

**A COMPARISON AND INTEGRATION  
OF BIBLICAL AND SECULAR PSYCHOLOGY**

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**RONALD E. LUMPKIN**



A COMPARISON AND INTEGRATION OF BIBLICAL  
AND SECULAR PSYCHOLOGY

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An Abstract  
Presented to  
the Graduate Council of  
Austin Peay State University

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts

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by  
Ronald E. Lumpkin

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August, 1983



## ABSTRACT

This paper addresses five psychological concepts--guilt, psychopathy, faith, hope and love--which shall serve as a representative sample of numerous possible concepts or constructs that may be better understood through a comparison and integration of the biblical and secular aspects. The basic purpose of the research is to underscore the possible advantages of integration of religious principles with psychological concepts toward a more unified and scientific psychological system of understanding and explaining human behavior. The first consideration in the research is the seeming lack of agreement among theories and methods of psychiatry, psychology and psychotherapy. A rapprochement between psychology and religion is suggested as a promising alternative for a more unified system as opposed to a purely secular psychology. The research is also concerned with how psychology can complement and enhance theology which characteristically has been distinctly separated from psychology in the minds and theories of many theologians and psychologists.

Some scholars believe that it may be possible to arrive at a universal set of interpretations and explanations of human behavior, thus producing a unified scientific discipline. On the other hand, others contend that human behavior will always be subject to philosophical and theoretical disagreements due to the constant state of flux of humanity, physiologically,



psychologically, culturally and so forth. The testability and validation of many psychological concepts has presented numerous problems toward arriving at a unified set of principles.

The method employed in this thesis involves presentations of research, studies, observations, and experiences of various psychologists, psychiatrists, psychotherapists, philosophers and ministers. Each topic addressed contains some scientific data to reinforce the philosophical and intangible aspects of the concepts.



To the Graduate Council:

I am submitting herewith a Thesis written by Ronald E. Lumpkin entitled "A Comparison and Integration of Biblical and Secular Psychology." I recommend that it be accepted in partial fulfillment of the requirement for the degree of Master of Arts, with a major in psychology.

John Martin  
Major Professor

We have read this thesis and  
recommend its acceptance:

Garland E. Blair  
Second Committee Member

Lynda Rudolph  
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INTRODUCTION TO THE PROBLEM

The acceptance of a unified system of psychological principles is imperative to a more complete understanding of human behavior. Although some psychologists and scholars would not agree, a review of the literature suggests that the present field of psychological theory is plagued with marked disagreement and disunity. In 1955, after the American Psychiatric Association (APA) symposium on "Progress in Psychiatry," the following statement was made in a published account: "Psychotherapy is today in a state of disarray almost exactly as it was 200 years ago" (Adams, 1970, p. 1). In 1956, Percival Bailey, Director of the Illinois State Psychopathic Institute, reluctantly said in his address to the APA: "The great revolution in psychiatry has solved few problems. . .one wonders how long the hoary errors of Freud will continue to plague psychiatry" (Adams, 1970, pp. 1-2).

Camilla Anderson, staff psychiatrist at Salem State Hospital, concurred with Bailey in a recent letter: "I cannot help but feel that the equation of Freud with the devil is clinically sound and also socially. I believe that we shall not soon overcome his pernicious influence" (Mowrer, 1961, p. 132). In agreement, H. J. Eysenck, Director of the University of London's Department of Psychology, wrote with a rather dry but nevertheless sobering humor: "The success

of the Freudian revolution seemed complete. Only one thing went wrong. The patients did not get any better" (Adams, 1970, p. 2; Mowrer, 1961, p. 133).

Donald F. Tweedie, Jr. in his evaluation of Frankl's existential approach to psychotherapy from a Christian viewpoint concurred with Bailey, Anderson, and Eysenck concerning the lack of significant progress in the field of psychotherapy. He observes:

In view of the pressing need to alleviate the emotional ills of man in the modern world, and the activity already underway to this end, it may appear to be fiddling while Rome burns to attempt to reevaluate the presuppositions of psychotherapy, and to add any new approaches to the already confusingly long list of psychotherapeutic 'schools and scholars'." However, activity does not necessarily indicate progress, and it is unquestionably true that backtracking may be the only means of making real headway if one has started in the wrong direction. . . The best established methods of dealing with emotional ills seems little better than chance. A study revealed, for instance, that among the patients who were on the waiting list of a psychotherapeutic clinic, there was as high a proportion of improved cases as among the patients treated! . . . it would seem a terrible indictment of the therapeutic profession if. . . the 'failures' of the therapists were

those who would have recovered if left alone! (Tweedie, 1961, pp. 14-15).

Tweedie (1961) also noted a recent work which listed 36 different techniques of psychotherapy, which would later probably be subdivided if the current trend in the field continued.

In light of the foregoing observations, the present paper will attempt to compare and contrast some relevant principles of biblical psychology with related psychological concepts in an effort to arrive at a more unified system. Because of the overlap of the three disciplines of psychology, psychiatry and psychotherapy, no distinction will be made between these fields. A perusal of the pertinent literature reveals that these three areas of study are often referred to interchangeably.

A basic definition of psychology should give some fruitful direction to the discussion. Some have defined psychology as the study of the mind. Others have defined it as the study of behavior. Webster (1965) defined psychology as "the science of mind and behavior." Etymologically, the word means "mind study" or "study of the mind." If psychology is a scientific discipline, it seems that a greater degree of unity should be present in this field of research. However, such is not the case, according to the following statements by Gordon Allport:

Although psychology is certainly a science, it is not yet a unified science. There are many self-consistent



frames of psychological interpretation, each covering the facts available. Whether in the distant future, when many more experiments and observations have accumulated, it will be possible to impose a universal set of interpretations upon all human conduct, we cannot yet say. Many think such a unified science will come to pass. Others believe that the explanations of mental life will always be subject to philosophical disagreements (1950, p. XI).

Hence, the search must continue for unifying factors in the quest for a scientific psychology.

### Humanistic Approaches

Some theorists have tried to solve the behavioral problems of mankind through biological, sociological or other humanistic approaches. For example, Freud tried to explain human behavior in terms of two basic instincts or drives--sex and aggression (Freud, 1937-39, p. 148). Alfred Adler "theorized that humans are motivated primarily by social urges" (Hall & Lindzey, 1978, p. 159). Henry Murray emphasized organic and environmental determinants of behavior (Hall & Lindzey, 1978, pp. 105-106). B. F. Skinner said "autonomous" man could "operate" on his environment and thereby control behavior (1971, pp. 18, 19).

### Biblical Approaches

In contrast, other writers have turned to religion and the Bible to obtain a better understanding of mankind's

behavioral functions and needs. They suggest that the Bible is a rich source of some general and universally valid psychological principles; hence, the concept of Biblical Psychology. Biddle (1955) contends that "there is a basic religious element underlying all neurotic and psychotic disorders, though it is not very obvious. By nature man is very impelled toward the attainment of unity with the Supreme Being. . . .When frustrations impede progress toward the Supreme Being, then some type of mental disorder becomes evident" (p. VIII).

Allen (1953) says that since God made the first man and gave him life, he (God) also has the power to give fresh breath and new life to one who has been wounded by the rigors of living (p. 23). He goes on to quote Dr. R. B. Robins who declared, "The psychiatrist's couch cannot take the place of the Church in solving the problems of a frustrated society" (cited in Allen, 1953, p. 23). Oates notes that "the psychology of religion is a concerted effort to bring these sacred and secular definitions of human life into dialogue with each other and to speak of God in both a sacred and a secular manner" (1973, p. 15). The Apostle Paul in an effort to enhance believers' abilities to overcome life's problems, assures them of divine assistance and mental stability. Note his comment: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (II Timothy 1:7). Mowrer (1961) says, "Religion is deeply concerned with man as person and personality; and in

their shifting perceptions of man-as-body to man-as-person, psychology and psychiatry find themselves looking again, with renewed interest and respect, at religious precept and practice" (p. 2).

### Insufficient Agreement Among Theories of Secular Psychology --A Hindrance to Unity

There is, to be sure, some agreement among the various psychological theorists and theories. It is not the intention of this paper to presuppose that no agreement exists in the field. Agreement can be seen relative to some elements, concepts, and interpretations of various theories and methods. For example, Hall and Lindzey (1978) point out that while there are striking differences among personality theories, there are nevertheless "modal qualities or central tendencies inherent in most personality theories" (p. 3). They speak of important congruencies which influenced the early directions of general psychology and personality theory as well as significant differences. Another point of significance is the integrative nature of personality theory. "Although psychologists in general have shown increased specialization, leading to the complaint that they were learning more and more about less and less, the personality theorist accepted, at least partial responsibility for bringing together and organizing the diverse findings of specialists" (Hall and Lindzey, 1978, p. 6). In addition, Hall and Lindzey also note that Horney, Fromm, Sullivan and Adler all followed in



the footsteps of Freud and generally embraced his basic psychoanalytic views. However, these theorists also went beyond Freud to develop some new concepts around their observations of men and women as social beings. The following statement in reference to their social psychological theories is typical of what can be found among the various psychological schools of thought: "Although each of the theories has its own distinctive assumptions and concepts, there are numerous parallels among them which have been pointed out by various writers such as James (1947), Munroe (1955) and H. L. and R. R. Ansbacker (1956)" (Hall & Lindzey, 1978, p. 156).

In the same vein of thought, C. H. Patterson (1980) in explaining the nature of theory, makes a noteworthy observation concerning the development of congruent theories of counseling and psychotherapy:

However, the assumptions or postulates of a theory do not arise out of thin air or apart from reality and experience. They are derived or developed from observation and experience, or empirical research, that is, existing facts and knowledge are the bases for the assumptions and definitions of a theory. The process of theory construction, testing, modification or reconstruction, and further testing is a continuous process. (p. 5)

Hence, one theory builds upon another to some extent, and few if any theories are completely or absolutely valid. Patterson (1980) further points out that eventually all

categories of theories such as learning, personality, counseling, or perception must be integrated to form a general theory of behavior. Every theory of counseling, he says, "must have a theory of personality and learning behind it" (pp. 10-11). Hence, the field of psychology is not without significant parallels and unifying elements.

Although there are areas, concepts, and elements of general agreement in the field of psychological concerns, yet there is much room for improvement and greater unity. Adams (1970) points out an example of seeming antithetical views among theorists. Quoting from a pamphlet by Merville O. Vincent, he notes that Karen Horney says insecurity is the basic cause of anxiety; Erich Fromm attributes anxiety to man's search for "meaning" in life; but Harry Stack Sullivan says that anxiety stems from poor interpersonal relationships (p. XX). Obviously, this example could be repeated many times over for given areas of psychological theory.

Biddle (1955) suggests that there are probably as many theories in psychology as there are persons since everyone tends to make his or her own observations about human nature and behavior. In addition, Biddle cites lack of agreement among psychologists as a significant obstacle to the development of a scientific psychology. He contends that there is agreement on basic principles in other sciences such as chemistry and physics but despairs that "there has been no basic agreement in psychology" (pp. 20-21). Jung (1933)

addresses the problems of modern psychotherapy in much the same manner as Biddle, Tweedie, and Adams. He concludes:

there are, in fact, many methods, standpoints, views and convictions which are all at war with one another-- the main reason for this being that since they fail to be mutually comprehensible, none of them can grant the validity of any other. The many sidedness and variety of psychological opinions in our time is nothing less than astonishing, and it is confusing for the layman that no general survey of them can be made" (p. 29).

The disunity and discrepancies in the field of psychology can easily be seen according to Mowrer (1961) by listening to a representative sample of the best educated, practicing young clinical psychologists of our day and hearing them express profound doubts and uncertainty about the rationale and results of psychotherapy and counseling. Biddle (1955) concurs with Mowrer, adding that conflict between authorities always produces uncertainty. Perhaps each new theorist has perceived his or her method to be the one to solve the problems and reconcile the discrepancies. However, Doniger (1954) points out that despite much effort by many sincere practitioners and theorists, the number of mentally incapacitated persons continues to grow to the extent that more hospital beds are occupied by those with mental problems than all other illnesses put together. Physicians estimate that forty . to seventy-five percent of their patients are in need of



psychotherapy. To be sure, based on the above evidence, further research into the problems and disagreements among psychologists, psychiatrists, and psychotherapists is imperative.

### The Alternative of Biblical Psychology

According to Tweedie (1961), "The relationship between psychology and religion is presently, at least in America, one of the more popular topics of discussion, both by the workers in either of the two fields and by the general public" (p. 22). Coleman, Butcher, and Carson (1980) note that literature provides striking examples of disturbed individuals and emotional disorders later illuminated by psychology. We now know, for example, that King Saul of Israel suffered from manic-depressive seizures in the eleventh century B. C. and that Cambyses, King of Persia in the sixth century B. C., suffered from alcoholism. Mental illness was also known in the days of Greek mythology. In like manner psychology should be able to illuminate Biblical writings and vice versa in that all persons seem to be religious in one form or another. Narramore and Counts (1974), Christian psychologists, found this to be true in their practice and teaching professions. They comment that "Team teaching graduate courses in psychology, we discovered how much certain insights in psychology complement the timeless truths of the Bible" (p. 9). Tweedie (1961) feels that spirituality is a basic human characteristic and that "unconscious spirituality is the origin and root of all consciousness" (p. 57). He points out that Frankl's whole



system of Logotherapy presupposes a religious transcendence--the unconscious God. His (Frankl's) description of the person indicates that people can only be understood when viewed as being in the image of God. Reflecting on Freudian theory, Frankl wrote that "psychoanalysis has sinned against the spiritual nature of man in three ways: by depersonalizing him, by derealizing him, and by devaluing his scale of values" (cited in Tweedie, 1961, p. 40).

Mowrer (1961), with a somewhat apologetic and scolding tone, rebukes himself along with Freud and other secular psychologists for having (under the influence of Darwin's thinking) ignored a "psychology or soulogy of the profoundest sort"--religion (p. 10). "Religion represents man's attempt, through the ages, to meet mind on its own terms. Can this be a truer, more genuine psychology than our own?" (Mowrer, 1961, p. 11). Biddle (1955) says Freud's argument was in reality with "religious dogma" and not with religion. Freud also discovered that men and women by nature are religious and that the concept of the Supreme Being is experienced in childhood. He evidently misunderstood and consequently misinterpreted spirituality in mankind (Biddle, 1955, p. 2). Consideration should also be given to the following statements made by Freud wherein he expresses envy of believers in God and regret that he cannot also believe. They seem to be an obvious deviation from Freud's characteristic thinking. However, in light of statements by other authorities cited

previously regarding the value of religious belief, these statements are classic.

How enviable, to those of us who are poor in faith, do those enquirers seem who are convinced of the existence of a Supreme Being! To that great Spirit the world offers no problems, for he himself created all its institutions. How comprehensive, how exhaustive and how definitive are the doctrines of believers compared with the laborious, paltry, and fragmentary attempts at explanation which are the most we are able to achieve. The divine Spirit, which in itself is the ideal of ethical perfection, has planted in men the knowledge of that ideal and, at the same time, the urge to assimilate their own nature to it. They perceive directly what is higher and nobler and what is lower and more base. Their affective life is regulated in accordance with their distance from the ideal at any moment. When they approach to it--at their perihelion, as it were--they are brought high satisfaction; when, at their aphelion, they have become remote from it, the punishment is severe unpleasure. All of this is laid down so simply and unshakably. We can only regret that certain experiences in life and observations in the world make it impossible for us to accept the premise of the existence of such a Supreme Being. As though the

world had not riddles enough, we are set the new problem of understanding how these other people have been able to acquire their belief in the Divine Being and whence that belief obtained its immense power which overwhelms reason and science (Freud, 1937-1939, pp. 122-123).

To be sure, Freud did not flatly deny that such a transcending power existed.

Reinforcing the alternative of biblical psychology, Gordon Allport tells us that the "subjective religious sentiments of mankind--whatever the fate of institutional religion may be--are very much alive and will perhaps always remain alive, for their roots are many and deep" (1950, p. 3).

#### An Integrative Overview of Biblical and Secular Psychology

Many religious leaders and psychologists dispute the authority of the psychotherapist to enter into the religious realm of personality, but the Logotherapist, according to Tweedie (1961), contends that it is neither possible nor sensible to attempt to treat the person as a whole without considering the spiritual dynamics of the psyche. Frankl says that religion is the suprameaning of life. Relative to the concept of a scientific psychology, Tweedie (1961) points out that Logotherapy is in harmony with an important premise of Albert Einstein which states that "science without religion is lame, religion without science is blind" (p. 146). Tweedie is, of course, expressing his view (and others) that



religion is an essential element in completing the framework of psychology and psychotherapy. The two, science and religion, are by no means antithetical but are mutually complementary.

There has perhaps been an overreaction on the part of both psychologists and theologians to the idea of a rapprochement of these two disciplines. Many psychologists have given only "token" recognition to religious experience whereas some theologians have stubbornly refused to acknowledge fundamental scientific principles in psychology (Biddle, 1955). However, it appears that the barriers are gradually being pulled down on many fronts in this long standing controversy. For example Biddle (1955) notes that "Current trends in psychoanalytic thought are toward a restoration of reason, and guidance by principles of ethics" (p. 3). To further dispel the idea that science might be opposed to religion Biddle cites statements by several mental health organizations. The Fourth International Congress on Mental Health (Mexico, 1951) publicly acknowledged the ". . .vital role of religion in the history of all peoples. . .," and encouraged cooperation between clergy and psychotherapists. The report further stated that:

Religion can contribute to the mental health of an individual by providing security, self-respect, good will, unselfishness and companionship with God, and it provides a philosophy of the real meaning of life. In conclusion, the group believes that true religion and true psychology



are mutually enriching and have nothing to fear from each other. (Biddle, 1955, p. 3)

In 1947, the group for the Advancement of Psychiatry expressed support for ". . .the close relationship between psychiatry and religion. . ." and the importance of religion in emotional adjustment. Because of its marked social importance Menninger included the above report in its entirety in his book Psychiatry in a Troubled World (Biddle, 1955, p. 3).

Biddle (1955) strengthens the case for rapproachment by pointing out the views of several prominent psychologists: Jung believes religion to be an essential factor in emotional adjustment; Gordon Allport finds religion to be superior to psychotherapy in treating emotional problems; Mowrer says ". . .acceptance of the great moral teachings is essential to cure neuroses;" Kunkel speaks of ". . .the positive value of religion. . ." Both Fromm and Huzley recognize a need for ". . .some form of organized religion," although neither acknowledges ". . .the reality of the super-natural" (Biddle, 1955, pp. 3-4). Biddle echoes the sentiments of many scholars by stating that "the only common factor found in all peoples which holds forth any promise of unity is religion" (p. 157). As have others, he also advocates an integration of various disciplines such as philosophy, psychology, physics and religion in comprehending the vastness of human nature (p. 18).

Regarding mental health and Christianity, Biddle (1955) says "The basic tenets of Christianity are sound principles

of mental hygiene. . .the ostensible purpose of religious education is to help men to be good and holy--to make them whole" (p. 141). He observes that virtually every city, town, village, hamlet, clan, or tribe has its church whereas few have psychiatrists. "Only by a great stretch of the imagination can we picture a psychiatrist in every village and hamlet scientifically directing the emotions of the people. . . . Science cannot take over the function of religion" (Biddle, 1955, p. 134). In agreement, according to Tweedie, Jung sees God as one of the most prominent archetypes in the "collective unconscious" in mankind. He attributes nearly all adult emotional or personality problems to one's failure to make a "satisfactory religious adjustment" (Tweedie, 1961, p. 47).

To be sure, it appears that the idea of the integration of religion and psychology may become a very fruitful venture by professionals to alleviate the psychological ills of mankind.

The remainder of this paper will address the subjects of guilt, the antisocial personality, faith, hope, and love. Each concept will be discussed in light of secular and biblical or religious research. Emphasis will be given to the idea of integrating secular theory with Biblical theory. The Biblical concept of sin and how it relates to each of these topics--especially to guilt--will be a secondary consideration within the body of the research presented.

The writer will attempt to show how each of the above concepts can be better understood by a rapproachment of religion and psychology as opposed to treating the two disciplines separately.

## Chapter 2

### GUILT--GOOD OR BAD?

#### Introduction

Guilt has been a much misunderstood and perhaps abused subject. Both theologians and psychologists have used guilt to exploit their parishioners or clients. Others have either ignored it or taken it for granted. Roger W. Smith (1971), political theorist at the College of William and Mary, says the problems of guilt--what guilt is and how we are related to it--have received attention highly inadequate for their complexity and importance in our lives. According to Freud, guilt is the "most important problem in the evolution of culture" (p. 74). It seemed so to Freud because guilt represents conflict between the basic components of one's personality--the id, ego, and superego. Smith concludes the preface to his work on Guilt, Man and Society by expressing a sincere desire to better understand the "rich and painful reality of guilt, . . . a human problem." This chapter will attempt to describe the burdens and incapacitating experiences of guilt as well as the positive aspects.

#### The Psychological Theory of Cognitive Dissonance--Another Name for Guilt?

When one's behavior is inconsistent with one's attitudes or value system, an uncomfortable state of dissonance (disharmony)



occurs. The dissonance within oneself, according to Festinger's theory, is unpleasant and generally incompatible with psychological wellbeing. The dissonance produced by discrepancies between attitude and behavior provides a basis or motivation toward either attitude or behavior change resulting in a more consonant psychological state. Dissonance is said to occur when one or more cognitive elements are discordant with or opposite to another or other cognitive elements. An individual's speech may disagree with his or her true thoughts on a given subject thus producing dissonance. For example, Baron and Byrne (1982) cite a case of a young woman who strongly supported the Equal Rights Amendment (ERA). She visited the home of an elderly aunt who was strongly opposed to the ERA. In the ensuing discussion, the young woman made statements inconsistent with her true beliefs about ERA in order to avoid hurting her aunt whom she loved dearly. These statements, of course, produced considerable dissonance and uncomfortable feelings in the young woman creating for her the problem of how to rid herself of those feelings and ease the pain.

Festinger's theory suggests three means of dissonance reduction. First, she can add elements to her thoughts consonant with those producing the dissonance. Second, she may reduce "the importance of the cognitive elements involved" (p. 77). Third, she "may change one or both of the cognitive elements producing dissonance" (p. 77). The route usually taken by most people in order to relieve or lessen dissonance

is the "path of least resistance," usually the cognitive element which is most flexible or most easily changed. The main point Baron and Byrne are trying to make is that intense dissonance will ultimately lead to either an attitude (cognitive) or behavior change. Psychologically, mankind cannot long endure the pressure or pain of dissonance and attitude discrepant behavior. Human beings must be in harmony with themselves (Baron and Byrne, 1982).

### What is Guilt?--Sin and Conscience

From another perspective, it can be said that the above young woman experienced guilt feelings because of behavior inconsistent with her value system. Since she had produced a feeling of culpability for offenses committed against herself (and perhaps her aunt also), she experienced guilt. In a religious context, one would say that she has been untruthful to herself and her aunt. In short, she has lied or "sinned," thus producing uncomfortable feelings of dissonance. Narramore and Counts (1974), both Christian psychologists, attribute guilt feelings to lack of self-unity. According to these authors, "We want to feel important, worthy and acceptable to others. Most of all, we want to be at harmony with ourselves" (p. 8). Karl Menninger (1973) states that "Psychoanalysts do not use the word 'sin' because of its correlaries and implications of guilt, reparation and atonement" (p. 23).

