

A CRITIQUE OF THE "THEOLOGY" AND "METHOD" OF VIKTOR E. FRANKL
AND ITS SIGNIFICANCE FOR PASTORAL COUNSELLING AND CARE.

by

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Foreword.

Viktor Frankl made two visits to South Africa recently, one in 1984 and the other in 1986. On both occasions his impact was quite remarkable, judging by the reports of those who were privileged to hear him speak. My own encounter of Frankl was through his writings, which were introduced to me by my supervisor, Professor N.A.C. Heuer. Most of all I became interested in Frankl's approach to suffering, which was sustained by his own living testimony of endurance during suffering.

In time I developed a specific interest in Frankl's theories concerning human nature. This was not only because of my interest in the academic discipline of Practical Theology, but also because of my primary concern for the needs of people. Ultimately all theological study must be carried out for the express purpose of a more effective ministry of Caring by the Christian Community. Frankl's concern for the human predicament involves an understanding of the need for the discovery of meaning in the context of daily life. His thought and method is of value to the Christian Community which has a rich heritage in Pastoral Care. Both Frankl's insights in the field of Pastoral Care and Pastoral Counselling can be utilised by the Christian therapist. At the same time theological insights must be brought to bear on Frankl's contribution in order to place his thinking in a broader context.

My thanks go to Professor Heuer for his encouragement and insight, and for the many valuable experiences shared during this time. Grateful thanks must also be expressed to the Human Sciences Research Council for their financial assistance which made this program possible. Recognition must also be given to the Viktor Frankl Foundation of South Africa for their pioneering efforts in promoting Frankl's work in this country, and for the insights gained at their First National Conference held in Pretoria in May 1987.

Finally my thanks must go to my wife Sheilagh without whose patient support this dissertation would not have become a reality.

In keeping with the requirements of the University of Durban Westville I wish to state unambiguously that this entire dissertation, unless specifically indicated to the contrary in the text, is the product of my original work.

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CHAPTER 1.

General Introduction: An outline of the scope and limits of Frankl's thought and practice and its relevance to Pastoral Counselling and Care.

I. The scope and limits of the problem.

The object of this dissertation is to provide a theological assessment of the thought of Viktor E. Frankl and his therapeutic methodology in order to establish its validity as a contribution to the field of Pastoral Counselling and Care.

The question which naturally arises in this context is: What is the place of Logotherapy as a system of therapy within the field of Theology? It is normal practice in the field of counselling to study techniques that have been established by other helping professions. This implies that Practical Theology may use secular systems of therapy to arrive at theological goals.

The study of Logotherapy is not merely an analysis of a therapeutic technique. More important than Frankl's technique is the need for an apologetic response to his "theology", while assessing its value for Pastoral Counselling and Care.

From this perspective certain important questions must be raised: Does Frankl have a theological foundation to his thinking, particularly in his view of man? Is his thinking valid in this regard, specifically in his understanding of man and his "spirituality", as is seen for example in his work "The Unconscious God". (1)

In dealing with Frankl's view of man and God we are dealing with theological issues. It is important therefore to take note of our method here, namely that which has been termed *Pastoral Apologetics*. (2) What does this term mean?

The term *Pastoral Apologetics* has arisen in the context of *Pastoral Analysis*, (3) and describes the process of analysis of various views of the nature of man developed by psychiatry and psychology. Our concern is *Pastoral* in that it involves the shepherding perspective which is basic to Pastoral ministry. (4) Our approach is *apologetic* in that Frankl's contribution requires a theological response. This response involves not a defense of the existence of God in the traditional sense of Christian apologetics, but rather the nature of man is to be defended. (5)

Thus our point of departure is not a doctrinal system or creed, but rather an analysis of the human situation and the various solutions to the problems of human existence which are propounded by scholars in various disciplines.

While it is clear that we are dealing with the "non-theological" side of theology, in Frankl's case we come closer to a "theology" that in many other schools of thought in psychology and psychiatry. This is so not particularly because of his Theistic background as a Jew. Frankl's approach is theological in that it deals with man as more than a creature driven by instincts and drives, or conditioned by society and environmental factors. Man is a being "in search of meaning". (6) Logotherapy is defined by

Frankl as a "therapy through meaning".(7) Thus *Logos* for Frankl relates specifically to man's concern for meaning. Frankl presents an anthropological approach which deals with theological and specifically pastoral concerns, and this is the scope of our study.

The dynamics involved in Frankl's thought from this perspective are therefore primarily theological: Is man a determined creature, or does he have the freedom to rise above his circumstances? Does man really have freedom of choice? This leads us to Frankl's notion of "spirituality". Frankl proposes a system of *Dimensional Ontology* involving a *noölogical* dimension in the human personality which must be analysed from a theological point of view.

Ultimately we are faced with Frankl's concept of the *Hill to Meaning*. If this is the primary motivating force in man's existence, then we must ask the question whether this is an aspect of man's Created Goodness, in the Biblical sense of being created in the image of his Creator.

What then of the relevance of Frankl's thought to the Pastoral Counsellor? We have alluded to the fact that techniques in Counselling are generally studied and utilised by Pastoral Counsellors, as methodology is often a negotiable factor. Many Pastoral Counsellors who share similar objectives in their counselling task make use of vastly differing techniques. This "borrowing" of methodology is not without controversy, however, particularly in terms of the relationship between Christian Counselling and Psychotherapy.

In essence, the issue is one of Christian theology being in conflict with humanistic world views and approaches to counselling. Furthermore, the proliferation of the "listening arts" has threatened the very existence and validity of Pastoral Counselling to a large extent, (8) despite the fact that Pastoral Counselling and Care has a rich history in the "ministry of the cure of souls" (9) which antedates the rise of modern psychology and psychotherapy.

In the light of this conflict between the Christian tradition and modern therapeutic disciplines, certain observations must be made regarding the validity of the Christian approach. It is the theologian Paul Tillich (1886-1965) who presents us with the guiding concept of the "scientific theologian", who has as an *a priori* on his agenda, a belief in God. (10) Tillich adds to this the Christian Message or *kerygma* as a further criterion for the scientific theologian's approach to research of any issue. This Message is kept in dynamic tension with the human existential situation. Thus theology finds itself in the important position of having to interpret the problems of the human situation from a theological perspective.

II. The Main Issues of this Dissertation.

This dissertation has as its primary concern a theological critique of Frankl's *Logotherapy*, his "therapy through meaning". The foundational principle of his theories involves an existential analysis of man in his world which has led him to the development of a specific anthropological theory.

Man's primary concern for Frankl is his search for meaning. In his quest for meaning, man must move beyond the dimensions of his "psychophysicum" to the specifically human dimension, the noölogical, in which he is able to reflect upon himself and also transcend his environment.

One of the main emphases of this dissertation is upon Frankl's understanding of man. His anthropological theory attracts specific theological issues which relate to Pastoral Counselling and Care. The problem may be defined as follows: A theory of Pastoral Care is linked directly to anthropology. What is said about the nature of man's existence has a bearing upon the manner in which the Practical Theologian can develop a theory of ministry.

Ultimately the Christian Counsellor or Therapist is concerned with human behaviour, and more specifically changing human behaviour. Anthropological theory must precede therapeutic technique. In the case of Freud, man's primary motivational factors were related to suppressed sexuality and the drives related to the *pleasure principle*. In Adlerian psychoanalysis human behaviour was seen as motivated by the drive for superiority or *power*, largely influenced by the the thinking of Nietzsche.

Frankl's anthropology involves the quest for meaning. Beyond Freud's repressed sexuality Frankl has developed the notion of repressed *religiousity* in his idea of the *Unconscious God*. This issue must be considered from a theological perspective as well.

III. Chapter Outline.

This study is compelled to cover an outline of Frankl's anthropology and a critique of his thinking. Chapter 2 will involve a consideration of Frankl's background in psychoanalysis, and specifically his reaction to Freud, Adler, and Jung. Here much information that is generally known about Freud and Adler will have to be covered in order to understand the development of his thinking. Any presentation of Frankl is impossible without this historical survey. Frankl's background in existentialism will also be considered in chapter 2 in order to understand the development of his thought. This is necessary because of Frankl's emphasis upon what he terms man's "existential vacuum" which is caused by a lack of meaning.

The main aspects of Frankl's thought will be presented in chapter 3. Here, his triad describing human nature will be considered, namely the "Freedom of the Will," the "will to meaning" and the "meaning of life." This discussion will incorporate Frankl's contributions termed "dimensional ontology" and "medical ministry". Frankl's triad of values which form a fundamental part of his philosophy of existence will be outlined.

Chapter 4 of this dissertation involves a *pastoral apologetic* response in the form of a theological critique of Frankl's system of thought. The question of the "freedom of the will" in logotherapy will be placed in perspective in terms of the theological dynamics of "sin" and

"estrangement". This chapter is concerned with Frankl's idea of the "Unconscious God" and the inherent religiosity which he ascribes to human personality. The problem of human suffering is central in Frankl's thinking. This issue must also be presented and his thought outlined in relation to the issue of meaning, as this aspect of Frankl's thought is relevant to the discipline of Pastoral Care.

Chapter 5 considers an important part of Frankl's contribution, namely his "method", involving the practical techniques of his therapy. Here his contribution towards Pastoral Counselling techniques will be considered. Here Frankl's thought will be considered in relation to medical and non-medical therapy. The application of his thought on a general level is of specific interest to the development of a methodology and theory of Pastoral Care. The value of Frankl's methods will be discussed and the relevant aspects for the Pastoral Counsellor considered.

In the final chapter the implications of Frankl's thought and method will be related in general terms to the discipline of Pastoral Counselling and Care. Here the value of his contribution will be considered in the light of recent trends in theories of Pastoral Care, and the implications of his thinking for the Christian minister will be discussed.

An outline of Frankl's background in psychoanalysis and in existential analysis will now be presented in chapter 2, in order to trace the important influences which have effected the development of his thought.

Footnotes - Chapter 1.

- (1) Frankl: *The Unconscious God*, Hodder & Stoughton London 1975.
- (2) cf. Heuer N.A.C. *Pastoral Analysis*. Institute for Pastoral Analysis, Durban, 1987. p14.
- (3) For a definition of Pastoral Analysis consult the introductory publication referred to in note (2) above. It should be noted that *Pastoral Apologetics* is generally used within the specific context of Pastoral Analysis.
- (4) Hiltner: *Preface to Pastoral Theology*, Abingdon, New York 1958. p16
- (5) Heuer, N.A.C. *op.cit.* p15.
- (6) Frankl, V.E. *Man's Search For Meaning*. Simon & Schuster. New York, 1984. p17.
- (7) Frankl, V.E. *The Unheard Cry for Meaning*. Hodder & Stoughton. London, 1978. p19.
- (8) Hurding R.F. *Roots And Shoots - A Guide to Counselling and Psychotherapy*. Hodder & Stoughton. London, 1985. p9f.
- (9) Clebsch W.A. & Jaekle C.R. *Pastoral Care in Historical Perspective*. Abingdon, 1958. p7f.
- (10) Tillich, Paul. *Systematic Theology*. Vol.1. Nisbet, London 1958. p11.

CHAPTER 2.

The Background to Frankl's "Theology" and "Method".

A. Frankl's Psychoanalytic Background.

Preliminary Remarks on Frankl's background.

In this consideration of Frankl's thought a brief survey of the historical background to its development is necessary. This is particularly necessary in relation to his views of the thought of Sigmund Freud (1856-1939), Alfred Adler (1870-1937), and Carl Gustav Jung (1875-1961).

Frankl summarises his relationship to Freud and Adler in terms of three principles or characteristic concepts applying to each of these pioneers. These characteristics are the *will to meaning* (Frankl), the *will to pleasure* (Freud), and the *will to power* (Adler). Logotherapy, Frankl's system of thought, involves the first of these, the *will to meaning*. In this he views such striving to be the primary motivational force in human existence. (1) These principles must now be enlarged upon to provide the basis of the ensuing discussion and critique of his thought.

I. Frankl's assessment of Freud.

An account of Freud's theories in relation to Logotherapy is to be found in Frankl's book "The Unconscious God". Despite the fact that Freud's basic ideas are all well known, it is important to the development of the main thrust of this dissertation to review Frankl's critical observations of certain aspects of Freudian theory.

Frankl remarks that prior to Freud "academic psychology was psychology with the exclusion of the libidinal".(2) It is well known that Freud's contribution is in his conclusions concerning human sexuality. Frankl asserts that Freud's thought led to the objectification or reification of the human being.(3) By this Frankl means that a person can be reduced to the status of an object or a thing. Frankl rejects this mechanistic nature of Freud's anthropology.

Furthermore Frankl notes that in Freudian psycholanalysis the fundamental elements of psychic energy and psychological atomism are present.(4) Freud's concept of psychic energy involves the idea that energy is produced by biologically rooted drives, particularly sex and aggression. These drives create tension within the psychic system. Freud's idea of the *pleasure principle* involves the discharge of this psychic energy which brings about the immediate reduction of tension. The primary concern of the *id* is the reduction of tension. This tension reduction Freud called the *pleasure principle*. Frankl describes Freudian theory using the concept of the *will to pleasure* correctly reflecting Freud's basic idea.

Frankl's critique of Freud's thought builds up as he discusses Freud's anatomy of the psyche which he terms "atomism". Freud's idea of man involves a view of the *psyche* as being composed of separate components or dynamics namely the *id*, *ego* and *superego*.

The first of these, the *id*, consists of an innate and irrational psychic energy which is primarily sexual in

nature. This understanding of sexuality involves a wider sense than genital functioning and can be regarded as synonymous with *pleasure*. The main function of the *id* is the reduction of tension in the organism as has been already noted.

Not every experience, however, satisfies the drive for pleasure. The human organism develops an "executive", the *ego*, which interprets all experiences in the light of the "reality principle".

A further complication in the function of the *ego* arises because not all means for the reduction of tension are ideal or permissible. The third component of the *psyche*, the *superego*, is a development of the person's *ego* under the restraining influences of those exercising authority such as parents and teachers. In Freudian thought all personality patterns are determined by the balance of power between the *id*, *ego* and *superego*.

Frankl's concern here is that the wholeness of the human being is thus threatened. Freudian Psychoanalysis concerns itself with an analysis of the constituent parts of the human *psyche*, but ultimately treats the parts as entities in themselves. Thus the component drives become personified, and what begins as an analysis of the human *psyche* ends with the component parts forming the anatomy of the *psyche*.

Frankl, therefore, claims that psychoanalysis depersonalises man, while it personifies the constituent parts. Freud's

energism is seen in his concept of drives and instincts. To be human in Freudian thought is to be driven. His combination of atomism, energism and his mechanistic view of man leaves us with an idea of man as a biological mechanicity or an automaton.

In response to this concept of man as a depersonalised automaton, Frankl presents a view of man which is "no longer focussed on the automaton of a psychic apparatus but rather on the autonomy of spiritual existence." (5) The essence of Frankl's view of man is that man is not driven by instinct alone but is free to respond to his circumstances and to transcend them.

In Freudian psychoanalysis man becomes aware of his instinctual unconscious. In Logotherapy man must become aware of His *spiritual* unconscious. Frankl's concept of the spiritual will be dealt with in detail later, as it forms a major part of his anthropology. At this point it should be noted that Frankl's spirituality is not a religious concept but a foundation principle for man's humanity. The spiritual nature of man is a part of his view of human personality. Building on the Freudian concept of the unconscious, Frankl develops the unconscious mind to include both instinctual and spiritual dimensions. This important aspect of his thinking will be dealt with in greater detail as the issues of this dissertation are further developed.

Frankl presents a theory in which people are seen to be religious, albeit at an unconscious level. It is this aspect

of his thinking which requires a closer look at Freud's view of religion.

Freud and Christian Theology.

How does Freud's approach to Theology compare with that of Frankl? Hans Küng claims that differing approaches to sexuality and religion led Freud and his colleagues, specifically Freud, Adler and Jung, to go separate ways and ultimately to oppose one another.(6) A consideration of Freud's views on religion will be helpful here.

