the great fortune to be born in a modest, poor Christian family that feared God, and the fortune to be called to serve. Since childhood I have thought of nothing else, or desired nothing else.

...For my own part, I do not think I have offended anyone, but if I have, I ask pardon. And you, if you know someone who has not been edified by my behavior, ask him to tolerate me and to forgive.

In this last hour, I feel calm and certain that my Lord, through his mercy, will not reject me. Unworthy though I be, I wanted only to serve him...and bear witness to the Gospel....

My days on earth are ending, but Christ lives, and the Church continues her task. The souls, the souls “may they be one, may they be one. (Capovilla, 1966, pp. 138-139)

These are the words of a saint. Even on his deathbed, Good Pope John was thinking of Christ and his Church, the unity of Christians, and the redemption of the world. He looked upon his suffering and death as a share in Christ’s passion. The crucifix was central to his priesthood, because it was so very central to Christ’s own priesthood and redemptive mission.

Holy Diplomacy

Pope John’s desire for holiness was intimately related to his desire to serve—and serve he did, throughout his entire life, and in many concrete, practical ways. He once said, “I am not so much a man of principles as I am a practical and balanced man” (Fesquet, 1964, p. 63). Monsignor Loris Capovilla (1966), the Pope’s personal

secretary for the last ten years of his life, says John's most salient quality was "wisdom of heart" and that, for him, "[t]he key to resolving human anguish, intemperance, and impatience [was] the search for practical wisdom" (Capovilla, 1966, pp. 62-63). Pope John's quest for holiness led him not to escape from the world, but to embrace it and be an instrument of its healing and transformation. He was clearly a citizen of two cities—the City of God and the City of Man—with one foot planted firmly in heaven and the other squarely on the earth.

Good Pope John, we might say, had the heart of a saint and the clever mind of a diplomat. He took to heart Jesus' words to his disciples when he said: "Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves" (Mt 10:16). Throughout his career he demonstrated time and again his desire to seek practical solutions to complicated problems and always placed the dignity and welfare of human beings at the top of his list of priorities. On a more humorous note, he once said, "In order to be a good diplomat, there are only two possible solutions: either one must be as mute as a mole, or garrulous to the point where one's proposals lose any importance. Given the fact that I am Italian, I prefer the second" (Capovilla, 1966, pp. 60-61). He made fun of himself for his talkativeness, yet did not let this human foible get in the way of his ability to see, judge, and act. "Listen to everything, forget much, correct little," was one of his favorite maxims" (Capovilla, 1966, p. 85). He lived by one simple rule, "Unity in necessary things, freedom in doubtful things, charity in all things" (Capovilla, 1966, p. 85). He scrutinized everything and valued the practical role of prudence in daily life.

In his *Journal of a Soul* (1965), published shortly after his death, Pope John XXIII writes: "Do not believe everything you hear; Do not judge everything you see; Do not do everything you can; Do not give everything you have; Do not say everything you know" (Pope John XXIII, 1965, p. 448). He was a champion of the common man, and viewed himself as one. Upon his arrival in Venice as its

patriarch, he said:

Humbly I now present myself. I am like every other man who lives here below.... I have been endowed with the grace of good physical health, with a little good sense that enables me to look quickly and clearly into the heart of things, and with a disposition to love mankind which keeps me faithful to the injunctions of the Gospel, respectful of my rights and those of others, and which prevents me doing harm to anyone. (Fesquet, 1964, p. 33)

A few years later, when he ascended the throne of the papacy, John XIII presented himself as the common man's pope and was received as such.

Prudential Wisdom

For John XXIII, wisdom and prudence were essential virtues of Christian discipleship. He once wrote:

The wise man knows how to see, to look and to study, in order that what he has to do may be done to perfection, with all that this implies. So he must not follow sudden irrational whims, or abandon himself to the impulses of his own nature, the nature we all like to carry around with us and treat with such clinging affection. It is instead absolutely necessary that everything be done with great discretion and prudence.... It is essential to keep a sense of proportion, and to be serene with ourselves and with those around us. This is profound wisdom. (Fesquet, 1964, p. 244)

Where did Pope John go to find such precious wisdom? To anyone who knew him, it was clear that, for him, Scripture and the teachings of Jesus contained the key to the Christian moral and spiritual life.

But don't take my word for it. Let Pope St. John XXIII speak for himself:

We find it [such wisdom] in abundance in the Lord's teaching, in his blessed Gospel, in the principles expounded in the Old Testament, and above all in the less numerous but more impressive principles of the New Testament.

Here we shall always find the way to acquire true wisdom. In this way, every time we have to make a decision, we shall feel naturally impelled to base it in the Lord's teaching, and we shall act righteously because the very name of Christ, his law and the reverence we feel in his presence, are the beginning of true wisdom. (Fesquet, 1964, p. 244)

For Good Pope John, these words were not abstract concepts with little or no relevance to his life, but a vital part of his moral and religious outlook. To demonstrate their impact, we need only look at the way his prudential wisdom led him to promote the cause of the Gospel in very difficult circumstances. A few brief examples—his behind-the-scene interventions as the papal nuncio to Turkey and Greece to save Jews and other refugees from the Nazis during the Second World War; his practical decision as pope to renew the Church and bring it into dialogue with the world by calling for the Second Vatican Council; and his central role early in his pontificate in diffusing the tensions between the United States of America and the Soviet Union during the Cuban Missile Crisis—demonstrate his capacity to act prudently and wisely in very difficult and trying circumstances.

In the first case, he used his diplomatic pull to prevent hundreds of Jewish refugees who had entered neutral Turkey from being sent back to Germany and face almost certain death by convincing the Turkish authorities to deport them to another neutral country. Indeed, after the war, the Chief Rabbi of Israel recognized these and similar efforts by saying, "Cardinal Roncalli is a man who

really loves the People of the Book and through him thousands of Jews were rescued” (Nevins, 1966, pp.19-20).

In the second case, he bypassed a storm of internal criticism against calling for an ecumenical council by announcing his decision to the world in a very public place, the Basilica of St. Paul Outside the Walls in Rome, and telling those gathered that he viewed the Council as a means of updating the Church, renewing it, and creating bonds of Christian unity. He announced this delicate matter publicly, in a careful exercise of prudential judgment and Vatican diplomacy, so that the Curia would have to accept and go forward with his decision (Nevins, 1966, pp.42-44).

In the third case, by drafting and sending out a message to the world calling for all nations to work for peace and not war, he diffused a very tense situation, and gave Premier Khrushchev of the Soviet Union a graceful way of withdrawing his missiles from Cuba without being perceived as a coward and man without a backbone (Rychlak, 2011). Such wise and prudent actions reveal a man whose love for the Church, humanity, and all the world drove him to make the peace of Christ visible in the world in very concrete, practical ways.

I do not wish to give the impression, however, that Pope John exercised his prudential wisdom only in times of world crises or that he applied it only with regard to social concerns and not to his own personal life. Nothing could be further from the truth. His desire to live a life of holiness by adopting concrete practical ways of thinking and acting enabled him to think outside the box and find new and creative ways of promoting peace first within himself, then within the Church, and finally throughout the world. His personal concern for holiness and practical wisdom is clearly evident in what has come to be known as, “The Daily Decalogue of Pope John XXIII.” It reads as follows:

1. Only for today, I will seek to live the livelong day positively without wishing to solve the problems of my

life all at once.

2. Only for today, I will take the greatest care of my appearance: I will dress modestly; I will not raise my voice; I will be courteous in my behavior; I will not criticize anyone; I will not claim to improve or to discipline anyone except myself.
3. Only for today, I will be happy in the certainty that I was created to be happy, not only in the other world but also in this one.
4. Only for today, I will adapt to circumstances, without requiring all circumstances to be adapted to my own wishes.
5. Only for today, I will devote 10 minutes of my time to some good reading, remembering that just as food is necessary to the life of the body, so good reading is necessary to the life of the soul.
6. Only for today, I will do one good deed and not tell anyone about it.
7. Only for today, I will do at least one thing I do not like doing; and if my feelings are hurt, I will make sure that no one notices.
8. Only for today, I will make a plan for myself: I may not follow it to the letter, but I will make it. And I will be on guard against two evils: hastiness and indecision.

9. Only for today, I will firmly believe, despite appearances, that the good Providence of God cares for me as no one else who exists in this world.
10. Only for today, I will have no fears. In particular, I will not be afraid to enjoy what is beautiful and to believe in goodness. Indeed, for 12 hours I can certainly do what might cause me consternation were I to believe I had to do it all my life. (Pope John XXIII, 2006)

Only for today... Living in the day... Living in the present moment... The wisdom contained in these simple rules of life are eminently practical and demonstrate a keen sensitivity to God, self, and others. They show that holiness and prudential wisdom were deeply intertwined in the life of Pope John XXIII and came together in a single, all-embracing resolution: “I want to be kind, today and always, to everyone” (Pope John XXIII, 2006). For him, every believer was called to holiness and should meet the changes of daily life with both eyes turned heavenward, but with two feet planted firmly on the ground. In his mind, “Every believer in this world must be a spark of light, a core of love, life-giving leaven in the mass: and the more he is so, the more he will live, in his innermost depths, in communion with God” (Pope John XXIII, 2006).

Pope John XXIII’s search for holiness and prudential wisdom made him a friend of God and a man for others. His personal secretary, Monsignor Capovilla (1966) gives us this fitting description of a person who dedicated his entire life to bettering the situation of the people he served:

From childhood he [Pope John] thought only of becoming a priest, a minister of humility, forgiveness, and peace. As a priest, he thought only of his parishioners, of leading them to salvation.

As secretary to the bishop, as a seminary professor, spiritual director of the priests and of the young students; as an organizer of Catholic clubs and teacher of higher religious learning, as an active member of the diocesan council of Catholic Action, he aimed at men's hearts with persuasion, patience, respect, and optimism.

Called to Rome to the Sacred Congregation of the Propaganda of the Faith, he worked arduously and became one of the foremost promoters of the missionary ideal.

Later came the unexpected changes in his life. That last, irrevocable turn brought him face to face with Christ, and he heard his Voice asking: "John, do you love Me?"

"Lord, you know that I love You."

"Feed My lambs, feed my sheep" (John 1: 15-17).
(Capovilla, 1966, p. 66)

Pope St. John XXIII was a humble shepherd who sought to live his life in communion with God, with others, and with himself. He was an apostle of peace in a period of world history that was fraught with violence and strife of every kind. He sought holiness, acted prudently and wisely, and dedicated his life to promoting peace among all the peoples of the earth.

On a personal note, I was heartened to discover in my preparation for this lecture that the Redemptorist Congregation, in general, and Father Francesco Pitocchi, C.Ss.R. (1852-1922), in particular, had a great impact on Pope John's life (Orlandi, 2002, pp. 425-468). Father Francesco was Angelo Roncalli's spiritual director from 1902-1905 when he was studying for the priesthood. The young Roncalli was deeply influenced by Father Francesco's love for God, holiness, and the spirituality of St. Alphonsus de Liguori (1696-1787), the founder of the Redemptorists, the order to which I belong, and whose spirit inspires the charism and service of the Sisters, Servants of the Immaculate Heart of Mary, the order that founded and directs this university. In his *Journal of a Soul*, Good Pope John

(1965) has this to say about St. Alphonsus and his spiritual legacy:

O St. Alphonsus, what a glory and what an example he is... to study and venerate! We have been familiar with his life and works from the first years of our ecclesiastical training. In Bergamo I began my training with his example set before me. And it is true that this great Doctor and Bishop whose spirit was to pass beyond the Alps and be miraculously spread abroad after his death, producing a wonderful flowering of apostleship and holiness, presents in his beloved person all that best corresponds to the genius of Italy, alert, shrewd, full of common sense and at the same time full of liberty, substance, and poetry. (Pope John XXIII, 1965; p. 433)

Father Francesco Pitocchi knew his St. Alphonsus, loved him and led others to know and love him with a fervor which aroused admiration. From his lips there flowed with astonishing facility episodes and details from the great saint's life, which he knew how to produce at the right moment, as examples and encouragements for us in the various events of our lives; he would repeat to us thoughts and words taken from his writings, which he always kept by him and advised us to read frequently. He used to say that St. Alphonsus never grows old, and that his simple, modest writings contain inexhaustible treasures of doctrine, of sacred learning and that wisdom which is eternal and the very sap of holiness (Pope John XXIII, 1965, p. 433).

When speaking about the holiness and prudential wisdom of Pope St. John XXIII, I cannot help but feel that the spirit of St. Alphonsus de Liguori was never very far from his thoughts and that it influenced him in profound ways throughout his life. I smiled inside when I discovered this point of contact between Good Pope John and the founder of the Redemptorists and the spirituality and charism that underlies so much of the Immaculate Heart of Mary (IHM) tradition. What is more, since St. Alphonsus's own spirituality was so deeply

rooted in the writings and thought of Teresa of Ávila, the founder of the Discalced Carmelites, we can see in him someone who mediated to Pope John the same deep love for wisdom, prayer, and holiness that inspired Edith Stein and led her to enter Carmel.

Conclusion

To close this lecture, I would like to return to Edith Stein, the philosopher saint whose memory this lecture honors, and compare her integration of faith and reason with Good Pope John's. I do this to show that faith and reason intersect in the lives of people in different ways, depending on their vocation in life and the cultural and social circumstances in which they find themselves and must live out their lives. I do so also to show that even the holiest of saints integrate faith and reason in the way most fitting *for them* and that there is no single blueprint for the way faith and reason, holiness and wisdom, belief and prudent action manifest themselves in the lives of the faithful. I do so, finally, to show that holiness enables people to become their truest, deepest selves and, for this reason, is intimately personal and cannot be limited to any single mode or form of expression.

Edith Stein and Angelo Roncalli were two very different kinds of saints. One was a philosopher and contemplative; the other, a diplomat and man of action. Each had a deep love for God, a heightened awareness of the cost of discipleship, and a desire to take up the cross of Christ, follow him, and do his will in all things. They differed greatly, however, in the way faith and reason integrated themselves into the fabric of their daily lives. Each traveled a different path through life and managed to reach the same destination: holiness of life and communion with God. Edith's journey brought her from atheism, to the rigors of philosophical investigation, to a recognition of the limitations of human reason, to an embrace of the Catholic faith, and ultimately to a martyr's death at Auschwitz. Angelo's journey led him from the simple faith of a peasant

upbringing, to a deepening awareness of God's presence in his life, to a vocation to the priesthood, to the intricate and subtle distinctions involved in Vatican diplomacy, and finally to the papal palace and the call for Church renewal at the Second Vatican Council. Edith's journey began with reason and led her to the threshold of faith. Angelo's journey began with faith and led him to find practical ways of bringing peace to a Church that was out of touch with the world and a world that was out of touch with God's love.

In St. Teresa Benedicta of the Cross, as she was known in religious life, and Good Pope St. John XXIII we have two very different saints who loved God the only way they knew how and who are admired by believers and non-believers alike for the witness of their lives and their pursuit of the deepest desire of their hearts. They remind us that there are different paths to sanctity and that we must discern prudently and wisely the way God wishes us to walk. They challenge us to integrate faith and reason in our own lives so that we might see the path to holiness before us, find the strength and courage to walk it, and take concrete practical steps to remove whatever gets in our way. Unlike Teresa Benedicta, few of us will ever be called to die a martyr's death. Unlike Pope John XXIII few, if any us, will ever be called to be serve God at the highest levels of leadership in the Church. Be that as it may, God calls each of us to stand up and give witness to our faith. The path to holiness remains before us. It is a path of reason informed by faith and one of faith informed by reason. It is a path taken by everyone who wishes to become a "friend of God." It leads to union with God and to the fullness of life. It is a journey worth taking. It is a journey into the mystery of God and the experience of plentiful redemption.

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Spiritual Dimensions of the Palliative Care Journey

Affirming Meaning, Personhood and Relationship

Beatrice H. Broder-Oldach

Palliative care is an approach to or philosophy of health care for the improvement of the quality of life for patients and their families facing issues associated with serious illness. Goals of palliative care include prevention and relief of suffering, early identification and treatment of symptoms, and focus on the physical psychosocial and spiritual aspects of the illness. Palliative care is a holistic approach to medical care for people living with a chronic illness without the possibility of a cure. Palliative care may be considered an additional layer of interdisciplinary care with a focus on patient life goals and comfort. This care is available while the patient is still receiving life giving therapies for chronic illnesses such as cancer, chronic pulmonary obstructive disease (COPD), emphysema, and dementia. Palliative care is available early in the illness trajectory, and some patients benefit from this care for years. The primary care physician, hospital and/or community-based interdisciplinary team, including social workers, psychologists, providers of complimentary therapies (e.g.: pet therapy, Reiki, healing touch, music therapy, massage, aroma therapy) and chaplains

coordinate care to provide the highest quality of life for the patient for as long as possible. As a patient nears end of life, specialized palliative care known as hospice care becomes available. Hospice care provides care during the last six months of life, with a primary goal of patient comfort (Workman, Broder-Oldach, Kramer, Bange, Beumer, & Sontag, 2014; Puchalski, et. al., 2009).

Spiritual Care is a dimension of palliative care which focuses on the spiritual, emotional, and existential needs of the patient. “Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred” (Puchalski, et al., 2009, p. 887). Spiritual assessment guides the team as they seek to learn about and care for areas of spiritual stress and distress affecting the patient and loved ones at any particular time. Spiritual assessment continuously seeks to explore the spiritual and emotional wellbeing of the patient, including areas of existential concern, religious and spiritual practices and needs, and relationship issues. The professional chaplain is the spiritual care specialist on the palliative care team. Chaplains are available to journey with patients and families, to support their spiritual needs and help identify sources of spiritual strength and resilience, regardless of religion or beliefs (Healthcare Chaplaincy Network, 2014). Spiritual care responds to spiritual, religious, and emotional needs in the context of relationship with the patient.

Spiritual care...offers a framework for health care professionals to connect with their patients; listen to their fears, dreams, and pain; collaborate with their patients as partner in their care; and provide, through therapeutic relationship, an opportunity for healing. Healing is distinguished from cure...it refers to the ability of the person to find solace, comfort, connection, meaning and purpose in the midst of suffering, disarray, and pain. The care is rooted

in spirituality using compassion, hopefulness, and the recognition that, although a person's life may be limited or no longer socially productive, it remains full of possibility. (Puchalski, et al., 2009, p. 890)

The palliative care journey provides an opportunity for the spiritual care provider to be a source of presence and care to another over a period of time. As needs become known, the chaplain will form a spiritual care plan drawing upon the resources and tools available through the multidisciplinary health care team, as well as complimentary therapies and community sources. These may also include religious, spiritual, artistic and other resources, as the patient wishes. Spiritual care assessment tools, including George Fitchett's (2002) seven by seven step model and the FICA model of George Washington University Institute for Spirituality and Health (Puchalski, 2014) may be helpful in learning about patient goals as it includes intervention strategies that would help the patient move toward wholeness. Some chaplains may follow the lead of Carl Rogers who placed less emphasis on taking a history, and greater emphasis on the present time, and the caring relationship. For those patients electing an extended period of palliative care and/or hospice care at home or in a nursing home, concepts of care within social psychology and psychiatry may form a therapeutic toolkit for the comfort and wellbeing of patients and families. Frequently, these same tools and concepts can be incorporated into intervention strategies for pastoral triage in acute care settings. The work of theorist practitioners Viktor Frankl, Carl Rogers, and Harry Stack Sullivan are examples of helpful psychotherapeutic frameworks and techniques applicable to palliative care, with its emphasis on collaboration involving the patient, the family and the professional care team.

Dealing with chronic symptoms impacting quality of life is a common issue for the palliative care patient. Palliative care chaplains and psychologists may find useful practices within Viktor Frankl's

Logotherapy. Holocaust survivor and psychologist Viktor Frankl integrated his life experience as an inmate in Hitler's concentration camps with his professional experience in treating depression and suicide in his patients. As a young physician, he observed depression, suicidal ideation and behavior to be manifestations of a crisis of meaning. Through "existential analysis," Frankl utilized the sources of meaning within the patient's life story to assist the patient in moving toward an authentic and responsible way of living.

In *Man's Search for Meaning* (Frankl, 1959), Frankl shares concepts of care known as Logotherapy, an approach to understanding the human will to meaning and purpose (Frankl, 1959). Observing the emotional reaction and sense of inner emptiness, or "Existential Vacuum," in response to, and spiritual suffering of powerlessness over life circumstances, Frankl came to understand the resilience of the human mind and spirit when choosing one's attitude toward the circumstances of life. This principle of Logotherapy can become a useful strategy for those dealing with physical, emotional and spiritual issues associated with chronic illness. Franklian practices of detachment as self-distancing, self-transcendence as moving beyond ego, and reframing as choosing perspective can be useful tools for patients moving toward end of life. Frankl understood the human capacity to direct thoughts to be helpful in coping with suffering. Dereflection, Socratic dialogue, and paradoxical intention invite patients to separate their identity from circumstances, while making intentional direction of their thought patterns in any particular situation. Such self-awareness and self-direction would provide the opportunity for authentic living with purpose and responsibility. As palliative patients process the realities of their physical health, important life questions around meaning and purpose frequently surface. Particularly in the acute setting, Frankl's use of coincidence as a potential source of information and meaning can be helpful to patients and families trying to make sense of their circumstances and make decisions aligned with the patient's goals and resources.

Franklian psychology suggests the discovery of meaning to be available through creativity or engagement by doing, by experiencing or encountering something or someone, or by the attitude we choose in facing suffering. The experience of love is considered to be the highest form of human encounter (Scraper, 2009, p. 87). How a person engages actively and attitudinally with circumstances is crucial to making meaning out of experiences of deep suffering beyond an individual's control. Logotherapy as theory and practice aligns well with the essential nature of the spiritual dimension of palliative care which seeks to offer hopefulness, compassion and comfort for the remaining time of a person's life as body, mind and spirit.

Psychologist Carl Rogers's client centered approach offers supportive strategies aligning well with the patient centered collaborative approach prominent in palliative care. His ground breaking books, *Client Centered Therapy* (1965) and *On Becoming a Person* (1961) reveal his belief in the wholeness or completeness of the human being, with an innate capacity for self-healing, and a drive to live into fullest potential or self-actualization. This perspective is helpful to the palliative care patient, who may need to discover new ways of defining meaning and purpose as physical and mental capacities are in decline. In the way that Rogers considered the therapist as a partner or helper to the client, the palliative care team acts as a partner in care focused on the goals of the patient. Rogers shifted the psychology paradigm, by putting the client in the driver seat and moving the therapist from an authority role to a role of skilled companion or professional friend. A similar shift is at work in the emerging specialty of palliative care, where interventional medicine gives way to a focus on comfort and quality of life, reflecting constantly to the goals of care expressed by the patient.

Rogerian principles offer helpful tools in guiding the crucial conversations around patient goals, and end of life wishes (Patterson, Grenny, McMillan, & Switzler, 2011). Rogers believed problem solving to be a client responsibility, and the therapist to be a helpful

part of that process through a counseling experience affirming personhood and strength, communicating unconditional acceptance and positive regard. The Rogerian therapist seeks to see the world as the client experiences it, and to communicate deep empathy. It is the relationship between the counselor and client which creates a space for the client to come to new insights, and to act with autonomy and responsibility to self-direct desired life changes. Client motivation directs the quality and timing of the process. Rogers believed that life's course was not firmly determined by past experience, and within a resourced environment, humans can self-direct toward reaching their human potential. For the palliative care patient, these Rogerian perspectives allow for an unfolding process of goal setting, selection of priorities, and engagement of memories for the purpose of living in a self-defined fullness in the palliative and hospice season of life. Like Frankl, Rogers considered issues as situations or circumstances, thus distancing issues from the persona of the client and reinforcing unconditional positive regard. He felt that allowing the client to safely explore feelings and grow in self-understanding was the goal of the effective counseling relationship. As a humanistic psychologist, Rogers showed a gift for understanding the deep human need to be heard and understood, to be accepted and loved, and to have a life landscape that offers a safety to share oneself openly and freely. Rogerian concepts reveal a sense of equality or shared humanity in the relationship between the therapist and client. The respect for each party is keen, in his inherent belief in the capacity of people to self-actualize, and resolve their own issues. Respect for both the therapist and client is demonstrated within appropriate boundaries. The therapist is not the problem solver, but rather a companion on the journey. These Rogerian qualities provide a landscape of "personalism" for palliative care conversations across the medical, psychological, social work and spiritual care disciplines involved in care planning. This personalism and respect for client driven or client centered care supports the palliative care family meeting in maintaining focus on patient goals, through use of

Rogerian practices in interviewing and active listening. Personalism in engagement with patients and families fosters true choice making in selecting appropriate medical treatments, aligned with patient goals and comfort.