Baron and Byrne's discussion of Festinger's theory of cognitive dissonance compares quite well with the biblical or

theological concept of guilt and the resulting attitude or behavior changes effected as men and women attempt to ease their guilty consciences. The following authors support the idea that guilt and dissonance are integrally connected with the function of conscience. Menninger (1973) says the conscience serves to give either approbation or disapproval to that which the instincts and the circumstances motivate one to do. Freud chose to call this function the "superego." Oates (1973) defines conscience as "the sum total of one's loyalties and one's patterns of moral decision making" (p. 228). Jung describes conscience as "moral awareness and discrimination" (cited in Philp, 1959, p. 212). Hence when one's conscience is violated dissonance and/or guilt usually follows. According to Menninger (1973), guilt seems to be present in each individual to a greater or lesser degree. Menninger (1973) also speaks of an important relationship between sin and guilt although, he says, many have forgotten about sin or avoid using the term choosing to call it something else. He rather facetiously states his case:

Lots of sins have disappeared; nevertheless I believe there is a general sentiment that sin is still with us, by us and in us--somewhere. We are made vaguely uneasy by this consciousness, this persistent sense of guilt, and we try to relieve it in various ways. We project the blame onto others, we ascribe the responsibility to a group, we offer up scapegoat sacrifices, we perform or



partake in dumb-show rituals of penitence and atonement. There is rarely a peccavi (acknowledgement of sin), but there's a feeling. (p. 17)

In agreement, Narramore and Counts (1974) point out that violation of a specific prohibition either cognitively (covertly) or overtly creates in us "the most obvious experience of guilt," which leads to inner turmoil and self-condemnation.

It seems that Menninger's "disappeared sins" have produced a "nameless anxiety" according to Narramore and Counts: "Thus in a world plagued by personal frustrations and attended by an army of mental health professionals, many people look for relief from a nameless anxiety without realizing their basic problem is really guilt" (p. 9). Narramore and Counts (1974) contend that guilt is not an emotion to be brushed off carelessly. Statistical evidence indicates that there are 21,000 suicides in the U. S. in an average year. He suggests that people commit suicide for the following reasons: "Their guilt, coupled with feelings of isolation and anger turned inward on themselves, propels them to destruction" (p. 8). Therefore whether it is dissonance, guilt, conscience, or sin, the results of this nameless anxiety seem to be taking a heavy toll on human life (Narramore and Counts, 1974).

### A Psychoanalytic Perspective of Identity and Resolution of Shame and Guilt

Addressing the subject of the special importance and



difficulties of psychoanalysis, Lynd (1958) says this profession is directly concerned with the discovery of identity. She reasons that since psychoanalysis is an important phenomenon of the contemporary world, an objective appraisal of the theory is in order. Many who seek psychoanalytic therapy in America today attribute to this method scientific powers which supercede those of God himself. The analyst, through the technique or process of counter-transference, may possibly act as a surrogate of God. Freud was very much aware of the power as well as the hazards of this setting wherein the client disclosed "all" to the therapist. In this context, Lynd observes a basic problem which Freud and other psychoanalysts also recognized. She comments: "but no analyst, however skillful and however humane, is all wise and all good" (p. 197).

The aim of the analyst is to help the patient be more secure and happy with his or her identity, and to help the patient realize this identity. However, in order to accomplish this the analyst must effect the breaking down of one identity and replace it with another. This comes about by the transference process and the overcoming of patient resistance to the analyst's ideas of what is desirable, healthy, mature, and realistic for the patient. Citing Ruth Munroe, Lynd points out that the aim in psychoanalysis is "fundamental change in the personality" (p. 197). Complete objectivity, according to Lynd, is impossible in this setting and hence the values of the therapist invariably will enter

into the interpretation. Obviously then, the psychoanalyst must deal with the problem of avoidance of coercion of the patient's will. Meerloo, a Dutch psychoanalyst, says "mental coercion is more effective than physical torture in breaking down personality" (cited in Lynd, p. 198). Lynd goes on to compare the experiences of individuals in psychoanalysis with experiences of political and religious conversions. She observes:

Examining these similarities is not equating psychoanalysis with religious or political conversion. It is simply saying that certain processes in some respects similar are involved in these different experiences, and that these similarities merit examination by anyone interested in the possibilities of psychoanalysis for increasing human freedom. (p. 199)

Sargant (cited in Lynd, 1958) says anxiety, humiliation, and guilt are increased in the initial stages of psychoanalysis, much like these emotions are also involved in political and religious conversion. As the process continues the patient becomes more dependent upon the analyst and after months or even years the patient may finally begin to change some of his neurotic ideas about his behavior. The patient's new insights, according to psychoanalytic theory, then must begin to become more consistent with his or her behavior. As the behavior and attitudes of the patient become more compatible, the level of guilt, anxiety and shame relative to one's behavior

decreases and analysis theoretically is nearing completion and success. In actuality then, the analyst has effected a personality change in the patient based on his own interpretation of the patient's revelations. However, success appraisal varies greatly from one analyst to another based on his or her values and perspectives. Some analysts aim at helping the patient adapt to socially accepted norms and values whereas, according to Lynd, "for others, the aim of analysis is helping the patient to develop the courage to deviate in his own way from accepted norms" (p. 201). The individual is often urged by the analyst to "be himself" instead of conforming to an unrealistic, customary or traditional self-image. One must have a rational faith and resist social coercion to discover his or her true self. Hence guilt resolution, according to psychoanalytic theory, involves resistance to or repudiation of any and all irrational authority whatever the source. Lynd points out that neo-Freudians such as Fromm, Horney and Sullivan have revised Freud's ideas somewhat. However, the individual still must deal with the "brute fact" of social and moral repression which appear to be at odds with much of psychoanalytic theory. Nevertheless, Lynd concludes that psychoanalytic theory may be for some an alternative means to greater freedom from guilt, shame and anxiety and a truer self-identity. She suggests that "learning when to yield to a recalcitrant reality and when to try to change it is a main problem of life, one that must constantly be resolved afresh" (p. 203).



### An Example of Destructive Guilt Feelings

No better example could be given attesting to the frequent detrimental effects of guilt than the biblical account of the suicide of Judas Iscariot. Judas' death is a classic and vivid example of the all too often tragic end of unresolved morbid guilt. His betrayal of Jesus Christ for thirty pieces of silver overwhelmed him with self-destructive remorse. Judas' sense of utter worthlessness became unbearable as the impact of his actions permeated his conscience. He had violated a sacred trust and played the hypocrite and thus began to experience inner turmoil and disunity and dissonance. His final forlorn statements reflect these feelings: "I have sinned in that I have betrayed innocent blood" (Matthew 27:4). He tried to undo the fateful act by bringing the money back to the rulers of the Jews, but the chief priests, abrogating any responsibility, shifted all the blame to Judas. The ominous power of sin and guilt had taken its toll. Judas threw the silver on the temple floor and went out and hanged himself! This example is but one of many such tragedies of unresolved guilt. Narramore and Counts (1974) observe that "In spite of our enlightened society, our new morality, and our psychological maturity, our era continues to be plagued by guilt" (p. 8).

### Guilt--A Vague but Sobering Reality

Smith (1971) suggests that guilt is a peculiar concept with "blurred edges" and with no comprehensive theory possible



at this time. In attempting to define guilt, Smith also speaks of the basic ideas of boundaries or limits which are "transgressed" or "overstepped." The boundaries which are "soft, indistinct and muted" leave room for ideas of crime, debt, the unclean, wrongs, and trespasses. He places the focus of guilt on the creation, maintenance, and repair of boundaries within society and within ourselves. Summarily, Smith states: "The concept of guilt is thus broader than is generally assumed, but it is still not a free-floating concept: its anchor is deep within the human condition, tied always to the boundary and the overstepping of the boundary, with the consequent reactions" (Smith, 1971, pp. 19-20).

#### Crime Rather Than Sin--Shall We Keep the Concept?

In his attempt to further unravel the sin and guilt dilemma, Menninger (1973) points out that many psychoanalysts would agree if one were to "equate sin with self-destructiveness and overt aggression." This they would call "definite, objectively and empirically bad behavior" whereas psychoanalytic thought sees sin as "indefinite, a value judgment based on a code" (p. 23). Hence, a new psychological morality has attempted to convert sin into crime or delinquency or deviancy, thus avoiding the use of the old religious term of sin which they (psychoanalysts) say only compounds guilt feelings. While Menninger (1973) does not ally himself with "moralistic bullyboys" as he terms the exploitative moralist, yet he sees a great need to retain the concept of "sin."

Consider his resolution in this respect: "I believe there is 'sin' which is expressed in ways which cannot be subsumed under verbal artifacts such as 'crime,' 'disease,' 'delinquency,' 'deviancy.' There is immorality; there is unethical behavior; there is wrongdoing. And I hope to show that there is usefulness in retaining the concept, and indeed the word, "SIN," which now shows some signs of returning to public acceptance. I would like to help this trend along" (p. 46). Menninger (1973) quotes Paul Tillich (1972) to reinforce his concept of sin:

There is a mysterious fact about the great words of our religious tradition; they cannot be replaced. All attempts to make substitutions including those I have tried myself - have failed. . .they have led to shallow and impotent talk. There are no substitutes for words like "sin" and "grace." But there is a way of rediscovering their meaning, the same way that leads us down into the depth of our human existence. In that depth these words were conceived; and there they gained power for all ages; there they must be found again by each generation, and by each of us for himself. (p. 47)

Menninger suggests that the concepts of guilt and moral responsibility need to be "reintroduced." Acknowledging and dealing with sin "may be a useful salvage or coping device" (p. 48). He suggests repenting a sin rather than a symptom as opposed to mere psychoanalysis of a sin. Further, he

contends that although symptoms should not be ignored, great harm can result from failure to repent a sin. Moral concern and personal responsibility are necessary realities in resolving guilt. He also notes the possibility that some patients of psychologists and physicians are "deeply involved in self-destructive or socially destructive activities" and "are seeking help for minor symptoms which disguise major sins" (p. 49). Finally, he says that psychiatrists have demonstrated an effective treatment, formerly ignored by doctors or mistreated, for those "whose sins are greater than their symptoms." In conclusion of this vein of thought, Menninger (1973) suggests that psychiatrists are repeating a potentially serious error by ignoring the alternative of treating some patients for sin and rascality rather than for neurotic symptoms.

### Guilt, Anxiety, and Sin

Because of the intimate interrelationships between guilt, anxiety, and sin these concepts will now be addressed. Ramzy (1960) presents some relevant material based on Freud's earlier views of anxiety. In a paper written in 1894 on the anxiety-neurosis, Freud's description of the clinical symptomatology of anxiety-neurosis included general irritability, anxious expectation, common nervousness, and hypochondria. He also strongly emphasized "pangs of conscience" among this list, "all of which. . .are characterized by a 'quantum of anxiety in a free-floating condition'" (Hiltner & Menninger, 1963, p. 20).



It is possible that Freud's free-floating anxiety and "pangs of conscience" are related to a hidden or unconscious guilt similar to Narramore's "nameless anxiety," although Freud would tend to deny the reality of sin and consequential guilt. In his definition of guilt, Ramzy speaks of a common denominator of all intensely unpleasant feelings--"a vague sense of something impending, a dreaded expectation of something harmful or painful" (p. 17). He also points out that a more comprehensive definition of anxiety may encompass feelings such as remorse, contrition, guilt, and depression. Perhaps the simplest and most accurate definition of anxiety would be a comparison with its opposite--peace of mind. In Freud's earlier views the source of anxiety was "somewhere in the body," but his later understanding considered the mind as the generator of anxiety. Hence, Ramzy suggests that one must be free from the pains of guilt and anxiety to have real peace of mind.

Hiltner (1963) presents several theological theories which concern sin and anxiety. Among these theorists he cites Kierkegaard, Neibuhr, and Tillich. Kierkegaard (1962) says "sin is the condition of every actual man before God, what separates man from God, and separates him from becoming what he ought to become" (p. 54). He relates anxiety to original sin and contends that sin can only be correctly perceived in relation to God. Anxiety, according to his theory, comes from man's recognition of his freedom and responsibility in



relation to sin and God. Guilt is brought on by the wrong use of this freedom in one's actions (Hiltner & Menninger, 1963). Niebuhr attributed anxiety to man's freedom and finitude. He suggests that it is the "internal precondition of sin" but cannot be used to "take the responsibility of sin away from man" (Hiltner & Menninger, p. 59). To Paul Tillich (1952), "anxiety is the existential awareness of nonbeing." He expands his definition by stating that "anxiety is the awareness of unsolved conflicts between structural elements of the personality" (Hiltner & Menninger, 1963, pp. 62-63). The idea that guilt and anxiety develop as a result of conflicts within the self appears to be a theory accepted by many. Concerning guilt Tillich (1952) observes "men may avoid guilty responsibility by avoiding actions that lead to it" (Hiltner & Minninger, 1963, p. 64). Again, according to the above authors, there is a vague but almost unavoidable relationship between sin and the concepts of freedom, responsibility, finitude, and nonbeing.

### Guilt and Shame

Lynd (1958) says shame can be easily linked with or subsumed under guilt. Lynd quotes Gerhart Piers who observes that transgression is followed by guilt-anxiety accompanied by shame and a sense of failure. When a boundary is overstepped, guilt is produced. Franz Alexander, she says, associates guilt with the feeling of "I am no good." An

amplification of "the old English root of guilt carries the double meaning of guilt and debt. . . . Guilt is centrally a transgression, a crime, the violation of a specific taboo, boundary, or legal code by a definite voluntary act. . .there is the sense of committing a specific offense, the state of being justifiably liable to penalty" (p. 23). In contrast and comparison, "shame is defined as a wound to one's self-esteem, a painful feeling or sense of degradation excited by the consciousness of having done something unworthy of one's previous idea of one's own excellence" (pp. 23-24). Thus, shame as well as guilt is a product of discord within oneself. The awareness of self is critical in both concepts. Again, that which relates to sin--transgression, crime, legal codes, boundaries--has been highlighted by Lynd.

In attempting to define guilt and related emotions, the research has necessarily touched upon causes and resolution of destructive guilt feelings. Lynd (1958), addressing these concerns, says numerous modern theologians such as Reinhold Niebuhr and T. S. Eliot partially attribute the present deplorable state of our world to mankind's attempt to substitute an "optimistic humanitarianism" for the "consciousness of guilt" (p. 17). The general humanistic consensus reflects a repudiation of a sense of appropriate guilt for offenses committed. Whereas, Niebuhr and Eliot contend that guilt can be harnessed or developed as "inciters to desirable action." The question is not one of quantity of guilt but of coping with

and understanding guilt feelings. The goodness or badness of guilt as a quality seems to be at the heart of the problem. Freudians and some existentialists hold that a pervading sense of guilt is "one of man's tragedies." However, they seem to be uncertain as to whether guilt is specifically characteristic to Puritan thinking people, Western society or all of mankind in general. Like Menninger, Lynd has observed that shame (along with sin and guilt) has been swept under a rug as it were.

It is doubtful whether the sense of shame has disappeared from actual experience to the extent that it has disappeared from our speech and from the forefront of our consciousness. It may be that the experience is no less common than at some other periods but that it is more elusive and that we are more loath to recognize it. (p. 19)

Nevertheless, mankind is still plagued by guilt and shame.

#### Positive Aspects of Guilt and Etiological Considerations

Guilt is not always necessarily bad or harmful. Smith (1971) speaks of the "richness" of the concept of guilt. Guilt, he says, is a "basic category, like power, identity, death, or love, without which it is difficult to understand either the human condition or the day-to-day life of man" (p. 21). Guilt involves "the creation, maintenance and reparation of boundaries." Boundaries and limits are characteristic of life in general. Society would soon become chaotic if there were no mores, standards, values, and ethics. Thus, as it relates to these concepts of societal equilibrium, guilt



acts as a stabilizing and restraining force.

Smith (1971) records numerous essays of scholars and their ideas on guilt. He points out Neitzsche's view of "the historic coupling of guilt, debt, and pain; and the possibility of man's overcoming 'bad conscience' through creativity" (p. 22). Freud hints of a possible relationship between guilt and art. Martin Buber suggests "that unless the 'doctors of the soul' are aware of existential guilt, they are not likely to be able to help men achieve a true wholeness" (p. 22). Buber says existential guilt is "human guilt in the fullest sense, non-neurotic, universal, and inescapable" (p. 23). Margaret Mead speaks of the

metaphysical guilt of creatureliness--guilt which arises inevitably from the nature of life and death itself. . . . Such guilt, such consciousness, of a debt to life which can only be paid by living, may be so inherent in the nature of human beings, who live in a culture, that it is ineradicable and will always be both the mainspring of man's spiritual strivings and the guarantee of his humanity. (Smith, 1971, p. 132)

Hanna Arendt speaks of a kind of "metaphysical guilt that involves identity more than causality, but requires each of us to assume responsibility for all the evil done in the world" (Smith, 1971, p. 24). Gray argues that "if guilt is not experienced deeply enough to cut into us, our future may well be lost" (Smith, 1971, p. 25).



Speaking of the Judeo-Christian concept of anxiety over guilt, Berthold says there is a creative element even in this guilt-ridden form of anxiety: "If one is frightened of God and of being damned to hell, he may, quite genuinely, become a saint. However, he says, this "creativity is extrinsic to the anxiety of guilt" (Hiltner & Menninger, 1963, p. 77). (It is also a well-known observation that such guilt-ridden anxiety can lead to "ego-restriction" or even a "catatonic retreat from reality.") Berthold also talks about an intrinsic creativity of guilt in the Christian context, using the fall of Adam as his example. Adam's freedom created in him a "tension between creativity and dread of the unknown" (p. 78). So long as Adam trusted and obeyed God he had an ideal situation. Though the fall of Adam was a result of a specific breach of a command of God--a prohibition from eating of a given tree--theologians see this as only secondary. The main thrust of the violation involved the temptation to self-sufficiency and the consequent separation from God. "Man has creativity, the possibility of dominion, but within limits" (Berthold, 1960). It is when man oversteps these limits or boundaries established by God that he begins to feel the anxiety of guilt and fear of punishment. Berthold further points out that this anxiety might stem from fear of separation from the loved object (God in this case). "Freud (and others) have suggested that the greatest fear of the infant is separation from the mother" (p. 79). In later life, anxiety over guilt retains this

substance of anxiety over separation from a loved one.

Summarily, Berthold says:

one not only sins, separates himself from God, and tries to be self-sufficient, but one feels guilty and anxious about his sin. It is in the state of anxiety that we are aware of what we have done and of the good that we have (so we fear) lost. The feeling of guilt implies a positive desire for this good. As positive desire, it is just as much the basis for the healing process, as it is (qua fear) the basis for hiding and covering up.

Whether the anxiety of guilt leads to healing or not, the creative effort to reunite with the loved object or to use pathology (mechanisms of defense and symptom formation) depends upon the total strength of the personality--and very importantly upon external factors.

(Hiltner & Menninger, 1963, pp. 79-80)

Rollo May (1967) says guilt feeling can never be completely eradicated ". . .nor would it be desirable to do so. There is a normal element of it that is compatible with, yes, even necessary for, personality health" (p. 70). He says guilt feeling is a positive, constructive emotion. "It is a perception of the difference between what a thing is and what it ought to be. Everyone experiences a guilt feeling an infinite number of times a day" (p. 70). May relates the human conscience to guilt feeling but notes that the latter is "the much broader aspect of human experience of which conscience is one expression" (p. 71). Guilt feeling, according to May, is present in every

state of tension in personality. Human beings perceive a gap between perfection and their imperfection, between the infinite and finitude. People always fall short of some of their goals. They fail, hence guilt feelings arise. In this context, sin is equated with failure and finitude. May (1967) further points out that some scholars have related guilt feeling to "the conflict between the animal and the spiritual natures of man" (p. 73). Plato said the conflict was between the body and mind. Kunkel placed guilt causality in "the subject-object tension within the individual." Rank says it originates "from man's moral self-consciousness" and cites the biblical story of the fall as proof. The conclusion of the poets, philosophers, theologians, psychologists and other great thinkers suggests that guilt feeling indicates some contradiction in man's nature. "Out of this ultimate tension comes man's religion" (May, 1967, p. 73).

The Bible, to be sure, also speaks of this tension, this contradiction in the nature of mankind, this existential guilt, this conflict between the spirit and the body. In Romans Chapter 8, Paul speaks of the tension and conflict of the "spirit" against the "flesh." In Romans Chapter 7, he speaks of the law of sin and death and the law of the Spirit of life and the resulting guilt feelings that he experienced as a result of this conflict. "Oh wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord. So, then, with the mind I



myself serve the law of God, but with the flesh the law of sin" (Romans 7:24-25). May (1967) concludes that this contradiction proves the presence of God in human nature. Apart from God, mankind is conditioned, finite, imperfect, but when in harmony with God they are connected with the divine elements of infinity and perfection. May states that "man should experience some guilt feeling at every moment; for it is the manifestation of God's continual impingement upon man's temporal life" (May, 1967, p. 74). Thus, rather than being morbid or something to be ashamed of, guilt feelings are in reality proof of man's "great possibilities and destiny." Hence, May says that a counselor must aid his or her counselee in freeing themselves from morbid guilt and "to affirm and accept the religious tension inherent in his nature." May cautiously notes that a psychotherapy without religious tension is incomplete and inadequate. A creative adjustment to God and a sound religion is essential to personality health (May, 1967).

In light of the above considerations, guilt is not always necessarily bad or harmful. Narramore and Counts (1974) point out that the pressure of constant guilt, like steam in a boiler, often motivates individuals to action in order to relieve the discomfort of dissonance produced thereby. Low levels of guilt usually result in continued procrastination. However, extreme guilt seems to produce pressure or energy which motivates one to activity, albeit with considerable discomfort. As people finally face their tasks and responsibilities and



begin to work, the bottled up guilt feelings gradually subside. Narramore and Counts cite several common, everyday chores as examples of their ideas on guilt pressure: housework, yardwork, letter writing, office work, and studying. On the other hand, guilt pressure can become devastating. As guilt increases, the individual may be virtually paralyzed into what often seems to be an insurmountable barrier of inaction. In the above context, the guilt producing "sin" or wrong or dissonance producing element would be neglecting one's duty, irresponsibility or just plain laziness. In either case, there is disharmony within the organism which must be dealt with and reconciled to restore balance and unity. One would do well to learn to harness the pressures of guilt to his or her advantage (Narramore and Counts, 1974).

In a similar vein of thought, Jung said, "I am indeed convinced that evil is as positive a factor as good" (cited in Philp, 1959, p. 18). Each draws its meaning from the other. He explains that a quality or concept cannot be logically stated without its opposite. For example, life is better understood when compared with death, heaven with hell, God with Satan, immortality with mortality and so forth. Thus, one can better understand peace of mind and soul when compared with its opposite, guilt and pains of conscience according to Jung's rationale. The Apostle Paul confirmed as much when he wrote, "And we know that all things work together for good to them that love God, to them who are the called according to his

purpose" (Romans 8:28). According to Paul's reasoning, that which can be subsumed under the "all things" is infinite. Hence, in agreement with Jung and others, Paul acknowledges that there is a positive aspect to every quality and condition whether it be guilt, evil, anxiety or otherwise. He further supports this contention by raising a rhetorical question in verse 31: "If God be for us, who can be against us?" (Romans 8:31). Furthermore, in verse 35, he lists examples of some conditions which one would normally perceive to be negative--tribulation, distress, persecution, famine, nakedness, peril, or sword (Romans 8:35). Nevertheless, through the love of God one is able to conquer these and all other adverse conditions including the anxiety and distress of guilt (Romans 8:37).

Hiltner and Menninger (1963) concur with the above authors in their discussion about the constructive aspects of anxiety. They point out that pain and anxiety are "part of the world's misery" on the one hand which psychiatrists and theologians work to relieve, but on the other hand are seen as the "most reliable instigators of self-help and hence great blessings." Similarly, guilt, which is quite capable of producing both pain and anxiety, can prove to be a blessing by impelling the individual to seek help and continue in treatment until the problem is resolved.