Freud was an "atheist" before he developed his theories of psychoanalysis.(7) His "atheism" was rooted in the projection theory of Ludwig Feuerbach, which later formed the basis for his illusion theory.(8) Freud's personal atheism is not central here, but rather his view on the etiology of religion.

Religion was regarded by him as part of the evolutionary development of mankind. He developed Feuerbach's projection theory producing his theory of the the Oedipus complex.(9) The primal father, a despot, was killed by his sons who sought to take his woman. The sons "devoured" their father. The primal father, once feared and hated, became revered and formed the prototype of God.

Freud's view on theology was linked therefore to his anthropology. The etiology of religion was thus observed to lie in the context of human sexuality and the Oedipus complex. Freud's anthropology is concerned with origins

founded upon causality. Accordingly the structure of the psyche is viewed retrospectively. Here one discovers the fundamental difference between Freud and Adler. Adler concerned himself with teleology rather than causality.

II Frankl and Adler.

While atomism and energism are central to Freudian psychoanalysis, Frankl notes that courage(10) is a fundamental characteristic of Alfred Adler's "Individual Psychology". In this school of thought man's orientation may be termed *teleological*, in that it is goal oriented rather than deterministic. The differences between Freud and Adler can be related to their different approaches to medicine. Freud as a neurologist was concerned with etiological factors. Adler's dominant interest was help and healing. He believed that to trace the roots of a neurosis back to early sexual experiences gave too much attention to causes rather than the problem at hand.(11)

How did Adler's views of human sexuality differ from that of Freud? Adler did not undervalue the role of sexuality in the development of the personality, but believed that Freud's view did not consider the individual as a whole. (12) Instead of the primacy of sexuality Adler proposed his own view of the *masculine protest* which promotes a drive towards success.(13) Generally Adler also held a more optimistic view of mankind than Freud. Man's fulfilment is found primarily in the context of society:

"The weakness and the limits of the individual human being make it impossible for him to ensure his own aims in isolation....The greatest step for his own welfare and the welfare of mankind is association."(14)

When Adler speaks of "weakness" he is referring to that feeling of inferiority created by the sense of helplessness characteristic of infancy, due to organ defect, parental neglect or rejection, or the numerical position of the child in the family. (15) In the attempt to overcome inferiority and to achieve power, behaviour is organised into a definite pattern or *life style*. In short Adlerian counselling technique involves the discovery and study of the client's "life style" with reeducative goals leading towards social intergration. (*Gemeinschaftsgefuehl.*) (16)

We have already noted that Frankl characterises Freudian thought as the *will to pleasure*. In the case of Adler we are dealing with what Frankl terms the *will to power*. Frankl's description of Individual Psychology has not gone unchallenged. W.E. O'Connell responds to Frankl's description of Adler's thought by claiming that the notion of the *will to power* as the chief motive in Individual Psychology is largely unsubstantiated. O'Connell asserts:

"How and why Frankl could ever have interpreted Adler's "power" as a crass force, apart from "meaning" or the ideal of expanded self-esteem and social interest is a mystery." (17)

Adler, unlike Freud, held the view that religion has a valid contribution towards the goal of social integration. Consideration must now be given to this aspect of his thought.

Adler and Christian Theology.

Like Freud, Alfred Adler was of Jewish decent. Hans Küng

describes Adler however as a "convinced socialist", indicating that the welfare of society was more important for him than religion *per se*.(18) While Freud's approach to religion begins with the Father Complex, Adler does not follow this view because of its mechanistic nature and its lack of direction.(19)

Adler begins his discussion of religion with the "constant inferiority feeling of distressed mankind." (20) Religion and Individual Psychology have in common the goal of "perfection" of humankind. Küng comments that while Adler was tolerant of religion, God remains an idea, the idea of perfection for which man longs, while man remains the centre of reality in Adlerian thinking. (21)

III Frankl and Jung.

One remaining system of thought must be considered in inspecting the background of Frankl's thought. That is the system of Carl Gustav Jung.(1875-1961)

In the development of psychoanalysis it can be said that Adler reduced the area and importance of the unconscious, while in his analytical psychology, Jung greatly extended it.(22)

Apart from the personal unconscious in Freudian thought we have the "collective unconscious" in Jungian thought from which psychic energy flows into the person. The collective unconscious is in Jung's view like a depository of all the

collected experiences of mankind. These experiences manifest themselves in ARCHETYPES which are experienced in dreams and mystical experiences. (23)

Jung and Christian Theology.

A further insight into Frankl's thought concerning Theology may be obtained by considering his criticism of Jung. In Frankl's view GOD appears in Jungian thought as a prominent archetype.

Frankl's objection to Jung's thought here is that religious experience is seen merely as an additional aspect of the libidinal drive, a kind of instinctive drive towards God. He asserts:

For Jung and the Jungians unconscious religiousness has always remained something more or less instinctual.... Genuine religion has not the character of driven-ness but rather deciding-ness....In a word, religiousness is either existential or not at all." (24)

Jung, in comparison to Freud and Adler, is clearly most accommodating to "religion". He deals quite specifically with psychological aspects of the content of the Christian Faith in relation to the Trinity, Christology, Mariology and the Mass to explain aspects of his thought. Like Frankl, Jung does speak of spiritual needs. He claims that the theories of Freud and Adler are inadequate because of their "exclusive concern with the drives" and their failure to satisfy the "deeper spiritual needs of the patient." (25)

Synopsis.

Having considered the background to Frankl's thought in

relation to Freud, Adler, and Jung, it is clear that his approach is quite different from traditional psychoanalysis. Frankl's response to Freud is clearly an attempt to promote a more wholistic approach to man. Frankl himself makes it clear that he does not reject the contributions of Freudian thinking, but uses them as a platform upon which he can build a better understanding of the human personality. ((26)

Frankl's view of Adler presents a limited understanding of the contributions of "Individual Psychology" as has been seen in the case of his understanding of "meaning" in Adler's thinking. Such problems are caused by two factors, namely, the issue of semantics, and the danger of oversimplification. The semantic issue is this: what is meant by "meaning" in each school of thought? The problem of oversimplification is related to the semantic problem. Both Adler and Frankl speak about "meaning" as a central issue in their thinking. Their understanding of "meaning" is quite different however. For Adler meaning is linked to the individual's *style of life* while in Frankl's case meaning is related to separate moments in one's existence. This will be clarified once Frankl's existentialist background has been discussed.

Frankl's relationship with Jung must also be understood in the light of the issues of semantics and the danger of oversimplification. His criticism of Jung's view of religion is part of his polemic against the determinism which he ascribes to the unconscious in both Freudian and Jungian thought.

Frankl's emphasis is on the existential nature of religion, in which man must decide in favour of his particular faith in order for it to be authentic. This aspect of his thinking can only be understood in terms of his background in existentialism. This background will now be discussed in more detail.

B. Frankl's Philosophical Background.

Preliminary Remarks.

Frankl's system of thought has generally been placed in the tradition of existential psychiatry. (27) His philosophical background in existentialism is of utmost importance in any critique of his thinking as it forms the foundation of his attempt to deal with the problem of meaning. The major themes of existentialist thinking presented below do not present an adequate survey of a system of thought which is so vast. For the purposes of this dissertation, however, they do provide a background to the development of existential psychotherapy.

I. An introduction to Existentialism.

The development of existentialism must be seen as a reaction to the philosophical trends of the 19th Century. The primacy of rationality during this period had led to the idea of a mechanised and impersonal society which had little regard for individual aspirations. Reality was seen as purely rational, while the most important law was the law of progress. This way of thinking found its most formidable expression in the writings of the German philosopher George Wilhelm Friedrich Hegel (1770 - 1831).

The order of the world as conceived of by Hegel was to be questioned however by writers in various fields who became concerned by the lack of understanding of the meaning of man's existence. Among these dissidents Soren Kierkegaard (1813-1855) concerned himself with the need to understand the *subjective* experience of man particularly in relation to his quest for meaning. For Kierkegaard the term which presented the best description of the human situation was the term "existence". The term, originating from the Latin *ex-sistere* meaning "to stand out from", portrays the human being not as a static entity or a mechanistic system but as a being in the process of *becoming*. (28)

A generation after Kierkegaard, Friedrich Nietzsche (1844-1900) rejected not only the inauthenticity of a rational approach to existence, but also the supports which had been offered by Christianity in earlier ages. (29) Both Kierkegaard and Nietzsche were largely ignored during their lifetime. In the early 20th Century however their ideas formed the basis of existentialism as a central tradition in philosophy. These have been summarised as follows:

1. The world is essentially an inaccessible unintelligible place from which man is estranged. Thus man is unable to find any sense of meaning in his world.
2. This estrangement results in a sense of loneliness and thus an emphasis on the subjectivity of truth. The existentialist is concerned with that which sustains the life of the individual.

3. This sense of solitude requires man to struggle for the achievement of an *authentic* life.

4. Such authenticity is discovered when human beings face the realities of pain, affliction, guilt, sorrow and death. (30)

Frankl is concerned with these issues. His thinking can be traced to his own experience in the concentration camps. (31)

How is Frankl's thought related to existential psychotherapy in general? It is this question that must now be considered by a brief account of the development of the movement as a whole.

II. Existential Psychotherapy.

Existential psychotherapy was not the creation of any one pioneer, but represented a spontaneous development in different parts of the world.(32) Further it does not represent a new school of thought favouring a new technique in opposition to existing techniques of psychotherapy.(33) Existential psychotherapy is an attempt to analyse the structure of human existence.(34)

Existentialism is concerned with ONTOLOGY, the science of being. Existential therapy is concerned not only with the experiences of a person but also the person who undergoes those experiences. Its primary concern is with man as *being*.(35) The individual person undergoing therapy is central in relation to his being. (*Dasein*)

The existential concept of *truth in encounter* placed a new importance upon knowing the individual as a person rather

than knowledge about him in the form of a case history. The emphasis in existential therapy is upon *being* in the sense of *becoming*. "Man (or *Dasein*) is the particular being who has to be aware of himself, be responsible for himself, if he is to become himself." (36)

A further development in existentialist thought is that of the concept of man's FREEDOM. The freedom of the human personality is fundamental to existentialist thought. Frankl follows in this tradition with his emphasis on the *freedom of the will*, but differs in his definition of that freedom. Freedom is not "freedom from" but "freedom for" or "freedom before" somebody. (37) For Frankl man's responsibility is the only expression of his self fulfillment. This concept will be considered in greater detail when Frankl's thinking is discussed more fully.

There are three important concepts that are common to Existentialist Psychotherapy which form a background to Frankl's thinking. The first of these is the concept of *existential neurosis*.

Existential neurosis involves those illnesses which arise out of an inability to see meaning in life which results in an inauthentic existence. Frankl's contribution in this area is of vital importance and will be expanded upon later.

The second concept common to existentialist psychotherapists is that of *encounter*, which has been considered above. Such an "encounter" is quite different from the Freudian concept

of *transference* in that it does not revive a previous relationship, but involves a new one. The therapist would act as a catalyst in facilitating the maximum development of the individual.

The final concept is that of *kairos*, meaning the appropriate or opportune time. In therapy such moments would constitute the most appropriate time or critical point at which intervention is most effective. (38)

Consideration must now be given to the relationship between Frankl's Existential Analysis and the contribution of L. Binswanger's *Daseinsanalyse* in order to develop an understanding of Frankl's specific approach.

III. The "Existential Analysis" of L. Binswanger.

Ludwig Binswanger (1881 - 1966) a Swiss psychiatrist and early follower of Freud, attempted to understand human psychological experience using the philosophical phenomenology of Heidegger. (39) Binswanger's unique contribution is found in his understanding of love as an existential moment. (40) Frankl comments:

...love was placed by Ludwig Binswanger in the foreground and centre of *Daseinsanalyse*, and therewith, at the same time, in opposition to the Heideggerian explanation of human existence as mere 'concern' (*Sorge*). (41)

The essence of Binswanger's contribution in his *Daseinsanalyse* is to the understanding of psychosis, but not to its treatment. (42) Frankl's approach was initially termed *Existenzanalyse*, and referred to a theory and technique of dealing with neurosis.

Frankl acknowledges Binswanger's contribution to psychotherapy in the area of reinstating the human being in his humanness, particularly in his reliance upon the *I-thou* relationship of Martin Buber. (43) He moves beyond this level of personal encounter to the concept of man as a "being reaching out beyond himself". (44) This idea of transcendence refers to the reaching out to MEANING outside of the person.

Frankl notes that both *Daseinsanalyse* and *Existenzanalyse* were originally translated as "existential analysis". (45) Consequently Frankl has used *Logotherapy* instead of Existential Analysis, even when therapy is not actually involved.

Frankl claims therefore that while *Daseinsanalyse* is concerned with *ontos* or being, Logotherapy is concerned with *logos*, or meaning. Frankl's development of Existential Analysis is more than analysis: it concerns itself with analysis and therapy.

IV. Frankl's Existential Analysis.

What is the difference between Frankl's usage of "Existential analysis" and "Logotherapy"? Frankl began with the term Existential Analysis and gradually replaced it with Logotherapy in order to prevent his work from being identified with that of Binswanger. The terms are not synonymous however. They refer to two facets of the same system. Existential Analysis is

... more indicative of the anthropological direction in

which the theory is developed, (while) Logotherapy is more descriptive of the actual therapeutic theory and method. (46)

In terms of this anthropological direction, the two terms are used interchangeably because of Frankl's emphasis upon therapy. His anthropology deals with man's personality for the sake of its healing rather than with the intention of merely developing another personality theory. Frankl's concern as a psychiatrist is with neurosis and its related therapy. The healing of such neuroses must begin with an analysis of the person, not of his existence *per se* but in terms of his potentialities and responsibilities.

Frankl's theory is concerned with the study of existence:

... Logotherapy is an attempt to construct a psychotherapeutic anthropology, an anthropology which precedes all psychotherapy, and not just anthropology. (47)

Existential Analysis concerns itself with focussing upon the "spiritual" nature of man, which is Frankl's important anthropological dimension. Logotherapy is the therapy which proceeds from the development of that understanding of the "spiritual".

In the following chapter the main features of Frankl's thought will be outlined in order to understand his anthropology. The term Logotherapy will be retained for convenience.

Footnotes - Chapter 2.