Harry Stack Sullivan was a proponent of relationship as the key to understanding mental health and in supporting people to health and wholeness. For Sullivan, relationship dysfunction, and environmental dissonance were at the root of mental illness. Viewing mental illness as a function of anxiety, Stack Sullivan utilized personal relationship as a treatment approach. He was careful to avoid stigmatizing patients, seeing the illness as more situational, calling mental illness, “problems of living.” If relationship dysfunction is the basis for the unwellness, Sullivan theorized that healthy relationship engagement and secure environment or safety would be the landscapes for therapy and healing of mental illness. Through relationship, and observation of those with schizophrenia, Stack Sullivan came to understand patterns of communication and behavior which provided the basis for treatment strategy. A resourcing or re-experiencing of interpersonal experiences is Stack Sullivan’s therapeutic pathway. Sullivan’s observations provided the basis for the conceptualization of personality, its characteristics and functions within the person. His book *Concepts of Modern Psychiatry* (Sullivan, 1953) classifies the personality characteristics of dynamism, personification, self-system and cognitive process, and describes a system of three types of protaxic, parataxic, and syntactic experiences, where the processes unfold. The experiential is very important within his theory, for this is the arena where health and dysfunction are established and where therapeutic experience can bring healing when problems of living or mental illness disrupted life. Stack Sullivan’s strategies guide the chaplain in helping palliative patients explore areas of resiliency, and personal strength, through using life narrative to the extent that memory will allow the patient to find sources of hope and meaning.

Like Rogers, Sullivan values the relationship with the therapist, for it is within the relationship itself that healing or relearning can take place. The therapist is a participant observer, detached, and also involved. The face to face interview is utilized, intending to create a non-anxious environment where the patient can be comfortable sharing at a deeper level of communication. The goals of the therapy are to help the patient develop foresight, identify difficulties, and restore ability to participate in relationships with others and life. Stack Sullivan ventures deeply into this normalization within a therapeutic relationship in avoiding clothing or labeling to differentiate professional and patient, and through the use of activities of daily living, including games and puzzles in the re-experiencing of healthy relationship.

Chaplaincy is an approach to ministry in which an individual is met and engaged, literally and figuratively, where they are, in their spiritual journey. Chaplaincy is about the care of people, in any arena where humans grapple with meaning and purpose. The life examples of Viktor Frankl, Carl Rogers, and Harry Stack Sullivan offer mentoring models for the chaplain, in the offering of palliative spiritual care. Authenticity is crucial to the role of the chaplain, who must understand self, and differentiate well, while being present to the other, with compassion. Each life narrative reveals a grounding and integration of personal experience, scholarship, and professional practice. These same benchmarks are part of the experience of clinical pastoral education, the clinical training experience for professional chaplains.

As chaplains enter the life journey of another, it can be helpful to bring a repertoire of psychotherapeutic and spiritual companioning tools to support the wellbeing of patients and families. Whether meeting patient's bedside in the acute care setting, or in the comfort of the family home, the palliative care chaplain relies of the development of rapport and mutual respect in the building of relationship with a patient and family. The client centered approach of Carl Rogers, with its emphasis on the human capacity for self-

healing, deep listening, face to face conversation and unconditional positive regard invites the chaplain-client couple to wade deeply into areas of suffering and complication, with hope. Rogers' tools can easily be incorporated into conversations with longer term relationships in the palliative care for people with chronic illness, dementia, developmental disabilities or in advanced age. The short, acute conversation common in the ministry of chaplaincy also responds well to Franklian interventions. In chaplaincy, and pastoral counseling, Viktor Frankl's theory resources short term, or momentary interventions capable of impacting both current and historical experience, as well as situations of delusion or confusion. Frankl's emphasis on meaning making can be utilized in supporting patients with memory limitation or dementia. Meaning making can occur in the snippet or novella of a narrative, offering seriously ill patients opportunities for peace and reconciliation, in the context of their capacities at any given moment. The simplicity and deeply meaningful approach of Logotherapy equips the chaplain with healing practices well suited to a world where technology and community are changing our points of human connection. Palliative care deals with management of chronic illness, with a focus on patient choice, and care to reduce suffering. In palliative care, there is intentionality around integration of interdisciplinary care around the patient goals. Patient centered communication includes crucial conversations around discussion of life goals, end of life planning, and medical decision making. These conversations frequently include issues of meaning, concerns with suffering, and touch tender spots of family dynamics and relationship. When palliative care unfolds over a period of time, a Rogerian approach may be helpful in helping families to discover and utilize qualities of their resilience in journeying through a palliative period of illness.

Rogers and Frankl travel with the chaplain in this first case study. Rogerian principles of empathic, listening, and unconditional positive regard, paired with interviewing for spiritual assessment, assist the chaplain in offering an environment for the patient to

explore and also define needs, and goals. Frankl's emphasis on the ultimate freedom in choosing one's attitude toward circumstances of suffering provides the landscape for the companioning journey of the chaplain and patient in the processing of overwhelming grief. These same principles and approaches can be used to facilitate the health care team in working with the patient and family in service to their goals for life.

Mary came to the emergency room near death, from an intentional overdose of her prescription medications. Her husband of 65 years had passed away six months ago. Although they had a suicide pact, he died of natural causes, earlier than expected. She felt completely abandoned and alone. The comfort of her devoted children and grandchildren had not been enough to ease her despondency. She was at high risk for another attempt. Her fear of God's judgment led her into conversation with a chaplain. The chaplain came to the bedside, took her hand, and stroked her hair, allowing the patient an open space to share her story as she wished. Eye contact and handholding were offered with intention, as the chaplain affirmed the patient in her feeling and accepted suicide attempt non-judgmentally. Hearing the patient enjoyed crochet, the chaplain provided a prayer shawl. Hearing of her fearfulness overnight, the chaplain provided a teddy bear. Questions regarding judgment about suicide were met with stories from the Christian scripture of the story of Jesus in the Garden of Gethsemane calling to God the Father in his own feeling of deep sorrow. Reframing her view of the suicide attempt from sinful act to a human act of desperately seeking release from deep grief, the patient began to heal from her shame, while seeking relational sources for comfort and coping. Her prayer moved from a prayer to be dead, to a prayer of hoping to see her husband again someday. Five days later, she was discharged home, without psychiatric hospitalization. She looked forward to seeing her husband in heaven, in God's timing. Her

capacity to verbalize her grief and access memories of her marriage became helpful in her coping.

Harry Stack Sullivan utilized his observations of behavior and communication in people with schizophrenia to inform his therapeutic strategies. His observation of the healing properties of healthy relationship engagement and environmental security offer acute and community based palliative care and chaplaincy wise counsel. Taking time to observe and listen to the concerns of the spiritual dimension is crucial to establishing a relationship of care. Sullivan emphasized the common humanity of the caregiver and patient through the use of natural, non-stigmatizing language, the avoidance of outward signs of differentiation of caregiver and receiver roles, and in the use of natural activities and settings of daily living. For Stack Sullivan, providing a calm or non-anxious environment for the patient is important in helping the patient to share a deeper level of communication. The non-anxious presence of the chaplain is a prominent value in the professional training of future chaplains (Friedman, 2011). For community based chaplains engaged in acute care, attention to these perspectives can be helpful in the end of life journey as patients explore the spiritual, and discover their own personal areas of resiliency, strength and hope. Non-anxiety and observation are prominent aspects of the spiritual care environment in the following case involving a palliative care patient having chronic mental and physical illnesses unable to be cured.

Susan is a 45-year old woman with advanced Crohn's disease, bipolar disorder, anxiety and dementia. In the hospital setting, she is a rapid communicator using the telephone and call button to seek nursing assistance up to eight times an hour. She struggles to tolerate medical intervention, particularly blood draws, intravenous treatment and a feeding tube. Having independently removed her IV port and feeding tube, she has been placed in restraints at times. Susan has been deemed not competent to make her

own decisions. Her guardian has elected for the continuation of aggressive treatment. Comprehensive care for her complex medical and psychiatric needs is not available locally. The chaplain has been called to support the staff. The patient initially declined a chaplain, and then changed her mind.

The chaplain arrived with a plan to observe the patient, seeking indications of need and potential sources of comfort. On arrival, the patient declined spiritual care, and then called the chaplain back into the room for a prayer. The chaplain observed the patient hand wringing, flipping the buttons on the remote control, fidgeting with her blanket, and jumping from one topic to another in conversation. The topics centered on personal care, medication schedule, and food. On investigation, these needs had been addressed multiple times by staff throughout the day. The patient was unable to engage in conversation on other topics outside this frame of reference. The patient refused her blood draw and a treatment during this visit, while expressing a willingness to accept them in exchange for a carbonated beverage. As the visit concluded, she declined prayer, and then called the chaplain back for a prayer. The chaplain maintained calmness, keeping communication very matter of fact. When the patient expressed an observation or complaint, the chaplain took care to acknowledge what was said without taking sides. She expressed concern for the patient's comfort and well-being.

The spiritual care plan drew on Stack Sullivan's emphasis on normalization of the caregiver and receiver relationship, and the offering of security of environment. Learning what the patient identified as interests, the chaplain brought in magazines and word puzzles. While the patient did not have the capacity to engage, she seemed to enjoy having these materials. A teddy bear brought a smile and a childhood memory to the surface during one spiritual care visit. A comfort quilt opened up a conversation about the different patterns in each quilt square, and thoughts of a deceased mother. Fidgeting calmed her during the sharing of the memory.

On the day of discharge, the chaplain came to wait with the patient for transportation. Sitting near the bedside, the chaplain brought her knitting into the room. The patient interviewed the chaplain about the knitting, then began to ask “why” questions about her treatments. As conversational engagement increased, fidgeting reduced. She did not touch the television remote. The telephone was reached for twice, then placed down when the chaplain matter-of-factly reminded the patient the nurse would be coming. Her prayer was for her health, and for her family. Although the acute care setting does not allow for a long-term relationship, strands of Stack Sullivan’s theories provided comfort and context for palliative care in the spiritual dimension in these moments with this patient.

The integration of psychology into professional spiritual or pastoral care was not likely on the minds of theorists Frankl, Rogers, and Stack Sullivan. Like palliative care, spiritual care as a healthcare profession is an evolving field of care. The spiritual dimensions of palliative care are focused primarily on patients and families. The complexity of the physical, psychological, and spiritual aspects of palliative care requires a depth and faithfulness of relationship among the patient, family and care team, raising spiritual care for the care team as another potential area of support. Prolonged and repetitive exposure to stress, suffering, and loss are contributing issues to the development of primary and secondary post-traumatic stress disorder and burnout in health care professionals (Plattor, 2014; Wood & Killion, 2007). While the professional palliative care team experiences the satisfaction of providing patient centered care emphasizing patient goals and comfort, the daily exposure to the complexities of case management, experiences of grief, and loss in the acute care setting may place the care team at risk for burn out and spiritual suffering of their own. The personal nature of the patient and family conference provides the palliative care professional with high exposure to narratives involving suffering, hardship and grief. Relationships may develop over a number of years, in patients who

are readmitted to hospital settings, or those followed at home in community based care. The bond of the patient and caregiver may grow to include a fondness or attachment. In the experience of high quality care, families sometimes transfer the intimacy of family conversation on to their providers.

Employee satisfaction in the workplace impacts burn out as well. In this season of health care reform, issues involving patient census, readmission rates, and federal regulation impact the institutional environment, impacting staffing patterns, break times, overtime, mandatory time off, and team assignments. Institutional support and self-care is crucial for the health, well-being, and professional longevity of the palliative care provider. Competency standards related to chaplaincy care for staff and organization are designated through the Association for Professional Chaplains (2014). Standard 8 addresses the issue of spiritual care for staff. “The chaplain provides timely and sensitive chaplaincy to the organization’s staff via individual and group interactions” (Association of Professional Chaplains, 2014).

Although the chaplain does not typically function as a therapist in the healthcare setting, the role as a pastoral presence within an institution of community organization allows the chaplain to utilize positive, ongoing therapeutic techniques in providing spiritual care to the palliative care staff, as well as the hospital staff as a whole. Particularly in the flow of the 24-hour health care facility, the chaplain has a creative opportunity to integrate the signature therapeutic techniques of Carl Rogers and Harry Stack Sullivan with the meaning making techniques of Viktor Frankl into spiritual care practices of the institution. In the brief moments formed from the in between of one caregiving activity and the next, the chaplain can quickly engage a staff member to offer unconditional positive regard, foster a needed detachment, provide empathy, or ritualize a treatment or loss. Over time, these engagements may grow into a larger relationship context where deeper need and care can engage, and community can be formed. Within the context of the palliative care

team, daily rounds, team visitation of patients, team participation in family meetings, and routine gatherings for remembrance of deceased patients may contribute to the development of personal resilience and sense of belonging crucial to burn out prevention (Wood & Killion, 2007; Plattor, 2014). Personal resilience and capacity to make meaning of suffering, within the complexity of the health care setting, are crucial to the balance of holistic health in professional palliative care professionals. The works of Viktor Frankl, Carl Rogers and Harry Stack Sullivan are brilliantly applicable within healthcare chaplaincy in the spiritual dimension of palliative care and in the care of staff and organization. Whether functioning within patient-centered palliative care, or in best practices in the care of institutional staff, the works of Viktor Frankl, Carl Rogers, and Harry Stack Sullivan offer positive influence in the experience of meaning, personhood and relationships that form crucial aspects of our human experience across life settings and disciplines.

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Healing the Soul through the Cry of Lament

A Meaning-Centered Approach for Healing

Nancy Ellen Dietsch

I discovered the value of writing a lament in the mid-seventies while in seminary; a lament that employed the vernacular to express oneself simply, without the awesomeness of lofty religious language. It served to ground me and to help me feel connected to that sacred part of myself and a God that eluded me.

A few years later Vietnam Veterans found their way to my office or joined me for a cup of coffee in the cafeteria. Remembering the value for me, I thought that lament offered them an opportunity to reconnect with a faith that had failed them, or a God they felt had abandoned them, judged them, sending bad experiences their way as a form of punishment. Trauma, loss, adversity, fear, and stressors can cause a person to retreat or regress to a time when life made sense, was simpler, manageable, and allowed a person to surrender responsibility and/or control over their life. This retreat also placed them in a position of helplessness.

Lament offers a vehicle for an individual to move from the human dimension to the divine. Using the words of another, through the Psalms or other written pieces, provides a degree of separation and denies our own voice. In the lament exercise, the

leader/therapist names the various parts of a lament, beginning with: What words do you use to get the attention of the one in charge, the holy other? Answers are called out and quickly scribbled on the board to get all the words written down as they were spoken.

After all the people have raised their voices in response to the various parts, the leader then recites their words back to them, filling in detail absent from those scribbled words. In this process, the words create pictures, evoke feelings and a piece of their soul begins to stir. The representative of that source beyond our knowing hears the words and the meanings behind them, and leads the group members out of a paradigm of aloneness and estrangement to one in which the heart is strangely warmed and a crack appears in the veneer that has separated them, one from another. The exchange of words, voices raised in defiance, signals a belief in the existence of that force. The experience transcends the usual level of human interaction and draws the participants closer to their center. This group exercise can also be done with an individual.

Viewing this process through the lens of Logotherapy (Graber, 2004) it is possible to see one of the most defining features of Frankl's approach, contrary to the theories of those who preceded him, includes the noetic or spiritual dimension, the dimension that most deeply inspires humankind. Whereas psychoanalysis tends to be retrospective, probing the past for hidden drives and repressed materials, Frankl's second defining feature is that his approach deals with the "here and now" of situations. The term he introduced to describe this is *Existenzanalyse*, which is an "assessment of the person within his or her existential paradigm in order to help that person to deal with problems in the most responsible way possible" (Graber, 2004, p. 39). It deals with the present and is less retrospective than psychoanalysis. It focuses on the meanings yet to be fulfilled; thereby it becomes a *meaning-centered* psychotherapy. It looks for strengths that could be activated and brought to bear on the

existential situation. It acknowledges present difficulties, looking to the future with hope, trusting that the resilience within the individual can be tapped.

In Chaplaincy many of the people we encounter in the course of our work raise the question “Why is this happening to me?” which seemed to mean, “Why not someone else?” or “What did I do to deserve this?” or “Is God punishing me?” Often these questions are attempts to make sense of current circumstances, to find meaning so that one can bear the challenge. When the questioners follow the path of blame and/or punishment, these questions can be counterproductive, particularly if they cannot find a “reason” and thus see themselves as lacking or inadequate. In pastoral care, it is then a natural progression to empower patients to bring that premise to its illogical conclusion, which is that there is nothing they could do or say that merits the kind of treatment they receive. This is true for children who are abused or soldiers who survive a war, lose a limb(s), or who find themselves in a “frozen war consciousness.”

I worked with a little girl whose earliest memories were of abusive events. As a child she could never figure out what she had done to merit the punishment she received. She deduced that it must be because, at her very essence, she was bad. As she grew into maturity she began to consider a better question: “What now?” She significantly limited her backward glance and focused on the future. Eventually, she decided that there are many variables impacting people’s behavior and that often their response to their own lives brings unintended consequences on the lives of the innocent. Since we can only control our own choices, we have the freedom to choose our attitudes in response to the events of our lives.

The same is true for those who struggle with the aftermath of war. The act of war or combat can drive people insane and provoke people to do things they would never do under normal circumstances. But war isn’t normal. In war people witness or experience sights, smells, and sounds that often remain with them long after they’ve returned home.

When we consider the queries: “Why?,” “What now?,” “How does God enter into our lives?,” “When bad things happen, is it because I’m bad?,” we can turn to the process of how we appropriate our understanding of our connectedness in light of Fowler’s Faith Development theory. James Fowler published his research in 1976. It is closely aligned with Erik Erikson’s (1959) Psychosocial Developmental Theory and, like Erikson, contains a male bias. The theory is written from a male perspective as the norm and when females differ, it is because they failed at the developmental task or were deviant. It was not just that they were slightly different. For example identity and intimacy occur differently for males and females. The female interprets identity through connectedness whereas the male sees identity as separate from.

These questions of why bad things are occurring can be seen in a different light, not as representative for where the abused or traumatized person normally functions, but in terms of a rejection because of their “shock” response to the event, their trying to make sense of that event even as they have retreated to a spiritual place where things made sense. Many of the people who wondered if they were being punished did not ordinarily process their questions of faith in that manner. It seemed as though the disruption to their lives due to a hospitalization or their fear in response to the hospitalization, a trauma, or some blow of fate triggered a regression to an earlier form of faith development.

When the abused or traumatized individuals were accepted in that regressed place and invited to explain their understanding to the pastoral caregiver, they either recognized that their current sense of “how things were” didn’t coincide with the way they would normally interpret a traumatic event or they identified the threat that was creating distance and/or brokenness in their relationship with God or keeping them from making sense. They could then take steps to alleviate that brokenness. Thus, the individuals were able to draw from their beliefs as a source of strength and were empowered by them to handle the current crisis.

Often individuals who were traumatized exceeded their normal place of functioning around issues of meaning and made their faith their own, rather than an accepted body of dogma from a source outside themselves. When asked the question, “Why do you believe that?,” the response would be that the individual had used reason, considered the possibilities, looked at the church’s teachings, and their own experience to decide what made the most sense to them. This was in opposition to answering “That’s what they taught me in church.” The two answers might not look that different from one another, but the difference lay in that the individuals who assumed responsibility for their beliefs could then utilize these beliefs as a source of strength from within. Their faith experience was internalized.

Similar dynamics have been observed when working with veterans struggling with moral injury and those participating in Post-Traumatic Stress programs in the Department of Veterans Affairs. Many veterans feel as though God abandoned them on the field of battle or that God just wasn’t there at all. To cope with the constant experience of loss of life, they would respond to the news of a fellow soldier’s death with, “Don’t mean nuttin’,” or “It was his time.” They might even ignore the news altogether.

Many survivors of abuse or trauma appear to be functioning out of a mythic literal stage (Fowler, p. 135) of faith development, which functions out of the adage, “What’s fair is fair,” or “You get what you deserve” (Droege, p. 52). At this stage one “works hard and effectively at sorting out the real from the make-believe” (Fowler, p. 134). One will insist on demonstration or proof for claims of fact. One remains imaginative and can have a highly-developed fantasy life, but the products of imagination are confined to play and bear more scrutiny before it becomes part of what one “knows.” In this stage one has the ability to coordinate one’s own perspective with that of another as one develops a more predictable and patterned world. Hence, the idea, “What’s fair is fair” (Fowler, p. 136).

There are some survivors of abuse who appear to function out of a Primal stage, which is that of an infant, with no sense of where the self stops and other begins. The infant is at the center of the universe and everything revolves around the infant and the infant is somehow the causal agent. It can appear very narcissistic or egocentric. They can also function out of an Intuitive Projective Faith in which meaning is ordered through emotion, imagination, dreams, and story and the individual is able to draw some distinctions between self and other (Fowler, 1995). “What” and “Why” are the questions of the day, but at this stage one has no sense of cause-effect. Thinking is fluid and magical. An example of this stage lived out as an adult might be wearing a lucky shirt for a gambler or carrying a rabbit’s foot in the field of battle.

For the soldiers, it may be as though they were so frightened by the death of fellow soldiers that they had a dissociative experience with their souls. Their souls, in a sense, were scared out of them just as we might dissociate physically from ourselves when frightened. I am not saying that they lose their souls, but that the soul flees and they revert to a level of understanding where things made sense, such as infancy through early childhood, where the world revolves around them completely; God is like mom and dad, or you get what you deserve (Droege, 1983). The fear that prompts this soul dissociation is a much deeper fear than caused by other dissociative experiences. For those with combat related Post Traumatic Stress Disorder (PTSD), the individuals are not only victims of violence, but often perpetrators of similar acts of violence. The scarring of their souls, that decisional, knowledgeable, responsible self that connects with the divine reality, experiences a disconnection with that divine reality.

Post-traumatic Stress Disorder is a spiritual disease because the individual has, in a sense, become dissociated from his/her spiritual core. It has been replaced by something that diminishes the individuals and does not allow them to be all that they can be. I have defined spirituality as how we find meaning in life, make sense of the events of our lives, and find oneness with all humanity. It is at the

core of who we are. The late Dr. Ewert Cousins, general editor of *World Spirituality: An Encyclopedic History of the Religious Quest*, wrote that spirituality is different than theology and the study of religion. He stated, “This spiritual core is the deepest center of the person. It is here that the person is open to a transcendent dimension; it is here that the person experiences ultimate reality” (as cited in Graber, 2004, p. 33). When we allow ourselves to be influenced by the spirit, by the transcendent, that is where we will be most inspired and impacted.

Traumatic events can either block people’s access to their spirituality or open a doorway to it. These events challenge individuals to dig deeper into their spirits to find understanding in order to make sense. This happens through reflection, by talking through the event with another, and by using the arts, whether it is prose, art or music. The path can be forged by using any medium which has become an art form for the individual. It is the method employed by individuals to sort through a series of events to find their way, tap into their resilience, and to transcend the event to still find meaning. When individuals are frozen in their fear, that journey can be difficult to begin. Many feel that their faith has failed them and they turn away from it. “Frankl’s logotherapy addresses that central spiritual core through psychotherapy, not through any particular religious persuasion” (Graber, 2004, p. 51). This enables individuals to pursue their healing and as they do so, they may find a way to embrace their faith again, only this time they will do so at a deeper level of understanding, and in a way that his/her faith can enhance the journey rather than inhibit it.

Faith Development and Lament

Prior to working at the Dayton VA Medical Center, I had worked for 20 years as a Clinical Pastoral Education Supervisor in several civilian settings. During those years I worked extensively with trauma patients, terminally ill patients, abuse survivors, and

mental health patients suffering from chemical addictions, eating disorders, and mental illness.

When I joined the chaplain staff of the Dayton VA Medical Center, I elected to work with the Post Traumatic Stress Disorder program. I soon discovered that, in many respects, “trauma is trauma.” I also learned that every person’s experience is unique. Many of the insights I gained working with other traumatized populations could be translated into the treatment program. There are a number of characteristics that are consistent with PTSD patients that were initially observed with the previous populations.