#### Guilt Resolution and Self-Unity

Throughout this chapter it has been observed that emphasis is placed on self-unity by numerous scholars. Festinger stressed

it in his theory of cognitive dissonance. Narramore and Counts suggested self-unity and boundaries. Menninger also spoke of breach of limits and boundaries in reference to etiology of mental stability and peace of mind. Tillich emphasized unity in structural elements of one's personality. Lynd said shame and guilt were products of discord within oneself. Kunkel referred to a subject-object tension within the individual. Rank placed guilt causality with mankind's moral self consciousness. May (1967), in basic agreement with the above authorities, quotes Shakespeare in order to make a point of the importance of unity with oneself and one's fellow human beings as well: "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man" (p. 67). May further notes that Jungian, Adlerian and Psychoanalytic theory all agree that unity within one's mind is the "ultimate desideratum" and the secret to mental health. He reasons that sin with accompanying guilt and anxiety obviously will lead to disunity and disintegration within the personality. However, May is careful to point out that this unity within the personality is relative and not ultimate. He states that:

A final unity within the personality is neither possible nor desirable. Existence in the Garden of Eden or in the heavens of the blissful and placid type would mean death to personality as we know it. For personality is dynamic, not static; creative, not vegetative. What we desire is a new and constructive adjustment of tensions



rather than any final unity. We do not wish to wipe away conflict altogether--that would be stagnation--but rather to transform destructive conflicts into constructive ones. (May, 1967, pp. 68-69)

### Biblical Guilt

The Apostle Paul spoke of an unconscious, existential or potential guilt of all the world. He comments:

Now we know that whatsoever things the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (Romans 3:19-20)

Narramore and Counts (1974) try to help us understand what some might call this "seeming contradiction" or paradox by describing four types of guilt that are used in the Bible. First, civil guilt or legal guilt, the breach of any human ordinance, is an objective fact. One may not necessarily "feel" guilty but, if a lawbreaker, one is nevertheless guilty. Secondly, theological guilt, the violation of God's law, is also an objective fact. Men and women are declared to be sinners before God, regardless of whether they feel guilty or not (Narramore & Counts, 1974, p. 34). Paul simply states, "For all have sinned and come short of the glory of God" (Romans 3:23). In other words, all mankind is apparently guilty at the unconscious level, if not consciously. This apparent sense of unconscious

guilt might well provide a plausible explanation for Ramzy's "vague sense of something impending," Freud's free-floating anxiety, or Menninger's "vague sense of uneasiness and persistent sense of guilt." Of course, again Narramore and Counts refer to a "nameless anxiety" in describing mankind's basic guilt. A third type of guilt spoken of in the Bible and in psychological literature is psychological guilt. "It is a feeling. It is a painful realization, I have failed: I should have done better" (Narramore & Counts, 1974, p. 34). One may experience civil and theological guilt, according to Narramore and Counts, without feeling psychological guilt. Narramore and Counts (1974) cite I Corinthians 7:10 as a basis for this type of guilt: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." They contend that this is "the only reaction to wrongdoing that produces lasting change for the right reason" (p. 35). Their explanation relates psychological guilt to "self-inflicted misery" and constructive sorrow with a "positive behavior change" (p. 124). Since the wages of sin is death, according to Paul (Romans 6:23a), the awareness of sin produces a feeling of culpability and fear of punishment. The ultimate punishment is, of course, death or nonbeing which, according to Tillich, is the basis of all anxiety or psychological guilt (Hiltner & Menninger, 1963).

These basic guilt feelings, according to Narramore and Counts (1974), are learned in early childhood. The child

associates God with parental authority and discipline and hence God becomes the ultimate father figure. These authors observe: "We can't believe God will be as close to us when we are bad as when we are good. Since rebellion against our parents caused them to react with anger and blocked communication, we assume the same is true with God" (Narramore & Counts, 1974, p. 77). They further reason that in order to overcome psychological guilt, which is self-centered as well as self-inflicted, one must be constructively sorry for his sins against God and mankind. One must confess his or her wrongs to God where God is concerned and to men and women where they are concerned (Narramore & Counts, 1974).

Contrary to what many people believe about the Bible, God does not want mankind to be in constant pain and anxiety with psychological guilt. In fact, the whole tenor of scriptures is for the purpose of freeing people from all harmful feelings, thoughts, and emotions (Narramore and Counts, 1974). For example, Paul's statement that "the gift of God is eternal life" (Romans 6:23b), is a guilt-resolving alternative to the psychological guilt produced by one's existential awareness of sin and possible nonbeing. Similarly, Jesus said "I am come that they might have life and have it more abundantly." In other words, the point Narramore and Counts are making is that in order for mankind to be free from psychological guilt, they must recognize that they are theologically guilty before God, admit their guilt and seek a right relationship with their



creator--a relationship of acceptance and harmony rather than denial (of God) and rebellion. The useful purpose served by guilt in this context then is to cause one to seek unconditional acceptance (by God) through Christ. "Instead of creating psychological guilt, the Bible offers the ultimate resolution of the human guilt dilemma--in the life, death, and resurrection of Jesus Christ" (Narramore & Counts, 1974, p. 36). Forgiveness of all of one's sins, wrongs, and misdeeds through Christ's merits wipes the slate clean and provides an excellent foundation for psychological health. Paul states that we can be free from condemning guilt through Christ's work of redemption. "There is therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit" (Romans 8:1).

### Sin, Guilt and Sickness

Menninger (1973) reinforces Narramore's concept of theological guilt by pointing out an apparent relationship between illness and sin which is not readily admitted by the medical profession. "Doctors long ago gave up the notion that illness reflected sin, but their practices often demonstrated the unconscious persistence of the idea" (p. 30). Oden (1980) lends support to this relationship between illness and sin as he comments on the causes of guilt:

The alternative view is the "sin" explanation which says that guilt is the result of real offenses against real moral virtues, out of which the symptoms of illness in

due time may appear. Instead of attempting to overthrow these internal moral voices, therapies based on the sin explanation deal with them attentively so as to reduce our misdeeds that result in real guilt, which eventually may work its way into psychosomatic symptoms. Frankly, I think the sin explanation is more in accord with the facts, even though it is prone to certain distortions.

(p. 10)

Biddle (1955) concurs by pointing out that sin is not conducive to one's psychological and physiological need to "live in peace with himself and society." He says, "To recommend or condone an immoral act is unethical from a medical as well as from a religious standpoint" (p. 129). The psychiatrist or therapist who encourages or suggests immoral acts for his or her patient, according to Biddle (1955), is not sensible. He also points out that "all guilt, whether from real or imaginary causes, must be expiated" (p. 138). In other words, Biddle is saying that even guilt classified by Menninger as "constructive anxiety" and by Narramore as "constructive sorrow" must be ultimately dealt with, resolved, or atoned for. In agreement with Narramore's concept of biblical resolution of guilt, Biddle says "a wholesome religion does not initiate guilt but on the contrary helps to expiate it" (p. 124). He also emphasizes the value of the religious confessional in guilt resolution, though carefully pointing out that it is not a substitute for psychiatric treatment (p. 125).

Oates (1973), writing on sin and forgiveness, emphasizes the inhumanity of sin and the profound value of forgiveness. In general terms Oates deals with sin as idolatry, sin as the antithesis of faith, sin as destructive habit, sin as self-elevation (selfish pride), sin as stupidity, and sin as alienation. In contrast, he observes forgiveness as enlargement of life, an invitation to pilgrimage, the restoration of strength, restored joy in being human, the gift of community. His basic assumption is that a sense of guilt is produced by misdeeds or wrongs as one perceives right and wrong. A sense of sin is felt when this guilt is perceived in relation to God. He states that "When that person perceives God as having forgiven him, specific results occur in the attitudes and behavior of the person." The principle appears to be universal though, to be sure, there are "varied perceptions of sin and equally varied results" (p. 203). Addressing the subject of collective fantasies, Fromm (1955) says religion is the oldest and has a threefold function: "for all mankind, consolation for the privations exacted by life; for the great majority of men, encouragement to accept emotionally their class situation; and for the dominant minority, relief from guilt feelings caused by the sufferings of those whom they oppress" (p. 20). Fromm also tells us that a guilty conscience comes from violation of something deeply ingrained in human nature. He observes: "Nevertheless, the guilty conscience, though it may be unconscious, has many ways of expressing itself, and has



a language which sometimes is just as painful as physically conditioned pain" (p. 172). Fromm gives us some additional insight into the individual that theologians might call the hardened sinner or "reprobate":

For instance, a person who in his life negates completely what Albert Schweitzer has called "reverence for life," who is utterly cruel, utterly inhuman, utterly without kindness, utterly without love, is brought to the verge of insanity. When he goes on and on, he is afraid of becoming insane. Sometimes he develops a neurosis which saves him from insanity; even some of the worst men on this earth need to keep the illusion - and maybe not even entirely the illusion - that there is something human and something kind in them, because if they could not feel that anymore, then they would not feel human anymore and they would feel, indeed, close to insanity. (Fromm, 1955, p. 172)

Obviously, Fromm would agree that sin and/or wrongdoing or inhumane acts are conducive to mental and physical pathologies, while human acts of love and kindness would tend to have a healing or pacifying effect on the individual.

Allen (1953) says a minister often acts as a psychiatrist "because he deals not only with the mind of people but also with their souls. . .the very essence of religion is to adjust the mind and soul of man;. . .Healing means bringing the person into a right relationship with the physical, mental, and spiritual laws of God" (p. 9). Allen explains that the most

important psychiatry is God's psychiatry--the healing of the sin sick soul of man. Mankind's violation of God's laws, he says, leads to mental and physical pathologies and "only God can heal the soul." He illustrates his point with this simple poem by an anonymous author:

He who formed our frame,  
 Made man a perfect whole,  
 And made the body's health,  
 Depend upon the soul. (Allen, 1953, p. 10-11)

### Denial of Sin and Guilt

Bishop Fulton J. Sheen (1949), an eminent theologian, points out that the denial of personal guilt has done tremendous harm to the moral tone of our society. Mankind has for centuries tried to "pass the buck" or avoid personal responsibility for their ills. The excuses are new but the effort is "ancient." Bishop Sheen says psychoanalytic trends have sought to convince the public that the idea of sin induces morbidity or a guilt complex and makes them abnormal. They (psychoanalytic psychiatrists) wrongly assume that freedom from the sin concept is freedom from guilt. "The truth is that there is an increase in mental disorders largely because too many people think they are nice, when really they are nasty" (p. 232). Everyone, he says, becomes "nice" when the philosophy which denies personal guilt or sin is accepted. However, denying sin renders a cure impossible. In a somewhat facetious manner the Bishop states his case thusly:

Sin is most serious, and the tragedy is deepened by the denial that we are sinners. If the blind deny that they are blind, how shall they ever see? The really unforgivable sin is the denial of sin, because by its nature, there is now nothing to be forgiven. By refusing to admit to personal guilt, the nice people are made into scandal-mongers, gossips, talebearers, and supercritics, for they must project their real if unrecognized guilt to others. This, again, gives them a new illusion of goodness; the increase of faultfinding is in direct ratio and proportion to the denial of sin. (The nasty people do not like to gossip about the failings of others, because they are only too conscious of their own failings.) (Sheen, 1949, cited in Mowrer, 1967, p. 233)

Sheen goes on to say that despair possesses the souls of those who deny sin and thus remain in sin. Consequently, he concludes that "guilt over unadmitted sins accounts for many of modern man's psychological ills" (p. 237).

#### The Sweet Paradox of Sin and Guilt--A Biblical Approach

Menninger (1973) has tried to understand and place value in the seeming paradox of sin and guilt. He says, "Beginning with sin and a morality gap, we end up with the idea of a responsibility which each of us has to take, to open our eyes and look at the unpleasant and then go to work" (p. 219). He jovially compares the sin and guilt dilemma with a bluebird



singing on a compost heap, and then facing the problem head-on declares, "If we believe in sin--as I do--we believe in our personal responsibility for trying to correct it, and thereby saving ourselves and our world" (p. 220).

Oden (1980) sounds a positive note regarding this troublesome paradox.

The problem of guilt is now being recognized as deeper than introjected parental influences, even though it is usually mediated through parentally taught values. It goes deeper than peer group pressure, even though the peer group may exercise a kind of parenting function. It is time to recognize that guilt has something to do with the way God is drawing us quietly toward the purpose of our existence. (p. 24)

Oden states that though mankind is indeed guilty before God, men and women have been freed from their guilt through the finished work of Jesus Christ. He says all our sin and guilt was laid upon Christ (Isaiah 53:6). Consequently, happiness comes from having our sin and guilt forgiven and no longer held against us (Psalm 32:1-2) (p. 122). "Through God's own incomparable initiative, our sin is not remembered against us, even though we may oddly persist in remembering it against ourselves" (Oden, 1980, p. 123).

Tournier (1962) has seen value in this paradox along with Menninger and Oden. He notes that guilt feelings and the desire to escape from them are universal. People vainly employ the

defense mechanisms of self-justification and repression of conscious to rid themselves of these uncomfortable feelings. He offers a solution in the biblical inversion of grace to meet our conviction of guilt and then ". . .we need the severity of God to drive us back upon ourselves to the recognition of our guilt and misery, and to make us entrust ourselves still more ardently to the divine grace." Tournier calls it "a happy fault" and "happy guilt" because it has led us to call on God for the grace that alone can set us free.

### People Can Be Guilt-Free

Narramore and Counts (1974) provide a comforting conclusion for our struggle with the guilt dilemma.

We can be free from the inhibiting effects of guilt.

While each of us must struggle with our own humanity, we don't have to be tied by the restraints and condemnations of a guilty conscience. Both the Bible and Psychology have much to say about guilt and self-acceptance. Freedom from guilt is at the heart of God's plan for the human race, and psychologists have done much to clarify the nature and origin of the guilt problem. By combining biblical principles with the insights of psychology, we can learn to recognize the subtle influences of hidden guilt when they make their first appearance. Then, through God's principles and the power of new life, we can break guilt's clutch. We can throw off the subtle yet crippling influences of guilt in our everyday lives. We can be free! (p. 18)

## Chapter 3

### THE PSYCHOPATHIC PERSONALITY

#### The Problem

Psychological psychopathy is a unique type of "sickness" if indeed it can be designated as such. Psychopathy is generally associated with criminality. Many of these individuals are labeled "hostile psychopaths" because they perform senseless and remorseless acts of violence as they "act out" their impulses. The seriousness of the problem can be partly seen in the incidence rate. About three percent of American males and one percent of American females are considered to be psychopathic (Coleman, Butcher & Carson, 1980).

However, this only begins to tell the story. Menninger (1968) calls the crime scene a "national disgrace" and a "world wide problem." He says crime is "threatening, alarming, wasteful, expensive, abundant, and apparently increasing. . . faster than the growth of population, faster than the spread of civilization" (p. 3). Lewis (1944) gives us a brief introduction to the criminal personality.

The criminal, like other people, has lived a life of instinctive drives, of desires, of wishes, of feelings, but one in which his intellect has apparently functioned less effectually as a brake upon certain trends. His constitutional make-up deviates toward the abnormal, leading him into conflicts with the laws of society and



its cultural patterns. The act which leads to a prison sentence is the result of a life of distorted viewpoints and of standards of conduct which are out of keeping with what the rest of us consider as normal and right.

(Cited in Abrahamsen, 1944, p. VII)

Lewis points out that criminality is one of the major problems facing society today. Hence, a solution to the crime problem would be of immeasurable benefit to mankind.

Davidson (1962) says "the criminal is a deviate from the average, hence--in a broad sense--must have some sort of psychiatric abnormality" (Nice, 1962, p. 13). To be sure, psychiatrists and psychologists have contributed much time and energy toward solving the crime problem, albeit to little or no avail. According to a recent article in the Clarksville Leaf Chronicle (1983), the number of prison inmates in the United States has reached an all time high of 412,303. The increase of 42,915 in 1982 was "the largest in absolute numbers since counting began in 1925." Since Federal prisons are presently 24 percent over capacity, President Reagan is seeking \$94 million from Congress to construct new prisons to house this ever increasing number of criminals (Prison Population, 1983, p. 1). The overall cost to society is, of course, astronomical.

Glover (1960) comments appropriately relative to the ever present crime dilemma:

But even if our current calendar of crimes were to become

obsolete, there is every likelihood that its place would be taken by a new set of misdemeanors; such is the strength of the unconscious 'need for crime' and of the social compulsion to punish infractions of social codes. Indeed, since crime is the coefficient of friction between man and his society, the law will always be faced with fresh tokens of this perennial conflict. (p. IX)

Menninger (1973) brings up a relevant facet of the problem which will be addressed later in more detail when considering the biblical reprobate. He notes that "many former sins have become crimes. A few former crimes have become sins" (p. 51). This, of course, seems to complicate the issue and to be sure a practical and lasting solution will not be easy to arrive at under our present form of human government (Menninger, 1973).

Abrahamsen (1944) sets the matter in perspective thusly: Crime is a many-headed monster. Its tentacles reach far and embrace all walks of human life. It presents a problem not only to the public, the judge, and the lawyer, but also to the psychiatrist, the psychologist, the sociologist, the anthropologist, the social worker, and last but not least, to the criminal himself. It is the lack of understanding of the criminal himself that makes the problem of crime so complicated. Yes, so complicated that one who tries to solve it may soon feel himself lost as in the midst of a jungle. And yet it is necessary that everyone interested in this field, laymen and teachers,

students of medicine, law, sociology, economy, and social work, be given a substantial amount of information about the criminal from the psychiatric - psychologic point of view. (p. XI)

### Definition and Classification

Webster (1965) defines the psychopathic personality thusly: "a disorder of behavior toward other individuals or toward society in which reality is usually clearly perceived except for an individual's social and moral obligations and which often seeks immediate personal gratification in criminal acts, drug addiction, or sexual perversion." The psychopath is also referred to as a sociopath and antisocial personality because of his deviancy from accepted social values, norms, ethics, and laws. In addition, the term incorrigible is used frequently in reference to the psychopath since many seem to be "hopeless cases." The incorrigible individual is incapable of being corrected, not reformable, depraved, incurable, unmanageable and determined (Webster, 1965). Hence, when society, professional clinicians, therapists, law-enforcement officials and even ministers fail to rehabilitate an individual, he is spoken of as "incorrigible." Menninger (1968) appropriately calls these people "transgressing nonconformists" (p. VIII).

One must be 18 or over to be diagnosed as an antisocial personality according to the current Diagnostic and Statistical Manual of Mental Disorders (Third edition) (DSM-III) classification. The following criteria are used in such a diagnosis:



"(a) if there were at least two instances of deviant behavior such as theft, vandalism, or unusually aggressive behavior before age 15; (b) if there have been at least three behavior problems such as financial irresponsibility, illegal occupation, and poor work history since age 15 and no period longer than five years without such a problem; (c) if the antisocial behavior is not a symptom of another mental disorder" (Coleman, et al., 1980, p. 284).

### Common Characteristics of Psychopathy

The main concern of this chapter will be to look at the basic characteristics of the antisocial personality and to compare and integrate them with related biblical characteristics. Consideration will also be given to how, if possible, psychopathy can be corrected. A look at the psychological and social functioning of the psychopath is a logical starting point. The psychopathic individual is generally characterized by gross selfishness, callousness, irresponsibility, and disloyalty. Psychopaths are impulsive and have a low frustration tolerance, and often casually violate societal customs, rules, and laws. Their actions resemble those of a "mean child" but because of adult strength and intelligence, they must be considered much more dangerous, potentially. When confronted with their wrong behavior, which is often cruel and unusual, they display virtually "a total absence of shame." The sociopath does not readily learn from his or her mistakes. Low anxiety levels and underarousal are also commonly observed characteristics

of these individuals. Their frequent desire to engage in dangerous and exciting behavior may be a result of the under-arousal normally present in their personality dynamics (Houston, Bee, Hatfield, Rimm, 1979).

The antisocial personality, according to Coleman et al. (1980), shows poor ethical or moral development and has difficulty following approved behavior models. The socialization process has seemingly failed to develop healthy social and interpersonal values in the sociopath. Surprisingly enough, the antisocial personality category is made up of unprincipled business men, shyster lawyers, quack doctors, high pressure evangelists, crooked politicians, as well as imposters, drug pushers, delinquents, and criminals. Many of these people eventually become confined to penal institutions rather than mental hospitals. However, the great majority are able to elude correction officers and hence correction institutions though they generally remain in constant conflict with civil authorities (Coleman, et al., 1980).

Psychopaths' typical intelligence, spontaneity, and charisma enable them to manipulate and deceive others in a callous manner in order to fulfill their own desires. Obviously, these "likable" characteristics also enable them to avoid and escape correction officials. Some live only in the present moment--for what they can gain from it without regard for past learning and instructions or for future consequences of their actions. Others, however, can assume responsibility toward

accomplishing long-range goals albeit in an unethical and inconsiderate manner with respect to others' needs, rights, and feelings.

Obviously, all these above and subsequent characteristics are not found in any particular case but are typical of anti-social personalities in general. Poor conscience development and low levels of anxiety and guilt are very typical of sociopaths. They have been called "moral morons" because of the marked difference between their level of intelligence and their level of conscience development. Their behavior is impulsive and irresponsible, they are chronic liars, and they take what they want rather than work for it. Thrill-seeking and deviant, reckless or dangerous behavior is not uncommon. Immediate pleasure is preferred over long-range goals and future gains. Their irresponsibility makes it difficult for them to hold a job very long. They easily display a facade which they use to impress, exploit and manipulate others. Their charm, sense of humor and optimism readily wins friends and aids them in devising exploitative schemes to make easy money. When caught in their deviant behavior they make excuses, rationalize, and project blame to others (Coleman et al., 1980).

Thorne (1959) supplements and reinforces some of the above general characteristics of sociopaths. He says they are usually of normal intelligence and also have a high social intelligence which is manifested by their ability to exploit and manipulate others. They are generally above average in



physical appearance and often have an attractive, charismatic personality. Their supposed inability to profit from experience, according to Thorne, is really a reversal in learning. That is, they learn from experience how to avoid being caught in their fraudulent, lewd, cruel, or exploitative schemes. Thorne says they seem to learn what they want to learn or "need" to learn. They are, for the most part, oblivious to guilt, regret, repentance and responsibility, with a relative lack of anxiety. They are highly intolerant of frustration and often display forwardness and impulsivity. The sociopath typically considers him- or herself to be smart and derives pleasure from outwitting or swindling others (Rabkin & Carr, 1967).

In agreement with Thorne, Oates (1973) says sociopaths see themselves as being quite clever and possessing much wisdom about the world. Conversely, they see others as stupid and evidently derive pleasure from exploiting innocent victims. They consider altruistic behavior such as kindness, devotion, love and self-sacrifice to be signs of weakness. Moreover, the concept of sin brings little or no anxiety to their dulled consciences. They seem more concerned about being called a fool or stupid than to be called a sinner.

#### Etiological Considerations--General Statements

In addressing the question of etiology, any discussion of crime and criminal behavior should be assumed by the reader to relate to antisocial behavior. Abrahamsen (1944) states that the causes of crime are manifold. Menninger (1938) suggests

a good reason why it has been difficult to pinpoint the etiology of psychopathic personalities.

It is fair to say that on account of their provocativeness, aggressiveness, and inexplicably bad judgment, they are apt to arouse so much emotion in the physician (as in all others with whom they come into contact) that it is very difficult to take an objective attitude toward them long enough to really understand them. (p. 187)

Thorne (1959) says that the literature on sociopaths is inadequate relative to etiology and personality dynamics, hence leading to many misconceptions. He notes that sociopathic behavior is a matter of degree as in other pathologies, ranging from single occurrences to extremely complex and continuous personality disorders. Thorne "stresses defective conditioning and unhealthy ego-development, wherein the sociopath attempts to satisfy his inflated and unrealistic ego needs by socially unacceptable mechanisms" (p. 277). In addition to a defective ego, sociopathy can be traced to faulty super-ego development, often leading to amoral behavior. Environment rather than heredity, according to Thorne, plays the major role in sociopathic causality (Rabkin & Carr, 1967). Research indicates that sociopaths are insensitive to certain kinds of punishment such as electric shock and social censure. Houston et al. (1979) further notes that little is known about the apparent psychological underarousal present in psychopathy. They conjecture that this marked lack of anxiety may make social learning very difficult and also may explain why sociopaths frequently engage

in exciting and dangerous behavior. Male sociopathy appears as an outgrowth of no discipline or inconsistent discipline in childhood as well as the bad modeling of a father with anti-social problems. Coleman et al. (1980) add to the picture by pointing out that male psychopathy typically begins in early childhood but is usually not seen in females until puberty.