- (1) Frankl V.E. *Man's Search For Meaning: An Introduction to Logotherapy* (Third Edition). Simon & Schuster, New York 1984. p104.
- (2) Frankl V.E. *The Unconscious God*. Simon & Schuster, New York 1975. p20.
- (3) *Ibid.*
- (4) *Ibid.* p21.
- (5) *Ibid.* p23.
- (6) Küng H. *Freud and the Problem of God*. New Haven, Y.U.P. 1979.
- (7) cf. Ernest Jones: *The Life and Work of Sigmund Freud*. New York, Basic Books, Inc. 1957
- (8) cf. Freud, Sigmund: *The Future of an Illusion*.
- (9) cf. Freud, Sigmund: *Totem and Taboo*. (1912-13)
- (10) Frankl V.E. *The Unconscious God*. p19
- (11) Proggoff I. *The Death and Birth of Psychology*. McGraw-Hill, New York 1956. p49
- (12) *ibid.* p50
- (13) Hurding R.F. *Op. Cit.* p76.
- (14) Adler, Alfred. *What Life Should Mean To You*. Allen & Unwin, London 1980. p6.
- (15) Wolberg, Lewis. *The Technique of Psychotherapy*. Grune & Stratton. New York 1972. p212.
- (16) *Ibid.* p213.
- (17) Frankl, Adler and Spirituality. *Journal of Religion and Health*, Vol.10. 1972. p135.
- (18) Küng H. *op.Cit.* p56
- (19) Adler: Religion and Individual Psychology p277. Quoted in Küng H. *ibid*, p62.
- (20) *Ibid* p276 cf. Küng H. *ibid*.
- (21) Küng H. *ibid.* p62
- (22) Tweedie D. *Logotherapy and The Christian Faith*. Baker Bookhouse, Grand Rapids 1961. p47
- (23) *Ibid.*

- (24) Frankl V.E.. *The Unconscious God*. p64f.
- (25) Jung C.G. *Modern Man in Search of A Soul*. Ark Paperbacks, London and Henley 1985.
- (26) Frankl V.E. *The Unheard Cry for Meaning*. Hodder & Stoughton, London 1978. p17.
- (27) Frankl V.E. *The Will To Meaning* p5. Frankl lists a number of authors including Gordon W. Alport, Aaron J. Ungersma; Donald F. Tweedie; Robert C. Leslie; and James C. Crumbagh who have pertinent statements on this classification. cf. also Roger F. Hurding: *Roots and Shoots* p124ff.
- (28) May R. *Existence: A New Dimension in Psychiatry and Psychology* Simon & Schuster, New York 1958. p12.
- (29) Scott Nathan A. *Mirrors of Man in Existentialism*, Abingdon, Nashville 1978. p15
- (30) *ibid.*, p21ff.
- (31) Frankl V.E. *Man's Search for Meaning*, Simon & Schuster New York 1984. cf. Part 1 *Experiences in a Concentration Camp*.
- (32) May R. *op. cit.*, p7
- (33) *ibid.*
- (34) *ibid.*
- (35) *ibid.* p37
- (36) *ibid.* p42
- (37) Frankl V.E. *Logos und Existenz* px. Quoted in Tweedie D. *op.cit.* p33
- (38) May R. *op.cit.*, p120f
- (39) May R. *ibid*
- (40) Tweedie D. *op.cit.*, p36
- (41) Frankl V.E. quoted in Tweedie D. *op.cit.*,p36.
- (42) Tweedie D.*op.cit.*,p37
- (43) May R: *Existence* p121.
- (44) Frankl V.E. *op.cit.*, p8.
- (45) Frankl V.E. *The Will to Meaning*, p5.
- (46) Tweedie D. *op.cit.*, p27
- (47) Frankl V.E.: *Homo Patiens* p664. Quoted in Tweedie *ibid.*, p31.

CHAPTER 3.

An Outline of the main features of Frankl's Logotherapy.

The background to the development of Frankl's thought dealt with thus far has been of utmost importance in developing an understanding of his thinking. Much of Frankl's work is a reaction to the contributions of Freud and Adler in particular. His own contribution therefore may not be considered in isolation from these two thinkers.

Frankl's philosophical background in existentialism forms the foundation for his own unique contribution in terms of man's quest for meaning in life. An account of the main features of *Logotherapy*, his concept of therapy through meaning, must now be presented. The primary area for discussion here is Frankl's concept of meaning in relation to his understanding of human personality.

Frankl presents his theory of meaning under three headings: the Freedom of the Will, The Will to Meaning and the Meaning of Life. The first category in Frankl's triad relating to his concept of man is that of the freedom of the will.

I. The Freedom of the Will.

This concept must be seen in the light of Frankl's objection to the determinism which characterises Freudian Psychotherapy. Frankl concedes that man is subject to conditions. As a neurologist and psychiatrist he is aware of biological, psychological and sociological factors in man's existence. Relating his own account of survival in four

concentration camps during World War Two, Frankl believes that man is able to detach himself from the most disastrous circumstances.(1) Clearly man is not totally free from conditions.(2) He is free in terms of his attitude towards his circumstances. Even heredity does not have a final say in one's life, as is seen in Frankl's example of twin brothers, one of whom became a cunning criminal, and the other a cunning criminologist. Their response to the "given" hereditary factors in life depends entirely upon their attitudes.(3) Frankl also rejects the concept of conscience as the result of conditioning processes as is evident in the Freudian theory of the *superego*.(4)

The problem remains how to reconcile those factors which do predetermine one's life with man's ability to transcend his environment. This becomes a matter of determinism versus freedom of choice. It is clear that Frankl does not disregard the effect of biological and sociological factors in shaping one's history and destiny. In the case of the twin brothers both were skilled in a specific area. How they expressed their giftedness presents more of an ethical dilemma than a problem with regard to determinism. Frankl places the responsibility of choice in response to these given factors squarely upon the individual. The question which arises here is whether the Freedom of the Will is a theologically acceptable concept, and whether Frankl's theory can really be substantiated. We shall return to this question after further consideration of Frankl's case.

Frankl's Idea of Dimensional Ontology.

Frankl uses his concept of *dimensional ontology*, an understanding of human nature incorporating psychological, physical and spiritual aspects, to resolve the conflict between determinism and freedom of the will. He formulates this concept in terms of two basic laws:

1. "One and the same phenomenon projected out of its own dimension into different dimensions lower than its own is depicted in such a way that the individual pictures contradict one another".

To illustrate his point he uses the example of a cylinder which when projected out of its three dimensional space into a vertical and horizontal two-dimensional plane will yield a rectangle and a circle respectively. These two pictures actually contradict each other. The second law is as follows:

2. "Different phenomena projected out of their own dimension into one dimension lower than their own are depicted in such a manner that the pictures are ambiguous." (5)

Here Frankl uses the example of a cone, a cylinder and a sphere, all of which cast an identical shadow on the horizontal plane, that of a circle. The shadow cast is not an accurate reflection of the shape of the object, as it is ambiguous.

Applying these concepts to anthropology we may see that man can be projected into different planes of existence: the physical, the mental, and the spiritual. The spiritual dimension is the human dimension and not specifically a religious dimension. In the case of this anthropological problem, Frankl asserts that the body-mind problem cannot be

resolved in the biological or psychological but only in the noölogical dimension. (6)

Frankl observes that in the the conflict between determinism and freedom of the will, dimensional ontology again has relevance. When man is projected into a dimension lower than his own, it would seem that he is trapped in a closed system. But man is open to the world, and is not bound by predetermined factors.

It is this aspect of man which forms the foundation for Frankl's efforts to rehumanise psychotherapy. Such rehumanisation can only take place when therapists take seriously man's quest for meaning, instead of dealing with him only at the level of the dynamics of the unconscious or the determined influences of the environment. Frankl does not present Logotherapy as the sole solution to neuroses, but presents a development of psychoanalytical thinking. Apart from these traditional approaches there are also *noogenic* causes of neuroses, which means neuroses causes by a lack of meaning or a sense of existential frustration.

Frankl's concept of the Freedom of the will must be considered in some detail later contrasted with a theological perspective, as it raises important issues for the Christian therapist. At this point we must expand Frankl's thought by a consideration of the second factor in his triad describing human existence, namely the Will to Meaning.

II. The Will to Meaning.

The concept of the *Will to Meaning* was introduced by Frankl in 1949, and has subsequently been validated empirically by several writers using tests and statistics. (7) Frankl claims:

"Man is always reaching out for meaning, always setting out on his search for meaning.... It is precisely this will to meaning that remains unfulfilled by today's society - and disregarded by today's psychology." (8)

There can be no dispute concerning man's search for meaning. Whether this quest has been totally disregarded by today's psychology remains to be seen. We have already mentioned that Frankl's criticism of Adler has not remained unanswered in this regard. P.E. Lacocque for example presents Adler as one of the few psychological thinkers who dealt with a concept of meaning in life, particularly in relation to empathy and social responsibility.(9) Lacocque raises an interesting issue in this regard by claiming that the particular meanings in life cannot be fully understood without a sense of the whole, that is the central purpose of life.(10)

It has already been asserted that Frankl never intended to replace traditional psychotherapy with Logotherapy but to complement it by presenting man in his total humanity or wholeness. Frankl achieves this by dealing with man's existential "vacuum" which is the result of his frustrated "will to meaning". A sense of absolute meaninglessness in life may result in a type of neurosis which Frankl labels "noogenic" neurosis. Thus Frankl differentiates between existential neurosis and clinical neurosis, where the latter

may have its roots in the former. Treatment of these two types is described as follows:

"...there are cases in which ordinary psychotherapy must be applied and yet a complete cure can be effected only by logotherapy. There are also cases in which it is not a therapy at all, but something else which we term *medical ministry* ...medical ministry is concerned with man's capacity to suffer."(11)

This concept must now be dealt with in greater detail as it is of value in our consideration of Frankl's contribution to Pastoral therapy.

Frankl's Concept of Medical Ministry.

In Frankl's view the concept of medical ministry is not an attempt to do the work of the minister of religion. It is the task of the doctor or the psychotherapist to help the patient to find meaning and value in life during times of suffering. But this task is different from that of the minister:

"...what is the relation between psychotherapy and religion?...the goal of psychotherapy is to heal the soul, to make it healthy; the aim of religion is essentially something different - to save the soul."(12)

It is this concept in Frankl's thought that makes it possible to relate logotherapy to the subject of Christian theology and psychotherapy. It is at this point that Frankl makes theological statements beyond the scope of his field of medicine. This is so specifically in his assertion that the aim of "religion" is to "save the soul".

What we are dealing with here is the problem of definition of fields of operation relating to various human disciplines. The Medical Practitioner is traditionally trained to deal with healing and wholeness of the human body, and psychiatry

the cybernetic relationship of body and mind. The general health of a patient is no less the concern of the Christian minister, as traditionally pastoral care has concerned itself with the "cure of souls". The development of modern medicine's empirical and scientific basis has led to the exclusion of pastoral caregivers from hospitals and medical centres until such time as the doctor can no longer function as an agent of healing. In short, the priestly role of the minister is utilised when the patient faces death rather than recovery. The minister is therefore called upon when there is nothing further to be done by the practise of Medicine in order to bring about a cure. (13)

It is at this point that a scientific medical issue becomes an ontological problem. Suffering and pain lead both doctors and patients to the perplexing question of the reason for their presence rather than their phenomonological cause. Death on the other hand leads one to the broader question of destiny.

Frankl's concept of Medical Ministry is an attempt to enable the doctor to aid the patient in his fulfillment of his "Will to Meaning". His understanding of the function of "religion" as that which concerns itself with only the salvation of the soul is entirely unsatisfactory however. The function of Pastoral Care must be its very nature incorporate healing into its scope of operation by virtue of its theological foundation. The very root of the New Testament word for "salvation" incorporates the concept of healing. (14) Our discussion of the problem of suffering is linked to Frankl's

third foundational pillar of Logotherapy, namely the Meaning of Life. Attention will now be directed to this concept.

III. The Meaning of Life.

Logotherapy is aimed at aiding those who are suffering because of existential problems which they have to face. Frankl rejects the basic tenet of Freudian Psychoanalysis that pleasure provides ultimate meaning in life.(15) He asserts that not all human activity is motivated by a desire for happiness: "In general, men do not want pleasure; they simply want what they want."(16)

Frankl's concern with the Meaning of Life is not an attempt to present the meaning in Life, but rather to relate man's *will to meaning* to specific situations which vary in any given case. His system of values must be clarified in order to develop this theme.

1. Frankl's System of Values.

In terms of the content of the meaning in life, Frankl proposes three levels of values for life. These values are vital to an understanding of Logotherapy. They are all seen from the perspective of the individual who is faced with the complexities of his existential situation.

The first category is that of CREATIVE VALUES which deal with man as he fulfills his life's task in his work or vocation. Such a sense of value is not dependent upon status but upon one's devotion and dedication to the task.(17)

Secondly there are EXPERIENTIAL VALUES which are realised in one's personal experiences of life such as aesthetic beauty in art, nature, music etc., as well as one's discovery of the unique potential of a fellow human being in the experience of love. "The greatness of life can be measured by the greatness of the moment..."(18)

Frankl's third category is that of ATTITUDINAL VALUES. Here meaning is realised in terms of one's attitude to restrictive factors in life, when one is confronted by experiences beyond one's control. The only response in such a situation is acceptance, as in the case of suffering and disaster in life. Accepting the suffering of a curable disease, however, would constitute a form of masochism. Such acceptance does not yield meaning. Frankl naturally asserts that pain should be avoided as long as possible. When it cannot be changed, then one's attitude can transform it into meaning.

2. Man's freedom in relation to meaning.

It will be observed that in all three categories Frankl sees man as responsible in that he has the freedom to respond to his life situation and thus realise these values. Freedom is always "freedom to" for Frankl, and never "freedom from". Man's freedom is to accept responsibility. Thus "life can become more meaningful the more difficult it gets".(19)

3. Meaning and the Goal of Logotherapy.

Is it the task of the logotherapist to impart meaning? This is the question which now arises.

Frankl responds to this criticism of logotherapy with a clear "no". He asserts that meaning must be found in each existential situation. What the therapist must ensure is that meaning is not taken away from a person, which is exactly the result when man is reduced to a closed mechanistic system.

Frankl is concerned with the maintenance of traditional values in society. The reason for his concern is that while instincts are transmitted genetically, values are transmitted through traditions.(20) Meanings are a matter of personal discovery, however, and can be found even when values are dead. Satisfying instincts and drives will not produce meaning: drives and instincts push, while meanings and values pull and guide.(21) Thus a greater cause is essential for meaning in life.

The greatest need for meaning is found in the area of human suffering, human guilt and human mortality. These issues now require attention in order to further develop Frankl's concept of meaning in life.

4.Human Existence: Pain, Guilt and Death.

In the face of the human existential predicament Frankl poses this question: "How is it possible to say yes to life in spite of all that?"(22) His response may be formulated as follows: Life must be faced with optimism by turning suffering into human achievement, deriving from guilt the opportunity to change oneself for the better, and living life to the full with a sense of responsibility in the light of

its transitoriness. (23) Logotherapy does not fall into the traditional category of pessimistic existentialism. In the case of pain, one has to take a stand against it. In the case of guilt, one's attitude towards oneself determines the outcome. Frankl comments:

"It is a prerogative of being human, and a constituent of human existence, to be capable of shaping and reshaping oneself. In other words it is the privilege of man to become guilty, and his responsibility to overcome guilt". (24)

In the face of death, man has the responsibility of living his life in the knowledge that there is only one opportunity available to him. Frankl believes that we must use each passing moment in order to realise values, creative, experiential, and attitudinal.

Synopsis.

In response to Frank's thought the chapter which follows will present a critique of the concepts outlined above. The approach to be followed will be to consider the three basic tenets of Logotherapy individually and so to come to an accumulative understanding of Logotherapy from a theological perspective. It will be shown that Frankl's thought presents an understanding of the human situation that is of considerable value to Christian ministry in Pastoral Counselling and Care. Despite this, there are definite weaknesses in his system of thought which need to be supplemented from a theological perspective.

The first tenet of Logotherapy which requires a theological response is that of the "Freedom of the Will".

Footnotes - Chapter 3.

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- (1) Frankl V.E. *The Will to Meaning*. Plume, New York 1969. p16.
- (2) *Ibid.* p47.
- (3) *Ibid.* p49-50.
- (4) *Ibid.* p18.
- (5) *Ibid.* p23.
- (6) *Ibid.* p25.
- (7) Frankl. V.E. *The Unheard Cry for Meaning* p31.
- (8) *Ibid.* p29.
- (9) Lacocque P.E. *On the Search for Meaning*. Journal of Religion and Health Vol.21, No.3. Fall 1982. p222
- (10) *ibid.*
- (11) Frankl V.E. *The Doctor and the Soul* pxii.
- (12) *Ibid.* pxv.
- (13) cf. Faber H. *Pastoral Care in the Modern Hospital*. Here the writer deals with the crisis in Pastoral Ministry in the Modern Hospital by comparing the Pastor to a Clown. Essentially the minister is an "amateur" among "experts" in the healing profession. Faber also deals with the problem of the loss of "authority" of the clergy and the need for a new understanding of the minister as a "representative" of the Church with a valid contribution in the context of hospital routine.
- (14) Wilson M. *The Church is Healing*. S.C.M. London 1967. page 19.
- (15) Frankl V.E. *op.cit.*, p34.
- (16) *Ibid.* p35.
- (17) *Ibid.* p43.
- (18) *Ibid.* p44.
- (19) *Ibid.* p54.
- (20) Frankl: *The Unheard Cry for Meaning*, p38
- (21) *Ibid.* p52.
- (22) Frankl V.E. *Man's Search for Meaning* p139.
- (23) *Ibid.* p140.
- (24) *The Will To Meaning* p73.