One insight I gained is that, when alcohol and/or drugs have been used to alleviate the symptoms of PTSD, it requires about five years of sobriety before the individual is free of the residual haze of addiction and is able to confront the experiences that led to the addiction. In some sense they are frozen, unable to access their feelings for an extended period, so that when the feelings emerge they are as fresh as if they had just occurred. In *The Biology of Belief*, Lipton (2013) states that “when a stimulus is perceived, it will automatically engage the behavioral response that was learned when the signal was first experienced” (p. 166). This is not to suggest that treatment be delayed. It is simply to say that there is a substantive change in one’s ability to access one’s emotions at the five year mark of sobriety. A second insight is that unless one’s spirituality or soul is addressed in one’s journey in recovery, the healing will not be internalized and embraced out of choice, enabling wholeness. While emotional catharsis and insight may occur, its impact will remain largely cerebral and external.

A third insight I gained is that those who experience trauma “lose their voices.” The events are too horrific to utter. There is limited understanding by those that surround them and they do not believe someone outside the trauma experience can truly “know” its impact. Also, it is extremely difficult for either the survivor or those caring persons around them to allow themselves to come close to their

own vulnerability. The trauma event (or events) scare the veterans as well as leave scars.

Survivors experience a large degree of shame and guilt, loss – not only of their innocence but of their souls as well. Also, the line distinguishing themselves from the soulless perpetrators of harm in our society has been blurred by the acts they have committed, in the name of God and country, that they cannot see a difference. They have encountered within themselves their own capacity for evil. Anger and rage are familiar sojourners because they are the only emotions that allow them to greet each day and in a sense, have joined the ranks of their autonomic nervous system. To let go of that rage is tantamount to asking them to give up breathing.

As I listened to these veterans tell their stories, I heard their sense of shame and guilt, their belief that they were already in hell, being punished daily for their “crimes” without any hope of relief. They believed there was no way that God could love them enough to draw them in, for they knew they were unlovable.

Listening to the meanings the veterans had come to ascribe to their experiences, connections began to form in my thinking. James Fowler’s (1995) Stages of Faith development was a tool I used for spiritual assessment for many years. In working with these stages as a descriptive tool in assessment, I recognized that when people encountered a new and/or frightening situation (i.e. hospitalization or critical illness), they would reclaim an earlier stage of development as they sought to interpret or find meaning amidst the current crisis. It was as though their fear prompted them to leap out of their current way of seeing the world to an earlier one where they felt safe or reverting to a time when things made more sense.

In their reasoning, since the patients felt confused and frightened, the current faith understanding wasn’t working so they would, in a sense, disassociate from their present way of understanding meaning and purpose and revert to an earlier understanding. Rather than rush to correct their theology, trying to convince them that God doesn’t punish those He loves, I would be

curious with the patients and ask them to tell me why, for example, God would want to punish them. As they talked, they would reason that none of their behavior merited their current response, and through prayer and continued dialogue, the patients would reclaim their current faith understandings, with the potential of moving beyond their current faith understanding to one which involved individuation, journeying through the territory, and finding ultimate meaning and worth.

This process amounted to a rite of reconciliation: confession, forgiveness, restoration to right relationship. This insight became the response to the critique that this particular Faith Development model didn't deal with the problem of evil. Just as we regress in our behavior when we encounter stress and acute crisis, so we also revert to earlier ways of making sense of our world in similar circumstances. While not explaining evil, it does suggest how we respond when we experience events as evil in our lives. It also may demonstrate why it is hard for us to rely on our faith to bring us through the trauma on our own.

I developed a series of presentations using Tom Droege's language in his book *Faith Passages and Patterns*, based on Fowler's Stages of Faith Development, because his descriptive phrases named a behavioral response which added clarity to the stage. The stages are as follows: 0 is infancy, 1 is "God is like mommy and daddy," 2 is "You get what you deserve" or "What's fair is fair," 3 is "I believe what the church believes," 4 is "As I see it, God is...", 5 is "Don't confuse the map with the territory," and 6 is "I have a dream..." (Droege, 1983, p. 55).

Following a presentation on the first four stages, the veterans were introduced to the Lament as a form of prayer. Many of them have not prayed for years, or they have prayed but felt their prayers went nowhere. After briefly discussing the parts of the lament, veterans were invited to contribute to a group lament, naming their thoughts on the various elements, calling out the words they would use to get God's attention, form a list of complaints, express trust,

claim a list of appeals (what they want), express a sense they have been heard, or voice a word of praise.

When the veterans have each shared the words they feel comfortable sharing, the lament is read back to them by the leader. Words are added, filling the gaps to more fully express the thought on the board, giving it the formality of spoken prayer. Generally, many of the veterans have tears running down their cheeks; they feel that this is the first prayer that has meant something to them since Vietnam or the war in which they fought. Some are stunned, chins on the floor.

No one is untouched by the lament. Lament speaks to the human condition by bringing the particularity of one's suffering to voice which is vital to healing and hope. We discover that grief is not a disease, but an inseparable component of love. Deep grieving is not a sign of pathology, immaturity, or inadequacy of faith. Rather, *the capacity to grieve deeply is a mark of psychological maturity*, rooted in processes that are essential for human life and development. The inability to mourn diminishes life. Lament also offers a form or structure for expressing acute suffering that facilitates the turn to hope. And, the community is indispensable to healing. These are but a few of the benefits that come from offering our laments. The veterans all request copies and report later that it is on the refrigerator, beside the bed and posted alongside the bathroom mirror. Some post it on their websites for others to read. Veterans discover they have found their spiritual voice and are able to begin individuating their faith. For some the process accelerates at this point. There is a marked change in their participation in the overall treatment program, and they are able to draw on these additional resources.

The veterans have an overwhelmingly positive response to the use of the lament, as the experience has given them handles to better understand the spiritual responses they have had to their wartime experiences, and the freedom to dialogue about spiritual matters without the hindrance of religiosity. The laments that follow

are shared with the permission of the veterans and have already been posted by them on Facebook and other social media.

PTSD Cohort Lament – Fall, 2004

Hey God...God...God, help me. Heavenly Father, G__
D____! Yo, what's up? We's... Hey, I'm pissed at You! Where
are you NOW? *Why me?* What the f__ is going on here? Why can't
everybody be the way I want them to be? I'm pissed about this
stroke. My life, since the army, has been downhill. It seems that
everybody gets a break but me. I'm pissed off for what
happened...you know, when I came back. War is ugly. Whose
freedom was I fighting for? Certainly not mine. I'm not free. I feel
guilty for surviving. I'm tired of being sick...

When I become approachable, people are able to draw near.
Things change... I want to turn this stuff over to you. Help me to
know your will, to do your will. Show me how to live.

Why don't you answer? I can't change the past; I can only
deal with NOW. Help me get through the program. Please stop this
roller coaster ride I'm on. I want peace – peace of spirit, an absence
of this constant anger I feel. I want peace of mind – so that I can
think clearly. I want some constancy in my life. Help me get through
this s____. I want calmness, peace, increased faith.

When I receive the blessings you've given me, I know you're
here. Since I'm still here, I figure there's something more for me to
do. You must have heard my cry because you gave me one more day.
I'm glad I got this off my chest, that I've been heard.

Thanks for the last 24 hours. Thank you for providing for my
daily needs. To be able to pray to you says that I have faith. I put my
trust in you. You sustain all things.
Amen.

PTSD Cohort Lament, August, 2005

Dear heavenly Father, we call upon your son's name. Sometimes I want to shake my fist at you, yell "listen up, here!" Or say, "Here I am."

I wish I'd never been called up to serve. My health holds me back. I don't like all the excess baggage I have to carry. I want to be more productive with my family. I've lost lots of friends, and almost lost my family over my craziness since 'Nam. I lost a lot of friends there, too. I used to think I could walk on water. Don't cross me or I'll show you the door. Why am I in this position? I reached for sobriety and now – some five years – life is the worse it's ever been. Are you trustworthy? I've seen so much pain and suffering...how could you let it happen? I've got so many questions!!!

That 12-step Bible program has helped so much; I want to trust. You were with me then, will you be with me now? You must have had a hand on me, I'm still here. There must be more for me to do...

I want to feel you. I want a good relationship where I can let go of my secrets. I want the joy back! I did drugs to numb me from the pain. I don't want to have PTSD! I want to be healed!! I want to be "normal."

You do hear. It takes a while for the numbness to leave... Save me Lord!

It's hard to be honest and straightforward. It hurts to go back. Thanks for listening. Hallelujah! Amen.

Lament

I. Addressed to God (Higher Power). To whom do we address our sorrow? Who has an ear for our cry?

II. Issue forth in complaints. If we could effect changes, what would they be?

- III. In spite of our complaints, we still express our trust. That I am here is proof of your existence.
- IV. Expression of appeal, petition. What do we want?
- V. Expression of certainty, know what we ask for will be heard.
- VI. Expression of praise.

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A Reception History

African American Spirituals

Nancy L. Graham

Acknowledgement

The author wishes to thank Christine Joynes, Ph.D., of the Faculty of Theology and Religion at Oxford University for her introduction to the concept of reception history. Gratitude is given as well to The Rev. Bernard J. O'Connor, S.T.D., J.D., D.H.L., of the Graduate Theological Foundation for insisting that this article be written.

From their beginnings, whenever and wherever that was, African American spirituals, even in the 21st century, travel within the hearts of the practitioners and are made up and forgotten every day. A spiritual may be tied to a printed page, as in a hymnal, but the song doesn't remain in this motionless form for very long. Singers and instrumentalists alter the texts and tunes in the moment, usually to the satisfaction to those around them.

A relatively recent theory in research and observation is commonly referred to as "reception history." Harold Marcuse (2003) (b. 1957) of the University of California at Santa Barbara is given credit for the definition:

The history of the meanings that have been imputed to historical events. It traces the different ways in which participants, observers, historians and other retrospective interpreters have attempted to make sense of events both as they unfolded and over time since then, to make those events meaningful for the present in which they lived and live. (Marcuse, 2003)

Using Marcuse's comments as justification, all study of the spirituals is reception history. The slaves recorded nothing in terms of the actual music of the spirituals, and neither did anyone else. The early collections of songs and expository work of George Pullen Jackson (1874-1953), Newman White (1892-1948), Guy Johnson (1901-1991) and Don Yoder (b. 1921) come as close as anyone gets, yet, there is no agreement on their findings. This enigmatic existence of the genre, then, is the core characteristic to keep in mind when analyzing, cataloging and performing this music. We are still chronologically close to the era of slavery in the United States and all that the word evokes. The impact and popularity of the spirituals have faded over the last fifty years, yet this may only enhance the mystery in their development.

In the 1930s, Zora Neale Hurston (1891-1960) wrote,

There never has been a presentation of genuine Negro spirituals to any audience anywhere. What is being sung by the concert artists and glee clubs are the works of Negro composers or adaptors based on spirituals. Under this head, come the works of Harry T. Burleigh, Rosamond Johnson, Lawrence Brown, Nathaniel Dett, Hall Johnson, and Work. All good work and beautiful, but not the spirituals. These neo-spirituals are the outgrowth of glee clubs. Fisk University boasts perhaps the oldest and certainly the most famous of these. They have spread their interpretation over America and Europe. But with the glee clubs and soloists, there has not

been one genuine spiritual presented. (Hurstons, 1934/1996, p. 223)

This observation comes from her well-circulated criticism of the querulous discussion of the origins of spirituals throughout the first half of the 20th century. She states that spirituals are not just songs, but unceasing variations around a theme. Hurston says that the "sorrow songs" label from Du Bois and others is "ridiculous." "The nearest thing to a description one can reach is that they are Negro religious songs, sung by a group, and a group bent on expression of feelings and not on sound effects" (Hurstons, 1934/1996, p. 223).

The interpretation of spiritual song has been an elusive one for over seven hundred years. The *Oxford English Dictionary* (OED, spiritual) traces its etymology to sometime in the 12th and 13th centuries, originating in the Romance languages. In letters to both the Ephesians and Colossians, the Apostle Paul implores the new Christians to forget debauchery and fill their minds with singing hymns, psalms, and spiritual songs.

Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. (New American Standard Bible, 2003, Colossians 3:16-19)

And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord. (Ephesians 5: 18-19)

The various exegetic commentaries on these passages are fairly straightforward. The sources from the reformation to the 20th century generally assume that a psalm is one of those included the Old Testament, often attributed to David, though not necessarily

confined to those (Gill, c.1755). Historically, the Psalms used in worship were elaborately accompanied by a variety of instruments, though just what form the accompaniment took is lost to us. We know there were timbrel, flutes, pipes, harp, drums, lutes, and even some sort of organ, doubtless hydraulic. Hymns are considered non-scriptural songs of praise to God and probably used in worship (“Matthew Henry’s Concise Commentary,” n.d.).

Not surprisingly, the spiritual songs produce the most discussion, but the entire phrase involves whole-heartedly giving praise and thanksgiving to God. Often the spiritual song is considered one of the many gifts, i.e. speaking in tongues, preaching, and interpretation (“Matthew Poole’s Commentary,” n.d., “Expositor’s Greek Testament,” n.d.).

William Barclay (1907-1978), the well-respected 20th century exegete, surmised that though the Colossians passage seemed to lean toward teaching one another, both writings compelled the Christian to turn from sin, worldliness, and sorrow by singing songs that occupied one's heart, mind, and soul. "The early Church was a singing Church. Its characteristic was psalms and hymns and spiritual songs; it had a happiness which made men sing" (Barclay, “Commentary on Ephesians 5:1,” n.d.). Into the 21st century, Lewis R. Donelson (b.1949) of Austin Theological Seminary treats these verses as a call to be thankful and with the same aura that surrounds the celebration of Pentecost. “[T]he ethical life can be described as being filled with the Spirit. It is the Spirit which animates and directs our lives” (Donelson, 1996, p. 100). These spiritual songs were once discouraged in formal worship services due to their accompaniments of instrument, euphoria and frenzy. Found at *Oxford Music Online* (Downey, “Spiritual,” n.d.), this definition is listed for “spiritual”:

A folk-hymn which developed during American religious revival of c. 1740 and took its name from ‘spiritual song,’ the term by which publishers distinguished it from hymns and metrical psalms. Negroes attended revivalist meetings, and

their characteristic adaptations of spirituals became the religious folk-songs of the American Negro.

When most of the first settlers came to the British colonies, they were fleeing some life issue like religious persecution or debt. The thought of a fresh start in new territory still appeals in difficult times. New England settlements became villages and towns quicker than their southern counterparts and the Protestant custom of hymn-singing, a cultural characteristic of most of the Northern European immigrants, was practiced everywhere. By the mid-1700s, the singing style in these rugged settlements had deteriorated from accompanied harmony to a practice called "the usual way," essentially unison singing, passed orally from one to another. Churches had adopted "the old way" of lining out the hymns with a leader singing one line at a time and the congregation following with spontaneous ornamentation and rhythmic modifications. The clergy and church leaders began to throw cold water on this perceived descent into an unrefined and lowbrow representation of their faith.

This desire for "regular" singing launched the development of the itinerant singing school. Freed Africans and slaves mingled routinely with white settlers in both worship and these singing schools. The strange "fa-so-la" pedagogy, (it, too, imported from rural Britain) followed the singers, black and white, back into their own environments. The influences of both British hymns and remnants of African tune-making fused into an amalgam of the cultures. The hoi polloi in Britain entertained themselves and worshiped with gusty and unaccompanied choruses and "spirituals." In crossing the pond, this singing style emits a sound and elaboration that is inexplicably American. Give any U.S. church choir, regardless of background or affiliation, a piece from this era, such as Billings and into Sacred Harp repertoire and spirituals, and most often the result is a vibrant, meaningful rendering. The music will be full of authentic sound and intuitive performance practice, even within the smaller, less exposed groups. Modes, imitation, ornamentation, blue notes are all present as

part a democratic expression – open spaces, harsh reality, yet with a revitalizing satisfaction for the greater good.

The post-war reception history of Negro spirituals, in particular, began with Thomas Higginson (1823- 1911). He was a Harvard graduate, Unitarian pastor, abolitionist, Union officer, organizer for women's rights and suffrage, as well as literary mentor to Emily Dickinson. Higginson was fascinated with *Minstrelsy of the Scottish Border* by Sir Walter Scott (1773-1832) (Watson, “Thomas Wentworth Higginson,” n.d.). In this volume, Scott published remnants of Scottish ballads. Upon hearing the slaves singing in military camps, Higginson was struck with the similarity of his circumstances those of Scott earlier in the century. Like Scott, Higginson recognized that this unpretentious music, sung around the Yankee campfire, must be saved somehow. In Higginson’s article, “Negro Spirituals,” published in *The Atlantic* in June of 1867, he stated,

It was a strange enjoyment, therefore, to be suddenly brought into the midst of a kindred world of unwritten songs, as simple and indigenous as the Border Minstrelsy, more uniformly plaintive, almost always more quaint, and often as essentially poetic (Higginson, 1867).

This article includes the lyrics to 37 spirituals, as Higginson heard them, complete with dialectic modifications. Higginson's article is important for historical reasons, rather than musical ones as the tunes are not present. In it, he stated,

During the American Civil War, the Virginia Infantry occupied the string of islands off the coast of South Carolina by November of 1861. Upon the news of the imminent take-over, the plantation owners on the islands fled to the mainland, leaving their plantations to ruin and their slaves to fend for themselves. The Union Army sent a call north for teachers and agriculturalists to help these

new freedmen become self-supportive. The result established the Port Royal Experiment.

One Charles Pickard Ware (1849-1921), of Cambridge, Massachusetts, was stationed on St. Helena Island. He was a civil administrator during the war and an educator and musician back home. A strong abolitionist, Ware recognized the unique opportunity at hand to observe and record the songs and dances of these former slaves. In 1862, Lucy McKim, a Philadelphia musician and eventual daughter-in-law of William Lloyd Garrison, accompanied her father on a trip to St. Helena and visited with their friend Mr. Ware (Epstein, 1979, p. 192). Upon her return north, McKim transcribed the songs that she heard sung by the free slaves on the island and wrote an oft-quoted letter to *Dwight's Journal of Music* in November 1862:

It is difficult to express the entire character of these Negro ballads by mere musical notes and signs. The odd turns made in the throat; and the curious rhythmic effect produced by single voices chiming in at different irregular intervals, seem almost as impossible to place on score, as the singing of birds or the tones of an Aeolian harp. Their airs however can be reached [sic]. They are too decided not to be easily understood, and their striking originality would catch the ear of any musician. Besides this, they are valuable as an expression of the character and life of the race which is playing such a conspicuous part in our history. The wild sad strains tell, as their sufferers themselves never could, of crushed hopes, keen sorrow, and a dull daily misery which covers them as hopelessly as got from the rice swamps... (McKim, 1862, p. 149)

Soon after, William Francis Allen (1830-1889) a Harvard-educated classics scholar and his wife, Mary Lambert Allen, came to St. Helena to run the school. Together, with Ware, they collected full songs and segments of songs, sending them back to McKim in

Philadelphia to be notated and preserved. In the volume prepared for publication, 136 spirituals are introduced, many with annotations and alliterated with the dialect heard on the island (Allen, et.al.. 1867). The book, known as *Slave Songs of the United States*, is still easily available through reprints and online versions.

The Fisk Free Colored School opened in Nashville in 1866. George Leonard White (1838-1895), a firm abolitionist and Union soldier, volunteered to teach penmanship and music to the students. White also served as treasurer for the school and took performing groups all over Tennessee to raise funds for the freed slaves. By 1871, White's efforts weren't enough. White proposed a larger choir tour of the Northeast as a way of raising additional revenue. Both the President and Board of Fisk vehemently opposed this suggestion. The singers were committed to the idea, however, and the group set out on tour in October, with White as their director. In the spring, the newly named Jubilee Singers returned, accompanied by much acclaim. The singers expressed surprise that the audiences most often requested the spirituals over the classical European music (Ward, 2000).

White collected as many spirituals as he could find. He hired Theodore F. Seward (1835-1902), well known as an organist, and expert teacher of the odd-shaped fa-sol-la notes, to help transcribe the folk songs into traditional 4-part harmony and work with the singers. Sewell brought a student with him, Benjamin C. Unseld (1843-1923). Together, the three men spent the next 18 months polishing the chorus using this fa-sol-la system. It proved perfect for these freed Negroes without any formal music training. Literacy rates amongst the students varied as well, yet this method worked for even those who were otherwise illiterate. Eventually, Seward and Unseld published books translating many other hymns into this notation and even took them to Africa on mission excursions (Ward, 2000).

Thanks to the efforts of these first teachers and administrators of what is now Fisk University, *The Jubilee Singers* took the spirituals to the world at large. The world at large deemed them unique. Concert halls and public venues in the United States and

Europe were packed with admirers in the early years, from 1871 through the 1880s. Former slaves and children of former slaves added their cultural affectation to the carefully edited arrangements of their music directors. Amidst criticism or support garnered during the next one hundred plus years, the spiritual became a solid part of Americana. Even today, choirs from the United States making international tours are expected to present a spiritual or two.

From the moment the first foreign foot came to this country, folks mingled and interacted in all the ways that people do. Native Americans, English, French, Spanish, slaves, free Negroes, Scots, Irish and other Europeans roamed and settled throughout the region east of the Mississippi River (Calloway, 2008). Emancipation put people on the move anew. After 1865, the exodus of freed slaves to the jobs, education and opportunity in the Northern cities is well documented. The Jubilee Singers were but one musical group making their name known. The music of the camp meetings evolved into the burst of gospel music of whites and blacks alike. At the forefront, both in the US and Great Britain were the highly influential Moody-Sankey evangelistic tours. These were most prevalent at the same time that the Jubilee Singers were making their mark, and they often shared resources.

Colleges and universities were beginning to accept Negro students. The first Negro to graduate with a full degree was Robert Nathaniel Dett (1882-1943) at Oberlin (Spencer, 1991). Born in Canada near Niagara Falls, Ontario, Dett's mother, Charlotte, was Canadian, but his father, Robert, had been born in the United States. They moved to New York State when Dett was 11, and he began studying piano. During the Oberlin years, he toured as a concert pianist. It was at Oberlin where Dett first made contact with the music of Antonín Dvořák, who celebrated the national music of his native Czechoslovakia in classically presented work. Dvořák was exploring the Negro and Native American music in America, hoping to adapt it to the same arranging (Horowitz, 2003).

With thoughts of Dvořák's music and the spirituals of his grandmother in his head, Dett began touring as a pianist-composer. He came under the influence of Emma Azalia Hackley (1867-1922), a soprano and social activist. Hackley chose to forego a solo career and focus her efforts on helping those like Dett, Marian Anderson, and Roland Hayes get the training they needed to become recognized composers and performers (Peterson, "Hackley, Emma Azalia," n.d.).

Dett assumed the role of the first black director of the Hampton Institute Choir in 1913. While there he attended Harvard in the summers and wrote and edited several collections of spirituals under the titles of *The Dett Collection of Negro Spirituals* and *Religious Folk Songs of the Negro*. The arrangements are easily accessible to choruses and are still widely used today in churches, schools and community ensembles. His Harvard stints brought forth prize-winning compositions and writing, most notably the *Bowdoin Prize*. In his winning essay, "*The Emancipation of Negro Music*," Dett explains the impetus behind his life's work:

We have this wonderful store of folk music—the melodies of an enslaved people ... But this store will be of no value unless we utilize it, unless we treat it in such manner that it can be presented in choral form, in lyric and operatic works, in concertos and suites and salon music—unless our musical architects take the rough timber of Negro themes and fashion from it music which will prove that we, too, have national feelings and characteristics, as have the European peoples whose forms we have zealously followed for so long. (Spencer, 1991, p. 18)

Fortunately, Dett was not alone in his purpose. As the Hurston quote notes, many others black musicians were active, and all were powerhouses in portraying the artistry in the Negro Spirituals to the public. William Dawson, distinguished for his work at Tuskegee, wrote many arrangements that are now part of the standard

American choral repertoire. In 1934, the Philadelphia Orchestra, Leopold Stokowski and the Westminster Choir premiered his masterpiece, *Negro Folk Symphony*. Gwynne Kuhner Brown (b.1962), of the University of Puget Sound, is soon to publish a biography of Dawson, which will hopefully attract this work to orchestral artistic directors (University of Puget Sound Faculty Pages, 2016, para. 1).

The momentum initiating possibility amongst African Americans pushed into the 20th century. Individual achievements in academic success, composing and solo performance and influence have not been duplicated. The spirituals demonstrated themselves as acceptable means of study and presentation as the white world could only claim a partial contribution to their existence. Proprietary rights on performance were a natural consequence to a people with no other solid legacy. Hall Johnson (1888-1970), J. Weldon Johnson (1871-1938), J. Rosamund Johnson (1873-1954), Harry T. Burleigh (1866-1949) and John Work II (1871-1925) are all prominent collectors and arrangers of the spirituals during the era between the world wars. Edward G. Perry (1908-1955), New York arts critic says that “during the so-called New Negro Renaissance hardly any Negro singer attempted a program without including a group of spirituals...the concerts that featured a black singer and all spirituals were the most lucrative” (Perry, 1932, p. 253).