Biddle (1955) says the antisocial or criminal personality results partially from faulty conscience development in childhood. While the parent or adult does not produce the child's conscience, he or she does have considerable influence on development of the child's conscience. The child appears to have an innate moral sense of justice which mediates its actions toward itself and others. A hostile environment or a highly permissive one will generally lead to improper conscience development. On the other hand, when parents are sensible, understanding, and sympathetic, the child has less difficulty adjusting to and controlling good and bad fantasies about its parents and others in the real world around it. Hence, according to Biddle, a secure environment aids the child in perceiving its parents and itself as good whereas an insecure and threatening atmosphere will tend to encourage development of a faulty or pathological conscience. Nice (1962) observes that "criminals rarely come from homes in which there was strong parental affection and kindly, consistent discipline. Loyalty to a cohesive family group, in which there was clearly present the attitude of one for all and all for one, is a powerful force against delinquent behavior" (p. 133).



Style of Life Approach

Thorne (1959) holds to an organismic approach as the most valid relative to the question of etiology. He says the sociopath develops a "style of life" which serves to satisfy his or her needs and impulses, hence he calls it a style of life disorder. This disorder is developmental and acquired as an offensive-defensive strategy for living. Sociopaths do not lack opportunities to develop healthy behavior patterns, but due to an apparent functional isolation from reality and as a consequence of their maladaptive life style, they tend to continue learning wrong patterns of behavior. Their under-developed superego is continually frustrated, weakened or contested as the individual struggles to maintain this anti-social life style. Thorne also notes that the apparent narcissistic qualities of sociopaths are an attempt to reinforce their personal worth and security. In summary, Thorne (1959) concludes:

They often perceive what is right (at least for others) but their life style does not permit them to act it out in their own lives. Identifying themselves with the roles of achievement and material success, their attempts to act them out without having developed suitable resources only results in a vicious circle of fraud, self-deception, detection and punishment, defensive retaliation, escape into alcohol and drugs, and a sequence of progressively outrageous behavior. (Cited in Rabkin & Carr, 1967, pp. 278-279)

### Failure to Adjust to Life

Abrahamsen (1944) points out that "the etiology of crime is many-sided and is principally related to man, his environment, or both" (p. 17). He observes that treatment for the offender and crime prevention can be effective only when the psychiatric, biological, and sociological elements are combined with the philosophy of crime involving penology, prisons and statistics. To be sure, crime prevention and rehabilitation of the criminal has been largely ineffective. Abrahamsen (1944) contends that causality must be known before treatment will ever be effective. However, thanks to men like Lombroso, Kretschmer and Freud ". . .we are starting to probe the depths of the human mind and to look beneath the surface for the motives of human behavior and for the ultimate forces which carry man into crime" (p. 18).

Basically, Abrahamsen (1944) attributes antisocial behavior to three factors--criminalistic tendencies, mental resistance and situation. It is an imbalance between societal demands and what the individual is able to achieve. He suggests that one's behavior is governed by his or her perception of the total situation, which leads to the belief that crime, like mental disease, is a result of the failure to adjust to life or a compromise of it.

### A Psychoanalytic View of Criminality

Relative to criminal causality, Alexander and Staub (1956) suggest a development approach wherein the majority of criminals

show little difference, physically and psychologically, from the normal person. They point out that circumstances and environment are critical factors, though admitting some interaction with heredity. They comment: "The human being enters the world as a criminal, i.e., socially not adjusted" (p. 30). In males social adjustment begins after the Oedipus complex is resolved, during what Freud called latency. This period begins between the ages of four to six and ends at puberty. During this period, the criminal's development begins to deviate from the normal. The normal individual partly represses his or her criminal instinctual drives and partly changes them into socially acceptable behavior. However, the criminal more or less fails in making this adjustment. The criminal ". . . carries out his actions in his natural unbridled instinctual drives; he acts as a child would act if he only could" (p. 30). Alexander and Staub (1956) generally conclude that criminality is a result of faulty ego adjustment and poor superego development, hence allowing id impulses to control the individuals behavior, which, unfortunately is grossly antisocial.

#### The Biblical Reprobate-- A Psychopathic Personality

In many respects, the psychopath seems to be very similar to the biblical reprobate. Webster (1965) defines a reprobate as one condemned; rejected as not enduring proof or trial; foreordained to damnation, morally abandoned, depraved, wicked, corrupt. Smith's Bible Dictionary (1801) says a reprobate is a worthless fellow--one hardened in sin and unbelief (p. 260).



The term is characteristically theological but since it involves human intellect and behavior, it is also a psychologically valid term.

### Comparison of Characteristics of the Psychopath and Reprobate

A comparison of the psychopath and the biblical reprobate will necessitate reference to previously cited characteristics of the psychopath while looking at biblical references about the reprobate. The prophet Jeremiah said other men would refer to backsliding Israel as "reprobate silver" because God had rejected them as a result of their evil ways (Jeremiah 6:30). Society, like God, also tends to reject the psychopath or criminal personality as if he or she were reprobate or impure silver because, according to Alexander and Staub (1956), ". . . he constitutes a menace to society" (p. XIII).

The Apostle Paul speaks of the reprobate as having a corrupt mind (II Timothy 3:8). In contrast, Houston et al. (1979) pointed out the psychopath's display of cruel and unusual behavior and an absence of shame. The wise king Solomon tells us that the tender mercies of the wicked (reprobate) are cruel (Proverbs 12:10). (In this section of the paper the terms reprobate and wicked will be used interchangeably by virtue of Webster's definition.)

Paul again speaks of the unbelieving reprobate as abominable, disobedient and virtually void of good works (Titus 1:16). Solomon said the soul of the wicked person desired evil, indicating either an innate or developmental bent toward wrong

doing (Proverbs 21:10). This description fits the poor ethical and moral development of the psychopath according to Coleman et al. (1980).

David said the wicked borrow and do not pay it back (Psalm 37:21), and Solomon said the wicked are deceitful (Proverbs 11:18). This compares quite well with the exploitative, manipulative facade of the psychopath who is constantly scheming to make easy money (Coleman et al., 1982).

David gives us a good description of the viciousness and callousness of the reprobate (psychopath) in the following verses:

The wicked plotteth against the just, and gnasheth upon him with his teeth" (Psalms 37:12). The following verses suggest the low arousal, deceit and treachery of the psychopath. "therefore they fear not God. He (the wicked one) doth put forth his hands against such as are at peace with him; he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." (Psalm 55:19b-21)

The above verses correspond with the psychopathic liars, unprincipled business men, shyster lawyers, quack doctors, etc. spoken of by Coleman et al. (1980) and Oates (1973).

The prophet Isaiah likens the wicked unto the "troubled sea, when it cannot rest whose waters cast up mire and dirt" (Isaiah 57:20-21). In other words, they have no peace nor

mental stability. Similarly, Houston et al. (1979) spoke of the psychopath's constant state of unrest, frustration and incontinence. Coleman et al. (1980) also mentions the irresponsible, restless behavior of these troubled individuals.

Paul writes about lying hypocrites whose conscience, in his words, have been "seared with a hot iron" (I Timothy 4:1-2). In other words, their conscience was so cauterized by the effects of evil spirits and wrongdoing that it was virtually non-existent. This obviously relates to the psychopath's poor conscience development and low levels of anxiety and guilt (Coleman et al., 1980).

Jude, one of the brothers of Jesus, wrote at length about the biblical reprobate. The characteristics he attributes to the false prophets in his book are very similar to the general characteristics of the criminal psychopath. He calls these reprobate individuals filthy dreamers and says they despise dominion (authorities) and speak evil of dignities (important officials) (vs. 8); they are brute beasts and corrupt (vs. 10); they are like clouds without water and trees without fruit, "twice dead, plucked up by the roots" (vs. 12); "raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever" (v. 13); they are murmurers, complainers, lustful (v. 16); and sensual (v. 19).

Paul's description of the biblical reprobate in the first chapter of Romans is also very typical of many of the common characteristics of the psychopath as described by Coleman et al. (1980), Houston et al. (1979), Oates (1973) and others:



And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity, whisperers, backbiters, haters of God, insolent, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same but have pleasure in them that do them. (Romans 1:28-32)

#### Incorrigibility--Can the Psychopath or the Reprobate be Helped?

Prognosis for Psychopathy. Thorne (1959) says the prognosis for reversibility of psychopathy is poor. Because of few convincing claims of good results from therapy, this condition has been generally referred to as an irreversible, permanent character disorder and hence virtually untreatable. Only in recent years have isolated cases of therapeutic success been reported and then only after the most intensive total therapy (Rabkin & Carr, 1967).

Oates (1973), commenting on the sociopath's seeming callousness and resistance to help, also gives a poor prognosis for recovery from this disorder. The sociopathic person characteristically thinks he or she has all the answers and needs assistance from no one. Hence, Oates concludes that these

people will have extreme difficulty establishing any kind of durable and trusting relationship with anyone.

Alexander and Staub (1956), on the basis of psychiatric diagnoses of many prisoners, conclude that there are two large groups of criminals. While one group promises possible rehabilitation, the other group is seemingly unimproveable and resists any psychotherapeutic approach. Hence, Alexander and Staub acknowledge this apparent irreversibility, albeit reluctantly, and recognize that those who cannot or will not be helped must be separated from society so long as they constitute a potential danger.

Regarding treatment and research of criminality, Abrahamsen (1944) comments:

Whatever type of treatment we want to give the offenders, we must keep in mind that there are many of them whose mental conditions may be suggestive of some abnormality. . . . Since the offender commits his crime as an expression of a certain maladjustment, the psychiatrist may in a large number of instances be able to relieve this maladaptation, and thus psychiatry will then be to maladjustment what public health is to medicine. (p. 193)

Abrahamsen (1944) cautiously points out that the difference between the normal and abnormal mind is only a matter of degree. Hence, we should treat the offender positively and as a valuable human being, not as an animal. He contends that all men and women, even incorrigible ones, may have good traits, feelings

and intentions which can be developed or brought to light through treatment. While admitting that there are some beyond correction, Abrahamsen cautions that these incorrigibles must not deter us in our efforts to help the ones who might be improved or rehabilitated.

Prognosis for the Reprobate. Speaking of the biblical reprobate in Romans Chapter 1, Paul said three times that "God gave them up." In verse 24, he said God gave them up to uncleanness; in verse 26, God gave them up to vile affections; in verse 28, God gave them over to a reprobate mind. This indicates a virtual irreversibility of their condition. Notice God's reasoning, according to Paul, for abandoning them to their lusts and chosen lifestyle: "Because, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise they became fools" (Romans 1:21-22).

Jude speaks of certain ungodly, lewd men "before of old ordained to this condemnation" (v. 4), hence presupposing their final destiny or irreversibility of their condition. These must be reprobate or abandoned individuals because Jude also says that the blackness of darkness is reserved for them forever (v. 13).

The concept of predestination or determinism may have some bearing on the seeming hopelessness of some psychopathic persons, though this belief is extremely controversial and difficult to



entertain as a possibility for some of the human race. However, according to Boettner (1975), the Bible doctrines of predestination and reprobation presuppose the foreordination of some to death and some to life. He says the biblical terms "elect" and "election" imply the terms "non-elect" and "reprobation." Since Paul said in Romans 11:36, "For of him (God); and through him, and to him are all things; to whom be glory forever," Boettner (1975) reasons that reprobation is ordained by God for an infinitely wise purpose. He further cites all the Reformed creeds which deal with the doctrine of predestination as support for his ideas. The Westminster Confession is cited as a specific example of the content of these creeds regarding reprobation.

The rest of mankind, God was pleased, according to the inscrutable council of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice. (p. 105)

Hence, Boettner is telling us that the condition of one who is reprobated by God is irreversible. As harsh as this concept may seem, it has some merit. Other explanations for possible causes and cure of psychopathy have been no more satisfactory. Boettner cites men such as Luther, Calvin, Warfield and Augustine who uphold his view of reprobation (Boettner, 1975).

The Bible, like other authorities cited, seems to speak of two groups of antisocial personalities--one group for which

there is hope of repentance and recovery and another group which is apparantly incorrigible. Numerous examples have already been given for those who are more than likely incorrigible. In contrast, we find examples in the Bible of those for which there is hope of reversibility and cure. Paul writes about a group of people who are oppressed by Satan: "In meekness instructing those that oppose themselves, if God, perhaps, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Timothy 2:25-26). Similarly, Ezekiel writes:

The soul that sinneth, it shall die. . . .but if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. (Ezekiel 18:20a-21)

In conclusion, the prognosis for the biblical reprobate appears to be very similar to that of the antisocial personality.

However, according to C. H. Spurgeon (1959), often called the "Prince of Preachers," man's extremity is God's opportunity.

There is still hope for the human race.

The sovereign will of God alone  
Creates us heirs of grace;  
Born in the image of His Son,  
A new--created race. (p. 31)

Crime as Sin

Menninger (1973) points out that in early Judaism sin was the same as law-breaking--not state law but God's law. "Sin--crimes" were named in the Ten Commandments, the Book of Leviticus and in the Talmud. For centuries, the church and clergy acted as police, judge and executioner but gradually relinquished much of this responsibility to civil authorities. Hence, an old "sin" often became a new "crime." Menninger says this seeming new morality has simply changed the name of sin into crime. His reasoning, of course, is that crime is sin basically--sin against God and man. While pointing out many inequities in our present judicial system and inconsistencies among our moral codes, he makes observations which have noteworthy implications relative to antisocial people and how we can help them.

Menninger's (1973) description of the correction system, jails and so forth, seems to indicate that rather than preventing crime these institutions are actually more akin to torture chambers. With conditions as bad as they are in jails, he says, it is no wonder that crime is on the increase. The filth and inhumane conditions in most of our jails tends to breed crime rather than control it. Hence, Menninger (1968) speaks of the crime of punishment, the injustice of justice, and crime against criminals as an indictment against our virtually unsatisfactory judicial system. Like other authorities, he sees two groups of criminals--one group of "able-bodied men who are not dangerous,



never were dangerous, and never will be dangerous, who could be useful but are being made useless, supported in expensive misery by the tax payers" (p. 63), and another group whose crimes are so horrible and pointless that prolonged confinement seems best for them and society (Menninger, 1973).

Paradoxically, Menninger (1968) raises the question of who the criminal really is. He contends that all of us are potential offenders. Some stupid, unlucky, or blatant offenders get caught but many more seldom or never get caught. Hence, he sarcastically challenges the sinless, crimeless ones to "cast the first stone" at the unfortunate criminals who get caught. Obviously, like the would-be acusers of the woman taken in adultery (John 8:3-9) none would be left to throw stones if all honestly disclosed their deeds and the contents of their hearts. Menninger (1968) continues his explanation:

We do commit our crimes, too. Most crimes go undetected, including ours. And even those of us who have 'forgotten' our offenses, hoping they will be forgiven by God if not officially by man, will not deny the casual experience of criminal wishes or fantasies of criminal acts. 'The moral man,' said Freud, 'is not he who is never tempted, but he who can resist his temptations'. (p. 7)

Therefore, the crime society commits is that of damning our fellow citizens with the label "criminal" when, in fact, the term could fit all individuals. Menninger is not advocating that society not punish violent criminals and law-breakers,

but rather is pleading for understanding of the crime dilemma and for a better way to solve the problem.

What, then, is the answer to the crime problem? What is the hope for the grossly antisocial personality? The present judicial system according to Menninger (1968) has not worked, is not working, and will not be effective in its present condition. While admitting that he does not have all the answers, Menninger (1968) nevertheless gives us some very plausible alternatives: First "that individual citizens, social-service agencies, universities, religious institutions, civic and business groups, and all kinds of governmental agencies at all levels must become involved in planning and executing changes in the criminal justice system" (p. 248). Secondly, society must repudiate vengeance, leave vengeance in the hands of God, and replace hate with love! Thirdly, he suggests a return to a recognition of the old landmarks of sin, selfishness and guilt, to moral awareness, and to a hungering and thirsting after righteousness. With a challenge to clergymen, Menninger (1968) advocates that this message be urgently declared: "How? Preach! Tell it like it is. Say it from the pulpit. Cry it from the housetops. What shall we cry? Cry comfort, cry repentance, cry hope. Because recognition of our part in the world transgression is the only remaining hope" (p. 228). Perhaps this "world transgression" is as Socrates said that "men know what is good, but do what is bad" (p. 230).

## Chapter 4

### FAITH

#### Introduction

The following chapters will consider various aspects of faith, hope and love and how they appear to be vital to the psychological stability of mankind. The value of these concepts will be discussed from secular and religious viewpoints with emphasis on an integrative and complementary approach and common areas of convergence. Faith, hope and love are not only valid theological concepts, but they are equally valid psychological, psychiatric, and psychotherapeutic concepts. Huston Smith (1982), a philosopher, states that "as truth is one and religion and science are both concerned with it, in principle they must be partners" (p. 109). Hence, if faith, hope, and love have any truth at all, where these truths converge they are both scientific and theological. Psychological truths within the concepts of faith, hope and love, according to Smith's reasoning, must also be in basic harmony with science and theology since psychology is purported to be a scientific discipline. In addition, these three concepts may appear in the same context from time to time since they are interrelated.

Allen (1953) says that it is imperative for men and women to develop within their lives "the healing and life giving emotions" such as faith, hope, laughter, creativeness, and love



in order to counter destructive emotions such as fear, hate, jealousy, anger, envy, anxiety, and excessive grief. He further comments: "such things as ingratitude, neglect, cruelty, indifference can be slow but sure instruments of death" (p. 64). Faith, hope, and love are humanistic emotions. That is, they are people-oriented as well as God-oriented. To leave them solely in a theological context may vastly limit their potential value in effecting meaningful behavior changes among all of humanity.

To be sure, there has been a struggle among the authorities as to whether or not intangibles such as these concepts have a place in scientific psychology. For example, Halmos (1966) mentions a controversy between Freud and Sandor Ferenczi, one of Freud's able and supportive followers, wherein Ferenczi began to emphasize that love was essential for the successful treatment of the patient. Late in his career Ferenczi began to teach that love is the indispensable healing power in the therapeutic relationship. He held that psychoanalytic cure was in direct proportion to the love given by the psychoanalyst to the patient. Freud saw this deviation as wrong and dangerous. Since then, others have from time to time spoken of the "therapeutic gift of love" and other intangible factors such as faith and hope. However, only in recent years has there been a marked increase in an emphasis in the loving relationship between counselor and counselee. Halmos observes that though somewhat difficult to justify by scientific

psychoanalysis, nevertheless the patients' need for love (along with other intangibles) has become a more frequent declaration among counselors.

Biddle (1955), a psychiatrist, suggests the psychological value of these three virtues in clinical practice. He states, "through the practice of the virtues of faith, hope and charity men become mentally healthy as well as religious" (p. 142). In agreement, the outstanding psychiatrist, Menninger, contends that the intangibles of faith, hope and love are "crucial determinants of effective healing. . . .they are sublime expressions of the life instinct" (p. 357). Menninger praises the Apostle Paul for having penned in I Corinthians Chapter 13, "the most beautiful short essay ever written." Paul listed faith, hope and charity (love) as great and permanent values--love being the greatest. Twenty centuries later psychiatry, according to Menninger, takes Paul's prescription very seriously. Faith, hope and love, he says, are the three intangibles in the effective functioning of the psychiatrist. Since a rapprochement of faith, hope and love seems to be essential to the optimum psychological well being of mankind. Menninger (1963) cautions: "It would be most unscientific indeed to ignore--or continue to ignore--those potentially positive factors in the balance determining the health-illness process which represent intangible and invisible forces" (p. 397).

#### Definitions of Faith

The following definitions of faith are given only as

general guidelines. No attempt will be made in this discussion on faith to adhere to any particular one of the definitions presented in this paper.

Webster (1965) defines faith as belief, trust, allegiance to a person; loyalty; fidelity to one's promises; belief and trust in and loyalty to God; belief in the traditional doctrines of a religion; firm belief in something for which there is no proof; complete confidence; something that is believed with strong conviction.

According to Smith (1801):

Faith is the assent of the mind to the truth of God's revealed will. There are two kinds of faith: Historical faith, which assents to the statements about the life and works of Jesus and the apostles as historical truths. Evangelical or saving faith is an assent to the truth of revelation and an entire trust and confidence in God's character, and Christ's teachings, with an unreserved surrender to his will. Jesus Christ is then received into the heart as the Savior, Prophet, Priest, and King, to be loved and obeyed. This is instrumentally a means of salvation, an essential grace, and a mainspring of Christian life. (Smith's Bible Dictionary, 1801, p. 102)

The writer of the book of Hebrews defines faith as "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). The Amplified New Testament (1958) expands this definition thusly: "Now faith is the assurance (the



confirmation, the title-deed) of the things we hope for, being the proof of things we do not see and the conviction of their reality--faith perceiving as real fact what is not revealed to the senses (Hebrews 11:1).

Psychologically, Oates (1973) says "faith involves relationships between beings" which are ultimately personal. According to the original Hebrew meaning, firmness or stability of trust between persons is critical. According to the New Testament Greek, faith focuses upon God. Oates continues: "One believes in God as one who is self-revealing and has basic good will toward those who worship him" (p. 272). To some extent the word is used to mean to trust, to have confidence in, and to experience trustworthiness.

According to Fowler (1981), from the human side of faith, one may recognize that

faith is response to action and being that precedes and transcends us and our kind; faith is the forming of images of and relation to that which exerts qualitatively different initiatives in our lives than those that occur in strictly human relations. While this 'x-factor' in faith is not our primary focus, it continues to impinge upon our work and keep us modestly aware that we are encompassed in mystery. (p. 33)

### The Importance of Faith

Faith, according to Allen (1953), is forgetting the past and confidently looking toward the future. He cites the Apostle

paul as support for this contention. "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark. . ." (Philippians 3:13, cited in Allen, p. 16). Commenting on the twenty-third Psalm, Allen suggests that its great power "lies in the fact that it represents a positive, hopeful, faith approach to life" (p. 15). Whereas Allen says mankind needs faith to live, Tuck (1975) says people need faith to die. He observes, "We take the step into the unknown by faith--not by absolute knowledge--only after the step has been taken do we know" (p. 75). Biddle (1955) sees faith as necessary to good mental health. Faith, he says, must be supported and strengthened by a demonstration of honesty, trustworthiness, and integrity in one's personal relations. Allen (1953) again comments on the importance of faith relative to living. He says faith allows us to "work today without worrying about tomorrow" (p. 18). Foster believes that faith in Christ as advocated by ministers is often the additional element in life's crises that makes the difference between progressive failure and coping or overcoming (cited in Doniger, 1954, p. 34).

According to Biddle (1955), "Freud's dream of a peaceful world without religious faith has become a nightmare" (p. 148). Biddle contends that faith is a necessary requisite for people to be able to live together in harmony. All of us are interdependent upon one another. One's personal faith is strengthened each time another's faith is certified as genuine.

Conversely, abuse of trust or unreliability in others tends to create doubts in ourselves and most surely in mankind in general. Hence, a strong faith must be developed and cultivated through reliability, honesty, trustworthiness, and other interpersonal virtues (Biddle, 1955, p. 147).