CHAPTER 4.

A Pastoral Apologetic Response to Frankl's "theology".

I. The Freedom of the Will: A Theological response.

In chapter 3 of this dissertation Frankl's idea of the "freedom of the will" was introduced. In this chapter further detail about this idea must be given and contrasted with a theological perspective. Here Frankl's thinking will be compared with that of the theologian Paul Tillich. (1886-1965) Tillich's thought is particularly useful in terms of his existential concepts and his important contribution to theological anthropology. This comparative approach will make it possible to attempt an evaluation of Frankl's contribution to the work of the Pastor.

Beginning with a question helps to open up the discussion in this chapter. Can Frankl's concept of the freedom of the will be substantiated from a theological point of view? To put the question more specifically, does man have the freedom to rise above the "given" factors of his existence as Frankl proposes?

Frankl's understanding of the freedom of the will is one of his three basic tenets of logotherapy. (1) This concept of Freedom means freedom in the face of three factors: instincts, inherited disposition and environment. In all three man's freedom is a freedom of decision - to accept or reject his instincts, to turn his inherited disposition into something valuable, and to make the best of his environment. (2)

Frankl does not hold to a concept of freedom without limitations.(3) Freedom is a limited freedom, as it is freedom within the limits of man's existential situation. Man's freedom is found ultimately in his attitude towards that situation.(4) In terms of Frankl's concept of dimensional ontology man has the freedom to move into the higher "noölogical dimension" which involves the spiritual aspect of transcendence.(5) It has been noted elsewhere that Frankl's concept of the "spiritual" dimension is not a religious concept. It is an understanding of man in his humanity or wholeness. Frankl's concept of "spirit", man's higher dimension in his anthropology, is translated from the German *Geist*, and involves an understanding of the "core or nucleus of the personality."(6)

1. Freedom and Responsibility.

Frankl's idea of freedom goes hand in hand with his concept of responsibility. Freedom is not merely *from* conditions but *for* responsibility. Man's freedom is freedom to be responsible:

He is responsible to actualise and realize meaning and value in an objective world replete with tasks and opportunities.(7)

The question "what is the meaning of life?" is reversed by Frankl in the sense that life itself poses that question to the person. The necessary response to this question is a "response-in-action".(8) Man's responsibility is not a theoretical principle, but an existential occurrence. Frankl claims that "responsibility is always responsibility *ad personam* plus *ad situationem*."(9)

2. The Freedom of the Will and the Christian Tradition.

The debate between freedom and determinism in the Christian Tradition dates back to the writings of St. Paul in the New Testament. It is also seen in St. Augustine's conflict with Pelagius and during the Reformation in Martin Luther's polemic against Erasmus. (10)

In the case of Luther it is clear that he did not disregard the reality of the psychological freedom of the will in the sense of being able to make a choice between two different possibilities of action. Man does have limited freedom of choice. Freedom in the Reformed Theological Tradition is not limited to Psychological freedom, however. In his concept of the *Bondage of the Will* Luther did not deny man's moral responsibility which is fundamental to his humanity. He simply placed man's theological state in the foreground. Tillich describes the problem as follows:

Nevertheless, the bondage of the will is a universal fact. It is the inability of man to break through his estrangement. In spite of the power of his finite freedom, he is unable to achieve the reunion with God. In the realm of finite relations, all decisions are expressions of man's essential freedom. But they do not bring reunion with God... (11)

It is this aspect of "reunion with God" mentioned by Tillich that is extremely important in a theological critique of Frankl. It will be shown that Frankl overlooks this important aspect of the overcoming of estrangement.

3. Frankl and estrangement.

The question concerning Frankl's understanding of man's

freedom must now be answered.

Does man have the freedom to rise above the "given" factors of his existence? In terms of the finite freedom referred to by Tillich, he certainly does. Man is both free and responsible. The fact that some may choose not to rise above their circumstances but to succumb to them is also an expression of human freedom. Similarly Frankl's twin who chose to be a criminal rather than a criminologist expressed what may be termed finite freedom.

It is man's estrangement from God that forms the basis of his existential predicament in Christian thinking. The question arises whether Frankl includes this aspect of existence in his thinking.

Frankl sees the foundation of responsibility rooted in the phenomenon of conscience. Man is responsible to his conscience. But this is only the first level of responsibility. Responsibility is trans-personal:

In the final analysis it must certainly appear questionable whether man could really be responsible before something - or whether responsibility is only possible when it is before someone.(12)

Frankl takes this further, however, in presenting man as responsible "only to an entity higher than ourselves".(13) Conscience has a transcendent quality. It can only be fully understood in terms of its trans-human nature. Frankl claims that the conscience is a model of the spiritual unconscious.(14) He concludes that the human conscience has a transcendent source and must itself be transcendent. The

"irreligious" man sees conscience as the object of responsibility. The religious man goes beyond that to the source - to God. (15)

The three phases of existential analysis in Frankl's thinking as expounded in *The Unconscious God* can be summarised as follows: (i) Man is a being who is both free and responsible. (ii) His responsibility has as its foundation the phenomenon of conscience, which is understood as a spiritual unconscious coexisting with the psychic unconscious. (iii) With the spiritual unconscious Frankl proposes an unconscious religiousness, a "transcendent unconscious" or a "latent relation to transcendence inherent in man". (16) This final phase is in fact an understanding of the "unconscious God" in which man is seen as having an inherent disposition towards God in the form of a "hidden relation to a God who himself is hidden". (17)

4. The limitations of Frankl's thought.

To return to the question of the "freedom of the will", it must again be emphasised that in the realm of finite freedom man can rise above his circumstances and have the freedom to respond in whatever way he chooses. In Logotherapeutic terms he may express himself freely in terms of the triad of values, creative, experiential and attitudinal. But in the final analysis man can only choose to adopt a certain attitude towards those things which he cannot change. Frankl shows an in depth understanding of the human predicament, but enables man to adjust to his circumstances rather than overcome them.

The important aspect of man's existential predicament which he cannot change is not dealt with by Frankl. He does not have an answer to the problem of estrangement from God, as it does not appear to feature on his agenda. In an earlier chapter Frankl's concept of Medical Ministry was discussed and his understanding of the function of religion outlined. It was shown that Frankl's understanding of the concept of salvation was limited in that it excluded the all important aspect of healing. Here healing is not to be understood purely in terms of physical or psychological restoration, but in the light of Tillich's understanding of healing in relation to salvation.(18) Healing is incomplete without an understanding of the need for *essential healing* in relation to the Creator.(19)

Healing in relation to salvation involves the prerequisite understanding of man's estrangement, and this incorporates the theological understanding of the "fall" of man. As a psychotherapist Frankl goes far beyond traditional psychotherapeutic views of the role of religion in therapy. The psychoanalytical background to Frankl's thinking presented in Chapter Three has dealt with the views of Freud, Adler and Jung in this regard. Frankl is careful to point out that he moves beyond their thinking in his understanding of religion. Tweedie places Frankl's thinking in a unique position when he comments:

It is an unapologetic thesis of Logotherapy that man can only be fully understood in the light of a supernatural reality.(20)

Whether Frankl actually subscribes to this view of Tweedie's

is doubtful, as it remains to be shown that Frankl always includes a Theistic concept of the Divine in his understanding of man.

It is this aspect of Frankl's thinking that presents a specific problem for the theologian, however. Frankl does have a place for God in his thinking, and yet he insists upon the separation of the roles of psychotherapy and theology:

Fusion of psychotherapy and religion necessarily results in confusion, for such fusion confounds two different dimensions, the dimensions of anthropology and theology. As compared with the dimension of anthropology, that of theology is the higher one in that it is more inclusive. (21)

5. The "Unconscious God".

Despite this approach, Frankl's concept of the "Unconscious God" is an explicitly theological proposition. Its source is not theological but phenomenological in that it is based on the observations of patients using empirical and clinical methods. (22) The source does not preclude its theological nature, as has been shown already. (23) Anthropological statements are inherently theological statements when they attempt to describe the nature of man, with or without a reference to Transcendence. This is because man is unique not only in terms of his freedom and responsibility, but also because of his accountability to a the Creator.

6. The Unconscious God and Christian Theology.

The object of Logotherapy is to bring to light the unconscious religiosity within the personality. Just as psychoanalysis brings various repressed factors to consciousness, so logotherapy unearths man's repressed religiosity. It must be

pointed out that Frankl does not deal with the source of this religiosity. He simply claims that it is repressed, and describes the reappearing faith of the individual as "naive or childlike faith." (24) The source of this repressed religiosity is neither primal nor archaic. It relates to "religious experiences engraved in memories from one's childhood." (25)

What then is this source of this religiosity? If it involves religious experiences remembered from childhood, then it would seem that such religiosity must be imposed from outside by childhood circumstances. This implies that man is religious because he is taught to be so during childhood.

This understanding of the source of man's religiosity is not entirely satisfactory. Frankl rejects Freud's concept of religion as projection. Likewise he dismisses Jungian concept of archaic religious experience. (26) Religion is not transmitted in an innate sense, but is "passed down through the world of traditional symbols and culture." (27) In Frankl's view man's inherent religiosity is the product of cultural education. (28) This limited view creates problems in trying to reconcile Frankl's dimensional ontology and its understanding of the spiritual "core" of man's personality with the idea of a repressed religiosity. This problem requires further explanation:

It has been noted that Frankl's concept of the "spiritual" in man as outlined in his theory of dimensional ontology is not specifically a religious concept. It is an existential aspect

of man's personality in which he is free to transcend his environment and its determined factors. John J. Shea notes that despite this view, Frankl's understanding of the Unconscious God presents man as essentially religious, either at a conscious or unconscious level.(29) If this is so, then the religious element could have been included in Frankl's dimensional ontology.

Shea concludes that Frankl cannot do this, as not all men are religious, either at a conscious or unconscious level.(30) It should be noted further that if he were to expand his concept of the "spiritual" to include the aspect of man's religiosity, then he would be transgressing his own boundary between theology and Logotherapy. In short, Logotherapy remains a secular theory which takes man beyond the limits of Freudian and Adlerian psychoanalysis in terms of its emphasis upon freedom of choice and self-transcendence. The door is left open for Frankl's patients to choose the meanings that satisfy their will to meaning.

How does Frankl's view of repressed religiosity compare with the perspective of theology? The primary issue in any theological comparison with Frankl is the absence of a concept of estrangement in relation to Transcendence. Frankl claims that man is a religious being. Christian Theology sees this factor primarily in relation to man's created goodness and the concept of the "fall" of man. Despite this fallen state, man nevertheless retains a knowledge of God, a conviction which is implanted in the human mind and perpetuated by instinct, memory and conscience.(31) This

issue will be expanded upon later in relation to Frankl's "Will to Meaning".

Frankl's view of religion is limited to the existential realm of man in relation to his world. The religious person's experience of conscience involves response not only to conscience but to its source - to God.(32) Religious expression is for Frankl a legitimate object of meaning, but remains one of any number of choices.

Is it possible that this experience is simply a description of the values that only some individuals find in their lives? In terms of Frankl's concept of the Freedom of the Will, each individual is free to choose the values that are conducive to meaning in his particular existence at a particular time. Man's true freedom is expressed in existential decisions. He has the freedom to choose his attitudes to circumstances which will involve the discovery of meaning. The implication of such freedom is that man has the freedom to decide in favour of ultimate meaning, that "supra-meaning" which belongs to the dimension of "being" rather than "things".(33) On the other hand man's freedom implies that he may also decide against a religious approach to meaning.

The issue of the freedom of the will has been discussed thus far in relation to man's "finite freedom" and it has been noted that such a notion of freedom is in line with theological thought. This has been taken further, however, in terms of Frankl's view of the Unconscious God, who is the source of man's "spiritual" unconscious. Frankl's existential

approach to religion places the responsibility upon the individual to decide in favour of certain meanings in life. From Frankl's point of view, man can decide in favour of Ultimate Meaning. The question must be asked whether he has not extended his concept of freedom beyond its permissible boundaries from the perspective of theology. Does man have the freedom to choose God as one of many options facilitating meaning? This question will be considered in relation to the Biblical understanding of the "Fall" of man and his need for reconciliation with God.

II. The Will to Meaning and the Fall of Man.

In Logotherapy the Will to Meaning is man's primary motivational force. When frustrated it can lead to neurosis. Frankl's therapeutic approach is to make man aware of his responsibility and ultimately his need to fulfill himself through meaning.

It has been shown that Frankl's anthropology includes a spiritual aspect in man which is not religious, but a unique factor of his humanity. Frankl goes beyond this by showing that man is free to transcend his circumstances, and more than that, has a tendency towards being religious.

1. Meaning and Estrangement.

The Biblical concept of man's "fall" has already been mentioned in relation to Frankl's understanding of man's unconscious religiousity. At that point Calvin's understanding of man's inherent awareness of God despite the "fall" was referred to. (34) This concept must be considered in greater

detail now.

For Frankl survival is impossible without life pointing to something beyond itself. From a theological perspective, this tendency in man to reach about beyond himself is a basic motivational dynamic linked to his created goodness. (35) It is not the task of this dissertation to enter into a discussion concerning different views of the "fall" and the concept of original Sin. Man's estrangement from God is presupposed when theology concerns itself with the existential realities of life. This is the task of Practical Theology - to concern itself with realities such as meaninglessness, guilt, sickness and suffering. Frankl recognises these factors, and proposes the Will to Meaning as the answer to them. For Frankl man can survive in any context as long as there is meaning to be found in that situation.

Practical Theology too is concerned with existence and survival. But in proposing an ontological cause for the existential predicament of man, theology is attempting to deal with the source of man's predicament rather than its cause. Pain can be traced in terms of causality and dealt with by medical means. Theology is concerned with the philosophical issue of the source of pain as a reflection of man's estrangement from his Creator. Theology then is concerned with the ontological existence of Evil and its concomitant expression in human existence.

If the "fall" of man and the loss of his created goodness leads to his existential predicament and with it his sense of

loss of meaning, is it possible that Frankl's "Will to Meaning" is a reflection of his created goodness? This question raises the possibility that Frankl is dealing with the Will to Meaning at a phenomenological level, and is describing what theologians understand by the image of God in man. R.F.Hurding hints at such a possibility when he compares Frankl's "Will to Meaning" with the prayer of St. Augustine: "Almighty God, in whom we live and move and have our being, who hast made us for thyself, so that our hearts are restless till they rest in thee..."(36) At best it may be said that there are parallels between Frankl's thought and the Christian tradition here. Frankl's observations at a clinical level of man's search for meaning simply reflect what theologians have observed from the perspective of God's intention for man in the first place. Man's "restlessness" as presented by St. Augustine is therefore a theological interpretation of his need for meaning at an ultimate level.

Frankl's "Will to Meaning" does provide a more acceptable motivational theory than the theories of Freud and Adler which have been considered already. It must be remembered however that Frankl does not promote Logotherapy as a replacement for traditional psychotherapy. He does insist upon the reviewing of the anthropological theories that form the foundation for the therapies of his predecessors.

At this point Frankl's idea of the "Will to Meaning" must be considered in the light of the theological issue of reconciliation, involving the overcoming of man's estrangement. This is so because human behaviour cannot be

considered without an understanding of the overcoming of estrangement at all levels.

2. Meaning and Reconciliation.

Tillich claims that man's finite freedom cannot overcome the problem of his separation or estrangement from God.(37) This means that man, while he has the freedom to choose his responses in every area of life, cannot choose to reconcile himself to God. He can only accept that this reconciliation has already taken place. This reconciliation is achieved only and solely through the action of God in the incarnate Christ. Such a theological understanding of reconciliation is to be found in Luther's understanding of *justification* which in turn reflects the Pauline theology of the New Testament.