The first African American Rhodes Scholar, Alain Locke (1885-1954) suggests that the Harlem Renaissance is evidence of “a renewed race-spirit that consciously and proudly sets itself apart” (Locke, 1925, p. xxvii). Marvin A. McMickle (b. 1948), current President of Colgate Rochester Crozer Divinity School poses, “The Harlem Renaissance took hold and had some influence on the way of singing and interpreting Negro spirituals. The historical meaning of these songs was put forward” (McMickle, “Coming Home, the Black Spiritual,” n.d.). Researchers were furiously collecting the spirituals, cataloging them, comparing them, and offering a wide variety of opinion and a little scholarly fact to date their existence. Provenance

is elusive; theory and conjecture are emotional and polemic. Jim Crow and the human creative proclivity toward invention, modification and achievement were at odds. The endowment of the Harlem Renaissance for African Americans was a deep fissure in the world of academia, politics, and clout formerly only available to the white establishment. The clash of cultural benchmarks was fomenting into the Civil Rights Movement.

The spirituals went right along with the current. From the 1930s, folk activists like Woody Guthrie (1912-1967), Pete Seeger (1919-2014) and Lee Hays (1914-1981) had been customizing these easily adaptable spirituals to the passion and tenets of social change. Association of the genre with the African American struggle was a perfect use for these assertions of despair and dashed hopes as well as joy and expectation of deliverance. The public-at-large sang these songs from campfires to demonstrations and authoritative confrontations.

But the common perception of African American spirituals, in the 1950s, and now, is not necessarily accurate. In 1963, Miles Mark Fisher (1889-1970), published his dissertation, defended at the University of Chicago, entitled, *Negro Slave Songs in the United States*. When presented in 1948, the dissertation won the prize for best historical study of the year from the American Historical Association (Fisher, 1963, Foreword).

Fisher's work is intense and opinionated. His interest in the spirituals began with a lecture on the Psalms that he attended in college. Fisher recognized the lament included in both genres. Rather than explore this obvious, and indeed seminal connection, Fisher digresses into conjecture and ends up with a history of the Negro in the New World instead of a documented investiture of the spirituals. Interspersed with texts of the songs as milestones to progress, Fisher provides assignations of coded significance, e.g. River Jordan refers to the Ohio River (Fisher, 1963, p. 93). Appearing in the blazing middle of the Civil Rights Movement, Fisher's book is largely responsible for the legendary assumption of hidden messages within

this music. Everybody likes a secret. Through his literary interpretation of the texts of the spirituals, Fisher creates a believable, though spurious and unsubstantiated, historical structure for these songs, inserting texts with the myths of covert information and camouflaged symbols. D. K. Wilgus (1918-1989) remarked, "[Fisher says] the songs preserve the Negroes' reaction to everyday events of slavery, slave uprisings, the efforts of the African Colonization Society, the secret meetings continuing the African cult. This is the most ingenious interpretation of the spirituals yet seen" (Wilgus, 1973, p. 79). No one has ever openly challenged Fisher's associations of song and story.

Ideals put forth American and French Revolutions about separating church and state focused attention to the nature of secular vs. sacred music. African culture still often incorporates the local religions into daily activities, and their music is neither secular nor sacred (Herskovits, 1941, p. 262). This co-mingling concept is integral to village life. The early United States had the same basic cultural incorporation of religion and routine. This convention slowly eroded as the industrial and technological changes in the 1800s produced a new societal framework. In our 21st century nonreligious, secular circumstances, the devotional structure of the spirituals is often no longer appreciated. But, we must return to the germination of these folksongs and the personal intent to insure their survival. The texts are often direct retelling of stories found in the Bible including quotes from famous Bible characters, e.g. Moses, Elijah, Daniel, Jesus.

The second half of the 19th century, which includes the reassembling of the Negro spiritual, coincides with the development of the Social Gospel Movement or city-revival period. This is when the gospel hymns were born. Don Yoder defines a gospel song as "similar to a spiritual in that its ideas are drawn from the imagery and vocabulary of the Bible, but its ornamentation is Victorian. It is ornate and sentimental, where the spiritual is a direct, elemental folk-level song" (Yoder, 1961, p. 9).

The camp-meeting songs probably changed more quickly into the verse-chorus form, now known as gospel music, due to the influence of Dwight Moody (1837-1899) and Ira Sankey (1840-1908) and their famous revivals in the US and Great Britain. Instruments, clapping, and now sound amplification and synthesized effects transformed the unadorned oral tradition of the spiritual into a colossal musical style appealing to all types of expression and even controversies.

James Cleveland (1931-1991) is credited with the developing the force of popularity in contemporary gospel music the world over. Cleveland grew up in Chicago where his church music minister was the acclaimed gospel pioneer, Thomas A. Dorsey (1899-1993). The accompanist, Roberta Martin (1907-1969), launched many a gospel career with her well-known compositions and arrangements (Boyer, 2015). The Roberta Martin Singers took her smooth Hammond accompaniments from Chicago to the Gian Carlo Menotti's influential *Festival of Two Worlds* in Spoleto, Italy. Cleveland absorbed it all, creating a global sensation and high demand for this entertainment-like style (Boyer, 2015).

Behind the flash and glamour of the Gospel industry, compilers of church music in all Christian sects were viewing the spiritual as valuable supplement to the vast panorama of hymnology already present in published hymnals. In 1940, the first spiritual included in a mainstream hymnal was *Were You There When They Crucified My Lord*, in the book of the Episcopal Church in the United States (Leaver, 1991). The hymnal also inserted the tune *MCKEE*, composed by Harry T. Burleigh, grandson of a slave, into the hymnary canon. This is the first hymn tune written by an African American (Leaver, c. 1991).

Soon after, the Presbyterians and Methodists added the above two plus *Lord, I Want to Be a Christian* and *Let Us Break Bread Together* to hymnals published in the 1950s. After the American Civil Rights movement, mainstream Protestant denominations began to look at the popular spirituals as necessary additions to revised

hymnals of the 1980s through the end of the century. Lutherans, Episcopalian, and Roman Catholics published comprehensive volumes devoted to music of the African American traditions. In the 1988 hymnal, the United Methodists included 30 spirituals edited by William Farley Smith (1941- 1997), and the Presbyterian Church, USA, showed 23, edited by Melva W. Costen (b. 1933) in 1990. *The New National Baptist Hymnal* ©2001 has well over 40. GIA Publications released *The African American Heritage Hymnal* in 2001. This is a full-sized hymnal that preserves the rich history of African American sacred song in print form. Hymnals the world over all include at least *Were You There* and *Let Us Break Bread Together*. One curious note is that, in Scandinavia, the hymns in the hymnals of the Lutheran church are in the language of the country served, with one exception: the spirituals turn up in English, with colloquial dialectic alliterations (Leaver, personal communication, 2010).

Music publishing houses that serve school and community ensembles all have complete divisions handling only spirituals. Arrangements for choruses, orchestra, bands, ensembles and solos abound. Moses Hogan (1957-2003) edited and arranged multiple pieces that even pass those of William Dawson in popularity and accessibility. Fresh interpretations appear with every new catalogue. In 2015, this also means sound tracks, accompaniment patterns, vocal glossolalia and other accouterments totally absent in the 19th century American South.

The spirituals are both delicate and tender as well as robust and powerful. The key for survival of these enigmatic songs is in the singing of them. The range of human emotion, often temporarily captured in song, is too fluid to be contained by the boundaries of politics, sentimentality, or territorial assumption, and too inclusive to be segregated. Musicians have always been the first to include the marginalized, and so has this been for the last 150 years with the spirituals. Like it or not, these songs are touched by the Gospel (R. Gibbons, personal communication, 2007) and the challenge should not be about ownership and interpretation, but acknowledgment and

liberation (R. Gibbons, personal communication, 2007). Singing softens the edges of difficult situations, and folk music has spoken gently, yet poignantly, through the struggles of our past. Jubilation, despair, fear, longing, and rapture affect us all with no discrimination to class, race, gender or religion. The slaves brought these songs to the world, and now we must honor that by singing these songs so that their story does not disappear.

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The Place of Religion in Mediation

Guy Kagere

Introduction

In my work as hospital chaplain, most conflicts I am confronted with on a daily basis are family-based. They derive from conflicting views by surviving older and younger family members about end-life decision making process concerning choices of either antibiotics, Cardio Pulmonary Resuscitation (CPR), gallbladder surgery, or tube feeding choices for the dying loved ones. Based on my experience, religion or faith in God has been an important factor in defusing family conflicts involving older people when discussing advance care planning in the hospital. My status as an ordained minister and the faith of the disputants have both been crucial dynamics in the process of finding a peaceful solution to conflicts and diffusing these escalations.

According to Bercovitch and Kadayifci-Orellana (2009), faith-based mediation refers to the third party intervention efforts where religious creed, objects and institutions play an important role in a mediation process. Their explicit emphasis on spirituality and/or religious identity; their use of religious texts, religious values and their use of religious vocabulary; the utilization of religious or spiritual rituals during the process; and the involvement of faith-based actors as third - parties distinguish faith-based from secular mediating organization (Bercovitch & Kadayifci-Orellana, 2009).

The power and potentialities of religious traditions and organizations to help resolve conflicts and build peace as an efficient reliable alternative strategy cannot be underestimated. Our understanding of faith-based mediation is based on the definition of religious peacemakers as religious men and women or representatives of faith-based organizations that attempt to help resolve conflicts and build peace (Appleby, 2000, 2006; Gopin, 2005; Ellis & terHaar, as cited in Haynes 2005).

In this monograph, the identity of the mediator is emphasized as a determining factor to the success or failure of the mediation process. This paper deliberately highlights the successes of faith-based mediations in conflicts on the African continent. The attributes, motivations and resources of faith-based organizations are presented as an added advantage for a successful conflict resolution.

This paper stresses the role of religious identity in mediation as a great tool for a successful conflict resolution. As this work will show, the various characteristics of faith-based mediation actors give them an unprecedented advantage to successfully mediate conflicts involving God-fearing disputants.

Spirituality and Mediation

A study conducted by Jones (2010) shows how spirituality may affect or influence the mediation process. According to Abraham Maslow's, as cited in Chan (2005), humanistic psychology theory, the human needs are enumerated as follows: physiological needs such as safety and security needs (the most basic human needs); love and belongingness needs; self-esteem needs; and self-actualization needs (cited in Chan, 2005). Based on this humanistic psychology theory, the status of the mediator as an ordained minister can be an added advantage to mediate for Christian disputants. In this theory, the fifth stage of hierarchy of human needs, self-actualization, is a stage whereby the person feels transformed; it is being at a higher level of

life satisfaction with a subsequent feeling of going beyond oneself (Chan, 2005). Spirituality is very important at this level.

The self-actualization need which refers to self-fulfillment occurs as result of an accumulation of past experiences leading to better understanding of oneself and the world around. This stage is characterized by connectedness and wholeness (Maslow as cited in Chan, 2005). Spirituality and self-realization are interconnected; spirituality is a result of an awareness of a transcendent dimension and is characterized by certain values vis-à-vis oneself, others, life and nature. The Christian mediators are imitators of saints who, in the Roman Catholic Church, are individuals who have reached self-fulfillment have no interests in conflicts, and are peace promoters. This attitude results from the connectedness with Transcendence (Roberts, 2010).

Criteria for a Successful Mediation

According to Princen (1992) the resources of Christian Mediators as described below are critical to a successful mediation:

- a. Moral legitimacy: The Pope has a legitimate stake in issues such as peace-making or human rights having a spiritual or moral component. During the Beagle Channel mediation, the Pope appealed to the moral duty to do all necessary to achieve peace between the two countries.
- b. Neutrality: In the dispute mentioned above, there was no question that the Vatican had no interests in the disputed islands.
- c. Ability to advance other's political standing: A papal involvement confers political advantage on state leaders. This advantage can be used at key junctures in mediation such as

gaining access, deciding on agenda and other procedures, as well as delivering proposals.

d. Ability to reach the (world) public opinion. The Pope can command the attention of the media.

e. Network of information and contacts: The information and communication network of the Catholic Church is extensive. For a localized dispute, communication channels outside conventional diplomatic channels can be significant.

f. Secrecy: Confidentiality is a major asset for mediation and it is a crucial requirement of religious life. Religious leaders, like in the Roman Catholic Church and in most mainstream churches, maintaining confidentiality is a standard operating procedure in mediation.

The Impact of the Mediator's Identity

Based on my personal experience of the mediation process in the Democratic Republic of Congo, the necessity of the mediator's legitimacy in an attempt to reach successful conflict mediation is obvious. In this conflict the regionally powerful man, the Ugandan president, Yoweri Museveni, broke a peace accord between the weak Congolese government and the Rwandan backed M23 rebellion (Peace, Security, and Cooperation for the DRC, 2013). Either religious or secular, this case is an eloquent illustration of the role of the mediator's power or identity in the mediation process (Bercovitch, 2003).

Religious Leaders and Power

A report by the British Broadcasting Corporation (BBC, 2014) on church congregations in Africa found that most religious

leaders were “regarded as superstars.” A special attention was paid to the Nigerian evangelical pastors of mega-churches whose meetings fill stadia throughout their rallies on the continent; in addition, their books are bestsellers on the continent. On social media like Facebook and Twitter, the high numbers of their followers are unprecedented (BBC, 2014). The report indicated that even Heads of State and other top government officials seek audiences with these prominent clerics whom they refer to as “men of God,” and it is not unusual that the pictures of these encounters are used for political gain or evidence of divine validation (BBC, 2014).

The British Broadcasting Corporation (2005) commissioned a “Voice of the People 2005” poll with Gallup International about “Who Runs Your World?,” and the survey came up with findings that most Africans trusted their religious leaders more than other leaders. In telecommunications, the most popular ringtones are the recorded voices of these religious leaders (BBC, 2005). Based on my own experience, in my hometown of Bukavu, in Eastern D.R.C., the archbishop of the city of Bukavu is more powerful than the provincial governor. This survey clearly showed how most people on the African continent place religion above any other factors when distinguishing their identities (BBC, 2014).

The Power of Faith-Based Mediation

A study conducted by the United States Institute of Peace (USIP) on the role of religion as a force in peacemaking reported that this important force was usually overlooked, and that religious leaders and religious institutions could be effective mediators in conflict situations, and serve as a communication link between disputing parties (USIP, 2008).

While it may often be a source of conflict, the role of religion in the overall peace process has too often been overlooked. In mediation led by religious actors, important aspects, such as legitimacy and leverage, are crucially important and can have a major

impact on the success or failure of the mediation process (Bercovitch & Kadayifci-Orellana, 2009). In conflict mediation, leverage is crucial and refers to the ability to be a relevant actor in conflict management by putting pressure on the parties to accept the mediator's suggested settlement (Kleiboer as cited in Bercovitch & Kadayifci-Orellana, 2009).

Although personal attributes are important, the identity and characteristics of the mediator are predictors of successful outcome (Young as cited in Bercovitch & Kadayifci-Orellana, 2009). The legitimacy, credibility and subsequent trust from the disputing parties can deeply influence the effectiveness of the mediation process (Bercovitch & Houston, 2000).

Types of power

Bercovitch (2003) distinguishes three types of power:

- a. Resources power: may include financial, skills, information, education, position and familiarity with the process.
- b. Strategic power: the apparently more powerful party has more to lose by not reaching an agreement, or the apparently weaker party has strong public support.
- c. Emotional or psychological power: may refer to intelligence, social status, and personal power over and individual and credibility maintained with all sides.

Neutrality

The mediating power of a religious or faith-based mediator is strongly connected to his/her neutrality and subsequent trust from the disputing parties.

Most mediation authors recognize the dilemma of power balance in the mediation process:

The ethical dilemma that faces mediators working in a number of different areas is how to maintain the integrity of the mediation process, which is based on the assumption of mediator neutrality, without letting the process be used to violate important interests of the community or of interested but unrepresented parties. The problem becomes even more complicated when the mediator has a great deal of clout. The maintenance of impartiality under these circumstances is not an academic question, but one that is basic to the credibility of the process. (Mayer as cited in Baylis & Carroll, 2005)

There is danger of a lack of fairness in both the process and the outcome of the mediation process when power is exerted on one party in order to protect the interest on the favored party. It is imperative for both disputant parties to act freely from any external/third party pressure or coercion (Boulding as cited in Bercovitch, 2003).

The Success of Faith-Based Mediation in Africa

The overall aim of mediation to stop violence and establish peaceful relations between conflicting parties has successfully worked though faith-based mediations in various African conflicts (Bercovitch & Kadayifci-Orellana, 2009). According to Nichols, as cited in Bercovitch (2009), religious organizations or faith-based actors have become very actively involved in resolving regional and international conflicts.

Studies conducted on the successes of religious mediators of conflicts in Mozambique, Nigeria and Cambodia indicate that religious peacemakers can play a very constructive part in coming to a peaceful resolution of the conflict (Haynes, 2009). Religious

individuals and faith-based organizations, as carriers of religious ideas, can play important roles as a tool for conflict resolution and peace-building (Haynes, 2009).

It is no longer uncommon to involve faith-based organizations and religious leaders in conflict resolutions processes and post-conflict reconciliation (Abu-Nimer, Bouta & Kadayifci-Orellana, 2005; Smock as cited in Haynes, 2009). In the ongoing conflict in Central African Republic, the archbishop of Bangui has been a key figure in peace-building process (Haynes, 2009). Haynes refers to other recent cases such as the mediation undertaken by the Quakers in the Nigerian Civil War (1967-1970); the mediation of the World Council of Churches and the All Africa Conference of Churches the Sudan conflict (1972); and the recent peace-building work of the Imam of Timbuktu in mediating various West African conflicts (Haynes, 2009).

According to Abu-Nimer, et al, as cited in Haynes (2009), there are mainly four areas where religious-based peace-building has played a crucial role. They have provided an emotional and spiritual support to communities affected by wars; they successfully mobilize the communities for peace; they mediate between conflicting parties; and they have been a great conduit in pursuit of reconciliation, disarmament, demobilization and reintegration.

The Santa Egidio Organization

The Catholic lay organization Santa Egidio successfully mediated over the long civil war in Mozambique in 1992, and many other African countries especially Algeria, Burundi, Democratic Republic of the Congo, Cote d'Ivoire, Mozambique and Sierra Leone (Smock as cited in Haynes, 2009). This organization successfully managed to bring a peaceful resolution of the Mozambican conflict between the rebels (Mozambican National Resistance - RENAMO) and the ruling government (FRELIMO); despite involving many resources, the International community had failed to end this conflict

that had caused too much suffering to the Mozambican people (Bouta et al, as cited in Haynes, 2009).

The success of religious mediators is due to their neutrality. The Santa Egidio was successful in Mozambique because of its neutral agenda which had no political or economic motives attached to its work (Haynes, 2009). Indeed, mediators acting under the auspices of a religious group are seen as reflective of a high moral standing, remarkably retaining credibility, and building stature, to the extent that they can be trusted because of being regarded by disputing parties as neutral in conflict situations (Haynes, 2009).

The Charitable Organizations

According to Abu-Nimer, Bouta, and Kadayifci-Orellana (2005), besides mediating between the conflicting parties, faith-based actors play an important role in changing negative stereotypes and attitudes; educating the disputing parties; contributing to the healing of trauma and injuries caused by the conflict; disseminating democratic ideas and human rights; challenging the social structures that sustain or perpetuate the culture of violence; encouraging disarmament and lastly, assisting in the reintegration of soldiers.

Charitable organizations play a major role in providing humanitarian aid to the local population during and after the conflicts. This constructive conflict-management intervention adds to the legitimacy of religious organizations through which the local populations see their interests defended. These organizations are a rich source of peace services as they are generally perceived as peace-builders and peace-makers (Abu-Nimer, et al, 2005).

The religious organizations' strategies have unprecedented advantage since conflict-resolution aims at an outcome that is self-supporting and stable because it transforms the problem to long-term satisfaction of all the parties (Burton, 1984).

Conclusion

Although religion has over and over again been thought of as a contributing factor to conflicts in many parts of the world, its role in the mediation and conflict resolution process has often been overlooked. The mediation successes demonstrated in this paper help us understand the importance and advantage of religious peacemakers. The literature review in this article reveals aspects such as legitimacy and leverage as crucial factors that have major impact on the success or failure of the mediation process. Religious actors or faith-based mediators, who enjoy trust from their communities, are more likely to succeed in peace mediation than secular professionals who are often biased and more concerned with their interests than the disputants' welfare.

The Catholic Church is known as the “voice of the voiceless” in Eastern Congo. It has continuously defended the report from the International Rescue Committee (2010) about the crisis in Eastern Congo, including the frequency and spread of rape and other sexual violence, as the world's worst crisis. The general population is convinced of the church's neutrality in these conflicts. Political actors and their allies always deny the reports that armed forces in the conflict zone have perpetuated or have been responsible for actions of rape; the existence of a high number of women suffering from vaginal fistula caused mostly by gang rapes; in addition to physical and psychological traumas suffered by the victims. The power of the Church is derived from its high reputation among the population. The successes of the Church during the various negotiations and mediations to broker power sharing among the various belligerents in the civil wars was based on this reputation and trust from the general population (USIP, 2001).

Based on the efficiency and effectiveness of faith-based mediators, I recommend that never-ending conflicts like the Israeli - Palestinian conflict with its deeply religious roots may benefit from a mediation process under religious actors. A long-lasting solution to

this conflict that has caused so much misery in the region, with far reaching consequences with the rise of terrorism, should actively involve religious leaders with skills in Peace and Conflict Resolutions because of the religious nature of this conflict; in fact Jihadism and Zionism are religious philosophies (Rudoren, Yardley & Kershner, 2014). The traditional and biased support by the United States and other Western countries should be revised and instead envision a professional religious-based mediation organization.

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Psychological Management of Pain

Terek Kanso

Chronic pain resulting from accidents, illness or work related injuries is often so debilitating that addictive opiates are prescribed to help patients cope with the pain. Since this treatment strategy can and sometimes does lead to addiction, non-pharmaceutical methods of pain management are an important treatment alternative. This paper reviews and analyzes literature and research based on the psychological management of pain before determining the method most useful.

Chronic pain is a complex condition, which may begin with a physical trauma, but is always maintained by a combination of physiological, neurological and psychological factors (All About Pain, 2005). Chronic pain management has been increasingly accepted from both a physical and psychological aspect (All About Pain, 2005). The Cleveland Clinic (2004) stated the following:

When you are in pain, you might have feelings of anger, sadness, hopelessness, and/or despair. Pain can alter your personality, disrupt your sleep, and interfere with your work and relationships. Psychological treatment provides sage, non-drug methods that can treat your pain directly by reducing high levels of physiological stress that often aggravate pain. Psychological treatment also helps improve the indirect consequences of pain by helping you learn how to cope with the many problems associated with pain. (The

Cleveland Clinic, 2004, Para. 1)

Psychological treatment is often recommended because pain is a good example of a mind-body connection (The Cleveland Clinic, 2004). Thoughts and emotions are often influenced as the body feels pain leading to depression and anxiety, which in turn makes pain appear worse. Pain also causes stress and sleeplessness, which are also conditions that may increase the perception of pain (The Cleveland Clinic, 2004).

Effective pain management has to start with a basic knowledge and understanding of pain. To understand the language of pain, we must learn to listen to how the pain echoes and reverberates between the physical, psychological and social dimensions of the human condition. Pain is truly a total human experience that affects all aspects of human functioning (Addiction Free Pain Management, 2006).

According to Addiction Free Pain Management (2006), the easiest way to understand pain is to recognize that every time we feel pain our body is attempting to tell us that something is wrong (2006). Pain sensations are critical to human survival and without them, we would have no way of knowing that something was wrong with our body and would be unable to take action to correct the problem or situation that was causing the pain (Addiction Free Pain Management, 2006).