Augustine says, "the whole practical life of man is founded on faith" (cited in Biddle, 1955, p. 143). All of mankind's knowledge which is gained from experience, according to Biddle, is built upon faith. For example, a compulsive doubter would never be sure about anything, not even his or her own existence. A complete skeptic would live a tortured life of precarious and anxious testings. He or she could depend upon nothing and no one, doubting even the purity of food and air. Hence, the process of reality testing through experience leads one of necessity to develop a system of faith compatible with his or her needs. According to Oates (1973), the profound personal and interpersonal experiences of faith are of primary concern in a psychology of religion.

### The Universality of Faith

Fowler (1981) says that faith is large and mysterious. It is "so fundamental that none of us can live well for very long without it, so universal that when we move beneath the symbols, rituals, and ethical patterns that express it, faith is recognizably the same phenomenon in Christians, Marxists, Hindus, and Dinka, yet it is so indefinitely varied



that each person's faith is unique. . . .I believe faith is a human universal" (p. XIII). Fowler reasons that the capacity for faith is innate in mankind. Environmental influences mediate how this potential faith develops. He explains: "Faith is interactive and social; it requires community language, ritual and nurture" (p. XIII).

Neibuhr and Tillich also believe that faith is a universal human concern. They contend that faith is already working in people even before they commit themselves religiously to a given group or belief system. Whether one is a believer, atheist, or agnostic, all are nevertheless concerned about how to live their lives to the fullest. All mankind solicits love and something to love, desires something or someone of value which also gives us value, and something or someone "to honor and respect that has the power to sustain our being" (Fowler, 1981, p. 5).

### Validation of Faith

Allport (1950) first suggests that one must have a measure of confidence in the object of his/her religious intention in order to be convinced of the validity of this personal faith. Experience has taught mankind that the reward or proverbial "pot of gold" at the end of one's strivings is real and valuable, though the value may be more abstract than concrete. A generalization is then made from the physical plane to the religious. One is assured of a reward or of finding an appropriate, expected or sought after object at the end of

his or her strivings. For example, Allport cites C. S. Lewis's explanation of this concept of how one's faith is validated:

If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. If none of my earthly pleasures satisfy it, that does not prove that the universe is a fraud. Probably earthly pleasures were never meant to satisfy it, but only to arouse it, to suggest the real thing. (p. 155)

In other words, belief is a reflex or a result of one's strivings. The fact that one is seeking or striving for some good or desired objective is proof enough to validate the energy and investment involved in one's strivings.

Next, Allport applies this reasoning to belief in God ontologically wherein one's longing for perfect wisdom and oneness with an infinitely higher value must come from a source other than oneself. He believes it is inevitable for one to assume that God is the origin or source of this ultimate desire. The fact that one has the concept or idea of a supreme being is probable evidence that the Creator has placed this idea within his or her mind as a mark of his (God's) workmanship. Allport cites Descartes who reasoned that "a nonentity cannot produce an entity; that which is imperfect cannot produce an idea of that which is perfect" (p. 156). Thus, Allport's conclusion of this vein of reasoning is that a Kingdom of Heaven is required for "values that cannot be achieved in this world."

The Apostle Paul's description of the creature's innate knowledge of the Creator agrees with Allport's presentation of this ontological argument for the existence of God. Paul says that the potential for one's belief in God is not without a reasonable and logical foundation. He explains:

Because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. . . .(Romans 1:19-20).

Reason is a third consideration in Allport's discussion of how faith is validated. People attempt to explain the existence of God logically just as they do with other riddles which confront them. Some find a satisfactory answer in the so-called cosmological argument which explains matter, mind and values by means of a "sufficient first cause." Mankind is awe-struck by the obvious greatness of the structure of the Cosmos, the physical and moral universe. Hence, because of feelings of emotion and value relative to the cosmological argument, its cogency is seen and a system of faith is thus built around this premise. For those individuals who perhaps cannot or do not reason in this manner, who are not moved by evidences of intelligence and design in the universe, no system of faith could be built based on the teleological argument. Allport further explains:



What reasoning does is to lend support to a relationship that is already inherent in every sentiment--the relationship between an intention and the idea which is its object. Having first believed in the object because of the intended relationship that is set up, we normally continue to do so only if there is independent reinforcement. Sense perception and reasoning provide such support. Whenever belief receives a great deal of such reinforcement so that it conforms with sense perception, with reason, and with the beliefs of others, we are likely to call it 'knowledge.' At the other extreme, when belief is deprived of all these supports, we call it 'delusion.' In between these limits, where belief rests on probabilities, as the majority of beliefs do, we speak of faith. In all states of faith doubt is still theoretically possible though not actually dominating the mental situation at the moment. (Allport, 1950, p. 157)

Paul goes a step further than Allport concerning the matter of faith and reason or logic. Allport says doubts are possible in all states of faith but Paul says "not all men have faith" (II Thessalonians 3:26). It would be impossible for these individuals to validate a faith which for them is non-existent. Strange as this may sound, nevertheless, it fits Allport's theoretical model of degrees of faith ranging from zero to an unknown high. He points out that even a low degree of faith can generate much energy toward the practice of one's

faith. On the other hand, a "zero" faith is incapable of making any degree of commitment. For those who can produce or find in themselves any degree of faith, Allport advises that "though it is not within our power to discern certain knowledge we do well to act decisively on the basis of whatever probability attends the object of our faith." Allport suggests that perhaps the highest degree of faith is seen in the mystic experience (to the mystic, the equivalent of sensory knowledge) which confirms the existence of God. Whereas he says the lowest degree of faith can perhaps be seen in the "aesthetic make-believe of Santayana who maintains that the great drama of religion would be marvelous if it were justified, so marvelous that we are entitled to act as if it were justified" (p. 157).

A fourth mode of validation, according to Allport, is the mystical experience, generally the most commonly accepted type of verification of one's faith. This immediate experience brings to the individual, assurance, tranquility, and stability unlike anything else in life. A deep sense of security in the midst of trouble and hope for the future are by-products of this transcending experience. The experience becomes "extraordinarily real" when one discovers that the practice of faith provides a genuine solution to conflict and replaces chaos with order in one's life. One feels as if he had touched the hand of God or tuned in to God's channel of communication. Allport explains: "Whoever verifies his faith in this manner has evidence no less convincing to him than the sensory perception

which validates his beliefs in the world about him. Immediacy of this sort persuades him that revelation comes from God to man" (p. 159).

Finally, Allport mentions pragmatism as a mode of validation of one's faith. He cites William James who says "a true thought is a thought that is an invaluable instrument of action" (p. 159). Logic is not needed because "the will-to-believe is available through a simple act of choice." Whatever leads to higher levels of attainment is worth believing in. Faith accomplishes this, according to James, by changing aspiration into realization and the possible into the actual. James also suggests that religious faith is a more productive option (among other options leading to attainment) because it is validated by the values generated and unity of life attained. Many empirical instances in life have shown that faith in a fact helps create the fact. Hence, James reasons that "practically speaking, faith has undeniably good effects" (p. 159). Thus, by combining pragmatism with rationality one may reason that what produces good results must exist as there are no effects without sufficient cause. Summarily, Allport gives religious faith a very favorable report.

Often the religious sentiment is merely rudimentary in the personality, but often too it is a pervasive structure marked by the deepest sincerity. It is the portion of personality that arises at the core of the life and is directed toward the infinite. It is the region of mental



life that has the longest range intentions, and for this reason is capable of conferring marked integration upon personality, engendering meaning and peace in the face of the tragedy and confusion of life. A man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own personality by finding the supreme context in which he rightly belongs.

### Fowler's Stages of Faith Theory

Fowler (1981) and some associates conducted 359 interviews from 1972 to 1981 in an effort to validate an hypothetical theory concerning stages of faith in human beings. From the results of these interviews, Fowler contributed a significant work on the Stages of Faith. His theory is a developmental theory which holds that a person's faith contains some basic structural features. In order to be able to understand or identify these structural features, one must develop a "new kind of thinking and attending." This takes time, practice, and construction of new thought patterns.

The interview, of course, is of primary importance in testing this theory. Interviewer bias is controlled for by requiring the analyst to conduct a minimum of three careful readings and stagings. In addition, each interview is analyzed separately by another reader without collaboration with the first interviewer. Inter-rater reliability ranging from 85 to 90% agreement is achieved by trained analysts.

Of the total sample, 134 interviews were conducted in the Boston area by the main researcher and paid staff members. Another 30 interviews were conducted in the Toronto area as part of doctoral dissertation research of Dr. Eugene J. Mischey. An additional 40 interviews were contributed by Dr. Richard Shulik at the University of Chicago where he worked on his doctoral study of faith development and aging. The rest of the interviews were conducted by Fowler's graduate students at Harvard Divinity School, Boston College, and Emory University. The interviews were audio-taped and transcribed and typically yielded a 35 to 40 page verbatim transcript from which the analyses were made. Some longitudinal follow-up studies have been conducted but the main source of the total analysis of the study was cross-sectional data from persons in each age-group of the life cycle. Cross-cultural studies have not yet been conducted.

The sample was not random, but it had almost equal representation of males and females, had very few blacks, ranged in age from 3.5 to 84 years of age, and consisted of Protestants, Catholics, Jews, and a few other orientations.

Seven aspects were employed in the analysis to determine the basic structural features of one's stages of faith. These aspects were as follows: form of logic (Piaget), perspective taking (Selma), form of moral judgment (Kolberg), bounds of social awareness, locus of authority, form of world coherence, and symbolic function.

In summary, the theory hypothesized that certain stages of faith would correspond with a given chronological age group. The data collected did reveal the predicted pattern for the sample taken. However, it seemed impossible, according to Fowler, to account for bias and error factors in the observations. Much more study is obviously needed, though this project has provided a glimpse at the existing evidence relative to developmental stages of faith in human beings.

### Various Perspectives of Faith

Faith as Belief. Allport (1950) observes that faith and belief are often used interchangeably, although there is usually a difference in connotation. Faith tends to be used to designate the less sure beliefs but, in contrast, carries a more affectionate meaning than does belief. Faith suggests greater risk but requires a stronger commitment and enhances the outcome of the wager. For example, when an individual says that he or she believes in God, that individual is more than likely expressing only a rudimentary religious sentiment. "But when an individual says, 'I have faith in God,' it seems almost certain that the religious sentiment holds a prominent place in his personality structure" (Allport, p. 140). Allport is pointing out that faith is psychologically more complex than simple belief and that it is used characteristically in a religious context.

Faith as Religious Intention. According to Allport (1950),



Faith is basically man's belief in the validity and attainability of some goal (value). The goal is set by desires. Desires, however, are not merely pushes from behind (drive ridden). They include such complex, future-oriented states as longing for a better world, for one's own perfection, for a completely satisfying relation to the Universe. So important is this forward thrust in all desires emanating from mature sentiments that I propose the term 'intention' to depict the dynamic operation we are endeavoring to describe. Better than 'desire' this term designates the presence of the rational and ideational component in all productive striving. Some sort of idea of the end is always bound into the act itself. It is this inseparability of the idea of the end from the course of the striving that we call faith. (p. 149)

Freudian and Jungian Views of Faith. According to Faber (1907), Jung held that primitive religious phenomena are expressions of what he calls the collective unconscious. Both he and Freud were convinced that the primitive mind is less subject to repression and thus more clearly reveals the ambivalence of mankind's inner life. Freud originated religious belief with the Oedipus complex. Jung, believed that mankind's religious strivings originated from conflict within the unconscious, though he denied that the Oedipus complex is a critical factor. Since, according to Freud, the Oedipus

complex must be resolved, "faith for Freud is something that has to be overcome. According to Jung, on the other hand, faith has to be renewed. It must be filtered out of its dogmatic and intellectual forms and must be remoulded into a new kind of 'Gnosis,' or natural theology" (p. 48).

Although both Freud and Jung tied religious belief with one's very first ties and developmental experiences, neither ever tested the growth of religious consciousness in actual clinical cases. Hence, their views on the problems of faith were only hypothetical rather than being based on empirical evidence. As a result, Freudian psychoanalysis showed little concern for the structure of faith but became more concerned with complications involved in the "religious neurosis" in particular cases. On the other hand, Jung saw psychotherapy as "a support of the religious and theological--really a priestly--occupation" (cited in Faber, 1907, p. 46). Summarily, Jung explained:

We must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Yet if the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has 'gnosis' in the symbolism of Christian Dogma. (Cited in Faber, 1907, p. 47)

Faith as the Antithesis of Sin. Oates (1973) speaks of sin as the antithesis of faith. He cites the Apostle Paul's statement as the best description of this relationship: "Whatever does not proceed from faith is sin" (Romans 14:23, RSV). One's behavior is not the cause of faith but the expression of it. The person of faith is not content to live in the security of superficiality but is a pioneer, an explorer, a seeker of higher, nobler values. Regression into past ease and security is not conducive to growth and development either physically, psychologically or spiritually, according to Oates' thinking. One who indulges in shrinking back from reality and responsibility needs to repent of this sin. When forgiven for the lack of faith one is rewarded with an "invitation to pilgrimage" which leads to new growth, new ideas, new disciplines, and new learning. However, shrinking back leads to destructive patterns of living. One may become stuck in neutral, as it were, while life's dynamic changes and opportunities rapidly flow by. Rather than the excitement and challenge of new adventures, challenges and victories, a shrinking existence becomes "an experiment in nostalgia--a grieving for the way things used to be." According to Freud, the religion of one's personal past is an illusion. Oates explains that Freud, in this context, was saying that the religion of nostalgia is sick. "To put away childish things calls into being a kind of faith that is felt as God's approval, God's forgiveness" (p. 207). In the same context Jesus said:



"No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

Faith-Rational and Irrational. Fromm (1956) says in order for one to practice the art of loving, he or she must have faith in the loved individual and also faith in oneself. This faith is a certainty that one's basic attitudes and personality and love are generally reliable and unchangeable. Fromm subdivides faith into rational and irrational faith. Irrational faith is belief (in something or someone) "which is based on one's submission to irrational authority." On the other hand, rational faith is based on "one's own experience of thought or feeling." Fromm sees faith as a character trait involving one's complete personality as opposed to merely a specific belief. Creative thinking or productive intellectual and emotional activity is not blind but is stimulated by faith or rational vision of what one expects to find or accomplish. Whether one's endeavors are purely scientific or religious faith is nevertheless of equal importance every step of the way toward one's goal or confirmation of a theory or hypothesis.

Human Faith. Fowler (1981) says faith does not always have a religious content or nature. He explains: "Faith is a person's or group's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him or herself in relation to others against a background of shared meaning and purpose"

(p. 4). He continues by pointing out that faith is a state of being ultimately concerned according to Tillich. This ultimate concern, which Tillich calls our "god values," constitutes our real worship or devotion to persons or things or institutions in life. For example, our devotion may be centered in work, wealth, power and influence, love, sex or a loved one, family, church, university, or nation. Hence, faith in this context becomes serious business. It involves the highest values in life and "shapes the ways we invest our deepest loves and our most costly loyalties" (Fowler, 1981, p. 5).

#### Faith and Health

Faith and love, according to Johnson, are the healing instruments of psychotherapy. He observes that as a practicing psychologist, Jesus employed these virtues day by day and accomplished works of healing beyond our comprehension. He used psychodiagnosis, psychodynamics, and psychotherapy with great efficiency. The best practices of psychologists today reflect the principles and practices of Jesus' ministry. Consequently, many theorists in psychology seem to be moving in the direction of his profound wisdom in dealing with people. As many psychologists study the life and work of Jesus, they are beginning to gain greater insight into the creative processes of psychic growth through interpersonal relationships (cited in Doniger, 1954, p. 57).

Biddle (1955) suggests that faith is virtually indispensable

in the medical profession. He observes:

In the doctor-patient relationship there is an intangible element which is at times even more important than the medicine that is prescribed. That is faith. The ancient priest-physician achieved results, but they cured their patients more by faith than by medicine. . . .The patient who has great faith in his doctor gets well much quicker than one who has little. Indomitable faith has saved many from the brink of the grave. Lack of faith, loss of the will to live, is disheartening to the doctor because he has no medicine to combat it. When faith is gone life goes with it. . . .without faith we could not live. (p. 142)

Biddle contends that in order for a patient to recover from a mental disease, his or her faith must be first restored in things and then in people.

John Sutherland Bonnell in an essay on faith healing points out that Jesus did not oppose legitimate physicians of his day nor the use of medicine. For example, he chose Luke, a Greek physician, as one of his evangelists to pen one of the Gospels. Jesus also highly commended the Good Samaritan for treating the wounded man with oil and wine and caring for him (Doniger, 1954, p. 127). Jesus even advocated that the sick need a physician (Luke 5:31). Bonnell also contends that the physician is an agent of God to aid in healing men and women through scientific medical technology. God has given



physicians skill and knowledge to work marvelous deeds of healing. Thus, they are simply an extension of God's power and intelligence. While acknowledging physicians as agents of God, Jesus also constantly emphasized faith as essential to one's healing. Hence, "God is at work both in medical science and in the prayer of faith" (p. 129). A physician who is a person of faith, according to Bonnell, is perhaps closer than any other class of person to the ideal set forth by Jesus during his ministry of healing and preaching. Such a physician is a true reflection of God as the Great Physician. Jesus emphasized faith because it somehow releases divine power which brings forgiveness and healing. The minister, of course, is called by God to encourage people to have faith in God for healing, for living and even for dying. The physician can also have a part in this faith healing ministry. His or her patients will recover much sooner through a dynamic faith in the human physician and at the same time in the Great Physician (cited in Doniger, 1954).

Fowler (1981) presents an excellent summary of the transcending qualities of faith. He cites some noteworthy observations by the comparative religionist, Wilfred Cantwell Smith. Smith says faith is deeper and more personal than religion and is one's way of responding to higher values and power as he or she perceives them through the various forms of religious tradition. He contends that faith and religion are reciprocal and dynamic, each growing or being strengthened

through interaction with the other. "Faith is meant to be religious," he says, and is struggling to be formed and maintained in many people who feel no urgent need for religion in their lives. Smith reasons that faith goes beyond mere belief and is crucial to the sustaining of life, individuals, and communities. He declares:

Faith is deeper, richer, more personal. It is engendered by a religious tradition, in some cases and to some degree by its doctrines; but it is a quality of the person not of the system. It is an orientation of the personality, to oneself, to one's neighbor, to the universe; a total response; a way of seeing whatever one sees and of handling whatever one handles; a capacity to live at more than a mundane level; to see, to feel, to act in terms of a transcendent dimension. (p. 11)

Whereas belief is merely the holding of certain ideas, faith is a quality of human living. Smith continues:

At its best it has taken the form of serenity and courage and loyalty and service: a quiet confidence and joy which enable one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate, and is stable no matter what may happen to oneself at the level of immediate event. Men and women of this kind of faith face catastrophe and confusion, affluence and sorrow, unperturbed; face opportunity with conviction and drive; and face

others with cheerful charity. (Smith, cited in  
Fowler, 1981, pp. 9-11)

In conclusion, James Dobson (1979), a clinical psychologist, believes that "faith in God is the greatest heritage we can leave to our children" (p. 169).



## Chapter 5

### HOPE

#### Introduction

Hope, according to Stotland (1969), long has been known to laymen and professionals as an important function in determining human behavior. Despite its widespread acceptance as a factor in determining behavior, hope seemingly has been kept in the background of psychology and psychiatry largely due to its subjectivity. It has been mentioned primarily in a therapeutic context by authorities such as French, Menninger, Frank, Lewin, and Mowrer. Only French, according to Stotland, incorporated it as a part of an overall theory. Lewin used hope cognitively and Mowrer applied it behavioristically. Stotland contends that the theory of hope has wide generality and, therefore, scientific merit. This being the case, the subjective quality of the concept should not be a crucial criterion upon which to base a rejection of hope as being scientifically founded. He suggests that "improvements in techniques of measurement rather than rejection of the concept, should be the answer" (p. 5). Stotland's theory, though not a total theory of behavior relative to hope, does propose hopefulness as a necessary condition for therapy to be effective.

Menninger (1963) observes that hope generally has had few public defenders but many scorers. Poets and philosophers

have either ignored it or adopted Greek Fatalism as illustrated by Menninger (1963, p. 381): "Worse than despair, worse than the bitterness of death, is hope" (Shelley, "The Cenci," 1819); "hope--fortune's cheating lottery, where for one prize a hundred blanks there be" (Cowley, 1647); "Hope is the worst of all evils, for it prolongs the torment of man" (Nietzsche, "Human-All-Too-Human," 1878). However, there is an exception to this seeming trend found in the people of God called the Jews. The Jews, according to Menninger (1963), were people of faith to be sure, but above all, they were a people of great hope. They tenaciously hoped for their promised Messiah and a better world under his rule in spite of tribulation, trial, isolation, exile, annihilation, dispersion, torture and slaughter. In short, the Jews gave hope to the world. Menninger observes that the Judaeo-Christian message, as a result, has spread far and wide and is still prevalent today. Paul, who was of Jewish origin, was largely responsible for the spread of the Christian message of hope along with many other less well known followers of Jesus, who ironically was rejected by the Jews as their true Messiah. The Apostle John attributed salvation and hope to the Jewish people (John 4:22). Goodspeed (1900) explains:

The fundamental characteristic of Hebrew thought is its ethical optimism. In a sense the whole history of the Jews is a study of hope, hope springing out of all their discouragements and misadventures and disasters--a hope

living and powerful, ennobling and transfiguring them with ideal strength and beauty. (Cited in Menninger, 1963, p. 381)

Although this paper will not address expressly the history of the Jews as a study of hope, such a study appears to be one that might be fruitful. Were it not for Christians and their Messianic hope, according to Menninger (1963), hope would hardly be mentioned among scientific works. He comments:

What, then, is the modern notion about hope? Are we Greeks or are we Jews? Or do we ignore hope altogether? Our shelves hold many books on the place of faith in science and psychiatry, and on the vicissitudes of man's efforts to love and to be loved. But when it comes to hope, our shelves are nearly empty, and our scientific journals are silent. The Encyclopedia Britannica devotes many columns to the topic of love, and many more to faith. But poor little hope! She is not even listed! (pp. 381-382)

### Definitions

Stotland (1969) submits the following definition of hope from the American College Dictionary (1960):

noun 1. Expectation of something desired; desire accompanied by expectation. 2. A particular instance of such expectation or desire: a hope of success. 3. Confidence in a future event; ground for expecting something. . . .



4. A person or thing that expectations are centered in; the hope of the family. Transitive verb 5. To look forward to with desire and more or less confidence. 6. To trust in the truth of a matter. . . . Intransitive verb 7. To have an expectation of something desired; . . . (p. 2)

Stotland combines definitions one, two, five and seven to arrive at a scientifically workable definition wherein hope can be treated as an abbreviated term for expectation of goal attainment. In his work, The Psychology of Hope, Stotland has treated hopefulness as a construct or mediating process used to tie together antecedent and consequent events. In this context, wherein an antecedent event leads to a given behavioral outcome, he says, "it is often possible, plausible, and even necessary to assume that a given level of hopefulness was in fact involved" (p. 3).

In general terms, Webster (1965) defines hope as "trust, reliance; desire accompanied by expectation of or belief in fulfilment; someone or something on which hopes are centered; to long for with expectation of obtainment."

#### Hope--A Curative Element in Psychotherapy

Judd Marmour, writing about operational factors in the psychotherapeutic process, contends that faith, hope and expectancy are among the variables in a long list of possible curative elements. He observes that patients generally seek help because of some behavioral maladjustment, discomfort or

unhappiness. They then proceed to seek out those in helping professions to aid them in this time of problem or crisis.

Marmour explains how hope enters into the helping process:

The hope and expectancy that accompanies this action, coupled with the release of tension experienced in discussing the problem with a presumptive help-giver, usually results in some initial feelings of relief.