For the theologian, the Will to Meaning finds its ultimate expression in reconciliation with the Creator. The theologian must maintain the dynamic tension between the gospel message and the situation at all times. Howard Clinebell comments:

"Meaning vacuums occur at the intersection of theological and value issues in people's lives. An open, energising, relationship with God and a dynamic commitment to a cause that is larger than one's circle of self-centred concerns, are complementary, interrelated answers to the problems of meaninglessness".(38)

Reconciliation with God involves this kind of relationship, and is inevitable linked to meaning if the "fall" of man is to be taken seriously. Sin, as understood by Tillich in terms of rebellion against God, does not feature in Frankl's writing, simply because he would regard such a theory as the product of denominational religion.

It has been shown that Frankl's thinking has serious limitations in terms of his understanding of man in relation to God. This is so particularly in terms of his inability to include any concept of man's Created Goodness, the "fall", and the need for essential healing in his anthropology. (39) These criteria for theological judgement as formulated by Tillich are useful in this evaluation of Frankl's "theology", and summarise the weakness of his system of thought. Frankl does not deal with man in terms of these dynamics, and thus his anthropology is incomplete.

A further aspect of the value of Frankl's contribution to Pastoral Counselling and Care can be seen in his final tenet of Logotherapy, namely the "Meaning of Life". It is here that he deals with the problem of human suffering. This issue will be the concern of the remainder of this chapter.

III. The Meaning of Life: A Theological Response.

1. Values and the Christian Tradition.

In chapter 3 Frankl's system of values was outlined and his approach to values in life discussed. At that point it was shown that Frankl's concern for the perpetuation of traditions in society is due to the fact that values are upheld by the maintenance of traditions. (40) From the discussion above it is clear that Frankl places religion in the category of traditional cultural values.

Frankl understands the meaning of life as the existential discovery of Creative, Experiential and Attitudinal values.

It has been shown that in the face of suffering Frankl presents man as having the freedom to transcend his circumstances by changing his attitude towards them.

The specific areas in which man can choose to express Frankl's attitudinal values all involve human suffering. They are pain, guilt and death. The response of the Christian theologian to these three categories which Frankl terms the "tragic triad" of human existence goes beyond the existential realm of having to face their reality. Theology, as we have asserted above, must deal with ontological factors rather than mere existential factors.

2. Pain, Guilt and Death in Perspective.

2.1. Frankl and the problem of pain.

Logotherapy does not have an answer to the purpose of pain as a general principle. Pain in Frankl's view can be transformed by one's attitude into a positive achievement. While Frankl's concept of freedom does present man in a positive way in terms of his ability to cope with pain, he does not give a satisfactory account of pain itself. This is because "meanings" are always experienced in specific existential circumstances. Frankl explains:

The attitudinal value concept does not result from a moral or ethical prescription, but rather from an empirical and factual description of what goes on in man whenever he values his own or another's behaviour. Logotherapy is based on *statements about values as facts* rather than on *judgements about facts as values.* (41)

This means that Frankl, in terms of his existentialist thinking, is concerned about individual cases and examples of the discovery of values, rather than general principles

concerning meaning. Frankl does not present a sense of *the* meaning in life as an overall principle.

Frankl begins from the perspective of human pain, while traditional theology has as its starting point the Biblical concept of God's revelation to man. Frankl claims that man can adjust to suffering through the "defiant power of the human spirit".(42) Christian Theology places suffering within the context of God's dealing's with man. The emphasis is quite different. Logotherapy as existential analysis is analysis of man's problem of suffering. Theology is logical analysis and application of the Christian scriptures to that problem.(43) Theology operates in terms of God's reaching out to man in order to overcome his estrangement.

Frankl does not deal with the source of pain, whereas Theology has always attempted to account for it in terms of its general purpose in man's existence. Not all these attempts have been satisfactory or helpful particularly for the Pastor engaging in therapy and care. Examples of what Dorothy Soelle terms "Christian Masochism" include those contributions of the Reformers such as that of John Calvin who presents all forms of affliction from the perspective of a vindictive God. The innocent suffer and are thus purged and purified, while the ungodly, even if they succeed in this life "will soon be brought to a horrible end".(44) Such a view does not see things from the perspective of the sufferer at all.

Frankl's concern for those who suffer is related to his work

as a Medical Practitioner. Pain which can be avoided must be dealt with via medical means. This applies to certain forms of operable cancer for example. Ultimately the "defiant power of the human spirit" should enable man to cope with the reality of pain as long as there is a valid sense of meaning discovered in that experience.

There are other aspects of affliction which Frankl does not deal with adequately. Frankl deals with physical and psychological pain, and even social pain at the level of his "existential vacuum" manifesting itself in "despair despite success"(45) But he has very little to say about the affliction endured by the poor and the politically oppressed, issues which have been taken up by theologians concerned with the identification of God with the suffering of the world.(46)

2. Frankl's understanding of guilt.

Frankl has no norm explaining the phenomenon of human guilt. Man has the right to be guilty and can overcome guilt through his ability to transcend himself and his existential circumstances.

The Christian therapist is also concerned with dealing with guilt and the overcoming of guilt, particularly when such guilt is falsely founded upon misunderstandings of the Christian concept of Sin. It is important to differentiate between different levels of Sin and guilt at this point. Frankl deals with guilt at a temporal psychological level. Theology deals with guilt at an Ultimate level.

This distinction relates specifically to the Biblical understanding of Sin. Sin has already been considered from the point of view of *estrangement* from God. It is the broken relationship between Creator and creation which required reconciliation and healing at this level. Frankl cannot make a contribution in this area as his understanding of guilt is limited to the level of the consequences of human Sin rather than the fact of Sin itself. This is underlined by Frankl's contention that man is able to change himself "otherwise he would not be man." (47) Such a transformation is only possible in terms of overcoming sin at the level of the consequences of man's estrangement rather than overcoming the estrangement itself.

Man is not responsible for overcoming guilt when such a move is beyond his ability. In the context of the Christian Gospel, guilt involves man's rebellion against God, and is dealt with effectively through the death of Christ. This action involves the free acceptance of suffering by Christ in order to achieve the liberation and healing of others. Suffering in the form of pain or guilt isolates and divides. The suffering of Christ unites and reconciles. (48) Thus through this suffering guilt is resolved in the acceptance of God's unconditional acceptance of the individual.

3. Frankl's understanding of the value of Death.

Just as the meaning of suffering is discovered if it changes a person for the better, (49) so too death is seen by Frankl as a process of growth. (50) This understanding is illustrated

by Frankl in his account of Tolstoy's novel *The Death of Ivan Ilich*. By coming to terms with the meaninglessness of his life, and by rising above himself Ilich is able to fill his life with infinite meaning, albeit retroactively.(51) A further example presented by Frankl is that of a patient with terminal cancer.(52) While Frankl enabled the patient to see that her life was not in vain, leaving her "no longer depressed but, on the contrary, full of faith and pride", the impression created is that there is a limit to the kind of hope that Frankl can provide in such cases. The emphasis remains upon human achievement and human growth, and in the light of the Biblical concept of death, serious questions must be raised by the theologian.

Frankl understands death, like Kübler-Ross,(53) as a process of growth. Life has meaning up to the point of death itself. Frankl continues:

Even through death, life does not lose its meaning; for this meaning does not consist in preserving anything for the future, but rather storing it in the past. Therein it is saved forever.(54)

This understanding is termed by Frankl an "optimism of the past."(55) The effect of Frankl's thought here is to present a sense of meaning to patients who are faced with the transitory nature of life. Man's contribution to life is a contribution to the past, and is a part of his being responsible. In the face of death, man is compelled to be creative and to invest his life with meaning. The final process of creativity is found in death itself:

... (man) does not become a reality at his birth but rather at his death; he is "creating" himself at the

moment of his death. His self is not something that "is" but something that is becoming, and therefore becomes itself fully only when life has been completed by death. (56)

This idea of becoming complete in the experience of death is inadequate from a theological point of view, as it is limited once again to an existential level. Frankl's emphasis is upon life as it should be lived, in the sense that each man only lives once. Death brings understanding to the importance of living out the values which a person can express. Human mortality is the ultimate factor which places all of life in proper perspective. It is indeed a sobering thought that one only lives once, but without any sense of hope beyond death there can be no ultimate meaning in life. Frankl remains at the level of experiencing meaning at an existential level rather than at an ontological theological level.

What then is the Biblical understanding of death and how does it relate to the work of the Pastor? The impression created by Frankl, reflection the contribution of Kübler-Ross, is that death is a friend which must be graciously accepted by man. For Frankl, it is part of a growth process, and as such meaning can be experienced in death itself, specifically in terms of the contribution one has made to life.

Death in the Christian tradition has been understood primarily from the perspective of Scripture which presents it as an enemy rather than a friend of man. (57) As such, death is an enemy which is overcome by Christ as a principle or power. (58) The essence of the Gospel Message is in fact victory over this enemy as seen proleptically in the

resurrection of Christ. The emphasis in the Christian tradition is therefore upon hope and the future, rather than Frankl's investment in the past. The etiology of death further is linked again to Sin. Consequently the reconciliation of Man to God incorporates the promise of resurrection of the individual. This hope is absent in Frankl's thinking. Without it, however, there can be no satisfactory understanding of the ultimate meaning of life.

In the field of Pastoral Care this perspective on death must be maintained. The question of timing is important, however, in that the dying patient cannot be expected to come to terms with a theological understanding on his death bed. Thus the importance of dealing with death as a reality must be seen in the context of the living and not the dying. Facing up to the possibility of death must be an exercise both in preaching and in Pastoral Care. This must occur in the context of the Christian Community.

Synopsis of this Chapter.

This chapter has attempted to consider the contribution of Frankl's thought from a theological perspective, particularly in his understanding of man in relation to his existential situation and the meaning of life. It has been shown that man's freedom is finite, in the sense that he is free to make decisions about temporal issues, but not Ultimate issues. Theology deals with a concept of salvation, not of the "soul" as Frankl observes, but of the person as a whole. While Frankl points to an ultimate meaning in life, theology is specific about the content of that meaning.

There is much value in Frankl's understanding of the "tragic triad" of life for the Pastor, the practical implications of which will be dealt with as part of the final chapter of this dissertation. His contribution must be seen, however, in the light of the limitations of his thinking which have been outlined above.

The relevance of Frankl's thinking must now be considered not only from a theoretical point of view, but in terms of his therapeutic methodology.

Footnotes. Chapter 4.

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- (1) See Chapter 3, page 28 above.
- (2) Frankl: *The Doctor and the Soul*, pxviii f
- (3) Frankl: *Psychotherapy and Existentialism*, p3
- (4) *ibid.*
- (5) Frankl: *The Will to Meaning*, p17
- (6) Frankl: *The Doctor and the Soul*, p8
- (7) Tweedie: *op.cit.*, p61
- (8) Frankl: *The Unconscious God*, p24.
- (9) *ibid.*,
- (10) Martin Luther: *The Bondage of the Will*.
- (11) Tillich P. *Systematic Theology*, Vol.2. p79.
- (12) Frankl: *Handbuch der Neurosenlehre und Psychotherapie* p694; Quoted in Tweedie *op.cit.*, p62
- (13) Frankl: quoted in Shea J.J. *On the place of Religion in the thought of Viktor Frankl*. *Journal of Psychology and Theology* 3. 1975. p181.
- (14) Frankl: *The Unconscious God*, p54
- (15) *ibid* p55f
- (16) *ibid* p61
- (17) *ibid* p62
- (18) Tillich P. *Theology of Culture*, p119.
- (19) Tillich: *Systematic Theology Vol 3*; p281f
- (20) Tweedie, D. *op.cit.*, p64
- (21) Frankl: *The Will to Meaning*, p144
- (22) Frankl: *The Unconscious God*, p63
- (23) cf. Chapter 1: *Introduction*
- (24) Frankl: *op.cit.*, p67
- (25) *ibid.*
- (26) cf. page 17 above.
- (27) Frankl: *op. cit.*, p66

- (28) *ibid.*
- (29) Shea, John J. *On the place of Religion in the thought of Viktor Frankl*. *Journal of Psychology and Theology* 3, 1975. p183.
- (30) *Ibid.*
- (31) Calvin J. *Institutes*, p10f. This concept is vital in Reformed Theology. Calvin notes the following: "That there exists in the human mind, and indeed by natural instinct, some sense of Deity, we hold to without dispute.."
- (32) Frankl: *The Doctor and the Soul*, p 62
- (33) Frankl: *The Will to Meaning*, pp143-148 . Here God is placed in a higher dimension of "being" rather than the human dimension of "things", based on the ontological difference presented by Heidegger.
- (34) cf. Note (31) above
- (35) cf. Note (18) above.
- (36) Hurding R: *op.cit.*, p136
- (37) cf. Note (11) above.
- (38) Clinebell. H. *Basic Types of Pastoral Care and Counselling*. p159.
- (39) Tillich P. *Theology of Culture, op.cit.* p119
- (40) Frankl V. *The Unheard Cry for Meaning*, p38
- (41) Frankl V: *The Will to Meaning*, p71
- (42) Frankl V.E.: *Man's Search for Meaning*, p147. "The defiant power of the human spirit" was the title of a paper presented by Jerry Long at the Third World Congress of Logotherapy in June 1983.
- (43) Dr. A.G.S. Gous: Transcript from Unpublished Lecture on *Frankl and Theology* at the First National Congress of the Viktor Frankl Foundation of South Africa. 9 May 1987.
- (44) Calvin J: Quoted in *Suffering*, by Dorothy Soelle, p23.
- (45) Frankl: V.E. *The Will to Meaning*, p76.
- (46) cf. Jürgen Moltmann: *The Crucified God*; Kazoh Kitamori: *Theology of the Pain of God*, both of which attempt to counteract the traditional Christian view of God as *apathetic*, (Greek: APATHEIA meaning *nonsuffering*).
- (47) Frankl: V.E. *op.cit.*, p73.
- (48) Moltmann J: "The Serving Church and the Kingdom of God"

in *Hope for the Church*, Moltmann in Dialogue with Practical Theology, p27ff.

- (49) Frankl V.E.: *The Unheard Cry for Meaning*, p39.
- (50) *ibid.*, p40.
- (51) *ibid.*, p92.
- (52) *ibid.*, p107ff. Here the dialogue with the patient is recorded in detail.
- (53) cf. Kübler-Ross E.: *Death, the Final Stage of Growth*. Prentice-Hall Inc., Englewood 1975.
- (54) Frankl V.E. *Psychotherapy and Existentialism*; Simon & Schuster, New York 1967. p84
- (55) Frankl V.E. *op. cit.*, p104
- (56) Frankl V.E. *ibid.*, p112
- (57) Richards L. & Johnson P. *Death and the Caring Community - Ministering to the Terminally Ill*. Multnomah Press, Portland 1980. p27
- (58) For an understanding of this concept cf. Helmut Thieliicke: *Living with Death*; W.B. Eerdmans, Grand Rapids 1983. pp112 - 130. Here the evolution of thought in Scripture concerning death is traced. cf. also Otto Kaiser and Eduard Lohse: *Death and Life*, Abingdon Press, Nashville 1981.

CHAPTER 5.

Frankl's Contribution to Medical Therapy and Non-Medical Counselling and Care.

Frankl's thought has been considered in relation to important theological concepts which bring clarity to the Biblical Concept of man in his estrangement from God and his need for reconciliation and healing. The practical aspects of Frankl's Logotherapy must now be considered. This will be considered at two levels. A. The use of the specifically medical techniques which Frankl has developed. B. The application of existential Logotherapy at a non-medical level, which is the field of operation of the Christian Pastor.