Because of the complexity of chronic pain, patients often become uneasy about the abilities of their own body to function normally and this often results in increased primary care visits as both the doctor as the patient strives to come to terms with the debilitating effects of pain on quality of life. Weisberg & Clavel (1996) note that many doctors are unsure about how to approach the psychological impact of pain for fear of upsetting their patients by suggesting that the pain may be enhanced or exacerbated by psychological issues. Yet patients too often neglect to mention any psychological behaviors they have noted that could increase or facilitate bodily pain for fear of

being told that their pain “is all in your head.” This aspect can result in the patient becoming more defensive as time goes on, and descriptions of the actual pain symptomology become more vague, resulting in the physician having little work on. Over a long period of time it is common for patients to become less interested in complying with self-care treatments as they believe that “nothing works” in reducing the pain sensations, and as the physician is often able to contribute very little in terms of pain reduction except medication, so the depressive cycle of chronic pain revolves to the point where a “cure” appears almost impossible from both the physician’s and the patient’s viewpoint (Weisberg & Clavel, 1996).

Psychological treatments for chronic pain should supplement medical care, not replace it (Psychology Information Online, 2004). The goal of psychological treatment is to help individuals develop coping skills which will then give them the ability to better predict and manage their chronic pain, while helping them manage the emotional toll they will experience as they live with their pain (Psychology Information Online, 2004).

Psychology Information Online (2004) notes:

Secondary factors, such as disability, financial stress, or loss of work are also seen as part of the pain package, and psychological treatment is designed to address all relevant issues. The treatment for chronic pain does not include some secret special process, rather, it is a combination of psychological treatment techniques designed to address all the factors present in chronic pain. (Psychology Information Hotline, 2004, Para. 3)

For many healthcare providers, mind/body therapies are considered mainstream, while for others, these therapies are considered alternative or complementary treatments. Strong evidence exists to support these treatment modalities; their acceptance as a necessary treatment being more important than how they are labeled

(Integrated Pain Medicine, 2004).

Multimodalities exist for the treatment of pain including drug therapies, psychological therapies, rehabilitative therapies, and neuro-stimulator therapies. Pain treatment therapies must be tailored to the individual and may be impacted by the individual's age, gender, ethnicity, cultural, emotion and social beliefs (Integrated Pain Medicine, 2004).

Biomedical and Biopsychosocial Paradigms of Pain

Biomedical Pain Models

The biomedical model of pain is based on the idea that the pain is a result of a specific disease that is caused by a biological disorder. Steeped in genetic, anatomic and physiology concepts the biomedical model of pain assumes that a physical disorder can be identified and fixed, thereby “curing” the pain (Spiegel, 1989). It is from this perspective that the issues with psychosomatic pain arises as pain that is experienced due to a specific physical cause is considered a “real” pain; whereas, non-physical based pain is considered psychogenic or “not real” and, therefore, a product of the patient's overactive imagination. Primary treatments for biomedical pain is based on medications, surgery, physical therapy and other “action”-based treatment (Spiegel, 1989).

Unfortunately, under the biomedical model of pain, once the physical causes of pain are “fixed” through medication or other physical treatments, a physician has little interest in any complaints of additional pain that the patient may have; yet research has shown that in cases of back pain, for example, there is often no evidence of organic causes for the experience; however, the pain is very real to the patient who is also trying to cope with its side-effects (Deyo, 1986). It was because of this and similar situations that the pain model had to be adapted to include non-physical causal elements.

Bio-psychosocial Pain Model

The bio-psychosocial model of pain includes a combination of biological, psychological, social and cultural influences that can cause and perpetuate pain well after physical symptoms have passed. First identified by Engel (1976), this model accepts that there is a range of different symptoms associated with the chronic pain experience, thus suggesting a complex relationship between variables that appear to impact an individual in a range of different ways that are dependent on issues such as gender, upbringing, social functioning and the influence of perception. It is the adoption of this theory that contributed to the increase in reliance on psychological treatments for long term chronic pain sufferers, used either in conjunction with or subsequent to established medical treatments.

Psychosomatic Influences on Pain

There has been an increase in studies completed on the causal relationship between perceived and physical pain. Unfortunately, a concentration on these ideals sometimes resulted in a number of different primary care physicians sending their patients to psychologists to treat a pain that did in fact have a physical variable along with psychological symptoms. A range of different studies show that by applying the term “psychosomatic” to a pain model, pain therapists had to adjust to the idea that it was possible that psychological factors can contribute to and even cause physical pain symptoms especially in cases where the patient is suffering depression and/or social withdrawal in response to their symptomology (Gatchel, 1993; Rossie, 1993; Glaser et al, 1998).

Later studies concentrated on actual changes in a person’s physical state that resulted from chronic pain. Elliot (1996) for example showed that depression and anxiety can cause changes in the levels of neurohormonal substances such as cortisol, corticotrophin, epinephrine and norepinephrine. This is supported by

other researchers, who have shown that a negative emotional state can cause altered stress hormone levels, which in turn can impact all organ systems (for example Pert, 1997). These and similar studies resulted in a new diagnostic condition being included in the DSM-IV that is directly related to the pain that can be attributed to both a medical condition and psychological factors. This academic acknowledgement of the impact and causal nature of chronic pain has been instrumental in formulating more effective treatments that include medical and psychological aspects.

Current Causal Elements of Chronic Pain

The causal and impacting factors on chronic pain now include a range of symptoms including but not entirely limited to:

- Depression, anxiety and other personality disorders
- A lack of coping skills
- Autonomic stress reactions
- Lifestyle, including non-compliance with treatment programs
- Stress resulting from interpersonal relationship dysfunctions
- A long-term exposure to stressful events
- Belief systems surrounding the control of pain
- Cognitive distortions

Treatments for chronic pain now include medical treatments plus a psychological examination of the patient including family history, negative behavioral issues, psychophysiological reactions to stress or pain and the identification of factors that can increase or decrease the perception of pain (Weisberg & Clavel, 1996).

Unfortunately, some of the elements outlined above can also create a barrier to psychological treatment of chronic pain. These include a primary chemical dependency, such as an addiction to the medication given to relieve pain symptoms; an existing psychological disorder; a feeling of being overwhelmed either by other life stressors or by the impact of pain on the individual, and finally the involvement

of the patient in a litigation or benefit process that is reliant on the patient receiving compensation or payments because of the chronic pain diagnosis (Weisberg & Clavel, 1996).

Diagnosis of chronic pain and a treatment plan are now more likely to be determined by an interdisciplinary team rather than a primary care physician. Although the primary care physician plays a crucial role in chronic pain management, other professionals, such as physical therapists and/or psychologists and counselors, also have a role to play in a more holistic approach to chronic pain. Although most treatment plans will be tailored to specific individual patient needs, there is also a move by many professionals to consider alternative treatment methodologies that can be incorporated into a treatment plan for pain.

The next section identifies therapeutic treatments possible for pain management. Following that will be a brief mention of “Acceptance Therapies” that have shown limited short-term positive results for some pain sufferers.

Therapeutic treatments

Mind/body therapies are an effective pain management treatment strategy. These therapies include the use of cognitive-behavioral therapy (CBT), biofeedback, hypnosis, imagery, relaxation therapy/meditation and spirituality/prayer. Other forms of therapy are based more on acceptance therapies that include Acceptance and Commitment Therapy (ACT). These therapies are based on the patient being taught to mentally avoid their pain sensations rather than change the thought patterns associated with the pain.

Cognitive Behavioral Therapy (CBT)

According to the American Institute for Cognitive Therapy (2003), CBT is psychological therapy which focuses on the treatment of psychological concerns such as depression, anxiety, anger and fear

disorders. The goal of CBT is to help the patient pay attention to how they are thinking, communicating and behaving today, rather than on their childhood experiences, which often form the basis of other psychological therapies (American Institute for Cognitive Therapy, 2003, Para. 1).

CBT can provide educational information and diffuse feelings of fear and anxiety while helping patients identify ways in which their attitude and behaviors contribute to unrealistic and inaccurate expectations of themselves and others around them (Integrative Pain Medicine, 2004). CBT is a collaborative effort between the patient and therapist and seeks to learn the outcome that a patient wants and helps them achieve/attain the desired outcome (National Association of Cognitive-Behavioral Therapists, 2006).

Biofeedback

Biofeedback operates on the notion that we have the innate ability and potential to influence the automatic functions of our bodies through the exertion of will and mind (Holistic Online, 2006). There are several types of biofeedback including electromyogram (EMG), temperature biofeedback, galvanic skin response training and electroencephalogram (EEG) (Mayo Clinic, 2006).

Biofeedback helps individuals to recognize and control the tension and stress that can fuel pain. It can be used to teach a patient how to release the tension in their muscles and improve their circulation, for example—two steps that can significantly ease many types of pain (Caremark Health Resource, 2006). Researchers have concluded that biofeedback is an effective pain management option, but that it is no better than other less expensive and less instrument-orientated treatments, such as progressive muscle relaxation training and coping skills training. Because pain is a complex behavior and not merely a pure sensory experience, biofeedback is most beneficial for patients when used as one adjunctive component of an interdisciplinary pain management program (American Pain Society,

2007).

Hypnosis

Hypnosis is a form of alternative treatment that has been around for a long time, but has been largely ignored by the medical profession. It has only been in the past 30 years, during which time hypnosis has been used to successfully help some patients suffering from addiction to alcohol, nicotine, drugs and food, that other applications of the process have been considered. Hypnosis has now been endorsed by groups such as the American Cancer Society and the Mayo Clinic. Hypnosis has been known to reduce stress and anxiety, help combat insomnia and overcome phobias. However there is also research evidence which shows that hypnosis has a positive impact on the physical body. For example, studies have shown that hypnosis can be used to reduce blood pressure, decrease the side effects of chemotherapy and radiation treatment and reduce the occurrence and severity of chronic pain (American Cancer Society, 2005).

It is difficult to explain how the hypnotic process works as it appears to work differently for different people. Studies have shown that hypnosis can change brain wave patterns and calm anxiety symptoms, but it is not known if this is because hypnosis targets the brain and, thereby, changes its chemical makeup to a more relaxed state, thus reducing the physical symptoms of stress, pain, anxiety and depression (American Cancer Society, 2005).

Hypnosis cannot be used on all patients. Also, there are some patients, especially those who dislike giving up control of their own physical body, that do not respond to hypnosis. Hypnosis does require that the patient be willing and open to the process and to be an active participant in the process. They also need to be open to the suggestions offered by the hypnotherapist. However, some studies have shown that hypnosis can work on four out of five people, and there have even been cases where individuals have been able to

hypnotize themselves (American Cancer Society, 2005).

Imagery

Imagery, and in particular guided imagery, is similar to the hypnosis process in that it requires the patients to enter into a state whereby they can create for themselves a safe or calming space in their brain—a place of escape during times of extreme pain, so as to find peace and allow the body the chance to recoup. The process is usually initiated by a therapist who first encourages the patient to relax, both physically and mentally. After the patient has allowed himself to be fully relaxed the therapist will start to ask about places from the past, or places he might like to visit in the future. By asking the patient to describe the scene to the therapist, he is also creating the scene in his mind. As the therapist asks the patient to describe even more detail of the place, this picture becomes more fixed in the patients mind and the body in turn reacts positively to the combined effects of relaxation and pleasure that comes from reliving a pleasing memory. After a few sessions with the therapist, a patient is usually able to bring up the pleasing image voluntarily along with the accompanying pleasurable feelings.

Other forms of imagery involve positive thoughts such as visualizing a cancer tumor getting smaller, or pain in a leg being encased in warmth and comfort so it does not hurt as much as it did. Imagery works because there is such a strong link between the mind and the body, and because the body will react to the current state of the mind. If the mind is reliving pleasure, comfort or resolve, the body will react accordingly. Like hypnosis, imagery can only work in patients that are open to the concept of the brain impacting physical sensation, and that the brain can enhance a healing process (American Cancer Society, 2005).

Relaxation/Meditation

There are a number of different relaxation techniques that can be used to help alleviate chronic pain. These can include decreasing the consumption of oxygen, slowing the breathing rate, slowing the heart rate and increasing slow brain wave activity. By practicing these techniques an individual can increase their natural energy, decrease fatigue, reduce anxiety and feel more connected when dealing with stressful situations.

Relaxation and meditation are not techniques that can be forced. Sometimes a person must try a number of different techniques before finding one that is the most effective. Some techniques such as meditation, can require the allocation of a set amount of time per day. This is not always possible with patients who have a hectic lifestyle. Most relaxation techniques take a bit of practice before they feel “comfortable” to use. Regardless of which technique is considered the most beneficial, there are some guidelines that apply to most of them. These are outlined below:

- After finding a method that works, practice it daily for at least two weeks.
- Try to practice the technique the same time each day so that it becomes an normal a part of your routine such as brushing your teeth or getting dressed.
- Choose a quiet spot to do the relaxation technique and make sure that the space is comfortable for either sitting or lying down to relax.

There are a number of resources at both health shops and online that can provide more details about the different known techniques for relaxation and meditation.

Spirituality/Prayer

Spirituality and prayer is a process that is individual to each patient in accordance with their culture, religious belief and personal faith. But for many people, a faith in a higher power and the ritual of prayer works a bit like other relaxation techniques mentioned above. Many individuals find that a “surrender” of their life, and/or their pain to a higher power often gives them some relief which allows them to relax which in turn helps reduce the physical impact of chronic pain.

Acceptance and/or Avoidance Therapies

Hayes et al (1999) describe acceptance as a personal experience and not one that is particularly indicated by overt behaviors or abnormal actions. Nor do they believe that acceptance should be considered the same as “tolerance.”

Acceptance refers to a willingness to remain in contact with and to actively experience particular private experiences (e.g. bodily sensations, emotions, thoughts, memories, behavioral dispositions) that seem to accompany functionally useful overt behaviors...Although the content of acceptance based treatments vary, most directly or indirectly target the dominance of language over other psychological events by utilizing such methods as paradox and metaphor, “here and now” experiential and mindfulness exercises, meditation and so on. (Hayes et al, 1999, p. 34)

Although some researchers have described acceptance therapies as more conducive of dysfunctional behavior, other research shows that, particularly in short term cases, the methods is effective in reducing the incidences and frequency of chronic pain. One of the most common acceptance therapies, Acceptance and Commitment Therapy (ACT), is outlined in more detail below.

Acceptance and Commitment Therapy (ACT)

Some researchers have determined that it is not always necessary to reduce painful sensations that are experienced by individuals in order to make changes in overt behaviors that are instrumental in improving the quality of life (Dahl, Wilson & Nilsson, 2004). The authors note that:

Rather than altering the context or verbal-social contingencies that support a controlling relationship between pain and behavior passivity may constitute a second-order change strategy. In particular, verbal reports of pain may not be regarded as a reason for behavioral passivity and patient may be encouraged to accept painful sensations by ‘just noticing’ them rather than attempting to minimize or eliminate pain before pursuing value-directed goals. (Dahl, et al., Wilson & Nilsson, 2004, p.785)

Acceptance and commitment therapy (ACT) is a second-order change therapy that was derived from a behavioral-analytical perspective on private events and related phenomena (Hayes, Strosahl & Wilson, 1999). Research has shown that dysfunctional behavior appears to be human “linguaging” itself within the painful sensations and related private events resulting in a verbal categorization such as “bad” or “painful” which increases the awareness of pain through a process known as cognitive fusion. ACT is a process that is based on experimental avoidance, which entails the patient making a conscious effort to avoid negative thoughts and feelings, including bodily sensations and memories to the point where the patient has ‘lost touch’ with the experience of pain.

The research presented here are just a few of the different therapies recognize there is a strong link between psychological factors and the experience of chronic pain. For example, if a patient has a pain in his leg as the result of a burn accident, this pain is going

to feel worse and more overwhelming if he is not able to get any sleep because of the accident, or if he has to have time off work because of his accident and, in addition, is worrying about lost wages as he is trying to get better. Although this is only a short-term example, as this patient will undoubtedly get better over time, his attitude towards the injury and related stresses will impact the level of pain that he experiences. Likewise, in patients who suffer pain as the result of a long-term illness, these stresses can escalate to the point where physical symptoms manifest themselves apart from the original injury. It is in these conditions that the seemingly simple psychological therapies seem to be the most effective.

Of the remedies most widely recognized as effective, CBT appears to be the most widely researched. Also, there is no denying that it has a positive effect in treating the psychological aspects of pain. However, other alternative therapies such as hypnosis and relaxation techniques that have been outlined in this paper, and others such as acupuncture, acupressure and similar eastern therapies that were not included here, have all had relative anecdotal success for some individuals; therefore, it is difficult to discard the efficacy of these alternative treatments since they do appear to work in some cases. It is plausible to suggest that the “power of the mind” is the causal element behind these successes, but such a theory would be difficult to study through scientific means.

It is the opinion of this author that there is a definite place for alternative therapies under the umbrella of psychological treatments. Therapy that helps an individual to regain some control over something which often appears uncontrollable like chronic pain, is both an empowering and healing process. Whether taken in conjunction with medical treatments or as a standalone therapy option, any of the psychological and alternative treatments that are mentioned here have had some success with patients. It would be helpful if in the psychological field more research could be done on these alternative techniques to try and ascertain why they are effective in helping pain management and thereby further an academic

understanding of the concept of pain.

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Situating the Enigma

The Enneagram as a Theological Possibility

Neville Ann Kelly

The nine-type personality model known as the Enneagram (pronunciation ANY-a-gram) became widely popularized throughout Christian spirituality, retreat, and pastoral ministry soon after its introduction to applied pastoral psychology in the late 1970s. Shrouded in dense mists of an enigmatic origin, the Enneagram continues to boast a significant following of diverse practitioners, teachers, and varied schools, while skeptics critique the system's validity. Among adherents, its practical usefulness for personal growth has often eclipsed discussion of the Enneagram's conceptual substance. When these theoretical complexities are addressed, some critics have judged them as unfounded speculation or esoteric—even dangerous—numerology or occultism. This article examines the Enneagram within the broader context of Christianity's typological traditions, suggesting its anthropological depth, psychological insight, and early Christian origin makes the model worthy of deepened study within Christian theology and spirituality.

Personality and Theoretical Typologies

Though noteworthy theorists such as Carl Jung (1963), Karen Horney (1992), and Jane Loevinger (1993) have posited that distinct personality typologies serve essential roles in ego development,

researchers have yet to conclusively verify their universal consistency among varied populations (Gurven, von Rueden, Massendorff, & Kaplan, 2013; Westenberg, Blasi, & Cohn, 1998). Nonetheless, type-based personality classifications such as the Myers-Briggs Type Inventory (Myers & Myers, 1995) and the Neo-Personality Inventory (Costa & McCrae, 1992; Piedmont, 1998) abound, and are widely attested as effective means of increasing change, growth, and transformation in a vast array of disciplines. When complemented with other parts of the self-system, typologies theoretically ground the personality as stable, consistent, and basic structures of the self throughout the physical and developmental changes occurring across the lifespan (Loevinger, 1993; Wilber, 2000). While essentially stable, personality types are capable of adaptation and growth as they function as a part of the self's comprehensive unity. Intended as a catalyst for increasing self-knowledge and understanding, the Enneagram is a structured typological model that offers systematic insight into an individual's inherent personality, thereby generating means of his or her significant transformation.

Theoretical typologies, like their psychological counterparts, describe the commonly held characteristics of complex and multifaceted concepts, ideas, and philosophical themes. Intending cogent comparison, contrast, analysis and integration of discrete categories within a system, typologies construct metaphorical "personalities" within abstract concepts. These groupings of broad assortments of themes into more succinctly classified categories are helpful means of exploring and navigating the vast terrain of human experience. Assembling phenomena into theoretical types creates a "system of classification that captures real divisions in the world that exist independently of, and prior to, our invention of the typology" (Schneider, 2006, p. 148). Typologies are thus useful for suggesting a theme's underlying substance, ground and characteristics. However, limitations of typological methodologies to categorize overly disparate themes underwent severe critique in sociology and religious studies, particularly during the later twentieth century (Price, 1987;

Steeman, 1975). Typologies may also impose ontological and epistemological presuppositions onto a category that may or may not accurately represent the totality of the individuals included in the comprehensive type.

Though not without risks of overgeneralization, conceptual typologies remain cautiously useful in their capacity to categorize otherwise incomprehensible, unwieldy, diverse, abstract or multitudinous themes. Similarly, personality typologies such as the Enneagram condense the complex constellation of the self into graspable images and metaphors, thereby allowing practitioners discernible keys to unlock useful interior mysteries that may otherwise remain inaccessible and obscure. In order to situate this typological model within its greater context, we will first turn to Christianity's typological tradition.

Typology in Christian Theology

Early Christian thought employed typology as an exegetical method of investigating *týpoi*, prototypical patterns in pre-Christian events, persons, and places that foreshadowed New Testament themes. Appearing very early in the Christian tradition, use of "types" occurs in the first century Gospels, the Pauline epistles, and in the New Testament book of Hebrews (Alsup, 1992; Grant & Tracy, 1984). Numerous patristic formulated typological interpretations of the Hebrew Scriptures (Daniélou, 1960), particularly illustrated by the author of the *Epistle of Barnabas* (1st century/2011) and the allegorical method of Origen of Alexandria (ca. 185 C.E.-ca. 253 C.E.). The ahistorical exegesis this ancient typological method employed drew strident criticism from modern scholars oriented toward historical-critical methodologies (Mathys, 1999; Young, 1994). Use of typology as an exegetical method diminished significantly by the 1980s (Alsup, 1992).

In the course of many modernists' rejections of this typological method in Biblical studies, other disciplines' use of

typologies nonetheless influenced Christian theology. Typological methodologies emerged in sociological (Weber, 1949/2011, 1963), psychological (Jung, 1923/1971), historical (Marrou, 1966, 1982), and philosophical (James, 1911) domains, yielding relevant insight into similarities and differences between subsets of these groups. Historically, typologies framed significant theological considerations of Christian communities (Niebuhr, 1951/2001; 1980; Troeltsch, 1912 /1992) and mysticism (Otto, 1982; von Hügel 1923/1999).

Increasing postmodern awareness of the hermeneutical and cultural factors informing the multiplicity of contemporary Christian experience extends the recent discussion of typology's relevance beyond these scriptural, sociological, and mystical types. Less reductionist, contemporary typologies emerge as more of an expression—using David Tracy's (1981) phrase—of the “analogical imagination.” Framed by the tradition informed by the interaction of the sacred text, the human person, and his or her embedded sociological culture, typology remains useful as a “mimetic ... ‘figure of speech’ which configures or reads texts to bring out significant correspondences so as to invest them with meaning beyond themselves” (Young, 1994, p. 48). In this sense, typologies can be representative images, models or exemplars of realities underlying their obvious, literal or historical meanings, thereby granting those more concrete forms—whether textual, hermeneutical, or sacramental—an abundant, “surplus of significance” (Young, 1994, p. 48) in their interpretation and enactment.

As the usage of typological methods has alternately waxed and waned in Christian theology, psychological typologies have likewise influenced Christian thought, ministry, and practice. Typologies offer a complex, multifaceted and insight generating tool for understanding both ourselves and the interpersonal worlds forming and framing our lives. Christian theology has recognized the useful potency of typologies from its earliest experience. While challenged at intervals, categorical types remain fixed in Christianity's theological consciousness.

The Enneagram as a Typological System

The Enneagram (Greek *ennea*, nine, and *gramma*, writing) has come to dominate many schools of spiritual and ministerial formation in the context of these scriptural, sociological, and mystical typologies within Christian theology. According to its varied teachers (Almaas, 1998; Maitri, 2000; Palmer, 1991; Riso & Hudson, 1999; Rohr, 2001), this nine-type personality inventory was passed on orally in Middle Eastern esoteric mystical traditions from antiquity. The distinctive symbol, introduced in the early 20th century by George Ivanovitch Gurdjieff (ca. 1866–1949), became interpreted as emblematic of universal human experience, a history we will explore in brief below. A preliminary overview of the system's ontological basis, anthropological structure, and conceptual framework will first serve to situate the Enneagram within its philosophical relationship to Christian history and theology.

The comprehensive Enneagram system, originally taught by Oscar Ichazo (1982), was refined by his student Claudio Naranjo (1994, 2004) and furthered—with various differences—by subsequent theorists. All schools utilize the universal Enneagram symbol, composed of three superimposed geometrical figures, a circle containing both a triangle and an irregularly shaped hexad. While some critics find the symbol demonstrative of suspected associations with the occult (Pacwa, 1992; Rees, 2001), traditional interpreters explain that the outer circle represents ontological unity and the wholeness of God while the inner triangle represents multiplicity and the Trinity (Almaas, 1998; Maitri, 2000; Palmer, 1991; Riso & Hudson, 1999; Rohr, 2001). The inner hexad represents continual creation, change and development (John F. Kennedy University, 2011; Riso & Hudson, 1999).