The greater the trust in the therapist, and the greater the hope and expectancy, the greater will be this initial improvement. (Cited in Burton, 1976, p. 5)

In a discussion of features or factors which are common to all psychotherapies, Jerome Frank includes hope and expectancy for help. Frank says hope not only keeps the patients coming but is in itself a powerful healing emotion. In early therapy, experienced therapists who recognize this vital factor spend considerable time and effort giving the patient some concrete expectations for which to work in treatment. Even behavior therapists recognize that the arousal and sustaining of the patient's hope is vital to the recovery process. The power of the therapist to instill a positive hopeful outcome in the mind of the patient should not be minimized. The power of suggestion frequently used by behavior therapists seems to be a critical element for enhancing the development of hope in the patient for good results (Burton, 1976).

## Hope and Goal Attainment

From a psychoanalytic perspective, French (1952) stresses the importance of expectation of success in attaining goals. Briefly, he says that need motivation seeks an outlet in diverse motor activity (Stotland, 1969). Then, hope of satisfaction, based on present opportunities and past successful experiences, causes one's integrative mechanisms to formulate a plan to reach the desired goal. Hope of satisfaction commences the plan and acts as a guiding influence to concentrate one's energies toward execution of the plan. The more confident one is of obtaining the desired goal the more effective will be the integrative function toward attainment of the goal.

Sullivan (1953) saw a strong relationship between one's desire for security and goal attainment. Goal attainment is actually subsumed under security. Lewin (1953) basically agreed. He stated:

Even more than suffering, persistency depends on the time perspective of the individual. As long as there is hope that the difficulty may be overcome for that price in effort or pain which the individual is ready to pay, he goes on trying. . . . Persisting depends on two factors: the value of the goal and the outlook for the future.

(Cited in Stotland, 1969, p. 16)

Toleman (1948) also reasoned that expectancy of goal attainment would motivate the organism to action toward this end. Rotter (1954) and Atkinson (1964) have given expectations



of goal achievement a prominent place in their theories. Cofer and Appley (1964) interpret behavior in terms of anticipations as opposed to drive motivation. Some theorists place limits on goal attainment by trying to confine one's expectations of goal attainment to his own perceived effectiveness, while others tie expectancy drives to reward or reinforcement motivation. However, Stotland (1969) does not limit goal attainment in this manner. He explains "an individual may perceive that his goal attainment is dependent on the behavior of other people or on acts of nature or God. Thus the present formulation allows for a far greater variety of factors, primarily social in nature, to influence the level of expectation and to influence it in a variety of ways" (p. 16). Mowrer (1960) explains the learning process in terms of the organism's learning to hope and argues that hope is a prerequisite for action. Stotland observed that studies and reports by Zipf (1963), Diggory (1966), Birch (1964) and others confirmed the hypothesis that "the greater the expectation of attaining a goal, the more likely the individual will act in order to attain it" (Stotland, 1969, p. 19).

In a study of rats, Richter (1957) found that hope of survival was essential for action toward survival. A study by Bettelheim (1960) on concentration camp inmates in Nazi Germany found that hopeless prisoners became fatalistic in their outlook and actions and soon died. He comments:

Prisoners who came to believe the repeated statements of

the guards--that there was no hope for them, that they would never leave the camp except as a corpse--who came to feel that their environment was one over which they could exercise no influence whatever, these prisoners were, in a literal sense, walking corpses. . . .They were people who were so deprived of affect, of self-esteem, and every form of stimulation, so totally exhausted, both physically and mentally, that they had given the environment total power over them. (Cited in Stotland, 1969, p. 22)

Nardini (1952) reported similar "apathy deaths" of American prisoners of war in Japanese camps. In light of much empirical data Stotland says the evidence points to the importance of hope for action. Without some measure of hope, one will not be stirred to action even in the face of the finality of death.

#### A Scientific View of Hope

Relative to psychoanalytic treatment, French, according to Menninger (1963), says hope is the activating force of the ego's integrative function and an essential part of the recovery drive. In a study of suicide, it was found that when the individual lost hope through failure or lost opportunities to achieve goals, destructive emotions and drives were turned inward against the self. Despite a concerted effort in some scientific circles to exclude hope from conceptual thinking, hope is nevertheless gradually finding a place among many scientists. Menninger contends that "all science

is built on hope, so much so that science is for many moderns a substitute for religion. . . .Man can't help hoping, even if he is a scientist; he can only hope more accurately" (p. 382).

Based on his observations of many young psychiatrists, Menninger (1963) gained some valuable insight into the function of hope in the therapist. He observed that when the therapist, as a result of frustration, sad experiences, or supposed failures, began to lose hope, his or her self-confidence would weaken and his or her efforts would become stifled. Consequently, rather than psychiatry being a vocation, philosophy or a way of life, it became a drudgery, a dreary chore, a monotonous task of dealing with and looking at sick, frantic, empty and despairing patients. This condition has given rise to professional jokes such as "who listens," or the mental hospital is a place where "hopeless physicians preside over hopeless patients." According to Menninger, one may hear the following characteristic statements made by once enthusiastic psychiatrists who have been disillusioned by the vicissitudes of time: "It is enough if we bestow kindness, listen to the griping and wait for the inevitable. What can you do with such people? Hope is for fools" (p. 384). Menninger happily notes that most of the young physicians do not go that route but remain hopeful and learn to limit their expectations. There is a right amount of hope, he says, a balance wherein an excess may lead to presumption and disaster and a deficiency may lead to despair and decay. Perhaps stretching the case



slightly, Martin Luther said everything done in the world is motivated by hope. Samuel Johnson feels there can be no endeavor without some hope. Menninger sees hope as an aspect of the life instinct, the creative drive which wars against decay and death. It is a vague or faint awareness of unconscious wishes which, like dreams, tends to come true. Hope, though similar to optimism, is closer to reality and more selfless, whereas optimism is more subjective and perhaps unrealistic. "Hope implies process; it is an adventure, a going forward, a confident search" (p. 385). Neither is hope identical to expectation which derives conclusions based on observed facts. In explanation, Menninger cites Paul to point out that hope can be present without empirical evidence: "For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for" (Romans 8:24). Nevertheless, hope is realistic, scientifically speaking, and as the German philosopher Hegel observed, is based on "real possibility" as opposed to mere fantasy. Thus, Menninger says hope can be redefined as "the positive expectations in a studied situation which go beyond the visible facts" (p. 386).

### Hope Through Divine Promises

Spurgeon (1964) contends that hope generated through divine promises provides a strong basis for physical and psychological well-being. He comments:

Hope, kindled by a divine promise, affects the entire life

of a man in his inmost thoughts, ways, and feelings; it may seem to be of less importance than correct moral deportment, but in truth it is of vital moment, not only in itself, but in that which it produces upon the mind, heart, and life. The secret hope of a man is a truer test of his condition before God than the acts of any one day, or even the public devotions of a year. . . .As a man's hopes are, such is he. If his hope is in the promise of God, it is, it must be, well with him. . . .Hopes which can be realized in a dying world are mere mockeries. Hopes which have no outlook beyond the grave are dim windows for a soul to look through. Happy is he who believes the promise, and feels assured of its fulfilment to himself in due time, and leaves all else in the hands of infinite wisdom and love. Such hope will endure trials, conquer temptations, and enjoy heaven below" (p. 21).

Spurgeon (1964) maintains that the hope of mankind is both real and certain because of God's covenant of grace wherein he confirmed his promises by his word and an oath. He cites Paul's record of this oath: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation; who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast" (Hebrews 6:18-19). The believers' hope, according to Paul, is based upon the immutability of God. He again declares: "In hope of eternal life, which God, that

cannot lie, promised before the world began" (Titus 1:2). Upon God's faithfulness and reliability men and women build their hope and confidence for time and eternity. Spurgeon concludes by urging his readers to depend upon, embrace and trust fully in the one true Jehovah God, wherein lies abundant hope.

### The Necessity and Value of Hope

Reassurance, embracing both faith and hope, is the most common type of therapy used in psychiatry according to Biddle (1955). The patient's hope must be sustained from beginning to end of successful therapy. One must be given assurance of a satisfactory outcome even in the face of the most difficult problems. He points out that hope is a necessary virtue in everyday problems. He suggests that each of us needs some one to listen, to sympathize, to understand, to reassure. Thus, hope appears to be a human universal. Biddle (1955) also contends that hope is a necessary ingredient for motivation and goal attainment. He says that both normal and neurotic people need to establish and envision clear, realistic goals in life. Chaos rather than order comes when goals are uncertain and unrealistic. When visions are dim, desire fails and hope falters. Solomon said as much in his book of wisdom: "Where there is no vision the people perish" (Proverbs 29:18). Biddle generalizes this principle to all of society and suggests an alternative solution to unrealized goals. This solution involves fantasies or vision and hope based on a religious ideal. He suggests that:



a good social structure cannot be supported, whether tottering or not at the moment, unless a majority of individuals in that society can establish good phantasies so that they may be assured of the possibility of progressing toward the realization of the ultimate goal, God and Heaven. The individual must be assured that he can accomplish in reality what he desires in phantasy. To fulfill this desire is the function of religion and not science. We must look to the church, then to supply dynamic and inspiring leadership for restoring hope in its accomplishment." (p. 160)

Though some would perhaps disagree, Biddle concludes that mankind must re-evaluate religion as a way of life which will help the individual reach his or her ultimate goal. In other words, he says, each individual must investigate their personal relationship with the Supreme Being, which in a Christian context is the source of ultimate hope.

Biddle says the imparting of hope to others often involves tolerance. To give hope to one's neighbor, friendship is also a must. One can and must tolerate each and every act of his neighbor except that which will harm or destroy another. Fidelity in and love for one's neighbor is closely intertwined in the concept of hope. Biddle reasons that every human being has a right to hope for a better tomorrow, and men and women are dependent upon one another to effect this hope by tolerance, restraint, patience, faith, and love. He explains: "Intolerance

of those things which cannot be controlled is very unfair because it shuts off hope by presumptuously damning a person for something he cannot change regardless of his will" (p. 150).

Adams (1973) says hope is similar to meaning in life. Together with faith and love, hope gives meaning to life. In some instances, hope may be even more important than faith and love. It is hope which essentially produces the endurance required for counselees to continue in therapy toward meaningful behavior change. There is a connotation of uncertainty which is generally assumed in the common everyday usage of the English term, hope. When one says "I hope so" there is an inference of doubt. But in the Biblical concept, according to Adams, hope is always a confident expectation. Paul spoke of the "God of all hope" (Romans 15:13) and the "Blessed Hope" (Titus 2:13) with a strong sense of certainty and happy expectation. Hence, Adams reasons that a counselor who truly loves his or her counselees will not fail to tell them about the biblical alternative of hope. The counselor must be a person of hope in order to endure the rigors of therapy with often difficult and sometimes seemingly hopeless cases.

Adams (1973) also contends that hope is a universal need of mankind. Those seeking counsel especially need hope. Non-believers as well as believers need hope. The counselor's task, according to Adams, is to counteract the blighting, discouraging, defeating, despairing effects of sin in the lives of counselees. The Christian hope, he says, is a double

hope, a crowning hope and a great hope. The Christian hope embraces the ideas of the return of Christ to the earth to rule and reign with his people, the resurrection of the body, the eradication of pain, tears, sin and death, and the final perfection of the whole person--mind, soul and body. This is hope for the future or the end time hope. Adams explains: "Christianity is not merely pie in the sky bye and bye when you die; indeed Christians can start slicing today" (p. 41). Adams' description of the abundant life of the believer is very similar to the psychological concept of self-actualization as described by Maslow, Rogers, and others. He characterizes the abundant Christian life as one of "peace, comfort, and assurance of the living Christ" (p. 41). Adams further contends that apart from the Scriptures and God's promises mankind has no real basis for hope. In fact, many secularists do not believe in a life hereafter and consequently have no reason to hope beyond the grave. Though all people need hope, yet all do not have hope beyond the grave. Paul admonished the brethren of the church of the Thessalonians to "sorrow not, even as others who have no hope" (I Thessalonians 4:13). Adams reasons that men and women who reject the Gospel of Christ and hope of the future life rob themselves of a basic human need. Citing Paul again, Adams concludes: "All those Scriptures of long ago were written for our instruction, so that through the patience and the encouragement of the scriptures. . .we might have hope" (Romans 15:4, cited in Adams, p. 46).



Hope Seen in the Mandate to Psychological Health

Adams (1970) contends that mental or psychological problems result from a basic sin problem. In a Christian counseling context, Adams observes that the client who comes to him with a defeatist, "I can't" or helpless attitude has simply given up to "the rule of sin in a warped universe set against him." Hope like faith is essentially a positive force with great creative potential. An individual with little or no hope is nigh unto stagnation and ultimately death according to Adams' thinking. The counselor's challenge is to dispel the client's doubt and despair with a sense of hope and assurance. In order to do this, counselors must have faith and hope in their clients, in themselves, and in God's promises. Adams (1970) reasons: "Because nouthetic counselors know that problems are not unique, that they are not beyond the client's ability to solve in Christ, and because they have God's promise that the problems will not continue indefinitely, they approach counseling with a sense of hope and assurance rather than a sense of doubt and despair" (p. 136-137).

Adams feels it is important to give hope to one's client in a counseling setting. As a nouthetic counselor, Adams frequently uses the Bible in confronting his clients with their sins and irresponsibility. He emphasizes a positive "I can" attitude as opposed to the "I can't" which he often hears from depressed clients. His reasoning is based on the simple premise that one can't say "can't" if God says he or she can.

He cites a basic verse as support for this contention. Paul says "I can do all things through Christ, who strengtheneth me" (Philippians 4:13). One is given hope even in the face of life's most severe trials, testings, and calamities because he or she is assured that there is a way out of despair.

### Hope, Health, and Psychological Stability

Since anxiety is one of the primary causes of ill health, both psychological and physical, it is reasonable to assume that any emotion or medium which will alleviate anxiety or lessen it will benefit one's health. Stotland (1969) reasons that hopelessness leads to anxiety and, therefore, a condition of hopefulness will lessen anxiety and enhance health. Freud (1936), Goldstein (1940), and others described anxiety as an organismic response to threat, danger or potential catastrophe. Horney (1937) attributed basic anxiety to a feeling of helplessness in a threatening environment, according to Stotland.

Kasl and French (1962) found that job success or higher status was conducive to better health, whereas job failures or decrease in status tended to increase sickness. In this study, goal attainment was blocked, leading to anxiety which in turn led to a feeling of hopelessness and an increased incidence of physical ailments in the group whose status was lowered (Cited in Stotland, 1969, p. 30).

Haggard (1949) reported the following from a study on emotional stress of submarine sailors in World War II:

For maximal protection against emotional stress, the individual should have experienced all possible contingencies that might arise, and should have learned how to handle them. . . . a sense of helplessness results, on the other hand, when an individual is caught off guard or untrained to act effectively in a situation. Panic frequently follows. (Cited in Stotland, 1969, p. 32).

Stotland mentions a multiplicity of studies wherein perceived hopelessness often led to the development of a psychosis, schizophrenia or other mental pathologies. In many of the studies, it was found that the stresses of life, both early and adult, were precipitating factors which likely would lead to later psychological difficulties. Generally, the greater the number and degree of the stressors, the greater the likelihood of a breakdown occurring. For example, Myers and Roberts (1959) relate many schizophrenic breakdowns to poor family interaction and unrealistic expectations and goals of parents for their children, leading to feelings of doubt, uncertainty, guilt, and inadequacies. Langner and Michael (1963) found that stressors leading to breakdowns generally followed a cumulative pattern wherein one stressor led to another until a saturation level was reached at some point in later life. At this point, the individual saw little realistic basis for hope, for growth and for coping in life, hence the psychosis emerged. Stotland further reasons that "people are motivated to avoid situations of hopelessness that bear upon major goals, schizophrenics being



no exception. Their way of avoiding their completely hopeless situation is to create an autistic world. By so doing, they reduce the importance of real goals and thereby lower anxiety" (p. 157).

Mowrer (1960) vividly describes the depressed patient: For hours he may sit virtually motionless; but he would tell you, upon questioning, that far from being unmotivated and comfortable, he is the most miserable and tortured of living mortals. If then asked why he does not do something about his discomfort and problems, he will reply (if he bothers to reply) that there is nothing that he can do, that he is in utter despair, and that he has no hope of ever being able to resolve his difficulties and feel well again. Here the term hopelessness is the key to the situation: it is not that the individual is unmotivated, driveless: it is rather that so far as he can see no action he can take will better the situation. So he just sits, immobile and miserable. (Cited in Stotland, 1969, p. 160)

Becker (1962), Grinker et al. (1961) and others generally concur with Mowrer that a poor self-image and a feeling of hopelessness are critical factors contributing to depression. Stotland (1969) explains that depressed individuals develop schemas of hopelessness at the same time they are acquiring schemas that they have many difficulties such as anxieties, hallucinations and obsessions. Paradoxically, the depressed person may be

also hopeless relative to overcoming the causes of their own hopelessness.

Arieti (1959) adds to the discussion by observing that if the depressed individual is rejected by family members the condition becomes even more hopeless. Of course, numerous other factors also tend to contribute to one's feelings of hopelessness. When institutionalized, one may experience or perceive rejection by some or all of the hospital staff and may speak of being locked up and thus in a hopeless place. Interaction of the patient with the staff may be a critical factor in the hopefulness or hopelessness of the individual according to Caudill (1958), Kennard (1957), and Goffman (1961). Whiteman (1954) observed that hopelessness of schizophrenics can be often directly related to the way others have treated them. This may be a plausible reason for their characteristic practices of withdrawal from people. Many other studies similar to the ones mentioned above are recorded by Stotland in support of his theory of hope. It is quite obvious, he reasons, that a therapy of hope is needed to replace or counteract the many hopeless situations which seem to naturally follow the mental patient.

Perhaps patients should be permitted to speak for themselves regarding the matter of hope. Wisebord et al. (1958) found that an "open door" policy wherein patients were given greater freedoms and trust created in them a marked change toward hopefulness. The following are some characteristic

statements made by these liberated inmates:

It makes you feel trusted. It makes you feel you are more responsible. It shows that patients are trustworthy and no one is dangerous and we are not prisoners. . . .It shows the doctors have faith in the patients and with added hope there is less wrong with me. . . .It makes me feel more confident in myself. (Cited in Stotland, 1969, p. 217)

Menninger (1963) contends that hope plays an active role in the creative process--hope in the physician, hope in the patient, and hope in concerned others. To be sure, it seems that sometimes hope fails and death results, but sometimes enduring hope produces the impossible. He observes that physicians who have been in practice more than a decade have more than likely seen the "hopeless case" recover. While offering no proof, Menninger says there are some extraordinary cases where hope or some other intangible, inexplicable force, or emotion produced a cure for conditions considered irreversible. He comments:

The reported recovery from such conditions as optic atrophy, epilepsy, feeble-mindedness, carcinoma, and advanced mental deterioration evokes curious emotional reactions in doctors, associated with tacit incredulity. We simply cannot quite concede the possibility that immutable laws can be broken. It almost angers a scientific medical man to be told that a colleague has observed an instance of something contrary to all established medical principles



and precedent and pathology. Most of us are like the priest who allegedly refused to look through Galileo's telescope lest, as he said, it destroy his faith (and change his vocation)! (p. 387)

The scientific community has often been skeptical toward proposed new cures for supposed incurable diseases. For example, Freud's work on the "incurable" neuroses was rejected by many of his colleagues. Beers and Meyer tried to convince an incredulous profession of the curability and possible preventability of mental illness (Menninger, 1963). In like manner, Menninger reasons that the scientific community has resisted acceptance of the plausibility of cures based on intangibles such as faith, hope and love.

Wolff, an expert on psychosomatic disorders, published a science report in 1957 entitled, "What Hope Does for Man." In this report were these words: "Hope, like faith and a purpose in life, is medicinal" (Menninger, 1963, p. 390). Menninger contends that based on past experience hope, "that neglected member of the great triad, was an indispensable factor in psychiatric treatment and psychiatric education" (p. 399). If hope is medicinal and capable of curing the incurable, then it seems imperative for the scientific community to propose a renewed interest in and commitment to a study of the psychology of hope and similar therapeutic intangibles.

### Hope as Positive Thinking

Allen (1953) says a hopeless, pessimistic attitude often leads to disaster. He comments: "Many people think themselves into disaster. They feel a little bad and they fill their minds with the thought of being sick. They start out the day with dread of something bad happening. They look to tomorrow with fear and trembling" (p. 35). This type of thinking, according to Allen, leads to mental and physical pathologies. What one continually thinks consciously likely will become fixed in the subconscious mind. If this fixation is a negative one, it frequently will flash negative thoughts and feelings across one's conscious mind much like on a motion picture screen. It is amazing, he says, how quickly a picture in the mind can be developed realistically in life. In this manner, people predict and presuppose problems and crises for themselves and in their world.

Allen advises that there is a better pattern of thinking which can be just as effective for good as the negative pattern is for bad. He refers to the positive injunctives of the Psalmist David as hopeful thoughts which will help one to establish beautiful, happy, encouraging and comforting scenes and predictions on the motion picture screens of our minds as it were. For example, David said, "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24, cited in

Allen, p. 35). The twenty-third Psalm is filled with a message of hope from beginning to end. Allen reasons that greater words have never been penned to alleviate the neurotic anxieties and irrational thinking which is all too often characteristic of humanity. Allen contends that these verses are a prime example of God's psychiatry as a powerful and refreshing alternative to other psychotherapeutic techniques. He often prescribes this Psalm as a medical prescription for his depressed counselees and assigns it as homework to be learned and incorporated into their daily pattern of thinking. One's thinking is extremely important relative to psychological well being in Allen's judgment. Allen cites other authorities with similar opinions; for example, "Ralph Waldo Emerson said, 'A man is what he thinks about all day long;' Norman Vincent Peale says, 'Change your thoughts and you change your world;'" The Bible says, 'For as he thinketh in his heart, so is he'" (Proverbs 23:7) (p. 15). Good thoughts and hope appear to go hand in hand; negative thoughts stifle hope and often lead to despair.

Allen recounts a story told about hungry and homeless children in Europe at the close of World War II. Many such children were gathered up by the Allied Armies and placed in large camps where they were well cared for and fed. However, they seemed fearful and restless at night in spite of abundant provisions. A psychologist finally found a solution to the problem. At bedtime each child was offered more to eat if he



wanted it, but one slice of bread was to be given to every child just to hold. It was not to be eaten. This simple slice of bread worked wonders. The child would go to sleep holding the piece of bread, subconsciously being assured that he or she would have food tomorrow. Hope was instilled by a small slice of bread.

Peale (1952) says one must never accept defeat. Hope must be held on to at all costs. Negative thoughts must be dispelled. Peale advocates faith in God and in oneself to instill hope in the face of many potentially defeating and devastating trials. He says it is more than enough to overcome the vicissitudes of life. Paul is cited by Peale as an example of the kind of positive thinking necessary to be a winner in life. "I can do all things through Christ which strengtheneth me" (Philippians 4:13, cited in Peale, p. 109). Faith, he says, enables one to see the light at the end of the darkness and to hope when it seems that all hope is gone. Anyone can keep going when things are rosy and going smoothly, but it takes something extra, something unusual to keep going when everything and everybody is against you. That something extra is faith and faith generates hope; it supplies staying power. Even when one is on the bottom or at the end of his rope, there is hope. There is only one way to go when one is as far down as he or she can get and that is up. Peale explains that no situation is ever as hopeless as it seems:

Practically speaking, there are only a few human stories

and they have all been enacted previously. This is a fact that you must never forget--there are people who have overcome every conceivable difficult situation, even the one in which you now find yourself and which to you seems utterly hopeless. So did it seem to some others, but they found an out, a way up, a path over, a pass through.

(p. 112)

## Chapter 6

### LOVE

#### Introduction

Love has been declared by many authorities to be perhaps the greatest of human emotions and needs. Paul said love is the greatest of God's gifts to mankind (I Corinthians 13:13). Tuck (1975) says "No man can live separated from his fellow man. He needs strength, companionship, love, support and encouragement from others" (p. 46). Allen (1953) contends that love is a powerful, positive force in life. Love is opposed to all enemies of mankind such as hate, greed, prejudice, war, ignorance, poverty, and disease. When these evil forces endanger those a person loves, then one fights back with all his/her energies. In a broader sense, Allen observes "as we come to love all men, so we enter the war against all enemies of men" (p. 66).