A. Frankl's Contribution to Medical Therapy.

I. Therapy of Noögenic Neuroses.

Frankl recognises Mankind's *existential vacuum* which is the result of a frustration of the *will to meaning*. This leads to a particular kind of neurosis labelled "noögenic" neurosis. Frankl describes this ailment as having a *spiritual* origin described as a state of "spiritual distress". He continues:

Thus logotherapy in such cases is more than the therapy of a disease; it is a challenge for all counselling professions. (1)

The challenge lies in the need to search for meaning to one's existence. The counselling process for the logotherapist involves a confrontation with the client in two areas. The first is the meaning that waits to be fulfilled by him, and the second his will to meaning that waits for a "mission" to be assigned to him. (2) The technique of logotherapy brings these facts to the level of consciousness through a process of

analysis. Unlike Freudian thought which requires the establishment of *homeostasis* through the gratification of drives and instincts, Frankl proposes the establishment of *noödynamics*, that is, a kind of tension which keeps man moving towards the fulfilment of the meaning of his personal existence. (3)

Frankl's understanding of man in a state of tension is a valuable contribution to the development of a positive anthropological theory in terms of the creativity which ensues. Man is led by a quest for meaning rather than driven by a desire for pleasure or power. His goal is not perfection, but the discovery of meaning in every moment of existence. Thus a potential nihilism in the face of life's difficulties and an apparent meaninglessness can be replaced by a positive quest for values in existence.

The question arises whether this approach is limited to a Medical context. Frankl as a psychiatrist concerns himself with neuroses at all levels, involving somatic, psychic and noetic. Noetic neuroses relate to *value conflicts* and may form a part of an illness requiring both traditional forms of psychotherapy and Logotherapy in combination.

Thus the classification of Logotherapy here as a Medical Therapy is essential. In the context of Pastoral Counselling, the main problem is that of training and specialisation. Generally the Pastor in the context of a Parish Ministry is not equipped to handle patients with medical conditions. Thus referral is essential in such cases. Nevertheless, the

principles of Logotherapy remain valuable assets in the hands of the Pastoral Counsellor and Care agent. The practical application Logotherapy will be dealt with in the final chapter of this dissertation.

Frankl regards the relationship between the therapist and person as more important than techniques of therapy, and techniques are always secondary in his thinking. (4) Despite this view, he does advocate a certain methodology, particularly in cases of chronic anxiety.

The specific techniques of Logotherapy in the field of psychogenic neuroses must now be considered in order to appreciate Frankl's contribution in this area.

II. Frankl's proposed Therapy of Psychogenic Neuroses.

1. Paradoxical Intention.

As a clinical tool logotherapy is very useful to the psychotherapist particularly in the light of the success of Frankl's method of "paradoxical intention". Frankl first developed this special logotherapeutic technique in 1946 and presented it in a more systematised manner in 1960. (5) This method is based firmly on Frankl's view that man is able to transcend the realm of the physical and the psychological.

Paradoxical Intention is used in the treatment of *anticipatory anxiety*, an anxiety which produces that situation of which the patient is afraid. (6) Thus patients become anxious about being anxious. In Logotherapy this behaviour is termed a "flight from fear". (7) In anxiety

neurosis the response of the patient is that of avoidance. In obsessive neurosis a "fight against obsessions" is encountered. (8) A third pattern of response which Frankl mentions is that of a "fight for something" encountered in sexual neurotics. Here the patient attempts to fight for pleasure in accordance with the pleasure principle. Logotherapy understands pleasure always as a by-product of a greater striving, the *will to meaning*.

While anticipatory anxiety brings about that which is feared, excessive intention or "hyper-intention" prevents the person from achieving his goal. These two factors are the foundation for Frankl's technique of *paradoxical intention*, as the phobic patient is encouraged for a moment to intend that which he fears. Tweedie describes this process as follows:

Thus paradoxical intention is a true therapy "of the spirit". Hereby the patient objectifies and ironises his anxieties. This breaks the vicious cycle, and thus causes the neurotic symptoms to disappear. ... The patient is encouraged to intend, to wish for, precisely that of which he is afraid. (9)

Thus a change in attitude causes a change in experience. The use of humour here is also important. An example of paradoxical intention given by Frankl is that of a patient suffering from *hidrophobia*. In this case anticipatory anxiety led to increased perspiration at every occasion when the patient expected it. The patient was encouraged to deliberately show people how much he could perspire. The result was a cessation of the problem, by enabling the patient to face up to his phobia rather than flee from it. (10)

Paradoxical intention is clearly effective in dealing with various phobias, where patients are encouraged to face the very things that they fear. The phobic patient is encouraged to do the thing he fears and so doing to stop fleeing from his fears, while the obsessive-compulsive patient is encouraged to wish for those things to happen. Thus fear is replaced by a paradoxical wish, and the circle of anticipatory anxiety is broken. (11)

While Paradoxical Intention appears to be superficial, Frankl notes that it operates at a "deeper level" particularly in its application of humour. This aspect of the technique is "based on a restoration of basic trust in being", involving an "existential reorientation". This is founded upon Frankl's principle that man has the ability to transcend himself and his circumstances:

Paradoxical Intention mobilizes this basic human potentiality for the therapeutic purpose of combating neuroses. (12)

What is the value of this technique for the Pastoral Therapist? The danger of untrained Clergypersons using techniques which require a Medical diagnosis has already been highlighted. The principle involved can be utilised however, particularly in the sense that people can face up to the reality of their fears, rather than perpetuating behaviour which incorporates avoidance. Frankl's use of humour can also be applied successfully in any therapeutic situation, as it underlines the unproductivity of certain types of behaviour. Frankl's approach here may be described as analytical, in that it emphasises present activity rather than etiological factors, and behavioural, as its clear intention is to

achieve immediate behavioral transformation.

2. Dereflection.

The second important technique which we must mention is that of "de-reflection", whereby the patient's attention is diverted from himself and his inability to function, to the task at hand. Thus one would turn away from one's symptoms and involve oneself in positive activity. Frankl cites numerous cases involving sexual neurosis where dereflection has proved successful. (13) Tweedie asserts that dereflection is not as effective as paradoxical intention as a technique, and must be followed by the application of existential analysis, where meaning potentials in the counsellee's life can be clarified. (14)

The differences between the techniques of logotherapy and traditional psychotherapy must be mentioned. The latter takes place over lengthy periods of time and involves in depth "digging" into the past. Logotherapy can be a very brief process of therapy, sometimes involving only a few sessions. Thus Frankl can speak of a "height" psychology to replace a "depth" psychology, and a "stretch" to replace the proverbial "shrink". (15) Clearly there is an element of confrontation in Frankl's method. (16) Not only is the counsellor to aid the counsellee in confronting himself and his behaviour, but the counsellee must also be confronted by the need to discover purpose in his or her life. (17)

Both Paradoxical Intention and De-reflection must be seen in the context of medical therapy in a controlled environment.

This is particularly true in the case of Paradoxical Intention, as such a technique is open to abuse in the case of suicidal and chronically neurotic patients. While these techniques are confined to controlled medical use, Logotherapy can also be used effectively by non-medical therapists, as will be seen in the discussion which follows.

B. Frankl's method and Non-Medical Therapy.

Frankl's contribution to mental health in a general sense as opposed to the more specific medical context of the above techniques involves three areas. These areas are: the meaning of personal existence, the problem of collective neurosis, and the important area of comfort to the suffering. J.B. Fabry, an exponent of Logotherapy, relates these three aspects of Frankl's thinking to his dual experience as a Medical Practitioner and a Philosopher.(18) These three non-medical aspects of Logotherapy are thus understood as philosophical in their content but relate to mental health on a broad front, and require elaboration.

I. The Meaning of Personal Existence.

In Chapter Three Frankl's concept of Meaning in life was introduced and discussed in the light of his understanding of the role of values.(19) Unlike traditional psychotherapy, Logotherapy does not avoid values, as Frankl asserts that psychotherapy without values is blind to values.(20) The attainment of values in each existential situation forms the basis of Frankl's understanding of meaningful experience. His contribution to the meaning of personal existence forms a broader part of his thinking.

How is Frankl's primary contribution to the meaning of personal existence made? The Logotherapist has the task of bringing to awareness the unconscious *spiritual* factors in the human personality. (21) Thus the individual must come to terms with the meaning of his life in terms of a task or *mission* by a stimulation of concrete meaning possibilities. (22) This takes place through an analysis of the personal existence of the individual involved. (23) Such existential analysis involves bringing the person to an awareness of his responsibility which is the call of conscience. (24)

The most important contribution which may be made by the Logotherapist in the context of therapy and health is Frankl's understanding of the value which he places upon human existence in comparison to the reductionism of this age. The individual may be described by analogies which understand man biologically as a form of computer in terms of the functioning of the central nervous system. Likewise dynamic psychotherapy may describe man as a battleground of the id, ego and superego. Man must not, however, be reduced to the level of "nothing but" a computer. (25) Neither is man only to be understood from the perspective of dynamic psychology as represented by Freud. It has already been stated that Frankl's thinking is to a large extent reactionary, a point of view which necessitated comparing his thinking to Freud, Adler and Jung. Frankl repeatedly reminds his readers that Logotherapy complements other forms of therapy by attempting to present man in his wholeness.

Logotherapy has been considered thus far in this chapter in terms of therapy for individual cases encountered by the therapist. Frankl takes his thinking beyond this level to a collective level as well.

II. Collective Neurosis.

1. Collective Neurosis as a symptom of the Modern Age.

Paul Johnson begins his article THE CHALLENGE OF LOGOTHERAPY with these words of Frankl:

Every age has its neurosis, and every age needs its own Psychotherapy to cope with it. (26)

In Johnson's view, Logotherapy is *the* psychotherapy to deal with the specific problems of this age. While this claim was made two decades ago, the issue of meaning is still a central factor in social concerns of this era. Frankl makes the point that the issue of meaning is becoming more vital to our present and future state of society. Frankl quotes Jerry Mandel who deals with the role of technology and its effect on the loss of meaning through redundancy:

"When as few as 15 percent of the country's labor force could in fact supply the needs of the entire population through the use of technology, then we will have to face two problems: which 15 percent will work, and how will the others deal with the fact that they are dispensable, and the consequent loss of meaning? Perhaps logotherapy may have more to say to twenty-first century America than it has already said to twentieth century America." (27)

Mandel's claim places the problem of meaning firmly in centre stage in any consideration of the neurosis of future generations. Modern society is faced therefore with the problem of unemployment neuroses, that unintentional leisure

which leads to a sense of being useless to society. Frankl notes that the welfare state is no solution, as "Man does not live by welfare alone".(28)

This modern problem termed *mass neurosis* manifests itself in both Capitalist and Communist countries.(29) In Frankl's terms, the existential vacuum requires no passport or visa, as it is to be encountered as an universal phenomenon. As far as its etiology is concerned, Frankl presents his argument as follows:

Unlike other animals, man is not told by drives and instincts what he must do, and unlike men in former times, he is no longer told by traditions and traditional values what he should do.... The result? Either he does what other people do - which is conformism - or he does what other people want him to do - which is totalitarianism.(30)

Frankl's concern here involves norms for human behaviour. The praxis of Pastoral Counselling has as its foundation the goal of *wholeness*.(31) Such an objective requires a process of behavioural change as a central objective in the counselling process. Thus some degree of conformism is required in terms of social traditions and values. The problem of mental illness centres around the question of *normality* and its definition.(32) So too the practice of psychotherapy, and all forms of healing encounters, all of which have some norm of behaviour or standard of optimum function for individual and society.

Frankl presents the demise of traditions and values as the cause of man's mass neurosis. His escape is via *conformism* or *totalitarianism*. Both these factors have contributed to

traditional social values in western man's history. Here the solidarity of the individual with the community, whether at a secular or ecclesiastical level, facilitated a sense of meaning directly linked to one's accountability to authority. In short, meaning was encountered within a type of totalitarian system.

In this context, traditional values indicated norms for behaviour, particularly in the function of work. Thus Frankl's observations concerning unemployment are important here. Meaning for the individual was once found in doing his particular job of work, thus realising in logotherapeutic terms *creative values*. Meaning at this level could be realised at a basic level, however, in terms of the need for daily food and shelter. Thus the individual was able to find meaning at one level, while being part of a totalitarian system at another. Thus the issue of meaning is not unrelated to political concerns of this age. Collective Neurosis is not primarily related to the individual and his quest for meaning, but to the meaning of living in the context of groups. In post-Christian Europe, the meaning which was expressed in the traditional life of the Church is no longer a binding factor in society. In black South Africa, social solidarity once facilitated by African Traditional Religions has been systematically removed by the individualism which characterises Western thinking, again leading to a fragmentation of society, and an existential crisis.

In the South African context, therefore, collective neurosis is manifested not only in the problems of unemployment, but

in the broader experience of the destruction of traditional social values for the black person. Likewise the effect of the destruction of group values for the white person, particularly the Afrikaner, is part of our local manifestation of Frankl's *mass neurosis*. These observations are made purely to illustrate the broad implications of Frankl's thought at a political level. This is further emphasised in Frankl's "mass neurotic triad" of depression, aggression and addiction. South Africa is noted for its high rate of suicide, murder and violence, and obscenity, all of which are apparent manifestations of Frankl's *existential vacuum*. Further research relating logotherapy to particular South African phenomena is required to validate these observations.

Frankl has clearly made a valid contribution to an understanding of the meaning of personal and collective existence. The question which remains is as follows: what is Frankl's contribution to the therapy of collective neurosis? This area of Frankl's work will now be considered briefly.

2. The relevance of Logotherapy to Collective Neurosis.

The problem of collective neuroses is not new to man, but in each age different symptoms can be found. Frankl presents the problem of collective neuroses as manifested in four contemporary human symptoms. They are provisional living, fatalism, collective thinking and fanaticism. (33)

i. Provisional Living.

In modern society provisional living, an "ephemeral attitude" to life, (34) is related specifically to the Nuclear age. With the threat of a nuclear confrontation, people live on a day to day basis with no effective planning for the future.

ii. Fatalism.

This attitude leads to Frankl's second symptom, that of fatalism and its associate nihilism. Such fatalism merely enforces the views propogated by traditional psychotherapy that man is simply "a plaything of external circumstances or internal conditions..."(35)

iii. Conformism.

The third symptom proposed by Frankl, namely conformism, has already been mentioned in the context of values and traditions in collective neurosis. There is was noted that traditional societies were bound together by a positive conformism which created a sense of purpose and meaning for the individual.

The negative aspect of Frankl's conformist or collectivist thinking is seen when individuals prefer to be as "inconspicuous as possible, preferring to be submerged in the mass."(36) Collectivist man renounces his own personality.

iv. Fanaticism.

In the case of the fourth symptom of mass neurosis, the neurotic denies the personality of others.(37) Thus in

fanaticism, all other opinions must be subservient to the one overriding personality. Frankl observes that the first two symptoms are found primarily in the Western world, while the last two are predominant in the East.

Frankl maintains that all four symptoms originate from a fear and escape from man's basic spiritual qualities, those of freedom and responsibility. (38) The application of Logotherapy to these problems clearly involves therapy of the individual and the provision for a discovery of new hope and meaning in contrast to the despair which ensues from the existential frustration of groups.

Thus far Logotherapy has been seen in the context of individual and group analysis, not specifically in a clinical counselling situation, but rather in the broader analysis of human problems in modern society. Frankl's existential philosophical background clearly has influenced his concern for the needs of man in his world, and the greatest existential concern is that of human suffering. It is this issue that must now be considered particularly in the light of a development of a methodology of Pastoral Care. It will be shown that Pastoral Care forms the foundation for an effective technique and theory of Pastoral Counselling.

III. Comfort to the Suffering.

Concern for the suffering of humanity has always been central in the Christian tradition of Pastoral Care. A contemporary theorist in Pastoral Care will now be considered briefly to illustrate a modern perspective in this field, namely Donald

Capps.