Points of the inner triangle—Nine, Six, and Three—represent the process of archetypical loss of one's fundamental Essence, resulting in construction of the egoic personality (Almaas, 1998; Maitri, 2000; Riso & Hudson, 1999). Points of the hexad—One, Four,

Two, Eight, Five, and Seven—represent the perpetual change of universal being (Riso & Hudson, 1999). The points of both inner triangle and hexad intersect the outer circle, forming a clockwise sequence of nine types beginning with Point Nine at the circle's top. Sandra Maitri (2005) explains the underlying interpretation of the Enneagram symbol:

Ichazo taught that, among other levels of interpretation, the nine points of the enneagram referred to nine distinct ego or personality types,... This means, in effect, that humanity is divided into nine types of personality structures, each based on estrangement from the spiritual dimension of reality. This disconnection leads to nine different 'takes' on reality shorn of its innate depth. These nine distorted and fixed beliefs about how things are—distorted since they are incomplete perceptions—lead to the nine different character types or ennea-types, each with characteristic mental, emotional, and behavioral patterns arising out of this fundamental skewed perspective of reality. (Maitri, 2005, p. 6-7)

Expanding this foundational anthropology of the nine types, A.H. Almaas (1998) proposes the Enneagram offers a process of restoration, wherein human persons, despite ego distortions represented by their Enneagram types, remain anchored in their deepest natures through their types' particular characteristics. Knowledge of one's type and its distortions offers an individual key means of increasing wholeness and communion. In this light, the Enneagram's anthropological structure maintains basic consistency with traditional Christian understanding of humanity's fall and need for restoration while offering specified means of "redemption" for discrete individual types.

Representative of the individual's ability to facilitate retrieval of wholeness or to experience increasing distortion, directional lines between points depict directions of an "inner flow" within the

Enneagram (Maitri, 2000, p. 245). Providing an overall “logic of the soul” (Maitri, 2000, p. 245), this flow emerges from its unique constellation of characterizing qualities where each Ennea-type manifests an underlying fear, a fundamental desire, and a particular passion. These obstacles are remedied by type-specific virtues ultimately leading toward full expression of one’s essential being, and its originating essence, or “Holy Idea” (Almaas, 1998; Maitri, 2000, 2005; Riso & Hudson, 1996, 1999). In addition to these directional flows, numerous other significant interrelationships exist in the Enneagram, inasmuch theorists claim, “every part of the Enneagram reveals psychological and spiritual truths about who we are, deepening our understanding of our predicament while simultaneously suggesting solutions to that predicament” (Riso & Hudson, 1999, p. 49). The additional influences of subtypes formed by the “wings” of the proximate types, along with the three instinctual variants of sexual, social, and self-preservation subtypes (Maitri, 2000; Palmer, 1991; Riso & Hudson, 1999), makes the Enneagram a sophisticated and seemingly endless means of self-discovery.

The interplay of virtue and vice in the Enneagram system, as developed by Naranjo, (2004) is particularly recognizable in Christian theology through its explicit use of the eight passions of Evagrius of Ponticus (4th century, trans. 1978), later developed by Gregory the Great (6th century, trans. 1850) into the seven capital sins. Each Ennea-type structure is anchored in a type-specific vice, sin, or passion: Type One, anger; Type Two, pride; Type Three, lying and deceit; Type Four, envy; Type Five, avarice; Type Six, fear; Type Seven, gluttony; Type Eight, lust; and Type Nine, indolence, laziness or sloth. While variably described in Enneagram literature, these core orientations represent each type’s primary characteristic. The passions of the Ennea-type are actively countered by their contrary virtue: Type One, serenity; Type Two, humility; Type Three, veracity; Type Four, equanimity; Type Five, nonattachment; Type Six, courage; Type Seven, sobriety; Type Eight, innocence; and Type Nine, action. While description, discussion and application of the Enneagram

varies widely in the literature, the essential natures of the types, their distorting passions, and their ameliorating virtues are similarly addressed—albeit with a broad range of nomenclature—almost universally amongst Enneagram teachers and theorists.

Enigma and Eminence: The Enneagram’s History

As mentioned above, the Enneagram symbol was brought to the West through the teaching of George Ivanovitch Gurdjieff and developed as “protoanalysis” by his student Oscar Ichazo (1982). Ichazo taught the system as a component of his Arica Training to a group of inquirers in South America in the 1970s, all sworn to secrecy about the content and sources of the teaching. Among these students, psychologist Claudio Naranjo (b. 1932) began privately teaching the Enneagram to a group at his California home, having expanded and refined some of the system’s content (Naranjo, 2004). Some members of this group, also sworn to secrecy, began publicizing the Enneagram through spirituality seminars, most notably addressing groups of Jesuits priests and seminarians. The subsequent wildfire-like spread of the Enneagram occurred throughout spirituality, psychology and business. Despite this astounding interest, history and origins of the so-called ancient system, nonetheless, remained shrouded in a significant measure of mystery for many decades. Often truncated in the early cornucopia of literature to succinct attributions to the mystical Sufi tradition in Islam, little was otherwise known.

As a result of this enigmatic development (Empereur, 1997; Rohr and Ebert, 2001), the nine-point personality assessment became associated with more esoteric typologies such as astrological sun signs, and has been often rejected by mainstream Christian traditions as superstitious numerology and occultism (U.S. Bishops, 2001; Pontifical Councils, 2003). Similarly, the Enneagram has only recently found its way into limited study within mainstream psychology (Ingersoll & Zietler, 2010). A recent organizational study has confirmed its efficacy in the workplace (Sutton, Allinson, &

Williams, 2013), though limited studies in psychology (Matisse, 2007; Newgent, Parr, Newman, & Higgins, 2004; Wagner & Walker, 1983) and few academic theses or dissertations (Gamard, 1986; Newgent, 2001; Perry, 1996; Tolk, 2006; Wagner, 1980; Warling, 1995) have sought to assess the validity and reliability of the system. Despite this empirical dearth and the suspicion voiced by opponents, the personality inventory and its applications are immensely popular, with well over 500 Enneagram books, audio CDs, and DVDs available for purchase on Amazon.com and elsewhere. The transformative capacity of the Enneagram is widely attested by its teachers and practitioners, while others, warier of its “occult” influences (Pacwa, n.d., 1992; U.S. Bishops, 2001; Pontifical Councils, 2003), repudiate its usefulness as a spiritual tool for Christian spiritual seekers. The system continues to be extensively used in pastoral ministry, spiritual direction, psychotherapy, counseling, mentoring and coaching in varied religious and denominational traditions despite its scant verification as a reliable psychological instrument and some Christians’ doctrinal reservations.

Psychotherapist Elliot Ingersoll’s (Ingersoll & Zietler, 2010) description of Enneagram’s history as “a bit of a soap opera” (p. 175) appears understated when one delves into the circuitous story of its gradual emergence from its esoteric origins to become the widely disseminated, available and divergent personality system it is today. The exact history of the Enneagram remains enigmatic, although recent discussions by students of Claudio Naranjo (2004) and his students, Almaas (1998) and Maitri (2000), along with Jesuit-trained Rohr (2001) and Riso & Hudson (1999, 2000), have eschewed previously held suppositions of its Sufi Islamic origins advanced by its early teachers. Legal copyright proceedings from a lawsuit involving Ichazo’s Arica Institute and Helen Palmer (Arica Institute v. Palmer & Harper & Row, 1992); drew the historical context of Enneagram teachings from its long-held “closed study group” (Isaacs & Labanaskas, p. 23) into clearer light while various testimonies disclosed the protective attempts of Arica to maintain the closed

nature of Ichazo's original teachings (Effross, 2003). Subsequently, Claudio Naranjo (1994) wrote of his early attempts to maintain the teaching's secrecy, requiring his students to sign a written contract to remain silent about its source and content.

Reasons why Enneagram origins have remained obscure are also revealed by the narratives of two popular, though very divergent, Roman Catholic teachers. Eternal Word Television Network's Jesuit apologist, Mitch Pacwa, discusses the dangers and deceptions the Enneagram (n.d., 1992), while Franciscan retreat master, Richard Rohr, teaches the Enneagram as a profoundly Christian spiritual method (Rohr & Ebert, 2001). Both discuss the mandate for silence about the teaching from their Jesuit teachers during the early 1970s, Robert Ochs, S.J., and Jim O'Brien, S.J. respectively. Rohr describes his initiation and its sequelae:

At the time we were enjoined not to pass [the Enneagram] on in writing nor to let anyone know where we got it. I have to confess that later I felt somehow dishonest because of this. It has happened on several occasions that someone would come to pastoral counseling with me, and that after a while—thanks to the Enneagram—I would be able to comprehend the energy or the 'mode of perception' of this person rather precisely. While I put my 'secret knowledge' to work, my interlocutor would think: 'Richard Rohr is reading my soul like an open book and focusing precisely on my problem. Just where did he learn that?' Thus I seemed almost clairvoyant to this person, as if I had the gift of 'seeing the heart' attributed to a number of saints in the church.

That is how the Enneagram was supposedly used at first. It was, presumably, a kind of esoteric knowledge that spiritual guides would pass on only within their groups...When we Americans got hold of it, what had to happen happened: the hidden wisdom was offered for mass consumption. (Rohr & Ebert, 2001, p. 22)

Many other mid-century students, though sworn to silence, modified and taught the Enneagram to a broad range of students and interested inquirers. Pacwa (1992) relates his experience:

It was just too tempting not to answer people's questions with insights from the new wisdom we had just acquired. Perhaps it was the belief that we had received secret knowledge about everybody else in the world that made it hard to resist the temptation to teach the enneagram. (Pacwa, 1992, p. 106)

By the mid-1980's, the Enneagram secret was well in the public square as an attractive and accessible means of personal growth and transformation.

As the international Enneagram market grew, Andreas Ebert translated Richard Rohr's Enneagram workshops into German, finding Rohr a lively presenter who would not be liable to make "a presentation with high scholarly pretensions" (Rohr & Ebert, 2001, p. x). Such popularly oriented avoidance of rigorous scholarship, including that of its own history, may maintain the Enneagram's esoteric embeddedness that some Enneagram teachers, such as Jean-Marc LaPorte, S.J. (2010), among others, want to overcome. At present, academic research into the Enneagram is gradually increasing in the social sciences (Bland, 2010), as well as regarding its philosophical and theological roots (Naranjo, 2004; Riso & Hudson, 1999, 2000; Rohr and Ebert, 2000; Wiltse & Palmer, 2009), a project of particular interest to Christian theology.

The Enneagram and Christian Theology

A notable measure of the Enneagram's theoretical content, such as the concepts of the Holy Ideas, the passions and virtues, and the inner flow, all suggest its systematic schema originated in the early Christian monasticism of the fourth-century Egyptian desert.

Spread eastward after the Origenist Controversy provoked its dispersion (Clark, 1992), other philosophical and religious communities inherited and adapted aspects of its teaching. The Enneagram eventually influenced Islamic spiritualities including Sufism, formerly credited as its originating source. As extensively developed in Virginia Wiltse and Helen Palmer's 2009 article, "Hidden in Plain Sight: Observations on the Origins of the Enneagram," these regions had generated theories of personality typologies from antiquity, originating in the pre-Socratic Greek philosophy of sixth-century B.C.E., Athens and the proximate, abundant intellectual life found throughout the Mediterranean world (Dumont, 2010; Engler, 2009). Extended through Plato, Aristotle and the varied schools that followed them, such influences shaped early Christian thinkers, many of whom withdrew from the chaotic, fourth century C.E. post-Roman cities to the Egyptian desert. Seeking means to pursue God in solitude, they formulated rich systems for understanding and navigating human psychology for the purpose of spiritual advance (Fry, Baker, Horner, Raabe, & Sheridan, 1981; Harmless, 2004; Stewart, 1998). Developing practical applications to mine the Greek insight that human beings were motivated by and inclined toward different categories of struggles and vices, and that individuals exhibited particular virtuous inclinations, the Desert Fathers and Mothers became some of the first primitive psychologists (Corrigan, 2009; Rohr & Ebert, 2001; Naranjo, 2004). Despite their profound insights, these early Christian teachings became objects of such perennial suspicion, critique and obscurity, their thought often remained hidden away, their inheritance—like the Enneagram—becoming increasingly abstruse and inaccessible (Bamberger, 1970; Burton-Christie, 1993; Corrigan, 2009).

Principal among these early monastics, the influential monk Evagrius Ponticus (345 – 399 C.E.) formulated his theory of the eight *logismoi*, or principal thoughts, addressed throughout his fourth century Greek *Praktikos* (trans. 1978, § 6-14, pp. 16-20): gluttony (*gastrimargia*), fornication (*porneia*), avarice (*philargoria*),

sadness/grief (*lupê*), anger (*orgê* or *thumos*), acedia/sloth (*akêdia*), vainglory (*kenodoxia*), and pride (*hyperephania*). These eight *logismoi* “are not single items of human conduct abstracted into photographic frames, but tendencies or negative-thought trajectories in constant movement” toward openness and divine ascent or, conversely, are “thick and heavy with the charges of negative desire” (Corrigan, 2009, p. 75). Pope Gregory the Great (ca. 540-604), modified the Latin list to seven sins, all springing from a common origin of pride, “the queen of sins” (*Morals XXXI.lxv.87*, trans. 1850, p. 489). Corrigan (2009) gives ample evidence that the Evagrian *logismoi* are components of the distinctive, more comprehensive anthropologies emerging in the fourth-century monastic movement. Arising from their unique interpretive integrations of Platonic, Aristotelian and Stoic philosophies, the early monastic psychologies developed by Evagrius and his contributing sources in the desert *gnostikoi* “frame indicators of a unique Identity” (Corrigan, 2009, p. 205) toward whom the human person is perpetually directed.

Interestingly, basis for the Enneagram may well originate in Evagrius’s conception of the eight *logismoi* within early Christian monasticism, making its formerly apparent esotericism more a result of obscurity of these sources than of the intention of its didactic content, formative function, or teaching context. Similarly, the “secret” transmission of the Enneagram teachings, rather than their presumed reservation for a privileged few, may well have resulted from the serious doctrinal disputes associated with the Origenist Controversy of the fourth through fifth centuries. More extensive investigation and development of corresponding thought emerging from early desert monasticism and its inheritors could significantly illumine much of the mystery underlying the Enneagram’s origins. Potentially anchored in early Christian anthropological thought, the model may offer distinct theological insight into the nature of the human person and his or her quest for the divine.

The Enneagram as a Theological Possibility

This brief précis seeks to inspire further investigation of the Enneagram's history and application within a broadening theological vision. Disregard of the model's potential, often related to doctrinal concerns regarding its esotericism, may limit deepened discovery of its relevance to Christianity. By first considering typologies and their development within the Christian tradition, then overviewing the model's basic structure and history, the Enneagram emerges as a distinct theological possibility. While recognizing their limitations, typologies offer categorical means to discern relevant distinctions composing individual persons and potentially the varied "personalities" of cultures and communities, thereby facilitating openness, discourse, and reconciliation between disputing religious orientations. Thus, a salient and comprehensive system for determining individual personality types, such as the Enneagram, may also provide a reasonable approach to mediating distinct theological themes. Furthermore, the Enneagram's ability to foster high levels of self-knowledge and transformation implicitly facilitate individuals' capacity for cross-cultural understanding and dialogue. The anthropological depth, psychological insight, and likely early Christian origin of the Enneagram offer a rich theological possibility by its means to increase individualized wholeness and redemption.

Grounded in an ancient philosophical anthropology, the Enneagram offers a far greater harvest to Christian practitioners, communities, and institutions than has heretofore been gleaned. Situating the Enneagram within its thematic and historical context necessarily establishes the likelihood of its origin within the Christian mystical tradition. Though insufficient to address all concerns, such an origin can help ameliorate some communities' suspicion, and even censure, of its esoteric associations. Based on its consistency with Evagrian themes, the Enneagram very likely originated as an ancient Christian anthropology and remains a useful source of redemptive wisdom to Christianity. While this historical link does not validate

this personality model, it can stimulate further investigation of the Enneagram's anthropology as a descendent of the theological depth and spiritual wisdom of early Christian thought and practice, anchoring it within—rather than at odds with—this venerable tradition.

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James H. Leuba's *Psychological Origin and Nature of Religion*

A Centennial Celebration of the Beginning of the Psychology of Religion

John H. Morgan

Just over a dozen years after the publication of William James's Gifford Lectures, *Varieties of Religious Experience* (1902), J. H. Leuba published the book that would take James's work into a whole new and higher dimension of scientific respectability within the psychological community. Though James is considered by many the father of modern psychology, it is clearly Leuba who is credited with the creation of the sub-set of that discipline, the psychology of religion (Morgan, 2011; 2011). The year 2015 marks the centennial of the publication of Leuba's book on the psychology of religion and a review of that now historic publication does not seem out of order. Leuba's (1915) book, *The Psychological Origin and Nature of Religion*, constituted a culmination of countless minor and esoteric studies of various religious phenomena by a plethora of psychologists, most being former students of both James and G. Stanley Hall at Harvard. Leuba (1868-1948) was among the most prolific researchers and writers in the field. Swiss by birth and early education, Leuba studied under G. Stanley Hall while Hall was at

Clark University where Leuba graduated in 1895 and stayed on as a research fellow until moving to Bryn Mawr College to become head of the psychology department.

A prolific researcher and writer, Leuba eventually participated in the 1926 International Congress of Psychology in Germany, in which he contributed a paper on a panel he shared with Ernest Jones, Freud's authorized biographer and distinguished psychoanalyst in his own right. Of major significance was the fact that Leuba was consistently a student and faculty colleague of E. D. Starbuck, both at Clark under G. Stanley Hall, and at Harvard under William James. The two, Starbuck and Leuba, worked closely together throughout their careers and it was only by chance that Starbuck, rather than Leuba, actually coined the term "psychology of religion" for they both were early and key players in its development. Besides his major books (Leuba, 1915, 1916, 1925), Leuba's significant contribution to the advancement of the study of the psychology of religion as a scientific researcher came when he presented a paper at the Hartford Seminary Foundation's 1926 Congress on the possible contributions of modern psychology to the theory and practice of religion, a gathering of scholars which included Starbuck and Hall as well. Unlike James's work, which argued for the "value of religion" without attempting an assessment as to its etiology, Leuba brought to bear all of the available analytical tools of scientific inquiry into the meaning and nature of human behavioral responses to perceived and experienced encounters with what was thought, by the subject, to be of a "religious" nature. Here was the application of the psychological science of behavior gone well beyond James's sympathetic and empathetic embrace of the *sui generis* character of religious experience. From Leuba onward, the psychology of religion focused upon the empirical evidence of behavior, and the *Psychological Origin and Nature of Religion* (Leuba, 1915) took its place at the head of the class. His subsequent books simply secured his status in this new field.

James Leuba, a student of William James, but one who moves well beyond James's analysis of religious behavior, produced this little book precisely to scope out the parameters of what he perceived to certainly be a new field of psychological enquiry coming on the heels of James's Gifford Lectures. Here, Leuba writes six short chapters in a book with less than 100 pages, categorizing his inquiry into (1) The Fundamental Nature of Religion, (2) Three Types of Behaviour Differentiated, (3) Origin of the Ideas of Ghosts, Nature-Beings, and Gods; (4) Magic and Religion; (5) The Original Emotion of Primitive Religious Life, and (6) Concluding Remarks on the Nature and the Function of Religion (Leuba, 1915.)

It will be another dozen years before Freud (1927) writes his classic, *The Future of an Illusion*, wherein he pursues relentlessly the application of psychoanalytic theory to the study of the origins of religion. But Leuba has chosen already to take on that discussion from a more traditionalist psychological perspective, challenging anthropology and philosophy alike in limiting "religion" too exclusively to either "emotional" or "cognitive" characteristics. Leuba wishes to argue for a broader, more psychologically sophisticated multi-tiered definition of religious experience and behavior. Religion, he argues, is not merely or simply a belief in superhuman beings as portrayed in the writings of Spencer and Muller and others, nor, he argues further, is it strictly and solely a "feeling" or "emotional affectation," according to the theological school of Schleiermacher (the father of modern liberal Protestant theology) (Leuba, 1915).

The maturing thought of the investigative psychologist, says Leuba, has come to a sound understanding that the core of religious experience and behavior includes the whole dynamic of the human personality, not just the cognitive nor just the emotive dimensions of personhood. Leuba will suggest in more detail later that religion calls upon the tripartite dynamic of willing, feeling, and thinking, not just one of these characteristics, thus refuting the tendency at the time (in the social and behavioral sciences) to reduce religion to a socially-

induced worldview and ethos, however sophisticated the presentation in myth and symbol might have been perpetrated on society. Religion, in essence, is not merely an attempt of the untutored mind to explain the way things are and how they came to be, even if these are legitimate features of religious cognizance (Leuba, 1915).

“Bad psychology,” or at least, the less mature psychological insights into religious experience and behavior, suggests Leuba, has been surpassed by the works of such anthropologists as Sir James Frazer and psychologists such as William James. These maturing anthropological insights, based usually upon tribal societies described in ethnographic studies, which were just beginning to appear in literature, emphasized the centrality of a belief in super-human powers, whether personal or impersonal, resulting in ritual acts of propitiation or reconciliation when individuals and societies felt themselves in jeopardy or danger, or in need of outside and superior assistance in dealing with the varieties of life. This reliance upon an “unseen order” of superior power and intellect constitutes a central feature in religious consciousness. The danger in these analyses is, still, according to Leuba, too intellectually focused upon “religion as feeling” (Leuba, 1915).

“Faulty psychology” implicit in these reductionistic definitions can be improved by drawing from the insights of Aristotle and early Greek philosophy, says Leuba. An informed and sophisticated modern psychology recognizes the modes of consciousness to not be merely reduced to “feeling” or “emotion” but consisting of willing and thinking as well. Aristotle and the early Greeks called this “thinking-desire.” Dewey (1910), joining with James and Leuba and other modern psychologists, will have us know that the thinking inclination and capacity of the human person involves inquiry, and inquiry is motivated by desire. We think because we will to think, and our thinking is driven by our desire, a desire to know, to be, to have. To reduce religion to merely a feeling is to cut it off from the broader and deeper dynamic of human experience involving willing and thinking as well as feeling.

Modern psychology, Leuba would have us understand, is intent upon mobilizing the instrumental or action quality of thought, not holding it hostage merely to self-reflective cognition. The relationship between thought and action and thought and desire is illustrated profoundly and profusely in the history of religious experience and behavior. Religious emotions are derivatives of cognitive activity, thought processes, as well as and in complementarity to feelings and emotions. Feeling is a central, but not *the* central, part of religious experience, for it derives from and compliments thought, ideation, cognition, and self-reflectivity (Leuba, 1915).

Neither anthropology nor philosophy has brought us to this deeper understanding of the role and function of willing, feeling, and thinking in the matrix of religious experience and behavior. It is modern psychology which has done so, for earlier schools of anthropology, have focused too exclusively upon the “feelings and emotions” of tribal societies, and philosophy, provoked by theological reflection, has, consequently, over-emphasized cognitive thought processes, i.e., religion as idea and explanation. Modern psychology has placed willing, feeling, and thinking as central components of human consciousness, not just as mere abstractions. The emphasis is upon the integrality of these three characteristics of human cognition. The primeval nature of human will is demonstrated in early human desire to know and control, and there is no better illustration than in the world of religion. Religion is action. It is a complex of behavioral configurations, including objective movement in ritual, and subjective reflection in myth and symbol. It is not reducible to one form of behavior or one ideational configuration of human thought. It is, indeed, a consummate coagulation of willing, thinking, and feeling in response to a desire to know from whence we came and whither we go.

Religion is, indeed, an activity, a behavioral complex of human responses to thought or imagined worlds of supernaturalism, but not solely action-oriented or only behavioral in nature. Religion

also suggests a subjective component wherein, even in the absence of overt ritual actions, there is the function of religious awareness on the part of the individual, a subjective passivity which, nevertheless, affects and influences human behavior and thought. There is both “passivity” and “activity” in religion, says Leuba. “Passivity,” he suggests, implies a submission to, or subjective resignation under, the mandate of a religious worldview without implying or requiring a behavioral response, resulting in what Leuba suggests is “unorganized religiosity” (Leuba, 1912, p. 191). All societies, argues Leuba, have a large component of its constituency, whether simple villagers or industrialized modern society dwellers, who live under the mandate of religion without themselves responding to its demands.