Fromm (1956) says "one loves that for which one labors, and one labors for that which one loves" (p. 23). Menninger (1970) believes that we can live if we can love and that love is the "medicine which cures all sorrow." Augustine perceived love to be an emotion under which are subsumed all other positive emotions. For example, he states:

Temperance is love surrendering itself wholly to Him who is its object; courage is love bearing all things gladly for the sake of Him who is its object; justice is love



serving only Him who is its object, and therefore rightly ruling; prudence is love making wise distinctions between what hinders and what helps itself. (Cited in Parker and St. Johns, p. 194).

Biddle (1955) contends that everyone has a psychological need to love and to be loved. Since man is a social being, love for others provides a meaningful outlet for constructive emotions and prevents the pathological condition of emotional isolation. Biddle explains:

Social stability can be restored by reviving the concept of charity in its pristine significance--the Christian love of God and man. Through Christian charity man gives something of himself to others to help them to help themselves . . . .Man becomes most godlike through his ability to love. (pp. 151-152)

Crabb (1977) points out that according to Maslow's need heirarchy love is one of mankind's five basic needs. Menninger (1963) acknowledges a meaningful contribution made by Freud relative to love and human nature.

Freud's great courage led him to look honestly at the evil in man's nature. Freud persisted in his researches to the bottom of the jar, and there he found hope. He discerned that love is stronger than hate, that hence, for all its core of malignancy, the nature of men can be transformed through the nurture and dispersion of love. In this way the destructiveness can be transcended. (p. 399)

Adams (1970) says the primary purpose of nouthetic counseling is to produce love in the counselee toward God and toward one's neighbor. Finally, Paul declares the tremendous power and value of love by a simple yet infinitely profound statement, "Love never faileth" (I Corinthians 13:8a).

### Definitions

The following definitions are submitted as general guidelines for the subject to be addressed. It would be impossible to present a comprehensive definition of love since as Fromm (1956) observes, "Love [is] the answer to the problem of human existence" (p. 6). From a theological point of view, to speak of love is to speak of God. The apostle John declared that God is love. "Beloved, let us love one another, for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7-8). According to John's reasoning, if one were given the task of defining love with one word, "God" would be the most obvious choice for those in a Judaeo-Christian culture. For those in another culture, "giving" would perhaps be first choice in defining love. Fromm (1956) defines love thusly: "Love is an activity, not a passive affect: For example, it is a standing in, not a 'falling for.'" In the most general way, the active character of love can be described by stating that love is primarily giving, not receiving" (p. 18). Allen (1953) concurs by calling love a "process of giving."

Webster (1965) states that love is "affection based on admiration or benevolence. . . .a warm attachment, enthusiasm or devotion; unselfish concern that freely accepts another in loyalty and seeks his good; the fatherly concern of God for man; brotherly concern for others; man's adoration for God. . . to hold dear, to cherish" (p. 501). Smith's Bible Dictionary (1801) speaks of love as "natural affection; spiritual affection for holy things. . .which is a fruit of the Spirit, opposed to all evil, and only satisfied with a likeness to Jesus Christ and God" (p. 186). Plato said "love is the desire of the whole and the pursuit of the whole" (cited in Menninger, 1973, p. 294). Biddle (1955) says love originally meant Christian love of God and one's fellow men, but was changed to convey the meaning of giving or helping those who cannot help themselves.

Peck (1978) suggests that to attempt to define and examine love is to delve into the mysterious. He explains: "In a very real sense we will be attempting to examine the unexamined and to know the unknowable. Love is too large, too deep ever to be truly understood or measured or limited within the framework of words" (p. 81). With the realization that no single definition can possibly comprehend the vastness of love, Peck nevertheless suggests the following definition: "The will to extend one's self for the purpose of nurturing one's own or another's spiritual growth" (p. 81).

May (1969) says Western tradition distinguishes four kinds of love: one is sex, also called lust or libido; the second



is eros, the procreation drive; the third is philia or brotherly love. He continues, "The fourth is agape or caritas as the Latins called it, the love which is devoted to the welfare of the other, the prototype of which is the love of God for man. Every human experience of authentic love is a blending in varying proportions of these four" (pp. 37-38). Adams suggests that a simple biblical definition of love is "the fulfillment of God's commandments." To be sure, whether one defines love humanistically, psychologically, philosophically or theologically, the emotion is obviously of such a transcending quality as to deserve one's utmost energies toward the perfection thereof in the lives of human beings.

#### Developmental Considerations

Lepp (1966) says love and security during a person's developmental years are imperative for proper psychic development. The external show is not so important as the child's perception of a genuine atmosphere of affection in the home. However, a minimum of overt affection is desirable to enhance the child's emotional development. He reasons that the child must be an active participant in this matter of giving and receiving affection, not simply a passive object of love. Lepp also cites Freud's expertise relative to lavishing "too much" love on the child. Freud says "spoiling the child is a practice which tends to unduly prolong his infancy, an age which is characterized by both motor and psychic underdevelopment" (p. 54). Freud calls this condition, arising from excessive affection and overprotection, an infantile fixation.

Lepp (1966) points out that love is just as necessary in adolescence as in childhood though it should be much more discreet. The adolescent needs to know that he or she is loved just as the child needed this security. The outside world appears threatening as well as promising, hence the parents need to learn to love wisely. Adolescents desire more freedom and privacy and a wise parent will grant them these necessary privileges as they grow older. Parents' advice, according to Lepp, should be minimal during this period and also the subject of love should be spoken of seriously rather than in jest.

Hope of being loved and fear of losing love, according to Alexander and Staub (1956), are important considerations in understanding the difference in normal development and development of functional mental abnormalities in the individual. In their attempt to explain criminal or antisocial personalities, these authors suggest that being loved provides one with pleasure and security. An internal decision is made by the individual to suppress certain unacceptable instinctual impulses in order to avoid punishment and to receive love, approval and security provided by one's parents. The individual also perceives that some of his or her other instinctual strivings may be satisfied within a secure environment without fear of punishment. Therefore, love and security are intimately connected. The child first receives love from the mother in the form of milk, warmth, nurture, and parenting in general. Alexander and Staub explain: "The mother guided by her instinct

knows how to distribute these gifts of love, how to wean the child of them, and then to exert a definite influence on the instinctual life of the child. Because of this capacity to give and to refuse love, the mother finds herself in possession of a great weapon" (p. 7). As the child loses its dependence on the mother, the educational principle, based on giving and refusing love, is no longer effective in controlling the child's behavior. The need for another form of discipline or training--punishment--arises. Punishment usually comes from the father as an educative agent, though the mother, to be sure can also be an agent of punishment. Thus there are two educational factors--fear of punishment and fear of not being loved--which are the primary regulators of one's instinctual life from infancy and throughout adulthood. Though some would disagree with these concepts, Alexander and Staub conclude that the pleasure-pain dichotomy is a basic principle of all adjustment in life.

Speaking of love between parent and child, Fromm (1956) says the developing child gradually begins to perceive that he or she is loved for what they are and because they are. That is, the child realizes that "mother needs me. I am loved because I am mother's child. I am loved because I am beautiful, admirable. . . . There is nothing I have to do in order to be loved--mother's love is unconditional" (p. 33). However, Fromm points out the negative side of the unconditional quality of mother's love. This love, which need not be deserved, cannot



be acquired, produced or controlled. If mother's love is there, the child feels pleasure and security. If mother's love is not there, "unpleasure" and insecurity result and the child is helpless to create the needed love and security. Eventually, the child must make a transition from only receiving love to learning to give love. This change usually is perceived from about 8½ to 10 years of age.

Individuals must overcome their egocentricity or infantile narcissism as Freud would call it. Fromm suggests that this change is essential to the maturing of love. Mature love recognizes the needs of others to be as important and even more so than one's own needs. Giving becomes more satisfying, more joyous than receiving. Giving love relieves one from the feelings of isolation and loneliness present in the state of narcissism and the feeling of dependence produced by always receiving. Giving creates a sense of new union, of sharing, of productivity which is a warm feeling of independence and potency. In summary, Fromm explains: "Infantile love follows the principle: 'I love because I am loved.' Mature love follows the principle: 'I am loved because I love.' Immature love says: 'I love you because I need you.' Mature love says: 'I need you because I love you' (p. 33-34).

Allen (1953) concurs with the above authors concerning one's need for parental love and cautious direction. In a more religious vein of thought, he mentions God's divine pattern by which people must live in order to realize maximum benefits in life. In this context, children are a product of a loving

relationship of which they too become a part. Allen explains: "The parents provide love, care and control for the child, and, in reality, the parent is to the child its first god. As the child learns to love and respect its parents, so later does it love and respect God" (p. 59).

No one, generally speaking, has as much social influence on the child as do the parents. The home provides the first social learning experiences for the child. The child learns to respect the rights and personalities of others, and learns obedience to laws and authority. Hence, Allen stresses the importance of the home atmosphere and contends that almost our entire civilization is governed by the relationship between the parent and child. If the relationship is one of mutual love and respect, the child's development will progress normally. When this loving relationship is thwarted, abnormal development is usually the result. Thus, Allen says that the Biblical injunction to honor one's father and mother is a very meaningful one psychologically. Children must also love their parents in order to honor them. Through loving and honoring their parents, children are promised (by God) a long and happy life (Ephesians 1:4).

Doniger (1954) further enforces the need of a child for love and warmth. When unhappy and painful experiences come in one's life, the potential harm to personality development will be minimal if the child receives sufficient love and affection. However, without proper love and care, even seemingly minute

negative incidents can harm the child and affect the developing personality. Doniger comments: "By and large, what I have said is true: that the atmosphere of early childhood determines the outcome, just as the soil and the sunlight do for a plant. This is not to say that nothing can be done in later life to remedy defects. If this were true, we might as well throw up the sponge" (p. 42).

According to Coleman, Butcher and Carson (1980), faulty psychological development can result from inadequate parenting or deprivation of parenting. Warmth (love) and stimulation seem to be critical factors in this relationship. The necessary parenting may come from the father or an institutional staff member as well as the mother. In an institutional setting, an individual (whether infant, child, adolescent or adult) is likely to receive less warmth and stimulation (intellectual, emotional, and social) than in an average home.

According to Coleman et al. (1980), the syndrome referred to as "affectionless psychopathy" is often seen in children who were institutionalized at an early age, specifically before the first year. The prognosis for normal personality development for these children is generally unfavorable.

According to Freedman, Kaplan and Sadock (1976), the reversibility of damage resulting from deprivation is dependent on several factors including the length of early deprivation, quality of enrichment efforts, and the time of therapeutic enrichment efforts. It is apparent that as the child gets older restoration efforts become increasingly more difficult.



Parental rejection, a term similar to "masked deprivation," may be shown by physical neglect, denial of love and affection, lack of interest in the child, harsh or inconsistent punishment and so forth (Coleman et al, 1980). In a classic study by Sears, Macoby, and Levin (1957), it was found that children of cold and rejecting mothers suffered from feeding problems, bed-wetting, aggressiveness, and slow conscience development. Hurley (1965) later found a strong relationship between parental rejection and poor intelligence during the child's early school years. He reasoned that poor emotional surroundings and discouragement could generally retard and suppress a child's intellectual development and functioning. Pringle (1965) found that many adults who had difficulty giving and receiving love had also been rejected during childhood. Coleman et al. (1980) report that many more recent studies have supported the above findings relative to the importance of love and acceptance during one's developmental years. They conclude that the evidence indicates that lack of love may well be called a "communicable disease" since many rejecting parents were themselves also victims of parental rejection.

In Harlow's experiments (1965, 1973) with monkeys raised by surrogate mothers, he found that social deprivation was conducive to maladaptive behavior. These studies highlighted the importance of attachment (love and security) needs of infants during the early developmental years.

In their extensive studies relative to patterns in child

rearing, Sears et al. (1957) also found that parental love and warmth were the most crucial determinants of healthy development of their children. The need to love and be loved seems to be imperative for normal personality adjustment. This feeling of being loved, wanted and needed is so powerful that it may often virtually neutralize many negative conditions which might otherwise retard development.

Rene' Spitz (1949) made some significant observations relative to maternal deprivation in a study of two groups of children born to women prisoners. In one group the children were raised by their own mother, whereas in the other group the children were raised by overworked nurses. Spitz found that the children raised by their own mothers did better in all areas of development. They were healthier and happier, grew faster, were better adjusted and had a lower mortality rate. He also noted a strikingly high mortality rate of the group raised by nurses who had to care for from 8 to 12 children. Thirty-seven percent of these infants died during a two year period while no deaths were reported during the same period in the group that stayed with their own mothers. Spitz, who was a psychoanalyst-physician, concluded that a child's emotional interchange with its mother was the most important psychological factor in the infant's life. Spitz also found that the institutional conditions with inadequate mothering were disastrous for the psychological and physical growth and health of the infants. Although Spitz's study stirred up considerable controversy,

his findings could not be ignored. Other researchers such as Burlingham and Anna Freud (1942) tended to confirm Spitz's ideas on the importance of love and mothering in the developmental years (cited in Kennedy, 1971, p. 104-106).

### Various Perspectives of Love

A Psychoanalytic Perspective of Love. According to Menninger (1963), there is a common misconception of the psychoanalytic view of love--that psychoanalysis says love is carnal but simultaneously urges people to throw off any sense of shame. In defense of psychoanalysis, Menninger comments:

What psychoanalysis showed was that true love is more concerned about the welfare of one loved than with its own immediate satisfactions, that it demands nothing, but is patient, kind, and modest; that it is free from jealousy, boastfulness, arrogance, and rudeness; that it can bear all things, hope, and endure. So said Saint Paul. So said Freud. (p. 365)

Love Produces Love. Peale (1952) observes that according to a university psychology department analysis of personality traits which influence one's being liked or disliked, one must have forty-six favorable traits out of a possible one hundred in order to be liked. Most people would become readily discouraged by this large number and would thus despair of ever being popular. However, Peale points out that according to Christianity, the only basic trait needed to attract many friends and admirers is a "sincere and forthright interest in and love



for people." He reasons that if one develops this supreme 141  
trait, then perhaps other good qualities will follow naturally  
in one's personality development. The conclusion could be  
drawn that to become popular, loved, or accepted by others, one  
must learn to love. A perfect example of this is Christ's love  
for humanity. John explains: "We love him because he first  
loved us" (I John 4:19).

Why People Fail to Love. Fromm (1956) says loving, like  
living, is an art which must be learned similar to any other  
art such as music, painting, or carpentry. Two things are  
essential in this process: mastery of the theory and mastery  
of the practice. To truly be a master of an art, one must  
consider the art to be the most important thing in the world.  
This principle is also true for love. Summarily, Fromm reasons  
that love very often "fails" in people's lives because they  
have not mastered the art of loving. In other words, love  
itself does not fail but people fail to learn to love. Paul  
contends that "love never fails" (I Corinthians 13:8).

The Order of Love. Allen (1953) observes that the  
priorities of one's love investments are best stated in Jesus'  
summary of the Ten Commandments: "Thou shalt love the Lord  
thy God with all thy heart, and with all thy soul, and with  
all thy mind. . . .Thou shalt love thy neighbor as thyself"  
(Matthew 22:37,39). Based on this injunction, which is  
psychological as well as theological, Allen advocates that  
one should put God and others first and self last. In so  
doing, self falls in the background, and selfishness and hatred

are hidden. He explains: "Instead of making ourselves miserable by what we do not have, we begin to gain the blessed thrill of giving what we can give" (p. 80).

Adams (1973) cautiously agrees with Allen as he also comments on the two great commandments given by Jesus. He contends that while love of self is important, the natural inclination of mankind is to love themselves far too much, thus leading to selfishness and narcissistic emotions which can easily become pathological. While many people tend to hold grudges against others and disparage them, they generally are kind unto themselves. Hence, there is a need to counteract this natural self-love which if not sublimated, may lead to eventual hatred of others.

Love is Infinite. In a discussion of the human mind, Biddle (1955) addresses the problem of understanding the intangibles of mankind. The potential of the human mind, he says, is not only infinite but also intangibly infinite. Only a minute part of the multitude of human emotional responses can be recorded. In fact, the potential of the human mind is probably far greater than one is actually able to comprehend. The physiology of the emotions has been studied experimentally with some success but the mental element of the human organism remains largely unexplored empirically. Biddle explains: "Despite the magnitude of the accumulated physiological material and the ever-widening research we are still dependent upon speculative psychology for an understanding of the functioning

of the mind in its totality" (pp. 22-23). Emotions can be studied by the process of abstraction. However, human emotions are very much interrelated with one another and also with the bodily functions. For example, Biddle says "when the feeling of love is experienced it involves the totality of the personality, physical and mental" (p. 23). Although other emotions such as fear, hope, pride, and desire are involved, one nevertheless may consider validly the emotion of love abstractly as if it were a separate entity. It has been characteristically difficult for experimenters to measure the intensity of one's love for another. Biddle observes: "Even in the less intense feeling of love for one's fellow man the emotion is potentially limitless. One may love a hundred, a thousand, or a hundred thousand people without diminishing either the quantity or the quality of the emotion" (p. 23). He summarizes by stating that mental phenomena are "extremely complex but magnificently integrated" (p. 23).

Love is Eternal. According to Tweedie (1961), a psychology professor, Frankl contends that true love is eternal, being affected by neither "advancing age, physical deterioration, nor death." True love, according to Frankl, can no more be disrupted by death than by distance. In essence, love feels or senses that one's beloved is always near. Thus, true love is monogamous and exclusive in a sexual context though not so limited in general. It is essentially a spiritual act seeking the highest possible value of the beloved person. In true



love, Tweedie says, one commits the center of his or her personality to the lover. He explains: "Love is living the experience of another person in all its uniqueness, and singularity. It involves 'grace,' 'enchantment,' and often a 'miracle'" (p. 137).

Tuck (1975) concurs with Tweedie and Frankl. By integrating biblical truths with psychological insights, he presents some practical and inspirational counsel for facing grief and death. Tuck contends that love is critical when a person is facing grief and death. He reasons that if one is convinced that both life and love are eternal, then the separation of death will be perceived as only temporary. Hence, the individual can continue to love when a loved one dies and can live in anticipation of a happy reunion on the other side of the great divide.

Kierkegaard (1962) compares the fruit of a tree with the fruit of love. As a tree is known by its fruit, so is love known by its fruit. He explains:

The love of which Christianity speaks is known by its own fruit--revealing that it has within itself the truth of the eternal. All other love, whether humanly speaking it withers early and is altered or lovingly preserves itself for a round of time--such love is still transient: it merely blossoms. This is precisely its weakness and tragedy, whether it blossoms for an hour or for seventy years--it merely blossoms; but Christian love is eternal.

Therefore, no one, if he understands himself, would think of saying of Christian love, that it blossoms, no poet, if he understands himself would think of celebrating it in song. For what the poet shall celebrate must have in it the anguish which is the riddle of his own life: it must blossom and, alas, must perish. But Christian love abides and for that very reason is Christian love. For what perishes blossoms and what blossoms perishes, but that which has being cannot be sung about--it must be believed and it must be lived. (p. 15-26)

Kierkegaard further reasons that if one believes only that which one can see then he or she must give up believing in love. He holds that if true love is eternal and imperishable, those who reject it are deceived. He comments: "To cheat oneself out of love is the most terrible deception; it is an eternal loss for which there is no separation, either in time or in eternity" (pp. 23-24). Kierkegaard contends that when one rejects this eternal verity called love, he or she is choosing the way of unhappiness which in essence often leads to poor physical and psychological existence.

Love and Anti-Social Behavior. Quintin Hyder (1971), a practicing psychiatrist, believes that lack of love is a root cause of antisocial behavior. The absence or insufficiency of love leaves a void in one's personality. The person who does not feel loved usually has little or no love for others. Strong feelings of isolation, loneliness, fear, and hostility

are often observed in people with anti-social problems. Reactions such as hostility and resentment are basically defensive mechanisms often employed by a person who feels unloved and unwanted. To be sure, psychopaths have these difficult emotions with which to deal but they are not the only ones who wrestle with negative, anti-social emotions. Hyder says that even many Christians are living defeated lives because of feelings such as anger, hate, envy, and vengeance. He explains that hostility, wherever it may be seen, often results from "frustration, injured self-esteem, neglect or rejection by parents or former loved ones, or a sense of having been deprived of love and affection during early years" (p. 90). Hyder suggests that parents should provide an appropriate balance of love and discipline. He again enlarges upon the importance of the right amount of love: "Too little love or deprivation of needs can lead to strivings for immediate gratification whenever opportunities present themselves. Such immediate gratification early in life reinforces this behavior trait later. Too much love or overindulgence can lead to egocentricity and selfish disregard for others' rights" (p. 88).

Love as Understanding. Tuck (1975) says that people facing grief and death need sympathy and understanding. Love is that psychological intangible which provides motivation for both as well as many other altruistic feelings and emotions. Bereaved individuals, according to Tuck, do not need "instant sermons," long scripture quotations, or philosophizing. They



simply need to know that someone is there who really cares and understands. Tournier gives a succinct appraisal of love in this context: "He who loves understands, and he who understands loves. One who feels understood feels loved and one who feels loved feels sure of being understood" (cited in Tuck, p. 52).

Menninger (1942) observes that love is a sublime friendship or acquaintance. It expresses an intimate and noble level of mutual understanding, acceptance and appreciation. He explains:

Love is experienced as a pleasure in proximity, a desire for fuller knowledge of one another, a yearning for mutual identification and personality fusion. This we show to one another by our efforts to be understood by indulging the less imperious longing to understand. To be understood means, of course, that some of our worst impulses as well as our best ones are recognized by our friend who knows all about us and likes us anyway. Once this mutual understanding and identification are established, friendship merges into love. (pp. 272-273)

The genuine expression of love is active, selfless and accepting. Menninger reasons that one must show his or her love in order to confirm its reality.

In this same context Paul said, "love suffereth long, and is kind; love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. . . .beareth all things, believeth all things, hopeth all things, endureth all

things" (I Corinthians 13:4-7). In other words, love always understands no matter what may be the circumstances.

Love as Giving. Menninger (1942) points out that perhaps the earliest expression of this form of love is seen in the mother-child relationship wherein the mother conveys love to her child by nourishing the child at her breasts. Thus, it seems that food becomes an unconscious equivalent to love. This symbolic relationship of food for love apparently continues throughout life. Social luncheons, dinner parties and the like become a medium of friendship and represent an expression of love for one's guests. Menninger says the Christian religion recognizes this meaningful psychological function in the institution which is designated "communion."

The giving of gifts is an associated form of expressing love. The child initially cannot give much in return for mother's nurture but eventually will begin to offer more substantial tokens of love and appreciation for the mother's sacrifice.

Menninger explains:

The gift expresses love because it symbolizes the giver himself or an important part of himself; it may even be his life--'greater love hath no man than this.' Thus the gift is more than a bribe, a purchase price offered for love; we rebel in our minds against the thought that love is 'bought' or 'earned' or 'repaid;' nevertheless, it is a fact that a certain exchange is made and a certain balance is inevitably established. We do measure love

and weigh it, even if not accurately. We are most inaccurate when we assume that the balance is in the favor of the recipient rather than the giver. That it is more blessed to give than to receive is psychologically true because giving stimulates love while expressing it. 'The mother gives (milk) to the child. By her giving she creates her love. To create love we must begin by sacrifice. Afterwards it is love that makes the sacrifices. But it is we who must take the first step.' Here then is a practical suggestion for the fostering of love.

(pp. 173-174)

Jesus declared that "it is more blessed to give than to receive" (Acts 20:35b). In a psychological context, this may readily be interpreted as saying that giving is more psychologically wholesome than receiving.