Capps deals with the issue of Pastoral Care in the context of the problem of disorientation in the world.(39) Using Erik Erikson's life cycle theories, Capps presents three major tasks of the Pastor, one of which is the Pastor as *Personal Comforter*.(40) Frankl's concern for the suffering is thus a Pastoral concern, albeit removed from the traditional context of Pastoral Care as *shepherding* in the Christian Church.(41) If the Church has always concerned itself with Pastoral Care of those who suffer, then what is the value of Frankl's contribution in this area?

Some of the differences in perspective concerning the problem of pain between Frankl and theology have already been mentioned in the context Frankl's "tragic triad" of pain, guilt and death.(42) The value of Frankl's contribution in the area of pain and suffering can be seen in the context of the development of a sense of participation between doctor and patient in an attempt to find relief from pain, even in instances where disease cannot be halted. This attempt by Frankl must be understood in terms of the repression of man's *spiritual aspirations* rather than his instinctual concerns.(43) Frankl calls for the involvement of the Medical Practitioner in the existential concerns which he raises, namely suffering guilt and death. Clearly many doctors cannot face up to the issues which Frankl promotes, simply because their training has traditionally excluded areas where healing cannot be achieved. Elizabeth Kübler-Ross, in her attempt to deal with the problem of attitudes towards death, raises this

very issue in regard to the Medical profession in On Death and Dying.(44) Her concern here applies to Logotherapy in general, as she claims that young physicians

...learn to prolong life but get little training or discussion in the definition of "life".(45)

It is precisely this problem which is involved in a definition of the difference between Frankl's Medical Ministry and Pastoral Care. Frankl too calls for an understanding of the meaning of life's tragic experiences. His definition of life is quite different from that of the Pastoral caregiver. Frankl places "salvation" in a realm outside of the context of existence in a temporal sense, as has already been shown.(46) Thus his understanding of life's purpose lacks the clearly defined theological foundation which characterises the Christian Pastor.

This observation leads to a further problem, namely, the qualifications required for practicing Logotherapy. At a strictly medical level caution has already been called for with regard to Frankl's specific techniques of paradoxical intention and dereflection. The application of Frankl's theories at a collective level has been seen to involve philosophical, sociological and political concerns on a broad front. In the case of comfort for the suffering it may be said that Pastoral Care in its various traditions is a specific application of care based upon the theological premise that God's care forms a paradigm for human behaviour in the Church.

In the tradition of Logotherapy, an existential concern with

the problems of human suffering is based primarily upon Frankl's experience of suffering itself. This involves his own survival in the context of his concentration camp experiences, as well as the numerous cases cited by Frankl of patients who have endured similar experiences. Such a subjective foundation can be contrasted with the predominant objectivity of the theological basis for caregiving. This is not to say that Frankl's cases are not verifiable from a medical point of view, but simply that subjectivity is not a good foundation for the formulation of a philosophical system of thought which is essentially theological in its nature and concern.

Frankl's contribution to the broadening of the scope of Medical Care in his understanding of *Medical Ministry* is noteworthy in terms of its benefit to a wholistic view of medicine. But ultimately Medical Ministry cannot be related to Pastoral Care in a meaningful way, as their perspectives are quite different. Medical Ministry involves temporal care for the suffering and dying patient. Pastoral Care involves a specific application of care from the perspective of a theological understanding of the meaning of life, not in a limited existential sense as in Logotherapy, but in the broader sense of *the* meaning of life. Frankl cannot impose *the* meaning of life as a formulated principle in the context of therapy, as he operates within a multi-cultural and multi-religious context.

Pastoral Care, in contrast to *Medical Ministry*, operates specifically within the life of the Church, while at the same

time its influence reaches beyond the confines of the Christian Community. The theory of Pastoral Care which must be developed as a result of these observations will be discussed in the final chapter of this dissertation, as the practical implications of Frankl's thought for the Pastor are considered.

FOOTNOTES CHAPTER 5.

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- (1) Frankl V.E. *Dynamics, Existence and Values in Personality Theory: A Source Book*. Vetter H.J. & Smith B.D. (Eds.) Appleton-Centenary Crofts, New York 1971. p477.
- (2) *Ibid.* p477.
- (3) *Ibid.* p478.
- (4) Hurding R.F. *op.cit.*, p134.
- (5) Frankl V.E. *The Doctor and the Soul*, p220.
- (6) *ibid.*, p221.
- (7) *ibid.*, p222.
- (8) *ibid.*
- (9) Tweedie D; *Logotherapy and the Christian Faith*, p112.
- (10) Frankl V.E. *op.cit.*, p223f.
- (11) Frankl V.E. *The Unheard Cry For Meaning*, p117.
- (12) Frankl V.E. *op.cit.*, p240.
- (13) *ibid.* pp150-158.
- (14) Tweedie *op. cit.*, p159.
- (15) Frankl. *op. cit.*, pp29-30.
- (16) cf. Clinebell H: *Basic Types of Pastoral Counselling*, p240.
- (17) Leslie R: *Jesus and Logotherapy: The ministry of Jesus as interpreted through the psychotherapy of Viktor Frankl*. Abingdon, Nashville 1955. pp43-44.
- (18) Fabry Joseph B. *The Pursuit of Meaning*, Mercier Press, Dublin 1975. p148f.
- (19) cf. p35 above.
- (20) Frankl V.E. *Theorie und Therapie der Neurosen*. Urban & Schwarzenberg, Wien 1956. p148. Quoted in Tweedie D. *op.cit.* p128.
- (21) cf. The discussion on Frankl's concept of spirituality above.
- (22) Frankl V.E. *The Doctor and the Soul*, p58ff.
- (23) Tweedie D. *op.cit.*, p129.
- (24) cf. Chapter 4 above.

- (25) Frankl V.E. *The Will to Meaning*, p18-21.
- (26) Frankl V.E. quoted in Johnson P. *The Challenge of Logotherapy*. Journal of Religion and Health. Vol. vii. 1968, p122-130.
- (27) Mandel, Jerry. *Unpublished Paper* quoted in Frankl: *The Unheard Cry for Meaning*. p24.
- (28) *ibid.*, p25.
- (29) *ibid.* cf. footnote p25, where Frankl refers to sources involving logotherapy in Africa and other cultures.
- (30) *ibid.*
- (31) cf. Clinebell H. *Basic Types of Pastoral Counselling and Care*. SCM. London, 1984. pp25-37.
- (32) cf. Cosgrove M.P. and Mallory J.D. *Mental Health: A Christian Approach*. Zondervan, Grand Rapids 1977. pp33-35.
- (33) Frankl, V.E. *Psychotherapy and Existentialism*. Touchstone, New York 1967. pp117-120.
- (34) *ibid.* p117.
- (35) *ibid.*
- (36) *ibid.* p119.
- (37) *ibid.* p120.
- (38) *ibid.* p121.
- (39) Capps D. *Life Cycle Theory and Pastoral Care*. Fortress Press, Philadelphia 1983.
- (40) *ibid.* p81ff.
- (41) cf. Hiltner, *op.cit.*
- (42) cf. Chapter 4 above.
- (43) Frankl V.E. *op.cit.* p87f.
- (44) Kübler-Ross E. *On Death and Dying*. Macmillan, New York 1969. cf. chapter 2: *Attitudes towards Death and Dying*.
- (45) *ibid.* p20.
- (46) cf. page 33 above.

Chapter 6.

Relevant aspects of Frankl's thinking as a contribution towards a methodology of Pastoral Counselling and Care.

A. Frankl the "theologian".

I. Introduction: Perceptions of Frankl's contribution to Pastoral Counselling and Care in general terms.

It has been shown that there are aspects of Frankl's thinking which are of benefit to the Pastoral Counsellor and Caregiver. Certain problems must also be recognised in making this assumption. In the light of the historical background of logotherapy and the development of psychotherapy in general, Frankl's thought is to some extent reactionary in relation to the anthropological viewpoints presented by other psychotherapists. He claims that man falls into the category of the "more than" rather than that of the "nothing but", that form of reductionism adopted by his predecessors. Such an understanding of man must be evaluated positively from the perspective of Theology, and is therefore of value to the Pastoral Ministry.

In addition to his positive view of man, Frankl's concept of the *will to meaning* is also helpful for the Pastor. Tests such as Crumbaugh's *Purpose in Life Test* (P.I.L.) are available and results indicate that the concept of the will to meaning can be empirically validated. (1) One danger must be mentioned. Christian Therapists who use the findings of Logotherapy as part of their therapeutic methodology must not limit the concept of the *will to meaning* to a theoretical philosophical context. It is only at certain academic levels in society that the meaning of life is considered at a

contemplative philosophical level. This danger must be explained in greater detail at this point.

Frankl differs from traditional existentialism in this way: His understanding of the discovery of values, expressed in his triad of creative, experiential and attitudinal values, can be helpful in terms of discovering meaning in the daily experiences of life. This also means that his thinking can be simplified to the extent that it can be popularised, and thus applied in the context of praxis rather than theory.

Despite these observations, it must be remembered that the concept of *meaning* does have *cosmic* or *ultimate* aspects which are dealt with by the Christian Theologian. We will return to this aspect of meaning shortly.

While there can be no doubt that the search for meaning is a primary human motivation in life, it has been shown that logotherapy is not alone in its understanding of the place of meaning. In comparing Frankl with Freud, Adler and Jung it was shown that while similar terminology is used by these thinkers, there are differences in the semantic value of their respective terminology. Frankl does not limit the practice of logotherapy to those who share similar creeds or psychoanalytical theories. A.J. Ungersma comments:

This is no narrow school with a strict credo or party line. Frankl would invite all psychotherapists to become fellow workers in logotherapy. In fact, since Jung early in the twentieth century defined neurosis as "the suffering of a soul that has not found its meaning," we could call Jung the first logotherapist!(2)

This open approach in logotherapy is appealing, but reflects

a limited understanding of Jung's contribution to the question of meaning. It also raises the problem of the qualifications of those entitled to practise logotherapy. Ultimately an open invitation to all psychologists creates the impression that logotherapy is merely a technique. It seems however that it is much more than that, particularly in terms of Frankl's view of man. The question which arises is this: Can a technique be shared by therapists who hold differing views on the nature of man?

In Frankl's case, the technique of logotherapy reflects a higher view of man, in terms of his ability to transcend his circumstances. Thus the technique incorporates the anthropological foundation upon which it is built, and is dependant upon that foundation. The answer to the question must therefore be "no" in cases where the view of man adopted by the therapist differs radically from that perspective incorporated in the technique.

Ungersma's comment about Jung confirms the view that Jung did concern himself with meaning as a central factor in neurosis, in the same way as did Frankl. Aniela Jaffe records:

For Jung the question of meaning was not a philosophical or a theoretical problem. Like most themes in his work, it sprang from the daily necessities of the consulting hour. (3)

Clearly Frankl is not alone in his understanding of the value of meaning in life. Both Jung and Adler were concerned with meaning, but differed in their understanding of its centrality in their schools of thought. Frankl's unique

contribution involves his concept of values which can be experienced even in the face of extreme suffering. The value of this contribution for the Pastor will be considered in the following discussion.

II. Man's search for Meaning as an expression of his need for wholeness.

From a Christian perspective one would like to believe that man's search for meaning reflects his search for wholeness in relation to his Creator. While the theologian may make such a statement, Frankl would refrain from such open observations. Ultimately logotherapy presents "higher" aspects of experience that are essentially distinct from the "lower" forms of life. For example, "spiritual" in the logotherapeutic sense, means essentially humanistic, (4) and is not a theological term.

Donald Tweedie notes that there is only one acceptable purpose in life for the Christian, and that is to advance the Kingdom of Christ:

"A central concept of the Christian faith is that the principle of sinful, self-oriented striving, which is the obstacle to the realisation of true meaning and values, is obviated only through a radical reorientation of the spirit, which, in turn, is contingent upon an act of personal trust and commitment, called faith, to the person and work of Christ. This radical orientation, known as regeneration, is an immediate act of God, through the Holy Spirit of God dealing with the spirit of man. (5)

Tweedie, as a leading proponent of Logotherapy from a theological perspective, utilises Frankl's thought and yet retains a specifically theological stance. While he favours

Frankl's approach, he remains concerned with the specific *content* of the Christian *kerygma*, albeit his own limited perspective of the Christian Gospel.(6) This indicates that logotherapy may be utilised as a technique without adopting its philosophical stance in which the logotherapist may not impose a specific meaning upon an individual.

Logotherapy, concerned with man's self-transcendence, is "open" to all religious systems. Thus there is a fundamental difference between the therapeutic goals of logotherapy's medical ministry and those of the Pastoral Counsellor. The Christian Counsellor must carry out his or her task of presenting as a viable option the value and meaning of the Christian life.(7)

Both logotherapy and Christianity include statements about transcendent reality. The Christian faith goes beyond this to a recognition of a revelation of transcendent reality.(8) Logotherapy recognises the spiritual dimension of man, yet this dimension remains at a humanistic level, where man ultimately has it within his power of choice and free decision to shape his destiny.

Tweedie's critique of logotherapy includes the observation that Frankl's *will to meaning* should be supplemented by the "will to sin". His definition of sin as a "transgression of the moral law of God"(9) is inadequate in that it fails to differentiate between sin as transgression of the Law and the metaphor of Sin as rebellion or pride against God.(hubris)(10) The will to meaning without a knowledge of

the "will to sin" which is evident in man's estrangement from God, is in itself inadequate, as it fails to present a true picture of man's nature. This concept needs to be considered in detail.

III. Logotherapy and the problem of Sin in relation to New Testament thought.

Fundamental to a theological understanding of man in his existential condition is his "fallen" state of estrangement from God the Creator. In such a state of estrangement man's natural tendency is to turn away from God and concern himself with his own devices. Thus the Christian theologian understands the human predicament as the direct result of an estranged creation. The *kerygma*, the proclamation of *good news*, is the announcement of God's attempt to reconcile the world to Himself through the death and resurrection of Jesus Christ.

For Frankl, taking a Jewish perspective, man takes the initiative to move towards God. For the Christian, God is the One who takes the initiative in Christ in order to achieve man's redemption.⁽¹¹⁾ Thus Frankl's *will to meaning* needs to incorporate man's *will to sin*, while the ministry of the Pastor incorporates the solution to the problem of sin.

The solution to the problem of sin in Frankl's thought can be understood in the light of the following observations.

Frankl, borrowing a famous dictum from Goethe, claims that

people should be treated not as they are but as they ought to be:

"If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming. (12)

The parallel with Pauline thought is of interest here. In Paul's Epistles his readers are treated as they are *in Christ*, despite their sinful behaviour, in the light of what they will *become*. The difference is this. Frankl treats man in terms of what he is capable of becoming. New Testament thought presents man in the light of what he has already become *in Christ*. In Pauline terms the indicative precedes the imperative. In other words, Paul exhorts his readers to become what they are *in Christ*.

Both points of view emphasise the responsibility of man. For Frankl man's humanity is characterised by his being conscious and responsible. In the Christian Faith man is both of these, but his responsibility is specifically to God the Creator. At the same time it is God who performs the transforming work of the human character. Thus the process of salvation begins and ends with God, and man's estrangement is overcome not by his searching for God, but by his being found by God.

Frankl does not deal with these issues, and may not do so because of the different level at which he operates. Frankl is not a Christian theologian, and does not present overt or covert theological answers. He does not deal with the problem of the *will to sin*, but rather places man in the position of being able to overcome his predicament. This shortfall does

not detract, however, from the tremendous contribution Frankl has made in the field of psychotherapy, specifically within the context of his description of human need and suffering. In being aware of such needs in mankind, Frankl's attempt to rehumanise psychotherapy is a valuable contribution to the therapeutic disciplines.