Ever the psychologist, Leuba is determined to nuance the behavioral matrices of religious experience by differentiating what he considers to be three related but distinct types of human behavior. Detailing them at length with countless examples and illustrations, he is keen to label behavior specifically by these terms – mechanical, coercive, and anthropomorphic. The first is a specifically non-human referential and, therefore, he indicates, mechanical behavior constitutes the ancestor to what is today modern science. Coercive behavior is synonymous with magic as it does not imply any use of a “reasonable” explanation for the action done and the result found. Furthermore, it is distinct from “religion” in that it employs no consequential results such as punishment or reward and, suggests Leuba, as one moves from less complex to greater complex cultures, magic itself becomes decreasingly important and operative within the worldview of those peoples. That is not to say, in closing this recitation of the three types of behavior, that religious behavior does not infrequently carry with it strong instances of magic and superstition. In fact, he recites numerous examples within Christianity for illustration (Leuba, 1915).

Leuba is eager to emphasize the tripartite character of human experience and behavior as a composite of willing, feeling, and thinking. In every instance of psychological assessment and analysis,

these three components of the human person must always be present. Religion's origin is not merely the "god-idea," but is a composition of coagulated components of desire and feelings, thought and action.

In the absence of a faith-based science, which is an impossibility, and, therefore, the absence of a theologically driven psychology, modern science must begin its analysis of religion with origins – its historical origins and the psychological components within the human species which brought religion about. Religion, naturally, grew out of a need, a desire, an experience, and a self-reflective assessment of the human encounter with the external world. Religion did not just happen; it did not fall from the sky. It arose within the experiential matrix of human emotion, thought, and desire. Whereas animals respond on the basis of instincts, the human animal has a capacity for self-deception, an ability to postpone and even to deny sense observations, owing to the human inclination to deny what is not desirable, and to claim ownership over that which is not yet owned. Whether the human animal employs self-deception in the form of magic or religion, his ability to conjure up and respond to auto-suggested images is boundless.

Both magic and religion, as human products created by self-deception and auto-suggestion, serve more than one function and are found universally within every human community. They function for the gratification of the lust for power within the human character, power to rule the environment, both physical and social. Both magicians and clergy attempt to exercise power through the use of their presumed mastery over the world and their hidden abilities at communion with the powers outside normal human channels of relationship. Besides the wielding of power over the community and individuals within it, both magic and religion seem to fill the gambling instinct within the human heart as well as the sense of play and the fostering of excitement in conjuring the powers of the super-human for manipulation of the environment of world and people.

Leuba, being a man of his time, refers to traditional societies in the then acceptable nomenclature of "savage tribes," terms no

longer acceptable yet still understandable today. He believed, as did his academic peers of the time, that there exists nowhere on earth a society of people that are not expressive of a spirit-centered religious sensibility. Whereas once it was believed by earlier anthropologists that pre-spirit consciousness conjured a “naturalistic” notion of power in the world, now only belief in spirits, ghosts, etc., exist and the origins of these unseen spiritual non-human entities come from several sources. Variations on differing levels of consciousness, including trances and swooning, have led to a belief in spiritual powers and life after death among traditional societies of “primitive” peoples. Also, dream states, hallucinations due to illness and fever, and even insanity have fostered spiritual beliefs and hope and expectations regarding the dead and life after death. Not least as a source of belief in the spiritual dynamics of human life is the presence of unexplained and unexplainable natural disasters, events, and happenings, such as storms, thunder, lightning, etc. Finally, all of these things must have a “cause,” there must be a “source,” someone or something must “make” these things happen, whether bad or good, serviceable or disastrous to the community. The one who claims to control them, whether magician or priest, is the one to whom the community must look for safety and understanding. The one who wields this power over the community is destined to rule that community with more stories, elaborate explanations, and sophisticated conjuring rituals whereby this special person controls the Maker of these things, the Creator of the Universe, The God or pantheon of gods which rule the world and are at the beck and call of the conjuror personally, whether magician or priest (Leuba, 1915).

Leuba is at his best when he nuances human experience in the realm of emotion and cognition, feeling and thinking. It is not, Leuba says, the belief in the unseen and its multiplicity of manifestations which is the origin and nature of religion. Many peoples have acknowledged the existence of those natural occurrences which have seemingly no reasonable explanation for occurring. It is the individual and communities which establish a relationship to these

experiences that results in the formation of religion. It is the leader of the community who purports to explain the meaning and nature of these natural events and deeply felt human experiences in terms of his and their relationship to the spirit world behind these events that leads to the creation of religion. The eventual institutionalization of ritual, myth, and symbol, controlled by the conjuror and imposed upon the community, results in the gradual but inevitable emergence of faith-based communities with their rules of conduct and obedience. Where there is no allegiance to the conjuror's portrayal of the relationship which he and they have with the spirit world, there is no formalized religion; there is only the passivity of religiosity according to Leuba, a recognition of the presence of the spiritual realities without an obligation to respond to or establish a relationship with them. When response and relationship occur, religion of an active nature is born, ushering in the institutionalization process (Leuba, 1925).

Having versed himself rather extensively in the ethnographic documents evidenced in the field notes produced by contemporary anthropologists of the time as relates to the lives of traditional societies (what Leuba and the academic world at the time unfortunately referred to as "savage tribes"), Leuba set out to both recite the origin and characteristics of magic and religion and to explain the complexity of their relationship to each other. Contrary to popular scholarly opinion within the anthropological community of the time, Leuba did not believe that religion was a "natural development" of magic; but that, rather, though they shared similar features in responding to the demands of the human community for explanation and manipulation of their environment, magic may have predated religion but was not its natural precursor. Leuba suggests that there are three classifications for magic worthy of our attention. First is characterized by no notion of power within the conjuror himself; second is the power of magic which is, indeed, the sole possession of the conjuror and no one else, but over which he himself is not the proprietor; and third, that unique classification of magic which, in the mind of the conjuror, is endemic to his own person,

solely his and resulting from who he is as magician. In short, the three classifications of magic according to Leuba are: (1) power not belonging to the magician but known to him; (2) power over which he is the steward but which is not coterminous with his person; and (3) power which is inseparable from the magician himself. The similarities of the magician and the priest were mentioned and worthy of examination, but were not pursued by Leuba at this juncture. The suggestion that magic is merely a misunderstanding of natural processes and a misapplication of ideas to action reduces magic to something less than what we have come to expect of religious experience and behavior. Using the Australian aborigines as the best ethnographic illustration of his point, Leuba points out the presence and function of magic amongst these traditional peoples but notes the singular absence of “religion,” if by which we mean experiences and ideas related to a superpower to which or to whom propitiation and conciliation action is required or desirable from the human person and community.

Leuba proposes three illustrative examples of why he wishes, along with his psychology colleagues in their dialogue with ethnographers and anthropologists of primitive religions, to make an indisputable distinction between magic and religion, emphasizing specifically that magic is not necessarily a precursor of religion, nor religion a sophisticated development of magic. Granted the similarities of character in magic and religion when found in traditional societies, both can and do stand alone, in the absence of the other, without any loss of their unique integrity as behavioral matrices within the human community. First, by way of illustrating his argument, Leuba, with his contemporaries within the psychological and anthropological community, assumed the similarity of mental function of the traditionalist and the modern child. Today, this parallel is essentially discounted, but at the time it was more or less an unchallenged domain assumption. Therefore, Leuba’s first point as to the child’s (and, thus, the “savage’s”) early disinterest in the “what for” of function, with attention to only the “how” of a thing,

reflects the human susceptibility to “magic” as the mechanism for doing a thing without the necessity of the “reason” behind it. Second, suggests Leuba, children (like the “savage”) are prone to establish rules of rewards and punishments regarding action for which there is no logical connection between the deed and the results, not unlike magical actions. Finally, the presence of “phantom” experiences is of a “thing in its absence,” a feeling the presence of a thing or idea even amidst the realization of its not being really physically present at the time. Thus, says Leuba, the “how” of an action, the disconnect between deed and reward, and the experienced reality of phantom power, are phenomena (deed and reward) that characterize magic but not necessarily religion (Leuba, 1915).

Religion advances the human capacity to offer explanations for happenings in the world, whereas magic simply demonstrates them without explanation. Thus, the improvement on each of three distinguishing characteristics of magic – the how, the disconnect, and the phantom experience – is easily demonstrated through traditional as well as contemporary religious experience and behavior. The “what for” rather than merely the “how” of an action is central for the religious person, as is the explanation of the connection between an action and its reward or punishment. The experience of a thing without it actually being present is, of course, central to religion and in all three of these examples, religion provides a simple yet operative explanation by using the superhuman power referent! These things can all be explained on the basis of a belief in a god or the experience of the reality of a super power source in the universe. Magic, rather than religion, is akin to science and its precursor owing to both the desire to master the universe by the experimental method. Science, unlike either magic or religion, seeks a reasoned explanation of cause and effect (magic cares nothing for it and religion says it comes from god) in the specific absence of the personal element of human involvement. Magic and religion insist upon the personal.

Showing his reliance upon the Greek philosophers, and particularly Aristotle, in proposing that the origin of religion is

centered in the tripartite human characteristics of willing, feeling, and thinking, Leuba points to the abiding two schools of competing thought regarding religious origins. One school argues that religion begins with a belief in a superior power, the mysterious superhuman entities, whereas the other argues for the primacy of primordial fears conjured in the untutored mind of the primitive “savage.” A third school, however, proposes a human drive known as the “will-to-live” as the abiding feature of religious origins. A fourth and final school, dear to Leuba’s thought, is that of scholars who wish to emphasize awe, wonder, and reverence for a loving deity, conjured and experienced in the human community itself which is devoid of fear but infused with loving reference. Whereas Lucretius suggests that “fear begets gods,” Leuba would counter by saying that love also begets gods. Nothing in the experience of fear itself implies, suggests, or requires a belief in a superhuman power, but the primitive experience in the world devoid of explanations as to the varieties of life created a situation in which fear and belief were conjoined without being synonymous. Love and belief might, suggests Leuba (1912), likewise converge in producing religion.

Just as a life situation fraught with danger from the environment, deadly predators, severe weather conditions, hunger, cold and heat, etc., would naturally nurture an abiding fear of what life held in store for the individual and the community in such life situations, a different life situation wherein there were no deadly predators, the absence of severe weather, plenty of food and comfortable environment might just as readily foster a sense of well-being, satisfaction, and contentment in the world. Either fear or contentment, therefore, could be a source of religious sensibilities – a loving god or a vengeful god are equally possible, viable, and operative. These options, says W. Robertson Smith (1901) in his little classic on the Semites of Palestine, are both in evidence in the world – the one a “negative” religious experience and expression and the other a “positive” one. Yet and still, says Leuba (1912), the ultimate primacy of fear over love and the practice of propitiation to

the evil powers over the worship of the kindly powers is a universal characteristic of religion. In these situations, it does seem that fear is more powerful than love when speaking of religion, so that even when a “loving god” is promoted by the priests, there is always the “vengeful god” standing in the shadows (Leuba, 1912).

As psychologist, Leuba is eager to point to the nature and function of human behavior and a definition of religion, especially the historic institutionalized forms of religious belief and practice. He is keen to characterize a system built upon a belief in the superhuman powers of the gods. In doing so, he is quick to point out that in many societies there is a large number of people who themselves do not practice nor, indeed, even appear to experience, the driving force of such religious sensibilities. Using Howitt as an anthropological witness to this phenomenon found strikingly present among the Australian aborigines, a people who do not seem to demonstrate any behavioral evidence of religion as defined in this study, Leuba has chosen to address the issue of what he calls passive religion and godless religion. The latter term is not intended at all to imply disparagement in the way modern society has used the expression “godless communism,” or “godless atheism” for example. Explanation of the world, says Leuba, is not the domain of religion but of philosophy, whereas the providing of mechanisms for the worshipping of the super-human power source in the universe, whether personal or non-personal, constitutes the religious agenda.

Leuba is committed to circumscribing the parameters of a definition of religion which is actually usable in scholarly discussions. A definition that includes everything, for example, “religion as any habitual and permanent admiration,” as proposed by Professor Seeley (1882), gets us nowhere because that definition seems to have no boundaries whatsoever. If a word has a definition, that definition must circumscribe the boundaries, establish the parameters, in order for reasonable use in dialogue and inquiry is to occur. Therefore, and here Leuba finally shows his colors, any use of the term religion in any meaningful inquiry or scholarly discussion

must include at least the following items: belief in a superior power and an interactive and meaningful relationship between the human and that power. How that power is experienced and defined and how that relationship configures itself in the mind of the worshipping community is not part of the definition; when these two simple characteristics are present, there is religion. In some instances, that power source is personalized and made into a few or even one entity. Also, that relationship, which must have meaning for the practitioners, may be in the form of a simple or sophisticated complex of myths, rituals, and symbols. When these two features are present, there is something to study, and something to discuss. The sciences have data upon which to practice their analytical skills, and the philosophers and theologians have ideas and concepts worthy of discussion and debate.

For Leuba, the psychologist, it is “active” religion, its experience and behavior, which constitutes the focus of his research interests. Passive religion, magic, and pre-science are all somewhat interesting but in the development of a school of thought focusing upon the “psychology of religion,” it is religious behavior and ideology which constitutes the orientation of the research psychologist. Leuba wrote at a time of great interest in this newly emerging field of study, but he was limited in terms of available psychological research. Rather, he was dependent, often to his own detriment, on the ethnographic documentation of often marginally trained anthropologists and lay psychologists, scholars dependent upon a 19th century cosmology, centered around a firm belief in unilinear evolution, with western culture (and particularly English culture) at the pinnacle. Talk of the “savage” was common and never questioned. Scholarly and even, alas, anthropological notions about “lower” cultures and “higher” cultures were presumed an unimpeachable domain assumption. The presumption that religion evolved from animistic to polytheistic to monotheistic sophistication went without saying, without argument, without inquiry. But in his closing remarks, Leuba does raise the issue of a secularization of

religious society and the inevitability of a world experienced without God, throwing down the gauntlet to the wider community to address this emerging reality with insight and responsibility. Within a dozen years, Sigmund Freud (1927) is to drop a bomb on the complacent religious community with his little classic, *The Future of an Illusion*.

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Envisioning Logotherapy

Noetic Inspiration, Visual Exploration

Lou Storey

“The human spirit can attain the ultimate in creative ability”
(Frankl, 1967, p. 165).

Viktor Frankl, creator of logotherapy, a meaning-based psychotherapy, was a dedicated teacher, philosopher and psychiatrist who never tired of seeking out new and innovative ways to communicate his philosophy to others. This paper examines the philosophy, tenets and understandings that make up Frankl’s logotherapy, with a focus on the importance of promoting human creativity as accessed through the noetic realm.

As teacher, Frankl employed not only text but visual information and perceptual metaphors to extend levels of understanding and to sharpen clarity of content (Esping, 2010). Frankl understood the importance of visualization of information and his logotherapy is particularly relevant to artists. Known for his witty caricatures he was also capable of subtle and elegant rendering that constructed intellectual connections through use of images and symbols.

An edict of Logotherapy is to promote meaning through creative acts. With this understanding, as a logotherapist and artist, this author has explored the teachings of Viktor Frankl, his philosophy and theory of logotherapy, and has created visual renderings that

illuminate and interpret what is offered through Viktor Frankl's wisdom, principles, ideas and beliefs. Working from the knowledge that "Logos is deeper than logic" (Frankl, 1967, p. 58), this author has allowed for intuitive, non-linear artistic direct response, granting the noös or spirit to guide the hand. The following text outlines the primary tenets of logotherapy and is accompanied by a selection of visual interpretations that speak in some way to those conceptions in context to the creative spirit.

I. Historical Landscape: Logotherapy in Perspective

"In logotherapy we speak of a will to meaning and contrast it to the pleasure principle (which we could also call the will to pleasure) and, on the other hand, to the so-called will to power" (Frankl, 1967, P. 40).

At the start of the 20th century the "Three Schools of Psychotherapy," Sigmund Freud's Psychoanalysis, Alfred Adler's Individual Psychology and Viktor Frankl's logotherapy, ignited a firestorm of rapid growth and development in understanding human behavior and in deciphering the individual and collective psyche. Each of these three men devoted their lives in the search for what could be called the essence of humankind. The sequential development of Freud's "will to pleasure," followed by Adler's "will to power," which led to Frankl's "will to meaning," reflect an advancement toward a wider and more universal perspective. Graber (2004) posits that "the history of a new school of thought is, in its first phase, largely the history of its founder" (p.10). In this regard Vienna, and the politics and social norms that gave it shape also had a hand in shaping the philosophies of Freud, Adler and Frankl (Morgan, 2010) (Figure 1).

Another perspective on comprehending these three psychological schools of thought was suggested by Frankl (2000): "Objectivity, courage, and a sense of responsibility"—a quote taken from the Viennese poet Arthur Schnitzler's three virtues, can be used

to encapsulate the essence of each progressive school of thought. Freud brought greater *objectivity* to the field of psychology. Adler championed *courage* through his therapeutic approach of encouragement for clients to respect and honor self-worth. And lastly, Frankl's logotherapy, grounded in existential philosophy, championed the principle of individual *responsibility* in moving toward what is meaningful in life (Frankl, 2000).

One of the major strengths of Frankl's philosophy is his ability to work from a foundation of simplicity—a simplicity that is not to be confused with “insignificance” or lack of depth, but rather to be understood as simplicity that stems from a core comprehension of fundamental elements of human thought and experience. Occam's razor states it elegantly—“what can be done with fewer is done in vain with more” (Tuft, 1997, p. 73). *Freedom of Will—Will to Meaning—Meaning to Life*, are the three underlying suppositions that support the teachings of logotherapy. These three unified Freedom/Will/Meaning tenets are indissoluble in regard to human existence. As interlinking concepts they support and drive all that logotherapy as an existential therapy is in practice.

As yet, clinical and scientific proof of *freedom of will* and *meaning to life* has not been established; however, *will to meaning* “as a primary motivating force of human beings is provable; and, it has been proven through psychological studies” (Graber, 2004, p.44). Frankl (2010) also points to similar evidence, resulting from research conducted in France, that clearly identified “that 89% of people polled thereby admitted that man needs something for the sake of which to live” (p. 61).

II. Clinical Understanding of the Three-Dimensional Human

“Each human being is unique both in his essence and his existence and thus is neither expendable nor replaceable. In other words, he is a particular individual with his unique personal characteristics who experiences a unique historical context in a world which has special

opportunities and obligations reserved for him alone” (Frankl, 1967, p. 43).

Logotherapy (Frankl, 2000) conceptualizes that human beings, each unique and irreplaceable, are composed of three distinct yet indivisible parts; *soma*, *psyche* and *noös*, or body, mind and spirit. While each of these parts is distinct in feature, their interplay and resulting synergy create something that is greater than the sum of their individual parts. Logotherapy is unique in that it “extended the scope of psychotherapy beyond the *psyche*, beyond the psychological dimension to include the noölogical dimension” (Frankl, 2000, p. 67). In clinical practice this author presents this understanding of the dimensional human with a diagram that shows the interlinking aspects of humanity: Soma (biological), Psyche (psychological), and Noös (spiritual). The diagram links them all as sharing the “S”—(**S**OMA, **P**SYCHE, **N**OÖ**S**) a coincidence of alphabetical convenience that visually suggests the indivisible nature of these three elements (Figure 2). All of these dimensional aspects are part of the therapeutic experience and perform in important and distinctive ways. Each responds and reacts differently within the context of our life structure. For instance, the concept of homeostasis, meaning balance or the absence of tension, carries different weight and responsibility in body, mind and spirit. For the biological or body needs, homeostasis is needed; for the psychological it is sometimes but not always needed, as humans need challenges and something to strive for to remain vital. Within the noetic or spiritual dimension homeostasis is an erroneous notion given that it would imply complete satisfaction, a horizon-less landscape where no meaning is left to pursue. In the noetic there is always needed “a field of tension between what we are and our vision of becoming” (Graber, 2004, p. 68). This field of tension is also an integral part of the artistic process, coined in popular culture as “the agony and the ecstasy”, or the creative quest. Awareness and consideration of these three dimensions of human

existence is of paramount importance to successful treatment in logotherapy.

Unconscious and the Conscious Mind

Honoring the *authentic self*, as well as operating from intuition, are of primary importance to the creation of art and are also key elements of understanding the conscious and unconscious mind. Freud was the first to seriously work toward an understanding and definition of these states of mind. He understood the unconscious as being exclusively the seat of our instincts, and created the “Id” as the expression of our repressed urges and instinctive needs. Frankl expanded upon that concept by including the “noetic dimension” of the spirit within the unconscious, and found there what he called the *authentic self*. Frankl states “It might be said that psychoanalysis has ‘id-ified,’ and ‘de-self-ied’, human existence. Insofar as Freud degraded the self to a mere epiphenomenon, he betrayed the self and delivered it to the id; at the same time, he denigrated the unconscious, in that he saw in it only the instinctual and overlooked the spiritual” (Frankl, 2010, p. 32-33).

Frankl (2010) worked diligently to compose arguments and models that could give evidence suggesting the existence of the spiritual, while also remaining cognizant of the fact that “Human existence remains an *Urphänomen*, i.e., an unanalyzable, irreducible phenomenon” (p. 36). The same can be said of the conscious; in this regard Frankl sees the state of consciousness as one that is largely intuitive. The state of intuitive consciousness requires a reaching into the unconscious to fulfill itself. An example given is that of the artist—“in his creative work the artist is dependent on sources and resources deriving from the spiritual unconscious. The non-rational intuition of conscience is paralleled by the inspiration of the artist” (Frankl, 2010, p. 43). For the artist, failure to have faith in that unconscious source can be harmful to the creative process itself. Continued frustrations in failure to access the authentic self within the

unconscious can result in an existential vacuum – feelings of emptiness and separation from what is meaningful in life.

Ultimately “Frankl’s concept of intuitive conscience is that it is the key element of self-transcendence” (Graber, 2004, p. 53). Whereas Maslow’s (1943) chronological Hierarchy of Human Needs concludes human need when self-actualization is reached, Frankl recognized both the capacity and the necessity of moving beyond the self and into self-transcendence, a state beyond our capacities, and larger than our own self interests. Without a will we could not achieve this, and without the cohesion of meaning and our draw to it, there would be no relevance to this transcendence.

III. Operationalizing Meaning

“Art has been defined as unity in diversity. I would define man as unity in spite of multiplicity!” (Frankl, 1969, p. 22).

The *multiplicity* of humankind can lead to confusion in regard to finding a unified meaning to life. Any discussion in therapy surrounding the concept of meaning in life will lead to the question, “but how do I discover what is meaningful to me?” Frankl’s meaning triangle offers a simple and comprehensive construct that addresses that query. The meaning triangle is segmented into three thematic sections: *Creativity—Experiences—Attitudes*. Each acts as a portal inviting self-investigation and discovery. Much like the Thinking—Feeling—Doing model, the meaning triangle covers all aspects of human existence. *Creativity* addresses all that we do as action; how we engage with life through talents and abilities. This section of the triangle takes a Capabilities Perspective. *Experiences* cover all that we encounter in living life, our relationship to culture, nature, family, community, and the accompanying rich and varied emotional palate with which we have to color those experiences. *Attitudes* address how we respond to our existence. One of the most valuable gifts a logotherapist may offer is the opportunity to assist a client in finding

an effective attitude when dealing with unavoidable suffering; allowing for pain and suffering to find expression as noble sacrifice and as courage—to “find meaning in the midst of suffering by suffering with dignity” (Frankl as cited in Graber, 2004, p. 61).

Levels of Meaning, Responsibility and the Dimension of Time

The creation of art has often been compared to a quest for uncovering truths and finding new meanings. Frankl divides meaning into two distinct categories: *ultimate meaning* and *meaning of the moment* (Figure 3). Time plays an important role in both of these meaning perspectives. Every moment that we exist offers us opportunities to discover unique meaning potentials. These *meanings of the moment* remain latent until we act upon them out of our sense of responsibility, our will to meaning. Frankl (1967) describes it as “a meaning which changes from man to man, from day to day, from hour to hour” (p. 57). *Ultimate meaning*, on the other hand, is universal in scope and connected to the noetic dimension. For instance, in the perspective of ultimate meaning, “man does not become reality at his birth” but rather, is “completed [and whole] only at the moment of his death...Death awakens us to the true reality of ourselves” (Frankl, 2010, p. 175).

The observation that “one never reaches the horizon in life” may be misleading; we can set a goal for an object that stands at the edge of the horizon and eventually reach it; however, in our life journey, new horizons will present themselves as life goals are reached. The same hold true for meanings in our lives; as we grow in knowledge and experience and deepen our consciousness, new vistas of greater understanding beckon us onward. The motivation for this journey originates from the spirit; logotherapy equates the spirit with responsibility. This can be understood as our ability to respond to the call of life—an “ability to respond not only to outer mandates, but to inner convictions”. Frankl (2010) states that “logotherapy assumes

that man's mind is free to make choices. It moves responsibility into the center of human existence" (p. 171).