Fromm (1956) says many people wrongly assume that giving means that they must give up something or be deprived of an object of value or to sacrifice. To the hoarding, exploitative person giving is only a means to the better end which is receiving. This type of person feels cheated if he or she doesn't receive. Non-productive individuals see giving as an impoverishment and thus refuse to give. On the other hand, for the productive character giving is the highest expression of potency. In the act of giving, according to Fromm, one may experience strength, wealth, power, and joy. Giving brings joy because it is an expression of vitality and being alive.



This principle may be generalized to every realm of human existence including sexual experiences. Fromm reasons that giving encompasses the physical, psychological and spiritual aspects of one's experiences.

The hoarder is the impoverished one psychologically speaking. This person is constantly anxious about the possibility of losing something. No matter how much the selfish person may have, he or she cannot be rich psychologically so long as there is anxiety and fear about giving and thus losing. It is common knowledge that the poor are more willing to give than are the rich. However, extreme poverty is so degrading because of the direct suffering it causes and also because the poor are deprived of the expression of love and experiencing of joy through giving. Yet, there is hope for the poor in that giving has a sphere which is higher than the material. Individuals may give of themselves and that which expresses life and love to another. He or she may give knowledge, understanding, humor, interest, joy and many other expressions of being alive and able to share and love. Although this form of giving is not designed specifically to receive, it produces reciprocal giving. Fromm explains:

Giving implies to make the other person a giver also and they both share in the joy of what they have brought to life. In the act of giving something is born, and both persons involved are grateful for the life that is born for both of them. Specifically with regard to love this

means: love is a power which produces love; impotence is the inability to produce love. (p. 21)

Allen (1953) says love, which is a process of giving, destroys selfishness. Wrong desires, jealousy, hatred, and desire to commit murder which are all results of selfishness are also destroyed when love has its perfect work.

Perhaps the greatest example of love as giving is seen in the love of Jesus for mankind wherein he willingly gave his life to redeem the fallen race. The Apostle John penned the beautiful record of God's perfect love gift to the world. He declared: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life" (John 3:16). Though this verse is expressly theological, it is also profoundly psychological in its implications for the human race. Faith and hope and love were given simultaneously to mankind through Christ's sacrifice of himself on the cross. Through the promise of eternal life, one may realize the ultimate psychological peace and stability.

#### A Scientific View of Love

Karl Menninger (1942) contends that in the war of the instincts, love overpowers the impulse to fight and changes it into a desire to work or play. Love is also implicit in both hope and belief (faith). To be sure, though love is somewhat intuitive, yet it is pure illusion to believe that love is without scientific merit. A balance between intuitive truth and scientific data seems to be a plausible solution to this

dilemma. Menninger says that Freud's systematic and scientific study of the sexual life of human beings placed love on a more empirical foundation. Freud showed that one "grows into love and love grows in him" beginning from infancy. However, Menninger observes that people with problems in their love relationships generally do not go to a scientist for advice. They go to a therapist whom they feel can express love humanistically, not scientifically.

Freud's "libido theory" has been prominent in scientific literature for many years. Eventually he modified this theory with a "thanatos theory." The two ideas became fused into the concept of life instincts interacting with and opposed to death instincts. Menninger explains: "Thus the scientific theory of love has become the theory of the interaction and fusion of the erotic and destructive instincts" (p. 262). Love, he says, is capable of modifying the hate or destructive impulses and thus rendering them more socially acceptable and useful. On the other hand, the love instinct must also be modified. The result of this process is a great variety of combinations of functions and characteristics of these two basic instincts--love (life instinct) and hate (death instinct). Therefore, a pure form of either love or hate, according to the theory, is non-existent.

Love as the expression of the life instinct is seen in three forms. Love affects the process of sublimation by being absorbed in the control and neutralization of the destructive



instinct. Secondly, love is expressed toward characteristically non-sexual objects such as nature, inanimate objects, pets, friends, and society in general. Such expressions of love originate from the erotic instinct though these objects and related feelings are not consciously perceived by the individual as being sexual. Thirdly, love is expended directly on sexual objects.

Menninger contends that love can take many forms and still be wholesome psychologically. However, he cautions that one's love for inanimate or nonhuman objects should not impair one's love for human beings which seems to be the highest form of the love investment. In either case, according to Freud's theory, there is a fairly stable basis for accepting love needs as being scientifically and psychologically valid in human beings.

#### Therapeutic Values of Love

Rollo May (1967) in The Art of Counseling expresses the belief that the counselor basically operates through the process of empathy. May says that one must be an active participant in the values of life such as beauty or love in order to understand their true meaning. To experience them is to know them. One cannot know another person by mere analysis or formulae. Broadly speaking, he says that one must be in love with another to truly know him or her. This being the case, both persons will experience change by virtue of the power of love in the relationship. May further explains:

"Thus it is literally true that love works a change in the personalities of both the lover and the loved. . . . Love therefore carries tremendous psychological power. It is the greatest force available in the influencing and transforming of personality" (p. 81). In a counseling setting, there is a merging of counselee and counselor into a common psychic entity, with a union of the emotions and will of each. A sharing relationship is established wherein the strength, insight and stability of the counselor is felt by the counselee and thus he or she is convinced one will be assisted in their personality struggle. May cautiously suggests that counselors should utilize their experience indirectly lest their empathy be turned into egocentricity, which is the opposite of love.

In comparison, one may see the psychological parallels in Paul's statement, "Bear ye one another's burdens and, so fulfill the law of Christ" (Galatians 6:2). Paul speaks of a loving, sharing, empathic relationship that is so effective that the whole law of Christ can be fulfilled by this one experience which May called psychic unity. In this respect, according to Paul's reasoning, every person may be a counselor to aid a neighbor in times of mental or physical distress. Again Paul says "love worketh no ill to his neighbor" (Romans 13:10). The stage is thus set for the development of psychic unity between two individuals where love is working. Psychological power can be released and personality or behavior change is made possible and probable.

Allen (1953) contends that love produces healthful emotions and mental tranquility. Although love is first a giving process, the nature of love is such that those who love become recipients of that which is often far greater than the gift or the act of love performed. The therapeutic implications of the resulting positive emotions are quite obvious. Allen explains:

And when in our view appears the vision of God and of opportunities of service to our fellow men, we experience, not misery-giving selfishness, but the fruits of the spirit. In losing our selfish desires we gain love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance. (p. 81)

Allen reasons that love begets love and hence leads to a more amiable relationship between human beings.

Halmos (1966) sees love as a therapeutic skill of the counselor. He comments:

Being supportive has now become a normal part of psychotherapy. . . .the crux of the matter is that love is expressed in all counseling; the counselors now say, that it must be expressed, if counseling is to make a difference in the patient. This view is in keeping with Ferenczi's doctrine that 'the physician's love heals the patient,' and with Ian D. Suttie's assessment of counseling as a 'cure by love.' The new emphasis consists of the definition of this therapeutic love as mothering or parental loving. (pp. 50-51)



Halmos suggests that a counselor who can be empathic can help the patient. He observes that it might be difficult to answer a critic who might say that "after six decades of sophistication, the counselors have not discovered much more than that loving another in need of help may be the one thing decisively therapeutic to him" (p. 59).

May (1967) cites Jung in reference to the extreme importance of religious-psychological intangibles. Jung declares: Among all my patients in the second half of life--that is to say over thirty-five--there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to these followers, and none of them has been really healed who did not regain his religious outlook. This holds, broadly speaking, for persons in the first half of life as well. It is the problem of the individual finding meaning in his own life and ultimate meaning in the life process. What he needs to live, says Jung, is faith, hope, love, and insight. (p. 214)

Tweedie (1961) says "love of one's fellow man and love of patients, is an important spiritual task of the psycho-therapist" (p. 138). Though not as deep a commitment as love in marriage, in a clinical setting love is nevertheless essential to meet the existential needs of the patient and to establish rapport.

Paul Tournier (1957) says love of the therapist for the patient is what the patient needs most. Based on interviews of many of his counselors, Lawrence Crabb (1977) contends that psychologically people need love and acceptance above all else in life. He explains:

People have one basic personal need which requires two kinds of input for its satisfaction. The most basic need is a sense of personal worth, an acceptance of oneself as a whole, real person. The two required inputs are significance (purpose, importance, adequacy for a job, meaningfulness, impact) and security (love--unconditional and consistently expressed; permanent acceptance). (p. 61)

Peck (1978), a practicing psychiatrist, declares that "the essential ingredient of successful deep and meaningful psychotherapy is love" (p. 173). He observes that it is incredible to realize that most of the literature in the West dealing with psychotherapy ignores the subject of love. Even Hindu gurus admit that love is the real source of their power to heal. Western psychotherapists speak of warmth and empathy but seem embarrassed to talk of love, perhaps because of confusion between genuine love and romantic love in our culture. They also seem to have difficulty with a scientific analysis of love which is intangible, incompletely measurable and suprarational. In either case, Peck believes that if the psychotherapist cannot genuinely love a patient, effective healing will not occur. In addition, even a minimally trained lay therapist may achieve

good psychotherapeutic results if he or she is capable of expressing genuine love for the patient.

### The Universality of Love

Tweedie (1961) says the Logotherapist sees love as one of the most significant existential events. Individuals may validate their worth through active creative tasks but may also see themselves as valuable because of being loved. He explains: "In the sense that every person yearns to be loved, and such a desire occupies so many of his thoughts and decisions it may well be said that 'love makes the world go around'" (p. 136). Biddle (1955) contends that "the need to be accepted and loved by one's family and friends is universal" (p. 18). Everyone needs to love and to be loved. Fromm (1956) declares that "without love, humanity could not exist for a day" (p. 15). He says love is interpersonal fusion which is the most powerful striving in mankind, the most basic passion, the force which unites humanity, which produces the sense of the clan, the family or the society. Failure to achieve interpersonal fusion or love leads to insanity, self-destruction and destruction of others.

Peale (1952) cites the psychologist, William James, who said, "One of the deepest drives of human nature is the desire to be appreciated." Peale continues the thought by stating that "the longing to be liked, to be held in esteem, to be a sought-after person, is fundamental in us" (p. 199). Based on numerous



polls, Peale contends that one perhaps never outlives the desire to be loved, well thought of, or highly regarded. Failure to learn to love in life will more than likely lead to psychological pathologies. A person needs to be loved and wanted or needed in a broader sense than mere ego satisfaction. Peale observes that "The feeling of not being wanted or needed is one of the most devastating of all human reactions" (p. 210).

### Conclusion

In conclusion, Fromm speaks of love as "the ultimate and real need in every human being. . .the only sane and satisfactory answer to the problem of human existence. . . .Any society which excludes, relatively, the development of love, must in the long run perish of its own contradiction with the basic necessities of human nature" (cited in Wells, 1963, pp. 171-172).

Again Fromm, commenting on the scriptural injunction to love one's neighbor as oneself, describes his assessment of the profound value of love. He declares:

There is no more convincing proof that the injunction, 'love thy neighbor as thyself' is the most important norm for living, and that its violation is the basic cause of unhappiness and mental illness. . . .Whatever complaints the neurotic patient may have, whatever symptoms he may present, are rooted in his inability to love if we mean by love a capacity for the experience of concern, responsibility, respect, and understanding of another person and the intense desire for that person's growth.

Analytic therapy is essentially an attempt to help the patient to gain or regain his capacity for love. If this aim is not fulfilled, nothing but surface changes can be accomplished. (Cited in Ungersma, 1961, p. 67)

James Dobson (1982) says when one lies on his or her death bed and looks back over life, what will be remembered and what is important will be those who loved, those who cared and where one fit into somebody's life.

## Chapter 7

### DISCUSSION

In light of the preceding research the author wishes to offer a number of suggestions which will hopefully encourage others to further investigate the concepts addressed herein as well as similar concepts. It has been pointed out in the research that psychology is certainly a science, although not yet a unified science. According to Allport and others, there appears to be "many self-consistent frames of psychological interpretation" which have been formulated from the "facts" available (Allport, 1950, p. XI). Allport suggests that it may be possible in the distant future to formulate a universal set of interpretations (which some would call absolute verities) upon all human behavior. On the other hand, others believe that human behavior and mental functions will always be subject to "philosophical disagreements." If psychology is indeed a scientific discipline, it seems reasonable to expect a greater degree of unity to be forthcoming in the field as professionals and scholars work together to isolate meaningful data which may further explain human behavior. However, such results will not soon be uncovered so long as researchers remain bogged down and entangled in subjectivity and relativistic philosophies. While relativism is a necessary consideration in situations where behavior is mediated by various actions and reactions or is dependent on the nature of the stimuli, in order to arrive at



a truly scientific psychology the search for unifying factors must continue. The problem of subjectivity in religion must also be dealt with if a meaningful integration of religion and psychology is attained. Though there has been much progress in the fields of psychology, psychiatry, and psychotherapy toward understanding and explaining human behavior, much disagreement still exists among many professionals especially in the areas of religion and psychology.

Menninger (1963) observes that the human life expectancy was increased from thirty-five years to seventy years as a result of employing in medicine the scientific method of collecting, correlating, and classifying data. Hypotheses were constructed, tested, and accordingly altered as necessary or rejected. Mechanical discoveries also aided in the advance of medical science. It seems plausible that psychological and religious principles could be tested and verified through similar processes, although some would say no. However, the research indicates that both religious concepts and psychological theories may be verified. Allport showed how faith could be validated, Stotland demonstrated the validity of hope scientifically and Freud formulated a reasonable and scientifically based theory of love. In like manner various psychological theories have been accepted generally as having high validity after many years of research and testing.

In view of the singularity of truth hypothesis, it is suggested that every scientific discipline must be interrelated

and interdependent. Psychology and religion are two such disciplines which often seem to be plagued with confusion, ambiguity, subjectivity and dogmatism. Nevertheless, the research seems to show that these two fields of thought have scientific validity and can be integrated successfully to the enhancement of both. Gordon Allport (1950) presents the following appraisal of the situation: "It is my belief that before such harmony of effort can arise the parties of both parts will need a greater flexibility of outlook than they customarily display. A narrowly conceived science can never do business with a narrowly conceived religion. Only when both parties broaden their perspectives will the way to understanding and co-operation open" (p. X). Again Allport (1950) comments relative to the common societal goal of mental health: "Psychology and religion are two acceptable means, but it is generally expected that religion must abet and never oppose psychological science" (p. 86).

Doniger (1954) very succinctly expresses the main force of this paper:

Man's well being requires the synthesis of both the scientific understanding of man's developmental processes and the spiritual values of religion. . . . Modern psychology through its research and profound understanding of the tragedy of human existence is second only to religion in its sympathy and concern for man's tragic plight. In this, as well as in many other aspects, its approach and its aims are similar, if not identical, with that of religion. . . . The ideological partnership of psychology and religion offers at the

moment the most hopeful instrumentality for the salvation of man so that in the end he may rediscover his faith-- in himself and in his fellow man. (pp. XVI-XVII)

To answer the question posed in the title to Chapter Two, "Guilt, Good or Bad?," one may conclude that guilt can be both good and bad. According to the research, the idea that all guilt is morbid or pathological is without sufficient concurrence among scholars. To be sure, guilt feelings, if not understood and properly resolved, can lead to neuroses, psychoses and suicide. On the other hand, guilt has been shown to be a basic human emotion which can provide motivation toward creativity and happiness. Since there also appears to be a distinct relationship between guilt and sin, it seems reasonable to combine biblical principles with psychological insight in an effort to overcome the incapacitating experiences of unresolved guilt.

Oden (1980) suggests that there is no easy way out of guilt. He says mankind must "undergo the moral education of guilt" by listening to what guilt is trying to teach us about ourselves. The answer to the guilt dilemma does not appear to be the negation of conscience or abrogation of all moral restraint and responsibility as some have advocated. The answer may be found in a return to moral virtues as suggested in the research of Menninger, May, Narramore, Hiltner, Biddle, Allport and others. The existence in every human being of an existential dynamic religious tension appears to be a valid



assumption confirmed by many secular as well as biblical scholars. After spending 20 years studying the dialogue between psychology and religion, Oden (1980) has concluded the following:

Modern psychotherapies have been right to see that guilt can create illnesses, but wrong to think that guilt could be circumvented cleverly or undercut easily without moral reformation and honest acts of reparation. While we have been casting ought-language out of our modernly educated vocabularies, the ought has returned with a vengeance. . . . I now reluctantly have to conclude that the theological voice in that dialogue must stiffen if the dialogue is to mean anything at all. (p. 41)

According to Oden's research, biblical psychology should be viewed in the plural--biblical psychologies--since the writers of the Bible have such profound and diverse insights about human passion, motivation, guilt, anxiety and other psychological concepts. Oden (1980) presents a succinct comparison between a purely secular system of guilt resolution and the Christian alternative.

The heart of the difference between cheap-grace doctrines of guilt-free existence and the Christian gospel is this: Modern chauvinism desperately avoids the message of guilt by treating it as a regrettable symptom. Christianity intently listens to the message of guilt by conscientious self-examination. Hedonism winks at sin. Christianity earnestly confesses sin. Secularism assumes it can

extricate itself from gross misdeeds. Christianity looks to grace for divine forgiveness. Modern consciousness is its own fumbling attorney before the bar of conscience. Christianity rejoices that God himself has become our attorney. Modernity sees no reason to atone for or make reparation for wrongs. Christianity knows that unatoned sin brings on misery of conscience. Modern naturalism sees no need for God. Christianity celebrates God's willingness to suffer for our sins and redeem us from guilt. (pp. 136-137)

From the research herein addressed relative to the anti-social personality, it is highly probable that the problems of criminal psychopathy shall not soon be solved by human effort. From a theological perspective the issue may be more moral than mental whereas from a psychological-psychiatric view the problems of psychopathy appear to be a combination of mental abnormalities and moral deviancy. It also seems reasonable to say that the biblical reprobate and the psychological psychopath are one and the same as far as personality dynamics and common characteristics.

Incorrigibility seems to be a very likely diagnosis for some unfortunate and pitiable human beings, though not readily admitted by many theologians and psychologists. However, the research indicates that there is still hope for some who fall in the general category of the seemingly "hopeless cases."

Since the implications of the problems of the antisocial

personality may be both moral and mental, it is suggested that the psychopath can be more effectively helped by the combined efforts of psychologists and theologians in the clinical setting. To be sure, this is being done on a small scale reluctantly by many professionals on both sides of the issue. Some theologians continue to ridicule psychological methods and techniques while some psychologists still refuse to acknowledge the healing potential of biblical based psychotherapeutic principles. Menninger (1973) addresses the problem thusly:

If nurses, social workers, psychologists, surgeons, general medical men, welfare workers, physical therapists, Christian Science readers, dentists, barkeepers, and housewives can all be enlisted in the army of psychotherapists, why not also the clergy? They have had far more educational discipline than most of those others and they have an avowed purpose in life of shepherding lost sheep. Ministers, priests, and rabbis constitute, after all, a caring profession. Are they being rightly trained for the life-work to which they aspire? (p. 225)

Menninger says that the clinical orientation of clergymen has been for more than 20 years a part of the educational program at the Menninger Foundation and that chaplaincy services in various hospitals have had close association with the Menninger School of Psychiatry.

If this relationship of rapproachment between psychiatric clinicians and theological counselors has proved to be helpful



and effective in some instances, it follows that with further education and cooperation among the professions much good can be accomplished toward helping not only the psychopath but also people with every other form of mental and moral abnormality.

This paper has attempted to present sufficient data to demonstrate that faith, hope, and love are not only profound theological verities but also are valid and useful psychological truths. Though some may disagree, the research seems to suggest that no human being can live and function effectively without these three psychological imperatives. According to some scholars, one may as well do without food as to be deprived of faith, hope and love. To be sure, the intangibility of these concepts presents some unusual problems as far as testing and measurement are concerned, but perhaps no more so than similar psychological concepts such as empathy, congruence, altruism, narcissism, transference, sublimation, and the like. Are these abstract psychological terms and concepts any more testable than are faith, hope and love? A perusal of over 75 volumes in the field of psychology, psychiatry, philosophy, science and religion, strongly suggests that faith, hope and love have as much psychological validity as do any of the so-called important or standard psychological concepts. Perhaps the weight of the evidence will be sufficient to convince others also of the profound importance of faith, hope, and love as irreplaceable psychological intangibles.

It is noteworthy that in all of the preceding research,

few negative comments were observed relative to faith, hope and love, though to be sure, there have been some who have questioned the testability and scientific relevance of these concepts. It appears that most scholars are willing to acknowledge intuitively the existence of faith, hope and love as psychological verities but are hesitant to incorporate these intangibles in a scientific psychological system. If this is the case, perhaps more research and actual testing of these principles will either verify or disconfirm their psychological validity.

Menninger (1963) makes several statements which seem to present an appropriate conclusion for the discussion of faith, hope, and love. Reflecting on Freud's important contribution to the study of love, Menninger observes that Freud saw love as pre-eminent in therapy as well as in daily life. Menninger states that "Freud discovered and described the function of love in the constant neutralization of hostile impulses and in the maintenance of patterns of social integration" (p. 359). Hence, Menninger reasons that since love is an important determinant in the work and effectiveness of the physician it deserves more special attention. In light of psychoanalytic theory, he again observes that "Every physician who treats a patient gives him something more than 'treatment'. He gives him love. This love is often tinged with other emotions, but the devotion of the physician to his patients is love of the highest order. It is an expression of 'agape,' selfless concern" (p. 359).

Relative to faith he comments: "Scientists unite in

repudiating magic, superstition, and theory devoid of all relation to facts. But each has his faith, his scientific conscience, his belief in the validity of science, i.e., that science works" (p. 372). Menninger also contends that many psychiatrists like himself believe in the potency of the three intangibles--faith, hope and love.

To describe the value of hope Menninger cites the late Dr. Harold G. Wolff, who was noted for his research in psychosomatic medicine. Wolff (1957) summarizes his findings relative to prisoner of war deaths: "In short, prolonged circumstances which are perceived as dangerous, as lonely, as hopeless, may drain a man of hope and of his health; but he is capable of enduring incredible burdens and taking cruel punishment when he has self-esteem, hope, purpose, and belief in his fellows" (cited in Menninger, 1963, p. 391).

The Apostle Paul reasoned that these three virtues will outlast all other mighty works and deeds. He declares: "And now abideth faith, hope and love, these three, but the greatest of these is love" (I Corinthians 13:13).

The following statements may well serve as a general summary of the basic thrust of this paper. Crabb (1977) says

If psychology offers insights which will sharpen our counseling skills and increase our effectiveness, we want to know them. If all problems are at core spiritual matters we don't want to neglect the critically necessary resources available through the Lord by a wrong emphasis on psychological theory. (p. 34)



Secular psychology and biblical truth need not be at odds with one another. As a representative of the Christian professional community Crabb observes that "most Christian professionals have adopted this approach to integration: combine the insights and resources of Scripture with the wisdom of psychology and a truly effective and sophisticated Christian psychotherapy will emerge" (p. 36).

Summarily, Rollo May (1967) very aptly explains the importance of religion in mental health:

The deeper one's thought penetrates in the field of psychotherapy, the closer one comes to the realm of theology. Psychotherapy begins with the problem of how the neurotic individual is to live most effectively; this becomes the problem of finding meaning in the neurotic's life, and at this point psychotherapy finds itself dealing with theological subjects. The fundamental questions with which psychotherapy ends can be answered only in the field of theology. . . any adequate picture of personality must take into consideration the tension in man's nature between what he is and what he ought to be--or better expressed, the contradiction between egocentricity (man's selfish motives in his decisions) and interest (responding unselfishly to the needs of others). This is stated theologically as the contradiction between sin in man's nature and response to the universal structure, or God. It will be remembered

that the psychotherapists, Jung, Rank, and Kunkel frankly recognized this contradiction, which they termed the "dualism" in human nature, and explicitly admitted their dependence on theology for answers in this most important area. (pp. 218-219)

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