Frankl views man as capable of aspiring to *cosmic* levels in his quest for meaning, in which he can reach out beyond the limits of his own circumstances in a self-transcendent sense. But he cannot give a valid content to the meaning of life, which the theologian can and must do. Frankl's denial of such an overall meaning in life reflects his existentialist background. The question "what is the meaning of life?" is as impossible for Frankl as this question posed to a world chess champion: "Tell me master, what is the best move in the world?"(13) Out of an existential context such a question is a non-question. The danger of this tendency is that without a *cosmic* sense of life's meaning, life can be equated with actions, and humanity can be reduced to what we *do* rather than what we *are*.(14)

IV. Frankl's contribution to an understanding of the human predicament: the challenge of suffering.

Frankl's contribution to an understanding of suffering has already been considered in the light of the relationship between *Medical Ministry* and Pastoral Counselling. At this point the value of his thinking must be discussed in relation to a general methodology of Pastoral Care.

The search for meaning is a part of the general experience of

man, albeit at an unconscious level as well as the active theoretical level of the philosopher. The problem of suffering, however, is common to all levels of socio-economic and educational groups. Suffering is a general human phenomenon, and Frankl's contribution in this area has played an important part in the growth of his popularity.

Fundamental to his thinking in this regard is his ability to recognise the existence of suffering as part of the human predicament, and his attempt to offer a way through the experience. The danger of Christian masochism has already been pointed out in the context of the traditional theological approaches to suffering. Frankl sees suffering in the context of creativity rather than defeatism. The meaning of suffering is seen by him in the context of the uniqueness of the experience and the freedom of the individual to make something of that unique opportunity. (15) Suffering is part of human existence, forming an important element in human development. Thus it is not essentially pathological or neurotic. (16) Suffering has value in itself, because it is part of a life filled with opportunities to realise values.

Frankl's attitude towards suffering is not masochistic. He comments:

The logotherapeutic emphasis on the potential meaning of unavoidable suffering has nothing to do with masochism. Masochism means accepting unnecessary suffering... What can be changed should be changed. (17)

This approach is appropriate in the context of medicine, as has already been indicated in relation to "Terminal" illness.

In Frankl's understanding an operable cancer should not be simply accepted, but dealt with by means of surgery. Nevertheless, the Medical profession is not without controversy in regard to the perpetuated view that Medical Science has the task of prolonging life. This problem has been discussed in the context of the preceding discussion concerning death. If Frankl's dictum is reversed, then "what cannot be changed should not be changed". This introduces an ethical problem with regard to death.(18) In other words death as a natural process cannot be changed and in certain contexts should not be hindered.

Suffering is a broad field involving much more than death, and the ethical issues are complex and vast. In the comfort of Western society, it is easy to speak of suffering in terms of personal pain, anguish, and neurosis. In the context of Third World societies, suffering is primarily a group experience. How does Frankl's dictum "What can be changed should be changed" apply in this context?

As in the case of death and dying, the answer to this dilemma incorporates its own ethical problems. And these ethical issues form an integral part of the problem which the Pastor in such a context must face. If suffering is a group experience, then it follows that the group must act in order to bring about the transformation of that group experience.(19) Thus Frankl's thinking has implications on a broader social level. Where possible suffering should be prevented on an individual basis. Likewise group suffering should also be dealt with.

In the context of social pain and despair, meaning vacuums proliferate. In many cases the *will to meaning* becomes a secondary factor as people are reduced by circumstances to the level of *pleasure* and *power*. Thus in the context of social suffering survival is only possible through a self-centred concern for baser needs which may often be fulfilled through violent methods.

B. Frankl's contribution to Therapy and Care.

I. Perspectives for Ministry: Counsellor or Caregiver?

This dissertation has attempted to show the relevance of Frankl's "theology" and "method" for Pastoral Counselling and Care. The value of Frankl's therapeutic techniques has already been discussed in chapter 5. Consideration must now be given to the issue raised at the end of that chapter, namely a methodology of Pastoral Care for the modern Pastor.

Frankl's contribution to an awareness of the centrality of suffering has already been dealt with in some detail. The question which must be posed now is this: how can man's suffering best be dealt with in the context of the Christian ministry? Furthermore, is this task of alleviating suffering the task of Pastoral Counselling or Pastoral Care, and how are the two fields related?

Pastoral Counselling as a vehicle for healing has been central to the Christian ministry, largely due to the impact of dynamic psychology on the Christian ministry in this century. Faced by a scientific and critical onslaught on its goals and methods, the Christian ministry was forced to go

through a period of metamorphosis, in which the traditional approaches to Counselling and Preaching were questioned in terms of their validity. The main point of contention was of course the issue of Faith and science, that is, the verifiability of Christianity in the light of the scientific method. Our discussion in Chapter 2 of this dissertation on the relationship of Freud, Adler and Jung to Christian theology bears relevance here, particularly the impact of Freudian thought in this regard. Freud's theory of religion as a projection or an illusion was not without influence in the field of Counselling.

The result of these trends was a dependence by the Christian ministry upon the techniques of dynamic psychology in order to gain credibility and in a genuine attempt to utilise valid findings in that field. But the trend did not stop there. Other techniques developed, all of which shared a common denominator. Each theory was based upon a specific understanding of the nature of man in terms of a personality theory. Included in this development we find four main trends: psychoanalysis, behaviourism, the related therapies of humanistic and existentialist psychology, which may be placed under the heading of personalism, and finally transpersonal psychologies.

In the light of this broad spectrum of theories and methodologies, the Pastor is faced with a particularly complex dilemma. To what extent is Pastoral Counselling dependent upon one or more of these traditions for its existence? Or is an eclectic approach the answer?(20) The

response to this dilemma has been varied. Jay Adams, for instance, is notorious for an extreme withdrawal into the arena of Christian dogma, in which Christian Counselling is placed solely in the context of the Christian community. Consequently Counselling is limited in its application to Christians. Thus in his view conversion to Christianity is essential before problems can be dealt with in an effective way. (21)

The result of these differing responses implies that the voices which are sounding are confused to some extent. This is not entirely the case. The trend at present would seem to indicate an emphasis not upon pastoral Counselling and its various techniques, but upon the development of an improved model for Pastoral Care. The reason for this trend is obvious. Pastoral Care has been a part of the Church's life since the time of Christ. Pastoral Care therefore preceeded the modern trend of scientific theory and proof. Its history is rich and abounding in valuable examples of effective ministry to the needy through the ages. (22) The tradition of Pastoral Care is valuable in that it involves much more than a clinical counselling or therapeutic context. Pastoral Care is a perspective with which the Christian ministry can be approached as a whole.

At this point our question concerning the handling of suffering can be dealt with. Suffering is not limited to the counselling or clinical therapeutic situation. Suffering can be dealt with by means of effective Pastoral Care, while Pastoral Counselling forms only a part of the ministry of

Pastoral Care.

It follows that these new trends towards placing Pastoral Care in the centre of Christian ministry must be considered. At the same time the value of Frankl's thinking will be related to these developments.

II. The Minister as Caregiver: a new perspective.

In chapter 5 the approach of Donald Capps in relation to ministry to the suffering was considered briefly, specifically in regard to the model of the Pastor as *Personal Comfortor*. Capps presents two other models for Pastoral Care in this work, namely the Pastor as *Moral Counselor* and as *Ritual Coordinator*.⁽²³⁾ Capps's contention is that *disorientation* in the world is the fundamental cause of man's problems. Pastoral Care has as its concern helping people become better oriented in their world. Fundamental to this task is the need to help people realise *meaning* in the context of their daily living.

Frankl's contribution is thus valuable in this regard, although certain modifications must be made to his thinking in the context of the Christian Ministry. This contribution will be elaborated under two headings: 1. Neurosis as a symptom of moral disorientation and 2. Neurosis in the face of meaningless ritual.

1. Neurosis as a symptom of moral disorientation.

Meaning and moral values cannot be separated. This is the first observation to be made concerning Frankl's contribution to an understanding of values. Neurosis in contemporary society is directly related to man's moral crisis. (24) It has been shown in this dissertation that Frankl's triad of values, creative, experiential and attitudinal values, are inadequate in the face of the ultimate issue of death, as they are limited to existential situations. Frankl deals with values at a temporal level but not at an *ultimate* level in terms of the destiny of the individual. Here the *kerygma* of the Christian tradition does have a contribution to make, as man is placed in the context of his Created Goodness, his fall from grace, and his need for essential healing. (25)

This does not imply that the Pastor's sole concern is for ultimate issues in the limited sense of the promise of *afterlife*. The Pastor's concern is also for the frustrated *will to meaning* in a *moral* sense. The Pastor can facilitate the development of creative, experiential and attitudinal values in the lives of those under his care, simply because their meaning is located in the context of a *theological* understanding of the goodness of Creation. But as Capps warns, not all problems encountered by the Pastor are psychological problems:

In my judgement it is time for pastors to begin advising their parishoners (if they are not already doing so), sharing their own moral insights with people who desparately need moral counsel... (26)

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The implications of such an approach are as follows. The Pastor as Caregiver or Counsellor must have a moral point of view to share. In other words there must be a *content* to the meaning values which are applied to a particular problem. This is not the same approach as that of J. Adams, as the latter is essentially a fundamentalist biblicist. Capps places this task of moral counselling in the context of the rich history of the Church's traditional doctrine concerning virtues and vices. All this must be seen in the context of God's grace and forgiveness, in the light of Paul's doctrine of justification alluded to above. People want to become in their daily experience what they already are *in Christ*.

The traditional doctrines passed down by the Church are paralleled in both Roman Catholic and Judaistic tradition. Of particular interest in the Roman Catholic tradition is the MEDICUS symbol of Pastoral Care, that is the extension of the work of Christ as doctor or healer through the pastoral work of his ministers. (26) Linked with this concept of healing is the forgiveness of sins, which in Catholic tradition is directly related to moral issues.

In Judaism the conflict between traditional morality and the impact of psychological theory has been experienced in the same way as it has been by Christianity. Robert L. Katz comments:

Rabbis and pastors have been known to impute amorality and ethical nihilism to psychotherapists. (27)

In Rabbinic tradition, the tasks of confrontation, teaching and criticism are common place. Likewise in the tradition of

Pastoral Care, meaning in life has always been related to moral values. Frankl's value system is helpful, but must be used in the context of *ultimate* values, those standards which characterise the Judeo-Christian tradition and which must be maintained as an integral part of Pastoral Care. Moral disorientation must be responded to by the Pastoral Caregiver by the presentation of the *good news* of forgiveness for genuine guilt and liberation from sinful behaviour. Only in this broader sense can the *will to meaning* find its ultimate fulfillment.

2. Meaning in relation to ritual disorientation.

Moral disorientation relates to the ethical value of a lifestyle and its related activities. Ritual disorientation involves a lack of meaning in the social structures of behaviour. Ritual must not be understood primarily in the context of religious behaviour or ceremony. Religious rituals are important as symbols of God's grace operating in the life of His Church. Again the rich traditions of both Judaism and Christianity are central in the maintenance of a sense of group meaning in societies, as is the case with traditional African Religions in African society. The Pastor's task as *ritual coordinator* as presented by Capps relates to the development of meaningful ritual activities in Church and society throughout the life cycle. The implications of the breakdown of meaningful rituals have already been discussed in the context of mass neurosis in chapter 5. The Pastor's task as a Care agent is to ensure that the Church provides the necessary means for a sense of solidarity in family and

society, for the sake of facilitating meaningful living at every level.

III. Final Comments on the application of Existential Analysis.

The question which remains is how Frankl's method and thought can be applied in a practical way to a methodology of Pastoral Care. What is proposed in response to Frankl's contribution is the development of a form of analysis of the human situation from the perspective of *meaning*. Frankl's existential analysis aims at orienting a patient towards his or her life's meaning. This is facilitated by the evoking of man's "spirituality", which incorporates his ability to transcend his circumstances and find meaning in his life.

Our theological critique of Frankl has shown that this notion of spirituality is quite different from the Christian tradition. For Frankl, the logotherapist can only help the individual by confronting him with the need for responsibility towards life which can be carried out by fulfilling a particular meaning in life.

At no stage has an attempt been made to present a "Biblical" alternative to Frankl's particular theory of human personality, namely "Dimensional Ontology", although some critique was presented. The reason for this is simple. We do not have a "revealed psychology" as an alternative. (28) Nevertheless the critique presented of Frankl's understanding

of man is a valid one, despite the contribution that he has made towards a more wholistic view of man. The will to meaning must be taken seriously, but the source of ultimate meaning for the Christian Pastor must be rooted in God, who is the subject of all theological discussion.

Pastoral Care must therefore concern itself with an analysis of life in relation to meaning. Such an existential analysis involves an attempt to understand the realities of the human predicament. Frankl's contribution to an understanding of the tragic elements of life are therefore appreciated for what they are - a description of man's temporal situation. Ultimate issues such as God's gracious dealings with man must form a part of the whole picture. This is the task of the Pastor in modern society. The relevance of the Gospel must be seen in terms of the paradigm given in the life of Christ. Thus any analysis of the human situation, whether it leads to counselling or preaching, must be seen in terms of God's love transformed into action.

Footnotes - Chapter 6.

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- (1) Vetter & Smith. *Personality Theory: a Source Book*. Appleton-Centenary Crofts, New York 1971. p488ff.
 - (2) Ungersma A.J. *The Search For Meaning*. George Allen & Unwin, London 1961. p34.
 - (3) Jaffe A. *The Myth of Meaning in the work of C.G.Jung*. Daimon Press, Zurich 1984. p12.
 - (4) Crumbaugh. *Journal of Religion and Health*, Vol.18, No3. July 1979. pp188-191.
 - (5) Tweedie, *op.cit.*, pp166-167.
 - (6) For an important contribution to an understanding of the Christian *kerygma* in relation to psychotherapy cf. Oden, Thomas C. *Kerygma and Counseling*. Harper & Row, New York 1978.
 - (7) Tweedie. *ibid.*, p171.
 - (8) *ibid.*, p175.
 - (9) *ibid.*, p166.
 - (10) Hiltner S. *Theological Dynamics*. Abingdon, Nashville 1972. p88.
 - (11) Leslie R. *Jesus and Logotherapy: The Ministry of Jesus as interpreted through the Psychotherapy of Viktor Frankl*. Abingdon, Nashville 1965.
 - (12) Frankl V.E. *The Doctor and the Soul*. p8.
 - (13) Frankl V.E. *Man's Search for Meaning*. Simon & Schuster, New York 1984. p113.
 - (14) cf. Lawson, L. *Religion and Meaning - A Pastor's Views on Meaning in life*. in Macnamara M. *Meaning in Life*. A.D.Donker, Pretoria 1977. p41-53.
 - (15) Ungersma A.J. *op.cit.*, p13.
 - (16) *ibid.*, p16.
 - (17) Frankl V.E. *The Unconscious God*. *op.cit.* p126.
 - (18) cf. Smith H.L. *Death and Care of the Dying in Ethics and the New Medicine*. Abingdon, Nashville 1970. p123ff.
 - (19) The political implications of Frankl's thinking remain to be considered seriously by his followers, particularly in the South African context. This was noticeable at the First National Conference of the Viktor Frankl Foundation of South Africa held in Pretoria in May 1987.

- (20) cf. Lake, Frank. *Tight Corners in Pastoral Counselling.*, D.L.T. London 1981. p13. Here Lake claims that "Eclecticism is the correct theological stance."
- (21) cf. Adams, Jay. *Competent to Counsel* Baker Bookhouse, Grand Rapids 1970.
- (22) cf. Clebsch W.A. & Jaekle C.R. *Pastoral Care in Historical Perspective.* Abingdon, Nashville 1958.
- (23) Capps, Donald. *Life Cycle Theory and Pastoral Care.* Fortress, Philadelphia 1983. pp33-80.
- (24) Ledemann E.K. *Existential Neurosis.* Butterworths, London 1972. p26.
- (25) Capps D. *op.cit.* p50.
- (26) Duffy Regis A. *A Roman Catholic Theology of Pastoral Care.* Fortress Press, Philadelphia 1983. p41.
- (27) Katz. R.L. *Pastoral Care and the Jewish Tradition.* Fortress Press, Philadelphia 1985.
- (28) Heuer. N.A.C. *Pastoral Analysis.* Institute for Pastoral Analysis, Durban 1987. p16

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