To further clarify the role of spiritual responsibility in context to meaningful living, Frankl (2010) states:

Human responsibility, the foundation of a meaningful life, rests on the flow of time from a future that contains mere possibilities to a past that holds reality. Human responsibility rests on the 'activism of the future,' the choosing of possibilities from the future, and the 'optimism of the past,' the making of these possibilities a reality and thereby rescuing them into the haven of the past. (p.176)

An important distinction needs to be made in regard to the sources of perceived responsibility. Is it coming from the demands and expectations of the external world or does it originate from within? The artist must be responsible for both honoring the internal pull from the noetic (or muse) while remaining aware of what their creation communicates externally to others. The ability to differentiate the source of inspiration is a crucial aspect of what logotherapy can offer an artist in distress, unable to make clear decisions, or unable to live with decisions that have been made. Value systems guide decision making, and have their roots in cultural indoctrination. Values change and evolve, however ultimate meanings do not, "their driving force is the meaning they harbor" (Graber, 2004, p. 58). Frankl (2010) explains "The crumbling and vanishing of traditions only affects values but cannot affect the unique meanings inherent in all those unique situations of which our lives form a chain" (p. 141). Meaning is to be understood as separate from values. When Frankl challenges us to examine our held beliefs he is encouraging us to examine values from a conscious perspective demanding meaning, rather than as unquestioning acceptance. "Following standard values and conforming to general norms, rather than finding the unique meaning of a situation, simplifies life; but, it

may prove costly when it results in inner conflict” (Graber, 2004, p. 57).

“Be the master of your will and the servant of your conscience!” (Maria von Ebner-Eschenbach as cited in Frankl, 2000, p.59). Logotherapy teaches that we have freedom of will to choose, while remaining responsible to noetic guidance. What we internally feel to be true and right must direct how and what we have chosen (Figure 4).

The Meaning of Life and Existence

The creation of an artwork can be seen as having three parts: *inspiration* (intuited), *process* (making) and *completion* (finished artwork). In his book, *The Doctor and the Soul*, Frankl (1986) equates the progress of life in a similar way. Frankl utilized the basic principles of physics, matter being transformed into energy, to define life. He states:

In the beginning life is all substance, still unconsumed. As it unfolds, however, it loses more and more substance, is more and more converted into function, so that at the end it consists largely of what acts, experiences, and sufferings have been gone through by the person who has lived.” (Frankl, 1986, p. 65)

Frankl (1986) further states, “*to have been* is the ‘safest’ form of being...what has been conserved in the past is alone preserved from passing; reality is rescued from extinction by becoming past” (p. 79). In that regard, as human beings we each possess a unique “storehouse of life” to draw upon as we review all that we have seen and done in our lives. A line from Kahlil Gibran’s (1998) book, *The Prophet*, reads: “For that which you love most in him may be clearer in his absence, as the mountain to the climber is clearer from the plain” (p. 73). If the mountain represents life, our

perspective of it looking back upon the journey is broad in scope while also supported by the memory that holds the detail of each path we followed. In the same way a finished work of art may be seen in its entirety, inclusive of the inspiration and process that brought it into being (Altenhofen, 2010).

Seeing is Believing: Cognitive Art

“We have...the possibility of giving a meaning to our life by creative acts and beyond that by the experience of Truth, Beauty, and Kindness.” (Frankl, 1967, p. 127)

Frankl (1967) states that “cognition is true cognition only to the extent to which it is the contrary of mere self-expression, only to the extent to which it involves self-transcendence” (p. 50). The act of creating can be understood as an act of self-transcendence. Frankl, working with an artist seeking psychiatric help, observed that “the constant artistic struggle continued, without letup, in self-examination and self-criticism. But again and again the released creative power broke through and “forced” the patient to work, regardless of her self-criticism” (1967, p. 174). He also related that, through Logotherapy, the artist was able to take responsibility for what life was asking of her and recognize that she was “free to find her special, personal meaning of life in all its uniqueness, and to find her personal style in all of her artistic expression” (p. 167).

The Delicate Matter of Meaning in Spirit and Religion

“Man is afraid that what is sacred to him might be profaned by becoming public” (Frankl, 2000, p. 53). This is true of any strongly held belief or emotion, and especially so with love, faith and religion. Mental health therapists must be careful to guard against an approach of “detached scientific investigation” (Frankl, 2000, p. 53) when dealing with the intimate character of individual meaning and

creativity. In a recent article in *Psychiatric News*, Nick Zagorski (2015) states “Clinicians who read patient vignettes using biological descriptors reported less compassion and considered psychotherapy less effective than when the same patient’s illness was described in psychosocial terms” (p. 16). Zagorski warns that we run the risk of dehumanizing the patient when we limit our understanding to molecular and genetic factors alone.

True meaning is unique to each individual, and thus it must be the responsibility of the individuals who interpret or concretely state what they have come to understand, and is decidedly not the responsibility of the therapist. Working together, the logotherapist and client cross ancient boundaries, question formerly undisputed realities, define and evolve values and trespass in areas that may be frightening and even forbidden. Armed with the conviction of responsibility and the true quest for meaning, each new horizon will reveal for the seeker what is needed in their life.

Integral and unique to logotherapy is the concept of the *noös*, or the noetic realm (Figure 5), which can be understood as “mind that is transcendental, intuitive; inner knowing that is beyond intellectual reasoning and human logic” (Graber, 2004, p. 31). It is in this realm that the creative spark resides. According to Graber (2004), Frankl was deliberate in his selection of the word “*noös*” rather than the word “spirit”, hoping to avoid any direct association to a particular religion. However, Frankl was not opposed to religion, and understood the emotional importance that faith can have in a healthy psyche. Rather, he “foresaw a trend toward a profoundly personalized religion, where every person will arrive at a language of his or her own, of finding uniquely personal ways to communicate with the Ultimate Being” (Graber, 2004, p. 33).

In his awareness and inclusion of the noetic aspects of humanity, Frankl (2000) departs from Freud in a crucial way; Freud’s objectivity “eventually led to objectification, or reification. That is, psychoanalysis made the human person into an object, the human being into a thing” (p. 26). In regard to the seriousness in the mistake

of omitting or denying this facet of humanity, Frankl, warns that “man’s basic meaning-orientation, his original and natural concern with meaning and values, is endangered and threatened by that pervasive reductionism which is prevalent in Western civilization. This reductionism is likely to undermine and erode idealism and enthusiasm” (Frankl, 2010, p.177).

IV. The Practice of Logotherapy in Clinical Treatment

“It is the task of logotherapy to bring to light the spiritual struggle of the individual: therefore, we must ask ourselves what this struggle is all about” (Frankl, 1967, p. 165).

Logotherapy offers the clinical therapist a variety of techniques and devices to employ in psychotherapy. All of these approaches are based upon core principle beliefs outlined earlier in the paper. Logotherapy was designed by Frankl to be paired with and responsive to other existing forms of therapy, as Frankl anticipated inevitable changes in future cultural norms and transformations in the *Zeitgeist*. The following briefly outline a selection of logotherapy treatment potentials that work from core principles of valuing creativity:

Treatment of Unavoidable Suffering

Frankl’s (1959) maxim, “Say yes to life, in spite of everything” (p. 155), provides a good foundation for the discussion of applying logotherapeutic practices in situations where suffering, both physical and psychological, are paramount and cannot be avoided. First, it is necessary to define the type of suffering, as well as identify the emotions made manifest. Frankl posits five general areas of universal human experience: The potential and pursuit of meaning in regard to *Love, Life, Work, Death, and Suffering*. Problems within these areas of human existence have the potential to create difficult

emotional states that may emerge singly or in combination. They are: *despondency*, *despair*, *doubt* and *confusion*. To illustrate the dynamics created by these emotional states Frankl created the *Tragic Triad* (pain, guilt and death) that clarifies the undercurrents and existential aspects of despondency, and the *Neurotic Triad* (depression, aggression and addiction) to better understand the forces at work within despair. Additionally, to illustrate the experience of doubt and confusion, Frankl conceived of the *Existential Vacuum*, a state of inner emptiness and feelings of meaninglessness, in which access to the noetic dimension is unattainable (Graber, 2004).

Treatment in End of Life Care-Medical Ministry

From a Franklian perspective, “Life has meaning to the last breath” (Frankl, 2010, p. 212). Facing the reality of end of life can be profoundly disturbing or profoundly meaningful for both patient and clinician (Figure 6). Lukas (as cited in Graber, 2004), in *Meaning in Suffering* posits three areas of solace that remain for the individual facing eminent death:

- (1) Faith and belief in God.
- (2) Empathy and understanding from people around them
- (3) Their own stable meaning fulfillment (p. 94).

“The Latin word *finis* means both end and goal” (Frankl, 1986, p. 100), an ultimate meaning of life is found in understanding the completion of the journey of life in death.

“Logotherapy cannot prevent unavoidable suffering; it can keep people from despair” (Fabry, 2013, p. 42). For the logotherapist treating the terminally ill client, what is required is *medical ministry*, i.e. treatment that focuses on promoting comfort from a perspective of compassion. As the steadfast goal of logotherapy is in promotion of individual responsibility toward the discovery of personal meaning, finding meaning in suffering becomes paramount during this final

stage of life. The logotherapist can aid in this process in a number of ways that inspire hope and inventiveness: *attentive listening*—being fully receptive and present to both the client’s narrative as well as to the reality of their pain; *Socratic Dialogue*—engaging in active and imaginative explorative dialogue in acknowledgement of the ongoing demand from life of pursuit of meaning; *Creativity*—being inventive in finding what can be given back to others. Logotherapy encourages new views on life, through use of parables, life perspectives and philosophical reframes that incite expansion of consciousness; and *religious faith and belief systems*—that may enhance an awareness of the meaning of life, afterlife, and existence (Graber, 2004).

Working with the terminally ill client, the logotherapist may employ exercises and techniques that promote creativity, helpful attitudes and sense of meaning. These can be found in the “logotherapeutic toolbox” as described by Maria and Edward Marshall in their book *Logotherapy Revisited* (2012). A Selection of those tools are listed and very briefly described below:

- **The Logoanchor** – developed for logotherapy use by Dr. Ann Graber (2004), was inspired by Frankl’s experience in the concentration camp, as well as his theory of consciously shifting attitudes in difficult situations toward more positive outcomes. In clinical application the therapist requests of the client a search through their “storehouse of life” to identify “moments in life that were deeply meaningful...when the noetic energies flowed abundantly” (p. 98). This memory journey begins with mindful relaxation and Socratic dialogue guidance in search of a meaningful moment in life upon which to secure an “anchor”. Once found, the therapists and client work toward multi-sensory enhancement of the memory with the prescription of accessing the memory whenever needed, recognizing both the benefits of dereflection from suffering as well as sustaining the healing benefits found within the noetic dimension.

- **Guided Autobiography** – developed by Dr. Elisabeth Lukas, involves a life review/preview exercise working from nine identified life stages: 1-My Parents; 2-My Early Childhood; 3-My School Years; 4-My Early Adulthood; 5-My Present; 6-My Near-Future; 7-My Distant Future; 8-My Dying; and 9-*The Traces I Want to Leave on Earth*. These stages are viewed within the context of four categories of questions, which are: 1. *What are the facts?* 2. *How do I feel about this now?* 3. *What do I think about this?* 4. *What stand do I take toward this?* & also, *How do I respond to this (do I accept it or is there something else to be done about this)?* Working this exercise promotes for the client a meaning-oriented overview of their life that can bring new perspectives and insights that can be very valuable in a myriad of meaningful ways.
- **Frankl's Mountain-range Exercise** – Frankl's exercise offers the client the opportunity to view his/her life as a vast range of mountains, containing a series of peaks. Sketching out this life landscape requires identifying the peaks as positive aspects of this life – the people, places and things that were an important part of forming this terrain.
- **Literature and Art as Therapeuticum** – Frankl observed in the Nazi concentration camps that ideas, values and inspirations were more important than the availability of bread. Creativity, one of the three aspects of the Meaning Triangle, is an integral part of the human experience and may, through the act of creating and appreciation of what has been created, offer self-transcendence. Stored within the storehouse of life is a vast array of cultural artifacts, such as poems, stories, photos, paintings, and music; a nearly endless collection of creative expression upon which to draw comfort, value and meaning. Also the arts provide an opportunity for self-expression in a medium that by its very nature

encourages greater self-understanding and expansion of consciousness (Marshall & Marshall, 2012).

- **Life Listing** – is an exercise developed by this author while doing work with individuals with a terminal diagnosis. *Life Listing* was created in response to the discovery that many people were not comfortable with the idea of journaling but felt comfortable with making lists, as most of us have made lists throughout our lives. Topical suggestions for the lists include: *Things I Never Saw Coming*; *Things that Changed My Life*; *My Firsts*; *Funny Moments*; *Food Memories*; *My Best Holidays*, and so forth. Clients are encouraged to add to these topics. The client keeps their topical *Life Lists* somewhere accessible and may work on them either daily or when inspired to do so over a period of time. Often the list consists of simple notations, a word or a brief statement that prompts the unfolding of a memory. This exercise has helped greatly with reflective thinking and has also been helpful in giving clients an ongoing and meaningful activity. ‘Oh, I need to add that to my list!’ is something that they reported often finding themselves thinking. Both for the benefit of life review as well as a way of sharing with others, the life listing exercise allows for self-reflection on the uniqueness of a life lived, as well as self-transcendence through the act of sharing.

V. Conclusion: Viktor Frankl’s Footprints

“The potentialities of life are not indifferent possibilities: they must be seen in the light of meaning and values...When a potentiality is actualized, it is actualized forever and can never be destroyed. Man, therefore, must face the responsibility for these ‘immortal footprints in the sands of time’ (Frankl, 1967, p.46, 47).

The potentialities actualized by Viktor Frankl through his personal philosophy, his writings, his logotherapy, and the life he led,

leave for us valuable legacy, his “footprints in the sand,” which will continue to be examined and mined for meaning over many generations. Blind the last seven years of his life, Frankl continued to write and lecture and managed an active and meaningful life that concluded at the age of ninety two (Redsand, 2006). Frankl’s life and works continue to act as a catalyst for inspiration of all kinds, growing richer and more complex in human culture and in noetic context.

For the logotherapist, the opportunity to work therapeutically with another individual in a mutual quest for meaning and insights into mental health can be considered both a privilege and an honor. As Frankl states, “To grasp another person in his uniqueness means to love him” (Frankl, 1967, p. 14).

Socratic Expedition

We dialogue change.
Beginning from what is known,
hazarding through blind spots, secrets,
venturing bravely forward into occupied darkness.
We fashion a knack for waiting, delaying, pausing, postponing,
holding back flames, keeping time with inhospitable memories.
Tracking new pathways fresh lands revel themselves.
Impenetrable ancient outlawed grottos
Open to birthright commands.
Riddles transmute to verse,
radiant crescents restore,
diamonds astonish.

Figure 1

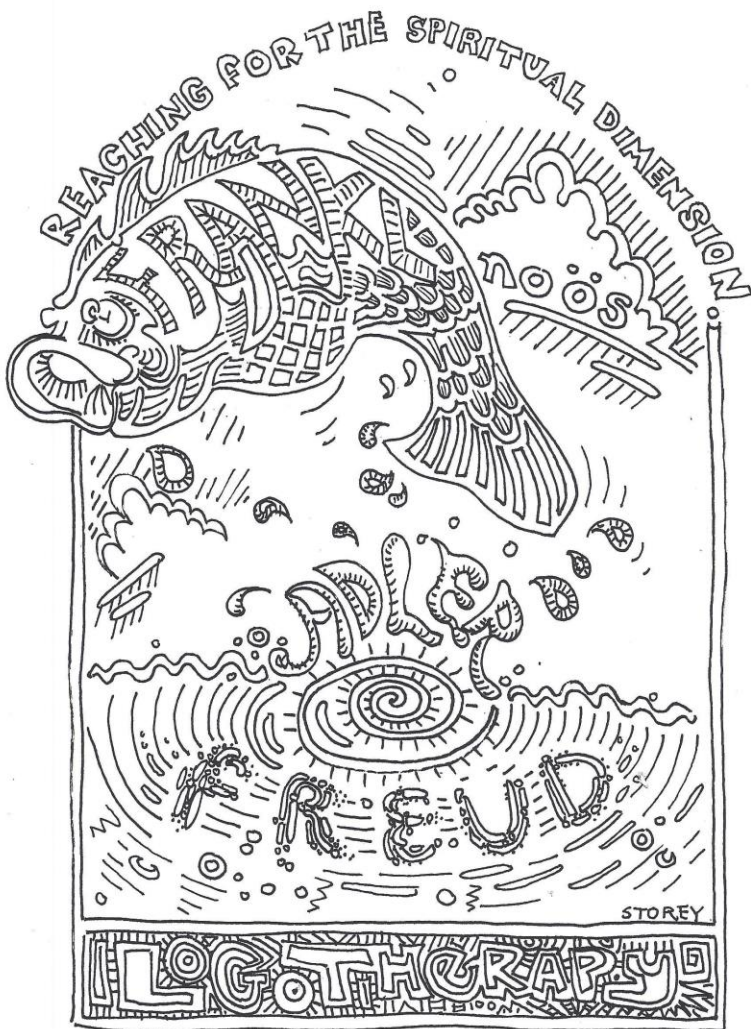


Figure 2



Figure 3

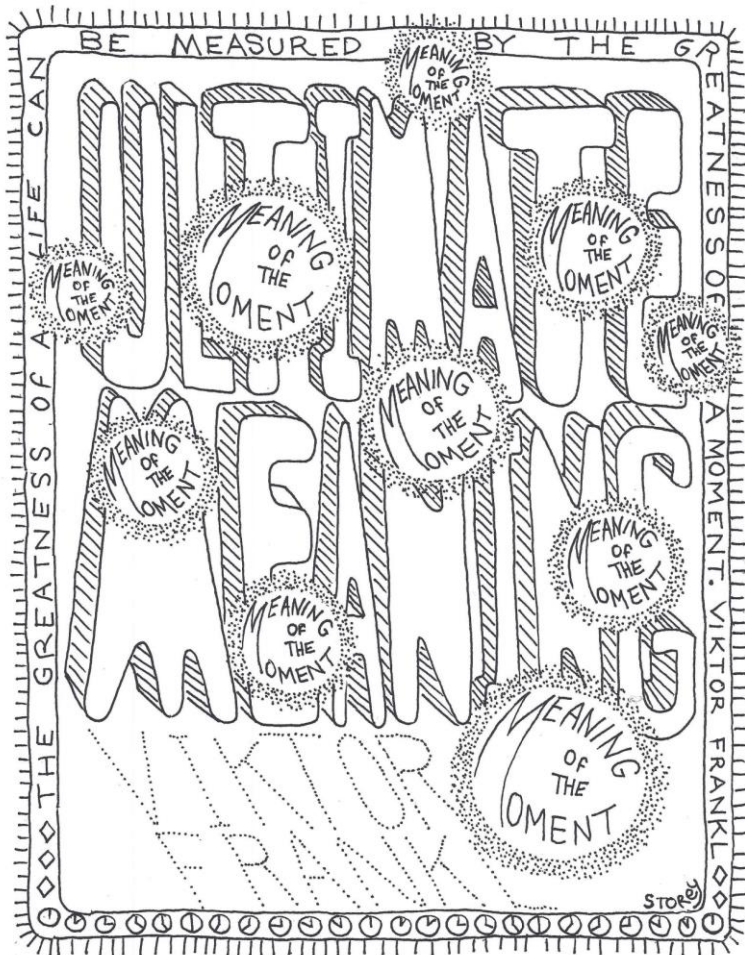


Figure 4

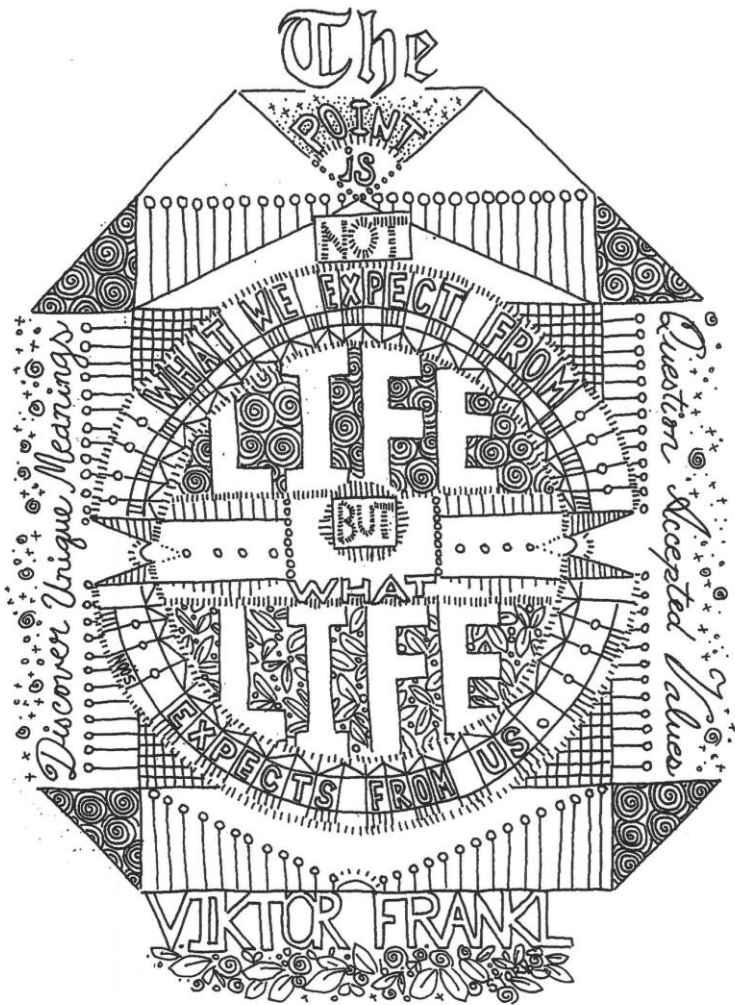
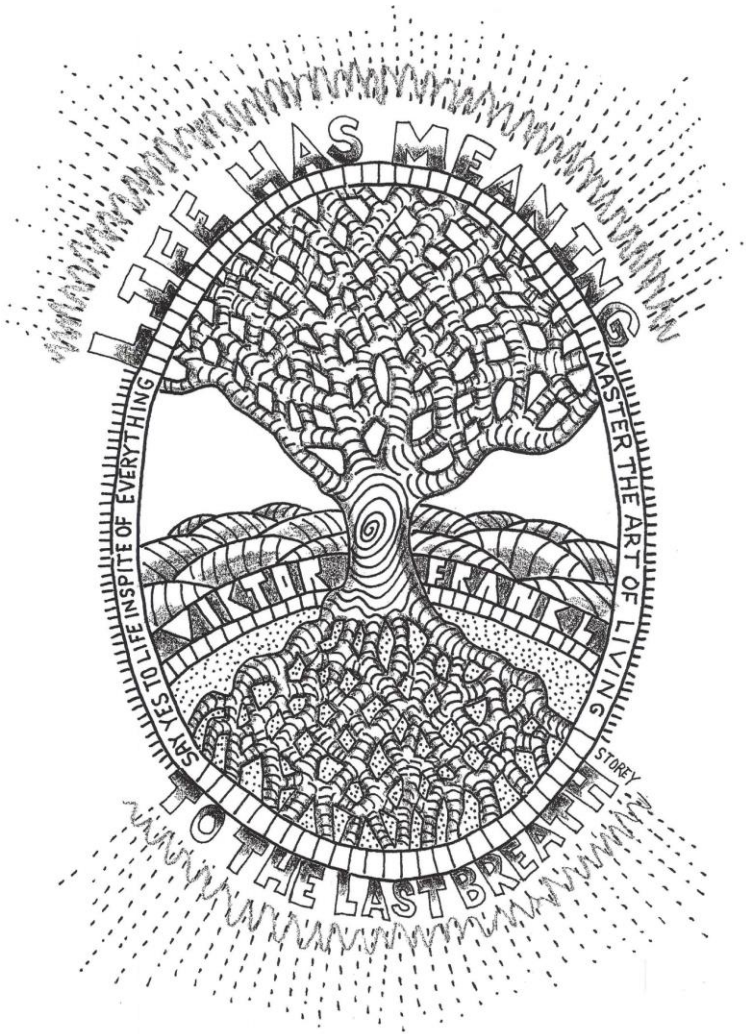


Figure 5



Figure 6



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